

EMMW

Patience

Emotional Management for Migrant Women

Welcome Home International

BELGIUM



WELCOME HOME
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One World One People

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1. Introduction to Topic & Subtopics

1.1. Background

The Oxford Learners Dictionary (*Patience Noun - Definition, Pictures, Pronunciation and Usage Notes* | *Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.com*, n.d.) defines patience as "the ability to stay calm and accept a delay or something annoying without complaining."

But how can we accept and bear delays, difficulties, and pain without getting anxious? When we feel impatience rising inside us, causing chills, it's hard to hold onto that emotion without it spilling out. But how do we express it without negatively impacting those around us?

Moving to a new country requires a lot of patience - paperwork, visas, a place to live, a job, and especially learning the language to a level that guarantees a good job. It also takes patience to establish friendships in a new country. We must be patient with ourselves and allow time and space to adjust to new experiences, meet new people, and understand the local social norms and unwritten codes. Locals don't talk about them because they're ingrained in their bones, making it challenging for newcomers unfamiliar with the area's history and habits.

1.2. Definition of Concept

Patience is a fundamental quality that involves the ability to wait calmly in the face of frustration, adversity, or suffering. This trait applies to many situations and timeframes, from everyday problems like waiting in traffic to significant life events such as parenting or dealing with a severe illness. Patience is not only necessary in situations that involve waiting but also in situations that require dealing with difficult individuals. Patience is often described as a personality trait. Still, it can also be considered a state, meaning that someone can exhibit patience in a given moment, even if they are not generally patient. These two interpretations of patience are interconnected, as those who possess the trait of patience are more likely to display patience in a given situation. Genuine patience requires both behavioural aspects, such as waiting, and emotional aspects, such as exhibiting low arousal positive affect and a conspicuous absence of high arousal negative affect.

The following patience competencies appear to be the most prevalent in our day-to-day social work, and we have suggested ways to enhance them if deficiencies exist. In this theoretical unit, we will discuss:

1. **What is Patience?**
 - What makes us impatient?

- Healthy patience and recognising our limits
- Patience in history and religion (cultural spotlight)
- 2. **Is Patience a Choice?**
 - Patience in relationships: Family, Marriage and Partnerships, Workplace
- 3. **Patience and Grief**
 - Patience with yourself and others going through loss and grief, using the 5 Stages of Grief
- 4. **Patience and the Unknown**
 - Being patient about things that are out of your control (bureaucracy, asylum process, permission to work, having your own home, future of your family)

We have chosen these topics because patience is frequently displayed behind closed doors rather than on a public stage. For migrants, it could be: waiting for their asylum application to be approved, applying for essential things like accommodation and public transport subscriptions and facing blatant forms of discrimination and racism.

However, patience is essential to daily life and is the secret to a joyful existence. Patience is the capacity to wait calmly in the face of frustration or difficulty so that it can be practised almost anywhere there is frustration or difficulty. At home with our children, at the immigration office, and in a society where a lack of acceptance is rife, patience can be the difference between irritation and serenity, anxiety and peace.

Religions and philosophers have extolled fortitude for centuries. Now, researchers are beginning to follow suit. Recent research indicates that positive things do come to those who wait.

1.3. Different Cultural Perspectives on the Topic

- Patience in history and religion (cultural spotlight)

Refugees and migrants undergoing a complicated procedure are prohibited from proceeding once the ban expires. A refugee appealing a negative decision will lose all security and medical credentials. They must begin from scratch, including all the interviews and assessments. This could require an additional two years.

Citizens can easily call for patience as we sit in our warm homes, surrounded by our families and without the immediate threat of war, famine, bombings, execution, rape, or torture. We must realise that requesting patience demonstrates extreme ignorance of the situation at hand and of what this executive order/temporary ban means for those around the world who have fought through all LEGAL channels to come to our country, only to be told that the 3+ years of interviews, DNA testing, and other extreme vetting measures are no longer sufficient.

Patience has played a significant role in the experiences of migrants, particularly in the recurring theme of liminality. As they seek asylum in a new country, migrants often face long waiting periods, sometimes weeks, months, or even years, before they are granted official documentation. Despite being able to live, work, and survive in their new home, bureaucratic hurdles like "legal" and "illegal" status can prevent migrants from accessing true citizenship and state protection, leaving them in a state of limbo as insiders and outsiders.

The Muslim faith places great emphasis on the virtue of patience, known as "sabr," which encompasses traits such as perseverance, endurance, forbearance, diligence, and restraint. This comprehensive virtue is considered a trait of enlightenment that develops within a Muslim's spirit. Sabr involves enduring and bearing through pain, suffering, and difficulties and dealing calmly with problems. Patience is one of the most essential inner actions mentioned in the Qur'an and is regarded as half of a person's devotional existence, the other half being appreciation.

1.4. Gender Perspective

Practising patience as a refugee or migrant is a gendered experience influenced by the societal norms and expectations placed on individuals based on their gender. Women refugees and migrants face unique challenges that impact their ability to exercise patience in their journey. They may be more vulnerable to gender-based violence, including sexual assault and harassment, and they may be at risk of being separated from their families.

Women refugees and migrants are often expected to be caretakers and responsible for the well-being of their families, which can increase their stress levels and make it difficult to find the time and resources to seek assistance or pursue legal remedies. They may face discrimination and barriers to accessing healthcare and education, further exacerbating their feelings of powerlessness and frustration.

The intersectionality of gender and other factors such as race, ethnicity, religion, and sexual orientation can compound the challenges faced by women refugees and migrants. For example, LGBTQ+ individuals may experience discrimination and violence in their home countries and during their migration journey.

In this context, practising patience can be both a virtue and a challenge for women refugees and migrants. On the one hand, patience can help them navigate the complex and often bureaucratic processes of seeking asylum or resettlement in a new country. It can also help them maintain mental and emotional well-being during a long and traumatic experience.

On the other hand, the societal expectations placed on women to be patient and tolerant can also be used to silence their voices and legitimise their exclusion and mistreatment. For women refugees and migrants who have experienced violence or abuse, patience can be interpreted as acceptance of their situation or a lack of agency in seeking justice and restitution.

In conclusion, the gendered experience of practising patience as a refugee or migrant must be understood within the larger context of power dynamics and societal expectations. Women refugees and migrants face unique challenges that require gender-sensitive approaches and solutions to ensure their safety, well-being, and empowerment.

2. Subtopic 1: What is Patience?

2.1. Background

When individuals possess patience, they can maintain their composure even when waiting for extended periods, when things move extremely slowly, or when teaching someone something they do not seem to grasp. It entails putting up with things that may not be enjoyable, and doing so is typically easier when individuals gain something in return. Developing patience can take time, but it is a skill that individuals can practise and improve.

The proverbial phrase "patience is a virtue" highlights the importance of patience. However, what exactly does this mean? The definition of patience is multi-faceted and involves the capacity to accept or tolerate delays, difficulties, or suffering without becoming irate or agitated. In addition to being a trait, patience is a skill individuals can develop through practice and concerted effort.

Before discussing ways to cultivate patience, it is essential to understand what impatience entails. Impatience is a typical response to unexpected difficulties or delays in life. Patience is the antithesis of impatience, and it involves accepting that "interferences" or "disruptions" are a regular part of life since things rarely go according to plan. Developing patience can be challenging if individuals assume everything will go as expected.

One approach to developing patience is to adjust expectations to more reasonable levels. Individuals can become accustomed to "disruptions" occurring and recognize that the capacity for acceptance or tolerance is an essential component of patience. Acceptance or tolerance may be misconstrued as indicating approval or liking, but it means "to give up." In life, various adverse events may occur, and individuals can either resist and attempt to change them or give up and accept the situation.

Surrender is often viewed as negative, likely due to its association with combat. However, individuals frequently accept aspects of life without questioning them, such as the natural forces of gravity, the seasons, and the alternating cycles of light and darkness. Acknowledging these truths is not negative; it simply recognizes that some aspects of life are beyond our control, and we must learn to accept them.

Impatience often arises when individuals refuse to give up on a situation they cannot change. When stuck in traffic, waiting for someone late to a meeting, or experiencing a disruption caused by someone else's error, individuals must accept what they cannot alter. Developing the capacity for acceptance and tolerance in such situations is essential to developing patience. By doing so,

individuals can cultivate the ability to remain composed and avoid becoming irate or agitated in challenging situations.

In this section, we will explore the following:

— What makes us impatient?

Even after being granted refugee status, the lengthy delays in obtaining accommodation, employment, and education can be highly detrimental to refugees. This is because the state support system needs to be more favourable towards refugees. For example, granting refugees only five years of protected status and failing to recognise their professional qualifications and employment experiences significantly hinders their ability to plan for the future. The restrictions imposed on asylum applicants and refugees are part of broader control and exclusion policies that can lead to significant challenges and obstacles for refugees.

Waiting is an unavoidable and significant aspect of the migration experience that significantly erodes the autonomy of migrants. The experience of waiting is typically associated with stagnation, suspension, vacancy, and delay. The uncertainty about the future and the absence of routines are significant sources of stress, which can be mentally challenging. Replacing extended family and old friends with new relationships is often necessary, which requires a great deal of strength and energy.

Immigrants may only be able to find a suitable job after a considerable period and may also experience housing, finances, and food difficulties. This typically elicits intense reactions and emotions that can be worrisome. Despite this, intense emotions are normal and understandable components of adaptation.

People can become stalled at various stages of the immigration procedure. The right to family unity is universal. When compelled to flee their country of origin, refugee families are often torn apart and separated for extended periods. States are responsible for safeguarding and restoring refugee family life through family reunification procedures.

It is essential to recognise that refugees face numerous challenges and obstacles that significantly impact their well-being and future prospects. The state support system must be more favourable towards refugees, providing them with the necessary resources and opportunities to rebuild their lives. The experience of waiting must also be addressed, as it is a significant source of stress and can erode the autonomy of migrants. Family reunification procedures must also be prioritised to ensure that refugees can reunite with their loved ones and begin rebuilding their lives.

— How to have healthy patience

How can one manage impatience and endure the waiting period without anxiety when faced with problems, delays, and suffering? Despite feeling the energy of impatience, it is important to find a way to contain these feelings without negatively impacting those around us. One effective approach is to have a conversation with a companion who is willing to listen and provide support rather than silencing us with their own experiences or advice. This allows us to fully express our thoughts and emotions without interruption.

Engaging in other activities can also help manage impatience. Resourcefulness and prioritising tasks can aid in enduring the distress of waiting, depending on the significance of the object of impatience or the person in question. Physical activity is another valuable strategy to alleviate the discomfort of impatience. This can include running, walking, swimming, or any exercise involving moving the body or stimulating the mind. For those with hobbies, engaging in activities such as drawing, needlework, painting, carpentry, gardening, or housekeeping can be helpful. It is worth noting that all of these activities involve some form of physical activity.

In summary, managing impatience during times of waiting and uncertainty can be achieved through active communication with supportive individuals, engaging in other activities, and prioritising tasks. By utilising these techniques, individuals can better endure the waiting period and control their emotions and reactions.

Is there anything that can be done?

How does losing one's temper and becoming agitated or apprehensive benefit the situation?

One must be patient with themselves and allow sufficient time and space to absorb the new impressions, the new people one meets daily, and the new social system. The time has come to observe the documented social rules and uncover the unwritten codes. These topics are taboo because they are fundamental to human existence, and there is no need for locals to discuss them. However, it can be difficult if one is unfamiliar with the local history and customs of their new country.

Overall, one must have perseverance. So that they can wait for what the new environment has in store for them, they need patience.

Patience encompasses one's relationship with time as you've grown up in it. In numerous cultures, "time passes" is the most valuable resource because it cannot be retrieved. In other cultures, "time comes," and time is a resource used deliberately to achieve positive results that have been "matured" in people's minds and hearts. They must be at ease with the procedure that leads to the desired results. These individuals are more concerned with "how" they achieve a result, as opposed to focusing solely on the outcome.

—How to recognise our limits

To develop self-compassion, it is crucial to acknowledge and accept your limitations. Each person has both human and personal limits that are shaped by factors such as their personalities, life experiences, knowledge, and skills. These limitations are not weaknesses but neutral facts about our existence.

For example, one evident human limitation is the need for regular and sufficient sleep, while a less apparent one is the requirement for leisure and enjoyment. Other limitations can include the amount of money needed for a sense of financial security, one's tolerance for difficult people, or one's patience with slow drivers.

However, some individuals struggle to embrace these limitations due to various reasons. They mistakenly associate limitations with vulnerability, perceiving them as signs of inadequacy or incapability. This denial of their boundaries hinders the development of genuine self-compassion. It is essential to understand that denying your limitations does not increase your worth or value as a person.

By recognizing and accepting your limits, you can identify when you have exceeded them and acknowledge the validity of the resulting emotions. For instance, if you know that you require regular breaks during work but are forced to work without pause, you will understand why you feel exhausted.

Recognizing the legitimacy of your emotional distress prepares you for another aspect of self-compassion, which is showing kindness to yourself. To have compassion for your suffering, it is important to acknowledge that it is legitimate and deserving of attention and care. By recognizing, embracing, and allowing your limitations to exist, you validate your own distress.

Granting yourself permission to accept your current limitations is another aspect of recognition. It is crucial to acknowledge that your limitations are not necessarily what you desire or believe they should be. Some limitations, such as the amount of sleep required, are unchangeable. Others, like tolerance levels, can be modified, but if you exceed your limit, you have gone too far.

While it is commendable and a sign of growth to work on expanding your limits, you cannot do so by denying that you have exceeded them. Rather than harshly criticising yourself for having limitations in the first place, practice recognizing when you have surpassed them and accepting it. Instead of berating yourself for feeling exhausted at the end of a workday without breaks, acknowledge that your fatigue stems from surpassing your limit, not from incompetence.

Self-compassion begins with acknowledging your pain or distress and recognizing that it deserves attention and care. By acknowledging your personal and human limitations in the present moment, you validate the legitimacy of your pain and the need to address your distress. Remember that you are fully capable of cultivating more self-compassion, and if you feel the need for professional support, do not hesitate to seek the assistance of a trained professional.

2.2. Target Group and the Goal of the Activity

The target group of the activity is

- Professionals working with migrant women
- Migrant women

The activity aims to:

- To introduce patience and impatience and methods to deal with it
- Analyse barriers to being patient and how to overcome them
- Equip the women with practical tools to increase patience

2.3 Learning Outcomes of the Activity

At the end of this activity, the women will have expressed their own experiences of patience and will learn how to listen and respond to other participants' experience of patience. They will also learn how to be more patient through a practical exercise of mindful breathing.

2.4. Description of the Activity

Name of the Activity/Practice/Tool

Presentation: What is patience?

The capacity for patience is the ability to endure boredom or to wait for something patiently. Waiting for your braces to come off, handling a toddler's temper tantrum, or constructing a house out of toothpicks, all need a lot of patience.

The definition of patience is "the capacity to accept or tolerate delay, difficulty, or suffering without becoming irate or agitated." This definition has numerous vital components. Patience is a skill as well. We may practise being more patient and take steps to improve our patience.

Even after obtaining refugee status,

delays in

- accommodation
- employment
- education

are detrimental to refugees because the state support system needs to be more favourable towards them.

For instance, giving refugees only five years of protected status and failing to recognise their professional qualifications and employment experiences hinders their ability to plan for the future. Restrictions imposed on asylum applicants and refugees are a component of broader control and exclusion policies.

Waiting is an unavoidable and significant aspect of migration experiences that erodes the autonomy of migrants. Generally, waiting is associated with stagnation, suspension, vacancy, and delay.

How to have healthy patience

- How can one embrace and endure problems, delays, and suffering without becoming anxious?
- How can one be patient when feeling the energy of impatience which is so difficult to contain?
- It must be released, but how is this possible without negatively impacting those around us?

Feeling heard

We can discuss the benefits and drawbacks of having to wait, as well as its consequences. To do this, we need a conversation companion who does not silence us by describing how well they handled the same situation or by recounting a time when they faced a similar challenge. We must be permitted to speak until the very end. Someone who knows how to listen is required.

Re-direct

When being required to wait for an event or a person's decision, one can also find something else to do. Being resourceful and prioritising can aid in enduring the distress of waiting. It also depends on the significance of the object of impatience or the person in question.

Physical activity

Another way to help impatience is through physical activity. One hour of running/walking, swimming, or engaging in any activity that involves moving your body or intellect is an excellent

method to alleviate the discomfort of impatience. People with a hobby can capitalise on it. Then, engage in this pastime, regardless of its nature: drawing, needlework, painting, carpentry, gardening, housekeeping, etc. Observe that the activities mentioned all involve physical activity in some way.

Meditation and breathing

- Find a comfortable seated position, ensuring your back is straight and relaxed. Gently close your eyes, allowing yourself to enter a state of calm and stillness.
- Rest your hands softly on the tops of your thighs, palms facing downward. Feel the connection between your hands and your body, grounding yourself in the present moment.
- Inhale deeply through your nose, envisioning the breath flowing down to the base of your spine. Experience your belly expanding with each breath, filling your abdomen with a soothing warmth and deep relaxation.
- Exhale slowly through your nose, releasing any tension or stress that you may be holding. Let go of any thoughts or worries, allowing them to dissolve with each breath out.
- Once more, take a deep breath, directing it to the base of your spine. As the breath reaches this point, imagine it gently bouncing up, rising to the area between your pelvis and your belly button. Feel the vibrant energy and vitality of the breath in this space.
- Exhale steadily through your nose, freeing yourself from any stagnant energy or negativity that may reside there. Experience a growing sense of lightness and clarity as you release any unnecessary burdens.
- Continue with another deep breath, guiding it down to the base of your spine. As the breath reaches the bottom, visualise it bouncing up even further, surpassing your belly button. Embrace the expanding and open sensation in this part of your body.
- Exhale deeply, allowing any remaining tension or discomfort to dissolve. Allow your breath to carry away any distracting thoughts or disturbances, leaving you with a heightened sense of ease and serenity.
- Now, take a final deep breath. Picture the breath descending to the base of your spine and soaring all the way up to your heart. Feel your entire torso being enveloped by this rejuvenating breath, nourishing and revitalising every cell within you.
- Exhale slowly and fully, releasing any lingering stress or negativity from your body and mind. Permit your breath to sweep away any residual heaviness, leaving you feeling light, refreshed, and rejuvenated.
- With a sense of tranquillity and renewed energy, gradually open your eyes and bring yourself back to the present moment. Carry this state of calmness and rejuvenation with

you as you continue with your day.

- Remember, taking these moments to connect with your breath and cultivate inner stillness can significantly contribute to your overall well-being and inner peace.
- Wishing you a day filled with tranquillity and serenity.

How to recognise our limits

To be able to recognise your suffering or distress, you must accept your limitations. Each of us has human limits as well as personal limits based on our personalities, life experiences, levels of knowledge and skills, and other factors.

Some individuals have difficulty embracing these human and individual limitations. This desire for limitlessness originates from a diversity of sources. People frequently conflate limitations, which are neutral facts, with vulnerabilities. To put it another way, some people (erroneously) believe that if they have limits, they are defective, inadequate, or incapable of great things; thus, they deny the existence of their boundaries. Refusing to acknowledge your limitations does not increase your worth or value but prevents genuine self-compassion.

Operational Needs/Logistics

Online or Onsite: Both

One trainer with/without co-trainer: One trainer

How many participants/trainees? Unlimited

Materials:

Presentation: What is patience: [What is patience.pptx](#)

Access to the Internet for link: YouTube video

Paper and pencils

<https://www.psychologies.co.uk/test/test-how-impatient-are-you>

<https://www.youtube.com/watch?v=U796Hfe7x9w>

2.5. The Procedure of the Activity

N.	Activity	Details	Duration
1	Introduction	Welcome and introductions	10 min.
		Brief overview of the workshop's objectives and agenda	
2	Presentation: "What is patience"	Use the provided presentation slides to explain the concept of patience	20 min.
		Discuss the definition and essential components of patience	
		Explore the challenges and benefits of developing patience	
		Highlight the impact of impatience in different areas of life	
3	Interactive Discussion: Sharing Experiences	Encourage participants to share personal experiences related to patience	15 min.
		Facilitate a conversation that allows everyone to feel heard without judgement	
		Discuss the consequences of impatience and the importance of empathy in interactions	
4	Strategies for Cultivating Patience	Present various techniques for developing healthy patience: <ul style="list-style-type: none"> ● Re-directing attention and finding alternative activities ● Engaging in physical activity and hobbies 	25 min.
		Practising meditation and deep breathing exercises	

		Provide practical tips for applying these strategies in everyday life	
5	Self-Reflection & Impatience Test	Share the link to the online impatience test Allocate time for participants to complete the test individually	15 min.
		Discuss the test results and encourage self-reflection on personal levels of impatience	
6	Q&A and Discussion	Address any questions or concerns from participants	15 min.
		Facilitate a group discussion on the workshop's content and strategies	
		Encourage participants to share additional tips or experiences related to patience	
7	Conclusion and Resources	Recap the main points covered in the workshop	10 min.
		Provide participants with additional resources, including the YouTube video on patience	
		Conclude the workshop with a final message on the importance of patience	

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3. Subtopic 2: Is Patience a Choice?

3.1. Background

Even in the best of circumstances, establishing a feeling of patience and serenity in the face of uncertainty and suffering is one of the most difficult challenges. Life is usually unpredictable and ever-changing. Things we don't want to happen frequently occur, and things we want to happen sometimes don't. What we can most influence in ourselves is how we respond to that continual experience.

Meditation encourages the development of this sort of patience. We don't always feel relaxed when we sit to meditate; it's frequently pretty difficult. Our bodies and thoughts might experience discomfort or restlessness. Then, for a few minutes, we deliberately practise recognising and letting go of that experience. Instead of depending on our usual behaviours, ideas, or habits, we pay attention to what can trigger us and choose to let go. Other times, we may determine that there is something skillful to be done, but we practise patience with whatever is giving us distress in this moment for a few minutes.

3.2. Target Group and the Goal of the Activity

The target group of the activity is

- Professionals working with migrant women
- Migrant women

The activity aims to:

- Teach methods of meditation to help with patience
- Teach calmness in the face of uncertainty
- Teach how to slow the mind and accept adversary

3.3 Learning Outcomes of the Activity

The most essential thing to remember is that patience is not something we need to learn. Instead, we must learn to let go of our impatience. Although this may appear to be the same thing, it is not. Patience is an essential component of a calm and clear mind. If we know this, if we comprehend it, we don't strive to "create" patience; instead, we just let go of the noise and our engagement in that activity, and we feel patience as a result. In this case, the lack of impatience has resulted in the experience of patience. However, if we feel the need to "create" patience, we

will likely get more concerned about the process, spend more time thinking about the process, possibilities, and potential, and may even generate greater impatience in the mind.

3.4. Description of the Activity

Name of the Activity/Practice/Tool:

Mindful Breathing Meditation Activity

1. Find a comfortable sitting position right now. Sitting up straight and aware gives your body a sensation of power and comfort. Drop your focus and either close or leave your eyes partially open.
2. Begin to notice that there is a physical movement of your body with each breath. Take note of how your tummy or chest rises and falls. Or pay attention to the movement of air in and out of your nose and mouth.
3. Your mind will most likely be preoccupied, and feelings in your body, such as the weight or charge of certain emotions, may take control. Take note of whatever you notice throughout. Then return your focus to the breath. Try to bring a sense of relaxation and tranquillity to your next few breaths.
4. Now, expand your awareness to feelings in your whole body. There may be a sensation of uneasiness, bodily restlessness, or an emerging itch. You may detect a sensation of physical discomfort anywhere in your body. If something is too urgent or unpleasant, practise purpose and make a change. This practice permits you to constantly take care of yourself.
5. Without pushing yourself or giving yourself further pain or distress, check if you can observe and let go of these sensations. Practise being patient with your body's suffering while maintaining a sense of care and compassion. Allow yourself to be kind to yourself if you need to do anything to take care of yourself.
6. Now bring your awareness to your thoughts. Throughout our lives, our minds are continually producing thoughts. Many of these may be unsettling, anxiety-inducing, or overpowering. We frequently hop on the wrong train and ride those ideas, as meditation master Joseph Goldstein commonly explains. So, for the next several seconds, notice and record your thoughts: future thoughts, past thoughts, rumination, discomfort.
7. Then, with determination, concentrate on the next breath or two. Continue to take mental notes and let them go, or transfer your focus to emotions. Emotions are a component of our moment-to-moment experience that we cannot entirely control. Awareness of our emotions is required for the art and ability of controlling them. Nonetheless, emotions are frequently seen as triggers. It's as if we're hooked and need to do something about it.

8. See if you can let go of that hook for the following section of the practice. Recognise your emotional state, whether it's happy, sad, overwhelmed, nervous, furious, or uncomfortable. Bring a sense of compassion to this section of the practice and remind yourself that we all suffer from time to time. Take note of the emotion if it prompts ideas or an impulse to act. Then, return to your breath's anchor.

9. In the final few minutes of the practice, broaden your awareness to encompass the totality of your experience. Accept an open consciousness with each in-breath. This is how things are right now for me. Hold everything with acceptance, knowledge, and clarity.

10. Offer yourself whatever desires feel most suitable at this time with each out-breath. "May I regain my courage and resolve. May I have a happy and healthy life." Find the words that best express your current desires for yourself.

11. As the practice comes to a close, pay attention to any propensity in your mind to leap forward into the future or any temptation to spring out of your meditation seat. Return to each of your breaths. Choose when to conclude your practice and continue with the remainder of your day with intention and commitment.

Operational Needs/Logistics

Online or Onsite: Both

One trainer with/without co-trainer: One trainer

How many participants/trainees? Unlimited

Materials (if needed)

<https://www.mindful.org/a-15-minute-meditation-for-patience-and-resolve/>

3.5. The Procedure of the Activity

N.	Activity	Details	Duration
	Introduction and Settling In	Explain the purpose and benefits of the mindful breathing meditation activity	5 min.
		Instruct participants to find a comfortable sitting position and close or partially open their eyes	

		Guide them to become aware of their body sensations and the movement of breath	
	Noticing Thoughts and Returning to the Breath	Acknowledge that the mind may be preoccupied and emotions may arise	5 min.
		Encourage participants to observe their thoughts without judgement and bring their focus back to the breath	
		Emphasise relaxation and tranquillity in the breath	
	Expanding Awareness to the Body	Guide participants to expand their awareness to physical sensations in the entire body	5 min.
		Encourage them to notice any discomfort or restlessness and practice self-care if needed	
		Foster patience and compassion towards the body's suffering	
	Observing and Letting Go of Sensations	Instruct participants to observe and let go of any sensations without pushing or causing further distress	5 min.
		Encourage kindness and self-care during the practice	
	Bringing Awareness to Thoughts	Explain that thoughts are continually arising and may be unsettling	5 min.
		Instruct participants to notice and briefly record thoughts, such as future thoughts, previous thoughts, rumination, or discomfort	
		Guide them to redirect their focus to the breath or emotions	
	Cultivating	Emphasise the awareness of emotions as an	5 min.

	Compassion for Emotions	essential aspect of emotional regulation	
		Encourage participants to let go of emotional triggers and recognize their emotional state	
		Foster compassion and remind them that suffering is a universal experience	
	Broadening Awareness and Acceptance	Guide participants to broaden their awareness to encompass their entire experience	5 min.
		Promote acceptance, knowledge, and clarity with each in-breath	
		Encourage them to offer themselves desires or intentions with each out-breath	
	Conclusion and Transition	Alert participants to any tendency to leap into the future or rush through the practice	5 min.
		Guide them to return their focus to each breath and choose when to conclude the practice	
		Remind them to carry the intention and commitment into the rest of their day	

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4. Subtopic 3: Patience and Grief

4.1. Background

Moving to a different country long-term often comes with multiple emotional trials. As migrants endure the rollercoaster of culture shock and adapting to a foreign environment, many often feel a complex sense of displacement and identity loss.

Grief has several layers in the context of migration. From geographic isolation to loss of familiarity and support networks to a feeling of belonging and place, new migrants sometimes experience many losses simultaneously.

Aside from the strain of culture shock, waves of homesickness, and the problems caused by language hurdles, many migrants and refugees suffer a slew of concrete and intangible losses that can severely undermine their well-being and relationships.

These emotions are sometimes referred to as migratory grief.

Though intellectualising, studying, and self-help tactics may appear to be beneficial in the short term, patience is essential for healing.

4.2. Target Group and the Goal of the Activity

The target group of the activity is

- Professionals working with migrant women
- Migrant women

The activity aims to:

- Teach about the five stages of grief
- Teach about grief and patience

4.3 Learning Outcomes of the Activity

Participants will better understand the processes of grief and the need to have patience with healing.

4.4. Description of the Activity

Name of the Activity/Practice/Tool

Presentation on Grief and Patience

Patience and Grief

It's common to conceive grief as a single experience, emotion, or thinking style. Grief might linger for a long time, a short period, or no time.

When you don't spend time grieving after a loss, terrible event, death, or other loss, it typically implies denial or shock.

There is no right or wrong way to deal with sadness; many different forms of grieving can occur throughout one's life.

It is not useful to compare your grief to others; instead, recognise that miscarriages, pet loss, friendships ending, racism, and generational cycles are all valid causes to mourn.

You are not required to be a certain sort of bereaved person to claim.

When you can define and explain different sorts of grieving, you can start to recover if you are willing to feel painful feelings. Grief work may be difficult.

When grieving, you may take as much time as you need to get over it.

Grief can manifest as a feeling of sadness or rage and as a coping method such as dissociation or denial.

Regardless of whatever unstated rules you may have set for yourself, you do not have to justify how long it takes you to recover.

There is no set schedule by which you "should be over it by now."

You don't have to go through grief alone. There is support available, and it might be beneficial to be heard by someone with a history of caring, such as a therapist or people who have gone through something similar.

There are several types of grief

Anticipatory Grief: This form of sadness is exactly what it sounds like. You are preparing for a loss, death, or disaster in your life. Because of the pandemic, you may have had a loved one in the

hospital for an extended period of time for a variety of reasons.

If you knew you were going to lose a family member or loved one, you have experienced anticipatory grieving.

Collective Grief: This form of mourning is widely discussed and felt by a society, culture, or even humanity. People have a shared link of sadness. Some people may feel at ease recognising what is going on. Others might not. The grief might sometimes go unrecognised since everyone around you is feeling it as well, but isn't always talking about it.

Complicated Grief: Complicated grief encompasses subcategories such as chronic, delayed, and distorted grief. Complicated sadness is generally extended grieving that interferes with regular activities. When you are experiencing difficult sorrow, you may feel crippled by loss and feel unwilling to go on, or you may experience unexpected outbursts. If this occurs on a regular basis, a professional, such as a grief therapist, may assist you in developing a plan to feel better and provide grieving support or grief counselling

Masked Grief: Masked grief eventually manifests itself in bodily symptoms and the use of maladaptive techniques that no longer serve you.

Though not exhaustive, this is a beginning point for understanding that grieving is more than simply one sort of unexpressed sadness or anger during a short period of time. There is no one-size-fits-all approach to sorrow, a grief reaction, or the mourning process, which is why a professional like a therapist may be beneficial, whether you want to be proactive or are currently unhappy with your current situation.

There are techniques to aid yourself when you are experiencing sadness, even if it is what you would consider typical grieving. Though intellectualising, studying, and self-help tactics may be beneficial in the short term, patience is essential for healing.

Five Stages of Grief

Persistent, painful grief can drive us to go through the phases of grieving (often quickly):

- denial
- anger
- bargaining
- depression
- acceptance

These stages represent our efforts to digest change and protect ourselves while adjusting to a new world.

We Need Patience

- When will all of this be over?
- When will I feel normal again?
- How long will this step take?

Nobody knows.

We're used to knowing how long something will take. We feel anxious when something is left open-ended, yet one of the lessons of mourning is to not focus on the result.

One of the most difficult aspects of the grieving process is being patient with yourself and understanding where you are in the process.

Operational Needs/Logistics

Online or Onsite: Both

One trainer with/without co-trainer: One trainer

How many participants/trainees? Unlimited

Materials if needed:

Presentation [Patience and Grief.pptx](#)

4.5. The Procedure of the Activity

N.	Activity	Details	Duration
	Introduction and Purpose	Explain the purpose of the presentation: to discuss grief and the importance of patience in the grieving process	5 min.
		Share the objectives of the activity	
		Provide an overview of the topics to be covered	
	Understanding	Discuss the concept of grief and its different	10 min.

	Grief	<p>manifestations</p> <p>Explore the idea that there is no right or wrong way to grieve</p> <p>Emphasise that various experiences, such as loss, death, or other significant life events, can trigger grief</p> <p>Highlight the importance of recognizing and validating individual experiences</p>	
	Types of Grief	<p>Introduce different types of grief, such as anticipatory grief, collective grief, complicated grief, and masked grief</p> <p>Explain the characteristics and examples of each type</p> <p>Emphasise the need for professional support in complicated or masked grief cases</p>	10 min.
	The Five Stages of Grief	<p>Present the five stages of grief: denial, anger, bargaining, depression, and acceptance</p> <p>Explain that these stages are common responses to loss and change</p> <p>Emphasise that the stages may not necessarily occur in a linear fashion or with equal intensity</p> <p>Provide examples and encourage participants to reflect on their own experiences</p>	10 min.
	The Importance of Patience in	Discuss the challenges of the grieving process and the desire for a timeline or resolution	10 min.

	Grief	Explain that grief does not have a fixed timeline and varies for each individual	
		Highlight the importance of being patient with oneself during the grieving process	
		Share strategies and techniques to cultivate patience and self-compassion during grief	
	Q&A and Discussion	Open the floor for questions, comments, and personal reflections	10 min.
		Facilitate a discussion on participants' experiences with grief and patience	
		Provide guidance and support based on the questions and comments raised	
	Conclusion and Resources	Summarise the key points discussed during the presentation	5 min.
		Reiterate the importance of patience in the grieving process	
		Share additional resources, such as books, articles, or support groups, for further exploration	

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5. Subtopic 4: Patience and the Unknown

5.1. Background

In its original conception, patience was a virtue that allowed a person to overcome his pain and, in some ways, enact empathy in the face of others' flaws and limitations. Patience today may evoke a notion of inaction, as though it's just about waiting for things to pass. Consider the term "patient" instead. As an adjective, it refers to a person's ability to overcome obstacles and display empathy for others. As a noun, it refers to a person who needs comprehension and, more particularly, medical care.

Patience involves recognizing and enduring the hardships and challenges in one's own life and the lives of others. While it may be associated with passivity in contemporary times, when viewed from a broader perspective acknowledging the abundance of time, patience becomes a means of enduring misfortunes. Unlike resilience, which involves bouncing back to one's original state, patience implies embracing change and allowing for transformation as a way to overcome obstacles. It is a courageous and compassionate act, encompassing a complex existence that gently breaks through barriers.

5.2. Target Group and the Goal of the Activity

The target group of the activity is

- Professionals working with migrant women
- Migrant women

The activity aims to:

- To give a guided meditation on letting go of fear of the unknown

5.3 Learning Outcomes of the Activity

Guided Meditation teaches you how to stay in the present moment. This lowers unneeded stress and worry caused by emotional issues relating to previous occurrences or imagined circumstances .

Meditation with a guide teaches you how to respond more efficiently in a variety of stressful circumstances. During a difficult competition, for example, you may utilise the Meditation to respond more effectively by focusing on the present moment, relaxing your muscles, calm breathing, and letting go of stress.

5.4. Description of the Activity

Name of the Activity/Practice/Tool

Guided meditation for Fear of the Unknown

Video: <https://www.youtube.com/watch?v=KUMB9bW1y0s&list=PPSV>

Make yourself comfortable either seated or lying down

I'd like to invite you to close your eyes and bring your attention to your breath. Taking a deep breath in and all the way out and again. Taking a deep breath in, this time holding at the top for a couple of seconds and breathing all the way out. Repeating again, taking a deep breath in holding for the count of two or three and breathing all the way out and now allowing yourself and your body to find its natural breathing rhythm. With each exhale, soften your body that little bit more.

Now imagine yourself in a beautiful meadow. This meadow borders a forest. Really breathe this meadow in taking in all your surroundings. Maybe you notice the grass underneath your feet, the sounds of birds chirping, the Sun on your skin, a light breeze on your face. Really breathe it all in. As you start to walk through the meadow you notice a beautiful white butterfly flying around you. As it starts flying away, you feel drawn to follow it through the meadow. The butterfly begins to fly towards the forest as if it's guiding you. You decide to follow the butterfly. As it heads into the forest you continue to follow the butterfly, as it weaves between the trees.

As you make your way through the forest you notice that your feet and your legs become heavier with each step. You realise that you've been carrying the accumulated weight of old fears, anxieties, negative beliefs, hurt, and worries about the future. It's weighed heavy on your soul holding you back from freedom, peace and joy.

Ahead you notice a light appear through the trees. You realise that the butterfly has been guiding you towards this light. You begin following the light now, but with each step it's getting heavier than the last and just when you feel like you can't carry your legs anymore you come to a clearing in the forest. There is a column of white light shining brightly in the centre. The column beams all the way up through the canopy of the trees above and all the way down to the ground into the Earth. You slowly approach the column of light and standing in front of it, you gently reach one hand into the column. As you do you feel a sense of hope and lightness rush over you. You

remove your hand and now you begin to breathe deeply breathing up through the soles of your feet. With each inhale you lift this heaviness that you felt in your feet up through your lower legs, up through your thighs, through your stomach, up through your chest and with each deep inhale, the heaviness rises higher and higher. From your fingers up through your arms to your neck and finally up into your head.

Now I'm going to count down from three and when I reach one you're going to breathe out this heaviness out into the light. Three, two, one: breathing out, long exhale all the way out and as you breathe out you're able to let go of all the accumulated fear, doubt and worry. Letting it all go and watching this heaviness dissolve into the light, you step fully into the column of light now letting this white light flood over and through you. Breathing it in, letting it fill your body and nourish your soul and each moment you stand in this light you feel lighter and lighter clearer and clearer. The sense of inner peace and freedom washes over you. This white light restores harmony in your mind, your body and your spirit. You're filled with the knowledge that you are safe and you are supported and you can trust the next moment. You're filled with a lightness, a sense of inner calm, of joy and freedom.

Take one last deep breath in now and as you exhale you find yourself back in the meadow, but the colours look brighter now there's a sense of vibrancy in the air and you're radiating this light. You can face life with courage, able to adapt to change because you can trust the next moment.

When you feel ready, come back to your breath into the here and now, and when you feel ready you can open your eyes.

Operational Needs/Logistics

Online or Onsite: Both

One trainer with/without co-trainer: One trainer

How many participants/trainees? Unlimited

Materials if needed

Presentation (Powerpoint? Flipchart?)

Guided meditation video:

[Guided Meditation for Anxiety - Letting Go of the Fear of the Unknown — Zen Bear](#)

5.5. The Procedure of the Activity

N.	Activity	Details	Duration
	Introduction	Explain the purpose of the activity, which is to help participants let go of fear and find inner peace.	5 min.
		Provide instructions for participants to make themselves comfortable either seated or lying down.	
	Breathing Exercise	Instruct participants to close their eyes and bring their attention to their breath.	5 min.
		Guide participants through a series of deep breaths, emphasizing the inhalation and exhalation.	
	Visualization	Ask participants to imagine themselves in a beautiful meadow, surrounded by nature.	5 min.
		Encourage participants to engage their senses by noticing the grass, sounds of birds, sun, and breeze.	
	Following the Butterfly	Introduce the image of a beautiful white butterfly flying around the participant.	5 min.
		Prompt participants to follow the butterfly as it leads them towards a forest.	
	Releasing Accumulated Weight	Explain to participants that as they walk through the forest, they start to feel the heaviness in their legs and feet.	5 min.
		Connect this heaviness to old fears, anxieties, negative beliefs, and worries about the future.	
	Breathing out Heaviness:	Guide participants to take deep breaths and visualise the heaviness rising from their feet, through their body, and up to their head.	5 min.

		Count down from three and instruct participants to exhale, releasing the heaviness into the light.	
	Embracing the Light	Encourage participants to step fully into the column of light, allowing it to flood over and through them.	5 min.
		Emphasise the feelings of lightness, inner peace, freedom, and trust in the next moment.	
	Returning to the Meadow	Guide participants to take one last deep breath and visualise themselves back in the meadow.	5 min.
		Highlight the vibrant colours and the radiating light within them, instilling a sense of courage and adaptability.	
	Coming Back to the Present	Instruct participants to gradually come back to their breath and the present moment.	5 min.
		Invite them to open their eyes when they feel ready.	

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