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Erasmus+ Programme  
of the European Union

# EMMW

## Sensitivity

# Emotional Management for Migrant Women

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\*Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.

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# 1. Introduction to Topic & Subtopics

## 1.1. Background

EMMW is a training plan designed to develop and manage emotional skills in the context of immigration. It targets female migrants as well as social workers and NGOs. Its aim is to enhance their ability to navigate the challenges associated with adapting to and integrating into a new country, ultimately promoting psychological well-being and inclusion in the country in which they start to reside. The training system is planned to be developed along these two lines in a complementary manner, taking into consideration the distinct needs and approaches required for each target group to develop fundamental soft skills.

After conducting the state-of-the-art analysis as the initial PR1 activity, the consortium proceeded to the second activity aimed at obtaining more detailed qualitative results. In this regard, the partners organized a series of group and one-to-one interviews with experts in the field of migration who possess experience with the target audience. Based on the analysis of the results, the following factors are determined as the obstacles in the social integration process of migrant women.

- lack of language skills
- cultural differences
- facing double discrimination
- being the primary caregiver for children and elders
- limited access to the labor market and only to low-wage sectors
- lack of knowledge of benefits and rights (such as counseling and support groups as well as health services)
- psychological issues

In order to equip and support social workers in their relationship with migrant women 6 topics are determined:

- Listening & Empathy
- Patience
- Emotional management/Self-control
- Sensitivity
- Ask for help
- Positive attitude

This theoretical module will focus on the topic of sensitivity.

## 1.2. Definition of Concept

Sensitivity is an important personality trait in social work. Even if there is currently no unified definition for it in psychology and sociology, here is one way to define it: Sensitivity is a personality trait that is “highly alert to external information, easy to obtain clues, and has a higher ability to perceive subtle changes.” Multiple studies have shown a high correlation between sensitivity and emotional intelligence<sup>1</sup>.

Highly sensitive individuals tend to show higher emotional intelligence in which they seem to better understand the emotional states of themselves and others and act accordingly. For the sake of this theoretical module, we will define sensitivity as the potential to be alert to others’ peculiarities, personalities, identities, cultures and emotions and be conscious of that when building relationships.

We have selected the following sensitivity competencies that seem to be most prevalent in our day-to-day social work and suggested methods to improve them if deficits exist. In this theoretical module, we will touch upon:

- Cultural sensitivity
- Gender sensitivity
- Trauma sensitivity
- Being Aware of Power Relations

The reason why we selected those is due to their prevalence in our daily interactions with migrant women and their importance in our counseling work.

When working with migrant women it's common to meet migrants coming from diverse cultural and religious backgrounds. Being informed about these different cultures, religions and ways of life is a key aspect of the counseling process. One should also be informed and sensitive about different genders, stereotypes and prejudices. Trauma is also among the most prevalent factors among migrants, especially among asylum seekers and refugees. Understanding these traumas and showing empathy plays an important role in our counseling services.

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<sup>1</sup> Root, S. (2019). The Relationship Between Language, Emotional Intelligence, and Cultural Sensitivity [Master's thesis]. <https://doi.org/10.33015/dominican.edu/2019.HONORS.ST.14>

We have added the last subtopic, power relations in counseling services, to make social workers and migrant women conscious about the power relations that usually develop between service providers and clients.

### 1.3. Different Cultural Perspectives on the Topic

Sensitivities can differ among different cultures. Different cultures have unique beliefs, values, customs, and traditions, which influence their attitudes and behaviors. Language, religion, gender, social norms, and historical experiences are a few cultural factors that can affect sensitivities.<sup>2</sup>

For example, some cultures may view direct eye contact as a sign of respect, while in other cultures, avoiding eye contact may be seen as a sign of respect. In many Eastern and some Caribbean cultures, meeting another's eyes can be perceived as rude or aggressive. In a 2013 study published in PLOS ONE<sup>3</sup>, Asians were more likely than Westerners to regard a person who makes eye contact as angry or unapproachable. The study also suggested that gaze direction (direct vs. averted) could influence perceptions about another person's disposition. These results suggest that cultural differences in eye contact behavior emerge from differential display rules and cultural norms.

Similarly, some cultures may place a high value on individualism, while others may emphasize collectivism.<sup>4</sup> These differences can affect how people communicate, interact, and express themselves. It is important to be aware of these cultural differences and be sensitive to them when interacting with people from different cultures. This can help promote understanding and respect, avoid misunderstandings, and build positive relationships.

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<sup>2</sup> Matsumoto, D. (2007). Culture and psychology. Thomson Wadsworth.

Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations. Sage publications.

Hall, E. T. (1959). The silent language. Anchor Books.

Triandis, H. C. (1995). Individualism & collectivism. Westview Press.

<sup>3</sup> Akechi H, Senju A, Uibo H, Kikuchi Y, Hasegawa T, Hietanen JK. Attention to eye contact in the West and East: autonomic responses and evaluative ratings. PLoS One. 2013;8(3):e59312. doi: 10.1371/journal.pone.0059312. Epub 2013 Mar 13. PMID: 23516627; PMCID: PMC3596353.

<sup>4</sup> Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations. Sage publications.

## 1.4. Gender Perspective

There are a number of studies on gender and sensitivity, and they are widely available in the academic literature.<sup>5</sup>

Previous meta-analyses and reviews on gender differences in emotion recognition have shown a small to moderate female advantage. However, inconsistent evidence from recent studies has raised questions regarding the implications of different methodologies, stimuli, and samples. In a recent research based on a community sample of more than 5000 participants, the authors tested the emotional sensitivity hypothesis, stating that women are more sensitive to perceive subtle emotional cues, i.e. low intensity or ambiguous cues. In addition, they included a self-report emotional intelligence test in order to examine any discrepancy between self-perceptions and actual performance for both men and women.

The research<sup>6</sup> found no support for the emotional sensitivity account, as both genders rated the target emotions as similarly intense at both levels of stimulus intensity. Men, however, more strongly perceived non-target emotions to be present than women. In addition, it also found that the lower scores of men in self-reported EI was not related to their actual perception of target emotions, but it was to the perception of non-target emotions.

We have seen above that sensitivity is perceived differently in different cultures and it's also true for genders. Even if there is no hard evidence to support that women are especially sensitive, sensitivity is perceived differently in different genders and individuals. But one thing is true, all persons from any cultures or gender types can improve their skills in sensitivity competencies. Below we will outline some activities that help participants improve their competencies in this regard.

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<sup>5</sup> Kirmayer, L. J. (2012). Gender and cultural psychiatry. *International Review of Psychiatry*, 24(3), 249-257. Eagly, A. H., & Wood, W. (2012). Social role theory. *Handbook of theories of social psychology*, 2, 458-476. Bebbington, P., & Kuipers, L. (eds.) (1994). The influence of gender on psychiatric diagnosis. Gaskell. Glick, P., & Fiske, S. T. (1996). The Ambivalent Sexism Inventory: Differentiating hostile and benevolent sexism. *Journal of Personality and Social Psychology*, 70(3), 491-512.

<sup>6</sup> Fischer AH, Kret ME, Broekens J. Gender differences in emotion perception and self-reported emotional intelligence: A test of the emotion sensitivity hypothesis. *PLoS One*. 2018 Jan 25;13(1):e0190712. doi: 10.1371/journal.pone.0190712. PMID: 29370198; PMCID: PMC5784910.

## 2. Cultural Sensitivity and Intercultural Competence

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### 2.1. Background

Knowing multiple languages, having a higher level of emotional intelligence and cultural sensitivity are positive traits to carry in today's globalized world. This is especially true for social workers working with migrants and diverse groups of people.

According to Abdulmarof Hamidzay, "Cultural sensitivity is being aware that cultural differences and similarities between people exist without assigning them a value – positive or negative, better or worse, right or wrong. It simply means that you are aware that people are not all the same and that you recognize that your culture is no better than any other culture." <sup>7</sup>

When it comes to cultural sensitivity, the most advanced model of cultural sensitivity is the Bennett scale, also called the Developmental Model of Intercultural Sensitivity (DMIS).<sup>8</sup> Organized into six stages of increasing sensitivity to difference, the DMIS identifies the underlying cognitive orientations individuals use to understand cultural differences. Each position along the continuum represents increasingly complex perceptual organizations of cultural differences, which in turn allow increasingly sophisticated experiences of other cultures. These stages are Denial of Difference, Defense of Difference, Minimization of Difference, Acceptance of Difference, Adaptation to Difference and Integration of Difference.

The underlying assumption of the model is that as one's perceptual organization of cultural differences becomes more complex, one's experience of culture becomes more sophisticated and the potential for exercising competence in intercultural relations increases. By recognizing how cultural differences are being experienced, predictions about the effectiveness of intercultural communication can be made, and educational interventions can be tailored to facilitate development along the continuum.

The DMIS continuum extends from ethnocentrism, the experience of one's own culture as "central to reality," to ethnorelativism, the experience of one's own and other cultures as "relative to context." Developmental movement is one-way,

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<sup>7</sup> Hamidzay, A. (2018, November 17). What is cultural sensitivity? LinkedIn.  
<https://www.linkedin.com/pulse/what-cultural-sensitivity-abdulmarof-hamidzay/>

<sup>8</sup> Bennett, M. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations* 10, no.2: 179-95.

permanent, and applicable to anything defined as a cultural difference, although there may be “retreats” from some positions. More or less familiarity with particular cultures does not change one’s level of sensitivity, although it affects the breadth of competence one can enact.

Positions along the continuum define the general ways in which perception of cultural difference is organized into experience. The particular configuration of perceptual strategies used by each individual and group is their predominant experience of difference: one position is predominant, although perceptual strategies may span several positions. In other words, each individual or group has a uniquely complex experience of cultural difference that is nevertheless characterized by one of the following developmental positions:



The following activity will help social workers and migrant women develop their cultural sensitivity competencies.

## 2.2. Target Group and the Goal of the Activity

The target group of the activity is any professionals working with migrant women such as

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Raise awareness of the participants about cultural sensitivities
- Improve the intercultural competencies of the participants
- Build the capacity of the participants in emotional regulation.

## 2.3 Learning Outcomes of the Activity

The participants observe the behavior of a man and a woman from a fictional culture, the so-called "Albatros island culture". They share their observations and then interpret what they see. The interpretations are evaluated in an evaluation round. The participants experience for themselves how difficult it is not to include interpretations as they describe other cultures. They learn that while actions are always interpreted against the background of one's own cultural socialization, that there are also other possibilities of interpretation. The participants reflect on which aspects have influenced their own perception and expand their ability to analyze cultural overlaps.

## 2.4. Description of the Activity

Name of the activity: The culture of the Albatros Island

Operational Needs/Logistics

- Semicircle of chairs
- Plate of peanuts
- Can be organized online by showing the video or onsite by acting out the characters
- For online two trainers are needed
- For onsite two actors and two trainers are needed

**Preparation:** Chairs for the participants will be set in a semicircle, a plate with food (possibly peanuts) will be prepared. One female and one male actor will be selected. This woman and man will be representatives of the Albatros culture.

While the actors present their acting, the participants are asked to observe carefully and make notes.

**The short-acting simulation:** The man and woman enter the room in silence with friendly expressions on their faces. The woman walks behind the man at a clear distance. The couple remains in a circle for a moment and looks at the group in a friendly manner. Both of them then approach the participants in turn. Crossed legs of the participants are placed gently but firmly on the floor. For those who cross their legs again, the action will be repeated several times until they keep their legs uncrossed. The woman touches only the female participants and the man touches only the male participants.

The man then sits down in the chair provided and the woman kneels on the floor next to him. The woman picks up the bowl of peanuts. The man takes it from her hand before she can eat a nut and eats some nuts himself with demonstrative chewing movements. Then he gives the bowl to the woman, who now also eats some nuts and then puts the bowl aside.

After eating, the man puts his hand on the woman's shoulder, who bends close to the ground three times. Then the couple gets up and, to say goodbye, walks around the group of participants again, with the woman following the man, and then they leave the room.

Here is an example video: <https://www.youtube.com/watch?v=AMrJRQDPjk>

### **Description and interpretation of the simulation:**

The participants are asked to describe the observed situation without any interpretation. Usually, this is very difficult for the participants, since one is not used to describing observations in a neutral manner.

After that the participants are asked to interpret what they saw.

Some of the participants will interpret the role of women in Albatros culture as exploitative and as indications of this, for example, in their position in space (on the floor, behind the man) and in the temporal course of action (first he comes, then she, first he eats, then she), or in the woman's posture (bending, kneeling) and tactile body language (man touching her shoulder).

After interpreting the plot, the participants receive information about the actual Albatros culture.

### **The Albatros culture:**

The group is now informed about the background of the Albatros culture:

The Albatros culture is a matriarchal culture in which the earth is worshiped as a mother goddess. Walking on bare feet is an ideal beauty because they allow for good contact with the earth. The power of the Mother Goddess can be tapped by eating peanuts. They are ritual food. Guests are shown special respect by giving their feet as much ground contact as possible.

Because women, like Mother Earth, can create life, they have special privileges. Men have the duty of tasting the women's food and walking ahead of them to avert danger. Women are allowed to sit on the floor, while men are provided with uncomfortable seats called chairs that keep them at a distance from the Mother Goddess. Men are rewarded for their services by being allowed to put their hands on women's backs.

These then lean towards the deity, absorb energy and transmit it through their bodies to the man. Otherwise, men are not allowed to touch women without their request.

### Debriefing:

Once everyone is brought back to the round, the participants will discuss the activity, their interpretation and generally about cultural sensitivity.

## The Procedure of the Activity

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	5 min.
		The Outline of the Activity (Subtopic 1)	
		Session Agreement & Consent	
		Introduction of participants	
		Expectations	
2	Icebreaker/Warm-up Activity	<b>Name game:</b> associate your name with a certain move and everyone repeats the names and the moves	10 min.
3	Presentation of the plot	The two actors will present the plot showing the the Albatros culture	15 min.
4	Coffee Break	The coffee break is used also as a time for reflection	15 min.
5	The observation of the participants	The participants are asked to describe the observed situation without any interpretation.	10 min.
6	Description of the Albatros culture	Presentation of the actual Albatros culture by the facilitators	5 min.
7	Open Discussion	Debriefing and the learning outcomes of the activity	5 min.

8	Evaluation of the activity	Group reflection	5 min.
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## 2.5. Bibliography

For more on the above training activity please read the following section of the book,

Sabine Handschuck, Willi Klawe: Interkulturelle Verständigung in der Sozialen Arbeit. Ein Erfahrungs-, Lern- und Übungsprogramm zum Erwerb interkultureller Kompetenz, München 2004, S. 97ff.

The book, "Interkulturelle Verständigung in der Sozialen Arbeit " by Sabine Handschuck and Willi Klawe, is written in German and is about developing intercultural competence in social work practice. Chapter 6 of the book, which includes pages 97ff, is focused on practical exercises and activities for developing intercultural competence. The chapter provides case studies and scenarios that social workers may encounter in cross-cultural settings, and offers exercises for improving communication, understanding cultural differences, and developing cultural awareness.

## 3. Gender Sensitivity

### 3.1. Background

In the gender sensitivity module, we would like to raise awareness for social workers and migrant women about how gender plays a role in life through their treatment of others. Gender relations are present in all institutions and gender sensitivity especially manifests in recognizing privilege and discrimination around gender; there is a general perception that women are disadvantaged in society. Gender sensitivity training is used to educate people, usually employees, to become more aware of and sensitive to gender in their lives or workplaces.

By gender-sensitivity we mean that the counselor has a theoretical knowledge of gender socialization, the gender system and equality legislation. “The counselor understands that the world is, in many ways, a different place for men and women and is able to consider this when meeting clients. The counselor can also identify language use that categorizes genders and uses language that respects diversity. A counselor capable of critical assessment continuously aims at reviewing his or her own gender-related beliefs and assumptions and questions his or her own interpretations.”<sup>9</sup> It is also critical that the counselor is aware of his/her gender biases and how this is reflected in our day to day language. For this purpose, the following activity is developed and part of its components are taken from the tool developed by the council of Europe, the link is available below.

In this activity, we would like to provide a space for discussion about gender issues in our communities and how we can become aware of our gender biases.

### 3.2. Target Group and the Goal of the Activity

The target group of the activity is any professionals working with migrant women such as

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)

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<sup>9</sup> GOOD PRACTICE BOOKLET on Culture- and Gender-sensitive Guidance and Counselling:  
[https://ec.europa.eu/migrant-integration/sites/default/files/2011-10/docl\\_23657\\_103644217.pdf](https://ec.europa.eu/migrant-integration/sites/default/files/2011-10/docl_23657_103644217.pdf)

- Workers in camps and shelters
- Coaches

The activity aims to:

- To understand the meaning of concepts such as sex, gender and sexual orientation
- To reflect on how different notions related to gender are presented in participants' environment and what impact it has on people and society at large
- To illustrate the dynamic and complex nature of gender identities

### 3.3 Learning Outcomes of the Activity

This activity combines an analytical exploration of concepts (terms) used in work around gender equality and how they are understood/used by individuals or presented in the media and by the educational authorities. It allows participants to reflect on the role of language in gender-based violence. You can find terms here: <https://www.coe.int/en/web/gender-matters/about-gender-based-violence><sup>10</sup> and here too <https://www.coe.int/en/web/gender-matters/glossary><sup>11</sup>.

### 3.4. Description of the Activity

#### Name of the Activity:

Gender Confusion

#### Operational Needs/Logistics

- Prepare a short input/presentation input / presentation on the terminology used in work around gender equality – covering at least terms such as sex, gender, transgender, sexual orientation, gender-based violence, gender-based discrimination.
- The presentation can be made using flip charts or as an electronic presentation. Copy handouts - one per each group
- Pens and paper
- Appropriate visual aids and presentation equipment for the input
- Copies of the grid for group work
- Prepare a handout with the following quotations:
  1. The term:
    - a. How did you understand it?
    - b. How is it generally understood by your peers / other people?

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<sup>10</sup> Gender identity, gender-based violence and human rights. (n.d.). Gender Matters. <https://www.coe.int/en/web/gender-matters/about-gender-based-violence>

<sup>11</sup> Glossary. (n.d.). Gender Matters. <https://www.coe.int/en/web/gender-matters/glossary>

- c. How is it presented/promoted in the media?
- d. How is it officially presented/promoted by the educational authorities around you?

## The Procedure of the Activity.

1. Tell the participants that in this activity they will have time to reflect on how different terms related to gender and gender equality are understood by young people and other people or institutions in the society.
2. Divide participants into smaller groups: the number of groups should correspond to the number of terms you decide to explore together with the participants. Each group receives one term (e.g. gender) and the grid for group work, which you can find at the end of this activity. Tell the groups that they should first start with writing down their own understanding of the term, and then follow each box in the grid: how it is understood by other young people, how it is presented in the media and by educational authorities.
3. Participants should base their reflection on what they know, what they heard or noticed in their own environment. Tell them that it is not a problem if they do not know some of the answers. Allow some 30 minutes for this part of the activity. Once the groups finished their task, ask them to present their findings. You can allow some short time for questions after each presentation. The questions, however, should only be asked if something is unclear.
4. Do not open a discussion here. At the end of the process give a brief presentation of the terminology used in the activity – use the Section Gender-based violence of this website <https://www.coe.int/en/web/gender-matters/about-gender-based-violence> and the Glossary of terms. Once it is done, continue with the debriefing and evaluation.

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	5 min.
		The Outline of the Activity (Subtopic 1)	
		Session Agreement & Consent	
		Introduction of participants	

		Expectations	
2	Icebreaker/Warm-up Activity	Human Knot : <b>see annex</b>	10 min.
3	Presentation of the activity	<ul style="list-style-type: none"> <li>- Small introduction of the activity</li> <li>- Divide the participants into smaller groups</li> <li>- Distribute the tasks</li> </ul>	5 min.
4	Group work	Provide 30 minutes for the participants to reflect on the terminologies. Participants should base their reflection on what they know, what they heard or noticed in their own environment.	30 min.
5	Presentation of the terminologies	At the end give a brief presentation of the terminology used in the activity – use the Section Gender-based violence of this website <a href="https://www.coe.int/en/web/gender-matters/about-gender-based-violence">https://www.coe.int/en/web/gender-matters/about-gender-based-violence</a> and the Glossary of terms.	15 min.
5	Open Discussion	Debriefing and discussing the learning outcomes of the activity	15 min.
6	Evaluation of the activity	Group reflection	5 min.

### 3.5. Bibliography

You can find more definitions in the Gender Equality Glossary, Council of Europe 2016:  
<https://edoc.coe.int/en/gender-equality/6947-gender-equality-glossary.html>.

Pilcher, J. & Whelehan, I. (2004). 50 Key Concepts in Gender Studies. London: Sage, p. 7.

For more information about the gender mainstreaming work of the Council of Europe, please visit: <https://www.coe.int/gender-mainstreaming>.

## 4. Trauma Sensitivity

### 4.1. Background

Trauma Sensitivity refers to a safe and respectful environment that enables trauma-surviving individuals to build caring relationships, self-regulate their emotions and behaviors, and succeed in all areas of functioning while supporting their physical health and well-being. In most cases practitioners are required to be able to identify signs of traumatization and of experience of violence even if the women do not talk directly about their experience, as the feeling of shame and the fear of stigmatization prevents many women from doing so. In the various counseling settings – medical treatment, help in finding work or living quarters, legal advice – staff can engage with their clients in a sensitive and empathetic way, thereby making it possible for women to confide in them and to receive additional support for dealing with their trauma.

The most important areas of focus to create a trauma-sensitive environment are

- **Safety** – physical and emotional, sanctuary, consistency, predictability, honesty, transparency, reliability, availability, and continuity;
- **Emotion management** – tools to assist with reflection, awareness, labeling of emotion, negotiation to promote a more rational/cognitive style of problem-solving;
- **Loss** – empathy and support around the ‘pain’ of multiple losses (family, home, friends, community etc);
- **Future** – generation of hope, belief, competence.

An example of trauma sensitivity would be trauma-informed classrooms, created out of necessity, to help students cope with the trauma of school-related shootings.

The following exercise helps develop trauma sensitivity competencies of social workers.

### 4.2. Target Group and the Goal of the Activity

The target group of the activity is any professionals working with migrant women such as

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers

- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Build the competencies to work with migrant women with trauma
- Create the opportunity for social workers to share information and learn from each other
- Build empathy and the perspective to understand the situation of traumatized refugees and migrants

### **4.3 Learning Outcomes of the Activity**

The trauma sensitive, or trauma mindful, person is the one who has a basic understanding of trauma in the context of social work. A trauma-informed physician can ask a patient's permission before touching them, for example. Or a trauma-informed social worker might ask an immigrant whether they want the door open or closed during a session and inquire about a comfortable sitting distance.

The following learning outcomes are expected:

- Understanding trauma and its impact.
- Ensuring physical and emotional safety.
- Trustworthiness and transparency.
- Supporting choice, control, and empowerment for all.
- Ensuring cultural awareness.
- Using a collaborative approach.

### **4.4. Description of the Activity**

#### **Name of the Activity/Practice/Tool :**

Name: Trauma Sensitivity Roleplay

#### **Operational Needs/Logistics**

In order to create the setting for the role play, the trainer divides the participants into two and asks the participants to create scenarios as stated below:

- Loud, chaotic environment.
- Authority figures.

- Limiting settings
- Display of unhealthy power relations (specifically gender based)
- Physical touch
- Unsuitable jokes and humor

## The Procedure of the Activity

1. For this role play, we need to divide the group into 2 groups. Each group will receive a trauma trigger to be aware of.
2. When it is your group's turn, two people should play out the situation in which the trauma trigger is touched.
3. Afterwards the participants will discuss the trauma trigger, why it is a trigger and how it is caused.
4. Then the participants can discuss how the situation could have been handled differently.
5. Preferably each member of the group should participate at least once in the play.

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	5 min.
		The Outline of the Activity (Subtopic 1)	
		Session Agreement & Consent	
		Introduction of participants	
		Expectations	
2	Icebreaker/Warm-up Activity	HI, HA, HO warm-up game	10 min.
3	Division of activity tasks	The groups are divided into two groups and distributions of the tasks	10 min.

4	Paring the participants	The participants are paired to act out the trauma-sensitivity roleplay	5 min.
4	Roleplay	The role plays are acted out by the participants	10 min.
4	Feedback on the first input	The participants provide feedback on the trauma trigger, why we consider it as a trigger and how this trigger is caused.	10 min.
5	Open Discussion	Group discussion and debriefing	15 min.
6	Evaluation of the activity	Group reflection	5 min.

## 4.5. Bibliography

Social workers and practitioners can get more information on the effectiveness of Trauma Training Through Role-Play on this article:

Horton, E., Interiano-Shiverdecker, C. G., Hughes, C. L., & Stumpf, M. (2022). Engaged Trauma Training Through Role-Play Observations during COVID-19. *Journal of Counselor Preparation and Supervision*, 15(2). Retrieved from <https://digitalcommons.sacredheart.edu/jcps/vol15/iss2/18>

## 5. Being Aware of Power Relations

### 5.1. Background

One aspect of sensitivity in social work with migrant women is being aware of the power relations between the social worker and the client. A healthy understanding of the power relations between the social worker and migrant women is key in the counseling processes. According to modes of power and power relations, TEW developed the following matrix that will help us better understand power relations. See the following table:<sup>12</sup>

	Power over	Power together
Productive modes of power	<b>Protective power:</b> Deploying power in order to safeguard vulnerable people and their possibilities for advancement	<b>Co-operative power:</b> Collective action, sharing, mutual support and challenge - through valuing commonality and difference
Limiting modes of power	<b>Oppressive power:</b> Exploiting differences to enhance own position and resources at the expense of others	<b>Collusive power:</b> Banding together to exclude or suppress 'Otherness' whether internal or external

Social workers can exert negative protective power over their clients when developing a sense of unhealthy overprotection and a perception of their clients as victims. In some cases this can overextend to become an oppressive power, in which social workers threaten their clients with the termination of their services if the clients do not follow their advice. Tew recommends a constant review of power relations and reflection with clients to address such issues before they lead to power abuses and manipulations.

The ideal relation would be co-operative power, where the social worker and the women they support set out common goals to the counseling process and co-evaluate the achievements of these goals. What may be particularly important is for the social worker not to become part of such collusive power relations by taking on the role of

<sup>12</sup> Tew. (n.d.). Understanding Power and Powerlessness: Towards a Framework for Emancipatory Practice in Social Work. *Journal of Social Work*, 6(1), 33–51. <https://doi.org/info:doi/>

rescuer, but to practice in a way that engages with the women as an active partner in the work – generating possibilities for co-operative power while acknowledging and respecting differences of identity and positional power. At the center of such counseling is empathy and active listening from the side of the social worker.

At the same time, It's important to avoid becoming locked into either the collusive relations of (shared) victimhood, or the equally collusive reciprocal construction of victim and rescuer roles. “While such defensive forms of collusive power may serve the purpose of eliciting protection by others at a time of vulnerability, they may, if continued in the longer term, trap people into ongoing positions of powerlessness.”

## 5.2. Target Group and the Goal of the Activity

The target group of the activity is any professionals working with migrant women such as

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Make participants be aware of the power relationships between social workers and their clients.
- Improve the relationship between individuals involved in the counseling activities
- Improves the emotional regulation of social workers and migrant women in the counseling processes

## 5.3 Learning Outcomes of the Activity

This activity helps participants understand power dynamics in counseling relationships and how to manage them.

## 5.4. Description of the Activity

### Name of the Activity/Practice/Tool:

Power Mapping



9. Ask participants how they can use this knowledge to manage power relations in their counseling relationships with refugee women.

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	5 min.
		The Outline of the Activity (Subtopic 1)	
		Session Agreement & Consent	
		Introduction of participants	
		Expectations	
2	Icebreaker/Warm-up Activity	Two Truths and a Lie: see the annex	10 min.
3	Introduction	- Introduce the concept of power relations in counseling	5 min.
4	Power Mapping	<ul style="list-style-type: none"> <li>- Distribute the Power Mapping worksheet</li> <li>- Instruct participants to think about a counseling session</li> <li>- Have participants complete the Power Mapping worksheet</li> </ul>	20 min.
5	Sharing of experiences	- The participants will share experiences among themselves	
6	Open Discussion	Ask each group to share their key takeaways with the larger group	10 min.
7	Evaluation of the activity	The participants reflect on the value added due to the activity and ways for future improvement (if needed)	5 min.

## 5.5. Bibliography

Here are some references to read more on power mapping in counseling services:

Gerard, N. (2016). The use of power mapping in clinical practice. *Journal of Creativity in Mental Health*, 11(3-4), 399-408.

Jungers, C. M., & Underwood, L. A. (2013). Power dynamics in counseling: Understanding oppression and privilege. *Journal of Counseling & Development*, 91(2), 224-231.

## Annex I:

### Energizers:

Name: **Human Knot**

**Objective:**

To energize participants and encourage teamwork and communication.

**Instructions:**

1. Ask participants to stand in a circle, shoulder-to-shoulder, facing inward.
2. Ask everyone to reach out and grab the hand of someone across from them (not the person directly next to them).
3. Without letting go of anyone's hand, the group must work together to untangle themselves from the knot they have created.
4. Encourage participants to communicate with each other and move around to help unravel the knot.
5. The goal is to end up with a circle where everyone is standing shoulder-to-shoulder and no one is holding hands with someone originally adjacent to them.

**Variations:**

- You can increase the difficulty level by asking participants to do the activity blindfolded or with one hand tied behind their back.
- You can time the activity and challenge participants to untangle themselves as quickly as possible.

Annex II:

Energizer:

Name: **Two Truths and a Lie**

**Objective:** To energize participants and encourage interaction and active listening.

**Instructions:**

1. Ask each participant to think of three statements about themselves - two of which are true and one that is false.
2. In turn, each participant should share their three statements with the group.
3. The rest of the group should then try to guess which statement is false.
4. After each person has shared, reveal the false statement and ask the participant to share more details about the two true statements.

**Variations:**

- You can ask participants to share their statements in pairs or small groups to encourage deeper conversations.
- You can turn this into a team-building activity by having participants share their statements in small groups and then having the group try to guess which statement belongs to each person in the group.