

Capacity Building Program

Module Description



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

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Introduction

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

The modules presented in this guideline are designed for a CBP implementation. FOMEN's CBP aims to train professionals who are mainly working with migrants. The target group of the CBP are multipliers like teachers, facilitators, counsellors, frontline workers, first accommodation operators, psychologists, social workers, educators and others working directly with migrants and refugees.

The aim is to enable them to do gender sensitive work on violence prevention with male migrants and refugees. A needs analysis carried out in the FOMEN project found that there is a need of further training and capacity building: “Few of the participants are considering themselves adequately trained and prepared to work with men* for a violence prevention program, although they have expressed this need to their managers” (FOMEN Needs Analysis 2020: 43). Many professionals are missing key knowledge, skills and competencies, thus feel the need to increase their awareness first in the fields of migration and in non-discrimination, feminism, patriarchy, and masculinities. So FOMEN developed a CBP providing information about those and related topics.

The following module design comprises a 24 unit CBP, already piloted in all FOMEN partner countries aiming at:

- raising awareness on the need to implement a gender sensitive and violence-preventive approach in working with male refugees and migrants,
- reflecting gender stereotypes, traditional concepts of masculinity and concepts of honour
- increasing the knowledge about violence-prevention and about the alternatives to violence
- providing methods and tools to work with male migrants and refugees in a violence-preventive way
- improving of professional practice in working with male migrants and refugees.

We regard it critical to provide up-to-date information material and recent research in a comprehensible way, and to apply interactive tools such as role playing and case studies. It seems key to conduct trainings on these topics in a way that makes participants feel safe and protected, and to enable the professionals to be more familiarized with the facilitation of a group.

The CBP is based on the FOMEN quality standards, which were developed on the ground of the aforementioned needs analysis with beneficiary groups of the project (male migrants and refugees and those multipliers working with them in education and other fields). The following modules should train and, subsequently, support multipliers to prepare adequate conditions for the implementation of gender sensitive and violence preventive education programs with male migrants and refugees in all FOMEN partner-countries as well as possibly in countries beyond the partnership.

Please note:

- When we talk about "units" in the time formats, we generally mean time units of approx. 45 minutes.
- Most of the modules can also be carried out as online formats; more details are given in the module descriptions. Based on our experience with online formats, we recommend to be particularly sensitive about breaks in order to maintain concentration and to achieve the desired learning effects: never conduct more than two units in a row before doing at least a short break.
- The CBP is intended to enable the independent implementation of learning units with male migrants; this often requires the use of translators. Due to previous problematic experience in many cases, we find it extremely important to take the role of the translator particularly seriously and to pay attention to accuracy, cultural sensitivity and content-related competence. Even supposedly minor inaccuracies can lead to major misunderstandings, especially since they are often only clarified when these misunderstandings already show communicative and emotional consequences.

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1. Module: Welcome

Duration & Time

2 units

Topics

Introduction of

- Project background
- Facilitators
- Group participants
- Rules and expectations

Educational Aim

The aim of the first module is to create familiarity among the group and with the facilitators. The participants should be informed about the background and goals of the project. They should also work out simple group rules that describe how the group would like the meetings to take place and how the cooperation should be structured. This process aims to empower participants and give them a first feeling of ownership and belonging together. This module also focuses on embracing diversity of backgrounds among the participants and transferring the significance of intersectionality when working with migrants and refugees.

Step by Step Description

Pre-Evaluation-Survey

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

Introduction

- Introduce yourself and the FOMEN project to the group. Focus on the experiences in the fields of gender sensitivity, violence prevention and work with male migrants and refugees.
- Give a short introduction why it is important to educate oneself as a social service provider on gender sensitivity, violence prevention, mental health and wellbeing, role of language and communication, intersectionality, and cultural sensitivity and how the project aims to do so.
- Prepare a flipchart and write down the topics of each session, plus date and time. Leave some additional space for possible translation. The participants should get an overview about the content. Take your time to introduce the module contents and to explain how you plan to structure each session.

- Introduction round of the participants: Ask the participants to share with the group their names, professional backgrounds, and characteristics which they feel might be important for the other participants to know about them. However, you can implement more creative ways getting to know each other (e.g. What is your favourite toothpaste? What is your favourite breakfast? How long did it take you to travel to the workshop? What is a place or location where you feel safe and comfortable?). It mostly depends on the group, on whether the participants already know each other or meet up for the first time.

Rules

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

- *What is important for you to be able to speak freely in this group and feel safe?*
- *What rules should we have so that you feel comfortable in the group?*
- *How can we have good conversations together?*
- *How much of what you share with us here should exclusively stay within the boundaries of the groups?*
- *Can we agree to disagree? There are different opinions in the group. If you disagree, please be aware that we acknowledge each other when you formulate your statement.*

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

- „Agree to disagree & controversy with civility“: different opinions are accepted, there will be further dignified discussions about where the different positions come from
- „Owning intentions and impacts“: The intention of an action is separated from its effect, cases are openly discussed where the emotional well-being of others is affected
- „Challenge by choice“: Participants decide themselves when to join and leave a discussion and reflect on these decisions
- „Respect“: Participants show respect for others and reflect on what active respect looks like
- „No attacks“: Participants agree not to harm each other, not to dismiss criticism of statements or behaviour as alleged attacks and to be open to criticism.

Share with the participants that you are doing a similar procedure in the Education/Intervention groups. Ask them why ground rules and concepts of safe/brave spaces are important when working with male migrants and refugees.

Expectations

Ask the participants what their expectations are:

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

Collect the contributions and questions on a flipchart.

Method: "I do – I don't" (see Toolkit, Method 1.1)

- As a facilitator introduce this method as an exercise with which it is possible to get to know the others and with which diversity of backgrounds are addressed.
- "I do – I don't" works with personal questions, so it can be difficult to answer them. Emphasize that in this method it is explicitly allowed to "lie". It is important that the group has created a good atmosphere beforehand (safe/brave space).
- Mark the sides of a room by using a flip chart or any kind of card or paper, labelled with "I do" and "I don't"
- The participants should place themselves on one of the two sides according to their answers to questions. Point out that there is no in-between in this exercise, but the possibility of lying.
- Then start with the first question (see questions below). After each question it is important to hold in the constellation for a moment. Note who is in the "I do" and who is in the "I don't" group. Lead the participants to focus on the changing affiliations. Ask the participants how the feeling changes depending on the question and the constellation. Different affiliations to different groups become evident.
- When you finished asking your questions, the participants have the opportunity to ask questions. Emphasize that the questions must be accepted by the group and should therefore be appropriate.
- In total, not too many questions should be asked to keep the attention up to the end.

Questions for "I do – I don't":

- *Who learned to play a musical instrument in childhood?*
- *Who regularly visits a house of prayer?*
- *Who is a citizen of the country where he*she lives?*
- *Who has more than two siblings?*
- *Who can safely plan his*her professional and financial future for the next five years?*
- *Who spends time on social media every day?*
- *Who had more than 50 books in the household in which he*she grew up?*
- *Who has ever used smoked dope?*
- *Who goes on vacation every year?*
- *Who has called the police at least once for being witness to domestic violence (in the neighbourhood)?*

- *Who speaks more than 3 languages?*
- *Who has been dependent on services of translation/interpretation for mutual understanding at least once?*
- *Who has ever kissed a man* passionately?*
- *Who has ever kissed a woman* passionately?*
- *Who likes to sing?*
- *Who likes to dance?*
- *Who feels that he*she belongs to a socially discriminated group?*
- *Who works in the profession he*she learned?*
- *Who has participated in an educational training on violence prevention?*

These questions should be reformulated according to the context.

Questions for the reflection afterwards:

- *What was it like to stand alone on one side?*
- *What was it like to stand on one side in a large group?*
- *What did you notice in particular?*
- *What surprised you?*
- *What was the motivation to ask yourself questions at the end?*
- *Did all questions have the same meaning for your life?*
- *Are there other backgrounds that were not touched in the questions, but which have a special meaning for you?*
- *Why are some characteristics significant? Which characteristics for example?*
- *Are there differences between the individual and societal evaluations of the different characteristics and backgrounds?*

Conclusion

Ask the group if there is anything unclear from this session or if they have any further questions or remarks.

At the end of this session, it is important that you as facilitator summarize the topics again and refer to the upcoming modules, where there will be the possibility to talk about them in more detail. Offer the participants the opportunity to always bring in their own experiences and perspectives.

Educational Material

- Flipchart paper
- Marker

Expected Learning Outcomes

The participants will get an overview about the workshops' extent. They get familiar with the other participants and the facilitators. They become acquainted with their position within the group and with the group's dynamics. They learn about a diversity orientated approach this program follows. The module embraces the significance of intersectionality and both gender and cultural sensitivity when working with male migrants and refugees.

Skills

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

Knowledge

FOMEN education group concept and topics, group dynamics, safe and brave space indicators (see above), intersectionality

Attitudes

Openness to safe space and brave space group concepts with male migrants and refugees, self-care in group settings, sensitivity for different backgrounds, embracing a diversity approach

Adaptation and Variation

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

An online-pre-evaluation survey should be provided.

The method "I do / I don't" does not essentially require physical attendance. Instead of positioning in a room, the participants could turn on the cameras and raise a hand for the answer "I do". Either way it is important to pause for a short moment after each question and have a look at the constellation or hands being raised or not being raised.

Resources

- Ali, Diana. 2017. Safe Spaces and Brave Spaces. Historical Context and Recommendations for Student Affairs Professionals. NASPA Policy and Practice Series, 2.
- Portal Intersektionalität: www.portal-intersektionalitaet.de
- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG
- https://www.diakonie-wuerttemberg.de/fileadmin/Diakonie/Arbeitsbereiche_Ab/Migranten_Mg/Mg_Rassismuskritische_Broschuere_vollstaendig.pdf

2. Module: Gender & Masculinity

Duration & Time

3 units

Topics

- Concept of Gender
- Gender relations/Gender Roles
- LGBTIQ+
- From Hegemonic Masculinities to Caring Masculinities

Educational Aim

The module aims at gender awareness raising by:

- Encouraging a general understanding of gender-related challenges
- Awareness raising: how values and norms influence our reality, reinforcing stereotypes and supporting the structures that produce inequalities
- Reflecting on own gender stereotypes, gender relations models
- Improving knowledge about hegemonic masculinities model and how to transform into caring masculinities
- Improving knowledge about LGBTIQ+ terminology and relation
- Promoting a gender equality oriented attitude in multicultural contexts

Step by Step Description

Introduction

We start the session with a short round of introduction in which we ask participants what their expectations are regarding the topic “Gender and Masculinity”:

Understanding and observing migrants’ reception from a gender point of view means, first of all, realising that men* and women* who request asylum or have the right to be protected are – like all persons – subject to a personal, social, cultural, family, economic and employment bias. It is also necessary to apply a gender equality oriented approach to the composition of the team and their training. As facilitators you should be able to pay attention to the specific needs of individuals such women* and men* who have undergone torture and violence, unaccompanied minors, single-parent families, victims of human trafficking, LGBTIQ* people (lesbian, gay, bi-sexual, transgender, inter-sexual).

Gender is one of the key identity traits of every person and it cannot be ignored, but instead should be acknowledged, promoted, and valued. The lack of a gender perspective in migration, asylum and integration policies can have negative effects on both women* and men*. It is reflected on how gender stereotypes affect relationships and contribute to power imbalances in affective relationships between men* and women* and LGBTIQ+ relationships.

The terms “sex” and “gender” can be confused and erroneously used as synonyms. What does the word “sex” represent and what does it include?

The term “sex” is used to classify people as male, female, or intersex. New-borns are assigned a sex at birth based on the appearance of their genitals. A person's sex combines physical characteristics, such as reproductive organs and secondary sexual characteristics, and genetic characteristics (normally the XY chromosomes define male and XX female sex). With the term “gender” we refer to behavioural patterns and further aspects that we should adopt according to our sex, as society demands. Gender is a changing and dynamic dimension that can be shaped growing up and can conform to different cultural, religious, social, and economic contexts. “People are born female, male, or intersex (sex); then they usually learn how to be girls and boys and then become women* and men* (gender). Gender refers to what it means to be a boy or a girl, a man* or a woman*, in a given society and culture where roles are defined”.¹

Discussion with participants about the terms “sex” and “gender”

- You can foster a debate by asking participants for examples about sex and gender and how their families’ expectations have influenced/hindered/reinforced their gender roles.
- Ask linguistic mediators who participate in the trainings how the words sex and gender are translated into their working languages and whether they found other words for these two concepts during their mediations with refugees and migrants.

Introduce the concept of gender stereotype: “It is a generalized view or a preconception about attributes or characteristics, or the roles that are or ought to be possessed by or performed by women* and men*². A gender stereotype is harmful when it limits women*’s and men*’s capacity to develop their personal abilities, pursue their professional careers and make choices about their lives.

Method: “The Ideal Man* versus The Real Man* “(see Toolkit, Method 2.2). You can use the following questions:

- How do you think the ideal man* should be according to a woman*? What characteristics should he have?
- How do you think the ideal man* should be according to a man*? What characteristics should he have?

¹UNHCR, Sexual and Gender Violence against Refugees, Returnees and Internally Displaced Persons. 2003

²Office of the High Commissioner for Human Rights, OHCHR

- How do you think the average man* is that women* interact with every day? What characteristics does he have?
- How do you think the average man* is that men* interact with every day? What characteristics does he have?
- Think of a man* you know, appreciate and respect. What do you like about him? How would he fare compared to the ideal man* and the average man* you described?

Objective of the debate: This exercise highlights how society imposes male and female models on us. The gender stereotype underlies power imbalances and violent behaviours. In order to explore gender expectations, you can carry out the storytelling method. The complete description can be found in the Toolkit (Method 2.3 and Method 2.4.).

The objectives of both activities are:

- Exploring masculinity and femininity stereotypes
- Identify how gender stereotypes affect expectations about gender
- Exploring male and female solidarity

From the hegemonic masculinity model to the care model: Masculinity is often seen as the inner essence that makes men* what they are and that sets them apart from women*, a set of physical, psychological, and social characteristics. However, masculinity also entails a set of beliefs and behaviours that men* adopt to prove themselves in line with the gender norms that are dominant at a given moment. Masculinity is therefore not something men* possess within themselves, but it is something they do. Men* face a strong social pressure to define themselves and defend themselves as “males”. We ask participants to think about certain situations based on the following questions:

- How frequently do males in my life hide their vulnerability?
- If you are a man*, think about the last time you were faced with a significant personal problem, something that caused tension, embarrassment, fear, or sadness, and lasted a few days.
- If you are a woman*, think about the last time that a man* close to you had such a problem.
- If you are a man*, think about what you tend to do in those situations. If you are a woman*, think about what the man* who are close to you tend to do.

Give the participants 10 minutes to individually think about the questions and write down some notes. After that, divide the participants into small groups (3/4 people) and let them discuss the answers they gave to the questions. You can foster a reflection by asking: *Does the silence of men* have an impact on your life? If yes, which kind?*

Possible answers: Responses of men* in the face of personal problems: “I can’t complain”, “I swallow the bitter pill and go on with my life”, “Why should I be thinking about it?”, Shrugging, Being quiet, Raising his eyes to the sky.

Behaviours indicating that a person is experiencing emotional distress and hiding it: Shutting up in themselves, Silence, Drinking too much, Excessive anger, High levels of stress, Risky behaviours, Unexplained physical pains, Working too much, Chronic boredom.

When men* claim that they do not know what they feel, they do not necessarily want to avoid intimacy and there is no pathology, they were just never taught how to do it. Discussing the effects of toxic/hegemonic masculinity on men*. Some possible consequences:

- I do not ask for help when I need it.
- Loneliness and helplessness
- I charge myself with too much responsibility.
- I repress my emotions and invalidate other people's emotions.
- I don't let other people know when I need help or when I need to talk.

Discuss it in a group, encourage the contribution of each participant: What are my values? How can I break with hegemonic/toxic masculinity?

Let the participants think about it a few minutes individually and divide them into small groups to discuss and share in the broader group.

- In order to be clear about one's values it is important to enunciate them, but this usually doesn't happen until they are challenged for some reason.
- Clarifying one's contradiction between values and behaviours can be painful but constructive.
- When our behaviour is in line with our values we feel good and can think clearly, when this contradicts what we believe in, we are uncertain, ambivalent, self-critical, and defensive.
- Allow yourself to feel all the emotions and be able to express them.
- Be a role model for your children and in your community.
- Teach your children to express their emotions.

LGBTQI+

In addition to mixing up the words "sex" and "gender", it is also easy to mix up the concepts of gender identity and sexual orientation. The language used to describe these terms varies a lot around the world and is based on age, language, and cultural references in each community. There are some phrases and words commonly used by the UN, however, most of the terms we will describe were created in the western world. In fact, the concept LGBTQ+ represents a concepts of gender identity and are not universal. We must respect personal autonomy when describing one's identity. Such concepts and phenomena can be examined also in other cultures in order to avoid discrimination, oppression, etc. When dealing with LGBTQI+ relations we should understand our view is biased by eurocentrism and cultural relativism.

Work on terminology (See LGBTQ Vocabulary method in the Toolkit): Understanding the following eight terms is critical to working with LGBTQI+ people. Place each term in one of

three categories, write down the meaning of the term and why you entered it in each category.

- Exercise
- Sex/ Sex Characteristics
- Sex Orientation
- Lesbian
- Transgender
- Gay
- Gender identity
- Intersex
- Bisexual

WHO YOU LOVE

**WHETHER YOU FEEL MALE, FEMALE,
ANOTHER GENDER, OR NO GENDER**

**YOUR GENETICS AND/OR
PHYSICAL BODY**

LGBTQI+ people around the world suffer hate-motivated violence, torture, detention, criminalization and discrimination in employment, home, health care and education due to gender, sexual orientation, or actual or perceived gender identity.

Human rights violations - including hate crimes, abuses in detention and corrective rape - occur not only in countries that criminalise same-sex relationships or have high levels of prejudice against LGBTQ+ people, but also in countries considered more protective, such as the UK or Italy. LGBTQI+ people are too often subjected to torture and other forms of abuse because they fail to conform to socially constructed gender expectations.

After completing the exercise on terminology, we divide the group into subgroups of 4/5 people and distribute the cases. We ask them to read the vignette and discuss with their team how they would handle the situation. We will then discuss with the whole group.

Case 1: A boy* who lives with his parents comes to the centre on his own. He says he thinks he is transgender and asks about related services on the territory. He says he is going through a difficult time as he is hiding his gender identity. He is worried because if he opens up about his feelings with his family, they will probably not be supportive of him and send him away from home. He tells you he is bullied at school because his classmates think he is too feminine. He only told his best friend about it, and now he is telling you.

Case 2: A 30-year-old woman* comes to your office. She says she is depressed because she is going to be deported with her brother. She is concerned because she will be permanently separated from her partner. She says she cannot tell her brother that her partner is a woman*. She prefers to part with her brother, if necessary, and stay with her partner. She says she recently considered suicide because she is so upset by the situation.

Case 3: A man* is concerned about his 25-year-old son dating a man*. He says he wishes to send his son back to their country of origin so that their relatives can arrange a marriage with a woman*. He believes this will cure his son from homosexuality and ensure the family's honour and reputation remain protected. You are worried that he gets violent or he has already been violent against his son.

It will be interesting to hear how groups would handle these cases, which ways they would choose to communicate, and ask if they have lived any similar situations.

Conclusion:

- What are your emotions/feelings towards this module?
- Which of the proposed ideas you found interesting?
- What challenges do you think you will encounter if you implement the entire module or part of it?

Educational Material

- Flipcharts and a board
- Markers
- Sheets with questions

Expected Learning Outcomes

The participants will learn about personal self-reflection on gender and masculinity. Be aware that gender norms shape the power relations between men* and women*. Gender norms are socially constructed and can change. The learning outcome will also help to reflect on how gender inequality and masculinity traits might influence / disadvantage them in family / daily life, especially coming from different cultural backgrounds. It may help them to learn techniques to overcome such socially constructed barriers on gender and masculinities.

Furthermore, the participants should be able to:

- Understand the meaning of LGBTQ+
- Challenge some of the existing myths and prejudice around LGBTQ+
- Dealing with possible cases

Skills

Learning how to reflect on topics with a group, share experience.

Bring their reflection with another kind of group as educative one.

Knowledge

Information on gender as a social/cultural phenomenon, and critical reflection on masculinities

Attitudes

Critical self-reflection, acknowledgement of male and female models and their influences on our gender identity.

Adaptation and Variation

This module does not require physical attendance, nor do the applied methods. Therefore, they could be carried out via online/digital workshops. You may divide participants into groups through the online platform (which is not possible on every platform!). They may also collect the contributions of the participants in an online sheet or live presentations/contributions of the participants.

Resources

- UNHCR, Sexual or Gender Violence towards Refugees, Returnees and IDPs). Guidelines for prevention and response, May 2003).
<https://www.siproimi.it/wp-content/uploads/2018/08/SPRAR-Manuale-Operativo-2018-08.pdf>
- PROVIDE_Operational-GuideLines:
<https://www.ismu.org/protocol-provide-guidelines-italiano/>
- Working with lesbian, Gay, bisexual, transgender & intersex persons in forced displacement:
<https://www.refworld.org/pdfid/4e6073972.pdf>
- Working with Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) Persons in Forced Displacement and the Humanitarian Context. September 2017:
https://lgbti.iom.int/sites/default/files/Module%201%20Foundation%20topics/Module%2001_Participant%20Workbook_Sept2017.pdf

3. Module: Gender based violence (GBV)

Duration & Time

3 units

Topics

- Sensitization regarding forms of GBV and their recognition
- Prevalence of gender-based and domestic violence
- Multiple consequences of GBV
- Legal framework regarding combating GBV

Educational Aim

- Become aware of omnipresence of GBV and increase the ability to recognize it in different forms
- Reflect about own relation to GBV
- Learn about indicators to recognized GBV
- Become aware of multiple consequences of violence for the victims, perpetrators, families and society
- Understand the legal framework regarding reducing and preventing GBV

Step by Step Description

Understanding what is GBV

- Introduce the topic of GBV by asking participants to list things they consider to be instances of this type of violence (write on a flip chart).
- Present a slide with the following UNHCR definition of GBV: Gender-based violence refers to harmful acts directed at an individual based on their gender. It is rooted in gender inequality, the abuse of power and harmful norms.
- Invite participants to briefly comment on the contents of this definition and connect to their experience with encountering GBV.
- Present a slide with a national legal definition relevant for GBV.
- Explain that GBV can include sexual, physical, psychological and economic harm inflicted on a person of either sex, but overwhelmingly the victims are girls* and women*, and more often the perpetrators are boys* and men* which makes it a highly gendered phenomenon. Important part of GBV is coercion, control and disbalance in power between the involved parties, which is achieved through use of violence, threats of violence and manipulation.
- Emphasize that GBV happens in all cultures, social settings, socio-economic classes, in public and private life. However, most of it is related to intimate partners and family context.
- In situations of increased life uncertainty, stress and frustration, transformation of traditional gender roles, such as in displacement, the risk of exposure to GBV increases. Responding to it requires coordinated community strategy involving

different levels of human ecology and a number of stakeholders (See Module 7 – Violence Prevention).

- Present the slide with basic prevalence data illustrating that victims of violence in partner relations, particularly of severe violence, are overwhelmingly women. The data should refer to national statistics regarding victimisation of women* and men* over at least 5-year period.

Forms of GBV

- Present a slide with words naming different forms of violence written in circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence (Toolkit, Method 3.1). Distribute the handout where various behaviours underneath different forms of violence are listed, so that the participants can better follow you and take this list with them after the session (Toolkit, Annex 3.1). Briefly discuss each form of violence making a reference to the list of concrete violent behaviours.
- Structural violence are experiences because of unequal life chances of people because of their origins, belonging to different groups, being women* and men*, young and old people, or due to sexual orientations, migrants and domicile population. It is reflected in different access to resources and services (education, jobs and professional promotion, unequal payment for the same work) of women* in comparison to men*, or by members of any minority group, including refugees.
- Invite 3 participants to each name one instance of structural violence which they have observed and discuss what may be the roots of structural violence in these cases.
- Physical violence includes physical acts by which another person is threatened, cramped / restricted or harmed, e.g. aimed with a weapon, holding restricted in a corner of a room, slapping, hitting, kicking, punching, beating, strangling, hair pulling, cigarette burning, stabbing or use of other weapons, locking a person in a room or home, throwing a person out of a home, etc. Restricting or denying food, care, medical help are forms of physical abuse. Physical violence can range in severity from light to severe and also has a psychological effects on the victim. Physical violence is easier to recognize than other forms, and if leaving bodily traces easier to document in criminal investigation. Physical punishment of children is also physical form of domestic violence.
- Invite 2 to 3 participants to share witnessing physical violence in a close relationship.
- Psychological violence and emotional abuse includes behaviours that cause fear and emotional distress in a victims, e.g. threatening, frightening, insulting, devaluating, harassment, coercion, ignoring, blackmailing, social isolation, stalking, controlling, to sustained assaults on self-worth, destroying objects that are important or valuable to other people, distributing shameful pictures of a person, etc. Psychological abuse typically increases slowly over time and can become normalised, so that victims may not even recognise it. It can get worse over time and may escalate into physical abuse. The threat of physical violence has, especially when it had happened before, a strong psychological impact on exerting control.

- Psychological and emotional abuse is a part of coercive control which aims to control the other person, typically an intimate partner through a pattern of assault, threats, humiliation, intimidation and other abuse, isolation from support, exploitation, deprivation of independence and regulating the everyday behaviour of victims. It is used by a perpetrator to erode a victim's autonomy and self-esteem. The behaviours can appear to be quite subtle from the outside once a high-level of control over the victim has been established. Fear because of previous physical violence and the erosion of self-esteem may be sufficient to exercise overall control over the partner.
- Invite 2 to 3 participants to share witnessing psychological violence in a close relationship.
- Economic abuse is control over a person's access to economic resources, making them financially dependent, unable to support themselves, e.g. denying material goods, allowing access to a very limited amount of money, strict control of how they spent money, forcing a person to beg for the money, preventing a person from employment, denying access to the money they earn, preventing a person from gaining education or training, making debts in the name of a person. This can become increasingly controlling and restricting over time, justified by saying that a person is not capable of financial management.
- Invite at least one participant to share witnessing material violence among the families they know.
- Sexual and reproductive violence are behaviours that offend or harm someone in a sexualized way and involve unwanted sexual activities or the threat of these activities, e.g. making unwanted sexualized comments, forcing or coercing someone to engage in unwanted sexual acts, humiliating remarks about a person's sexuality, sexual contact while the person is asleep or unable to give consent, intentionally passing on a sexually transmitted disease or not informing the person of this risk, forcing someone to view pornography, forcing someone to sexualized photographing, sexual assault, using force to obtain sex, rape.
- This form of violence also includes reproductive health coercion, such as not allowing women* to have control over reproductive autonomy, becoming pregnant against her wishes, birth control sabotage, forcing to have an abortion or not allowing a women* to do so.
- Invite participants to reflect on the relation of sexualized violence to other forms of GBV.

Reflecting about own relation to GBV

- Toolkit, Method 3.2.1: Attitudes about violence in partner relations. Present the slide with 10 statements about partner relations that reflect attitudes supporting GBV (listed in Toolkit, Method 3.2). Ask the participants to use the green and red cardboards to show if they agree (green) with the statement or they do not (red). Thereafter the ask a few participants to explain their view and provides appropriate feedback, including corrective one.

- Toolkit, Method 3.2.2: Attribution of responsibility for GBV. Distribute Toolkit, Annex 3.2. “Who is responsible for violent act?” to each participant. The Annex describes 5 situations with a GBV incident. After reading the description of each situation, participants write their assessment (in percentage, 0-100) how much was a man* responsible for the violence and how much was a women* responsible. Let the participants figure out that in each situation the behaviour of a man* is the same (shouting at the woman* and slapping her in on the face), but the description of the situation and behaviour of the woman* changes. Invite the participants to state their percentages for each of them and for each situation, which you will write down in the appropriate box of the table prepared on flip-chart paper. Typically, the responsibility of the man* (who is violent in the same way in all situations) decreases as the woman* is depicted as worse mother and partner.
- The point of this exercise is to show that each partner has the full responsibility for not being violent, regardless of the situation they may not like or feel provoked. Each partner should avoid being violent and find other ways to communicate their discontent or needs (which will be addressed in Module 7).
- Invite the participants to discuss if any of the outcomes of the two exercises (Toolkit, Method 3.2.1 and 3.2.2) surprised them, and to reflect how attitudes displayed in the group may be linked to working with GBV.

Recognizing GBV

- Ask the participants how they recognize GBV in their work or private settings (relatives, friends, neighbours).
- Present the slide with statements describing indicators of GBV and invite the participants to comment and also add if they think of some more.
- Be attentive to comments and examples from the participants that may diminish the gender dimension of violence. This is the opportunity to address the roots of GBV as grounded in the patriarchal family and social systems.

Multiple consequences of GBV

- Ask the participants what they think are consequences of GBV and domestic violence for the victims, children, perpetrators, society.
- Write down these answers on a flip-chart paper and after the participants finish their input, shows the slide “Multiple consequences of GBV” with 6 boxes: Physical health, Mental health, Behavioural, Social, Financial for family, Society (Toolkit, Method 3.4) and summarizes the input from the participants.

Understand the legal framework regarding reducing and preventing GBV

- Ask the participants if they know how is the protection from violence in close relations, family and partnership legally regulated. Monitor the inputs and provides short clarification as needed.

- Next, present a slide with an overview of the principles on which the legal framework is based in the EU and national legislation. These include: equality between partners in rights and responsibilities, equal responsibility towards children, right to independent professional and economic decisions, owning personal property and deciding about it, maintaining relations with colleagues, friends, relatives and family members outside of the partnership. Any form of violence against a partner or children is prohibited and punishable. The child's best interests are priority over parental wishes. The participants are invited to comment and seek clarification from you as facilitator.
- In the final round, national legal procedures in case of GBV and DV are presented on a slide and explained, including police and criminal justice procedures, services that become involved, penalties and alternatives.
- Wrapping up and closure of the module. Sum up the topics that were addressed in the module and seeks feedback from the participants about the process and what have they learned new or interesting. Thank them for participation etc.

Educational Material

- Slide with UNHCR definition of GBV
- Slide with national legal definition of GBV
- Slide with 12 case vignettes describing situations with violent behaviours, each written on a separate paper
- Green and red cardboards for “voting”
- Slide with forms of violence written in circles
- Toolkit, Annex 3.1: Forms of violence with list of concrete violent behaviours
- Slide with 10 statements reflecting attitudes violence in partner relations
- Toolkit, Annex 3.2: Who is responsible for the violent act? and related table drawn on a flip-chart paper
- Slide with statements regarding behaviours that indicate GBV
- Slide regarding consequences of GBV with 6 boxes

Expected Learning Outcomes

- The participants will know and be able to recognize different types of violence, behaviours indicating GBV and signs of coercive control.
- They will understand multiple consequences of violence.
- They will become aware of the legal consequences of using violence in gender relations.

Skills

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

Knowledge

The participants will know that using GBV is harmful to all close relations with significant others, its destructive consequences and the legal framework of stopping and preventing GBV.

Attitudes

The participants will become aware of own relation to GBV and advance attitudes that GBV is harmful in many dimensions.

Comments and Suggestions

If there is not enough time for all described activities, you may select some of them.

Adaptation and Variation

The module should primarily be delivered in a face-to-face group format, only alternatively online. This is due to the sensitivity of the topic as it requires a certain level of self-disclosure among participants which is easier to manage in a face-to-face format.

Resources

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

4. Module: The influence of (social) media and policies on migration

Duration & Time

3 units

Topics

- Information Disorder
- Fake News/Propaganda
- Media and Gender

Educational Aim

- Discuss the role and influence of media on views of gender and migration
- Discuss the key elements of information disorder
- Raise awareness of participants regarding these issues
- Educate participants on what methods can be used to identify information disorder and stereotypical approaches in news
- Raise awareness for gender-migration-refugee dimension

Step by Step Description

Introduction

Introduce yourself and start by implementing a Warm-up method.

Warm up: Ask participants to tell the first word that comes to their mind when they hear:

- Information Disorder
- Fake news
- Other examples which relate to the topic

You can use the website www.menti.com to facilitate the procedure and record the answer in a 'word cloud'

Portrayal of Male Migrants/Refugees in Media

Participants will learn about the role media can play on views of gender and the media representations of migrant /refugee men*.

Remarks for you as facilitator:

- Introduce the idea that all forms of media communicate gendered images, many of which perpetuate unrealistic, stereotypical, and limiting perceptions.
- Introduce the idea that media have the power to influence our views of gender.

Structure:

- Media coverage of the 'refugee crisis'
- Media stereotypes of refugees/migrants
- Media and Gender: Portrayal of male migrants/refugees in media

Method ‘To Share or Not To Share?’

Examples of Fake News/Propaganda will be provided to participants; the participants will not be aware of that. They will be asked to choose which of the examples they would share on their social media and which not and why.

Information Disorder: Conceptual framework

Description: The participants will be introduced to the phenomenon of fake news/propaganda in old and new media. The definitions of the main terms, as well as the concept of information disorder will be presented.

Remarks for you as facilitator:

- Make introductory remarks on the key topics that will unfold. Accompany the speech with relevant examples that have a gender-migration/refugees dimension.
- Give some facts & figures (if possible) to raise awareness on the importance of the topic. Then share, display, or read aloud the definitions and reflect with participants on them.
- Introduce the idea that: More information disorder are spread virally from person-to-person, than through one-way transmissions from newspapers, broadcaster, governments or advertisers. ‘Liking’ and sharing a social media post is a powerful way to influence the people in our social networks. This is because we trust our friends and family more than we trust people we do not know.
- Introduce the idea that information disorder can be found in many different forms and genres of communication and expression.

Structure

- What is Fake News?
- What is Propaganda?
- Information Disorder Concept

Method ‘Self-Evaluation Quiz on Information Disorder’

A number of questions related to definitions and the conceptual framework of information disorder will be given to participants in order to self-evaluate themselves on the knowledge gained.

Recognising Fake News/Propaganda: Although fake news/propaganda take many forms, it is sometimes hard to distinguish fair from bias. The participants will be introduced to techniques that will facilitate the procedure of spotting such cases.

Note for you as facilitator: It should be noted that we need to be much more precise about the definitions we use to describe the phenomenon of information disorder, if we are to begin understanding how and why it is created, the forms that it takes, and its impact. We also need to understand how characteristics change as information flows through the different phases, and how the person who interprets a particular message can become an agent in their own right as they go on to re-share that message with their own networks.

- Make an introduction regarding the three elements the user should consider when trying to understand information disorder.
- Proceed with the presentation of tools/techniques to spot real life incidents of information disorder: evaluating the information that reaches people through their social media streams, for which they need concrete strategies and tactics for tracing claims to sources and for analyzing the nature and reliability of those sources.
- Use real life examples with a gender – migration/refugee dimension.
- Videos can also be used to facilitate the procedure (see below).

Structure

- The three elements to consider when trying to understand any example of information disorder (Presentation has been based on: Wardle, C., & Derakhshan, H. (2017). Information Disorder: Toward an interdisciplinary framework for research and policymaking. Council of Europe Report DGI (2017) 09. Retrieved from <https://rm.coe.int/information-disorder-report-2017/1680766412>)
 - The Appealing Message: Four Characteristics (Presentation has been based on: Wardle, C., & Derakhshan, H. (2017). Information Disorder: Toward an interdisciplinary framework for research and policymaking. Council of Europe Report DGI (2017) 09. Retrieved from <https://rm.coe.int/information-disorder-report-2017/1680766412>)
 - How to Spot Fake News (Presentation has been based on: <https://www.ifla.org/publications/node/11174>; European Commission. (2018b). A multi-dimensional approach to disinformation. Report of the independent High level Group on fake news and online disinformation. Retrieved from http://ec.europa.eu/newsroom/dae/document.cfm?doc_id=50271; FactCheck.org)
 - Recognising Propaganda (Presentation can be based: Gu, L., Kropotov, V. & Yarochkin, F. (2017, June). How propagandists abuse the internet and manipulate the public. Trend Micro, p. 5. Retrieved from https://documents.trendmicro.com/assets/white_papers/wp-fake-news-machine-howpropagandists-abuse-the-internet.pdf; American Historical Association: [https://www.historians.org/about-aha-and-membership/aha-history-and-archives/gi-roundtable-series/pamphlets/em-2-what-is-propaganda-\(1944\)/defining-propaganda-i](https://www.historians.org/about-aha-and-membership/aha-history-and-archives/gi-roundtable-series/pamphlets/em-2-what-is-propaganda-(1944)/defining-propaganda-i); Britannica: <https://www.britannica.com/topic/propaganda>; Media Education Lab: <https://propaganda.mediaeducationlab.com/learn>)
- The C.R.A.A.P. Test (Presentation has been based on: The CRAAP TEST: Critically evaluating information sources: <https://researchguides.ben.edu/source-evaluation>)

Method ‘Article Evaluation’

The participants will be given three articles which they will be asked to evaluate and write their reflection on how they represent male migrants/refugees.

Note for you as facilitator:

- Choose articles that are related to gender sensitive issues and have a migration/refugee dimension.
- Choose articles that are not blatant fake news, propaganda.
- Ask participants to evaluate the given articles and indicate tell-tale signs according to what they have been taught.
- Ask participants to indicate stereotypical representations of male migrants/refugees

Reflection about the module

You have reached the end of the module. Share your learning experience with the fellow participants and the tutor.

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*
- *Name one thing you will change in your everyday and professional life after taking this module.*

Closing method: Repeat the warm-up method to see the differences after the training

Educational Material

- Laptop
- Beamer
- PowerPoint Presentation
- Videos (e.g. “How to Spot Fake News”, BTN Media Literacy, Source: https://www.youtube.com/watch?v=X_yj1UMQEac “Which News Sources Can be Trusted?” Video by BTN Media Literacy, Source: <https://www.youtube.com/watch?v=SGVExHBXQBs>)
- Flipchart
- Marker
- Post-it

Expected Learning Outcomes

- Define and identify the concepts of fake news/propaganda
- Identify stereotypical representations of male migrants/refugees in media
- Analyse media sources in order to tell what is fair and what is bias
- Learn to apply news literacy concepts in real life

- Understand the complexity of the key topics and the fact that they are defined in different ways depending on the culture, time period, and the context
- Develop a sense of social responsibility for the appropriate sharing of context online
- Increase their confidence in expressing their views and in participating in discussions of controversial topics where people have differences of opinion
- Reflect on information disorder & stereotypical representation's harmful nature and its impact on individuals and society

Skills

- Analytical and critical thinking skills
- Skills of listening and observing: needed to understand what other people are saying both verbally and non-verbally in order to learn from other people's behaviour
- Flexibility and adaptability: needed to change one's own thoughts, feelings and behaviours to new contexts and situations in order to respond effectively and appropriately to their challenges, demands and opportunities

Knowledge

- Knowledge and critical understanding of the self (self-awareness and self-understanding to ensure participating effectively and appropriately in a culture of democracy)
- Knowledge and critical understanding of language and communication (including non-verbal communicative conventions, cultural conditions of communication, linguistic conditions, etc.)
- Knowledge and critical understanding of the world (including gender equality, cultures, religions, media)

Attitudes

- Openness to cultural otherness and to other beliefs, world views and practices (towards people who either are perceived to have different cultural affiliations than oneself or who have different world views, beliefs, values and practices)
- Respect (towards someone or something where the respective importance, worth or value warrants positive regard and esteem)
- Tolerance of ambiguity (towards objects, events and situations which are perceived to be uncertain and subject to multiple conflicting or incompatible interpretations)

Comments and Suggestions

Reduce Discomfort

- By adopting a non-judgmental attitude;
- By ensuring that information discussed during the sessions remains confidential;
- By steering the group towards participation and involvement so that each participant feels welcomed, protected and supported by his or her peers;
- By anchoring discussions to the available sources insofar as this is possible, allowing students to confirm or deny certain statements and encouraging them to do necessary and crucial work with source materials.

Adaptation and Variation

The module does not require physical attendance; therefore, it could be carried out via an online workshop. In particular, the webinar will follow the proposed structure, while tools like KOBO can be used to facilitate the implementation of activities. Further, participants will be given access to reading material prior to the webinar in order to be prepared.

Resources

Refugees & Media

- Jill Walker Rettberg & Radhika Gajjala (2016) Terrorists or cowards: negative portrayals of male Syrian refugees in social media, *Feminist Media Studies*, 16:1, 178-181, DOI: 10.1080/14680777.2016.1120493
- Miazga, S. (2018). Stereotypes of refugees as presented in the media and the reality of problems linked with cultural adaptation and social integration of the immigrant children. *Social Communication. Special Issue.* 30-37. DOI: 10.2478/sc-2018-0021 (<https://content.sciendo.com/downloadpdf/journals/sc/4/s1/article-p30.xml>)
- CCME & WACC Europe. (2017). Changing the Narrative: Media Representation of Refugees and Migrants in Europe. Retrieved from <https://www.imap-migration.org/sites/default/files/Publications/2020-06/Article%205.pdf>
- Council of Europe. (2017). Media coverage of the “refugee crisis”: A cross-European perspective. Council of Europe Report DG1(2017)03. Retrieved from <https://rm.coe.int/1680706b00>
- UNHCR. (2015). Press Coverage of the Refugee and Migrant Crisis in the EU: A Content Analysis of Five European Countries. Retrieved from <http://orca.cf.ac.uk/87078/1/UNHCR-%20FINAL%20REPORT.pdf>

Information Disorder, Fake News Propaganda

- Wardle, C., & Derakhshan, H. (2017). Information Disorder: Toward an interdisciplinary framework for research and policymaking. Council of Europe Report DGI (2017) 09. Retrieved from <https://rm.coe.int/information-disorder-report-2017/1680766412>
- Gu, L., Kropotov, V. & Yarochkin, F. (2017, June). How propagandists abuse the internet and manipulate the public. *Trend Micro*, p. 5. Retrieved from https://documents.trendmicro.com/assets/white_papers/wp-fake-news-machine-howpropagandists-abuse-the-internet.pdf
- Council of Europe. (n.d.). Dealing with propaganda, misinformation and fake news. Retrieved from <https://www.coe.int/en/web/campaign-free-to-speak-safe-to-learn/dealing-with-propaganda-misinformation-and-fake-news#1>
- European Commission. (2018b). A multi-dimensional approach to disinformation. Report of the independent High level Group on fake news and online disinformation. Retrieved from http://ec.europa.eu/newsroom/dae/document.cfm?doc_id=50271

- Kiely, E. & Robertson L. (2016, November 18). How to Spot Fake News. FactCheck Posts. Retrieved from <https://www.factcheck.org/2016/11/how-to-spot-fake-news/>
- The CRAAP TEST: Critically evaluating information sources: <https://researchguides.ben.edu/source-evaluation>
- Media Education Lab: <https://propaganda.mediaeducationlab.com/learn>

5. Module: Cultural Competency / Sensitivity & Anti-racism Training

Duration & Time

4 units

Topics

- Learn cultural sensitivity
- Anti-racist training
- Learn to challenge own bias

Educational Aim

The Module of anti-racism aims to:

- To challenge your own bias towards male refugees, especially during GBV prevention.
- To challenge your own racial power dynamics between facilitators and participants with migration background.
- To explore your own bias / experience of race and culture in your own professional behaviour.

The module aims to:

- Comprehend Cultural Sensitivity methods
- Use anti-discriminatory practice
- Comprehend cross cultural work

Step by Step Description

Cultural competencies & Anti-racism training

Cultural Competencies - Why is it important when working with male refugees? As facilitators you need to attain behavioural practises that aid them to work more efficiently with the people of concern of the migrant and refugee community. For that, trainers and facilitators need to reflect on their own biases and stereotypes of the population they work with. Therefore, refugee services that specifically work with men* on topics such as gender-based violence prevention and gender equality need to implement culturally sensitive practises in their delivery. In that respect the following aspects need to be considered:

- Cultural history & religion
- Traditions
- Beliefs

Give an overview of these three aspects from the country of origin of the target group.

Reflection round with the group:

- What religious / historical aspects influence the behaviour of certain ethno-cultural groups (specifically the male refugee population)?
- What traditions shape attitude?

- What is belief and how does it influence / shape views?

What are cultural competencies? Display Examples:

- Individual exercise: Steven acquired a set of attitude, knowledge, and skills after years of experience that he can use efficiently while working with different ethnic groups of the migrant population.
- Organisational exercise: “Refugee aid” is an organisation that implemented attitudes, behaviours and policies within their staff members that enables them to work efficiently with different cultural populations.
- Societal exercise: Sweden developed a system in which policies value ethnic and cultural diversity. School systems implement culturally sensitive classes that include refugees and workplaces and require intercultural competencies.

Reflect with the group: To acquire cultural competence, one needs to understand that it is a process of constant ‘reality check’ and ‘checking yourself on biases’.

How can we make our organization culturally competent? Break the group into subgroups where they can discuss this question. Let the groups present their answers. Present your answers as:

- An organization should visibly celebrate and value diversity
- An organization should have consciousness of interactive dynamics on various cultural levels.
- An organization should develop services for their staff that gives them educational tools on diversity, cultural sensitivity, and competencies.

Discuss in a group:

- What are my cultural biases?
- What are my views on cultural diversity?

Display the keywords on a flipchart:

- Food
- Clothing
- Language codes
- Rituals

Brainstorm with the group: What are the required skills for cultural competencies when working with refugees? Collect their answers and present them on a board. For example:

- Self-awareness and self-reflection on cultural bias
- Communication
- Accountability
- Comprehension of boundaries
- Respect
- Ownership

- Openness
- Responsiveness
- Empathy
- Self-Determination

Ask the group, how these aspects shape core skills in culturally competent work with refugees?

- Beliefs
- Behaviours
- Attitudes

Draw a map together with the participants circling “cultural competence”. Collect as many answers as possible. Display them. Discuss.

Culturally sensitive work

Start with a reflection round, ask the group: Why is culturally sensitive work important when working with male refugees? Present these answers, “*it is important because...*”:

- it improves communication with the target group, especially when it comes to sensitive topics.
- it creates better trust dynamic between the person of concern and facilitator
- it helps to avoid miscommunication
- it can help to reduce fear of stigmatization
-

Discuss strategies for culturally sensitive work with the migrant population. Let the participants brainstorm their own ideas. Display suggestions:

- Language: Language interpretation by trained personal that can interpret on a culturally and linguistically appropriate basis. This person should not be from their direct community.
- Access to care: Communicate health and social services by considering cultural taboos and stigmas that prevent men* from seeking these services.
- Comprehend cultural/ traditional practices: Understand important traditions or religious practices that may influence the working days / hours with the men*. Consider that certain issues may be challenging to discuss due to cultural practices, which require a safe space and trust first.

Communication skills. Split the group into subgroups:

Group 1: Discusses Cultural knowledge

Group 2: Discusses Listening skills

Group 3: Discusses Non-verbal skills

Each group presents answers of best and worst scenarios. Present the following examples on cultural communication skills:

- Extend the knowledge on the culture of refugees
- Attentive listening to their needs
- Recognize discomfort
- Understanding of verbal and non-verbal cues

Critical Self-Awareness. Ask in the group: What is critical self-awareness? Present Keywords:

- Critical reflection
- Understanding of own heritage
- Understanding of own bias
- Understanding of personal limitations

Method on critical self-awareness: Tell the participants that the focus is ‘discrimination’. Ask the group to make a list (can be done via postages) on the following question:

- *In what ways can people experience discrimination?*
- *Why does discrimination exist in our community?*
- *Have you ever responded to discrimination / acted on it? If yes, how? If no, what would you do differently?*

Let the group collect discriminatory sentences and words and present the outcomes on a board. Reflection and discussion: *Which of the words displayed on the board is*

- *an expression of personal prejudice?*
- *an expression of power dynamics?*
- *an expression of societal control / pressure?*

Now let the group come up with solutions: How can we change our own biases and act more consciously?

Cross cultural work with cultural mediators. Question to the round: *What do we need to consider when working with cultural mediators?* Display examples:

- *Cultural mediator needs to be well-informed on the topics to be discussed, especially when it comes to perpetrator work.*

- *Cultural mediator needs to be briefed on culturally challenging words, such as sexual terms, as they often cannot be literally translated into the target language. Therefore, the facilitator and cultural mediator need to find a middle-ground in semantics.*

Ask the group: What words do you think are challenging to be translated on a cultural level?

(Examples: Sexual terms, LGBTQI, etc.)

Ask the group: *What prior guidelines do cultural mediators need to consider?*

Collect answers with the group: *Imagine you are a cultural mediator - What are your boundaries?* Present answers (e.g. Translate without altering or adding anything to what the target group is communicating; impartiality, especially when it comes to gender-based violence; confidentiality; refrain from imposing / giving advice).

Anti-Racism Training

The difference between non-racism and anti-racism.

Definition for the participants (read out loud): *Racism is multi-layered. Other than the basic definition that describes racism as “hateful treatment against other races”, it needs to be understood that racism appears in systemic structures: employment, housing, healthcare, socioeconomic disparities, criminal justice, and education. Especially refugees and migrants suffer from these systemic layers of racism.*

Split the participants into subgroups and handout different ‘case examples’ written on printouts. Let them roleplay these cases. Afterwards discuss and reflect. Examples could be the following:

- Case A) Steven believes that all humans have the same right to be respected and tolerated. He does not discriminate nor hate people based on their ethnic or any other background.
- Case B) Layla is actively doing work to combat racism. She addresses organizational structures, attitudes, and policies at her workplace.

After roleplay ask the participants: *What is the major difference between Steven’s and Layla’s role in society?* Collect and display answers. Read out loud: *Steven may not be actively racist; however, he is complicit in benefitting from (white) privileges that are given to him because of systemic racism.*

Tell the group that the first step in anti-racism training is to get comfortable to be uncomfortable. Discuss: *What will a self-reflection on anti-racism potentially expose about me? How can I deal with it in the healthiest way?* Examples for reflection rounds, list your privileges:

- *In what ways do I hold privilege? Make a list of your daily life that differs from the lives of refugees.*
- *What negative experiences has your privileges protected you from?*

- *What aspects could limit you from becoming anti-racist? What strengths could empower you to become anti-racist? List any needs that could help you to improve. What are they?*

The LARA method (Toolkit, Method 5.1). The Lara method aims to create a conversation bridge between people that gives them the opportunity to talk about differences or disagreements more honestly. Example of the LARA method:

- L= Listen wholeheartedly
- A= Affirm sensitively
- R= Respond with respect
- A= Ask questions with genuine intent to learn and grow

Human library (Toolkit, Method 5.1). Split group into two sections.

- Group A) are library visitors
- Group B) are 'human books'

Give each member of group B) a card with a role assigned to it. Examples are:

- Refugee
- Undocumented migrant in the EU
- Handicapped person
- An ex-child soldier

Give each member of group B) 5 minutes to get acquainted with their roles and then place them on chairs in different parts of the room holding up a paper with their roles written.

Tell Group A to study the Lara method. Group A will one-by-one or in a group go to each person and ask them questions. Examples could be:

- *What does it mean to be a refugee in a Western world?*
- *How is your everyday life?*
- *What are your struggles?*

After each round reflect / have a group discussion:

- *Was group A listening attentively?*
- *What could have been improved?*

Present the LARA method more detailed to the group:

- L = Validate the speakers' feelings. Try to understand what they are communicating to you.
- A= Use affirmative responses: *I hear what you are saying*
- R= Respond from an 'I-Statement' to refrain from making your position the universal truth.
- A= Ask questions to learn: *How did that make you feel?*

Reflect on Biases. Place several postages on the board with the following keywords:

- White privilege
- Biases
- Colour-blind
- ‘Not all white people’
- Inequality

Collect and brainstorm examples that participants are associating with each of these keywords. Present the examples.

Why do we tend to disassociate with the term white privilege?

- *The word “white” makes most people uncomfortable, because they have never been described or defined by their race before. Why? Because whiteness is the societal norm. In movies, in supermarket products, in advertisement.*
- *The word “privilege” creates discomfort amongst lower working class. Why? Because they associate it with economic privilege instead of racial privilege.*
- *White privilege is both a legacy and a cause of racism:*
- *It became part of our daily lives and is normalized.*
- *It is part of systemic structures in our society.*

What are my biases? Biases can reinforce stereotyping and discrimination. It is important that we reflect on our own biases when working with migrant and refugee men*.

- *Where do my biases come from?*
- *What did society teach me as a child that formed my biases today?*
- *What biases do I hold against Muslim men*?*

What is white exceptionalism?

- *The believe that you are exempt from the effects and benefits of white supremacy and therefore antiracism does not apply to you, as you know enough.*
- *The believe that you are special because you are not racist, therefore you do not need to “dig deeper”.*
- *The urge to respond with “not all white people” when refugees complain about their experiences of day-to-day racism.*

Ask in the group: *Think back to your childhood. How did society teach you white/ European exceptionalism? What is colour-blindness and why should we see colour?*

- *When you claim that you are colour-blind, it means that you are also blind to the struggle refugees deal with due to their status and race.*
- *It is an act of minimization and erasure of the impact of their skin colour, political status and existence within a system of white supremacy.*
- *When you claim to be colour blind that you also avoid looking at your own race: which means that you are blind to your privilege.*

Ask in the group: *Is well-intended colour-blindness harmful? If yes how?*

Inequality: Ask the group to think of the following questions and share in a brave space:

- *Think of an experience in which you saw inequality where you did not step in. What held you back?*
- *Challenge the sentence 'We are all equal'. Why are we not all equal? Why is this sentence not helpful?*

Discuss the meaning of systemic racism. Brainstorm with the participants for examples in our day-to-day life. Display:

- *It refers to systems in place that perpetuate racial injustice*
- *It can occur in our most fundamental structures*
- *Where we live*
- *The quality of our health care*
- *How likely it is for us to face violent policing*
- *How politics speaks of people like us*

Racism and male refugees. Place a flipchart of and write 'male refugee' on it. Ask the participants: *If you were a male refugee, how would the world perceive you?* Let participants write stereotypes next to the flipchart. Examples could be:

- Lazy
- Sexist
- Loud
- Violent

Discuss with the participants what consequences these stereotypes can have. For instance:

- Male refugees are more likely to be 'randomly selected', interrogated and searched by police, because to them they appear 'suspicious'.
- Male refugees are often refused housing by landlords because of their asylum status and country of origin – even if they can provide the financial resources.
- Male refugees are often denied entry in nightclubs and bars and therefore excluded from social activities.
- Personal faults or missteps of refugees will most likely be used to deny opportunity or compassion and even demonized in the media.
- If refugees are accused of a crime, likelihood of them being presumed guilty prior the trial is very likely.
- Male refugees are often denied psychological assistance, symptoms of PTSD are disregarded, as they are not categorized as urgent vulnerable groups.

Educational Material

- Laptop
- Beamer
- PowerPoint Presentation
- Videos
- Flipchart
- Marker
- Post-it
- Zoom or Skype (under COVID-19 Restrictions)

Expected Learning Outcomes

- Attain cultural sensitivity skills
- Comprehend systemic racism
- Comprehend own biases and reflect on them
- Be self-critical
- Become culturally aware
- Comprehend cultural differences
- Comprehend cultural codes

Skills

- Intercultural skills
- Self-reflective skills
- Cultural competencies skills
- Cultural Communication skills
- Anti-racist approaches skills
- Cultural sensitivity skills

Knowledge

Antiracism discourses, cultural sensitivity, self-reflective methods, self-critical assessment

Attitudes

- Openness
- Self-reflection
- Respect
- Critical self-awareness
- Open to challenge bias
- Willingness for positive change

Comments and Suggestions

- It would be beneficial to split these two trainings into two different sections.
- Participants need to be aware that this section can require a lot of self-reflection.
- It is suggested that both parts should be presented by a person of colour/ cultural mediator if possible. Or be assisted by one.

Adaptation and Variation

Courses can be conducted via Zoom, which will require moderator and break up rooms as well as breaks.

Resources

- Saad, Layla F. (2020). *Me & White Supremacy*, more information available at: <https://www.meandwhitesupremacybook.com/>
- Stanford Anti-Racism Toolkit, available at: <https://cardinalatwork.stanford.edu/manager-toolkit/engage/ideal-engage/anti-racism-toolkit>
- D' Ardenne, P., Ruaro, L., Cestari, L., Fakhoury, W., & Priebe, S. (2007). Does Interpreter-Mediated CBT with Traumatized Refugee People Work? A Comparison of Patient Outcomes in East London. *Behavioural and Cognitive Psychotherapy*, 35(3), 293-301.
- Fowler, S. M. & Pusch M. D. (2010). Intercultural Simulation Games: A Review (of the United States and Beyond). *Simulation & Gaming*, 41(1), 94-115.
- Shields, J., Drolet, J., & Valenzuela, K. (2016). Immigrant Settlement and Integration Services and the Role of Non-profit Service Providers. A cross-national Perspective on Trends and Issues and Evidence. *RCIS Working Papers*, 2016(1), available at: <https://www.ryerson.ca/centre-for-immigration-and-settlement/publications/working-papers/>
- Murray, K. E., Davidson, G. R., & Schweitzer, R. D. (2010). Review of refugee mental health interventions following resettlement: best practices and recommendations. *The American Journal of Orthopsychiatry*, 80(4), 576–585.
- UNHCR, 2016, *SGBV Prevention and Response: A Training Package*, available at: <https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html>

6. Module: (Body)-Language

Duration & Time

3 units

Topics

Communication, language, anti-racist/anti-sexist language, body language, proximity/distance, personal space, translation and interpretation

Educational Aim

This module focuses on a general definition of communication and emphasizes on its significance for our everyday life, but also for gender sensitive work with male refugees and migrants. Following an intersectional approach, unequal power relations are being exposed. The participants learn about the importance of setting and respecting boundaries in terms of self-care and violence prevention. A reflexive approach to one's own gender roles, abilities and limits is promoted. Professionals should be able to talk about feelings and body-related topics and to bring in their own emotionality in an appropriate way. Quality standards for professional services of interpretation and translation are being elaborated and discussed.

Step by Step Description

Introduction

Introduce the topics of the module and ask the participants if they have any specific questions regarding language and communication. Collect them on a flipchart and refer to it in the progress of this module.

What is Communication? (Toolkit, Method 6.1)

The following section aims to brainstorm about the general definition of communication and language. Furthermore, it focuses on the challenges, but also chances of communication. Power relations and social inequality should become visible and be assessed as challenge for gender sensitive work with male migrants and refugees. Processes of 'othering' should be exposed. Ask the group to get together in small groups (up to five people) and discuss the following questions:

- *What is communication?*
- *How do we communicate?*
- *What do we communicate?*
- *What are the obstacles in communication?*
- *How could we communicate better?*

After they have finished, ask them to share their answers with the other groups. Collect all the contributions on a flipchart.

What is communication? E.g. to speak to someone, but also to listen; to participate in a mutual process of interaction, ...

How do we communicate? E.g. with words (spoken, written), tone of voice, looks, gestures, expression, body language, ...

What do we communicate? E.g. news, thoughts, ideas, facts, information, moods (feelings), wishes, needs, opinions, ...

What are the obstacles to communication? E.g.

- refusal to listen to others,
- indifference to the other person's opinions and feelings,
- fear of not getting the reaction we want,
- uncertainty about what we want to communicate (being cut off from our own feelings),
- fear of being ridiculed, of being rejected,
- demanding instead of asking,
- jumping to conclusions,
- misunderstandings; the feeling of being treated unfairly: 'nobody understands me'; doing the wrong thing: 'I thought you wanted me to do this!', and then putting the other person in the wrong.
- on the part of the other person: fear of what we might do to him*her if he*she says the 'wrong' thing; trying to anticipate how we will react; the experience that we are not listening and that talking therefore has no meaning; negative consequences for the person's social status.

How could we communicate better? E.g. listening; caring; listening to the other person's feelings and body language; learning to express our feelings better; accepting 'no' as an answer; asking ourselves if we are 'right'; having positive conversations with ourselves; being self-reflective on issues of power and privilege.

'*One cannot not communicate*' (by Paul Watzlawick):

- We communicate all the time, with or without a purpose of doing so. If we stand still, avoid any body movement and don't say a word, another person might interpret it as a social sign of absence, ignorance, calmness, meditation, or anything else. But, by being interpreted and analyzed, we communicate with each other all the time, irrespectively of our intentions. However, communication only works if there is an interpersonal context – we need each other in order to communicate with each other.
- As communicative beings (and this is an essential distinguishing feature from most non-human forms of behaviour), we use social signs of all kinds. Communication does not only use linguistic signs, but also all paralinguistic phenomena (e.g. tone of voice, speed of or slowness of speech, pauses, laughter and sighs), posture, expression movements (body language) within a certain context – briefly, we use behaviour of each kind to communicate.

Nonverbal communication:

- Studies in the field of communication research have shown that nonverbal communication transports most of the message. About less than 10% of the message we communicate verbally. The rest of it is passed on paralinguistically and through body language.

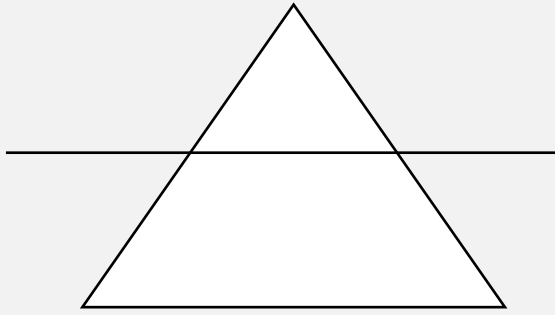
The socialized human body: the human's posture and all his*her movements are socially interpreted and formed. What a 'natural' body, what a 'natural' posture and what a 'natural' movement is, can only be determined approximately. If the socialized human moves, he*she acts in typified and therefore typical gestures; if he*she moves in space and positions himself*herself in relation to others, then he*she does so in a socially typified way. When he*she behaves to someone, his*her behaviour is typical and therefore typified. (Hall 1973)

Power of Communication and Language:

Communication is a basic form of our social behaviour. Through communication we create social behaviour, we create a social reality. By using a language to name phenomena, things, behaviour, people, etc. we shape identities. We name them in different ways, we categorize them, e.g.: man* – woman*. We construct and reproduce these categories through language and communication. These practices are embedded in power relations, meaning that dominant positions are in power of labelling and valuing identities and, therefore, create social hierarchies.

Marginalized groups of people are being “othered”. The dominant position decides about their communicative existence by valuing their identities less or even just not naming them at all (more gender identities than just woman* and man*). The general awareness of this inequality is still not very pronounced, at least on the side of the ‘powerful’, because power asymmetries are internalized. This applies to both sides and produces what is perceived as socially legitimate feelings of superiority on the one hand, uncertainty, fainting, powerlessness, and feelings of inferiority on the other.

Discuss with the group how power relations within a society affect our everyday communication. The ‘triangle of power’ (draw it on a flip chart) should display the inequality between the social positions. The people in the upper part of the triangle possess more privileges and power resources than the people from the lower part.



- *Who is occupying the positions at the top? Who is being positioned at the bottom? What characteristics do they have?*
- *How is power inequality affecting gender relations?*
- *Who are People of Colour? How are they being positioned in a Western White society?*
- *What role does language play? Which names do we use for marginalized communities? Why can language itself be discriminative and exclusive?*
- *What is the relation between power and violence? Who defines what violence is? Who legitimizes it to use it against other people (e.g. gender-based violence)*

Ask the participants to name examples of ‘othering’ (regarding migration and gender). Write them on a flipchart and expose racism against People of Colour and discrimination of FLINT* persons (Female, Lesbian, Intersexual, Non-binary, Transgender, Genderqueer, Bisexual, Gay, *discriminated groups) through language and communication:

- *How are migrants and refugees being identified through language in their country of residence?*
- *What is the standard language for administrative procedures in the host country?*
- *Are there words in your language which derive from a racist-colonial background?*
- *What is the first language a kid has to learn in school? Which language background is being acknowledged?*
- *Which gender identities do you know?*
- *What is heteronormativity? How does it shape our language and how does it forge identities?*
- *What is anti-racist language? What is gender-sensitive language? Why are they important for the fight of recognition of marginalized groups?*

Body Language (Toolkit, Method 6.2)

The sensitive handling of one's own limits, proximity and distance is an important prerequisite for one's own well-being and social life. The following method “My Personal Space” (Toolkit, Method 6.2) introduces the topics of boundary respect and boundary

violation. It aims to discuss the various parameters for social situations (personal space, individual well-being, body language, gender, relationship, culture, socialization). It raises awareness for the different distances in social situations. It also aims to embrace the significance of setting boundaries and respecting them.

- Ask the participants to form pairs which then face each other in two rows in the room at a distance of about five meters. Each pair looks at each other.
- Signal the first side of each row to walk towards their respective counterpart. They determine the speed of walking themselves.
- The person opposite decides with a loud "stop" how far the partner will walk towards them!
- When everyone stands, ask the participants hold it for a moment and look into the eyes of their counterpart. Ask them to also observe how far or close the pairs are distanced from each other.
- When the exercise is finished, ask them to return to the starting point. Now the other side may start walking and those who have walked may say "stop"!

Start a reflection round, focusing on the following questions:

- *How did you feel during the exercise?*
- *What did you observe?*
- *Was there a difference to the other pairs?*
- *Was there a situation that was unpleasant/uncomfortable for you?*
- *How would you have assessed your boundaries before the exercise?*
- *Did you learn something new (about yourself)?*

Each person has their individual proximity they are happy with. This distance/proximity ensures that they feel comfortable and gets along well with others immediately and in the long run. Respect for boundaries and a balance between proximity and distance are needed in every field of life. Especially children have their own feel-good boundaries, which are a lot different from teenagers or adults, since their field of vision is much lower. Mutually agreed distance ensures trust and security between grown-ups and children. Body language (how we move and approach one another) are important factors which influence individual comfortableness in interpersonal situations. The (existing/non-existing) relationship between the two persons greatly affects the setting of boundaries. Moreover, culture and socialization define our imaginations of personal spaces and appropriate distances.

Discuss with the participants the following questions:

- *Why is it important to know our boundaries and respect the ones of our family, friends, colleagues, clients, etc.?*
- *How big are the differences in distance between intimate, friendly, casual and official encounters?*
- *Did you experience any cultural differences in body language and personal space?*
- *Which impact does gender have on setting boundaries? (e.g. man* spreading, sexual assaults)*

- *How does violence manifest through distance violation and spatial controlling?*
- *Which professional boundaries must not be crossed? How 'private' may the contact with the refugees and migrants be?*
- *Are topics such as closeness and distance, power and dependence discussed in intervision and supervision?"*

Interpretation/Translation

Ask the group how much experience they have when working with translation/interpretation. If most of the group share a routine of working with translators and interpreters on a regular basis, then ask the group to collect all the important aspects a facilitator/teacher/trainer has to keep in mind regarding the provision of a flawless communication process:

- *What will you have to prepare before the session/workshop/meeting?*
- *What will you have to consider during the session/workshop/meeting?*
- *What will you have to reflect on after the session/workshop/meeting?*

Add important quality standards (see below), which have not been mentioned yet and include them into the discussion.

If the group does not share a regular routine of working with translators or interpreters, start by presenting the quality standards which the FOMEN project team has elaborated for working with migrant men* and male refugees for the Intervention / Education Program:

- He*she is a well-trained and qualified interpreter.
- A professional interpreter working with migrants and refugees is not a friend, parent, secretary, psychologist, or a social worker. There should not be any contact between the participants and interpreter beyond the workshop.
- An interpreter is an intermediary in communication (enables mutual understanding), cultural mediator (helps to generate a connection between the facilitators and the group) and embodies a professional role (confidentiality which is signed in a contract).
- It is the interpreters' job to translate everything, that is said, and to act as a 'neutral language mediator' (not an advocate of the participants). This prevents the participants from entering into a dialogue with the interpreter and ask, for example, not to translate certain things or to ask for advice or their opinion. Even repeated phrases or sentences must be translated as they were expressed.
- The facilitator/teacher/trainer is responsible for explaining the role of the interpreter to the group. The communication is with the facilitator, but the interpreter enables a mutual understanding and communication. The service provider is also responsible for taking care of the relationship with the participants. This has to be clarified at beginning of the workshops but could be repeated from time to time.
- Facilitator/teacher/trainer and interpreter should have an established relationship: mutual trust, cooperation, aligned value system, mutual understanding of roles and methods of work, aligned goals, intercultural competences.

Furthermore, you may present recommendations based on experiences when working with male migrants and refugees in group settings/workshops:

- Preparation before the workshop (which can be done by discussing it with the facilitator):
 - How many participants are in the group?
 - How old are the participants?
 - What is the (concrete) language background of the participants (e.g. regional dialects)?
 - What is the content of the workshop (some terms have different meanings in other languages → therefore, the interpreter should discuss with the facilitator beforehand which meaning the expressed term would exactly have in this workshop situation)
 - translation of materials used during the workshop

- During the workshop:
 - For group settings we recommend consecutive interpreting.
 - The interpreter is part of the group process but embodies a neutral position which focuses just and only on the translation and interpretation. Make clear to the participants that the interpreter is not picking sides.
 - Interpretation in first person: if the facilitator says “*Hi, my name is Max*”, then the interpreter should translate exactly what was said (“*Hi, my name is Max*”).
 - Transparency: If the interpreter doesn’t understand a word and has to check back on it, he*she should then explain the process to the other side (either to the facilitator or the participants)
 - It is okay to stop the participants or the facilitators, if the message is getting too long to translate.
 - Translating everything which has been mentioned in the group → even if discussions and talks between the participants happen. It is the goal of the interpreter to provide everyone with the possibility of understanding/following the communication within the group setting

 - Clearing up misunderstandings: if the interpreter feels that there is a misunderstanding, he*she must clarify it. The basis of interpretation is a mutual understanding between the participants and the facilitators.
 - If the interpreter gets the feeling of being challenged in the neutral position, then he*she should step out of the role and clarify his*her responsibilities and the job of an interpreter. It’s usually the facilitators task to handle group dynamics and situations like that, by clarifying the role of the interpreter. The interpreter may also remind the facilitator to clarify the roles’ responsibilities again.
 - ‘Hot Spots’ in interpretation: if the translation encounters a cultural/social taboo, the interpreter, nevertheless, must interpret the message as it is

without a bias (religious comments, swear words, ...) → the interpreter should possibly have a profound knowledge about the cultural background of the language he*she is interpreting.

- Some words/concepts do not exist in other languages. The interpreter has to ask the facilitators to explain it in other words or use alternative terms. Ideally, the interpreter discusses the content with the facilitators beforehand.
- The interpreter can sit next to the facilitators so that some form of body language can be maintained between the facilitators and the participants while they look at the interpreter. When working with interpreters, it is important to be aware of your own body language as an interpreter and as a facilitator as well. This includes a positive attitude with a smile, appreciative nodding and open body language (for example, crossed arms can be seen as a closed posture). It is recommended that the facilitators give each other feedback on this after each module.
- An interpreter is still a human and not a machine. Interpreters should generally avoid emotional reactions, but at some points it is not always possible. Nevertheless, the interpreter should make it transparent, why he*she, for example, starts crying or laughing.
- After the Workshop:
 - Reflection: Was there something challenging? Did some comments make you furious or sad? There should be space for reflection after each session. If possible, exchange some words and impressions with the facilitators.
- Interpretation regarding sensitive topics (e.g. Gender-Based-Violence):
 - Ideally, interpreters should be well-trained on the topics they're interpreting.
 - As facilitator check on the interpreter's consent translating these topics. Interpreters should be encouraged to express their uncomfortableness and in no case be pushed into anything.
 - Wellbeing of interpreters: Provide the opportunity of reflection and debriefing. Take care of yourself after the interpretation session. Topics may occur which affect you more (e.g. translation in hospitals or in therapeutic setting; comments of hate speech on women*).
 - It is important to have a trusting relationship between the facilitators and the interpreter as well as a good preparation with regard to expectations of the translation and situations that may occur during the group meetings (e.g. role conflicts, disagreements, post-traumatic reactions).

Discuss with the participants the presented quality standards and further recommendations. If both interpreters and facilitators are present, you could also focus on moderating the discussion and add valuable information (quality standards, recommendation) if needed. The result of such a discussion could be a list of important standards for the cooperation between interpreters and facilitators.

Conclusion

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

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

Educational Material

- Flip Chart
- Marker

Expected learning Outcomes

- communicative behaviour
- power inequality
- boundaries
- requirements for interpretation/translation
- body language
- gender-sensitive/anti-racist language
- self-care at working place
- diversity of distances and proximities (personal space)

Skills

Self-reflection, communicative sensitivity, critical thinking, anti-racist/gender-sensitive language, cooperation with interpreters, self-care, setting/respecting boundaries

Knowledge

Significance of communication and language, power relations and structural discrimination, quality standards for interpretation and translation, strategies for self-care, personal space, violence prevention and gender-based violence

Attitudes

Gender-sensitive, attentive (regarding boundaries and language), anti-racist, intersectional, communicative

Adaptation and Variation

This module does not require physical attendance of the participants; therefore, it could also be carried out via online/digital workshops.

However, the method “My Personal Space” can only be carried out when the participants are present. When delivered digitally, you could share pictures of people interacting and communicating and analyse their body language and spatial difference. Use different social situations (encounter at the working place, family setting, intimacy, encounter with public authorities as the police)

Resources

- Butler, J. (2006): Hass spricht. Zur Politik des Performativen. Berlin: Berlin Verlag.
- CHANGE-Program (VMG) [unpublished]

- Hall, E. T. (1973): The Silent Language. New York: Anchor Books.
- Reichertz, J. (2010): Kommunikationsmacht. Wiesbaden: VS Verlag für Sozialwissenschaften.
- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG.
- Watzlawick, P. & Beavin, J. H. & Jackson, D. D. (1967): Pragmatics of Human Communication. A Study of Interactional Patterns, Pathologies, and Paradoxes. London: Faber and Faber.
- https://www.diakonie-wuerttemberg.de/fileadmin/Diakonie/Arbeitsbereiche_Ab/Migranten_Mg/Mg_Rassismuskritische_Broschuere_vollstaendig.pdf
- Steirischer Dachverband der Offenen Jugendarbeit & Hazissa – Prävention sexualisierter Gewalt,
https://www.hazissa.at/files/6115/7286/5029/Leitfaden_Schutzkonzept_Jugendarbeit-1.pdf
- https://www.bdkj.info/fileadmin/BDKJ/bdkj-dioezesanstelle/Kinderschutz/Methodenbausteine_fuer_Grundkurse_FR.pdf

7. Module: Violence Prevention

Duration & Time

3 units

Topics

Violence prevention within the framework of the ecological model, focusing on

- transforming traditional masculinity and
- improving emotional regulation (especially that of anger) and non-violent conflict resolution

Educational Aim

- Participants will get familiar with the ecological model as a complex framework of violence prevention and understand violence as a pattern or praxis that is acquired through a process of gendered socialization and experiences and related to a traditional model of masculinity.
- They will gain an understanding anger as an evolutionary and natural emotion that affects our body, mind and actions and can hijack our experience towards the use of violence if not balanced or calmed.
- They will develop and learn strategies to avoid the use of violence even in moments of anger or stress, by calming our mind and body (and leaving the situation if necessary) and by communicating our feelings and needs non-violently, even in conflict situations.
- The module uses several of the methodologies and exercises from the corresponding module of the education program to familiarize participants with them (as potential future facilitators).

Step by Step Description

Introduction

Content and structure of this module are shortly introduced.

Presentation of the ecological model as prevention framework

The ecological model as a framework for violence prevention is briefly presented (see Toolkit, Annex 7.1). It is explained that gender based partner violence has no one single cause but a complexity of multiple risk factors on different levels of the social ecology (individual – male and female partner, relationship - dynamics and conflict, community – neighbourhood, norms, sanctions and society/culture – gender order / inequalities in rights, economy, etc.) which interact in complex ways in very different pathways to violence.

Given this high level of complexity and the number of possible risk factors, it is suggested to focus on two of the main risk factors that interact with several other factors and are involved in many pathways to violence:

- adherence to traditional (toxic) masculinity norms

- difficulties in emotion regulation (especially that of anger) and in communication and conflict resolution.

The factors affected by these foci of prevention are marked in yellow in the second representation of the model. It can be explained that several of the other factors can't be addressed since they are not dynamic but stable (having to do with the men*'s past) such as childhood experiences of violence or socio-demographic factors.

The model can be briefly discussed and questions answered but it is recommended to not go into detailed explanations or discussions of the different risk factors.

Violence as a pattern or praxis acquired through a process of gendered socialization and experiences

It is suggested to participants that violence shouldn't be merely understood as isolated specific behaviours but rather as a pattern or praxis of relating that includes different dimensions of experience (behavioural, emotional, cognitive and sensorial). It is still extended in our world and practically everybody knows how to be violent or abusive. As already mentioned in previous modules, traditional male gender socialization and norms make it socially much more acceptable and almost desirable for men* to use violence in certain situations, especially when they feel their power or privileges are being questioned. They also tend to limit men*'s capacities of emotional regulation and empathy, especially in situations of conflict or feeling attacked. The use of different forms and levels of violence and abuse are incorporated into men*'s practice of relating to self and others, especially women* and children.

To illustrate this process and the relationship of traditional masculinity norms to the use of violence in everyday life, the following optional exercise on 'Learning to be a (real) man*' is suggested if there is extra time.

Method 'Learning to be a (real) man*' (Toolkit, Method 7.1)

The exercise 'Learning to be a (real) man*' helps to illustrate how men* tend to learn and incorporate traditional male gender norms which include the permission to use violence.

The second focus of this violence prevention module is on the regulation of emotions that typically precede the use of violence, specifically that of anger. The following explanation of anger and the method 'Inquiring anger' are slightly shortened versions of those in the corresponding workshop of the prevention program allowing for training participants to familiarise themselves with these.

What is anger?

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

- We tend to experience anger as an emotion or feeling that we have in response to situations that threaten us or get in the way of our pursuit of what we want.
- We tend to feel anger when we see injustice, when our movement toward something we want is blocked, or when we perceive that others are acting to harm or embarrass us.

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

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

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

Method 'Inquiring Anger' (Toolkit, Method 7.2)

To avoid acting out our anger in the form of violence, we need to get to know and understand our anger and learn to express it constructively. The 'Inquiring Anger' method helps to explore the experience of anger (and other emotions) in situations where we used violence in different aspects (cognitive, motivational, attentional, behavioral, sensorial and imaginative).

After the exercise, invite participants to reflect on past and current experiences of refugee and migrant men* that might trigger anger and/ or make the regulation of anger especially difficult. They can also be asked about how they imagine doing the method with men* they work with, possible benefits and difficulties and needs to adapt it.

After exploring and understanding the experience of anger and how it can hijack our experience, the last part of the module explores possible strategies to avoid acting violently in situations when we feel angry, but instead calm our minds and bodies (if necessary, by leaving the situation – 'time out') to be able to try to constructively resolve the possible conflict. Again, a slightly abbreviated version of the corresponding exercise from the violence prevention workshop is used to allow participants as possible future facilitators to experience this method.

Method 'Coke Bottle Exercise' (Toolkit, Method 7.3)

The Coke Bottle exercise illustrates graphically the responsibility to choose not to use violence and helps explore different strategies to do so. Again, participants can be inquired about the viability of using this exercise with the men* they work with and possible needs to adapt or change it.

Conclusion

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

- *What are the most valuable ideas or insights that you are taking from this module?*
- *How do you think these can be applied in your work with male refugees or migrants?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*

Educational Material

- Laptop
- Beamer
- PowerPoint Presentation
- Marker
- Blackboard
- Handouts and materials for the different activities as described:
 - worksheet on the ecological model of violence prevention
 - worksheets (form M or W) for the ‘Learning to be a (real) man*’ method
 - spider diagram for the ‘Inquiring anger’ method
 - bottle of cokes and worksheet ‘My coke bottle’ for the coke bottle method

Expected Learning Outcomes

- Participants will gain an understanding of the ecological model as a framework for violence prevention and the complexity of the different risk factors at play in different pathways to the use of violence.
- They will gain a deeper understanding of two of the main strategies to prevent gender based violence with men* (addressing two of the main risk factors): questioning and transforming traditional (or toxic) models of masculinity and improving regulation of emotions, especially that of anger.
- Using the same practical exercises as in the workshops with refugee and migrant men*, participants will explore their experience of anger (and other emotions) in situations where they have used violence (or were about to do so) in different aspects (cognitive, motivational, attentional, behavioral, sensorial and imaginative) and understand how this emotion tends to affect and limit the functioning of our minds and bodies. In a second step participants will learn that even under stress or anger, the use of violence always is a choice and will share and discuss different strategies to avoid the use of violence, such as calming their minds (avoiding winding themselves up through negative self-talk), calming their bodies, leaving the situation (‘time out’) or communicating their feelings and needs non-violently. Possibilities and difficulties of transfer to their professional practice will be discussed.

Skills

- Self-awareness and reflection in situations of anger,
- Identifying different signs for early detection of anger, and its physiological, experiential, cognitive and behavioral consequences,

- Strategies to not act violently in situations of anger, but to calm their bodies and minds, express their feelings and needs constructively and leave the situation if needed (time out).

Knowledge

- Knowledge about the ecological model as a framework for violence prevention
- Understanding of violence as a learned practice and its relationship with (traditional) masculinity
- Knowledge about the emotion of anger, its evolutionary function and its effects on different aspects of our experience
- Knowledge about strategies to avoid violence when angry

Attitudes

- Commitment and responsibility to choose non-violent, egalitarian, respectful and compassionate practices
- Openness to compassionate and critical self-observation and –awareness
- Non-judgemental approach to addressing violence and its prevention in the people they work with.

Comments and suggestions

The additional method ‘Learning to be a (real) man*’ could also be used in the module on gender and masculinities. It is helpful to illustrate the relationship of violence to male gender socialization, but will probably take up too much time in this module.

Adaptation and Variation

This module can be adapted to online delivery. In the Inquiring Anger exercise the spider diagram worksheet would have to be sent to participants in electronic format for them to copy or print out. The coke bottle exercise will lose some of its impact without the physical presence of the (shaken) coke bottle with fizz. Work sheets would have to be sent as electronic documents and printed or copied by participants.

Resources

- Gilbert, Paul (2009). *The Compassion Mind*. London: Robinson.
- Heise, Lori L. (2011). *What works to prevent partner violence: An evidence overview*. London: Strive Consortium.
(<https://assets.publishing.service.gov.uk/media/57a08abde5274a31e0000750/60887-PartnerViolenceEvidenceOverview.pdf>)
- Kolts, Russel (2011). *The Compassionate Mind Approach to Managing Your Anger: Using Compassion Focused Therapy*. London: Robinson.
- King, Andrew (2017). *Engaging men’s responses to family violence*. Australia: Groupwork Solutions.
- “Take a time-out!” from the Respect Phonenumber. Available at: <https://respectphoneline.org.uk/wp-content/uploads/2020/02/Respect-Phonenumber-Take-a-time-out-leaflet-2020.pdf>

8. Module: Self-Care, Transfer & Feedback

Duration & Time

3 units

Topics

- Self-care
- Emotions
- Mental health

Educational Aim

Self-Care in the role of the professional: Experiences of helplessness, powerlessness, fear and worries should be taken seriously. An awareness is to be created that these feelings can strongly affect the participants' well-being if not taken care of. The group should reflect which challenging experiences they are facing in their field of work. The aim is also to exchange information about coping strategies in order to prevent people from increasing risks of burn-out or secondary traumatization.

Reflection and review of the CBP's contents, perspectives for the future and transfer of knowledge to their field of work

Step by Step Description

Introduction

Introduce the topic of the module and ask the participants if they have any specific questions regarding self-care. Collect them and refer to them in the progress of this module.

Self-Care

Depending on their professional backgrounds, collect challenges the participants are facing in their field of work:

- *What do you find exhausting and challenging when working with migrants and refugees?*
- *Which challenges are inflicted by the society (e.g. legal situation, participative rights, racism)?*
- *What is challenging and stressful particularly for your professional background (e.g. interpretation, counselling, therapy, teaching, education)?*
- *Which overlapping topics were you facing during discouraging experiences of working with migrants and refugees (e.g. hopelessness, powerlessness, discrimination, social exclusion, setting boundaries, intercultural issues)?*

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

when we just don't know what to do. For example, people can feel powerlessness when they ...

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

Building a good relationship with the participants and being touched emotionally by their stories can be experienced as valuable - at the same time possibly as painful. The participants may experience situations in their daily lives that can be stressful or when they experience powerlessness: Deportations, acts of violence, discrimination, and other threats. People who have lived in an unpredictably precarious situation for a long time may be permanently affected by it.

- In a good working environment, the desire to support others can become a shared value that makes work meaningful and rewarding. On the other hand, this very desire can lead people to pay too little attention to their own limits. Burn-out or secondary traumatization (trauma symptoms triggered in those who work with people under adverse conditions) are risk factors in working with vulnerable target groups.
- Empathise: It is human to react! Expecting sad or gruesome details not to affect us emotionally is like walking through water and expecting not to get wet. The attitude of leaving strong impressions behind at the work site after a day's work can contribute to service providers not sharing their reactions with others, even though it would be appropriate to talk about them.
- Conversations about one's own feelings and reactions between colleagues should be scheduled, as these help to reduce the risk of negative psychological consequences from working with vulnerable target groups. This is one of the many reasons why the FOMEN Education program, for example, should be co-chaired by two people. Opportunities which offer a room to discuss the different sides of the work, to be able to accept support and to get inputs for one's own development are an important measure to maintain interest and enjoyment in the work.
- It can be useful to adopt a preventive attitude with regard to burnout and secondary traumatization. This means being attentive to oneself (in the sense of self-care), recognizing the first signs in oneself and setting limits. Working with people who have experienced and/or are experiencing difficult things can also touch on our own sore points, possibly experiences of violence that we ourselves have not yet

processed. It is normal that one's own wounds are touched, and it is 'professional' to take care of them, to seek accompaniment.

'Piano of Self-Care' (Toolkit, Method 8.1)

This method aims to embrace the diversity of coping strategies. It raises consciousness for the significance of self-care and treating oneself well. The participants reflect on their wellbeing and mental health and share their strategies to maintain those.

Ask the participants the following questions:

- *What are you doing to deal with stress, helplessness and powerlessness?*
- *What helps you coping with setbacks in your field of work?*
- *What gives you energy and what helps you to feel better?*

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

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

- *What do you notice when you look at the piano?*
- *Did you learn about new strategies? Is something familiar to you?*
- *How can you as co-workers support each other, when you feel helpless sad or be in a bad temper?*
- *What are your strengths and resources?*

Whenever the participants feel exhausted or powerless, they can 'play a different song' on their piano. They don't always have to push the same keys but learn about new self-caring strategies from their colleagues or find out about new ones for themselves.

Transfer and Feedback

Prepare all the collected material (flipcharts, pictures, etc.) from each module of the CBP and put it on the wall. The participants can walk around and have a look at the material to recall each session.

Alternatively, you could also prepare a digital presentation summing up once again all the content from this program.

The group is asked to reconstruct the workshop's contents. You may support them by adding your memories as facilitator.

Ask them the following questions:

- *We would like to hear from you what is the most important thing that you will take with you from this CBP?*

- *How can you transfer it into your field of work?*
- *How can you implement methods, strategies, interventions, etc. that you've learned about in this CBP?*

Final feedback round:

- *Before we finish today, we would like to hear from each of you what it was like for you to participate in this group.*
- *Is there anything that you missed that you would like to discuss?*
- *Imagine it's a year later, what do you remember?*
- *Would you recommend the CBP to other colleagues or network partners? Are there professions you think would benefit? If yes, from which aspects of the CBP?*

Post-Evaluation

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

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

Educational Material

- All the collected material from each session (flipcharts, handouts, etc.) or prepare a digital presentation
- Post-evaluation-survey
- Certificates
- Piano Keys (Toolkit, Method 8.1)

Expected Learning Outcomes

- The participants should learn about their techniques and strengths when it comes to self-care. They can learn from other participants which strategies are helpful and beneficial. By sharing their experiences with difficult situations, they may also assess talking and listening as supportive interventions at their workplace. Additionally, the participants should learn why self-care and raising awareness about mental health issues are important measures for a healthier life.
- The participants share their experiences from the workshops and recall the contents. They learn about the impressions of other group members ("what was important for them and what was important for me"). They discuss the possibility of implementing the workshops' content in their field of work.

Skills

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

Knowledge

Mental health, emotions, recalling the workshop's contents, transfer of knowledge

Attitudes

Self-care, talking about mental health as professionals, openness, future perspective

Comments and Suggestions

IMPORTANT!

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

Adaptation and Variation

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

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

Resources

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