



The MOVE training slides are intended for professionals working in perpetrator programs with men with migrant background.

We suggest that the MOVE capacity building programme for perpetrator programmes be conducted only by experienced trainers with sufficient knowledge and professional experience in the field of domestic violence and abuse in general, as well as specifically in working with perpetrators of violence from migrant backgrounds.

The training lasts for 4 hours and can be conducted both online or in person. The main objective of the training is to promote an intercultural and anti-racist approach to the work carried out within programs for male perpetrators of violence.

The Consortium MOVE is not responsible for how the trainers will use the materials

The Content of this publication is the sole responsibility of the project partners and does not reflect views of the European Commission.





Funded by
the European Union

MOVE

engagement of men on the move

Capacity building programme for professionals working in perpetrator programmes



Training content

- Project overview
- Module 1: Intercultural sensitivity. Complexities and deconstructions.
- Module 2: Migratory processes. Consequences and losses.
- Module 3: Masculinities and adversities

The MOVE project

- EU wide project aim to tackle men's violence against women and girls through an anti-racist, inclusive, and culturally sensitive approach.
- Partners: Belgium, France, Germany, Greece, Italy, and Spain

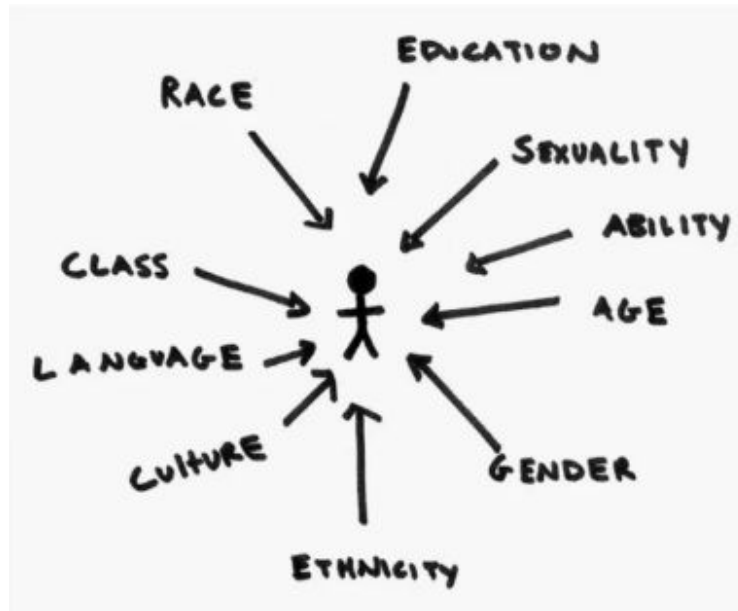
Specific objectives:

- Increasing the readiness and skills of frontline professionals to effectively identify and refer potential male perpetrators of gender-based violence with a migration background
- **Increase the capacity of EU perpetrator programme professionals to effectively work with male perpetrators with a migrant background,** also within the COVID-19 context
- Boost the engagement of key public institutions and stakeholders with regards to preventing and addressing GBV perpetration within the migration context



Module 1: Intercultural sensitivity. Complexities and deconstructions.

Intersectional perspective



What combinations of sex/gender, race/ethnicity, age, economic resources, residency status, educational level and other categories affect you?

Privileges vs discrimination

Modern ethnic systems and racisms are mainly built on the basis of the colonialisms of the North (European people) against the global South (mainly African, Arab, Asian)



systematic privileging of white people and their values

vs

the devaluation and discrimination of the “others”

In what ways am I privileged?

What negative experiences have my privileges protected me from?

Ethnocentrism

Perspective or point of view through which another culture, traditions, values, etc. are judged based on one's own point of view as the true, the best or the correct one

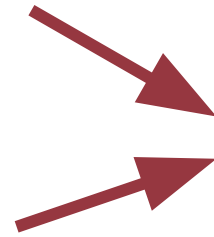


Deconstructing stereotypes and prejudices

Stereotypes and prejudices

STEREOTYPE = description

PREJUDICE = evaluation



discrimination



racism

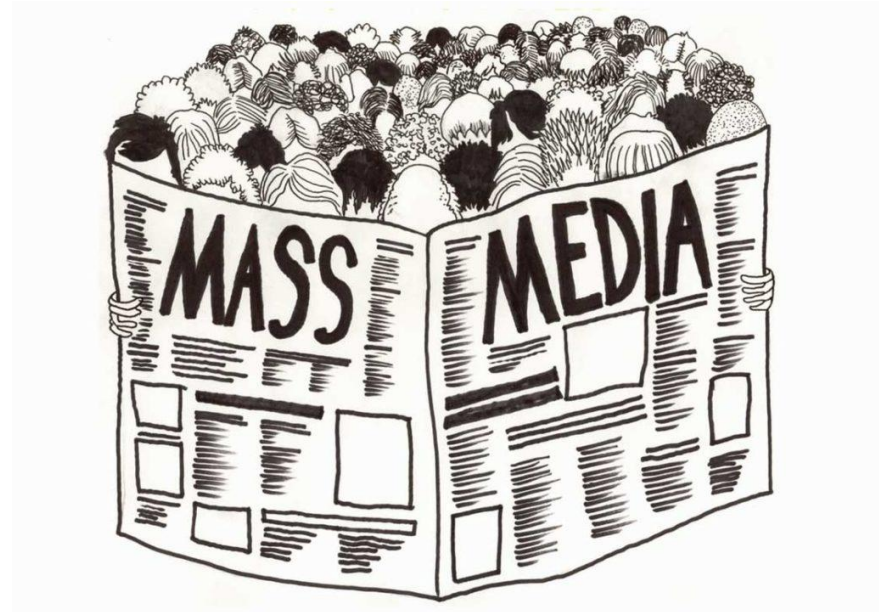
They are criminals
They don't want to work

...

Men are sexist
Women are submissive

What else influence our perspective?

- The role of mass media and social networks:
 - Linguistic biases
 - Misperceptions
 - Fake news



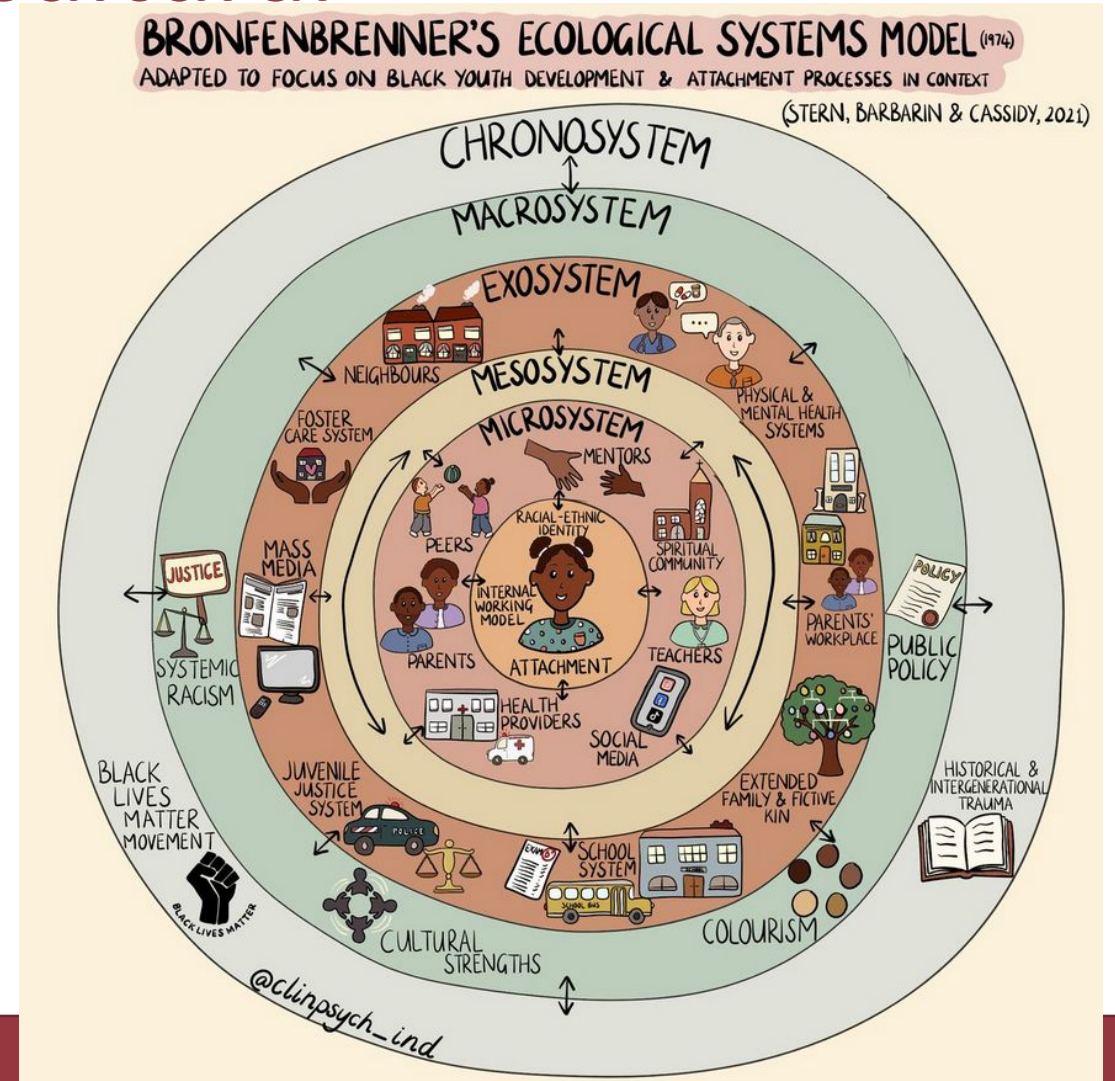
Activity: Stereotypes and discrimination

- Describe a time when you realized you believed in a stereotype (for example, about a group)? How did you feel when you discover that was not true? What happened?
- Have you ever responded to or acted upon discrimination? If so, how? If not, what would you do differently?

How do you respond to cultural justification of violence?

□ Ecological model

Bronfenbrenner – (WHO, 2002)



Other contextual processes involved:

- Families
- Communities
- Religion

Added difficulties:

- language (verbal and non-verbal) and interpretation
- social policies, migration laws

- recognize culture-specific risk factors for participants

Intercultural competence

The abilities, skills, tools, knowledge, etc. necessary for successful interaction in an intercultural relationship.

Different dimensions:

COGNITIVE: cultural self-knowledge and intercultural self-awareness

AFFECTIVE: empathy, tolerance of ambiguity, flexibility and acceptance

BEHAVIOURAL: Attitude of openness and kindness (look, open body, social smile)

Intercultural abilities

- 1) Listening for understanding □ cultivate curiosity! (beginner's mind)
- 2) Recognize that the way you see the world is only one way – there are many other ways
- 3) See culture's role in your own behavior, communication, and identity and seek to understand culture's role in others'
- 4) Develop relationships with culturally different others
- 5) Taste food from other countries, read books of authors from different backgrounds, watch movies from other countries, etc.

Communication competences

- Avoid slang, colloquial language and aphorisms
- Develop multiple frames of reference for interpreting behavior
- In case of doubts, ask sensitively phrased questions to avoid making assumptions or showing bias

Facilitating questions:

- Please tell us your name and the story about your name. (What does it mean? How did you come to have this name?)
- Please tell us three words or phrases that describe your background, and why those words/phrases are important to you. // Please tell us your favorite word in your mother language.
- Please tell us about an object or photo that you brought with you that tells us something about you and your background.
- What is your favorite holiday or festival, and why is this your favorite?
- What is a favorite food you would eat growing up and how does that relate to your background?

Other ideas?

Activity: Positioning of professionals

- What is one of the most positive interactions you have had with a person(s) who is different from you (age, religion, gender, socio-economic, culture, nationality, etc.), and what made this such a positive experience? What did you learn about yourself and/or the other person in that experience?
- What is one of the most challenging interactions you have had with a person(s) who is different from you (age, religion, gender, socio-economic, culture, nationality, etc.), and what made this such a challenging experience? What did you learn about yourself and/or the other person in that experience?
- What is your earliest memory of difference (when you first learned or realized that you were different from someone else)?

Activity: Positioning of professionals

- Describe someone who you know personally or who is known to you (via media, in history, etc.) that you feel can get along well with others, especially those who have different backgrounds. What are the qualities that you admire in this person and why? Which of these qualities helps that person get along with others?
- What is a metaphor from your own experience that illustrates how a cultural clash can be overcome?
- What is a memorable cultural misunderstanding you have had, and what did you learn from this?

Module 2: Migratory processes. Consequences and losses.

Migratory processes: what does it mean?



*stressors

Activity: Life transitions

Describe a time when you were experiencing a life transition and felt supported by a community (of friends, colleagues, family members, neighbors). How did this community demonstrate support? How did you feel?

Describe a time when a friend, colleague, family members neighbor was experiencing a life transition and felt supported by you. How did you demonstrate support? How did you feel?

Ulysses syndrome

Definition:

It is a picture of extreme migratory grief that appears in immigrants who live in very adverse situations (loneliness, exclusion, fear and helplessness).

*not a mental disorder

Characterized by:

- suffering from certain stressors or grief
- appearance of psychological and somatic symptoms (mental health)

Stressors of Ulysses syndrome

- the forced separation from loved ones,
- the feeling of hopelessness and the absence of opportunities,
- the struggle for survival (food, housing, etc.),
- the fear of the physical dangers experienced on migratory journeys (boats, trucks, etc.), coercion by organized crime, prostitution networks, threats of detention and expulsion, etc.

□ *“grief is a prolonged and intense stress”*

Factors enhancing the effect of stressors:

- Multiplicity
- Chronicity
- Intensity and relevance of stressors
- Absence of a sense of control and learned helplessness
- Absence of a social support network

Specific characteristics of migration stress and mourning

- Partial
- Recurrent
- Multiple (**the seven mourning of migration**)
- Results in changes in identity
- Takes place in a series of phases
- Involves the triggering of defense mechanisms and cognitive errors in the processing of information
- Followed by feelings of ambivalence
- Transgenerational

The 7 mourning of migration (1)

- 1) Family and loved ones
- 2) Language
- 3) Culture: habits, religion, values
- 4) Land: landscape, colours, perfumes, luminosity...

The 7 mourning of migration (2)

- 5) Social status: papers, jobs, housing, opportunities for social advancement
- 6) Ethnic group: prejudice, xenophobia, racism
- 7) Physical safety: dangerous journeys, risk of expulsion, helplessness

Activity: Losses

Think about a time when you experienced a loss or a severe stress.
What helped you in that situation? What didn't?
How did you feel? Have you shared your feeling with someone?

Module 3: Masculinities and adversities

Male norms, trauma, and adversity in boys and men

- What is Trauma? (Greek: Wound)
- Intersectionality and Trauma: Disparate exposure to traumatic situations in social subgroups (immigrant men)
- Male gender norms inhibit or block the ability of boys and men to deal constructively with trauma. (Masculine norms and the way boys and men are socialized have a profound impact on their life practices, and on subsequent outcomes in the face of trauma)

Relationship between male norms and trauma/adversity in men



- Male social construction: It does not make trauma visible and inhibits the search for help
- Historically, masculinity normalizes and naturalizes trauma. (Greek myths) current pop culture (Marvel).
- Lasting trauma in men is maintained by obeying masculine norms such as bravery, honor, sacrifice and physical strength.

Relationship between male norms and trauma/adversity in men



- Connection between heroism and masculinity: traumas survived as male pride (odyssey) hiding their consequences.
- Feelings of humiliation and shame, when there is loss of power and control.
- Masculine norms make it difficult to process emotions and vulnerabilities. Avoidance and denial of unwanted feelings and thoughts in response to traumatic experiences to maintain a "strongman" image.

Coping with trauma and adversity in men

- Violence and aggression perpetrated by men is strongly associated with their own traumatic experience, especially childhood trauma (Reavis et al., 2013)
- Increased likelihood of harmful behaviors such as alcohol and drug abuse, depression, and suicidal ideation linked to unresolved male trauma.
- Male responses to trauma are strongly linked to destructive health, social and economic implications that not only affect the individual but also have a profound impact on interpersonal and community relationships.

Common Adversities in Male Trauma



Three common types of adversity that often cause male trauma:

- 1. assault and abuse;**
- 2. war and violence;**
- 3. Racism, ethnic discrimination and oppression**

Assault and abuse

Many psychological and behavioral problems are associated with physical, emotional, and/or sexual aggression and abuse (Barth et al., 2013; Hughes et al., 2017; Kalmakis & Chandler, 2015):

- **Poor academic results,
Post-traumatic stress disorder (PTSD),
Depression
Substance abuse,
Personality disorders,
Suicidal behavior, aggression, and delinquency**

Assault and abuse

Experiencing aggression and abuse (physical, psychological and/or sexual, and "admitting victim status") are contrary to the idea of masculinity: invulnerable, impenetrable and emotionally controlled (Connell, 1995; Petersson & Plantin, 2019)

Men do not seek help believe that they will be shamed, that they will be considered less men, weak or cowardly. Or that they will not be believed.

War and violence

- **Children and men are recruited for war, socialized to fight, and encouraged to remain resilient in the face of violence and adversity. Trauma from war and violence in conflict.**
- **Traumatic events on the battlefield (witnessing, causing, or experiencing death or injury; destroying communities; experiencing significant losses): There is also an increased risk of depression, chronic pain, anxiety, and other behavioral disorders, which often lead to substance abuse and suicidal ideation.**
- **Hegemonic masculinity, honor, aggression and heroism are central to many interpretations of masculinity in military bodies: Mental fragility and vulnerability are excluded or denied because they contradict the idea of "warrior hero".**

Racism, ethnic discrimination and oppression

- **Racism and ethnic discrimination affect health and have effects on male well-being: Mental health (depression, anxiety, psychological distress and PTSD), physical health (heart disease, obesity, high blood pressure and diabetes), behavioral health (smoking, gambling, alcohol consumption and violence) and social health (under control over life, confusion in cultural identity and social isolation) (Kirkinis et al., 2021; Paradies et al., 2015; Polanco-Roman et al., 2016).**
- **Marginalized masculinity: Structural and personal experiences of racism, racial and ethnic trauma in migrant men make it difficult for them to achieve the status of socially desired hegemonic masculinity (pride and superiority), being marginalized. Use of violence as an attempt to reaffirm one's own masculinity.**

I used to think . . . now I think . . .

(Ritchhart et al., 2011)

Complete this statement:

I used to think . . . now I think . . .

(Adaptation: “ I used to know . . .now I know . . .”

*Stepping back from the experience itself, what are one to two insights you’ve gained that will help you relate better to those who are different from you?

*What will you do now as a result of this experience in your work with perpetrators with migrant background?

It is about being open to the new insights and learning that change can occur from an experience.

Thank you very much for your attention!

