

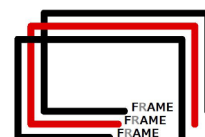


SECOND GENERATION OF EUROPEAN MIGRANTS



Guide for Educators

Edited by

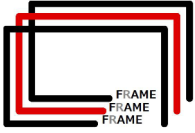


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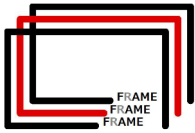
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INTRODUCTION

This project is developed to focus on providing 1.5 and second generation migrants within the European union with competent skills that will enable them to work as intercultural leaders, educators within their communities. The key target groups includes:

- 1.5 and second generation migrants;
- professional trainers, social workers, teachers and volunteers working with migrants;
- institutions and associations working with migrant integration, job counsellors, policy makers and authorities responsible for social integration.

The term 1.5 generation refers to “people who immigrate to the new country before or during their early teens”. The members of this generation represent a very specific group, as they bring with them characteristics from their homeland, but continue their assimilation in the new country.

On the other hand, a member of the second generation is “a person who was born [...] in a country that at least one of their parents previously entered as a migrant”. Unlike their parents, the second-generation migrants are usually already fully integrated into the majority society. As these individuals have an inimitable set of competencies arising from their migrant background, they may work as bridge builders with majority society, a task which cannot be done satisfactorily by the first-generation immigrants due to their linguistic and cultural barriers.

Furthermore, these set project goals is to equip the 1.5 and second-generation migrants with skills, competencies, and knowledge necessary to act as intercultural workers within their communities by building on their unique cultural assets. As such, they will be able to serve as a link between the migrant community and local people, thereby contributing to better integration of the newcomers, and the first-generation migrants. The opportunity to educate this target group for



intercultural work aptly responds to increasing demand for qualified intercultural workers who would help migrant communities in their local context.

There are two types of RESULTS EXPECTED FROM THE PROJECT - tangible and intangible. The most relevant tangible products are the Intellectual Outputs:

1. REPOSITORY OF RESOURCES ON 1.5 AND 2nd GENERATION OF MIGRANTS – commented overview of information sources on the topic of the 1.5 and second generations.
2. COMPARATIVE MAP OF APPROACHES TO THE INTERCULTURAL WORK - description of approaches to the intercultural work in the partner countries.
3. GUIDE FOR EDUCATORS - guide for adult educators on how to lead a course for the aspirants as an intercultural worker.
4. TRAINING PROGRAM FOR INTERCULTURAL WORKERS WITH MIGRANT BACKGROUND - training program providing target groups with skills necessary for serving effectively as an intercultural worker.
5. 2GEM MOOC “HOW TO VALORIZE AND USE 1.5 AND SECOND GENERATION UNIQUE CULTURE” - providing adult educators who work with migrants with training tools that empower them in dealing with the specific socio-cultural instances and with the cultural assets of migrants in general.

The outputs will be available in 6 languages: English, Finnish, Bulgarian, Czech, Italian and Polish.

Intangible results:

- Increased awareness on the 1,5 and second generation issues in partner countries
- Increased awareness of the target group on how to successfully act as intercultural workers within the community
- Improved competences and knowledge of the target group needed for everyday work with culturally and linguistically diverse groups of people
- Improved intercultural competences of participants of the joint staff training
- Expanded European network by partner organizations.

With its innovative and international approach the project is expected to have positive IMPACT on all its target groups, enabling 1.5 and second generation migrant individuals become the perfect accelerators for changes within the migrant communities and, as a result, within the whole society, in relation to migrant integration. The project will also provide trainers, social workers and volunteers working with migrants with an innovative set of resources that will enrich their working strategies and will expand their knowledge of 1.5 and second generation migrants’ unique cultural assets.

THE PARTNERSHIP covers a wide geographical scope (FI, PL, BG, CZ, UK, IT) and is well-balanced in representing different types of organizations. It benefits from the diversity of the partners’ specializations, cultures and educational systems they come from. Partners’ networks will also provide support for the project implementation - there are also numerous associate partners involved in each 2GEM partner country.



Chapter 2

CULTURE



The Mosaic Art Sound
■■■■

“All people are the same;
It’s only their habits that are different.”
Confucius

Introduction

We are beings who become who we are mainly because of the culture of the group in which we were born. Although, through a fertile contact with others who were born in different cultures, and because everything in life is constantly changing, we may alter some of the cultural traits that characterize us, the culture embedded in our social circumstances since childhood, the norms learnt in our family, at school, by interacting with adults and peers, the nature, the images, the architecture around us, the house we used to live in, and so much more, consciously or subconsciously, all form part of who we are. Each culture embodies a worldview in response to the reality in which the social group lives. Therefore, we may also assert that there is no social group with no culture.

In today’s globalized world, we live in constant contact with people of diverse cultures, and what it means to create an environment culturally enriching for all, one leading to a wiser society, is still under scrutiny, but enlightening real-life examples, as well as research, are offering a glimpse of possible future, very positive developments.

Aims

This chapter offers reflections on the complexity of culture and its overall importance within the social phenomena. Furthermore, by delving into the fascinating domain of multiculturalism, interculturalism and transculturalism, intercultural workers and future intercultural workers will find that their profession opens towards new horizons, as they may become active and indispensable agents for the foundation of a fairer and happier society, based on respect for diversity, inclusion and equity. They may perceive the wider importance and recognition of their role, and that they can gain personal growth through professional endeavour.

As a matter of fact, with increasing mobility within Europe and many people arriving from third countries in the EU, it is essential to ensure that multilingualism and interculturalism are central to



the European education project. Training systems need to adapt to the challenges and opportunities posed by Europe's linguistic diversity.

The chapter focus on three main questions:

- *How is culture defined and why is it important?*
- *How does culture influence behaviour?*
- *A little more than a glimpse on the definitions of Multiculturalism, Transculturalism and Interculturalism. What could be the right way forward?*

At the end of the chapter, a few words conclude this overview on 'culture'.

How is culture defined and why is it important?

There are hundreds of definitions of 'culture' and it would be perhaps best to leave its notion to intuition instead of limiting it to strict parameters, but we shall take advantage of research, past and present, to deepen this captivating understanding of ourselves and the world.

Sociology understands culture as the languages, customs, beliefs, rules, arts, knowledge, and collective identities and memories developed by members of all social groups that make their social environments meaningful.

Culture is a collective phenomenon that we learn through the steps of our life. Norms and values vary according to nations and geographical areas, and basic assumptions shape the way we experience universal challenges.

Culture is our lifestyle. It incorporates our qualities, convictions, traditions, dialects and customs. Culture is reflected in our history, in our legacy, and by the way we express thoughts and imagination.

Cristina De Rossi, an anthropologist at Barnet and Southgate College in London says that culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things.

Therefore, culture and society concern the most intimate aspects of the human being, from the type of bed in which we sleep to the food we eat, from aspirations to the role taken on with others, from the place for recreation to how we greet friends. In short, culture and society are two concepts that concern fundamental and founding spheres of the life of human beings.

Culture and society are two concepts that contain an immensity of topics and meanings, and they are often in the limelight of discussions that annihilate their profound meaning, their scope and importance, to take on particularistic tones and void the universal beauty that they represent.

A really short but comprehensive definition of culture comes from Unesco (United Nations Educational, Scientific and Cultural Organization): "A series of specific characteristics of a society or social group in spiritual terms, material, intellectual or emotional".

And by the way, 'society' is instead a set of individuals united by relationships of various kinds, including forms of cooperation,



collaboration and division of tasks, which ensure the survival and reproduction of the whole itself and its members.

Human society is therefore an organized community that is localized in a territory, made up of individuals linked together, who possess the same culture, aware of their own uniqueness of identity. The "forms of cooperation, collaboration and division of labor, which ensure survival", will depend on the type of culture that has formed over the course of history. Put simply, culture is the "knowledge accumulated throughout history" of a given human group, society is the "organizational structure" on which culture itself rests, without culture there is no society, and vice versa. Culture can be considered society's lifeblood.

Essential elements of culture are values and beliefs. They stand as a means of transmitting culture from one generation to another. Tenets and convictions make up the belief people have. Values help to shape society. They also point out the wrongs and rights and good morals.

Very meaningful elements of a culture are music and language. Music can be considered the universal language of mankind, and each culture puts its signature through its own music. Languages are a constantly evolving factor into which a culture can be reflected in full. When a language disappears with its last speaker, it takes with it the accumulated history and knowledge of that culture.

It's important to be aware of the fact that languages are dying out and with them entire cultures are lost forever. As with biodiversity, languages increase as we approach the equator. Unfortunately, as with biodiversity there is also an increasing extinction rate. Over the last 500 years about half of the known languages of the world disappeared. It is estimated that 90% of today's languages (about 6,000) might be extinct in 100 years' time, leaving about 600. Languages are dying out, but awareness of this phenomenon is little discussed outside academic circles. Does it matter? The answer is linked to the political development of society; it is no accident that there are fewer languages spoken today in Europe than for example in just one African country: Nigeria. There is a high correlation between linguistic/cultural diversity and biodiversity: where there are many languages, there are also many butterflies.

David Harmon, Secretary of Terralingua, writes most poignantly about a future with less diversity: "Rather than a world supplied with millions of species, thousands of languages and other cultural distinctions, and a tremendously varied landscape, we might have drawn one far more barren. We could have been born into a world populated by starlings and weeds, where every person spoke and dressed and ate and behaved more or less the same, where every field and town looked pretty much like any other... But we were lucky. We got the world that we have. The one we have inherited is truly, even yet, a world of difference. If we continue to act in ways that destroy diversity, life of a sort will go on, but our aliveness – our uniquely human feeling of what life is supposed to be about – will have become extinct."

We believe that an intercultural worker should not only help migrants, refugees and any newcomer integrate and resolve life issues in their new environment but should also spread awareness of the importance of and respect for any culture and language of any ethnic minority in the world. This may be called respect for multiculturalism.



How does culture influence behaviour?

Today we can 'measure' the influence of a culture on behaviors. We can use tools based on statistics of how people react to different situations. Following Fernando Lanzer who makes use of his experience of 28 years as an executive ABN AMRO, consultant in over 40 countries and author of several books on the subject, we shall highlight five main instances that communities show in relation to behaviour derived from cultural influences. These are presented as opposed between mainly Western and Eastern cultures and sometimes between Northern and Southern countries.



They are:

- Hierarchy vs Equality
- Individualism vs Collectivism
- Performance vs Caring/Quality of life
- Uncertainty avoidance vs let it be
- Flexibility vs Discipline

Hierarchy vs Equality. In general, it has been determined that Eastern cultures influence people's behaviour towards hierarchical approaches in any area of social life. They even apply a 'power distance', which is physical distance when someone with a lower status needs to approach those considered as having a higher status.

In Western countries such as Europe and America, the approach develops on a more equal basis; there still is power distance in a way, but it's more subtle, not so evident.

Individualism vs Collectivism. In the countries where individualism is predominant, the individual is more important than the group. Being independent is required and it is praxis to express one's own opinion, even if this does not please other people.

In a society based on collectivism, belonging to a group and to be loyal to that group are in the first place. As long as this happens, the group takes care of the individual. It is essential to maintain harmony within the group. Westerners understand self as independent and separate from other people. Those who have a behaviour based on independent self, consider that the basic unit of society is the individual, and groups exist to promote individual's well-being. For this reason, Western culture is identified as individualist culture. In individualist culture, an individual's uniqueness is important. People are encouraged to express their inner states or feelings, and to influence other people. By contrast, Easterners value their self as fundamentally connected to, and interdependent on, others. For those whose behaviour is based on interdependent self, the core unit of society is the group. In addition, individuals must adjust to the group so that society's harmony is maintained. For this reason, Eastern culture is identified as collectivist culture. In a collectivistic cultural atmosphere, individuals try to modify themselves and not influence others. However, in both individualist and collectivist cultures, all individuals have both independent and interdependent behaviours, although each culture normally encourages one or the other way.



Performance vs Caring/Quality of life. In a performance-oriented culture, it's important to perform and to achieve. People who do that are rewarded by society in financial or status terms. In 'caring' cultures, instead, the key is the quality of life. In a 'caring' cultural atmosphere, people do perform, but generally they do so (i.e. they work), to be able to enjoy life, while in the performance-oriented culture, work is considered life itself, it is the meaning of life.

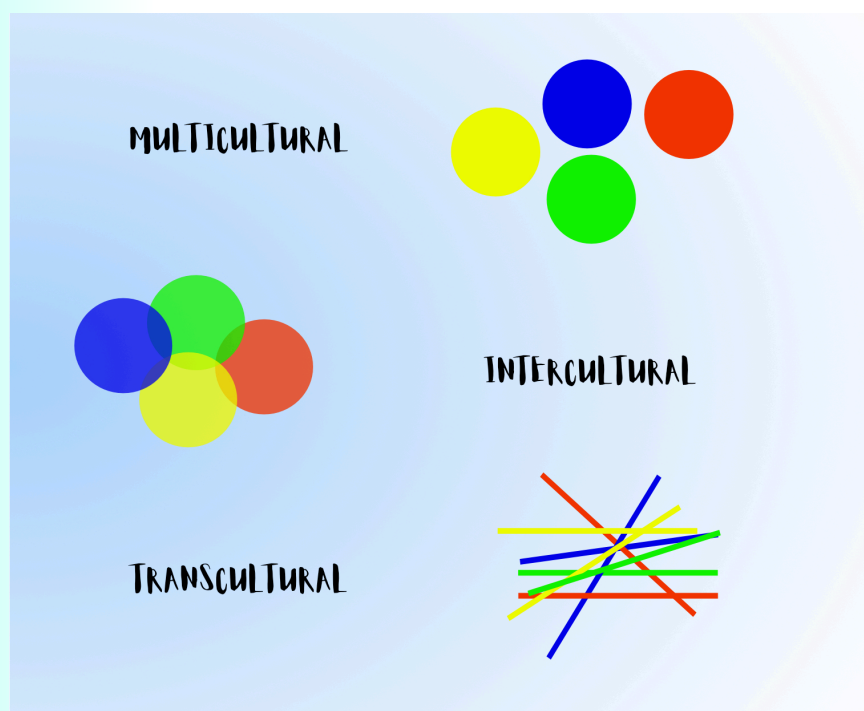
Uncertainly avoidance vs let it be. There are societies that have all kinds of procedures to avoid uncertainties. Some of these are planning, organizing, structuring, and checking. On the contrary, there are societies that are less worried of avoiding uncertainty and do not nurture the need for planning. They prefer to deal with situations if and when they arise.

Flexibility vs Discipline. Flexibility implies the use of many different ideas, paths, strategies to reach an objective, and it is crucial to be flexible according to the situation. In a society where flexibility is low, there is only one path to follow. Any other is wrong. So, discipline becomes paramount and there is no room for exception, while in a culture with high flexibility, there can be many exceptions as everything depends on each situation.

And what about emotions? Whether emotion is universal or cultural is a recurrent issue in the history of emotion study among psychologists....

A little more than a glimpse on the definitions of Multiculturalism, Transculturalism and Interculturalism. What could be the right way forward?

In today's globalized world, it is so common to come across different terms and concepts about migrant integration, about the blending of cultures, about how to manage a dialogue within multi-ethnic environments. The intercultural worker is increasingly involved in the development of different trends on addressing the civil cohabitation of people with different cultural backgrounds, in any European country.



It is relevant therefore to enter the meaning of concepts such as Multiculturalism, Transculturalism and Interculturalism, so that we can better recognize and name those situations, interplays and circumstances that we encounter in life, studies and work; and so that we may also have our own more informed critical thinking about them.



Multiculturalism. If we think of the word itself, we may easily understand that it refers to the existence of many (multi) cultures. That fact that it ends with 'ism' may make us think of an ideology. As a matter of fact, we refer to multiculturalism to define a reality where many cultures coexist, where people of any cultural background can express their own identity. From the point of view of policies, multiculturalism deals with the management of cultural diversity of all ethnic minorities. Multiculturalism has been both acclaimed and criticized by sociologists, cultural critics, politicians and so on. Overall, the word is associated with something positive, but there may be pros and cons as drawbacks have also been examined. These will be clearer by explaining the meanings of transculturalism.

Transculturalism. Recently, new reasoning is circulating in research fields on the issue, not new, of promoting the diversity of cultures existing in a community or nation. The concept of transculturalism, known as cosmopolitanism as well, is becoming more and more appealing to critics. If we compare transculturalism to multiculturalism, we can see how they differ in results. Cultural diversity is seen either as a melting of cultural elements, as in the case of transculturalism, or as their addition to the mainstream culture, as in the case of multiculturalism.

Multiculturalism is not perceived as a cultural liberator as ethnic minorities don't cross their cultural borders and don't redefine themselves. They remain encapsulated into their own cultural framework, as in a sort of isolation. Opponents to multiculturalism paradoxically say that this would ultimately suggest viewing people and cultures even more different than they are. Furthermore, since cultures are continuously evolving, framing a culture may support embedding of stereotypes in the community.

We might think of the fact that, in a way or another, due to globalization, we all are interconnected with individuals of different cultures, at work, at primary schools as much as at university, in recreational activities or simply when shopping. This interplay, however it may happen, through a larger or smaller degree of curiosity and openness towards the other, produces inputs that in the long term will bring changes in our mindset, possibly towards that cosmopolitan citizen that in essence is transcultural.

Multiculturalism seems, however, the first essential step of the ladder towards cosmopolitanism. Through multiculturalism we expand knowledge of diversity and learn how to respect and celebrate it. We learn how beautiful and rich life can flourish across humanity.

Interculturalism. Nowadays, it's not uncommon to see music festivals with musicians playing traditional instruments from around the world, and many people enjoying talking of the communalities and differences of musical instruments, of ways of playing and of the feelings, memories and aspirations that their music conveys. This may be an example of interculturalism as it shows that a cross-cultural dialogue takes place. In an intercultural community there is an understanding and respect for all cultures, mutual exchange of ideas and cultural norms, and the development of deep relationships. Interculturalism implies being proactive in a direct deepening of another culture (or aspects of it) through direct contact, through intercultural dialogue, whereas multiculturalism just encourages knowledge of and respect for diverse cultures.



Conclusion

We think that embracing life's vast variety with its multitude of cultures is an enriching and positive development for the human being. Cultural diversity works both ways: let's enjoy our own complexity and contradictions, and we may appreciate differences among the people of the world. Let's learn how to be open to cultural differences and we'll become more complex, colorful, and sensible persons.

Try to summarize by answer these questions:

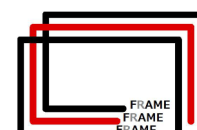
- *How is culture defined and why is it important?*
- There's no one exact definition, but it is all that we, as humanity, work out throughout our history as a society. It sets out our lifestyle and ways of our behavior.
- *How does culture influence behavior?*
- It determines the way we construct our lifestyle and, what is the most important, the social behaviors and relations. Living according to hierarchy or equality, paying more attention on group or individuals, putting creativity over discipline, being more performative or carrying – these all depend on the culture we live in.
- *What is the difference between multi-, inter, and transcultural.*
- Multicultural means simply that there are many cultures living in the area. Intercultural means being in dialogue with other cultures, with respect and acceptance. Transcultural is similar to cosmopolitan, it refers to melting cultures in the global world of many cultures and values.





Chapter 3

LEARNING ENVIRONMENTS



Introduction

Nowadays we know that the best way to learn is not to be taught but to be motivated to learn. Someone, who wants to be a teacher should not regard himself/herself as a “donor” of knowledge but rather like a guide, a shepherd who creates proper circumstances and proper atmosphere for someone else to learn and keep an eye for what is learned by giving the right materials, the right direction and choosing the best method. It is because we live now in an age of information when knowledge is (too) easily accessible. Everyone can have an encyclopedia within reach, so no one need a teacher being like an open book. What we need is a teacher who will guide us and by giving directions teach how to distinguish what is right to be learned and what is redundant.

In this chapter we will try to show in what way the environment for learning can be created depending on what we want our students to learn. The methods will be shown in accordance with the proper kind of material and proper type of learning environment. It is the ambition of this chapter to show how best to work with those whom we want to teach not only what we have to pass on, but most of all to learn how to learn and how to use the transferred knowledge on our own. We will show you when it is best to use the right type of learning environment.

Aims

This chapter is designed to help in choosing the right method for the material that we want to be learned by our students. We are usually used to the traditional model of education where what the teacher says was the most important form of communication. Unfortunately, this form is very ineffective from the point of view of theory of education, and, above all, not interesting. Working with adults, we should convince them to want to learn. Adults do not have to do anything, especially they do not have to learn, so the way in which we teach them knowledge should be attractive and, above all, give them a sense of meaning in what they are doing. Success in education depends on many factors, but most of all it is the result of interest in the material and motivation to learn. To ensure both, we need to create an appropriate learning environment.



Basically, we regard teaching as having an interaction with the teacher, in which the teachers teach students by giving them knowledge. And learning is often imagined as sitting with a book and trying to remember as much as we can. But when we go a little deeper into the issue we can clearly see, that for example:

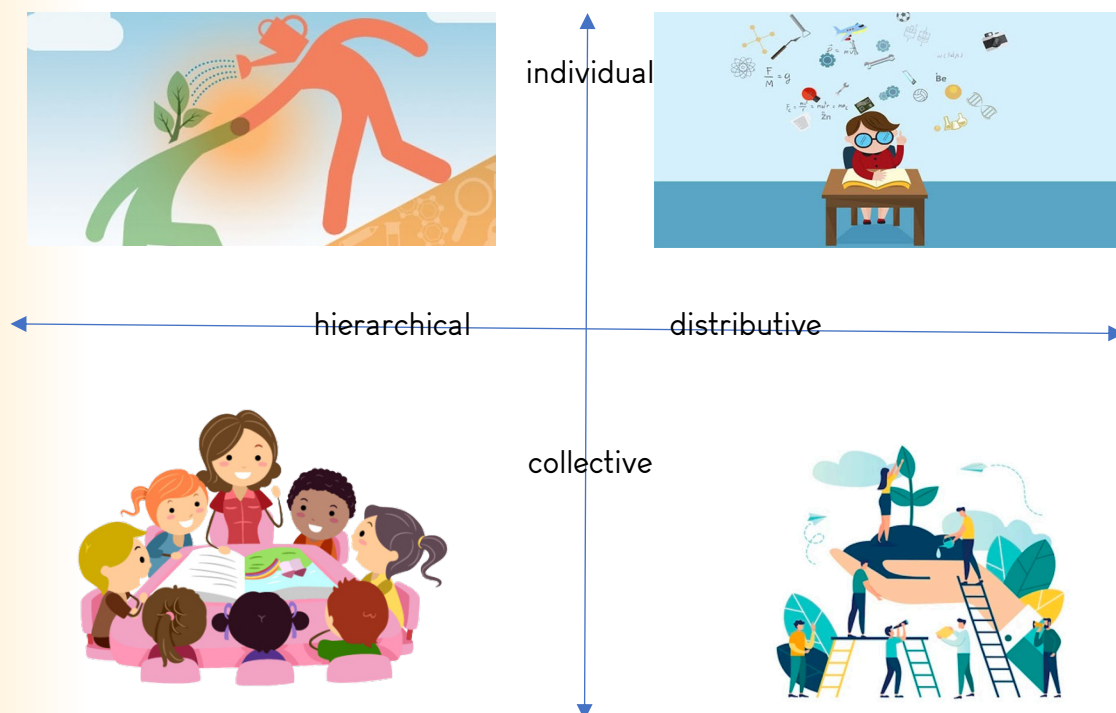
- when the teacher teaches, we learn, so learning is the process not exactly consisting in the independent acquisition of given knowledge;
- when we do other things, like cooking the cordon bleu for the first time we also learn, the same as when we visit an Old City in Cracow as a tourist;
- when we fly a kite with our child, we teach... how to fly a kite;
- when the leader pushes his employees to the solution of the problem, he is a teacher;
- when we meet friends and try together to find out how we are going to organize our common trip to the mountains, we learn;
- and when the mother holds her first, newborn child they both learn.

So, teaching and learning are much more than we usually think. It's a process that takes place in each moment that we experience something new.

What we understand as learning environment is the space in which the best circumstances are provided to learn something new. From this perspective we can distinguish two different angles:

1. We can learn alone, or in the group (this comes to a distinction between: individual and collective learning)
2. We can have teacher that lead us or we can learn on our own (which makes a division between hierarchical and distributive learning).

Thus, we have four combinations of these, depicted as follows:



I. Hierarchical-individual mode

In this mode the most important is the relation with individual. This environment requires mutual understanding and trust. But what is very important: in this mode, the learner does not have any influence on what he/she learns. The material is ready and set in advance. This mode is good for certification, as the learning curriculum is ready and non-negotiable. When we want to imagine such learning environment in acting - it is for the mentoring or individual teaching-learning process. It is especially useful when we have the situation of learning difficulties or learner that requires private situations or intimation for learning.

Methods that are the most suitable here, are:

- Mentoring
- Classical lecturing
- Observation (of the teacher)

Assessment

What is specific in this mode is that assessment is done without any comparisons with other learners. It is based on individual improvements of the learner.

What we need here:

Ready and well thought curriculum. We do not need ready materials: they can be created by the teacher according to the needs of the learner.

II. Hierarchical collective mode

This mode can be easily imagined when we think about sport as it is very characteristic for sports team with the coach. The teacher is the coach that not only passes the knowledge and teaches skills but also empowers for team working. This method is good for any community building activities. The two factors are here the most important: creating the proper atmosphere of safety and inclusion and the rules that should be obeyed when the group is about to work together. The rules should be established according to the group needs but with the expressed role of the expert (the teacher). The teacher in this mode can have many different roles: the teacher, the facilitator, the judge, the expert, but also – the coach – helping the group to discover its own potential.

Methods that are the most suitable here, are:

- Workshops
- Classical lecturing
- Peer learning
- Observation (of the teacher)



Assessment

The assessment process requires the knowledge about the weaknesses and strengths of the group – the scale of assessment should take into consideration the group as a whole. The goals cannot be only objective, as the group can work out something more or cannot be able to reach the goals. Also, the workload of the members of the group should be taken into consideration, as well as adherence to the rules of the group.

What we need here:

Scenario of working and minimum goals that should be met. We need the atmosphere of safety (infrastructure in which the learners can feel comfortable). We should be careful and pay attention on the structure of the group: avoid situations (e.g., caused by some kind of proposed activities) that can cause conflicts within the group.

III. Distributive individual mode

This mode can be especially designed for self-studying. It can be easily deceiving for the teacher, as it may seem that giving the material to study is nothing big. Well. If we want to have a successful self-learning mode, we must be extremely careful. The most important factors are here: the structure of the material and motivation for learning.

The structure should consider the various possibilities of the learners. Therefore, it is good to build it according to the levels of opportunities and interests: from basic, through intermediate, to the one that refers to further exploration of the topic. The material cannot be overloaded but should allow those who are more interested to have easy access to more material.

Motivation can be sustained through variety and an interesting approach to the material. It should take into account various methods and ways of presentation: from audiovisual to texts that allow for a calm analysis of a given problem. The division of the material into small parts helps to maintain motivation, as too much to learn at once can discourage further assimilation. It is also very important to give the clear vision of the sense of learning by setting the goals that are practical, useful and achievable.

Methods that are the most suitable here, are:

Self-learning in self-pace mode.

Assessment

Assessment should be based upon self-assessment, but not only. It is also important to provide possibility of learning what went wrong, what should be improved for the learner to have the efficient process of learning. Assessment should be based on designated thresholds that correspond to designated parts. The assessment of their mastery should also take into account the levels of advancement, however, the degree of taking them into account has an impact on the motivation to continue learning, so it should not be overdone with low assessment of those who decide to take only the basic level.



What we need here:

Well structured, diversified, and accurate materials for learning are crucial here. The universality of the material depends on the recipients, but it should be structured in the form of levels: the deeper the learner goes, the more difficult the material is, but the learner should decide what depth to go.

IV Distributive collective mode

This environment requires a group with the common goal. The best common goals are common problems that needs to be solved. It is very important for the group to be structured, but the structure of the group cannot be imposed. There are natural processes of the group formation that will come here: from the common understanding, through integration stage to the self-realization. The teacher, who can only be the facilitator in this mode can make an intervention when the group processes do not go in the right direction (e.g., in the situation of the conflict or exclusion of anyone from the group). That is why the problem should meet some important factors: it should be precise, easy to be understood for all, possible to be solved, including possibilities of work-division. What is also important for the group is to have clear rules and division of tasks. All these should be work out within the group.

Methods that are the most suitable here, are:

Problem based learning (PBL)

Project method

Learning by doing

Cooperative learning

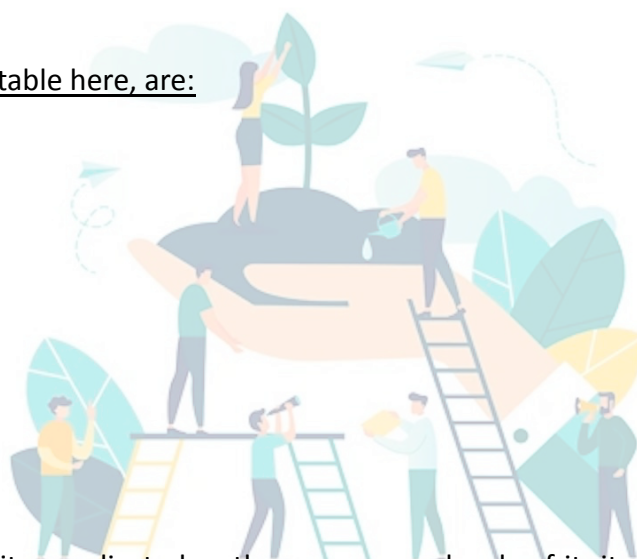
Peer learning

Assessment

The assessment process is a bit complicated as there are many levels of it: it should include the individual self-assessment of each member of the group. The group should also evaluate its actions by comparing its intentions to the achieved result. Finally, the assessment should be made by an outsider. It may be the trainer, but it may also be the recipient of the project. The assessment of the group should not refer to the activities of its individual members - these are the subject of individual self-assessment. Whether someone has proven successful in a group work or not should rather be the subject of a contract that has been defined in the form of rules. It is good if such a contract includes sanctions for members for not fulfilling their tasks.

What we need here:

The most important is the goal that should be properly formulated: clear, precise, and easy to be understood. The teacher should decide if it is better to provide the specific tools to the group or to give directions where to find them. But it is good to provide the group to some directions, e.g., how to check the proper knowledge that is needed for solving the problem. The distributive collective



environment needs the horizon for the areas that are the source of tools and knowledge needed to fulfil the task.

Summary:

Try to summarize by answer these questions:

- *Why the creation of learning environment is so important?*
- It is because we understand that in education it is not but the teaching but the learning. The teacher is not a transmitter of a knowledge, but more like a guide, a creator of proper conditions for students to acquire the knowledge. These conditions are called learning environments.
- *Why it is good to distinguish the different kind of learning environments?*
- Because the role of the teacher can be completely different depending on the type of material to be learned, or the fact if the material should be learned individually or in the group. Now, in education we know variety of methods, but not every method can be used in every circumstance or not every method is equally effective in each situation.
- *How can I know what learning environment should be used in specific situation?*
- If you specify the two most important factors: do you need a teacher that should have more knowledge and skills or rather a trainer (facilitator) that will watch over the process of self-learning, and if the process should be conducted individually or in the group, you will easily choose the proper environment from the four described above.
- *Why do I need an assesment?*
- In the assessment process it is not about the grading or giving rewards or punishments. It is about the results of the processes. The assessment is needed not for the teacher, but for the learner to show him if, or to what extent he/she has learned what was to learn.





Chapter 3

THE HUMAN AND THE CULTURE



"We may have different religions, different languages, different colored skin, but we all belong to one human race."

--Kofi Annan (Ghanian Diplomat, Nobel Peace Prize Winner)

Introduction

Culture can be defined in various ways. It can be identified as a common core of spiritual, material and intellectual beliefs that are incorporated into a certain society. It constitutes the knowledge, morals, art, customs and other capabilities or habits of an individual in a given community. Another theory defines culture as the customs, symbols, institutions, behavior and language. Hence, culture is crucial for the ways in which communities conduct their social, political and economic existence. Intercultural communication involves careful acknowledgement, respect and understanding of cultural differences and their complexities.

This chapter deals with questions of psychological and social aspects of the intercultural work of the trainer, who often bring him to deal with social problems and related stress, among other. To properly understand those aspects, it is important to frame concepts like cultural awareness, identities and values into the definition of "interculturality". According to the *International Encyclopaedia of Language and Social Interaction*, interculturality has more to do with the words 'interpersonal' and 'interactive' than with the idea of "meeting of cultures". As such, interculturality implies both (i) a constant linguistic and cultural creation and interpretation of meanings and (ii) the commitment to share a process of common cultural mediation by all participants.

One of the main features of the second generation of migrants is that they tend to be better educated than their parents' generation and sometimes even more than their native peers, as some studies show, due to the strong motivation and efforts they show towards integration.



However, this is seldom recognized in terms of labour market integration; in addition, in many European countries the intercultural workers professional figure is barely professionalized. This aspect adds additional pressure and stress on intercultural workers.

Another major psychological and social pattern, characterizing a second-generation intercultural workers, is the complexity of the integration path she/he lives in; in fact, immigrant groups and/or individuals with migrant background acquire a number of cultural practices from the dominant culture while maintaining some elements of the ethnic culture of their families, experiencing a process that calls "selective acculturation". Within this process, likewise larger immigrant groups, second-generation intercultural workers often apply much diversified assimilation strategies, leading them into a movement between segregating and blending dynamics. Undoubtedly, this also has major consequences to the social and psychosocial stress of intercultural workers.

Aims

The aim of this section is to understand why it is important to deal with social and psychological aspects of second-generation intercultural work. There is a number of different reasons. First, we should know that second-generation intercultural workers, depending on national policy and legal frameworks, are often "citizens without citizenship". In the collective imagination, the children of immigrants, although they go to school, compete to enter the job market and share the same anxieties of becoming adults in a climate of economic uncertainty, they are perceived as foreigners most of the time. As such, they come from a challenging environment where the feeling of not "being in one's place and not knowing where else to go" is widespread.

This feeling of challenge and difficulty could also be seen as a source of uniqueness and richness. In fact, second generation intercultural workers are professionals who often tend to develop multiple, simultaneous – and sometimes overlapping – identification pathways. Second-generation migrants often find themselves living "between two worlds" in a condition of perpetual commuting, reconciling conditions of conflictuality both within their families, who are often more attached to the cultural values of the place of origin, and the host society.

What is interesting to keep in mind when dealing with migrant intercultural workers and the stressful conditions they face is that this movement between segregating and blending dynamics creates an environment in which social and psychosocial consequences are closely linked. For example, and in terms of economic opportunities and growth, some studies show that if perceived opportunities are more extensive in the mainstream culture than in the ethnic enclave, the purpose of the action of migrants and their children will be aimed at optimizing returns to investment in human and cultural capital in the mainstream society. This will apply also in case of opposition to their assimilation by individual members of the community of the ethnic enclave: this shows that second-generation intercultural workers might also experience social stigma by the ethnic enclave they also belong to, in the host country.

To the aim of this educational content, it is crucial to be aware of these factors, which has major implications in terms of psychological and social needs and challenges second-generation migrants face, even more while working as intercultural workers. In this sense, the positive aspects of sharing the same culture of the beneficiaries of their action as well as adequate cultural and soft skills is also accompanied by a number of challenges that need to be taken into account while strengthening the capacities of carry this job.



Cultural Identity

Cultural identity plays an important role in people's wellbeing. Associating with a particular culture gives people feelings of belonging and security. It also acquaints people with access to social contacts, which provides support, shared values and beliefs. These can help break down barriers and build a sense of trust between people. Strengthening the students' sense of identity enhances mutual respect for different cultures and ethnicities among students. By adopting an inclusive teaching strategy, teachers and students can better understand different perspectives, appreciate others and build empathy. In addition, by allowing students to express their cultural identity, they become satisfied and proud of their heritage and traditions, which provides opportunities for students to interact more and build better relations with their classmates and teacher. It is advisable to create a teaching approach in which all students are individually accountable for the knowledge they acquire and for helping each other to learn and demonstrate new concepts and skills. Your role should be a facilitative one, helping students to plan, implement and manage their own decisions. A crucial part is played by allowing students to bring their cultures into the classroom, which creates a space where they can feel proud of their backgrounds (e.g. designating specific days where students can share food, clothing, and music from their heritage).



There is a risk that culturally diverse families could feel disconnected from the learning process, especially migrant parent with regard to their child, because of the lack of ongoing and personalised relationships with the teachers. Develop positive interactions with families through actions such as calling or emailing each student's family with positive information and try to improve interviews. Families from diverse cultures appreciate face-to-face communication, which makes it easier for teachers and parents to communicate in a culturally appropriate manner. Another good manner is to expand beyond the classroom and draw from the wider community. Listening to students' families and the community helps you to adapt your teaching for diverse students.

Intercultural mediation and work in multicultural environment

The necessary skills to work in intercultural mediation have to take into account the psychological and social challenges that intercultural workers from second-generation migrants, may experience. In terms of professional skills, some of the most crucial are intercultural comprehension, proactive communication style, effective strategies of conflict prevention and resolution, constructive and responsive behaviour to sudden events. The professionalization of the intercultural work is relatively new and has developed parallel to the increased presence of population with migrant background in our societies. As a result, there is a steady need to hire people able to interact in this newly diversified environment and its professional areas. In addition, with the exception of few countries such as the United Kingdom, which has developed specific standards for people working with other from different countries or diverse cultures', no benchmarks as such have been developed in other countries.

Within the scope of this Guide, it is important to examine the most common situations of interculturality and describe the main social psychological features particularly relevant to those

situations. In so doing we need to keep into account that second-generation migrants have firstly gone through an adaptation period, to adjust to life in a different surrounding than the one they experience home; they first go through a process called “cross-cultural adaptation”. Cross-cultural adaptation is the “process of learning to live with change and difference — in this instance, a changed environment and different people, different norms, different standards, and different customs”. People need to go through behavioural, social and psychological transitions in order to integrate the changes into their routines; as such, those who experience intercultural contact in a within-society context (like the case of second generation of migrants) may also develop the need for cross-cultural adaptation.

Psychological aspects in intercultural work

The psychological aspects mostly linked to cross-cultural adaptation are related to people’s sense of identity; the most common and studied, with regard to intercultural contact are (I) *self-awareness*, (II) *cognitive dissonance* and (III) the concept of adjustment vs. adaptation.

(I) Self-awareness is defined as “a self-conscious state in which attention focuses on oneself”. When people are in familiar situations (in groups), they are usually less likely to be focusing on themselves. On the contrary, when in a new cultural context (such the one experiences in an intercultural job), people’s self-awareness is significantly increased because of the need to form relationships while also adapting to new norms, values and behaviours. In an unfamiliar cultural environment, people’s self-awareness needs to increase as they need to cope with a new environment; this experience goes under the name of “cultural shock” and may shows significant psychological implications when working in interculturality; in fact, people experiencing culture shock generally show signs of frustration, stress, anxiety and lowered self-esteem.

(II) Cognitive dissonance: in transition experiences, people experience cognitive inconsistency because “what was once a coherent, internally consistent set of beliefs and values is suddenly overturned by exterior change. In the process of cross-cultural adaptation (like the one experienced by second-generation migrants), people experience frustration, lowered self-esteem, a foggy image of themselves, due to internal cognitive dissonance, when “two simultaneously systems of beliefs are psychologically inconsistent”.

(III) Adjustment vs. adaptation: There is a difference between the terms *adjustment* and *adaptation*, suggesting that adjustment is a short-term response to environmental obstacles (generic state of psychological dissatisfaction that needs to be reduced), whereas adaptation is a long-term process, necessary for survival that requires individuals to come to terms with validating aspects of another culture to which they have adjusted.

Psychological and social aspects in intercultural communication

Modes of communication: For intercultural workers, communication patterns might be complex to manage and apply. Both at oral or written levels, people may rely on the explicit meaning of the words or on other contextual cues to complement the spoken words. For example, non-verbal behaviours (gestures, facial expressions, the use of spaces and physical distance, how and when people touch each other etc.) all convey meaning and are forms of communication which vary



widely from culture to culture. Being able to detect whether these forms of communication contain important information requires extensive knowledge and skills, especially in context where various identity pathways interfere, such as with second-generation migrants. The term “competence” itself, is subject to as many different interpretations as the term “culture”; it is “not only the language code, but also what to say to whom, and how to say it appropriately in any given situation. It deals with the social and cultural knowledge”. This means that to have intercultural communication skills, intercultural workers must be able to communicate appropriately in different cultural contexts.

Intercultural communication competence focuses on the knowledge, motivation, and skills to interact effectively and appropriately with individuals of different cultures. This suggests that developing intercultural communication competence needs a significant amount of effort to interact appropriately with other cultures.

How culture affects communication: Since there is an inherent link between culture and language, two different languages are accompanied by differences in the respective cultures with which they are associated and reveal differences in how speakers of those languages view the world. Switching across languages is generally a basic task of an intercultural worker, who often finds her/himself mediating between two different views of one topic and needs to build a bridge between them, carrying her/his own psychological and social baggage in doing so.

Teaching and learning in multicultural group



Different cultures and experiences are a valuable asset and resource, which benefits, complements and expands your teaching. As a teacher, it is a good practice to include students’ background knowledge and prior experience when planning curricular content, teaching strategies and classroom environment. Ensure that your programme embraces appreciation and understanding of diverse ways of knowing and being. Teachers should reflect on the texts,

resources, supplementary materials, and learning activities they are using and how those resources serve to represent and include the diverse students in their classrooms. If the resources provided are not representative, the teacher is responsible to seek and incorporate inclusive supplementary materials. Educators should use a variety of resources, including community partners, to ensure the learning environment and pedagogical materials are accessible to all learners and that the lives of students and the community are reflected in the daily workings of the classroom. Resources, materials and books should present both local and global perspectives. If you manage to acquire some basic knowledge of the languages that your students speak, and find ways to use this language as a bridge for new ideas and concepts, you will manifest cultural tolerance and shows students that their language is legitimate and valued rather than inferior. What is more, you can

consider including significant and more comprehensive information about different cultures and their contributions to the curriculum, for example, important explorers, scientists and artists. A good strategy to include the students is to create a participatory and active learning process by assisting students to use discussion to make personal meaning of new ideas. Knowledge that has been personally organized and integrated into existing conceptual structures is more easily applied to new situations. Additionally, you could include students in decisions about curriculum planning in terms of the curriculum content, which demonstrates to students that you value their opinions, and moves you away from a deficit model in which you believe you know what is best for students. Another good practice includes inquiry-based approaches, in order to understand better the needs of students. Teachers should create a classroom, where all students are expected to participate and employ strategies to encourage participation of multiple voices in discussion. Good strategies include asking open-ended questions, accountable talk, encouraging multiple perspectives, and turn and talk discussions. These tools are particularly beneficial to culturally responsive teaching as they allow students to bring diverse cultural perspectives to the tasks and to be actively involved in sharing and disseminating knowledge.

Summary

Try to summarize by answer these questions:

- *Why is the sense of cultural identity of migrant learners should be promoted?*
- Because cultural appurtenance gives the migrants a sense of security and by guaranteeing its promotion, migrants may feel better understood, valued and integrated.
- *Why do we need to underline the psychological and social aspects of an intercultural worker?*
- Second-generation intercultural workers are characterized by the complexity of the integration path they live in; in fact, immigrant groups and/or individual with migrant background acquire a number of cultural practices from the dominant culture while maintaining some elements of the ethnic culture of their families, experiencing a process that calls “selective acculturation”. Within this process, they often apply much diversified assimilation strategies, which put them between segregating and blending dynamics. Undoubtedly, this has major consequences to the social and psychosocial stress of intercultural workers.
- *What are the major psychological and social aspects of being a second-generation migrant working in interculturality, we need to pay attention at?*
- Second-generation migrants have firstly gone through an adaptation period, to adjust to life in a different surrounding than the one they experience home; they first go through a process called “cross-cultural adaptation”. The psychological aspects mostly linked to cross-cultural adaptation are related to people’s sense of identity; the most common and studied, with regard to intercultural contact are (I) self-awareness, (II) cognitive dissonance and (III) the concept of adjustment vs. adaptation.



- *What are the main psychological and social aspects in intercultural communication?*
- For intercultural workers, communication patterns might be complex to manage and apply. Both at oral or written levels, people may rely on the explicit meaning of the words or on other contextual cues to complement the spoken words. For example, non-verbal behaviours (gestures, facial expressions, the use of spaces and physical distance, how and when people touch each other etc.), all convey meaning and are forms of communication which vary widely from culture to culture. Being able to detect whether these forms of communication contain important information requires extensive knowledge and skills, especially in context where various identity pathways interfere, such as with second-generation migrants.
- *Why culture should be examined as an asset and not as a disadvantage?*
- Because culture can be a source of new knowledge, experiences and values, which can enrich both the learners and the educators.



Chapter 5

HOW TO CREATE A GOOD WORKSHOP?

This chapter has a form of “Questions and Answers” so to make it more practical. The questions are chosen from the most common that may arise when we prepare workshops as trainers.

1. Preparing the workshop:

a. Choosing the aim

Q: *Why is goal setting important?*

A: Setting clear goals is important if you want to be able to measure the success of the workshop afterwards. The goal doesn't have to be numeric or even a binary “yes or no” type of question. Instead, anything that you can track and follow up on will do, just as long as the group (participants of the workshop) has a shared understanding of the target and can agree on whether or not it has been reached afterwards.

Q: *How to properly formulate the goals of the workshop?*

A: Once you understand who will be attending the workshop, it's time to make sure you have a clear idea of its purpose. Regardless of whose idea it was to organize the workshop in the first place, it is good to get together with some key stakeholders at this point to make sure that everyone's on the same page about what you're trying to achieve (goal setting). Only when you feel that everyone has a shared set of expectations can you move onto the next steps.

List the tangible outcomes from your workshop that you want to share or report on afterwards. Similar to your goals, this will help you clarify how to structure your workshop and get the best out of it.

b. Choosing the members of the group

Q: *How do you select a workshop participant?*

A: What you achieve with a workshop depends to a large extent on the motivation and appropriateness of participants. Hence, the requirement criteria for participants have to be defined keeping in mind the type and aims of the workshop given. They should be



clear and unambiguous and promote the prospects of maximising activity benefits and achieving sustainable impacts. Identifying participants for your workshop can be summarised as follows:

- Choose the right number of people. You may want to have a small group (to provide intensive support) or a larger group (to have a wide range of inputs).
- Find the relevant people. You may want to specify that you need participants who will be in a position to use the skills and/or train others when they return to their organisations.
- Ensure the right combination of people. You might want to have participants with similar

experiences to ensure equal input or a mixture to facilitate specific learning.

Consult participants before planning the workshop. You may want to ask participants in advance about their expectations of the workshop. Talking to the participants before the workshop is planned helps to ensure that the content is at the right level, and that materials and activities are relevant for everyone.

Q: What criteria should be used to determine who is selected to participate in training programs?

A: The requirement criteria for participants of a specific training have to be defined carefully. Carefully defined requirement criteria help you to compile the group in a manner so that you can achieve the biggest outcome.

The main criteria for participants of a specific training program could be:

- Motivation for participating in the workshop
- Experience and aptitude
- Type of expertise in certain field

Q: How do you get participants in a workshop?

A: Publicize your workshop. Pass around flyers, hang up posters, or contact suitable organisations to encourage workshop participation. Having a catchy title and agenda of the workshop ready helps, as does a brief explanation for why your workshop is important and necessary. Be sure to include images as well as text in your flyers to catch people's attention. Don't forget about the power of social media – invite participants through Instagram, various Facebook group or Twitter.

Q: How many participants could be in a workshop?

A: A workshop is not the same as a large lecture. You want your group to be small enough to ask all their questions, practise their skills, and work together. But you also

want your workshop to be large enough to keep things interesting. Ideally a workshop will have 8-15 participants.

Sometimes you don't have a choice about your group size. If you have a very large group, find creative ways to make sure the size doesn't become overwhelming. For example, a group of 40 participants could be divided into 5 different break-out



groups of 8 participants each. You could also bring in co-facilitators and co-presenters to handle groups that are larger than ideal.

c. Preparing the content

Q: How do you create content in a workshop?

A: Based on your goals and the number of people you've invited, find a date, and roughly estimate how long the workshop will take. Know that this estimate will likely change but having a kick-off number will help you plan later details, like where the workshop will be or what exercise to run with the group.

Think about what kind of space your session needs, considering its length, goals and number of people. The workshop environment should feel fluid and open to encourage dialogue among the team.

With a rough overview in place, it's time to create a workshop outline. Take a look back at the goals you listed and think about what activities you need to do in your workshop to achieve them. Assign a rough time estimate to each section, and as you plan out more of the details, you can go back and adjust the length of your workshop as needed.

Q: What kind of content can be prepared?

A: Now your workshop is taking shape. You're at the point where you should go back and hammer out the details so you're crystal clear about what you are going to discuss with the group and what activities you will do together to help you accomplish your goals.

It's worth taking time at the beginning to set the tone for your workshop and get everyone thinking as a team in sync. Ice-breaking games are a great way to do this by energizing people and setting them up to be productive and not afraid to speak in your session.

Decide on your group activities. Interaction amongst a group of participants sets a workshop apart from other ways of learning. Brainstorm educational group activities that are suitable to your workshop's objectives. Make sure that you include enough opportunities for every workshop participant to contribute meaningfully to your workshop.

Leave time for breaks. People are more focused on tasks when they have the chance to take short breaks.

Q: When to give the content out to the participants?

A: The agenda (plan, content) should be distributed to participants in advance of a workshop, minimally 24 hours in advance so that participants have the opportunity to prepare for it. It is highly recommended to have the handout with agenda of the workshop ready to send it to the potential participants with the invitation for the workshop.

Some workshops require that participants do work well before the workshop takes place. Perhaps they have to study journal articles, write a short story, or read one another's work. If your participants have homework to do before the workshop takes place, be sure that your expectations are clearly stated from the beginning.

d. Choosing the teaching aids

Q: What are the types of teaching aids?

A: Adults learn in all kinds of ways: visually, orally, through hands-on practice, or any combination of the above. Remember that you might not know your participants' learning styles ahead of time, so you will want to have a variety of materials prepared. Depending on the topic and objective of your workshop, you might want to prepare paper handouts, audio-visual aids, computer-based lesson plans, and role-playing activities.

Prepare paper handouts. Readings, case studies, list of key terms, and quizzes are all possible teaching aids you might wish to prepare. It is best if you prepare these handouts ahead of time. That way you can catch typos of errors. Be sure to use a large,



easy-to-read font. Give each document a clear label and date so that your participants will be able to use these handouts in the future.

If you plan to present a slideshow, video clips, or sound clips, you will have to prepare these ahead of time. Test them at home to make sure they are working correctly. Make sure that they are in a format that can be used in your workshop space.

Q: How to create an Agenda of your workshop?

A: Now, that you know your primary objective and who will attend, you can start to develop an outline of how you'll achieve the workshop's goal.

- Main points: Create a list of main points to discuss, and then break down each larger point into details that you want to communicate to your audience.
 - Visual aids: List the visual aids, if any, you'll use for each point. If you need technical support, this helps the people providing it to determine where they need to focus their efforts.
 - Discussions and activities: Take time to list exactly which group discussions and activities you'll have at which point in the workshop. How much time will you allow for each exercise? Make sure your activities are appropriate for the size of the group and ensure that your venue has the resources need to run session.
- Remember, the more detailed your plan, the more you'll ensure that your workshop will run to schedule – and be successful.

2. Conducting the workshop:

a. Right sequence

Q: What is the best way to structure the workshop?

A: Welcome the participants and introduce yourself and the workshop. Once everyone is seated, orient participants to the workshop. Explain to your participants what the goal of the workshop is and why it is important. It is also a good idea to give a rough outline of how the workshop will be run so that they can be prepared. Let participants to introduce themselves by icebreaker games. This does not have to last for too long, but it is important that your attendees feel comfortable talking in front of the group.

Q: How (when) do I start a planning workshop?

A: It is important to plan the entire process ahead of time. After all, a workshop is rarely just a workshop. In fact, it's often the beginning or an intervention for something that needs to happen in the participant's day-to-day work. So, make sure to plan not just the workshop but also what will happen before and after it. Some good questions to ask yourself in the planning phase include: Have I taken different people's needs into consideration? Is there enough time for every element? How can



I activate the participants before the physical meeting? What do I want the participants to leave with? What should the participants do afterwards? What kind of room and environment would best suit the group's needs? Will we need any tools, equipment, or materials?

Q: How do you conduct a workshop?

A: Secure catering. Workshops take a lot of energy; help keep your participant's focus level up by providing healthy foods and beverages. Arrive early and set up all equipment before participants arrive, arrange the chairs in advance and distribute materials. Greet participants as they arrive. Once everyone is seated, introduce yourself and the workshop. Start with ice-breakers and after execute your lesson plan (go with participants once again through agenda of the workshop in detail). Use interactive exercises to reinforce information and be flexible. It is good to have a plan for your workshop but be prepared to alter your workshop's content based on the reactions and experiences of the participants. Switch up activities every 20 – 30 minutes and stick to your scheduled breaks. Maintain a respectful, democratic atmosphere, be prepared for the unexpected. Conclude the workshop with a summary of what they have learned. Get the feedback. Schedule a follow-up workshop if necessary.

b. Hard situations

Q: How to manage difficult teaching situations?

A: Even with the best laid plans, the workshop might take a completely different turn from what you may have expected. But that's ok. Just remember that what you have planned may not be what the workshop participants need the most, and when that's the case, you're better off staying open to their needs. Openness, honesty, and authenticity are the most important qualities of a skilled facilitator.



Q: What to do if I see that the group loses its interest in the middle of the workshop?

A: Vary activities. Sometimes workshops can get long enough for participants to get bored or overwhelmed. Two or three consecutive hours of a talking head can send many people out the door screaming for fresh air. Breaking up the time by involving participants in a number of different kinds of activities is far more conducive to their learning than asking them to sit still and do one thing for the whole time. Vary the seriousness of the material. Plan a break. Carefully reflect on the amount of material you can present. Give participants time to talk and connect with one another.

c. Finishing the workshop

Q: *How do you end the workshop?*

A: It is very important to save time at the end of workshop to conclude by summarizing the main points. Conclude the workshop with a summary of what they have learned. Explain everything that your participants have learned over the course of the session. This will help emphasize how far they have come and what new skills they have acquired. Refer explicitly to the objectives you laid out at the beginning of the workshop and explain how you think the participants have met those objectives. Congratulate your workshop for their hard work and for their new knowledge.

Q: *How to write an attended workshop report?*

A: Organizing the report with a logical structure helps readers quickly determine what ideas it will include and makes connections among ideas clearer. Decide what sections are appropriate for your report and develop headings for each section, such as “background”, “objectives”, and “discussion”, as well as others for particular concepts within the workshop. A workshop covering various academic assessment tools might have one heading for each tool discussed in the workshop, for instance.

The first section of the report should explain some basic information about the workshop such as presenters and their expertise, objectives the workshop and information about the venue of the event and participants. Briefly explain the pertinent concepts and activities covered in the workshop. You may be asked to also give some evaluative feedback about the workshop. Put these ideas in a separate section with a heading that clearly differentiates it from the facts about the presentation.

3. Evaluating

a. Preparing the evaluation

Q: *What is workshop evaluation form?*

A: A workshop evaluation form is a form that helps you gauge how complete and satisfying the learning process was during your workshop. Ask the participants to fill out a form like that and review your workshop.

The goal in designing the evaluation instrument is to make it easy for the participants to respond and return to you quickly. You can plan on getting you evaluation form back by three different ways: paper handout, e-mail, or web site on-line form.

The most popular form of participant assessment is the survey. Participants may complete a survey at the end of a workshop. Evaluation results will help you to make meaningful changes to the workshop. The feedback you get from your participants may also provide ideas for future workshops. The goal in designing your survey is to make it easy for the participants to respond and return the evaluation to you quickly. You might want to survey the participants with a handout, or you might use e-mail.



Q: How do you get feedback from a workshop?

A: 1st step: Get feedback immediately after the session. Design an evaluation form that your participants can fill out in the last few minutes of the workshop. Be sure that you leave them with enough time to comment and consider your questions carefully. Immediate feedback not only will help you improve your workshop but will also help reinforce the learning your participants have undertaken. Good questions to ask include: What is the stated objective of this workshop? Did the workshop meet its stated objective? What activities helped your learning the most? The least? What workshop materials (handouts, reading, etc.) were the most useful? Which ones were the least useful? How have you learned or grown from this workshop? How would you change this workshop in the future? Any suggestions for improvements? Are there any topics that you would like to take a workshop on?

2nd step: Follow up with the participants a few days or weeks later. Ask workshop attendees if you may contact them in the future for their input. Some people need time to reflect back on their workshop experiences. Following up with workshop participants several days or weeks later might reveal new insights.





CHAPTER 4

GOOD PRACTICES - SCENARIOS OF WORKSHOPS

In this chapter you can find the examples of workshops as a ready-to-use scenarios. The topic of workshops is related to the particular chapters in this guide. Please, remember that these scenarios are only inspiration. You can use them or modify them, depending on the group that you are working with.



2GEM

SECOND GENERATION OF EUROPEAN MIGRANTS



LISTENING TO EACH OTHER

Objectives:

It is very easy to relate to someone by using the lenses through which we see (and judge) another's culture. In other words, sometimes prejudices and stereotypes cross our mind consciously or unconsciously and don't allow us to see the real person we come in contact with.

This activity aims at showing how deep listening is essential in our relationships. Through focused listening to each other, we may overcome communication barriers, stereotypes and conflicts. We may start relationships based on a humanistic approach and nurture a new common culture that belongs to all, that respects and builds on diversity as much as on universal values.

Needs:

Enough space to allow sitting in pairs, one person opposing the other.

Time:

60-75 minutes

The workshop:

Step 1: The workshop leader asks the participants to think of a person that they have in their heart, that they appreciate very much, and asks if this is (or was) a better speaker or a better listener? Participants don't share the answer, just keep them in their mind. Then, the w/leader explains how the activity takes place, by presenting step 2 and step 3.

Step 2: The groups of participants will be split into subgroups of two. Each person is sitting opposite to another (better if the pairs are formed by persons who don't know each other). In each pair, one person is the 'listener' and the other is the 'speaker'. The speaker will tell something about his/her life, s/he may speak about family, childhood, about any chosen topic, any subject is allowed.

The 'listener' has to listen attentively, s/he's not allowed to speak, not even a word such as 'yes' or 'no'.

The 'listener' and the 'speaker' make eye contact as much as they can. They have the set amount of time of 5 minutes. The workshop leader indicates the start and the end of the activity, by checking the time.

Step 3: Just like Step 2, but the persons in each pair change their role. The 'listener' becomes the 'speaker' and vice versa.

Step 4: The workshop leader asks participants to talk about their experience by posing questions such as:

Was it easier for you to be a listener or a speaker?



Could you listen to the other person without many distracting thoughts?

What did you notice in the other person?

How different was your listening compared to usual circumstances?

Would you like to talk more with that person?

How did you feel by being listened attentively?

Do you think that listening can be learnt?

Step 5: The workshop leader fosters a debate on the fact that we see others through our 'cultural lenses' and sometimes prejudices and stereotypes cross our mind consciously or unconsciously. Next is to evaluate together how 'focused listening' is paramount in addressing real contact with anyone.



MY IDEAS ON ISSUES RELATED TO CULTURE

Objectives:

The workshop aims at providing a springboard for achieving a deeper understanding of meanings and dynamics of culture, about the terms and concepts of multiculturalism, interculturalism and transculturalism.

Needs:

Pens and A4 sheets for all participants

Time:

90 minutes

The workshop:

Step 1: The workshop leader explains basic concepts from academic points of view and grassroots experiences. The use of PowerPoint presentations and videos may be useful.

Step 2: At the end of the lecture, each participant is given an A4 sheet and a pen. Each participant writes down a question related to the topic that were presented.

Step 3: Each participant hands the sheet with the question to the trainee on his left. This reads the question and answers/comments on it by writing under the question. Then, she hands the sheet with her answer to the trainee on her left.

Step 4: When each participant receives the sheet with his initial question and the answers below it, they stop.

Step 5: Each trainee reads aloud her question and the following answers.

Step 6: The workshop leader leads a final debate and wrap up the session.



Objectives:

To show differentiation in learning styles and speed.

To prove how important is mixing methods and give enough time to learn.

To show the power of peer learning.

Needs:

Sheets of paper (2 per participant).

Ppt with pictures of how to make a pelican.

Time:

Approx. 15-25 min.

The workshop:

1. The trainer is asking people to listen carefully and follow the instructions that he/she is going to read. If the instructions will be too difficult or the participant is lost, he/she may stop doing the exercise at any moment.

2. The trainer is reading loudly, with not very high speed, just like during the dictation at school, the text with the instructions. When the participants are asking to repeat, the trainer may repeat but not more than two times. No tips or further explanations are allowed here. The trainer may be a bit offensive by asking "am I reading not loudly enough?" or: "Is there any word that is not understandable?"

The instruction:

- 1) Take a piece of paper put it in front of you in landscape position
 - 2) Take the bottom right-hand corner and fold it up to meet the up edge. This will create the right-angled triangle, with the spare rectangular flap in the left-hand side.
 - 3) Get rid of this flap.
 - 4) Put the square that you have now in front of you in a diamond position with the folding line in up-right position.
 - 5) Fold the outside corners into the centre line, and crease well.
 - 6) Fold the outside edges into the centre once again.
 - 7) Turn model over and fold bottom point up to the top point. Crease very well.
 - 8) Fold in half.
 - 9) Rotate model so it is now lying down in landscape position.
 - 10) Raise the inside triangle upwards slowly, then flatten and crease well.
 - 11) Inside reverse fold the head along the crease.
 - 12) Fold each wing upward along the sides, then fold it back again slightly. The model will now rest on its wings and sit up.
3. The trainer asks the participants to show what they have.
4. The trainer distributes another papers and start reading the instructions, but this time along with slides with pictures. And the trainer enhances people to look what other are doing (how they do the tasks). The trainer may also help those who have biggest problems.

The instructions with pictures (retrieved from <https://www.origami-fun.com/>):

(See next page)

5. The trainer now asks the participants to show their pelicans. How many participants succeeded this time?

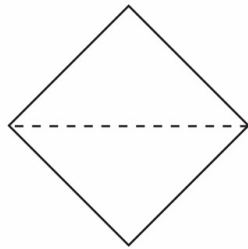
6. Reflections:

- *Look, how important is to establish more channels of teaching than only by words. Some of us need to hear, some to watch, and some to have some help.*
- *It is very important to have the right atmosphere for learning. It should be safe and with enough time, tools and help to do the task.*
- *Please notice how much you were able to learn from yourselves, just by picking up and having help from people for whom the task was much easier than it was for you.*

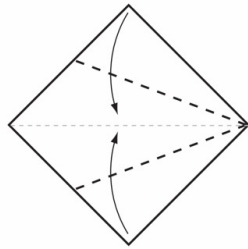


Origami Pelican Instructions

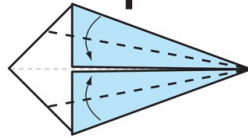
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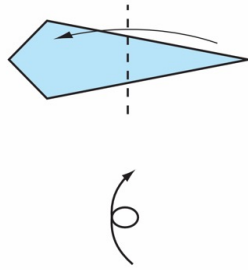
1. Start with your paper white side up. Fold in half, as shown.



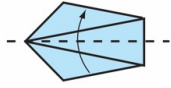
2. Fold the outside corners into the centre line, and crease well.



3. Fold into the centre once again.



4. Turn model over and fold bottom corner up to the top corner. Crease very well.



5. Fold in half.



6. Rotate model.



7. Raise the inside triangle upwards slowly, then flatten and crease well.



8. Inside Reverse Fold the head along the crease shown.



9. Fold each wing upward as shown, then open out slightly. The pelican will now rest on its wings and sit up.



Finished Pelican

Objectives:

- To show the strength of team working
- To realize self-empowerment of the group
- To show the power of peer-learning and self-learning

Needs:

- Sheets of A4 paper (1 per participant)
- Stick tape to stick the papers on the blackboard/wall
- Post-it notes (3-4 per participant)

Time:

15 minutes

The workshop:

The trainer gives out the papers and post-it notes.

1. At first participants should divide the A4 paper at four rectangles (with pen), so to have four parts of the paper.
2. Then everyone choose four things that she/he knows or can do (e.g. I can bake cakes, I can drive truck, I can do gardening, I know Japanese, etc.). These abilities should be written at the top of each part of the paper.
3. The papers are being hanged on the wall to be visible for everyone.
4. Then, participants are asked to write on the post-it papers things that they would like to learn. They have to choose not more than four things, and these things should be specific (not like: I would like to learn how to be happy, but I would like to... bake cakes)
5. Then, the participants are asked to go to the wall with papers and find if there are things that they want to learn on the papers. If so, they stick their post-it note to the right part of paper. There can be more post-its to the one fragment of paper.
6. The reflections are:
 - a. Each person in the group was able to hang her/his paper on the wall – look what a sesame of abilities we have here!
 - b. Look, how many things we can learn from each-other. The potential of our abilities is hughe!
 - c. How many post-its are still in our hands. Think where to go and what to do to learn it.



Objectives:

To create an atmosphere that connects the content to your students' culture and daily lives;
To allow your students to share their culture and tradition, by promoting their cultural identity;
To allow students to collaborate and work in groups;
To activate students' prior knowledge;
To form relationships - learning about students' interests, likes, dislikes, family members, and aspirations are all ways to build relationships.

Needs:

Printed questionnaire (*see the next page*)

Time:

Approx. 20-25 min.

The workshop:

The educator should divide the class in groups of two and will model the interview with another student. After the educator has modeled the interview, students will be provided with sufficient time to interview each other and record responses. The educator should hand the questionnaire to the students and ask them to conduct an interview. When answering the questions, students need to reflect on their cultural experiences and on their individual and family identities.

After completing the interview, the class will come together and share information from their interviews. Afterwards, students will pretend that they are the person interviewed. The information can be recorded on a large chart as a reference or a world map. This visual representation allows the students to know more about each other, to deepen their classroom community, and to know about their family heritage. At the end, the educator should remember to share his or her own personal experiences, in order to form a mutual relationship with the students, built on transparency and trust.



Traditional food in your country?	Childhood game you used to play?	A special holiday or celebration?
A family ritual or tradition?	A traditional costume or dress?	A traditional song?
What is your native language?	How do you say the word “love” in your native language?	A traditional proverb/saying?



Objectives

Since the intercultural work is characterized by the coming together of different actors for different background, this simple exercise can help participants in visualize basic elements of communication in cross-cultural adaptation process. Emotions, not only ideas/impressions, will be inquired about at the end of the exercise. By inquiring on what aspects/concepts participants have found interesting and/or sensitive, this exercise objectify differences in way concepts are culturally contextualised, and promotes the need for the intercultural worker to identify differences, accept them while not allowing them to be a potential factor for stress.

Needs

Sheets of paper, pen, pencils

Time

20-30 min. according to the number of participants

Description

Communication is a crucial topic to address when dealing with the psychological and social implications of interculturality. As such it has to tackle concepts like efficacy and performance while maintaining an agreed-upon understanding of the common ground that individuals with different background share, while working together. This exercise supports participants in anticipating that different words ascribe to different images hence conveyed meaning, over different cultures of origin

The workshop

Step 1_ The facilitator asks the participants to write, individually, the first i) word and ii) image coming to their mind when confronted with the request

Step 2_ The facilitator asks some questions on the following model:

If the intercultural work was a colour, what colour would it be? Why?

If the intercultural work was an image, what would it be? Why?

If the intercultural work was a challenge, what would it be? Why?

If the intercultural work was an emotion, what would it be? Why?

...

Step 3_ The facilitator asks participants to read their answers to everybody and to explain the reasons for their answers and reasoning while taking notes of

Other participant's reaction

Concepts most likely to induce misunderstandings

Culturally sensitive concepts (ideas, habits, values...)

...



Debriefing

Upon completion of the activity, participants discuss together the main results. The facilitator moderates the discussion through questions such as

- ✓ *Which emotions triggered by other participants' answers?*
- ✓ *Which answer(s) has/have surprised you the most?*
- ✓ *Would you find is there any sensitive concept/idea evocated by other participants' answers?*



SELF-AWARENESS IN INTERCULTURAL INTERACTION

Objective

To be able to understand why self-awareness is critical and how it relates to our personal and professional lives by considering how our image of ourselves may differ from how others see us.

Needs

Papers, pens

Time

30 min per session

Description

Among soft skills, self-awareness is among the most important. In fact, before an individual is able to manage interactions with others, she/he must first understand her/his own thoughts, beliefs, feelings, and actions. By understanding these aspects, how to cope with stress and how to speak to others, participants will be better able to identify themselves in face of other people.

The workshop

Step_1: The moderator invites participants to stand up and do a five minutes warm-up to help participants feel comfortable with each other when expressing a part of themselves physically. For example, participants might be asked to stand in a circle, close their eyes, turn to their right and put their hands on the shoulders of the person in front of them

Step_2: The moderator prepares some pieces of papers with the name of an emotion written on it: for example, anger, disgust, fear, joy, happiness, sadness, surprise etc.

Step_3: The moderator asks participants to choose one of the piece of papers, to take two minutes to think about and go deep into the emotion written in the paper

Step_4: The moderator asks participants to perform the chosen emotion visually, like a statue for example, without speaking.

Step_5: The moderator engage a discussion why they chose to demonstrate that emotion in a first phase, followed by a second when he asks participants whether they were surprised by someone else's expression and why

Debriefing

The moderator asks participants how they felt by performing but also by seeing other participants' performance of other emotions. He also asks whether they would have expressed the same emotions in different way.



Description:

This activity consists of an interactive discussion about the importance of communications in the workplace.

Objectives:

To highlight the importance of communications in solving problems at work.

Needs:

Handout with the quote: *“Communications is the key to achieving all of our goals”*.

Time:

Approx. 15-25 min.

The workshop:

1. Present Handout, which states the following: “Communications is the key to achieving all of our goals.
2. Ask participants if they agree or disagree with this statement. You can expect that all or most participants will agree with this statement.
3. Ask participants why they believe this is true. Expect participants to volunteer any number of reasons.
4. Ask participants if they can think of any situation or problem in which communication was not critically important.
5. Challenge participants to thoroughly explain how better communications would not be necessary to correct the situation or problem.
6. Emphasize again that communication affects virtually everything that happens in organizations. Communications can be one of the greatest strengths of an organization or one of its biggest weaknesses. Ask participants to specifically discuss how communications is important in their jobs.

Variations:

Ask participants to share situations, problems, and challenges at work in which communications played a critical role, both in the cause and solution.



Description:

A communication model is presented to help participants better understand what actually needs to occur for effective communications to exist.

Objectives:

To provide a conceptual model for participants to follow to help them become better communicators.

Needs:

Handout - *see the next page.*

Time:

30 minutes

The workshop:

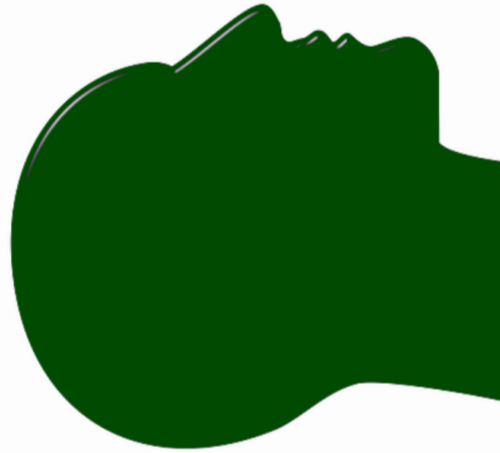
1. Present the Handout and explain that this represents a model showing how effective communication can be achieved. Although this may seem like a cumbersome process to go through, this model is used in some manner by many people in all of their communications.
2. Go through the four steps shown in the model. Highlight that in this model there is a SENDER and a RECEIVER.
3. Start with a SENDER, and point out that the first step in the communications process involves the SENDER sending the message to the RECEIVER. Explain that even at this early step in the process, many problems can occur. For instance, the message may not be clearly communicated by the SENDER. This could be a function of the SENDER's communication skills or even the effort that this person puts forth to communicate clearly.
4. The second step involved the RECEIVER both hearing and responding to the message. There can be problems with both. The RECEIVER may not be able to clearly hear the message for any number of reasons, including distracting sounds.
5. Explain that this model provides a communications format that could be followed in any number of different ways. Although it might not be practical to formally go through each of these steps in the model in every communication you have with others, ensuring that these concepts are used in some manner can help participants become better communicators. This is particularly important to ensure that the message is clearly communicated and understood.
6. Tell the story about the supervisor who would ask employees to repeat back to him what he just said to them. By doing this, he taught his employees to be better listeners. They listened carefully to everything he instructed because they knew he would ask them to repeat what he said back to him.





An effective communication model

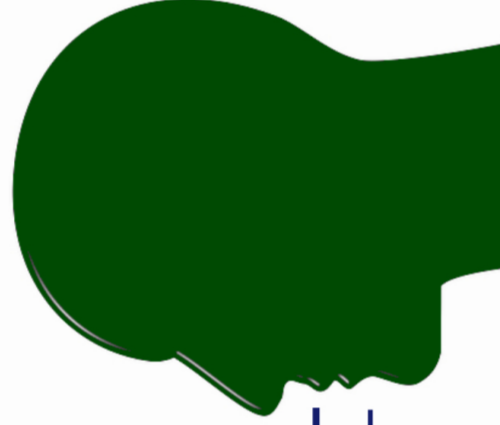
Sender



1. Sends message

3. Clarifies

Receiver



2. Hears and responds

4. Confirms