TRAINING PROGRAMME FOR INTERCULTURAL WORKERS WITH MIGRANT BACKGROUND

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The 2GEM Project

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The 2GEM 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 include:

- 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.

Based on the project's planned outputs, five results will be produced (all will be available for free download and consultation at any time on project's website, on the page "Intellectual Outputs", translated into the six languages of the partner countries) to provide 1.5- and second-generation migrants with the tools they need to harness the potential that comes from their hybrid culture, which is constantly adapting and changing:

IO1 Repository of Resources on 1.5 and Second Generation of Migrants: a commented overview of information sources on the topic of the 1.5 and second generation migrants. The main aim of this output, otherwise than gathering available knowledge on this topic in Finland, Bulgaria, Czech Republic, Italy, Poland and UK, is to find out to what extent migrant communities, with their values,

behaviours and human instances – interacting with host societies – have elicited academic research and/or cultural interest within the mass media.

IO2 **Comparative Map of Approaches to the Intercultural Work**; it provides a basic overview in the field of intercultural work, a description of approaches (legal, social, cultural) to the same macro area in the partner countries. What does it mean to be an intercultural worker in the European Union? Is this profession regulated everywhere in the same way? These are some of the questions the 2GEM Comparative Map tries to give an answer to.

IO3 **Guide for Educators**; it is a guide for adult educators who works with 1.5 and second generation migrants on how to lead a course for people who aspire to become intercultural workers. The guide refers to the repository and map of approaches and provides tools and methodologies for educators which are not strict, but rather could be adapted to different multicultural contexts.

IO4 **Training Program for Intercultural Workers with Migrant Background**: after giving the educators the tools and methodologies on how to lead a course for aspirant intercultural workers, the training program will directly address the intercultural workers, providing the target group with useful instruments for serving effectively in multicultural context.

IO5 **2GEM MOOC "How to Valorize and Use 1.5 and Second Generation Unique Culture":** based on the contents of all the previous outputs, this platform will provide adult educators who work with migrants with training tools to allow them to better deal with specific socio-cultural instances in multicultural contexts. The platform will contain different kinds of sources (audio, visual, written text) and will involve adult educators in undertaking a path to learn about cross-cultural communication, intercultural workers career opportunity around EU and how this profession is developing.

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 results are designed to be sustainable (in the sense of lasting and replicable) over time: all outputs are produced in English and designed to be translated into the languages of the countries who participate in the project (Finnish, Bulgarian, Italian, Czech, Polish). The second output in

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particular (Comparative Map of Approaches to the Intercultural Work) provides an overview of intercultural work at the transnational level, which while not covering all European Union's cases, lays the groundwork for an understanding of the differences and a deepening of the subject matter.

Moreover, the fifth output has a strong influence in the sustainability gear: the online course 2GEM 'How to use second and 1.5 generation unique culture' shows ubiquity and transferability to the target groups of any country across Europe (and beyond) where 1.5 and second generation migrants are present. Producing interactive training materials, tailored to the migrants' needs, and raising intercultural awareness, will increase the chance of integration of these special social groups in the respective European cultures. Intercultural awareness is transferable, which means any dependents (children, parents, grandparents and others) of migrants will benefit from their training as well.

Lastly, all project's results will be available on the website as an open education resources, for free and easy access by all interested parties.

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The 2GEM Training Programme

Intercultural workers hold a central role in addressing the needs of refugees and migrants as they are directly involved in the facilitation of relations between newcomers and the host environment, aiming at the mutual exchange of knowledge and the establishment of positive relations between individuals of different cultural backgrounds and ethnic origins.

Approaching a training programme with the intent of addressing 1.5 and second generation migrants, transforming them into intercultural operators, is an innovation, because it eludes the classic approach of courses on interculturalism, by putting at the center (and as a vehicle) those who live interculturalism in their DNA and their history.

Therefore, this 2GEM Training Programme for Intercultural Workers with Migrant Background addresses 1.5 and second generation migrants with both theoretical and practical skills necessary for serving effectively as intercultural workers.

The 2GEM Training programme is structured in four Modules, each module is divided into two units, containing three related subtopics per each unit:

- Module 1: Intercultural Dialogue and Communication
- Module 2: Intercultural Values and Attitudes
- Module 3: Working Together across Cultures
- Module 4: Pathways to Become an Intercultural Worker

At the end of each unit, an activity is foreseen in order to encourage the target group to reflect on the content of the unit and the module itself, assimilating new tools and methodologies to apply in a multicultural environment.

The final result of the training program consists of a theoretical part and a practical part, which will be tested in the pilot phase: the theoretical part illustrates the potential and difficulties of becoming an intercultural worker in the contemporary world, explaining some basic concepts for embarking on this career such as cognitive cultural dissonance, active listening, exploring concepts such as globalization, interculturalism, multiculturalism and transculturalism. On the other hand, it provides guidance for embarking on concrete paths that lead to becoming intercultural worker in the six countries involved in the project.

But why would a 1.5 or second generation migrant choose to become an intercultural worker? What benefits to the society in which he/she lives and to him/herself may result from this choice?

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 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".

In addition to these difficulties, second-generation intercultural workers, depending on national policy and legal frameworks, are often considered "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 can 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.

Hence, becoming an intercultural worker is first and foremost a challenge: it can be complicated to become one and work with the target group, but it is also an enormous resource for triggering change in contemporary communities, emphasizing how culture is a social element permeated by many influences and placing the community at the center of change.

Moreover, intercultural workers as well as 1.5- and second-generation migrants, more than other community members can understand and accept the cultural change and evolution that culture undergoes day by day, era by era, never remaining the same but being enriched with new insights and contributions. Given their living conditions, they inherently possess the tools to transform Du Bois' Double Consciousness (1903) – as the inner conflict due to the condition of always looking at one's self through the eyes of others (the host country) – into a desire to actively contribute to the betterment of society in the processes of integration and acceptance.

In this way, intercultural workers who work with and are 1.5 and second-generation migrants become protagonists in the mechanism of community engagement, conceived as a dialogue between society and policy makers, with the aim of having a decisive role in decision-making

processes by creating structures that are forged on the expectations and needs of the people who will benefit from those same policies.

Given the fact that the issue of intercultural work and the presence of 1.5 and second generation migrants is – among others – a matter of integration, and integration also passes through the national and international law, not only through culture, the process of community engagement enables them to communicate with government and public decision-making organizations achieving sustainable outcomes and more equitable processes which led to decision-making.

In addition, these mechanisms whereby 1.5 and second generation migrants actively participate in the life of the so-called host country, stimulate integration processes and intercultural dialogue, allowing cultural traits of origin not to disappear but to regenerate in new forms, giving rise to new ways of integration.

The approach to the training of intercultural workers that is provided in this project output and gets through a reflection on cultural identity, intercultural communication, the potential of multicultural environments and the challenges that all these contexts can embed, fits into the framework of Global Competence which represents the intersection of community engagement and intercultural dialogue for the well-being of society.

"Global competence is a multi-dimensional construct that requires a combination of knowledge, skills, attitudes and values successfully applied to global issues or intercultural situations. Global issues refer to those that affect all people, and have deep implications for current and future generations. Intercultural situations refer to face-to-face, virtual or mediated encounters with people who are perceived to be from a different cultural background". This is the definition of Global Competence according to the PISA 2018 Global Competence assessment (retrieved from https://www.oecd.org/pisa/innovation/global-competence/).

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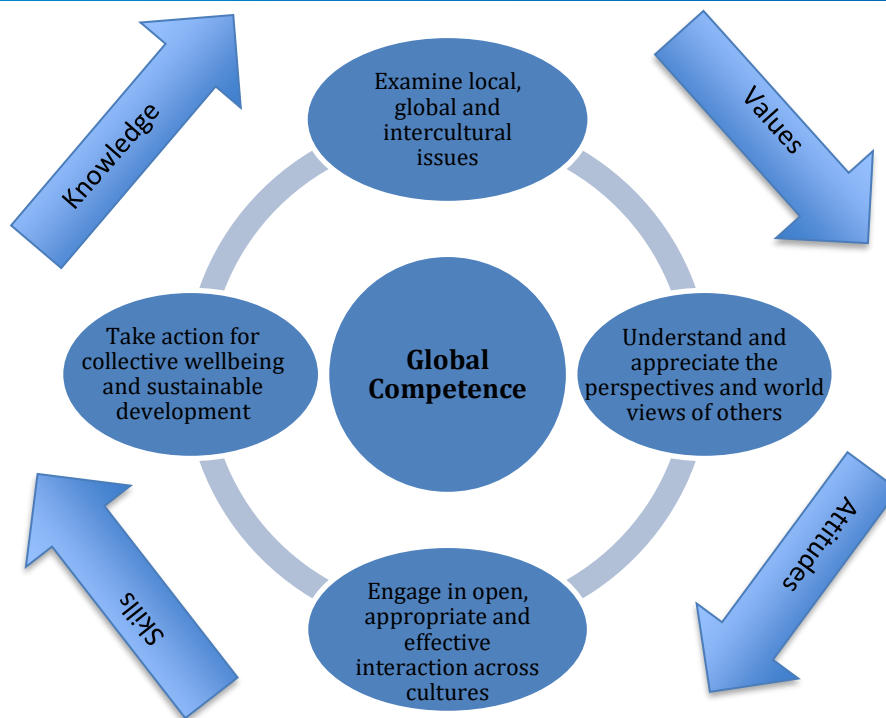
Source: https://www.oecd.org/pisa/innovation/global-competence/

To be "Globally Competent" means to appreciate and give more value to the interaction across cultures, experiencing the world as a space within which each culture can be enriched by the contact with another one. Developing Global Competence is a life-long process, but undoubtedly the contribution of intercultural workers and 1.5 and second generation migrants can support and facilitate the transition to a globally competent widespread approach.

This kind of approach, which can be taught since an early stage of life, could help in recognising and challenging cultural biases and stereotypes, helping communities to live together in multicultural environments as well as "prepare for the world of work, which increasingly demands individuals who are effective communicators, are open to people from different cultural backgrounds, can build trust in diverse teams and can demonstrate respect for other, especially as technologies continues to make it easier to connect on a global scale"[1].

Intercultural workers, due to their cultural background and life experiences, can adopt easily a globally competent approach that enables them to actively engage in mediating an effective intercultural dialogue and to use their position and skills to work for the common well-being, that takes into account the needs and expectations that emerge in a multicultural environment. The Training Program for Intercultural Workers with Migrant Background offered in the framework of the 2GEM project, which itself adopt a globally competent approach, give to 1.5 and second

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[1] https://www.oecd.org/pisa/innovation/global-competence/

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migrants who want to undertake the career of intercultural workers the tools to become agents of change and active participants in intercultural dialogue.

Furthermore, the globally competent approach is not only useful when we are talking about learners undertaking specific training courses: in a broader sense, this allows people to acquire life skills that can be exploited in different contexts, promoting an approach that focuses on empathy and the development of deeper and more respectful relationships that take into account cultural differences, as well as psychological and social challenges that 1.5 and second generations migrants may experience in their everyday life but also in the path of becoming and working as intercultural mediators.

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Module 0. Taxonomy of fundamental human needs (Existential and Axiological)

The aim of the Training Program for Intercultural Workers with Migrant Background is to address 1.5 and second generation migrants with both theoretical and practical skills, necessary for serving effectively as an intercultural worker.

More specifically, the goal of this Training Program is to provide new tools that can be adapted to new contexts and situations that change over time, making this training replicable and sustainable on different occasions, allowing the use by trainers and learners who come from different cultural and geographical backgrounds.

The course wants to focus on the development of the human being and for the human being: for this reason, we felt it necessary to think about an in-depth introductory study of Chilean economist Manfred Max-Neef's theory of basic human needs and human-scale development, which takes up and develops-improving it-the pyramid of needs of Abraham Maslow (1954).

Intercultural workers who approach this training should keep in mind that their intervention in target communities will serve to provide the tools so that individuals, in cross-cultural settings, are able to recognize their basic needs and can acquire the tools to meet them.

Basic human needs and human-scale development are notions developed in the early 1990s by Chilean economist Manfred Max-Neef with the collaboration of Chilean sociologist Antonio Elizalde and American philosopher Martin Hopenhayn, with support from the Dag Hammarskjöld Foundation.

In this approach, basic human needs are considered as ontological elements (arising from the condition of the human being), few in number, finite (limited) and classifiable, which distinguishes them from the conventional notion in economics of "needs" (unlimited and never satisfied).

Basic human needs are also persistent over time and common to all human cultures. What changes across historical periods and cultures are the strategies by which human groups seek to satisfy these needs (and added wants). Human needs can be understood as a system, that is, they are interdependent and interactive. In this approach, human needs are not hierarchized as in the theories advanced by Western psychologists such as Maslow, except, however, for the basic elements necessary for subsistence and survival, which remain a priority; rather, the processes of satisfying needs or expectations are characterized by simultaneity, complementarity and trade-offs between different needs.

Manfred Max-Neef and his colleagues have developed a taxonomy of human needs and a process for communities to identify their "wealth" and "poverty" based on how their basic human needs are met.

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Human Needs Matrix
(After Manfred Max-Neef)

		AXIOLOGICAL NEEDS			
		Being (quality)	**Having (thing)**	**Doing (action)**	**Interacting (parameter)**
E X I S E N T I A L N E E D S	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, togetherness
	Understanding	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect,	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent,	Setting on participative interaction, parties, associations, churches,

		passion, sense of humor		obey, interact, agree on, express opinion	communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
	Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belong to, maturation stages

		Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity
Freedom					

Needs as refined by Max-Neef (Max-Neef et al. 1992). Retrieved from: http://www.ejolt.org/2012/12/needs/

The matrix is aimed at examining developmental needs and satisfactors (Human Scale Development). Satisfactors are included in the matrix at the intersection of existential needs (related to human existence) and axiological needs (related to human values). Max-Neef emphasized that the set of needs described in this matrix is not absolute or complete, but simply an example that may be useful for analysis. When this matrix of satisfactors is created by individuals or groups from different cultures and at different times in history, it can differ considerably.

Satisfiers in the BE column are individual and collective attributes that can be expressed as nouns. Satisfiers in the HAVE column are institutions, norms, mechanisms, tools (not in the material sense), laws, etc. Satisfiers in the DO column are individual or collective actions that can be expressed as verbs. Satisfiers in the INTERACTING column are places and environments.

The notion of needs was initially developed in the field of psychology by Abraham Maslow to explain individual motivation process (Maslow, 1943). His 'hierarchy of human needs' consisted of five needs, ranked in a pyramid: physiological (hunger, thirst, warmth, sleep, etc.), safety (protection, order, law, etc.), belongingness and love (affection, family, etc.), esteem (competence, approval and recognition), and self-actualisation needs (realising personal potential, self-fulfilment, seeking personal growth and peak experiences). The core principle according to his theory is that an upper need cannot be satisfied until those lower in the hierarchy are met.

Maslow's hierarchy of needs (Adapted from Maslow 1954). Retrieved from: http://www.ejolt.org/2012/12/needs/
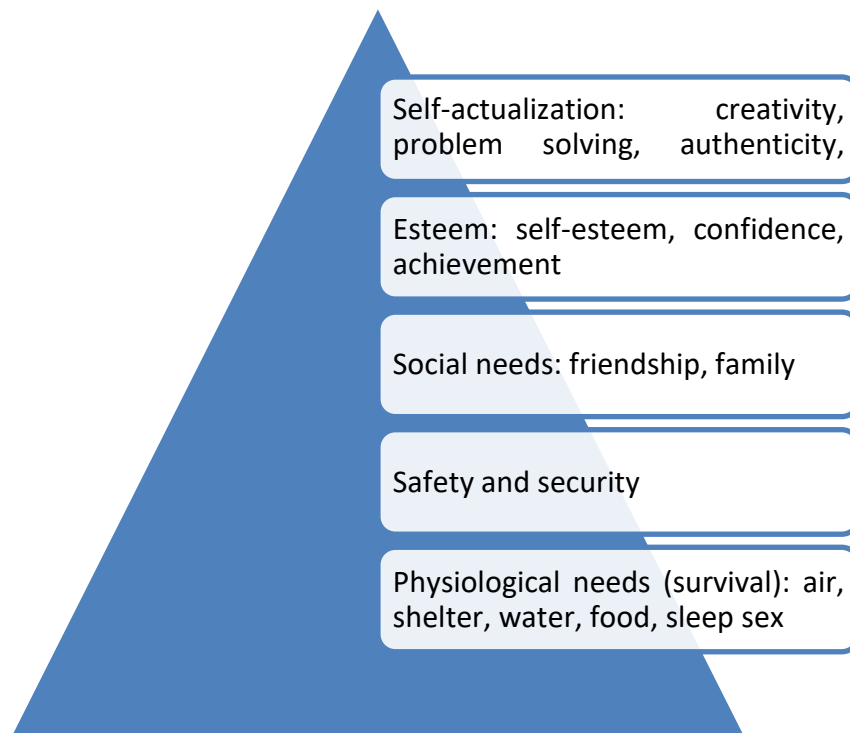
PHYSIOLOGICAL NEEDS: hunger, thirst, sleep, thermoregulation, etc. These are the needs related to the physical survival of the individual. They are the first to need to be satisfied because of the instinct of self-preservation.

SAFETY NEEDS: protection, tranquillity, predictability, suppression of worries and anxieties, etc. They must provide the individual with protection and peace of mind.

NEEDS OF BELONGING: to be loved and cherished, to be part of a group, to cooperate, to participate, etc.; represents everyone's aspiration to be a part of the community.

NEEDS OF ESTABLISHMENT: to be respected, approved, recognized, etc. The individual wants to feel competent and productive.

SELF-REALIZATION NEEDS: realizing one's identity based on expectations and potential, occupying a social role, etc. This is the individual's aspiration to be what one wants to be by making use of mental and physical faculties.

Maslow's model traces motivational drives back to internal factors, ignoring interaction with the external environment. It is also very rigid: a subject does not necessarily have to go through all levels of the hierarchical ladder. Finally, Maslow's theory rules out the possibility that an individual can be driven by multiple needs at the same time even if with different intensities.

Many people have criticized this hierarchy theorized by Maslow. People can experience attachment, for instance, even when their physiological requirements are not entirely met. Additionally, the paradigm suggests that only those who are sufficiently wealthy can attain self-actualization, which is in conflict with the reality of, for instance, underprivileged artists who have successfully realized their own potential. The hierarchical assumption has been used to support the idea that poor countries must first address their basic needs before tackling environmental goals like mitigating climate change. This model views environmental conservation as a self-actualization requirement. This line of thinking tends to justify any form of economic growth in developing nations, which is not everyone's preferred course of action, especially in terms of sustainability.

Chilean ecological economist Manfred Max-Neef developed his "human scale development" model in reaction to the shortcomings of Maslow's hierarchy, with the goal of constructing a human needs theory for development.

According to Max-Neef, "basic human needs are limited, few, and classifiable, and they are the same in all civilizations and across all times of history." The method or technique by which wants are met alters over time and across cultural boundaries (Max-Neef,1991). Subsistence, protection, affection, understanding, participation, leisure, creation, identity, and freedom are among the nine basic needs underlined by Max-Neef.

Although there are some categories of needs that are similar between Max-Neef and Maslow (such as subsistence and physiological needs, protection and safety, and affection and belongingness), Max-Neef rejects the hierarchical principle and believes that "no need is more important per se than any other and there is no fixed order of precedence in the actualization of needs (that need A, for instance, can only be met after need B has been satisfied)".

The Max-Neef model also includes other elements. First, there are four different categories of satisfiers, or ways to meet these needs: being (individual or collective qualities), having (institutions, norms, and material possessions), doing (individual or collective acts), and interacting (settings). The second variable is related to "economic goods," which are described as things or artifacts that have an impact on a satisfier's effectiveness. With the use of these factors, it is feasible to create a matrix of wants and satisfiers to determine the degree to which each of the nine needs is being met in a given group or civilization. The model can also be used to identify the requirements-satisfiers needed to meet the demands of this group and, as a result, to build a development strategy focused on meeting human needs.

Several "satisfiers" work in synergy, such as when a parent feeds her child, which satisfies the child's requirements for sustenance, affection, and safety. On the other hand, some "satisfiers" undermine the satisfaction of other wants while fulfilling some (Max-Neef, 1991). Doyal and Gough (1991) also created a theory of human needs, viewing the satisfaction of these needs as a necessary condition for living a fulfilling life. Two universal basic requirements and eleven intermediate needs are noted

in this paradigm. In Max-Neef's theory, unsatisfied needs are seen as poverties, broadening the concept of poverty to more than a lack of income and beyond monetary measures. Following this reasoning, development means the alleviation of multiple poverties and becomes the social analogue of individual self-realisation or flourishing, relevant to both North and South.

Human-scale development is basically community development and is centred and based on meeting basic human needs, generating increasing levels of self-sufficiency, and building organic articulations of people with nature and technology, of global processes with local activity, of the personal with the social, of design with autonomy, and of civil society with the state. Human needs, self-reliance and organic articulations are the pillars that support human scale development. Human Scale Development presupposes direct and participatory democracy. This form of democracy nurtures those conditions that will help transform the traditional, semi-paternalistic role of the state into one of encouraging creative solutions that flow from the bottom up. This is more consistent with the real expectations of the people.

To improve the living conditions of people in Latin America – the context in which Max-Neef was born and raised and where his human needs theory was born – the following 3 statements are taken as a starting point:

- Development is about people and not about things.

When it is about people and not just things, gross national product (GNP) cannot be taken as an indicator. Instead it must be related to quality of life (QOL). Quality of life depends on people's ability to adequately meet their basic human needs.

- Basic human needs are finite, limited in number and classifiable.

This is in contrast to the traditional idea that there are many human needs and that they are insatiable.

- Basic human needs are the same in all cultures and historical periods.

This is contrary to the traditional idea that human needs are subject to trends and vary to a large extent.

A common gap in the existing literature and discussions of human needs is that the fundamental difference between needs and their fulfilment is not made explicit or is completely overlooked. It may have to do with the difference between human needs and the conventional notion of economic "wants" that are infinite and insatiable. Satisfiers may include forms of organization, political structures, social practices, values and norms, spaces, types of behaviour and attitudes.

For example, a house can satisfy the need for protection, but so can a family structure. Moreover, it cannot be said that a need is 'satisfied' or not. It is better to say that needs are met to a greater or lesser extent.

It can also be said that one of the aspects that determine a culture is the choice of those who satisfy basic human needs. In short: culturally determined are not the basic human needs, but those who satisfy them. Cultural change is, among other things, a consequence of abandoning traditional satisfactors and adopting new or different ones.

In the context of human-scale development, needs do not only reflect deficiencies (individual or collective). They can also be seen as potential strengths (individual or collective).

Basic human needs must be understood as a system: that is, all basic human needs are interconnected and interactive. With the exception of the need for sustenance, that is, to stay alive, there is no hierarchy in the system. On the other hand, simultaneity, complementarity and trade-offs are characteristics of the process of need satisfaction. There is no biunivocal correspondence between needs and satisfactory elements. One satisfactor may simultaneously contribute to the satisfaction of different needs or, conversely, one need may require several satisfactory elements to be satisfied.

Furthermore, needs must be satisfied in three contexts: (a) in relation to oneself; (b) in relation to the social group; and (c) in relation to the environment. The quality and intensity of the levels, and within the above contexts, will depend on time, place and circumstances. All this also means that every fundamental human need that is not sufficiently met leads to human poverty. And poverty breeds pathologies, individual and collective pathologies.

Some examples are: poverty of living (due to inadequate housing); of protection (due to precarious health systems); of affect (due to authoritarian systems); of understanding (due to poor quality education); of participation (due to marginalization of women, children and minorities); and of identity (due to forced migration). Understanding these collective pathologies requires transdisciplinary research and action.

It is all too easy for situations of social unrest and discontent to arise, since it will take years to satisfy the demand to comprehend the brand-new environment in which one lives. Learning the culture is more important than learning the language if one wants to comprehend the justifications for customs, regulations, legal frameworks, and social structures. Institutions that specialize in welcoming immigrants must approach their work with a long-term view. People need more than one or two years of support to feel integrated. It can sometimes help them build a solid foundation for future integration.

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When one is migrating, leaving loved ones behind in extremely dangerous situations, and still does not know anyone in the new nation, the need for affection is always put under a great deal of stress. Who will reach out a warm human hand? How much effort is required to create new, trustworthy relationships? How can one establish ties with the host culture? To whom may one speak? And what about?

The demand for safety is typically better met than in the nations that migrants flee, but once again, understanding the differences in laws and customs takes a lot of effort. These are just a few of the numerous new challenges in the field of protection, such as hospital operating procedures, gender relations in healthcare settings, communication barriers with medical staff, professional treatment recommendations, and how to support someone in the final stages of their life.

The need for participation has proven to be very challenging for migrants to meet because they are frequently prohibited from working and because it is challenging to participate in host society life while still living in a refugee center, speaking the language, and being unaware of the opportunities and structures that allow participation.

Although the urge for creativity can essentially be satisfied, someone who lives in a society they do not understand must first use their creativity and intelligence to figure out how to survive. Establishing new relationships and expressing or coping with complex internal processes (suffering, loss, identity...) can sometimes result from artistic expressions or relational creativity.

There is a great deal of idleness. Boredom is a pervasive emotion in refugee centers. This can make them the perfect environment for the emergence of extreme or populist beliefs that are detrimental to one's own or society's advancement.

The concept of freedom is accepted. In reality, one's freedom of movement is severely constrained, particularly if they lack identification documents and the funds to pay for transportation. Language barriers and a lack of understanding of regional structures can impede freedom of engagement. However, compared to the nations from which one has to emigrate, freedom of expression and of opinion is typically more secure.

Identity is completely shattered. One finds themselves suddenly in the position of being a foreigner or immigrant, someone who must rediscover themselves and reconstruct themselves in a slightly different way. Even familial and social roles are susceptible to challenge.

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Max-Neef Matrix of Needs And Intercultural Work

Anne Hope was a South African expert in the field of adult education and community development. She dedicated her life to sustainable development and community development.

She turned Max Neef's chart into a wheel, recognizing that needs do not always come in the same order of priority — a perspective shared by Max-Neef. In this, Anne Hope and Manfred Max-Neef diverge from Abraham Maslow and his «Pyramid of Human Needs».
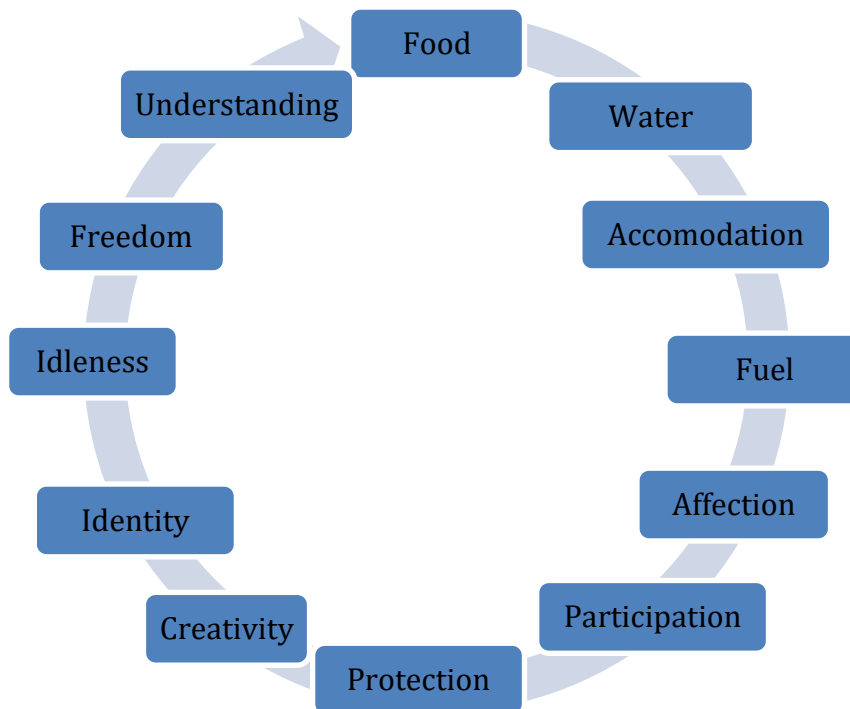
Anne Hope, The wheel of Fundamental Human Needs https://www.ubuntu-communication.ch/resources/pdf/Fundamental-human-needs_e_2019.pdf

The nature of a wheel is that it turns. Hope and Max-Neef observe that the same applies to needs: sometimes subsistence needs are more urgent, but sometimes psycho-social needs are more pressing and need immediate attention.

The wheel suggests twelve fundamental human needs, four of which are classified as subsistence needs eight as psycho-social needs. All twelve have the same degree of importance and relevance for creating a healthy society.

Subsistence needs are food, water, accomodation and fuel.

Each person needs food to survive. However, access to food is not granted for everybody on earth and the need for food is far from being fulfilled. Unemployment, lack of resources, war, environmental pollution, climate change makes it very difficult to meet basic nutritional needs.

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Children's development and adults' resistance to disease and stress are highly dependent on the quality and quantity of food they can afford.

The same argument can be made for water, but the scarcity of water is a contemporary problem that even countries considered "developed" needs to face, mainly due to climate change. Melting glaciers and the use of water for agriculture and intensive livestock farming are seriously threatening the survival of many communities.

By «fuel», Anna Hope means any kind of energy that provides warmth and light: energy to cook food, to keep the house warm in cold seasons, and to have light to see at night. With recent changes occurring on the global stage and international balances being upset, it is becoming increasingly difficult for much of the world to access energy sources of any kind (electricity, gas, oil).

Last but not least, accommodation ensures people's dignity in having a place to call home and a roof over their heads. However, overcrowded housing, excessive rents, or a total lack of housing are situations where the need for accommodation is not met.

We tend to give more importance to these needs that are considered basic. How can one live in a country other than one's own without being guaranteed access to food, water, sources of energy, and having safe and welcoming housing? We tend to give more importance to these needs that are considered basic. How can one live in a country other than one's own without being guaranteed access to food, water, sources of energy, and having safe and welcoming housing?

However, these needs, as Anne Hope's Fundamental Human Needs Wheel shows, do not and cannot have a hierarchical, pyramidal ranking. Food and water are needed for the survival of the body, but can we speak of a full and satisfying life without freedom, the enjoyment of leisure time, or, in general, the satisfaction of desires that are not physical?

Affection, Participation, Protection, Creativity, Identity, Idleness, Freedom and Understanding are necessary for the nourishment of the soul just as food, water, safe shelter and sources of energy are indispensable for the survival of the body. What Anne Hope calls psycho-social needs in no way place them below subsistence needs, nor above them with the goal of elevating them. An existence worthy of being so called can only be guaranteed by the full enjoyment of all twelve identified fundamental human needs.

All needs are interconnected and interdependent. In the Wheel we see it powerfully: they all meet at the centre. If one need receives new attention, it may have an impact on other needs. If my needs for food, water and shelter are satisfied, I may have more energy to work towards fulfilling my need for understanding, and will be able to concentrate on learning a language or developing professional skills.

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If my need for identity and affection are satisfied, I may have the inner strength to work towards satisfying my need for creativity or for food. If my identity is respected and fulfilled, my need for creativity may come alive again, or my need for participation can be satisfied in more creative ways. In reverse, if one or more of my needs are not met anymore, it may affect other needs as well.

If my need for understanding is not met, very soon my need for identity may be affected, as well as my need for participation or for affection. This becomes very real for migrants who do not know the language or the culture of the country where they are trying to settle. Thus it becomes extremely difficult to develop relations with members of the host culture.

A sense of isolation and of disconnection may lead to self-doubt, a lower self-image, or even aggressiveness toward the host culture. The Wheel of Fundamental Human Needs raises dizzying questions in the realm of migration: emigration, immigration, integration of those who had to abandon their home, the place where they lived for so long.

The fundamental human needs wheel , as well as the Max-Neef's fundamental human needs matrix, were not developed for the study of intercultural work, but they can easily be applied to this field as well as to the broader field of migration. As we can easily understand by reasoning about the matrix and wheel of basic human needs, for newly arrived migrants in most cases it becomes extremely complicated to conquer the fulfilment of subsistence needs. Having two meals a day, a roof over one's head can prove to be difficult goals to achieve, the consequences of which affect even 1.5 and second generation migrants. Not to mention the fulfilment of those needs that are not physical, but psycho-social or spiritual, and which can ensure human dignity.

Given these premises, precisely the aforementioned 1.5- and second-generation migrants can make their contribution as intercultural workers. Whatever the reason that prompted a person, family or group to choose the path of migration, there is always the need and moral imperative not to deprive anyone of his or her dignity as a human being. Intercultural workers become intermediaries for the inclusion of these people in the country of arrival or transition, putting their knowledge and cultural background at the service of the community.

For this very reason, within this training course, we decided to talk about intercultural work in different countries, members of the European Union, not only from a legislative and methodological (how to become an intercultural worker, how to develop a training program, how to develop a good workshop) point of view, but also and especially from a cultural and human point of view.

In addition, intercultural workers with migrant backgrounds, through this pathway, can help migrant people find their own space in the host community (by "own space" we mean not only being welcomed and integrated-elements that in large part depend on the country of arrival-but also a

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dimension that allows them to cultivate and not abandon their own culture, which is enhanced and stimulated by encounters with new cultures).

Similarly, the intercultural workers to whom this training is directed and who belong at the same time to the local and migrant community and culture, can satisfy their needs both of subsistence, through their work that allows them to have a home, food, water and access to energy sources, as well as psycho-social needs (participation in community life, freedom, enjoyment of their leisure time, etc.). These, in turn, support their own or other communities to acquire the means to meet their needs.

At this point, after clarifying the role and function of the matrix and wheel of basic human needs and providing insights into their use to enhance the well-being of various communities in host countries, questions may arise: for example, considering basic needs for subsistence, nothing is said by either Max-Neef or Hope about money or work. These, in fact, are considered satisfactory and not actual needs: they are merely and exclusively means to an end[2]. Specifically, money, work, abundance of food or clothing, use of alcohol, are defined as "false satisfiers" because they give the impression of satisfying a need – whether subsistence or psycho-social – but in reality they do not guarantee independence and, in fact, create needs that are even more difficult to fill. They make us forget our need, rather than fulfilling it.

The moment there are more false satisfiers in a society than actual satisfaction of basic human needs, according to Hope, pathologies develop. In this case, we are not necessarily talking about pathologies of the body – which one can get to anyway through alcohol and drug abuse or overconsumption of food – but pathologies that afflict society: crime, corruption, violence. Based on this reflection, it is clear how migrant communities or members of migrant communities are not violent per se – nor violence belongs to their culture – but how violence and criminality become a response (albeit, the worst one) to the inability to communicate with the nation that physically welcomes them.

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[2] https://www.ubuntu-communication.ch/resources/pdf/Fundamental-human-needs_e_2019.pdf

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Community Development

1.5 and second-generation intercultural workers put themselves as intermediaries to help entire communities meet their needs as indicated in the Max-Neef matrix, making the concept of community development increasingly alive and real, as anticipated in the course introduction and in previous paragraphs.

If community means a social group (local community, school, organization, association), in which relationships, emotional ties, closeness and solidarity are the prevailing aspects, community development can be understood both as a strategy of social intervention and as the goal of the intervention itself.

More and more clearly, the solution of social problems becomes possible only by adopting flexible and decentralized modes of operation, in contexts closer to the everyday and based on the promotion of mixed networks, understood as a system of co-responsibility between different actors. Doing community development means considering the community as an actor of social change.

A systemic approach considers the individual as part of a complexity that he or she contributes to building: for this establishes a strong interdependence between well-being individual and the health of the social system to which he or she belongs. The development of community aims to support individuals living in unsatisfactory situations to modify them in relation to their own needs and desires.

This becomes possible through the initiation of processes of social involvement and participation that foster the growth of a sense of responsibility towards one's community, the acquisition of skills and the creation of networks and connections among individuals who begin to feel community.

Engagement carried out by intercultural workers with migrant backgrounds forms the basis for community development. Given their presence and role in the community, it is possible to think of intervention strategies that allow members of migrant groups not only to find their own space and mode of expression, but also to make a real contribution that allows them to feel part of the community in which they settle.

In relation to the methodology proper to community development, it is evident how this intervention strategy can be used for the improvement of social issues at different levels (youth policies, family policies, policies for minors, for situations of social distress and marginalization) and can be a useful intervention tool for administrators of public agencies and various organisations.

Below highlighting some thematic areas, possible object of participatory planning, research-intervention activities, outreach, training and consulting are:

- local community, microsocial and macrosocial characteristics of communities, analysis and evaluation of problems and resources of local communities and institutions-organizations as community (school, associations...), the community as a competent social subject
- participatory planning, participation and involvement as tools of active citizenship and exercise of empowerment, social responsibility, group work and teamwork as a tool for social change
- group work and working groups, group dynamics, the group as a tool for social change, the work of groups, the group process
- construction and development of social networks, meaning of social networks for community development, from construction to consolidation of networks, coalition building in the community
- needs and problems of specific categories of citizens, in relation to adolescents and young people: the places of youth aggregation, the forms of possible participation, the relationship with formal adult realities and informal; in relation to citizens living in contexts of social housing: social responsibility, negotiation and mediation, participatory planning, support to families in difficulty, solidarity, networks between services in relation to foster care
- the representative roles, role and functions of the representative of students and parents within the school community.

In all these areas it is possible to intervene with the help of intercultural workers, who in carrying out their task in society, necessarily put themselves in the position of being mediators of instances but also mediators from the linguistic and cultural point of view.

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Module 1. Intercultural Dialogue and Communication

M1. Unit 1: Culture of Cultures
Culture by culture

Cultural Identity

Cultural Diversity

M1. Unit 2: Assets of Intercultural learning
Intercultural Competence

Learning vs Teaching

Learning environments and methods

Module 1. Learning Objectives

- To define guidelines for effective intercultural communication for immigrants
- To identify the principles of intercultural communication
- To outline the strategies for effective intercultural communication

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Culture by culture

What is culture?

Culture is not an easy concept to tackle. For decades, authors from diverse fields have been trying to define what culture is and, as a result, literature offers an array of definitions.

Some of the most popular theories:

A) Culture as knowledge

- The anthropologist James Bradley offered us a definition which relates culture to knowledge: "Culture is the acquired knowledge people use to interpret experience and generate behaviour".

B) Culture as the software of the mind

- Geert Hofstede was one of the first scholars to hold a large-scale study in order to find out how cultures differ. He defines culture as: "…the collective mental programming of the people in an environment. Culture is not a characteristic of the individuals; it encompasses a number of people who were conditioned by the same education and life experience. When we speak of the culture of the group, a tribe, a geographic region, a national minority, or a nation, culture refers to the collective programming that these people have in common; the programming that is different from the other groups, tribes, regions, minorities or majorities, or nations". [Geert Hofstede, 1980, p. 43]

- According to Hofstede, culture is acquired / learned from a very early age and, therefore, is heavily loaded with values which are unlikely to be changed later. He also defends that culture is shared by members of a community, a tribe, a geographical location, etc. and that it is transgenerational, meaning that it is passed on to future generations and "is often difficult to change, if it changes at all. It does so slowly." [1980, p. 43]

- To summarise, for Hofstede, culture is:

Learned – culture is acquired from a very early age; Shared – people as a member of a community, a tribe, an organisation; Transgenerational – culture is passed onto future generations and changes very slowly.

Specific to individual	**Individual Characteristics**	Inherited and learned
Specific to group/category	**Culture**	Learned
Universal	**Common Human Nature**	Inherited
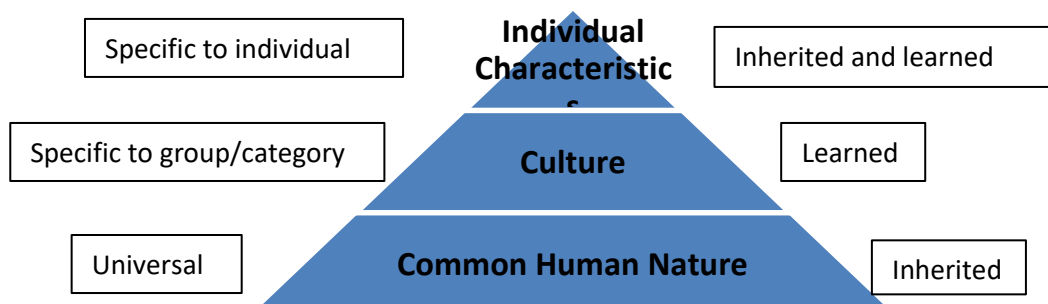
Three levels of human mental programming (adopted from Hofstede).

The Iceberg of Culture:

In his book entitled Beyond Culture (1976), the anthropologist Edward Hall calls our attention to the hidden dimensions of culture and defends that, while some aspects of culture are visible, many are intangible and remain invisible. He uses an analogy of culture as an Iceberg to illustrate its hidden and unhidden dimensions:

Fine Arts
Literature
Drama   Classical Music
Folk Dancing   Games
Cooking

Notions of Modesty
Conceptions of Beauty

Ideals of Governing   Child Raising

Rules of Descent   Cosmology

Relationship to Animals

Patterns of Superior/Subordinate Behavior

Definitions of Sin   Courtship Practices

Conception of Justice   Incentives to Work

Notions of Leadership   Tempo of Work   Theory of Disease

Conception of Cleanliness   Patterns of Group Decision-Making

Attitudes Toward the Dependent   Approaches to Problem Solving

Eye Behavior   Conception of Status Mobility   Conception of Past and Future

Roles in Relation to Age, Sex, Class, Occupation, Kinship, and So Forth   Definition of Insanity

Conversational Patterns in Various Social Contexts   Nature of Friendship   Ordering of Time

Preference for Competition or Cooperation   Body Language   Social Interaction Rate

Notions of Adolescence   Notions about Logic and Validity   Patterns of Handling Emotions

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Facial Expressions   Arrangements of Physical Space   AND MUCH, MUCH MORE….

The iceberg is one of the most well-known models of culture. Its main focus is on the elements that make up culture, and on the fact that some of these elements are very visible, whereas others are hard to discover. The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. This top of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible. Nonetheless, this lower part of the iceberg is the powerful foundation. Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. But the powerful foundations of culture are more difficult to spot: the history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc. The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points out how difficult it is at times to understand people with different cultural backgrounds – because we may spot the visible parts of "their iceberg", but we cannot immediately see what are the foundations that these parts rest upon.

Layers of culture

People even within the same culture carry several layers of mental programming within themselves. Different layers of culture exist at the following levels:

- The national level: Associated with the nation as a whole.
- The regional level: Associated with ethnic, linguistic, or religious differences that exist within a nation.
- The gender level: Associated with gender differences (female vs. male)
- The generation level: Associated with the differences between grandparents and parents, parents and children.
- The social class level: Associated with educational opportunities and differences in occupation.
- The corporate level: Associated with the particular culture of an organisation. Applicable to those who are employed.

Measuring culture differences

A variable can be operationalized either by single- or composite-measure techniques. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede (1997) has devised a composite-measure technique to measure cultural differences among different societies:

- Power distance index: The index measures the degree of inequality that exists in a society.

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- Uncertainty avoidance index: The index measures the extent to which a society feels threatened by uncertain or ambiguous situations.
- Individualism index: The index measures the extent to which a society is individualistic. Individualism refers to a loosely knit social framework in a society in which people are supposed to take care of themselves and their immediate families only. The other end of the spectrum would be collectivism that occurs when there is a tight social framework in which people distinguish between in-groups and out-groups; they expect their in-groups (relatives, clans, organisations) to look after them in exchange for absolute loyalty.
- Masculinity index (Achievement vs. Relationship): The index measures the extent to which the dominant values are assertiveness, money and things (achievement), not caring for others or for quality of life. The other end of the spectrum would be femininity (relationship).

Reconciliation of culture differences

Cultural awareness:

- Before venturing on a global assignment, it is probably necessary to identify the cultural differences that may exist between one's home country and the country of business operation. Where the differences exist, one must decide whether and to what extent the home-country practices may be adapted to the foreign environment. Most of the time the differences are not very apparent or tangible. Certain aspects of a culture may be learned consciously (e.g. methods of greeting people), some other differences are learned subconsciously (e.g. methods of problem solving). The building of cultural awareness may not be an easy task, but once accomplished, it definitely helps a job done efficiently in a foreign environment.
- Discussions and reading about other cultures definitely helps build cultural awareness, but opinions presented must be carefully measured. Sometimes they may represent unwarranted stereotypes, an assessment of only a subgroup of a particular group of people, or a situation that has since undergone drastic changes. It is always a good idea to get varied viewpoints about the same culture.

Clustering cultures:

- Some countries may share many attributes that help mold their cultures (the modifiers may be language, religion, geographical location, etc.). Based on this data obtained from past cross-cultural studies, countries may be grouped by similarities in values and attitudes. Fewer differences may be expected when moving within a cluster than when moving from one cluster to another.

Determining the extent of global involvement:

- All enterprises operating globally need not have the same degree of cultural awareness. Figure 2 illustrates the extent to which a company needs to understand global cultures at different levels of involvement. The further a company moves out from the sole role of doing domestic business, the more it needs to understand cultural differences. Moving outward on more than one axis simultaneously makes the need for building cultural awareness even more essential.

Cultural Identity

To begin with, culture has been 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. Another theory defines culture as the customs, symbols, institutions, behaviour and language. Hence, it can be observed that culture is crucial for the ways in which communities conduct their social, political and economic existence. In this regard, human rights cannot exist in absence of culture, since human rights are an expression of culture. Culture is the reflection of people's conduct as a community and its rules and morals are a product of its culture.

Cultures furnish different points of view of interpreting the environment and the world, as well as relating to other peoples. To realize that other people can see the world differently is one thing. On the other hand, to view their interpretations as less perfect that ours is another. Cultures are not synonymous with countries. Cultures do not respect political boundaries. They are ever-changing and self-transforming phenomena in a process that is not linear. Culture is like a river, flowing through vast areas giving life to people. It changes all the time, although we go on referring to it as if it were the same river.

There are two diverse and contrasted concepts of culture. The former refers to culture as a static, isolated and resistant system of beliefs, grounded on outdated values. The latter views culture as adaptive and constantly evolving in order to be always up to date with the context of the changing society. The static version is therefore inconsistent with the universal nature of human rights.

Oftentimes, communities are eager to preserve their culture and traditions for they are a representation of their cultural identity. Any violation of their cultural or traditional norms can be perceived as an attack to their cultural identity.

But what is cultural identity? Ask yourself the question: "Who am I? What is special about my beliefs, conduct or language?".

Cultural identity is a term, which is related to the identification with, or sense of belonging to, a particular group based on various cultural categories, including nationality, ethnicity, race, gender, and religion. In addition, cultural identities are inherently relational, and shape and are shaped by communication choices, behaviours, and negotiations, particularly within intercultural interactions. Across time, field, and space, groups of intercultural communication scholars have attended more to certain cultural identities than others. Cultural identity is developed and maintained through the process of sharing collective specific characteristics such as traditions, heritage, language, aesthetics, norms and customs.

Therefore, it can be concluded that we form a cultural identity when we subconsciously assimilate, interpret and incorporate signals from the world around us into our own identity. As a result, our cultural identity is a pivotal aspect of our personal identity (and worldview) that develops as we absorb, interpret, and adopt (or reject) the beliefs, values, behaviours, and norms of the communities in our life.

Our identities make up an important part of our self-concept and can be broken down into three main categories: personal, social, and cultural identities. To begin with, personal identities include the components of one's self that are primarily intrapersonal and connected to our personal life experiences. Personal identities may change often as people have new experiences and develop new interests and hobbies. Our social identities are the components of one's self that are derived from involvement in social groups with which we are interpersonally committed. Social identities can be differentiated from personal identities because they are externally organised through membership. Cultural identities are based on socially constructed categories that teach us a way of being and include expectations for social behaviour or ways of acting.

There are at least two diverse approaches towards cultural identity. The former portrays cultural identity in terms of one, shared culture, a sort of collective one identity, hiding inside the many other, more superficial or artificially imposed identities, which people with a shared history and ancestry hold in common. The latter asseverates that there are also critical points of deep and significant difference which constitute what we really are; or rather - since history has defined us - what we have become. In accordance with this concept cultural identity is a matter of `becoming' as well as of `being'. It is attributed to the future as much as to the past. It is not something, which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. Since we are often a part of them since birth, cultural identities are the least changeable of the three.

One's cultural identity is established in relation to others within a unique social context. All cultural identities are defined by recognizing others' presence and cultural practices. Intercultural dialogue is crucial to the formation cultural identity as it encourages individuals to recognize similarities with and differences from others and define who they are. Intercultural dialogue produces a contested space where cultural identity is constantly redefined and negotiated.

In sociocultural contexts, the environment and society in which individuals live and develop can be defined as a cultural arena. This is the culture in which the individual was educated or lives, and the people and institutions with which he interacts. Interaction can be personal or through agents, such as the media, even in an anonymous and one-way way and without assuming equality of social status. Therefore, the social environment is a broader concept than social class or social circle. The cultural arena of the individual, or the place where he lives, affects the culture to which that person adheres. As a result, it can be concluded that the environment and the people are fundamental

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factors that determine the individual in relation to the culture to which he belongs or chooses to belong.

The majority of immigrants are forced to alter their culture to fit into the culture of the new land that hosts them. Some groups of individuals can adapt to different cultures while retaining their roots. Many people socialise and interact with different cultures. Thus, cultural identity is able to take many forms and can change depending on the context and place. This plasticity allows people to feel part of society wherever they go.

In short, cultural identity — like culture — should be regarded as a process and envisaged in terms of creative growth.

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Cultural Diversity

Cultural diversity is becoming widely prevalent and accepted in today's society, but do we really understand it?

Whenever we encounter someone, we notice similarities and differences. While both are important, it is often the differences that are highlighted and that contribute to communication troubles. We don't only see similarities and differences on an individual level. Diversity and Inclusion encompass everything that makes us who we are, it enables our identity and shapes our characters and conducts. It can be observed that, diversity incorporates all of the elements that make individuals unique from one another, and while there are infinite differences in humans, most of us subconsciously define diversity by a few social categories, such as gender, race, age and so forth.

The term of *cultural diversity* is still used rather extensively in debates on multiculturalism, identity politics, anti-discrimination policies and educational contexts. Generally, it can be attributed to the coexistence of diverse knowledge, beliefs, arts, morals, laws, customs, religions, languages, abilities and disabilities, genders, ethnicities, races, nationalities, sexual orientations, etc., of human beings. Furthermore, the definition could be extended to the way people react to this reality and the way people choose to live together with this reality.

> *Cultural diversity is becoming widely prevalent and accepted in today's society, but do we really understand it?*

Both the International Covenant on Civil and Political Rights (UN, 1966a) and the International Covenant on Economic, Social and Cultural Rights (UN, 1966b) are grounded on the fundamental proclamations in the Universal Declaration of Human Rights that '*All human beings are born free and equal in dignity and rights'* (UN, 1948: Art. 1), that '*Everyone is entitled of universal dignity and to all the rights and freedoms, without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status*', and that '*Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits'*.

When it comes to *cultural rights*, they can be divided into individual rights, group rights (rights of individuals as part of a community) and collective rights (rights of communities as a whole). While cultural rights provisions are mostly defined as individual rights, their enjoyment is firmly connected with other individuals and communities. For example, the individual right to participate in cultural life can be enjoyed only by members of a cultural community. What is more, except from individually

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defined cultural rights, such as the rights to freedom of religion, expression and association, communities have begun to claim rights, such as the collective right to the protection of cultural identity, the right not to have an alien culture imposed on them, and the right of peoples to their own cultural heritage, as well as to participate in the cultural heritage of humankind.

The interdependency and indivisibility of human rights provide a solid common basis for analysis of the relationships among all human rights: the identification of one human right is linked to another because of the cultural dimension of all human rights. Emphasizing the cultural dimensions of all human rights should under no circumstance be examined as damaging the universality but rather as encouraging a sense of ownership of these rights by all, in their diversity. Human rights do not seem as imposed at the expense of cultural integrity, but rather as being declared from within the cultures in order to fulfil a need. In this regard, cultural diversity has the potential to become a useful tool for reaching an agreement among different cultural traditions by engaging debate within and across cultures on human rights by virtue of our common humanity, despite possible divergences connected to context.

However, in the fulfilment of human rights it can be extremely challenging to achieve a balance between States' unconditional commitment to implement and uphold human rights (notably through national and federal laws, judicial decisions or degrees of recognition in national legislation and policies) and the necessary identification of cultural specificities. Indeed, problems arise when deeply rooted traditions and practices contravene the universal values inherent in human rights (human dignity), as may arise in cases of slavery and punishments (eg. physical mutilation), or in gender relations, religion and the rights of the child.

Cultural diversity represents a key challenge nowadays, bearing in mind the increasingly multicultural composition of the social fabric of most countries. This multiculturalism is the result of long-standing, slow and pervasive processes of interaction, influence and syncretism, as well as of more recent increases in migration flows, where developed countries, for the most part, have become host countries to populations from all over the world.

There must be an emphasis on providing an enabling environment to facilitate access to other cultures in order for cultural diversity to contribute to pluralism. Diversity refers to the traits and characteristics that make people unique while inclusion refers to the behaviours and social norms that ensure people feel welcome. Not only is inclusivity crucial for diversity efforts to succeed, but creating an inclusive culture will prove beneficial for employee engagement and productivity.

The Iceberg of Culture

- To understand the concept of culture.
- To become aware of one's culture and recognize its influence on one's behaviour and attitude
- To learn and understand about the institutions, customs, traditions, practices and current issues in a specific country
- To be able to discuss cultures without stereotyping or making judgmental statements

Focus	The Iceberg of Culture
Duration	60 minutes
Materials	Flipchart sheets and markers Picture and theory of the cultural iceberg and description Objects and pictures brought by the students
Description	- Pick 3 objects or pictures that represent your culture and explain / write down how you think it represents it. - Draw the image of an iceberg) and place it on a table. Add all the objects or pictures on the tip above the water. - Read once again about the explanation of the iceberg model of culture: what is easily visible only represents 10 % of the culture. - See Appendix 1 under this table. Relocate the different features of culture that are listed there, either below or above the waterline. Remember that what is above and visible is considered observable behaviours and artefacts whilst beneath the line appear the invisible beliefs, values and taboos that are transmitted through culture. - Think about the relationship between the visible and invisible aspects of culture. For example, religious beliefs are clearly manifested in certain holiday customs and on the other hand, notions of modesty can affect styles of dress. - Try to figure out how the object brought represents the values and beliefs that are not visible (the 90 % part of the iceberg) and write them in the iceberg below water (or link them together if some have already been mentioned in the list). - Think of how different behaviours might be caused by the same value. For example, how do cultures show respect for age? By giving one's seat in the bus? Lifting the groceries? Helping to cross the street? Have the elderly come and live at one's place? Having the elderly people live in a retirement place? - Likewise, think of similar behaviours that might be caused by different (opposite?) values: someone working extra hours. Are ambition and career their priority? Is it their family's welfare?
Debriefing	Conclusion: When meeting another culture, we tend to interpret the behaviour observed with our own iceberg, our own set of values and beliefs, which may be the

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	cause for culture shock. It is important to keep in mind that the behaviour demonstrated is rooted in values that are not clearly visible.
Tips and Tricks	This conclusion naturally leads to an activity involving suspending judgement.
Sources/References	Adapted from AFS Student Learning Journey Curriculum, Culture Matters (The Peace Corps Cross-Cultural Workbook).
Author	**PELICAN**

Appendix no.1

Facial expressions	Eating habits	Conception of cleanliness
Religious beliefs	Notions of modesty	Concept of justice
Religious rituals	Food	Approaches to problem-solving
Importance of time	General world view	Drama
Paintings	Understanding of the natural world	Body language
Values	Folk-dancing	Notions of adolescence
Literature	Styles of dress	Ordering of time
Childraising beliefs	Concept of personal space	Architecture
Concept of leadership	Rules of social etiquette	Popular music
Gestures	Concept of self	Handling of emotions
Holiday customs	Work ethic	Patterns of decision-making
Concept of fairness	Conception of beauty	Nature of friendship

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M1. Unit 1: SCENARIO

Within this unit we discussed culture: cultural diversity, cultural identity, the iceberg of culture that showed us the explicit and implicit dimensions on which the varied concept of culture is based.

Based on what we learned after studying the unit, referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, being able to freely experience the culture to which one belongs or chooses to belong, being able to freely express oneself according to the culture in which one identifies, what axiological and existential needs does it satisfy? And why? What may be the greatest difficulties you may experience in meeting your basic needs?

Moreover, what role does the concept of global competence play in the field of cultural expression?

		AXIOLOGICAL NEEDS			
		Being (quality)	**Having (thing)**	**Doing (action)**	**Interacting (parameter)**
E X I S E N T I A L N	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, togetherness

E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
	Identity	Sense of belonging, self-esteem,	Symbols, language,	Commit oneself,	Social rhythms, everyday

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		consistency, differentiation, assertiveness	religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	settings, settings which one belong to, maturation stages
	Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

Intercultural Competence

Intercultural competence is the ability to function effectively across cultures, to think and act appropriately and to communicate and work with people from different cultural backgrounds – at home or abroad. Intercultural competence is a valuable asset in an increasingly globalised world where we are more likely to interact with people from different cultures and countries who have been shaped by different values, beliefs, and experience.

```
                    ┌──────────────────┐
                    │   Intercultural  │
                    │    competence    │
                    └──────────────────┘

      ┌─────────┐                    ┌─────────┐
      │  Skills │                    │ Attitudes│
      └─────────┘                    └─────────┘
        ┌────────────────────┐         ┌────────────────────┐
        │ Listening, Analysing,│        │ Openness, Curiosity │
        │ Critical Thinking,   │        │ Respect, Discovery  │
        │ Observing            │        │                     │
        └────────────────────┘         └────────────────────┘

      ┌─────────┐                    ┌──────────────┐
      │ Culture │                    │Communication │
      └─────────┘                    └──────────────┘
        ┌────────────────────┐         ┌────────────────────┐
        │ Identity, Beliefs   │        │ Non-verbal behaviour,│
        │ Values, Self-       │        │ Literacy            │
        │ awareness           │        │ Dialogue, Language  │
        └────────────────────┘         └────────────────────┘
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Source: McKinnon, "What is intercultural competence?", Glasgow Caledonian University, accessed 10/06/2018, and the UNESCO "Intercultural Competences. Conceptual and Operational Framework", 2013 https://www.monash.edu/arts/monash-intercultural-lab

Intercultural competence is part of a family of concepts including global competence, graduate attributes, employability skills, global citizenship, education for sustainable development and global employability. Core to all these concepts is recognition of globalisation as a force for change in all aspects of the contemporary world, and the importance for graduates to be able to engage and act globally.

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Just like culture, Intercultural Competence is a very complex concept ad we can find multiple definitions for it in literature.

A publication for The Council of Europe defines Intercultural Competence as: "a combination of attitudes, knowledge, understanding, and skills applied through action which enables one, either singly or together with others, to:
- understand and respect people who are perceived to have different cultural affiliations from oneself;
- respond appropriately, effectively and respectfully when interacting and communicating with such people;
- establish positive and constructive relationships with such people;
- understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference"."

Michael Byram calls it Intercultural Communicative Competence and defends that it is composed of:
- knowledge
- skills
- attitudes

Alvino Fantini (2005) proposes a definition of Intercultural Communicative Competence as: "the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself".

Darla Deardoff (2004) defines Intercultural Competence as: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes".

Though there would be many other concepts to be presented, from such sample, we can learn that Intercultural Competence is:
- Knowledge of other cultures, awareness of oneself as a cultural being of differences between cultures, attitudes (like openness, respect, creativity, etc.) and skills (ability to interact with people from other cultures in practice) are elements which are recognized as components of Intercultural Competence by different models.
- Intercultural Competence needs to be supported by Critical Reflection and Emotional Intelligence.

Illustrative Intercultural Competence Model by EMIC (2015) that includes all the Intercultural Competence dimensions mentioned before: Intercultural Competence development is a lifelong process. Contact with and knowledge about other cultures are very good ways of developing

Intercultural Competence. Still, such development can be boosted only if you have a positive attitude and hold a critical reflection towards each and every intercultural encounter.

Becoming Interculturally Competent

J. Bennet in his Developmental Model of Intercultural Sensitivity [M Benet, 1986, 1993; J. Bennet & M. Bennet, 2003, 2004] based on theories and systematic observations, describes the process that someone undergoes while becoming interculturally competent.

With his model, the author defends that experience is constructed and that people can be more or less sensitive to cultural differences.

According to Bennett, in such process, people can move from an *ethnocentric position*, in which one sees his own culture as central to reality, to an *ethnorelativist position,* in which one acknowledges that his cultural affiliations are only one of the possible ways to interpret reality.

As part of the DMIS, Bennett also present six different kinds of experience/stages that range from ethnocentrism (Denial, Defense and Minimization of cultural differences) to ethnorelativism (Acceptance, Adaptation and Integration of cultural differences).

Infusing appropriate cultural material into curriculum and policy is only one component: most importantly, as educators in diverse classrooms, we need to develop effective intercultural competence, which requires the following attributes:

- respect for and appreciation of other cultures, worldviews and communication styles
- an understanding of other people's behaviours, cultural customs and ways of thinking regardless of how unusual or strange they may appear
- the ability and willingness to acknowledge and accept different behaviours and ideas in a nonjudgmental way, especially opinions and perspectives with which we do not necessarily agree
- awareness of our own biases and behaviours in order to respond in a culturally appropriate manner
- curiosity, flexibility and the willingness to adapt and be open to different ways of thinking and behaving.

Understanding different cultural behaviours begins with knowledge - an awareness of what motivates people to think the way they think and do what they do. We need to recognize that the expectations we have as classroom teachers and those of our diverse students may not always align because your respective beliefs about and attitudes towards family, social life, work and education are shaped by our respective backgrounds.

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It is also important to recognize that factors such as context and personality can influence cultural dynamics like individualism/collectivism, so even individuals within a particular culture can exhibit different cultural behaviours. Indeed, as we learn about our students ``cultures" it is best not to make assumptions based on experiences we have had with other students from similar backgrounds. Culturally responsive teaching requires teachers to keep an open, non-judgmental mindset.

Developing intercultural competence involves systematically observing and critically reflecting on our own and our students' behaviours. We can ask ourselves following questions:

- Attitudes: Do I pre-judge my students? Am I curious, open and eager to learn from them? How do I react when I don't understand what my students are doing or saying?
- Knowledge: Am I aware of my own cultural behaviour and why I think and act the way I do? Am I aware of how my students wish to be treated? Which rules, customs and values influence my own and my students' thinking, actions and communication?
- Skills: How much do I really listen to my students? Do I respond in a culturally appropriate manner? How can I change my mindset to describe behaviours before evaluating them?

It is grounded in the notion that we often respond to unfamiliar people or situations with subjective evaluations, projecting our judgments onto what we think we see (or hear or feel or perceive). So we reverse the usual order of response by first making observations and withholding our reactions with words such as "weird" or "unacceptable" – and in the process become more aware of how easily and unconsciously we immediately judge a situation according to our own cultural mindset.

Learning about different cultural orientations, along with on-going self-reflection, allows us to develop intercultural competence and effective culturally responsive teaching.

Developing intercultural competence involves a transformation in thinking; it is an ongoing, highly rewarding process. Indeed, honest and open communication is key and highly relevant to teaching diverse students who need and deserve to be welcomed, supported and heard.

Basic Concepts of Intercultural Communication

Stereotypes arise when we act as if all members of a culture or group share the same characteristics. Stereotypes can be attached to any assumed indicator of group membership, such as race, religion, ethnicity, age or gender, as well as national culture. The characteristics that are supposedly shared by members of the group may be respected by the observer, in which case it is a POSITIVE STEREOTYPE. In the more likely case that the characteristics are disrespected, it is a NEGATIVE STEREOTYPE. Stereotypes of both kinds are problematic in intercultural communication for several

obvious reasons. One is that they may give us a false sense of understanding our communication partners. Additionally, stereotypes may become self-fulfilling prophecies, where we observe others in selective ways that confirm our prejudice.

Emotional Intelligence

Another element which is essential in the process of becoming Interculturally Competent is Emotional Intelligence.

According to Daniel Golleman, Emotional Intelligence can be defined in terms of four dimensions:

1. At first place, it is to understand one's emotions. This is what he calls self-awareness.
2. Secondly, Emotional Intelligence involves being able to manage one's own emotions (self-management).
3. Thirdly, someone who is Emotionally Intelligent understands other's emotions (empathy).
4. Finally, emotional intelligence implies managing the interaction with the other, and the impact that one has on other's emotions (skilled relationship).

As you might imagine, all of the four dimensions of Emotional Intelligence are important for Intercultural Communication and especially empathy since intercultural encounters demand one to be able to relocate from one's own point of view to see the world from others' perspectives. To empathy is to: listen, pay attention, be sensitive to the other's perspective, to help based on the perception of other's needs and feelings.

Learning vs Teaching

Maybe you are used to think that for education the best word that is connected to is teaching. In order to know something, it is essential to have a good teacher: it does not have to be a human, but can be a book, film or whatever that will allow us to know something. But nowadays we know that it is not about teaching. In order to know something we just have to learn. Teaching is only a mean, a tool for gaining knowledge. It is not related only to getting know by yourself, unofficial, at home. It is also (or even mostly) related to official learning: schools, studying, courses. It makes no sense in teaching, when the student doesn't want to, cannot, or is not capable to learn. So that is why, before we learn how to teach, we should understand the processes of learning and how to enable people to learn.

Teaching and learning are processes needed for all of us to live as they comprise the very foundations of growth.
Both of these methods are necessary for achieving development by seeking to actualize significant changes in behaviours in order to adapt to the both components of environment: natural and social. What are the differences between Teaching and Learning?
· The goal of Teaching and Learning
The primary goal of teaching is to making the development of someones knowledge and to monitor change in behaviour while learning aims to understand and apply knowledge. A teacher tries to share what he knows whereas a learner intends to receive new information.
· Authority in Teaching and Learning
As compared to learners, teachers possess higher authority. They decide about the shape, speed and longitude of the process, however they take into account the real needs of learners.
· Dependence on Teaching and Learning
For the teaching process to be actualized, teachers need to have students as recipients of knowledge. On the other hand, learners do not always need teachers to learn something as learning can be carried out independently, on the basis of the learner's own experiences or with the use of appropriate materials.
· Expertise in Teaching and Learning
Teaching is characterised by a higher level of expertise in comparison with learning.
· Curiosity in Teaching and Learning
The learning process is improved by curiosity of students. Alternatively, the teaching process is improved by looking for a way to arouse learners' curiosity by choosing the proper method that make the process more attractive to the learners.
· Feedback in Teaching and Learning
Generally, teaching helps others by observing and aptly pointing out which behaviors should be retained and altered while the learning undertaking is marked by being able to understand the feedback as well as apply it to future behavior.

· Extent of Teaching and Learning

Largely, learning is possible throughout the whole life. While teaching, people can still learn from the teachings of someone who has already passed away.

· The directive in Teaching and Learning

In principle, learning cannot be compulsory. Students are directed to study, but learning itself is more of an internal process. On the contrary, teaching can be assigned and verified through curricula, lesson plans, curricula, etc.

· Population in Teaching and Learning

As compared to learners, the population of teachers is often less. There are usually fewer individuals involved in the teaching process, while all the population are in fact, learners.

Generally, learning is the process of gaining new knowledge from outside (it can be done by experiences: watching, hearing, doing), or from the inside – by reflection, think something out, coming up with ideas.

People are learning everywhere and no matter of age. If we go to school, we learn (that is obvious), but if we travel, we also learn. If we visit museum, watch TV, listening what interesting our neighbour has to say – we also learn.

But if we want the learning process not to be accidental, but purposeful and directed, we have to organize it well: prepare the material, arrange it properly and prepare an appropriate method: plan the time and method of checking whether the knowledge has been acquired.

There are three main factors that we have to take into account when planning the learning process: the student, the material, the environment.

1. The student.

Considering the Student as a learner we must think about:

a) The age of the student: The language of materials should consider the age of the learner. The language shouldn't be complicated and mature when learners are children. And speaking to adults in the language for kids can be offensive. But language is not the only factor. Adult learner are more goal oriented and have their own life experience that should be always considered. It is normal, that adult learners always meet what they learn with their own experiences.

b) Abilities: We are all different learners: some people have abilities to learn fast while some need some more time. We are also directed to some disciplines having more interests in learning languages that mathematics, for example. Even the style of learning can be different.
We have three main types of learners:

Listeners	Watchers	Kinestetics (movers)
who remember the best what they hear – the should have podcasts or videos to learn best	who learn best what they can see. So, videos and texts (especially with pictures) are the most suitable for them.	they need action, learning by doing. If they have activities requiring action, moving, doing, they will learn very fast.

Of course, not every kind of material can be prepared in modes mentioned above, but in order to prepare the most universal material, it is necessary to take into account all these learning styles.

c) Motivation: Motivation is the most difficult factor of learning, especially when learner is left for his/her own. Motivation can be increased by preparing the material in interesting way, not with boring, too complicated or too professional language. But it is also important to divide material into modules that can be acquired during one session. Not too much at once. And the last but not the least: the material shouldn't be detached from reality. People don't like to learn something that doesn't make sense, and it won't be useful to them. Therefore, the material should contain examples, application possibilities, practical implications.

2. The material.
What we prepare to be learned should be prepared according to factors from above. The material should be as simple as it is possible but adapted to the age and capabilities of the Student. We should remember that if we have too complicated material, the student will abandon it as too difficult, but if we have experienced and ambitious Student, the material that is too easy or simple will result in the same behavior: it will be abandoned as the Student will think that there's nothing that will develop her/his knowledge or skills.

For the same reasons, the material should be understandable: we have to know (or at least try to predict) what the Student might know at the beginning, and at what stage of development he/she is.

While compiling the material, we follow a few rules depicted below:

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Minimizing theory

Theory is needed but it should be specific, connected to the topic and joined with practice

Giving examples

Joining theory with practice can be achieved by showing examples where the theory works

From simple things to more complicated

Begin with something that is easy and simple and gradually decrease level of complexity

From what might be known to the new information

Begin with something that may be familiar. Let the students find themselves on a known territory

Systematic learning is more effective

Plan learning in a period of time. Give excersises, do not let the topic to be forgotten

Making learning safe and pleasant

Learning environments and methods

In order to organize proper learning environment and choose the right method, we have to take into account two main factors: if the learning is individual or it will be proceed within the group, and if there is a teacher, or whether the process will be in a self-learning mode.

Look at the table to see what kinds of learning environments can be organized:
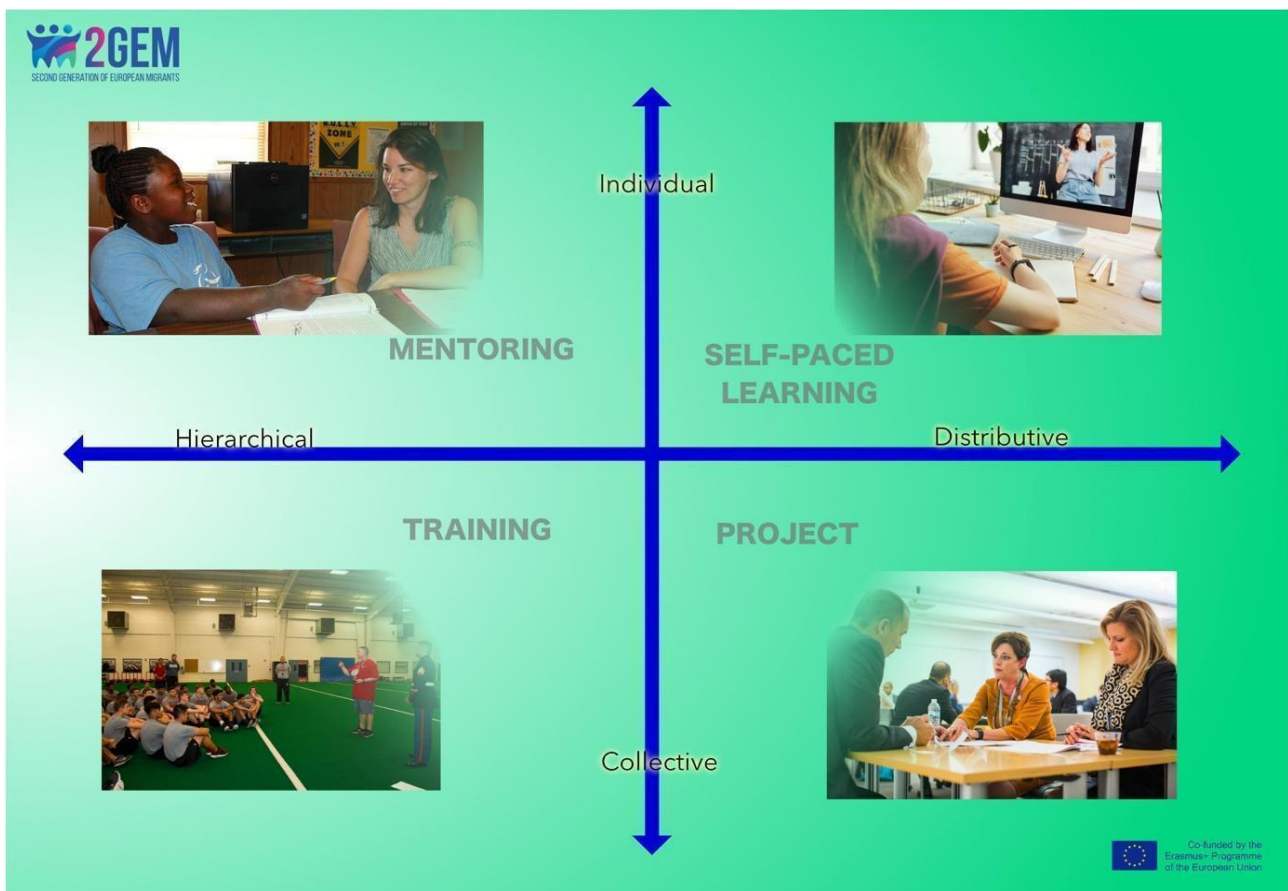
In the picture above there are four kinds of learning environments:

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.

II. Hierarchical collective mode

This mode can be easy imagine 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 obey 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 tis 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.

III. Distributive individual mode

This mode can be especially designed for self-studying. It can be easily deceiving for the teacher, as it may seems 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.

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,

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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.

Now, let's see how to create proper mode and what methods to choose, depending on factors that built specific modes.

If you are to create learning environment for individuals, there are two options:

I.   When the process needs a teacher, someone who will be present with the student, you may choose mentoring. In this method there's a mentor and mentee. Mentor is someone who has knowledge and experience. And mentee is a learner. In this method, the process is strictly planned, but both sides have an influence of what happening. Mentor has to be reactive to mentee's needs and abilities and mentee have to be motivated and try hard.

II.   When there's no need of teacher's presence, there's a place for self-paced mode. This method requires well prepared materials. They should be goal oriented, prepared according to didactic rules described in first topic of this module. The learner decides about the time and place of learning, so materials should be also prepared in such a way that it increases self-motivation of the learner. In this method motivation is the key factor.

If you have a group that should learn, there are also two options:
I.   If the group has no experience and knowledge on the field, they have to be trained. But bear in mind that training does not mean that the teacher (trainer) is a lecturer. Lecture, during which learners stay passive, is the least effective method. During training, the learners must remain active. Workshops, group exercises, combined with short parts of individual work are the best methods here. Training (or lessons) should be always well planned. Democracy can be applied here only in terms of the rules of behaviour during the lessons. For example, what are the rules for indicating that someone wants to say something. But the process of conducting the training is non-negotiable. It is also important that the methods of training should be diversified as we can have many different people in the group.

II.   If the learners are experienced, or the topic requires learning by doing (like solving some specific problem), the PBL (Problem Based Learning) method is very much suitable. Problem Based Learning is based on a project method in which the group has a specific problem to be solved. This problem needs the full engagement of the members of the group, which should be called rather the team than the group. The main task is to solve the problem, but to do that, the members of the team must do some specific activities:
● Members should plan their role: the leader, thinkers, searchers, motivators, etc.
● The team should share responsibilities and organise the work: schedule the time, establish parts of the work.

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- Members than should learn what to do to solve the problem. This is the one of the two parts that are the core of a learning process.
- After collecting and acquiring the knowledge, the team should think out how to implement the knowledge gathered to solve the problem. This is the second part of the learning process.
- The team should do the inner assessment just to learn what worked well and what part of the teamworking should be improved in future. There's also a place of self-evaluation of each member of the team.

The role of the teacher is here minimised to give the problem and discretely supervise the process. The teacher shouldn't be involved unless it is necessary. Even the smaller conflicts should be solved inside the group.

Learning can be (and often is) perceived as a hard job. But if we become aware that we learn all the time, even in the time of great joy (when we learn dancing directly at the party), we understand that learning is the most satisfying and joyful activity of human beings.

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TO THE RIGHT LEARNING ENVIRONMENT

Objectives:
To gain the ability to choose the right methods of teaching by creating the proper learning environment.

Focus	Learning environment – Choosing the right methodology based on the learning environment
Duration	1 h.
Materials	Papers, pencil or marker
Description	Decide, to which learning environment (hierarchical or distributive, collective or individual) prescribe the following things that someone (or a group) has to learn: - How to prepare an unemployment benefit application; - How to set up a support group for single migrant mothers; - The knowledge about the culture of the host country; - What to do and how to behave when being invited by neighbours from the host country culture for a wedding; - How to speak with teacher at school about the child's achievements; - How to deal with public transport.
Debriefing	While deciding if the topic should be considered as more for self-learning (distributive-individual) or as a lecture (hierarchical-collective), always imagine the person who has to learn it: what does he/she need to learn? What is the objective to be achieved? Try to put yourself as a learner and imagine in what style you will learn the specific topic best.
Tips and Tricks	Begin with the method, not the type of environment.
Sources/References	2GEM Guide for educators, pp. 13-18.
Author	**FRAME**

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M1. Unit 2: SCENARIO

"Intercultural competence is the ability to function effectively across cultures, to think and act appropriately and to communicate and work with people from different cultural backgrounds – at home or abroad. Intercultural competence is a valuable asset in an increasingly globalised world where we are more likely to interact with people from different cultures and countries who have been shaped by different values, beliefs, and experience."

This statement opened the second unit of the first module, in which reasoning and discussion around the idea of culture takes center stage. Learning culture, teaching culture, developing intercultural competence to grow and adapt to a changing world.

Based on what we learned after studying the unit, referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, working and acquiring the tools to become interculturally competent, learning and teaching new cultures to adapt one's behaviour to the environment, what axiological and existential needs does it satisfy? And why? What may be the greatest difficulties you may experience in meeting your basic needs?

Moreover, what role does the concept of global competence play in the aforementioned fields (learning, teaching, being interculturally competent)?

		AXIOLOGICAL NEEDS			
		Being (quality)	Having (thing)	Doing (action)	Interacting (parameter)
E X I S E N T I A	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion,	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of,	Privacy, intimacy, home, togetherness

		determination, sensuality, sense of humor		cultivate, appreciate	
L N E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression,

				temporal freedom
Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belong to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

Module 2. Intercultural values and attitudes

M2. Unit 1: Intercultural environments

Globalisation and interculturalism

Multicultural environments

Stages of living in other cultures

M2. Unit 2: Interculturalism! Skills and Methods

Model of understanding interculturalism

Developing a training programme

Skills development training methods

Module 2. Learning Objectives

- To recognize the specificities of intercultural environment
- To distinguish the types of cultures' coexistence
- To analyze the stages of living in other culture
- To contribute to support people at every stage of living in other culture
- To identify the "six steps" approach in order to understand people living in other cultures

Globalisation and interculturalism

Migration flows have happened many times in the course of history, but took on new forms from the 1600s with the emergence of European mercantile interests and the conquest of the 'New World'. Slaves and indentured workers were transported between continents to work on low paid jobs such as plantations, mines and construction projects in the Americas, Asia and Africa. Industrialization in Western Europe and North America in the 19th century incited further movements of settlers to purchase railways, ports and cities, and work in new factories. As a result, between 1860 and 1920, approximately 30 million people sailed to the United States.

However, with the emergence of globalisation there has been an ostensible increase in the volume and scope of international migration. In 2005, the world stock of migrants was estimated at 190 million people. This mobility has been transforming societies and cultures, creating diasporas and developing transnational identities — the feeling of belonging to two or more societies at once. Community links are forming between peoples across the globe.

In the past, our parents and ancestors lived mostly where they were born, and much of their information sharing was done through face-to-face communication with those who were much like themselves. Nevertheless, increasingly in the course of time, advanced transportation systems, telecommunication technologies, and expanding business, education, and political networks brought strangers from different parts of the world into face-to-face or mediated contact. This is a time when people across the world are more interconnected than ever before; this is also a time when intercultural relations are becoming not only increasingly important but also more complicated.

Globalisation can be described as a unidirectional and unidimensional process, driven by a Western-dominated global market economy and tending to standardise, streamline and transnationalism in ways inimical to cultural diversity. It can be said that, vast majority of local communities worldwide have been exposed to some extent to the images and consumer practices typical of this Western paradigm, which has influenced almost all countries, irrespective of culture, religion, social system and political regime. There is a new focus on the threat posed to local cultural products and practices by globalised consumer goods and services — on how television and video productions have started to substitute traditional forms of entertainment, how pop and rock music are eliminating indigenous music, or how convenience food is winning over the appetite for local cuisine. So, it can be concluded that some forms of cultural diversity are clearly more vulnerable than others.

One of the most significant influences of globalisation is the disempowerment of the usual connection between a cultural event and its geographical location as a result of the dematerialization or deterritorialization processes facilitated by information and communication technologies. This reduction of the traditional ties between cultural experience and geographical location introduces new sources of influence and experience into people's everyday lives. Digital cultures, for example, are having an ostensible impact on cultural identities, especially among young people.

International migration has recently turned into a notable element in intercultural dynamics. In countries of emigration, the drain on human resources, which is further disturbing the relationship between the sexes and generations — inevitably entails some disempowerment of the socio-cultural fabric. In the receiving countries, migrants face the enormous challenge of reconciling a traditional system of values, cultural norms and social codes with the often very different customs of the host countries. Among the potential responses to this challenge, most immigrants prefer to avoid the extremes of complete assimilation or outright rejection by choosing a partial adaptation to their new cultural environment while conserving their ties with their cultures of origin, especially through family connections or the media.

Within a broader international context, the globalisation of international exchanges is inevitably creating the integration of a diversity of multicultural services and expressions in many countries. Nevertheless, it would not be accurate to examine the effects of globalisation on cultural diversity as wholly negative, if only because there is nothing inevitable about the general trend towards cultural homogenization. One of the consequences of globalisation has been a paradoxical loosening of the grip of modernity through a reconstitution of the relationship between individuals and their communities of allegiance, thereby inaugurating new conceptions of identity. Cultural diversity, like cultural identity, is about innovation, creativity and receptiveness to new cultural forms and relationships.

Often stigmatised as a peril to cultural diversity, globalisation is in practice far more diverse in its effects, for while it may in some respects deplete cultural diversity it also serves to reconfigure certain of its forms, not least in association with the development of digital technologies. The ordeal is thus to limit the negative consequences of globalisation for cultural diversity, which initially requires for a more informed and nuanced understanding and observance of its impacts. No culture is ever wholly fixed or isolated, and national identity is always the product of processes of evolution and interaction. In a globalising world, such changes are pervasive and make for the increased complexity of individual and group identities. Indeed, the recognition — and even affirmation — of multiple identities constitutes a characteristic aspect of our time. For this reason, one of the

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paradoxical influences of globalisation is thus to provoke forms of diversification conducive to innovation of all kinds and at all levels.

It can be concluded that increased migration is one of the most visible and significant aspects of globalisation: growing numbers of people move within countries and across borders, looking for better employment opportunities and better lifestyles. The global reorganisation of labour markets has an important impact on migration. Globalisation has an impact on internal migration as well as on international movement. Although migration is usually seen as problematic, it contributes to sustainable development. For instance, it is evident that in industrial countries with ageing populations, migrant workers play an important role in the labour force and support national welfare systems. National and international policies need to reflect the contribution of migration to sustainable development, and to explicitly protect the rights of migrants which are all too often ignored in attempts to curb their movement.

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Multicultural environments

In today's globalized world, while the means of transport and media are developed, the world became a global village. The movement of people is more and more easy. And the movement of thoughts is instant – we can have a dialogue with people from all over the world without waiting a second for their response. The spread of information worldwide is so huge like never in history of mankind. Additionally, the global people's economic awareness is causing a growing wave of economic migrations. All of these, and more consequences of globalization causes cultures to meet each other on a huge scale. But living in a multicultural society can take many forms. We can speak about many variations of relations among cultures, but in general, there are three main dimensions of the phenomenon: multiculturalism, interculturalism and transculturalism.

The concepts of multiculturalism, interculturalism and transculturality are as various as the concepts of culture itself. They can be understood as nouns when we can consider them as certain phenomena of a general nature, but they can also be perceived as adjectives and then they appear as specific social phenomena assigned to certain specific spheres. Regardless of whether we describe them in a general way or rewrite them to specific areas, they must be assigned in advance to specific areas to which they fit best. Multiculturalism concerns mainly society as such, interculturalism feels best in the domain of education, and transculturalism is a term related to culture. So, let's look at each of the individual concepts in detail.

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.

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.

There are two strategies for creating a multicultural society. The first one is sometimes described as the salad bowl and the second as the melting pot. The difference between them is in the basis on which a society is built of various ethnic, religious or cultural backgrounds.

Salad bowl

The idea of the bowl hall is generally based on the coexistence of many cultures in a given area. With this strategy, all cultural differences are preserved. It is a model that assumes the coexistence of many nations, values and ways of social functioning. The most important factor in this model is maintaining dialogue between particular groups and eliminating conflicts, because this model is very prone to conflicts. The Salad bowl model is very characteristic of Europe, where many cultures and nationalities coexist, each of which is deeply rooted in the history of the continent. For this reason, a commonality is not possible.

Melting pot

The melting pot strategy assumes a common cultural ground for people with a diverse ethnic and cultural past. It must be centered around common, superordinate values. In this structure, cultural differences blur. Individuals can cultivate the cultures of their origin in the private sphere, but the social sphere is common to all. This model, however, assumes the possibility of giving up one's own cultural behavior or values and adopting common ones, which is why it is characteristic of those environments that were built on migrants from the very beginning. USA or Australia are perfect examples of this. In this model, the superior value is being a citizen of a new society (e.g. an American), being a representative of the culture of origin is either secondary or even disappears in the next generation. It is acculturation that is the greatest threat in this model. It is very susceptible to the so-called macdonaldization, which means the adoption by the vast majority of society of common, but also the simplest rules of functioning in culture.

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.

From the educational perspective, when we are trying to explain the differences, try to imagine the American society. It is multicultural, as it consists of many ethnic groups that once settled in

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America. All of them have their own cultural heritage and background. However, they have their common "cultural platform" to recognize themselves as "Americans" at first, and then "Italians", "Chinese", "Polish", "Irish", etc. This is a specific example of multicultural environment.

When thinking of being intercultural, try to have a closer look of what united Europe looks like. It is a group of many local and national cultures that are living on their lands for ages. That is why it is impossible to have one, common platform of cultural existence. This does not mean that Europeans have nothing in common, as they have a lot of common values and what is binding them is common history of good and worse coexistence. There's no need to deny, that history of Europe is also a history of inner wars. But the idea of European Union was to become a conglomerate of cultures that value each other and appreciate the value of diversity. So, "intercultural" is to cultivate one's own culture, but be open to others, respect them and derive what's best for us. That is one step before being transcultural.

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.

When you seek for the example of transculturalism, just imagine a big shopping mall. Or even better go to the big one. Anywhere, as it really does not matter, where you will be. Everywhere around the world you will find the same shops of chain stores; have you ever consider of where they are come from? It really does not matter. Of course, you can spot some differences in these malls: different food products, maybe some local shops with some traditional clothes or jewellery. But what is the most important that you can have all world in a grasp of your hand, and you can choose what you need, what you like, what are you comfortable with. This is, roughly, an idea of transculturalism, where you become more cosmopolitan, but your cosmopolitanism is puzzled form the cultures of the world, by yourself, but also by the influences of fashion, your social environment, or sometimes, by the necessity of situation.

Transculturalism is quite a big thread to minor cultures which do not have the strength or are perceived to be more difficult or complex. This is related to the basic criterion governing transcultural choices, i.e. attractiveness. Therefore, the challenge is to preserve these cultures so as not to lose their heritage and wealth. This can be done primarily by involving these cultures in the educational process and allowing them to be a part of a dialogue with other, larger cultures.

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

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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.

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Stages of living in other cultures

Changing social or cultural environment is always challenging. The reasons of deciding of finding new place for living can be very much various. Sometimes it is not even a matter of decision when people have to run away for their life from the territory of war. But no matter if this is a question of free decision, or not, if it is spontaneous or well thought, if the reasons are of economic nature or it is by the curiosity, it is not easy to fit into a new cultural framework. This is neither easy nor quick process. But it is quite well examined by the scientists. It turned out that this process is always similar despite the circumstances or causes of moving in.

Let us trace this process, looking at each of its stages and paying attention to the risks that may appear.

I. Tourist stage

At this stage everything is new, strange but also interesting. This is the first contact with something that is different. At this stage people seldom think about the future, just getting to know new circumstances, new people, new places. The title of this stage is because people are like tourist: looking for something they do not know, experiencing this without deeper understanding: just observing.

What is important at this stage: Like in everyday life, the first impression is important for further perceiving and, what is most important, in building attitudes to the new culture. It is obvious then, that the better the first impression is, the less fears and less opposition against the new culture would be raised in future. For every people that are dealing with migrants it is a good advice to be as polite as possible – not because of the hospitality, not only because the situation of migration is always hard, but because the first contact with the new culture and people that are living in this, projects the future attitudes towards this culture.

II. Culture shock

This is the seconds stage of contact with the new culture. People begin to live in new environment. After feeling like tourist, like someone overwhelmed by the new circumstances, people are starting to set up living in a new place. And then they realize that the people in this new place are living differently. The language is not something that may cause funny misunderstandings, or necessity to ask for anything in different ways. It becomes an obstacle in everyday life. The culture shock is strictly connected with the differences in values and attitudes. What are valued in the native culture can be of less value in the new one. And on the contrary: what was neglected at home, is very appreciated in the new world. This causes many stressful situations. The psychosomatic tense is constantly growing. There is likely that the process of regression would come, and it will consist in idealizing native culture and rejecting the new one.

What is important at this stage: people that are at the stage of culture shock shouldn't be left alone. It is very important to provide social contacts: especially with people form the new culture. They can help in language acquisition which is also very important. The more contacts with social environment, the better. Of course, it does not mean that people should be forced to meet others. Instead, it is good to convince and point out that the assimilation process is harsh but the sooner we go through it, the lesser we will hurt.

III. Adaptation

The adaptation stage consists in adapting to the prevailing conditions. In cultural practice, it means the ability to gradually find oneself in new conditions. To be able to adapt, adaptation must be accompanied by cultural knowledge: primarily of language. Adaptation, however, does not mean free functioning in the culture of arrival, which slowly ceases to be a new culture. Rather, it is the acquisition of basic skills that guarantee survival in a social environment. At this stage, no ties are made with the natives: there are no relations with the neighbors, members of a local community, for example. However, this is the moment when such ties can be born.

What is important at this stage: The adaptation may coexist with isolation. As the level of engaging in the social life of new culture is minimal, person can stay in the state of rejecting the new values and habits and close within safe "bubble" of little homeland that can be created at home. But on the other hand, the result of adaptation can reveal rejecting the native culture and willing to enculturate in the new culture as quick as it is possible. All these strategies are not good for the feeling of cultural identity. It is important to maintain the sense of worth of the native culture and try to establish connections in new socio-cultural environment. Thus, the sense of new identity can be created and maintain with accordance to both: the place of living and the tradition of ancestors and family that stayed in old country. This stage is thus very delicate and important: it requires sensitivity in providing help by showing respect to the values and beliefs of the culture of origin as well as showing the opportunities and benefits of living in the new culture.

IV. Integration

Integration is the aim of the whole process of incorporating migrants in the new culture. As it was mentioned before, the integration does not mean rejecting the old culture and incorporate the new one. Alas, this is the possible strategy that sometimes is considered the easiest way of adaptation and is called full assimilation. Another strategy that can be undertaken is marginalization. In this case, the relations with outside social environment are apparent, while people still preserve old habits, values, and language at home. In marginalization, the bounds are not real: the "outside life" is artificial, what leads to alienation, or, in the case of finding families with similar problems, to ghettoization. The most profitable strategy is integration, which consists in joining the dominant culture, but maintaining one's own beliefs and traditions in the domestic, intimate sphere. It is not about living a dual life: home and social, as it allows the mixing of cultural elements and the selection

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of those that are considered the most appropriate. The basis of integration, however, is not behaviour or values, but social ties that are permanent and deep in integration. This applies, for example, to neighbours, participation in school life or joining local activities. Critics of integration believe that it supports the alien label, however, in today's world, where there is more and more multicultural and trans-cultural behaviour, such concerns seem unjustified.

What is important at this stage: The strategy of integration should be supported and it is worth to show the cases of successful integration as good examples. People who are on their way to gain the integration model could be supported in inclusion to activities to help others that are in the same position as integrated people were once. It is also important to convince people who picked up the marginalization strategy to open up to the new society. This can be done be showing opportunities, goodness that is represented by the new culture, as well as similarities between the two cultures. People are more likely to be convinced when they see that the two cultures have a lot in common. As we are in fact all the same people living in our own world under the same sky.

The above stages, however, are about the right and expected process leading to integration. However, there may be inappropriate processes that do not reach the last stage, proper integration with the social environment. They have been mentioned before, but it is worth taking a closer look at them to reflect on the factors that lead to them. These inappropriate behaviors are strategies that migrants can adopt as a result of many factors, such as lack of communication with their surroundings, lack of support, and hostility of the environment.

The first strategy that is not appropriate is the separation strategy. Migrants form a group among representatives of their own culture and close themselves completely to their surroundings. They function according to their own values, communicate as much as is necessary for survival, mostly through selected people who are a kind of cultural translator. The result of this strategy is the creation of ghettos in which the gap between the culture of origin and the local culture is growing. If migrants cannot form a group because, for example, there are too few of them, let's say we only have one family, the above strategy takes the form of marginalization. Such people try to be invisible in the environment, doom themselves to isolation, trying to function on the fringes of society.

Another incorrect strategy is the assimilation strategy. It is based on the fact that a person fully integrates with the culture in which he/she lives, at the same time abandoning the culture he/she comes from. In other words, someone pretends to be someone he/she is not. This procedure is most often caused by the fact that such a person is afraid to admit where he or she comes from. It may be associated with bad memories of one's place of origin, but it may also be the result of admiration for the local culture. However, it often happens that such persons, by shedding their roots, become suspended between the worlds. Pretending leads to a lack of cultural identity. Sometimes such people themselves become intolerant of others because they are afraid that no one will point out

their origin, so they will try to show how closely they are connected with the place where they live, to the point of xenophobic behavior.

All this leads to the conclusion that for the integration process to run properly, many factors are needed, and each process may be individual. It is important, however, that each person changing culture feels supported and has a sense of security that does not only concern physical security. Rather, it is about the safe possibility of referring to the culture of origin, nurturing it and gradually combining elements of the world from which it comes with the one in which it finds itself.

It is also important that the support is comprehensive: from assistance in formal matters, through language learning adapted to the learner's abilities, to creating a welcoming atmosphere.

It must be remembered that this process cannot be forced, a person cannot be integrated, he must integrate himself, and for this he needs adequate space, support, and encouragement. Then we will avoid many social problems and gain a new member of the community, whose cultural baggage can contribute a lot to our own community.

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Integration plan

Aim of the activity is to prepare the action-plan for newcoming immigrants.

Focus	The construction of a healthy multicultural environment at social and institutional level.
Duration	1 h.
Materials	Papers and pencil.
Description	Plan the holistic strategy for the migrants that face the stages of becoming a member of a new culture. In your plan treat the stages separately but try to make a holistic vision with specific activities. Decide, on which stage it is better to plan interesting group meetings, like e.g. neighbours' picnic or any specific culture day at school, and when it is better to plan individual meetings and talks. Think about engaging local communities and institutions. Remember about planning the roles for the whole family (in assumptions you can imagine the size and composition of the arrived family.
Debriefing	Have you recognized that this strategy needs a lot of people and institutions working together in order to succeed? What kind of arguments can be given to these people or institution to convince them to cooperate?
Tips and Tricks	Remember to plan the evaluation strategy: it may be the diary, conducted by the family, or a kind of chronicle, made by you.
Sources/References	Portes, A. and Rivas, A., (2011). The Adaptation of Migrant Children.The Future of Children Princeton University 21 (1): pp. 219-246, DOI: 10.1353/foc.2011.0004 - https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3634592/ Drouhot, L.G., & Nee, V. (2019). Assimilation and the Second Generation in Europe and America: Blending and Segregating Social Dynamics Between Immigrants and Natives. Review of Sociology, 45, 177-199. https://www.lucasdrouhot.com/preprint/Drouhot_Nee_ARS_preprint.pdf https://www.youtube.com/watch?v=aigAt28eF_Y
Author	**FRAME**

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M2. Unit 1: SCENARIO

Based on what we learned after studying the unit, referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, speaking about globalization and intercultural environments, migrants could face enormous challenges in adapting to new contexts with different system of values. Considering that, adapting one's culture to another system of values what axiological and existential needs does it satisfy? And why? What may be the greatest difficulties you may experience in meeting your fundamental needs?

Moreover, what role does the concept of global competence play in the context of the main topics presented in this unit?

<table>
<tr><td colspan="2" rowspan="2"></td><td colspan="4">AXIOLOGICAL NEEDS</td></tr>
<tr><td>Being (quality)</td><td>Having (thing)</td><td>Doing (action)</td><td>Interacting (parameter)</td></tr>
<tr><td rowspan="4">E X I S E N T I A L N E E D S</td><td>Subsistence</td><td>Physical health, mental health, equilibrium, sense of humor, adaptability</td><td>Food, shelter, work</td><td>Feed, procreate, rest, work, clothe</td><td>Social setting, living environment</td></tr>
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<tr><td>Affection</td><td>Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor</td><td>Friendships, family, relation with nature, partnerships</td><td>Make love, caress, express emotions, share, take care of, cultivate, appreciate</td><td>Privacy, intimacy, home, togetherness</td></tr>
<tr><td>Understanding</td><td>Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality</td><td>Literature, method, education policies, teachers,</td><td>Investigate, meditate, experiment, analyse, study</td><td>Setting of formative interactions, schools, universities, academies,</td></tr>
</table>

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		communication policies		groups, communities, family
Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms,	Commit oneself, integrate oneself, confront, decide on, get to know oneself,	Social rhythms, everyday settings, settings which one belong to, maturation stages

		historical memory, work	recognize oneself, actualize oneself, grow	
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

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Model of understanding interculturalism

Swedish Trainer and Educator Patrick Gruczkun, when talking about understanding interculturalism, proposed a six-step model, that explains the stages, or levels of our understanding. These stages derive from natural cultural behaviors that have been studied by anthropologists. However, they require some guidance because it is not always the case that we express the will to coexist with other cultures on our own. However, there is no doubt that behaviors such as xenophobia and social alienation should be fought primarily through proper education.
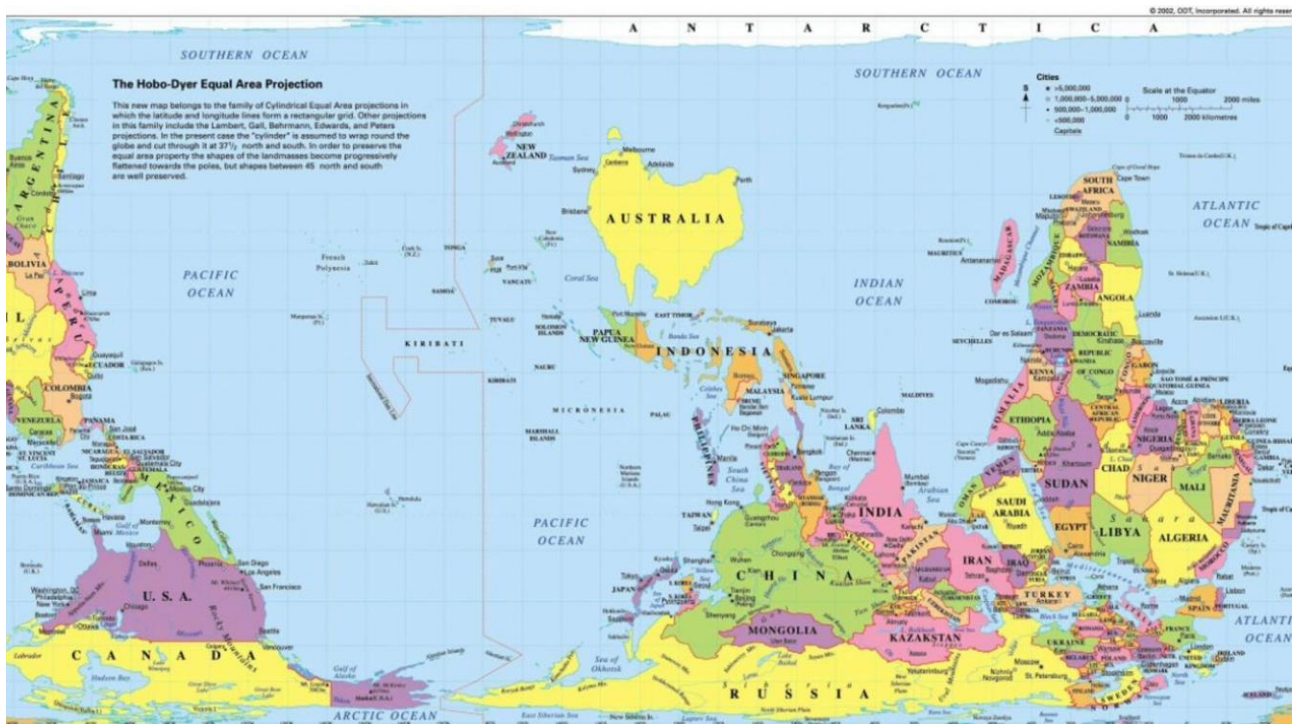
Does this map look familiar? I bet not. We are used to having different points of view on the world's map. But does it mean that the world looks like we perceive it?

No, we see the world as we are!

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This is the first and the most general assumption of Partick Gruczkun's Six Steps Model of understanding interculturality. So, the first step in this intercultural model is a self- awareness, who we are and that we are individual. It is necessary to understand that people are individuals and, as such, they have their own consciousness. this is the basis for recognizing human subjectivity. As a consequence, the indisputable truth that everyone deserves respect.

We should also consider that we see the world through our own perspective, which leads us to the second step. We all have a tendency to view everything from a perspective where we are the center. This applies to both an individual approach, after all, we observe the world with our eyes that convey images to our awareness, and this is where our judgments about reality are formed, as well as a wider aspect: every person who lives in a given culture considers his/her culture as the most important, central. It is called an ethnocentrism and this is not wrong, it is not even strange, this is how we perceive the world, but we should be aware about that fact. So, we should be aware of our subjectivity.

"My truth is not the truth".

Someone else's truth may be different. But it does not mean that any of these are more or less valuable. And at this step it is good to remember, that although we are unique, there's always at least one thing that we have in common with someone else.

The third step is curiosity. If your truth is different than mine, I would like to get to know it. I would try to understand it. Not to judge it at first but learn it instead. To be interested in someone else's truth is essential in any human relations but crucial in an intercultural environment. Without that curiosity there's no chance to learn any other culture, or even point of views of other people. But it also affect someone who is not interested: he/she does not have any chance to develop, instead he/she closes himself/herself in his/her own in a tight world of prejudices, prejudices and stereotypes.

Step four is a knowledge and skills section, and an essential part of this is to discuss what we mean by a simple word like "culture", which is a very much complex term, depending on the point of view we perceive it. And after understanding what the culture is, we can consider where are the boundaries between them? Are we able to establish strict borders where one culture starts and another ends? Especially in today's world, where people are moving, cultures are mixing and one of the most fashionable word is "globalism".

But before I learn about other culture, what can I know about my own? In what extension I am aware of my culture? What can I say about it, how would I teach it to others? It means that before learning any other culture there's a need of being aware of our own culture. Which is not an easy process. When people grown in their culture, they perceive it as something natural, they do not realize the way they behave until they meet another way of living, another lifestyle. And what's

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more, we should consider that even national cultures are not homogenic: that can differ in regions of your country. Try to recognize when you can say about your culture, even if you are in different part of your own country, and when the other culture starts to you? Maybe, you will think, it is a matter of language. Yes, it is, but this is only the part of the issue.

The fifth step is about experiences. Try to put yourself in a situation where you can fail or succeed in the intercultural dialogue. And when this happens you may find out some big challenges, questions. You may find yourself in the situation of conflict, misunderstanding, even loneliness.

You may start asking yourself questions:

Am I able to adjust to the expectations that are put on me? Will I learn the language? Will my skills be recognized? Will I be able to establish myself and get a job in this new environment?

The second challenge is the authenticity challenge, where you ask yourself: Can I adjust and still be true to myself? And this can drive you to more general questions, which are normal and natural: why do I have to adjust? can´t we just be different, does everyone have to fit into this narrow box of right and similar?

These questions are normal and when they arise, it means that our perceiving of the problem of intercultural dialog is subject to deep reflection. We see the need for it, but we also start to realize the problems and doubts related to it. Nor is it that we need to know the answers to these questions. They may be left without a ready answer, because sometimes it is better to keep looking for answers to some questions than to stop looking, recognizing that you have found a ready answer.

And this brings us to the last step of this six steps model which is reflection, to think about and discuss your intercultural experiences so that you can learn from them. Every learning is a process in which we should make some stops just to reflect on how it is going. Are we ready to another step, just to continue the journey? To be better human being in multicultural world.

This model allows us to understand the role played by the contact with another culture in our lives. In fact, it opens the possibility of getting to know ourselves, and then helps us function in a group: not only in our own culture, but in whichever one we find ourselves. But it is very important to understand, that individuals are always a subject of learning. The role of a teacher in intercultural dialogue is to enhance, to explain, not to teach. Intercultural competences are a part of social competences that can be learn and cannot be taught. No one can force anyone to learn to live among other people and see, understand, or maybe take their values, lifestyle, opinions. It always depends on the free will of people to do this. That is why it is essential to understand, that we cannot integrate anyone with someone, we can only integrate yourself with someone. The point is here to understand that we all are social beings (which was stated by a wise men named Aristotle two and

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a half thousand years ago), so we need other people to be truthfully happy. And the life of each human being is a different story to be told. So, to be happy we should learn how to hear, understand, and respect other stories. Thus, we will be able to learn from these stories and that will make our own lives better, richer, more colorful.

Developing a training programme

1. Identifying Training Needs

The training programme should be beginning with the identification of organisation needed for such a program. The primary aim of training is to bring about suitable change in the individual so that he can be useful to the organisation. Therefore, training needs have to be related to organisations demands as well as individual requirements. In all such situations the organisation will have to identify the training needs of its employees.

2. Defining Training Objectives

Training usually means skills training having fairly direct or immediate applicability. The objective of training differs according to the employees belonging to different levels of organisation. The basic objective of training is to establish a match between man and his job. Thus, training aims at improving knowledge and skills level and developing the right attitude among employees in order to enable them to perform their present job effectively or to prepare them for a future assignment. However, from the point of view of an organisation, employee's growth is a means to organisational effectiveness.

3. Selecting Trainees

Another important decision concerns the selection of trainees. For an organisation providing the right training to the right people can help to create and maintain a well-trained and stable workforce. While selecting trainees, due attention should be given to employee needs and motivation, skill obsolescence and retaining requirements. Many companies have moved in the direction of training employees to have multiple skills called multi-skilling. In particular, multi-skilling is relevant where semi-autonomous or self-managed teams are utilised. Everyone is encouraged to learn all of the jobs of the team and employees are generally paid according to the number of skills that they have developed.

4. Determining the Training contents and choosing training methods

Training objectives guide the training curriculum. The contents will vary according to the type of the training and the specific requirement of the trainees. The type of employee training method best suited to a specific organisation depends upon a number of factors, such as skills required for the job, qualification of candidate to be trained, kinds of operating problems confronted by the organisation and the support of the higher management to the training program.

5. Training Budget

Training budget involves outflow of funds from the organisation for which budget should be available. Formulating a training budget will be an interactive process with the other steps in

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developing skills training programs. Budget constraints may limit the human resources manager's alternatives and must therefore be considered during all phases of the development process.

6. Decision regarding Trainers

An effective training programme cannot be developed if effective trainers are not available. Organisation has the option of using staff trainers or of seeking contract trainers outside or of doing both when available. Staff trainers- full time specialist on the organisation payroll or member selected to do part-time training. The key to success however is selecting the right individual and providing them with the tools they need to be effective. Selecting a good trainer is a difficult task.

7. Evaluation

Training evaluation is an important process in determining training effectiveness and in checking if training programs are indeed helping employees become good at what they do. Training evaluation can also be integrated as a feature of your learning management system.

Through strategic evaluation, businesses can find ways to improve the quality of training and achieve the learning goals set for employee success. To help you get started, we have listed down the training evaluation process in 4 steps:

1. Choosing the appropriate model

There are various types of training evaluation models available and each targets different areas. So the first step to getting started in evaluating training programs is by choosing the best model that will fit the needs of your evaluation.

Below are 3 of the commonly used training evaluation model:

Kirkpatrick's Four-level Model
This training evaluation process is used globally by businesses that aim to get a return on investment (ROI) through cost-effective and time-efficient training sessions. This model breaks down the evaluation process into 4 levels:

- Level 1: Reaction – Assesses how the learner's responded to the training. This is commonly measured with the use of a survey form given to the participants to complete after the training program.
- Level 2: Learning – This level measures what participants have learned from the training. Short quizzes and tests are used in this level to measure the changes in participant's knowledge and skills.

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- Level 3: Behaviour – This assesses behavioural change from the participants as a result of training. This is measured through workplace observations, comparing before and after training behaviours.
- Level 4: Results – The final step measures and evaluates the result of the training program against the organisation or stakeholder's expectations. It reviews whether participants of the training have met their learning objectives. Some metrics or factors organisations will be measuring are productivity, morale, quality, sales, efficiency, and customer satisfaction ratings.

The CIRO Model

The CIRO (context, input, reaction, and output) model evaluates the effectiveness of management training courses. It focuses on measurements taken before and after carrying out the training program. Similar to the other models, the training evaluation process is also broken down to 4 stages:

- Stage 1: Context – This stage assesses the organisation or business's operational situation to identify and evaluate the training needs and objectives. In this stage, a training needs analysis is conducted to see which area of operations the organisation is lacking. Once training needs are defined they are set to the following 3 levels:
  - The ultimate objective – this objective aims to eliminate organisational deficiencies like poor performance, low profit, low productivity, or poor customer service.
  - Intermediate objectives – these objectives require changes in employee's work behaviour in order to achieve the ultimate objective.
  - Immediate objectives – these objectives involve acquiring new skills and knowledge and even changing employee attitudes to change their behaviour. Stage 2: Input – In this stage, practitioners of the training evaluation gather information by analysing available resources in the organisation to determine the best choice of training technique or method to achieve training objectives.
- Stage 3: Reaction – In this stage, feedback from the participants is collected. The information gathered from this stage is used to further improve the training program. Stage 4: Outcome – This stage evaluates the results of the training program. The outcome is measured on the following 4 levels:
  - The learner level
  - The workplace level
  - The team or department level
  - The business level

Phillips ROI Model

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The Phillips ROI model evaluates the training program's return on investment (ROI). This model basically emulates the scope and sequence of the Kirkpatrick's Model, but with an additional step. The five levels of the model are as follows:

- Level 1: Reaction – similar to the Kirkpatrick Model, the model starts with evaluating the participant's reaction and satisfaction to the training program.
- Level 2: Learning – this level measures the skills and knowledge gained by the participants
- Level 3: Application and implementation – similar to the Kirkpatrick Model, this level measures whether the participants of the training program learned anything from training upon returning to the workplace. However, it improves that scope by determining whether an issue (if any) resides with the application of the learning or its implementation.
- Level 4: Impact – in the Phillips model, instead of results it focuses on measuring the overall business impact of the training program. It is much broader compared to Kirkpatrick's model as it identifies whether other factors aside from training affected the outcome.
- Level 5: Return on investment (ROI) – This added level is designed to measure the ROI with the use of cost-benefit analysis to compare the monetary value of the business outcomes with the costs of the training program(s).

2. Determine indicators of training effectiveness

To effectively evaluate training programs, practitioners of the training program must first define the indicators of "effectiveness." As a guide, practitioners or organizations should answer this guiding question: "In what sense will the training program be considered successful?"

Below are some examples of factors or indicators that can help in measuring training effectiveness:

- New skills and knowledge
- Learning experience
- Employee happiness
- Cultural impact
- Efficiency impact
- Financial impact

3. Choosing the right method and collecting data

Training evaluation methods refer to approaches in collecting the data. Once the training evaluation's purpose, technique, and measurements for training effectiveness are identified, the next step is to choose the right method or tools for collecting the needed information in regards to the training program.

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Below are some of the common training evaluation methods practitioners can use:

- Questionnaires – these are sets of questions commonly used for gathering statistical information from participants on a particular topic. This can be used as a tool when conducting surveys for trainees after the completion of the training program.
- Interviews – this can be conducted either face-to-face or online. This method allows practitioners to delve deeper into the responses of the participants. Interviews can help provide practitioners with more valuable and detailed information on the employee's experience with the training.
- Focus groups – these are facilitated discussions among a small group of participants who underwent the same training program. This is helpful if the goal of the practitioners is to explore the participant's insight and feelings towards the training and to gather some feedback on how the training can be improved.
- Observation – this method is done by observing the participant's behavioural change in a workplace setting. The practitioner or assigned evaluator will observe how they complete tasks or engage with processes and team activities.

Once a method has been selected, practitioners can proceed with collecting the data.

4. Analyse Data

The final step is to analyse the data collected and to document the findings of the performed training evaluation. The record of the training evaluation will be a critical component for future improvements in the organisation's approach to training programs.

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How to develop a good workshop

1. **Preparing the workshop:**
. <u>Choosing the aim</u>

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. <u>Choosing the members of the group</u>

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.

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- 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 nit 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

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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 feen 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

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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 practise, 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 you 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.

0.   Conducting the workshop:

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. <u>Right sequence</u>

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. Swich 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. <u>Hard situations</u>

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 conductive 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 among of material you can present. Give participants time to talk and connect with one another.

c. <u>Finishing the workshop</u>

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.

0. Evaluating

. <u>Preparing the evaluation</u>

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 quicky. 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.

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Make an interview

The aim of this activity is to understand the six-step model in a life context.

Focus	Taking the six-step model from theory to practice and understanding what the related advantages and difficulties might be.
Duration	1 h.
Materials	Papers and pencil, or voice recorder.
Description	Take an interview with someone from the first migrant generation about their reflections on the six-steps presented in the six-stem model. In the interview ask about the steps that may have not taken place. Then, try to prepare recommendations for each step.
Debriefing	Try to find out which steps were the most difficult.
Sources/References	https://www.youtube.com/watch?v=o8OeNYPjzUg
Author	**FRAME**

M2. Unit 2: SCENARIO

Based on what we learned after studying the unit, referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, do you think that the six steps model elaborated by the Swedish Trainer and Educator Patrick Gruczkun, when talking about understanding interculturalism, could help migrants to meet their axiological and existential needs does it satisfy? And why? What may be the greatest difficulties you may experience in meeting your fundamental needs? It could help also member of the hosting country to meet their axiological and subsistence needs? How?

Moreover, what role does the concept of global competence play in the context of the main topics presented in this unit?

You can also reflect on how the development of a good training program and a good workshop could help learners and trainers with migrant background to meet their axiological and subsistence needs.

		AXIOLOGICAL NEEDS			
		Being (quality)	Having (thing)	Doing (action)	Interacting (parameter)
E X I S E N T I A L N	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, togetherness

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E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
	Identity	Sense of belonging, self-esteem,	Symbols, language,	Commit oneself,	Social rhythms, everyday

		consistency, differentiation, assertiveness	religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	settings, settings which one belong to, maturation stages
	Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

Module 3. Working together across cultures

M3. Unit 1. Cognitive dissonances

Cultural cognitive dissonance

Individual and community beliefs

Learning towards cognitive consistency

M3. Unit 2. Sensing cultures

Listening Skills

Active listening

Empathic listening

Module 3. Learning Objectives

- To describe the concept of cognitive dissonance
- To discover and to use cognitive consistency
- To evaluate the importance of active listening in working across cultures
- To recognize the importance of listening abilities as an intercultural worker
- To use active listening within a group

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Cultural cognitive dissonance

We may easily understand the sense of discomfort that comes from having a behaviour and feeling instead that we have to act differently because of the way 'things go' in a specific new cultural context where we find ourselves when relocating to a new place.

In the previous chapters of this Guide, we have clearly explained about dynamics that occur in these situations, the realities sometimes really unpleasant that migrants have to face and our possible support as 2GEM intercultural workers in helping them to overcome misunderstanding, frustrations and sometimes silent sorrow.

We're now going to expand our knowledge, a little more in depth, on a phenomenon called cognitive dissonance that, in our context, is mainly related to culture. In sociology and cultural studies, cultural dissonance is a sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment. The changes are often unexpected, unexplained or not understandable due to various types of cultural dynamics.

Intercultural workers with a migrant culture background may know far too well this feeling of discomfort, that feeling that a child, for instance, may find absolutely hard to understand, because behaviours that are completely natural to him are considered inappropriate in a specific context. Mohamed, a Syrian child living in a rural area in Syria, as a refugee coming to Europe with his family, was relocated to a European rural area. He found it so normal to enter the gardens of his neighbours and talk to children who were there. But he had come across the fact that this was 'bad' behaviour, because none is allowed to enter another person's property without permission. He knew that approaching neighbours in their gardens and saying hello to them was not just normal for him, but even desirable as conducive to socialization and good relationships with the neighbourhood. Therefore, he knew he was 'right', but he came to know that he was also 'not right'…

There is a very informative text adapted by Saylor Academy under a Creative Commons License that explains clearly several concepts useful for delving into some areas of interest for the 2GEM intercultural worker. We like to quote some parts that will enlighten our understanding of cognitive dissonance.

Parker Palmer wrote, "When leaders operate with a deep, unexamined insecurity about their own identity, they create institutional settings that deprive other people of their identity as a way of dealing with the unexamined fears in the leaders themselves." Palmer (1998). Thus is something we need to take into consideration and see with clarity if we, 2GEM intercultural workers, may have

within ourselves, unconsciously. What Palmer refers to is a level of dissonance that often occurs in human interactions, particularly with leaders of groups.

In general, **cognitive dissonance is a state of discomfort that humans experience when one of their beliefs, ideas, or attitudes is contradicted by evidence or when two of their beliefs, ideas, or their attitudes come into conflict with each other.** Dissonance makes people feel uncomfortable and "is bothersome under any circumstance, but it is most painful to people when an important element of their self-concept is threatened—typically when they do something that is inconsistent with their view of themselves." Tavris & Aronson (2007).

The concept of **sociocultural dissonance** comprehensively explains the special conditions of ethnic minorities. The concept refers to the stress, strain, and incongruence caused by belonging to two cultures - the ethnic culture and the dominant culture.

We can also say that from cognitive dissonance a reaction derives from hot defensiveness as a symptom of unresolved tension. And not only do many people have tension by going up and down between the various ideological beliefs they subscribe to, so too do many of them **have a war playing out between what they actually think and what they think they're supposed to think.**

A famous case in cognitive dissonance comes from the work of Leon Festinger, a psychologist who first described the theory of cognitive dissonance in 1957.
According to Festinger, cognitive dissonance occurs when people's thoughts and feelings are inconsistent with their behaviour, which results in an uncomfortable, disharmonious feeling.

Examples of such inconsistencies or dissonance could include someone who litters despite caring about the environment, someone who tells a lie despite valuing honesty, or someone who makes an extravagant purchase, but believes in frugality.
Leon Festinger's classic cognitive dissonance theory holds that **people want their thoughts, beliefs and attitudes to be consistent with one another and with their behaviour**. When people experience inconsistency, or dissonance, among these elements, they become anxious and are motivated to make them more consistent.

This is an important aspect to reflect upon our nature as human beings: it's in our nature to be consistent, we want to find a clear path of 'honesty' within and with ourselves.

The 2GEM approach implies that it goes without saying that we have to find our ways to reach that consistency and honour our nature, desire and need for rectitude.

Dissonance can also occur when new learning or ideas are presented that conflict with what is already known. For example, an employee is required to attend a diversity workshop. During the session, the employee hears ideas that contradict, or come in conflict with, her belief about the

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topic. This employee already has certain knowledge about cultural diversity that she brings to the workshop, and because she is especially committed to her own knowledge and belief system, it is more likely that the employee will resist the new learning.

You can tell when a person is struggling with dissonance when you hear statements like, "Why can't people who come to this country be more like us," or "Why do we have to take these classes," or "I have to change my belief (or what I do) just to accommodate someone else?" More often than not, when the new learning is difficult, uncomfortable, or even humiliating, people are more likely to say that the learning or workshop was useless, pointless, or valueless. To admit one's dissonance would symbolize that one has been "had" or "conned" into believing something different.

According to a study of McFalls and Cobb-Roberts, addressing diversity issues is critical to preparing future learning environments. However, instruction on this topic is often quite difficult and may generate resistance (Higginbotham, 1996; Nieto, 1994). Cognitive dissonance theory can be used as a mechanism to help learners understand their reactions when hearing and/or reading information that is inconsistent with their current beliefs, opinions, or experiences. Furthermore, this theory was used to develop the term *metadissonance*, which suggests that the learner is cognitively aware of experiencing mental discomfort due to dissonance. As a result of this awareness, the learner is less resistant to discrepant information, thus preventing the initial rejection or selective processing of this information and encouraging critical thinking. When learners are introduced to the theory and establish an understanding of *metadissonance* before discussing diversity issues, fewer responses are labelled as denial.

An open discussion of the topic is needed. The class discussion can facilitate the presentation of several perspectives. Additional support for the importance of discussion can be found in the constructivist theory, which emphasizes that learning takes place through social interaction and the learner takes an active role in the construction of personal knowledge (Piaget, 1952; Vygotsky, 1978). Piaget, whose research provided the foundation for the constructivist theory, suggested that experiencing and reducing dissonance are the driving forces behind learning.

However, sometimes, the motivation to reduce dissonance also depends on the magnitude of dissonance, which is determined by the importance of the cognition to the individual. If the information is not important or devalued, then the motivation to reduce dissonance is minimal. In these cases, it's worth reviewing the importance of the information to the learner.

Intercultural workers, teachers, educators have the opportunity to serve as catalysts for promoting positive dialogues about diversity. Using techniques derived from cognitive dissonance theory and especially the notion of *metadissonance* in instruction about diversity may be a practical approach to reducing resistance (McFalls and Cobb-Roberts, 2001).

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In an interesting study of Maertz, Hassan, and Magnusson, the researchers asked why some students abroad improve their intercultural skills, while others revert to less sophisticated ways of making sense of cultural difference. They found that both intercultural competence theory and transformative learning theory attempting to explain why student intercultural learning occurs provided only partial answers.

Their conclusion was that the resolution of cognitive dissonance could act as the 'engine' of intercultural learning. This is actually in line with Festinger's theory.

Summing up

As people generally have an innate desire to avoid this discomfort, cognitive dissonance has a significant effect on a person's:
- behaviors
- thoughts
- decisions
- beliefs and attitudes
- mental health

People experiencing cognitive dissonance may notice that they feel:
- anxious
- guilty
- ashamed

As a result, they may:
- try to hide their actions or beliefs from others
- rationalize their actions or choices continuously
- shy away from conversations or debates about specific topics
- avoid learning new information that goes against their existing beliefs
- ignore research, newspaper articles, or doctor's advice that causes dissonance
- Avoiding factual information can allow people to continue maintaining behaviours with which they do not fully agree.

Individual and community beliefs

According to cognitive dissonance theory, the more important the issue and the larger the gap between the beliefs, the greater the dissonance among people. This is critical to understand for group leaders in the contexts of intercultural work. For instance, in working environments individual beliefs about power and privilege - as they relate to gender inequity, race inequity, generational differences, ability and disability, sexual orientation, religion, and so on - need to be explored.

If dissonance is not discussed, there may be a feeling of being uncomfortable talking about culture and diversity. Members of the group will continue to behave in inappropriate ways, they do not align diversity with their beliefs, and feel that all they need are the "right answers" to be culturally competent.

Without careful attention to exploring the stories of dissonance, leaders allow their organizations to bury their inclusion blind spots. Blind spots in cognitive dissonance describe the things you cannot see because they are hidden or because you choose not to see them. We are unaware of our blind spots because our focus is directed toward other things or we are distracted from what needs to be done. Blind spots can lead to underestimating or overestimating our cultural abilities and to truly understanding what needs to be done regarding culture and diversity. These blind spots can cause leaders to miss opportunities that bring about positive, transformative change and innovation.

Did you know that second-generation individuals may face more acute forms of cultural dissonance than their first-generation parents?

As explained in other parts of this Guide, you have a great cultural asset by being a 2GEM, but you need to be brave and ask yourself questions about your own cultural dissonances, if you feel you have some. Be kind and open with yourself and remember that there's always something to learn from a deep, honest review of one's own mind set-up and beliefs.
We're not the same as we were even a week ago…

In cultural intelligence work, it is critical to recognize your self-concept to understand your blind spots. A 2GEM intercultural work may help others recognize their self-concept and the role this plays in intercultural interactions. It is essential for you to understand that people will often choose to stick to their beliefs (even if it no longer serves them) to alleviate the emotional stress that reorganizing a self-concept requires. They would rather fend off the perceived threat than create learning opportunities out of these experiences.

Since we have just introduced the terms Cultural intelligence, here is why it's linked to the work of an intercultural worker and here it is the definition: Cultural intelligence, or CQ, is the ability to make sense of unfamiliar contexts and then blend in. It has three components--the cognitive, the physical, and the emotional/motivational. While it shares many of the properties of emotional intelligence, CQ goes one step further by equipping a person to distinguish behaviours produced by the culture in question from behaviours that are peculiar to particular individuals and those found in all human beings.

Cultural intelligence is the capability to cross boundaries and prosper in multiple cultures. It goes beyond one's existing knowledge of cultural sensitivity and awareness by highlighting certain skillsets and capabilities needed to successfully realise one's objectives in culturally diverse situations.

An individual possessing cultural intelligence is not just aware of different cultures – they are able to culturally adapt and effectively work and relate with people across a variety of cultural contexts. As we just stated, cultural intelligence links to emotional intelligence but goes a bit further. People with high **emotional intelligence** can pick up on the **emotions, wants and needs of others**. People with high **cultural intelligence** are attuned to the **values, beliefs and styles of communication of people from different cultures.** They use this knowledge to help them relate to others with empathy and understanding.

Unlike IQ, cultural intelligence is not something that can be quantified by a score. Instead, it should be viewed as something that we must continuously improve on and work on, especially as intercultural workers.

"Cultural Intelligence: an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would" – Harvard Business Review (Jane Farrell, Co-Founder of EW Group)

The term Cultural intelligence has been used in business, education, government, and academic research contexts. Originally, the term and its abbreviation "CQ" was developed in research by Christopher Earley (2002) and Earley and Soon Ang (2003). A few years later, Ang Soon and Linn Van Dyne worked on a scale development of the CQ construct as a research-based way of measuring and predicting intercultural performance.

It is useful to allow our cultural intelligence to expand. If we are aware of its existence and impact, we may start noticing it when we work in multicultural contexts and developing it in intercultural communication.

As 2GEM intercultural workers, having a double or triple strands of culture in our psychological set-up can lead to a certain cultural agility. It is recommended to use this agility to develop and promote

the following set of approaches, as highlighted in 'Top Talent Solution' (https://www.tts-talent.com/blog/cultural-agility-assessments-and-best-practices/), adapted to our context:

- Tolerance of ambiguity: since cross-cultural interactions may often be difficult to understand or interpret, a high degree of comfort with ambiguity acts as an enabler in cross-cultural work contexts.
- Perspective-taking. The capacity to understand different norms, practices, and values all form part of perspective-taking.
- Cultural humility. Effective cross-cultural learners are less likely to assume that their culture and practices are superior to others and tend to be more receptive to feedback and learnings from an array of diverse peers.
- Resilience. Successful cross-cultural workers can more readily bounce back from missteps as well as cope better with the pressures and stresses associated with living and working in unfamiliar and foreign contexts.
- Relationship-building. An essential component of cultural agility is the capacity to network across cultures and countries, as well as the ability to learn from others in social interactions.
- Cultural curiosity. Having a complex and deep understanding of other cultures contributes substantially to cultural agility. Culturally agile individuals tend to be curious about other cultures and feed their curiosity through exploring other cultures' art, history, customs, norms, and products.

By promoting these kinds of approaches, cognitive dissonances may decrease to the point of being solved and being used as a valuable experience for self-knowledge and growth.

Adapting and Modifying Behaviours

Retrieved from https://www.opentextbooks.org.hk/ditatopic/28286
(Available under Creative Commons-NonCommercial-ShareAlike 4.0 International License.)
When we learn something new, we change our perspectives of our world, the way we interact with others, and our behaviours. We also learn when our behaviours are inappropriate and, hopefully, learn not to repeat them. We do this by adjusting our behaviours so that the situation does not occur again. We act differently based on previous consequences. If our behaviours resulted in a positive impact, we would continue the behaviour. Take, for example, the following story about New Zealand's soccer team, "All Whites."

After landing from a long flight from Austria, New Zealand's soccer team, All Whites, heads to the South African stadium for their first day of training. They are met by a "smelly fog" on the field, making it difficult for players and coaches to breathe and see. One player comment on the smell and smog saying, "You could tell [it was smoky] as we came in on the bus. You could taste it, breathe it on the bus. It's something that's a bit different for us and something else to adapt to on tour."

The management team debates cancelling the training and, in the end, decides to have players stretch their legs and get some exercise.

Local South Africans on staff are confused at the entire ruckus and can't understand why a team would stop playing because of a "little smog." The players and team management can't understand how anyone could play under such conditions. Lammers (June 8, 2010).

The Dominion Post. Bizarre first training hit out for All Whites.

Retrieved from http://www.stuff.co.nz/dominion-post/sport/football/3785307/Bizarre-first-training-hit-out-for-All-Whites

Learning towards cognitive consistency

Learning a new pattern of behaviour requires modifying small behaviours that add up to a complex behaviour. **Learning new patterns can be difficult but the motivation to modify and change can be transformational.**

Kevin Cashman said that positive change means letting go of our old behaviours and allowing change to be our teacher. We must recognize our own capacity to change - that we have what it takes to make a change. To make a change, you need to believe you are capable of performing the behavioural change and that there is an incentive to change. When making changes to behaviours, there are three questions to ask to help initiate the change. Bridges (2004).

1. What is changing?

> To understand change, one must be clear about what s/he wants to change in the cultural interactions. Then, make it their intention to change and carry out the change. Finally, the change must be linked to one's own motivation for changing. One needs to ask, why is it important that I make this change? How will this change my future interactions with this individual or cultural group?

2. What will actually be different because of the change?

> Because transformative change in cultural interactions can be hard, the ability to visualize the end result or outcome of the change can help move the situation forward. Visualization requires an articulation for what the desired result and outcomes look like. Setting clear expectations for getting to the desire result can help motivate to making the change.

3. Who's going to lose what?

> In any cultural shift it is to be asked: what beliefs and values might I have to let go? Why is it hard to abandon beliefs and values? How well have these values and beliefs served myself? What are the barriers they create for my future?

The principle of cognitive consistency

The drive to resolve dissonance is called the "principle of cognitive consistency".
It is important to note that cognitive dissonance is not automatic when a person holds opposing beliefs. They must have an awareness of the inconsistency to feel discomfort.
Not everyone experiences cognitive dissonance to the same degree. Some people have a higher tolerance for uncertainty and inconsistency and may experience less cognitive dissonance than those who require prompt consistency.

Other factors that affect the degree of cognitive dissonance that a person experiences include:
- The type of beliefs: beliefs that are more personal lead to more significant dissonance.

- The value of the beliefs: beliefs that people hold in high regard tend to cause greater dissonance.
- The size of the disparity: a substantial disparity between conflicting and harmonious beliefs will result in more dissonance.

To better understand East Asians and Euro-American behaviours towards one's own cultural contradictions

There are several recent studies that highlight the differences between individuals of East-Asian and Western culture in acknowledging and accepting one's own cross-cultural contradictions. As intercultural workers we may want to be aware of these differences of approach to cognitive/cultural dissonances among these groups.

We'll start introducing this topic with brief reflections on different theories connected to the subject. We shall give you, then, some relevant conclusions from scientific studies, and we'll suggest some further reading for you to delve into the matter, if you wish.

In particular, we take into account the study by Julie Spencer-Rodgers, Helen Boucher, Sumi Mori, Lei Wang, and Kaiping Peng (2009).

The *theory of change* asserts that the universe is unpredictable, dynamic, and in constant flux. The *theory of contradiction* holds that two ostensibly contradictory propositions may both be true simultaneously (yin–yang). *Naïve dialecticism* refers to a set of East Asian lay beliefs characterized by tolerance for contradiction, the expectation of change, and cognitive holism. *Holism* implies the notion that the part cannot be understood except in relation to the whole. Members of dialectical cultures attend more to the perceptual field as a whole, whereas members of Western cultures are more object focused and field independent (Peng & Nisbett, 1999). All phenomena in the universe, including the self, are seen as interconnected and mutually dependent. Thus, from a dialectical perspective, the "individual self" is not only interconnected with other people, such as important ingroup members, but also with all material objects and spiritual forces in the universe.

A principal consequence of *naïve dialecticism* is that East Asians more comfortably accept psychological contradiction. This arises when two or more opposing elements (e.g., love–hate) do not easily coexist within the psyche, even though the constructs themselves are not logically contradictory. For instance, Chinese participants with "dialectical self-esteem" conceive of themselves as both good and bad simultaneously (Spencer-Rodgers, Peng, Wang, & Hou, 2004), and East Asians exhibit greater internal inconsistency in their affective and well-being judgments (e.g., Schimmack, Oishi, & Diener, 2002). Although East Asians do experience cognitive dissonance when making incongruent choices for important others (Hoshino-Browne et al., 2005) or when faced with social disapproval (Kitayama, Snibbe, Markus, & Suzuki, 2004), **they are generally less troubled by**

contradiction in their private, self-relevant thoughts, emotions, and behaviors (Heine & Lehman, 1997). **Conversely, Westerners (particularly Euro-Americans) seek to reconcile inconsistencies**; they are more "synthesis oriented" in that **discrepancies in their cognitions, emotions, or behaviours give rise to a state of tension** (Lewin, 1951), disequilibrium (Heider, 1958), or **dissonance, which activates a need for consonance (**Festinger, 1957), as we have seen in previous paragraphs.

Chinese are more likely than Euro-Americans to endorse such statements as "When I hear two sides of an argument, I often agree with both" (theory of contradiction) and "I sometimes find that I am a different person by the evening than I was in the morning" (theory of change). These beliefs, in turn, predicted self-concept inconsistency. Research also shows that East Asians (Japanese and Chinese) exhibit greater availability and simultaneous accessibility of contradictory self-knowledge, as well as greater internal inconsistency in their implicit self-beliefs than do Euro-Americans.

In accordance with the Taoist philosophy of holism, Chinese also exhibit greater interconnectedness between the self, other living organisms, inanimate objects, and the metaphysical realm.

Interestingly, in his seminal study on cultural differences in self-perception, Cousins (1989) found that Japanese used more "universal-oceanic" statements when describing themselves than did Americans (e.g., "I am a human being"). His coding category is a similar (but narrower) classification scheme that is believed to relate to dialecticism, and more specifically, to the theory of holism. Cousins offered little in the way of an explanation for his finding, stating only that it helped rule out "an incomplete advance in social cognition" among Japanese. However, these self-statements are consistent with the contention that members of dialectical cultures conceive of themselves in holistic terms.

If particularly interested in the subject, we suggest to review the following study which contains a detailed research in the field:

Spencer-Rodgers J, Boucher HC, Mori SC, Lei Wang, Kaiping Peng. *The dialectical self-concept: contradiction, change, and holism in East asian cultures*. Pers Soc Psychol Bull. 2009 Jan;35(1):29-44. doi: 10.1177/0146167208325772. PMID: 19106076; PMCID: PMC2811254.

The holistic approach

We now would like to draw your attention to the need for a more integrated approach to solve cultural / cognitive dissonance. We would like to consider the various elements that constitute a person, including physical, emotional, mental, and spiritual elements. To solve issues of this kind, we need to rely on our consciousness, on that part within ourselves that knows the answers. As

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intercultural workers we want to create opportunities for equal, comfortable, caring environments where migrants can feel accepted and welcome, where we value each presence. We may want to put an effort in creating opportunities for sincere dialogue where judging the others is not really what we promote, nevertheless to deal with individual dissonances that may come to the surface also thanks to the openness in the shared learning / meeting place, it is a kind work that anyone has to do with and within him/herself.

The best outcome would be that each one will understand where its own real truth can be found and activate the courage not to be loyal to what one is supposed to think and be, but to what one really feels to think and to be. It's good to accept our own contradictions first, and then see them as a springboard to reach a truer self.

In this way, a sense of well-being will arise and life, interaction with others and new realities will acquire new meanings. This doesn't mean that everything will be easy. Sometimes, being true to ourselves can lead to difficult situations, but surely an inner peace arises, and during uneasy times this is the best asset we may wish for.

It is essential to learn to listen to and distinguish the various 'voices' that arise within us when we approach the issue of a cognitive/cultural dissonance.

We have many voices in our head telling us what to do or not to do in a certain moment or situation, they come from our education, from fears, from our subconscious mind; sometimes it's so difficult to understand which of those voices we should follow and therefore which decision to make. **We need, then, to exercise our deep listening**. After all, we need just to be aware of how we FEEL when listening to each of our voices to know if they lead us towards our highest good or not.

"There is a voice that doesn't use words. Listen." – Rumi

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About who's going to lose what

- To create scenarios where ideas, questions, comments and reflections of participants can expand on subjects related to opening up, understanding and respecting diverse cultural behaviours and solving one's own cognitive dissonance while respecting one own's needs.
- To promote critical thinking towards others' and one's own cultural behaviours.
- To enhance a problem-solving attitude towards unwanted others' cultural behaviours, instead of pretending to ignore.

Focus	The focus is on the scenario that the intercultural worker has created as the base of the activity. Then, using the scenario to elicit discussion.
Duration	60/90 minutes or longer, if more than 16 participants.
Materials	- A story on diverse cultural behaviours among people in a group and cognitive dissonances arising from them. - A sheet with a grid on which participants can read questions and some thoughts/perspective on the situation (prepared by the intercultural worker), and write their own reflections. - Pens. - Enough space in the room to create sub-groups of four participants.
Description	a) The intercultural worker prepares a short exemplar story of cultural dissonance and create a grid of questions and thoughts based on the story, prior to the workshop. b) The intercultural worker explains the story to the participants and give them the sheets with the grid. c) Participants, split in sub-groups of four, discuss together and write their ideas and comments on the grid. d) One person for each sub-group reads aloud to the whole group of participants the comments written within his/her sub-group.
Debriefing	The intercultural worker leading the group complete the activity by asking participants what they feel they have learnt, what they think of behavioural changes, if there is something to loose or to expand, certain behaviours should or shouldn't change….
Tips and Tricks	An example of story and sheet with appropriate grid is in the annex below to this form. It has been retrieved on internet from the source mentioned below.
Sources/References	Activity written by The Mosaic Art Sound UK, but inspired to: Adapting and Modifying Behaviors https://www.opentextbooks.org.hk/ditatopic/28286
Author	**MOSAIC**

ANNEX

Story:

Jose is from Costa Rica and Mary is from Great Britain. They work together. Mary notices that whenever Jose talks, he always inches closer to her personal space. She's extremely uncomfortable when this happens and always takes steps back to give more physical space to the conversation. When she does this, Jose comes closer. One time, Mary was backed up to a work place counter and Jose didn't even notice!

Telling participants what to do:

Imagine that Mary has approached you with her concerns. To help Mary find a solution to this situation, use the following table to help you to think through some important questions; then, look at the second column as one possible perspective or thought about the question. Finally, fill in your perspective and thoughts.

Use this grid

Questions	One Perspective/Thoughts	Your Perspective/Thoughts
How do Mary and Jose view personal space? How does this impact their behaviours?	Mary feels a great need for personal space. As a woman, perhaps she feels a greater need for this space. Jose does not see a problem with the personal space. Maybe getting closer to her is one way of relating to her.	
What are the adaptive behaviours needed in this situation?	Mary and Jose need to understand that everyone has different ideas of what personal space means. It may be helpful for Mary and Jose to talk about personal space issues, especially what it looks like for both of them. Perhaps Mary is the only person who feels uncomfortable and the only one to have brought this up. Maybe others do not feel the same way.	

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Questions	One Perspective/Thoughts	Your Perspective/Thoughts
What, if anything, will Mary and Jose lose if they change their behaviours?	Through conversation, Jose and Mary will discover that their idea of personal space is related to their cultural upbringing. They might be resistant to the change in the beginning, because they see it as "their individual cultures or their national cultures."	
What will be gained from changing the behaviours of Mary and Jose?	Mary and Jose will have a greater understanding for relating one to the other. Mary can focus on what Jose says instead of focusing on his body language toward her, and Jose can learn to control his own body language and to read that of others.	

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M3. Unit 1: SCENARIO

"Cognitive dissonance is a state of discomfort that humans experience when one of their beliefs, ideas, or attitudes is contradicted by evidence or when two of their beliefs, ideas, or their attitudes come into conflict with each other. The concept of **sociocultural dissonance** comprehensively explains the special conditions of ethnic minorities. The concept refers to the stress, strain, and incongruence caused by belonging to two cultures - the ethnic culture and the dominant culture."

Based on this statement and on what we learned after studying the unit, referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, how can cultural cognitive dissonance can affect the satisfaction of axiological and existential human needs for communities who experience such kind of dissonance? Could it also affect the needs of intercultural workers, and how?

Moreover, what role does the concept of global competence play in the context of the main topics presented in this unit?

		AXIOLOGICAL NEEDS			
		Being (quality)	**Having (thing)**	**Doing (action)**	**Interacting (parameter)**
E X I S E N T I A L	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination,	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of,	Privacy, intimacy, home, togetherness

N E E D S				
		sensuality, sense of humor		cultivate, appreciate
	Understanding	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom

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Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belong to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

Listening Skills

Effective listeners engage in several behaviours that indicate they are actively listening, such as including short verbalizations known as backchannels (Thomas & Levine, 1994). These behaviors include responses such as "uh huh" and "hmmm," as well as other nonverbal behaviours including nodding, smiling, and adjusting one's posture. Other active listening behaviors include asking questions, making eye contact, and not interrupting the speaker (Halone & Pecchioni, 2001). Conversely, ineffective listeners omit these active listening behaviours and may include several interruptions (McComb & Jablin, 1984), become distracted by other elements in the environment, and think about other things (Golen, 1990) while interacting with others.

The degree to which individuals utilize active listening behaviours affects how involved they are in the interaction. Listeners play an important role in interpersonal communication; they work in collaboration with speakers in order to co-construct shared meaning (Bavelas, Coates, & Johnson, 2000; Jacobs & Coghlan, 2005). "Listeners ask brief questions, show agreement or disagreement verbally, provide encouragement to keep talking, and indicate confusion or understanding through their own brief utterances" (Canary, Cody, & Manusov, 2008, p. 101). In this way, the listener's behaviors can actually shape the nature of the speaker's communication (Bavelas et al., 2000; Manusov & Trees, 2002).

Finally, the behaviours that listeners engage in can enhance one's interpersonal relationship. When a speaker perceives that a listener is paying attention, speakers tend to feel more supported (Trees, 2000). Speakers also perceive attentive listeners as being more communicatively competent (Papa, 1989). As such, effective listening allows people to increase their chances of achieving interpersonal goals by "raising our sensitivity to others' wants and needs, by giving us insight into problems and solutions, and by helping us garner feedback regarding behaviours" (Canary et al., 2008, p. 111). Effective listening also increases our ability to connect with others and in turn, may increase the degree to which others like us.

In their essay 'Listening/Nonverbal Communication', Susan Timm and Betty L. Schroeder write that to comprehend various communication patterns of people from diverse cultures, individuals should become familiar with communication behaviours exhibited either individually or as a group. These behaviours represent nonverbal methods of communication. Understanding these patterns will help individuals listen more accurately to the complete message.

Carnevale, Gainer, and Meltzer (1990) judge that the aptitude to "people read" is a competence that people must acquire to manage diversity successfully in today's world. With guidance, people

may increase their own insights into the nonverbal signals they transmit and receive (Miles, 1994; Miller, 1988).

When individuals from different cultures interact, active listening becomes extremely important. Listening to someone requires people to attend to more than just the words being spoken; they must also observe behaviours. Reik (1954/1972) calls this concept "listening with the third ear." People who are active listeners are more aware of nonverbal messages and more apt to communicate effectively with people in their own and other cultures (Graham, Unruh & Jennings, 1991; Miller, 1988).

Culture and communication are undeniably connected, and listening/nonverbal communication is a major component of the communication process. As people improve their listening nonverbal communication abilities, they may also become more sensitive to culturally diverse groups.

Listening nonverbal communication training should enhance the acquisition of knowledge about these components of the communication process. As individuals become knowledgeable, perhaps they will be more inclined to practice effective listening nonverbal communication, which, in turn, may enhance their levels of multicultural sensitivity.

As a matter of fact, listening is a transversal competence that is often ignored but is a key factor for communication skills and real understanding.

By developing listening skills and making them a competence to use in any aspect of life, we could resolve problems in many areas: learning, behaviour, relationships, communication, creativity and social inclusion, among others.
Being able to 'listen' in a complete way gives us a chance to 'understand' properly.
Listening is the grounding of all relationships: within family settings, schools and in any social environment.
Communication problems could be solved sometimes only by improving the way people listen to each other on a physical level as well as on emotional and mental levels.
Listening is the grounding for the development of our creative abilities, only by listening to ourselves we can give space to our own ideas and intuitions.
We should be trained to give attention to the way we listen to the people with whom we interact, to the reality around us. We could be trained to become 'empathic' listeners.

Empathic listening is the key to overcoming prejudices, stereotyped ideas and racism.
This is the human activity that most supports the foundation of a society based on justice and solidarity.
By being listened to with empathy, we are also helped to overcome the most difficult moments in our life.

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Music is a great ally to help us to train ourselves to become good listeners and to help anyone to develop 'auditive intelligence'.

In this Unit, we shall explore some practices that hopefully will inspire you to expand your experience into more ideas and activities on the fascinating subject area related to listening.

The practices will be addressed to develop your own listening skills and to practice listening with the participants in your group.

Active listening

What Is Active Listening?

Active listening requires you to listen attentively to a speaker, understand what they're saying, respond and reflect on what's being said, and retain the information for later. This keeps both listener and speaker actively engaged in the conversation.

The listener may use active listening techniques like paying close attention to the speaker's behaviour and body language in order to gain a better understanding of their message — and may signal that they're following along with visual cues such as nodding, eye contact, or avoiding potential interruptions, like fidgeting and pacing.

However, these techniques are very limited for a successful outcome, and we may say empty, if they're not fueled with a desire for listening, for really getting in contact and respecting the other person.

Active listening and reflecting, responding, and giving feedback aren't always easy. Daily pressures and demands often overtake our work, leaving limited time and energy to focus on slowing down to really listen.

Unlike critical listening, an active listener is not trying to evaluate the message and offer their own opinion, but rather, to simply make the speaker feel heard and validated.

Once you begin to put the active listening skills into practice, you'll notice the positive impact it has in a number of areas and a great improvement in intercultural communication.

(Adapted from Centre for Creative Leadership https://www.ccl.org/articles/leading-effectively-articles/coaching-others-use-active-listening-skills)

Every relationship begins with a first encounter. In first encounters, people attempt to solve a variety of information seeking, relationship, and impression management problems. For example, people are motivated to gather information to reduce uncertainty in novel situations (e.g., Afifi & Weiner, 2004; Berger & Calabrese, 1975). In first encounters people also work to create a favourable first impressions and form accurate impressions of others (e.g., Bodie, Cyr, Pence, Rold, & Honeycutt, 2012; Bachman & Zakahi, 2000). These first impressions are particularly important because they shape future interactions and can determine whether interactions will occur in the future (e.g., Ramirez, 2007). The rewards realized from early enjoyable conversations lay the foundation for predictions of rewards in the future.

Research points to the role of listening in producing positive interaction outcomes. For example, listening impacts uncertainty reduction and information management, via comprehension and

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retention of a speaker's message. Additionally, effective listeners generally project more positive impressions than ineffective listeners and are perceived to be more trustworthy, friendly, understanding and socially attractive (Young & Cates, 2010).

People characterize competent listeners in initial interactions as attentive, friendly, understanding, responsive, and able to manage the flow of conversation (Bodie et al., 2012). Additionally, particular listening behaviours are linked to different attributes. For example, verbal paraphrases are associated with attentiveness and responsiveness while questions are linked to conversation management, attentiveness, and responsiveness. Nonverbal behaviours such as eye contact and composure appear related to attentiveness, friendliness, and conversation management skills.

The structure of active listening seems well suited to helping people accomplish initial interaction goals; verbal paraphrasing, asking appropriate questions, and nonverbal involvement all associated with good listening practice.

In general, competent listening involves communicators' perceived ability to accomplish contextually driven listening goals and produce rewarding interactions (e.g., Bodie, Worthington, Imhof, & Cooper, 2008). Bodie et al.'s (2008) synthesis of listening literature identifies understanding, experiencing positive affect, and relationship building as essential products of the listening process. This approach squares with both theory and research strongly suggesting people prefer conversational partners and interactions that provide real or perceived rewards (e.g., Berscheid, 1985; Burleson & Samter, 1996) and that these rewards guide peoples' interest in future interactions (Sunnafrank, 1986; Sunnafrank & Ramirez, 2004). Following Bodie et al. (2008) and others (e.g., Cahn, 1990) we suggest skilled listening produces rewarding interaction outcomes by expressing understanding of a partner's message, creating positive affect during the interaction, and by creating affiliation between partners.

The Active Listening Skillset

Enhancing your active listening skillset involves more than just hearing someone speak. When you're putting active listening skills to practice, you should be using these 6 Steps for More Effective Active Listening:
1. Paying attention.
2. Withholding judgement.
3. Reflecting.
4. Clarifying.
5. Summarising.
6. Sharing.

1. Pay attention.

One goal of active listening and being an effective listener is to set a comfortable tone that gives the participant in your group an opportunity to think and speak. Allow "wait time" before responding. Don't cut participants off, let them finish their sentences, or start formulating your answer before they've finished. Pay attention to your body language as well as your frame of mind when engaging in active listening. Be focused on the moment, make eye contact, and operate from a place of respect as the listener.

2. Withhold judgment.

Active listening requires an open mind. As a listener and an intercultural worker, be open to new ideas, new perspectives, and new possibilities when practising active listening. Even when good listeners have strong views, they suspend judgement, hold any criticisms, and avoid interruptions like arguing or selling their point right away.

3. Reflect.

When you're the listener, don't assume that you understand your participant correctly — or that they know you've listened to them. Mirror your participant's information and emotions by periodically paraphrasing key points. Reflecting is an active listening technique that indicates that you and your counterpart are on the same page.

If you hear, "I don't know what else to do!", try helping your participants label their feelings: "Sounds like you're feeling pretty frustrated and stuck."

4. Clarify.

Don't be shy to ask questions about any issue that's ambiguous or unclear when engaging in active listening. As the listener, if you have doubt or confusion about what your participant has said, say something like, "Let me see if I'm clear. Are you talking about…?" or "Wait a minute. I didn't follow you."

Open-ended, clarifying, and probing questions are important active listening tools that encourage the participant to do the work of self-reflection and problem solving, rather than justifying or defending a position, or trying to guess the "right answer."

Examples include: "What do you think about …?" or "Tell me about…?" and "Will you further explain/describe…?"

When engaging in active listening, the emphasis is on asking, rather than telling. It invites a thoughtful response and maintains a spirit of collaboration.

You might say: "What are some of the specific things you've tried?" or "How certain are you that you have the full picture of what's going on?"

5. Summarize.

Restating key themes as the conversation proceeds confirms and solidifies your grasp of the other person's point of view.

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Active listening is first about understanding the other person, then about being understood as the listener. As you gain a clearer understanding of the other person's perspective, you can begin to introduce your own ideas, feelings, and suggestions. You might talk about a similar experience you had, or share an idea that was triggered by a comment made previously in the conversation.

Please, read also Effective Listening Skills here: https://careers-in-sport.co.uk/career-advice/developing-effective-listening-skills/

More suggestions

The starting place for effective communication is effective listening. "Active listening is listening with all of one's senses," says physician communication expert Kenneth H. Cohn. "It's listening with one's eyes as well as one's years. Only 8% of communication is related to content—the rest pertains to body language and tone of voice." Cohn is the author of Better Communication for Better Care and Collaborate for Success!

Cohn suggests creating a setting in which "listening can be accommodating." For example, don't have a conversation when one person is standing and one person is sitting—make sure your eyes are at the same level. Eliminate physical barriers, such as a desk, between you and the other party. Acknowledge the speaker with your own body language: lean forward slightly and maintain eye contact. Avoid crossing your arms, which conveys a guarded stance and may suggest arrogance, dislike, or disagreement.

When someone is speaking, put a premium on "being present." Take a deep breath (or drink some water to keep from speaking) and create a mental and emotional connection between you and the speaker. "This is not a time for multitasking, but to devote all the time to that one person," Cohn advises. "If you are thinking about the next thing you have to do or, worse, the next thing you plan to say, you aren't actively listening."

Suspending judgment is also part of active listening, according to Cohn. Encourage the speaker to fully express herself or himself—free of interruption, criticism, or direction. Show your interest by inviting the speaker to say more with expressions such as "Can you tell me more about it?" or "I'd like to hear about that."

Finally, reflect back to the speaker your understanding of what has been said, and invite elaboration and clarification. Responding is an integral part of active listening and is especially important in situations involving conflict.

In active listening, through both words and nonverbal behaviour, you convey these messages to the speaker:

I understand your problem

I know how you feel about it

I am interested in what you are saying

I am not judging you.

Empathic listening

There are times in our lives when there is nothing we need more than to be really listened to. One of the best gifts we can receive is the presence of someone who is not there to judge our state of mind, our emotions or expressions and does not make suggestions or analyse our situation.

This listener does not limit the time he/she dedicates to listening and he/she is there just to feel what we feel.

The role of the listener is vital in this process. "There is a marvellously therapeutic power in the ability to think aloud and share with someone who will listen", says Prof. Gregorio Billikopf Encina from University of California. "Empathy" he continues "according to some dictionary definitions, means to put oneself in a position to understand another person".

Certainly, this is an aspect of empathy. As it is often used in psychology, however, empathy is the process of attending to another so the individual feels heard in a non- judgmental way. Empathic listening requires that we accompany a person in his/her moment of sadness, anguish, self-discovery, challenge (or even great joy!).

When an individual feels understood, an enormous emotional burden is lifted; stress and defensiveness are reduced and clarity increases. People frequently lack patience when listening to another's problem.

Empathic listening is incompatible with being in a hurry and we need to place time in slow motion and suspend our own thoughts and needs. Clearly, there are no shortcuts to empathic listening.

Silence makes people uncomfortable. Yet, one of the most important empathic listening skills is not interrupting pauses, or periods of silence.

Part of being a good listener may require fighting consciously to keep an open mind and avoid preconceived conclusions. If it is true that empathic listening is vital to an individual, it is also true that it is an essential element in the dialogue between nations, cultures and religions. Preconceptions and the clamour of opinion can only produce barren monologues.

As we can read in the article titled 'Do you ever listen?' by Kandi L. Walker: empathically attending to another person, suspending your own needs, is a gift of yourself to others. The power of the human touch via empathic listening is greatly underestimated (Nichols, 1995). The emotionally participating empathic listener can aid in recognizing and helping another person cope with the everyday stress of life. For instance, if individuals want to talk about what is on their mind, what they are anxious about, what has been exciting them, or troubling them, they need recognition and acknowledgment of these feelings. An empathic listener could help such a person reach a deeper

understanding of their experience by communicatively recognizing the discontent, the joy, or stress of the speaker (Rogers, 1980). The empathic listener can give a simple head nod, place a hand on the knee, give comments that draw out more emotions such as, "Uh huh", "I see", or paraphrase the other person to capture the essence of what they are saying (Bolton, 1979). Referring to such behaviours, Kelly (1970) acknowledged that, "Listening is hard work and it takes energy".

The types of communicative behaviours listed above confirm the other person and thus decrease the mental space between the two parties. Such communicative behaviours constitute a highly selfless act requiring active participation and commitment to the listening process. Silence, as already stated, is another tactic that can communicate emotional commitment and participation in empathic listening. Active and attentive silence also carries an influential message to the other person: it asks "the speaker to talk freely.. .. The active power of silence.. . has a force that pulls the person forward, driving him into deeper layers than he intended (Reik, 1948). If an emotionally committed and participating empathic listener remains silent but still gives the other person their full attention, then despite his/her silence (or perhaps because of it) the listener exhibits a desire to learn more about the other person, to share in the meaning, emotions, or feelings of the message being conveyed.

Accordingly, Bruneau (1989) also reported that nonverbal communication is a major interpersonal element to empathic listening. However, many individuals frequently use contradictory verbal and nonverbal messages. For instance, a wife may tell her husband she is feeling fine but may be looking down, constricting her body, and rubbing her temples. She is not giving a congruent message through what she says and how she is acting. Understanding the crucial role of nonverbal communication is necessary for the empathic listener. Therefore, the empathic listener needs to recognize and decipher both the verbal and nonverbal message.

In short, emotionally committed and participating empathic listeners have three fundamental characteristics that are identified by Clark and Gudaitis (1991): (a) being nonjudgmental, (b) voluntarily listening, and (c) having an intimate relationship with the other person (socially or professionally). An empathic listener participates in the interaction not to voice disapproval nor to offer any biassed advice to the other, but rather to help the individual discover their options (Trenholm &Tenson, 1992). For example, the empathic mother listening to a hurt child would not offer some typical "motherly advice" such as: "I know the scrapes on your knee hurt, but next time, do what I've always told you and ride your bicycle in pants." The empathic mother would acknowledge the child's need for recognition of the pain and might say, "The scrapes on your knee do look like they hurt. Tell me what happened." The empathic listener does not give their judgmental opinion or dismiss the interaction as a nuisance. As in the case of the mother talking to her child, an active listener, communicatively demonstrates her active emotional participation and commitment to the interaction. "The capacity to listen without anticipation, interfering, competing,

refuting or warping meanings into preconceived interpretation is the capacity to be an empathic listener" (Amett and Nakagawa, 1983). A listener's empathy builds a bond of understanding, linking people to someone who understands and cares and thus confirming that our feelings are recognizable and legitimate. The power of empathic listening is the power to transform relationships (Nichols, 1995).

There is music that contains the essence of what we call empathy. By tuning in to it, we can expand our listening and understanding of humanity's suffering and aspirations; we can tune into the 'speaking voice' of many 'silent realities'.

Music can be a very meaningful tool to enhance listening skills in any given group and can feed our innovative practice to experience deep, respectful communication that goes straight to the centre of that place where differences do not exist and we're all human, where all cultures find a common core and co-exist even in their differences. You may want to use music and suggest music listening in your intercultural training. Not just any music, though, but quality music. It's not a matter of music genres, but of music that can reach deep parts within us. The particular 'empathic' musical quality, which we refer to is to be found in a variety of compositions from both East and the West and in many works of classical music. Recently, while listening to the Märchenbilder by Robert Schumann, I (the author of this Unit) clearly, unequivocally, felt that human beings possess the gift to equally embrace those who are good and those who are bad, the rich and the poor, the beautiful and the ugly alike…, just as music does by reaching out to all.

Listening to music pieces and sharing feedback

- To increase active listening
- To create an environment of openness and sharing

Focus	The focus is on listening to music, to one's own narrative, to others' narrative.
Duration	It is suggested that that the music listening would not last more than 10 minutes, especially when performing the exercise for the first time. The intercultural worker(s) may introduce the general subject of 'listening' first, for about 10 minutes. Feedback duration depends very much on the number of participants and their participation, generally 30 minutes for groups up to 15 people.
Materials	- Silent room equipped with comfortable chairs - Equipment: Good quality CD player or other devise with good quality loudspeakers - Pens and papers
Description	Step 1: Participants are invited to prepare themselves by following some simple steps concerning posture. They will sit and have the spine straight, better if they can also close their eyes for better attention to listening. They are invited to breathe quietly and to try to relax their head and shoulders. The group of participants and the intercultural worker(s) are going to listen to a piece of music and 'something' is going to happen. The exercise is to catch that 'something'. Nevertheless, the intercultural worker does not suggest to the participants that they should have any expectations. Participants will have also a pen and a notebook. They are explained that after the listening, they are going to write their impressions from the listening. Step 2: The music plays. All listen silently. Step 3: Just after the listening, participants, still in silence, write their impressions on the notebook.
Debriefing	Feedback is a very important part of the exercise and all participants are invited to make an effort to write down and then read aloud to the group the experience they had during listening, even if in very few words. * Often some of the participants may want to keep to themselves the feelings and perceptions that they experienced during listening. A variety of insights usually arise,

	since music stimulates each person in different ways. Sometimes, a completely abstract experience is reported in the form of emotions or a past memory emerges, and with it, the understanding of its meaning appears in a clear cognitive synthesis. Sometimes images, words, sentences... It's interesting to notice that these experiences can be attained in a very few moments, on the wings of music.
Tips and Tricks	For the correct performance of the exercises, the intercultural worker(s) leading the group should not reveal the title and the composer of the chosen piece of music before the listening exercises. This is a very important detail because when listeners do not have any information that lead them to a classification of any kind, they can more easily overcome their music prejudices (if any) and be more open to experience. Wonder is necessary element. "Knowledge begins in wonder" (Plato). The group dynamics, with a collective increasing ability to pay attention to other's feedback, and interaction among the participants and the leader(s), provide a unique learning environment where individual outcomes greatly depend on the quality of the group connotation and unity. Choose music that is 'quality music'. Not the usual commercial pieces of music, those that everybody usually come to listen. You may also want to try classical music.
Sources/References	Designed by Teresa dello Monaco
Author	Teresa Dello Monaco **MOSAIC**

M3. Unit 2: SCENARIO

Every human being, in any situation in their life, needs to be listened to and supported without being judged, regardless of origin or cultural background. However, listening should not be passive, but empathetic: it is necessary to understand the story of the person in front of you in order to overcome stereotypes and prejudices and to be able to truly put yourself at their service and that of the community.

Referring to Max-Neef's matrix of fundamental human needs and Anne Hope's concept of the wheel of fundamental human needs, how can empathic and active listening help migrant people to meet their fundamental axiological and existential needs? Could empathic and active listening possibly be a threat for some existential needs? And why?

Moreover, what role does the concept of global competence play in the context of the main topics presented in this unit?

<table>
<tr><td rowspan="2"></td><td rowspan="2"></td><td colspan="4" align="center">AXIOLOGICAL NEEDS</td></tr>
<tr><td>Being (quality)</td><td>Having (thing)</td><td>Doing (action)</td><td>Interacting (parameter)</td></tr>
<tr><td rowspan="3">E X I S E N T I A L N</td><td>Subsistence</td><td>Physical health, mental health, equilibrium, sense of humor, adaptability</td><td>Food, shelter, work</td><td>Feed, procreate, rest, work, clothe</td><td>Social setting, living environment</td></tr>
<tr><td>Protection</td><td>Care, equilibrium, solidarity, adaptability, autonomy</td><td>Insurance system, savings, social security, health system, rights, family, work</td><td>Cooperate, plan, help, take care of, prevent, cure</td><td>Living space, dwelling, social environment</td></tr>
<tr><td>Affection</td><td>Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor</td><td>Friendships, family, relation with nature, partnerships</td><td>Make love, caress, express emotions, share, take care of, cultivate, appreciate</td><td>Privacy, intimacy, home, togetherness</td></tr>
</table>

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E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
	Identity	Sense of belonging, self-esteem,	Symbols, language,	Commit oneself,	Social rhythms, everyday

		consistency, differentiation, assertiveness	religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	settings, settings which one belong to, maturation stages
	Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

M4. Pathways to become an intercultural worker

M4. Unit 1: Professionals in intercultural social work

Social mediation

Challenges to intercultural communication

Stereotypes in culture

M4. Unit 2 Framework for intercultural work in the EU

Regulations and qualification of the intercultural workers across the EU

Approaches used in intercultural work across the EU

Accredited course for intercultural workers

Module 4. Learning Objectives

- To identify some key concepts related to culture (definitions, understanding of how culture differ, the relation between culture and identity and stereotypes)
- To recognize what Intercultural Competence is and how it can be developed
- To employ some strategies to overcome barriers to cross-cultural communication in face-to-face and online modes
- To learn about the accredited course for intercultural workers (example from the Czech Republic)

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Social mediation

The intercultural mediator is a social worker capable of carrying out linguistic-cultural mediation, non- professional interpreting and translation and social mediation; promoting intercultural mediation as a system device in integration policies; optimising the network and improving the organisation and delivery of services; enhancing the professional role of the mediator and transferring the know-how to junior mediators and service operators.

Therefore, Social mediators play an extremely important role in the cultural orientation and integration of newcomers in the country. They are irreplaceable advisers and consultants in the first integration steps of asylum seekers and beneficiaries.

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.

Sphere of activity:
- acquainting asylum seekers with their rights and obligations;
- assisting them in everyday living activities – familiarizing them with the internal order of the housing centres, communicating in a multicultural environment (in the registration and reception centre and beyond), observing personal hygiene, hygiene in the housing and public places, visiting a shop, use of public transport, banking services, etc.;
- medical assistance related to attendance and translation during a visit to a health facility, contact with medical staff, administrative services for the detection of chronic diseases and disabilities, care for pregnant women, young mothers and children, awareness campaigns for the prevention of serious diseases and related to children's immunizations, etc.;
- mediation in contacts with institutions – issuance and legalization of documents, registration, etc.
- Assistance in children's enrolment in kindergarten and school and mediation in parents'

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contacts with school authorities and teachers.

Activities to facilitate the social and economic integration of refugees and beneficiaries of humanitarian status:

- Implementation of linguistic-cultural mediation interventions
- Implementation of non-professional interpreting and translation interventions
- Accompaniment and direct support to the immigrant in carrying out administrative and bureaucratic procedures
- Optimisation of relations between foreign users and institutions in emergency (first reception, landings, public safety) and ordinary (health, school, public administration, justice, etc.) contexts
- Orientation of users in the network of services and opportunities and offers of the territory, for the fulfilment of citizenship rights of immigrant communities
- Implementation of social mediation interventions, prevention and management of individual and social conflict situations - Information and orientation on rights, duties and opportunities (work, housing, health, training, administrative) in immigrant communities
- Facilitation of dialogue processes and mutual intercultural understanding between immigrant communities
- Designing intercultural integration interventions between foreign and indigenous communities
- Supporting institutions and operators in the sector in planning and reorganising services in a migrant-friendly way
- Participation and care in the experiences and processes of learning and professional development of junior intercultural mediators
- Assistance in cognitive surveys on the reality of migration and the needs of social and cultural integration of immigrant communities.

Challenges to intercultural communication

It is important to note that during an intercultural communication event, problems arise as a result of a person:
1. not recognizing the uniqueness of the individual,
2. not focusing on the message,
3. not understanding the belief systems and values upon which cultures are established, and
4. making judgements from the perspective of one's own culture

The intercultural communication competence (ICC)

According to Oana-Antonia ILIE (2019), the intercultural communication competence (ICC) refers to the active possession by individuals of qualities which contribute to effective intercultural communication, and can be defined in terms of three primary attributes: knowledge, skills and attitudes.
These three attributes promote effective intercultural communication between parties:

Attitudes: attitudes such as respect, openness, and curiosity/discovery are important features required for effective intercultural communication. This is considered as important in intercultural communication where there is active listening, or showing that they are appreciated and valued are especially important to create an effective communication between people with different beliefs, cultures and values.

Knowledge: it is important to ensure that knowledge about others people's culture is properly defined. This could include knowledge about their beliefs, values and norms of a group of people. Knowing these attributes could influence how individuals communicates effectively and influences behaviorial outcomes in an intercultural setting. In addition, knowledge of other aspects such as sociolinguistic awareness, cultural self-awareness, culture-specific knowledge, and deep cultural knowledge is considered as key factors to gaining intercultural competencies.

Skills: another attribute to gaining intercultural competencies is the acquisition of skills like observations, active listening, analyzing skills, evaluation skills, interpreting, and relating are the key abilities used for processing the acquired knowledge.

Lastly, to add to these other skills is the development of intercultural competence is critical self-reflection.

The effectiveness of communication would be the result of the amount of skills and knowledge acquired.

Guo-Ming Chen and William G. Starosta's model of intercultural competence (1996) recognizes three perspectives:

- Intercultural **SENSITIVITY**: acknowledging and respecting the cultural diversity;
- Intercultural **AWARENESS**: understanding culture variation and being aware of one's own cultural identity;
- Intercultural **ADROITNESS**: message skills, knowledge of appropriate self-disclosure, flexibility, interaction management, social skills.

Six Barriers (stumbling blocks) to Intercultural Communication (Barna, 1997)
  I. Anxiety
 II. Assuming similarity
III. Ethnocentrism
 IV. Stereotypes Prejudice
  V. Nonverbal misinterpretations
 VI. Language

About **Anxiety**

- Feeling nervous
- Focus on nervous feeling rather than totally present in the communication interaction
- Example worry that other people may speak too fast or use words you don't understand
- Find yourself making mistakes or saying awkward things
- Affect your ability to communicate your ideas to others

About **Assuming Similarity**

- When you don't have any information about a culture, it's natural to assume there are no differences
- Each culture is different and unique to some degree
- For example, cultural differences in showing emotions
- Assuming difference instead of similarity can lead to not recognizing important things that cultures share in common

About **Ethnocentrism**
Negatively judging aspects of another culture by the standards of one's own culture - to be ethnocentric is to believe in the superiority of one's own culture.

Cultural Relativism means that we must try to understand other people's behaviour in the context of their culture before we judge it - we recognize the arbitrary nature of own cultural behaviours.

Cultural near-sightedness is about taking one's own culture for granted and neglecting other cultures. Example Use of the term Americans to refer to U.S. citizens.

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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.

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.

Stereotypes in culture

The influence of contexts on immigrants is often mistaken for a purely cultural one or, even worse, it is considered as a natural characteristic of the person. This error might generate racism and social exclusion, but above all it does not help to find solutions as it may lead to wrong conclusions about the root of integration problems. Tackling immigration by giving due weight to contexts may lead to reduce the distance between foreigners and natives.

According to Hofstede, "individuals have no personal culture but do have individual personalities, partly influenced by the culture in which they grew up, but with a large range of personal variance due to many other factors". [Hofstede, 2011, p 400]

Karahanna, Evaristo & Srite (2006) defend that behaviour is influenced by a combination of different cultural layers, ranging from specific to the individual (for instance, personality traits) to general (for example, universal values and national culture).

Global	Universal values	GENERAL LAYERS
Supranational	Differences beyond a single county (religion, linguistic, etc.)	
National	Between country differences	
Regional	Within country differences	
Professional	Differences beyond professions	
Organisational	Differences beyond organisations	
Community	Within context differences	
Personal	Individual differences	SPECIFIC LAYERS

Therefore, despite its powerful influence, national culture is not the only factor that shapes behaviour and, in this case, should not be only a reference for judgement. Each individual holds a complex combination of filters inside of him/her.

Although the cognitive processes behind social categorization are yet to be explained in their totally, research has already demonstrated that, whenever we see / meet new people, we automatically tend to categorize them in our heads [Ito & Urland, 2003]. These categories work like boxes in which we place people and the same person can be placed into multiple boxes at the same time.

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The most common categories we use to categorize people are: culture, age, social class, gender, race. Whenever we make oversimplified generalizations of people just because they belong to a particular social group, we are applying stereotypes (e.g. all men are strong, old people are unable to work).

Stereotypes can be negative or positive, but they can be very problematic of they are not supported by critical reflection. In this case, they can initiate a critical cycle of prejudice and discrimination:

- Stereotype: negative or positive oversimplified generalizations of people who belong to a particular social group
- Prejudice: negative feeling toward people who belong to a particular social group
- Discrimination: behaviours and actions which privilege or exclude certain group
- Self-fulfilling prophecy: examples where prejudice and discrimination push groups to behave in ways to confirm stereotypes.

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M4. Unit 1: ACTIVITY

NOT MY LANGUAGE: LANGUAGE RESTRICTION IN THE CLASSROOM	
Focus	Challenges to intercultural communication – Overcoming stereotypes and the role of formal education institutions
Duration	60 minutes
Materials	None (papers and pens, if necessary)
Description	**Context** This case takes place at a high school in California. The high school has a population of just over a thousand students. The school's racial composition is 60% Asian, 27% White, 10% Hispanic, 1% African American, with 1% identifying as two or more races and 1% not identifying. The school has a sizable foreign student population and many classes have one more student from China, who came to the United States recently for educational purposes and sometimes struggle to communicate in English. The school is located in the suburbs in an upper middle-class neighborhood. **The Case** Cai is a Chinese student who came from China to attend high school in America. Cai quickly became friends with another Chinese student, who he often spoke with in Mandarin about their shared experiences of being new to America and unfamiliar to the English language. Cai and his friend often spoke to each other in class in Mandarin and most teachers did not have a problem with it. Coming to America from China was a difficult transition for Cai and many other Chinese students like him. Throughout middle and into high school, Cai and his fellow Chinese friends formed a tight-knit social group. Speaking Mandarin during class and breaks was one way they could keep in touch with their Chinese identity. For the most part, their teachers did not have a problem with it, even though there was technically a rule against speaking anything but English in the classroom. However, one year they had a class where the teacher was not okay with students using a language other than English in the classroom. In the beginning, Cai and his friend disregarded the rule, expecting it to not be enforced or for the teacher to not care. Yet, this teacher did find their use of Mandarin in the classroom problematic. After repeated warnings about not speaking Mandarin in the classroom, they were told there would be serious consequences if they did not stop. Cai and his friends stopped speaking in Mandarin during class and from that point on spoke only English in class. It was difficult for Cai and his friend to adapt to the classroom rules against foreign languages. Being forced to use English did not make him assimilate more easily into the class and created a feeling of hostility towards the teacher for not accommodating him. The rule impacted his learning in the classroom as well, as Cai

	and his friends could no longer help each other understand the material by explaining it to one another in Mandarin. Instead they would be forced to use a language they are unfamiliar with or figure it out on their own. However, the teacher was satisfied with the decision because they could understand what was being said in the classroom, restoring a feeling of control.
	As you consider this case, discuss:
	- What cross-cultural instructional strategies could the teacher use to accommodate foreign students in the classroom?
	- Does being forced to use a language you are not proficient in erase part of one's identity?
	- Is the teacher justified in asking students to use English at all times in the classroom?
	- What impacts does forcing students to use an unfamiliar language have on their education or learning, if any?
	- How do the power dynamics between students and teachers influence situations in which there are language conflicts in the classroom?
Debriefing	Discuss with the group:
	- Was it easy to agree on a simple stereotype for each nationality?
	- Who taught us these stereotypes?
	- Based on your own experience, are these stereotypes true?
	- How are stereotypes used to discriminate against others?
	- Can you think of any situations where stereotypes might be useful?
Sources/References	- https://www.youtube.com/watch?v=rJ4IbhXrqnc
Author	**ASDA - AAR Social Development Association**

M4. Unit 1: SCENARIO

With the development of this last module, we move away from theory and into practice. We have come to understand what difficulties migrant communities may face, the challenges but also the great potential brought by the coming together and meeting of two or more cultures. We also studied and analyzed the role that intercultural workers can play, and how they can contribute to the well-being and development of their communities.

Based also on the activity and the case presented before, what could it be the role of social and intercultural mediation in the achievement of fundamental human needs? Other than that, to become an intercultural worker, which kind of benefits (in terms of fundamental human needs) could help people with migrant background to achieve? How?

Moreover, what role does the concept of global competence play in the context of the main topics presented in this unit?

		AXIOLOGICAL NEEDS			
		Being (quality)	**Having (thing)**	**Doing (action)**	**Interacting (parameter)**
E X I S E N T I A L	**Subsistence**	Physical health, mental health, equilibrium, sense of humor, adaptability	Food, shelter, work	Feed, procreate, rest, work, clothe	Social setting, living environment
	Protection	Care, equilibrium, solidarity, adaptability, autonomy	Insurance system, savings, social security, health system, rights, family, work	Cooperate, plan, help, take care of, prevent, cure	Living space, dwelling, social environment
	Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor	Friendships, family, relation with nature, partnerships	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, togetherness

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N E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom

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Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belong to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

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Regulations and qualification of the intercultural workers across the EU

FINLAND

International migration has made Finland more diverse. New language groups, religious communities and ethnic communities have emerged in our country. While this development challenges the conventions of Finnish cultural policy, it also offers many opportunities for the arts and cultural life. The increasing diversity of the Finnish population needs to be mainstreamed into the planning and decision-making procedures in arts and cultural policy. The funding of arts needs to be developed strategically, taking into account the growing societal importance of cultural diversity. Successful mainstreaming means engaging migrants more equitably into arts and cultural life. It is important to see multilingualism and diverse cultural competences as human resources and as an integral part of Finnish cultural life. Multilingualism and knowledge about different cultures play an important role in creative working communities, and we need a new understanding of this role. Arts and cultural organizations must be able to identify discriminatory structures and recruitment practices and recognize their varying degrees of existence in their own activities. Expertise related to cultural diversity, equity and equality should be developed in these organizations. Cultural actors need to consciously diversify their programmes and also foster contents arising from different cultural heritages and aesthetic concepts.

Thus, to qualify as an intercultural worker, it's quite simple, one just need to choose a field eg interpretation for those who speak numerous languages and be flexible as well so as to work with people with different backgrounds and characteristics.

In relation to the regulations, the NGO's usually run this department while the government do constantly check so as to make sure that they are doing the right thing as concerns immigrants integration and empowerment.

BULGARIA

Intercultural workers aren't recognized as a profession, they are rather classified as Social workers or Assistant, social work and social services; Assistant for social work with families, Intercultural or Social mediators, etc.

In Bulgaria there are no specific requirements regarding education and/or qualification in order to become an intercultural worker. Example requirements for occupying position as an intercultural worker or social activities assistant for work with migrants would be:

- Skills for working in an international team
- Experience in working with applicants for and granted international protection and / or migrants.
- Experience and knowledge in working with third-country nationals, especially children and parents
- Good command of Bulgarian and English, allowing written and oral communication; Speaking some specific languages like Arabic, Farsi, Dari, Kurdish, etc. is considered a priority.
- Experience in working with Microsoft Office
- Experience in providing social services
- Responsiveness, communication and serious attitude to work (Childhub, 2019)

From the aforementioned requirements it could be argued that the requirements are more focused on specific language and communication skills as well as personal qualities rather than specific education degrees or background. In terms of language skills speaking Bulgarian and English is a must and priority but not mandatory requirement is speaking some of the migrants' languages.

There are educational requirements only for teachers who are working with migrants, but they are general for all types of teacher – for instance, if one wants to become a teacher, he or she needs to have a VET qualification or bachelors/masters degree in Pedagogy with awarded professional qualification as "pedagogue" and / or "children's teacher", "children's and primary teacher". According to the National Classification of Occupations and Positions (National Statistical Institute, 2011, pp 139-140) teachers working with migrants and immigrants fall in the category 235 Other teachers.

CZECH REPUBLIC

The establishment of the intercultural worker profession is inseparably linked to the provision of tailor made training and certification. The goal of such training and certification is the betterment of the practice, as well as the recognition and advancement of the occupation in terms of status and salary. The first education course for intercultural workers was given by the non-governmental organisation Inbáze between the years 2013–2014. It was a qualification course for social service practitioners aimed at counselling and assistance to migrants. The accreditation holder was the Education Centre

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CARITAS – College of Social Work in Olomouc. Comprised of 250 lessons this accredited course offered its participants a professional qualification entitled "Social Service Practitioner" which opened up ample job opportunities in the field of social services. The course took place only once, and the accreditation validity expired in 2017. Various projects offer courses with a smaller number of lessons which focus on specific topics and as such do not allow its attendants to perform their activity within the framework of social services. This situation is predominantly due to the financial demands of the courses as well as to the absence of adequate projects which would finance them. It is very important to emphasise that the preparation not only includes training but also life experience. Course participants are migrants who have an expertise, based on their membership in the target communities they are supposed to serve. Secondly, it is necessary to mention that the project funded courses are intended only for migrants as a target group of social funds. In the field of tertiary education at specialised colleges and universities, specialised subjects are starting to emerge within the discipline of social work. These subjects aim at the specific features of social work with migrants and refugees and intercultural competence. The minimum standard for social work education, as set out by the Association of Educators in Social Work (ASVSP) at the level of college and university education includes this topic in the discipline "Minority Groups" (Lukešová, 2015; ASVSP, 2019). The social work field of study does not include the key skills of intercultural workers, which is - according to the National Profession System - community interpreting, and according to the National Qualification System; mediation of effective communication in negotiations between migrants and public institutions and other entities. Generally speaking, there is no field of study or continuously implemented accredited education course of further professional education which would prepare the intercultural workers pursuant to the standards required within the National Qualification System.

ITALY

There were numerous types of courses implemented by local and regional authorities: they range from training courses of 150 hours, up to 1200 hours. There is, furthermore, also the 'problem of recognizing skills acquired by foreign citizens in the various regional training courses, especially in view of their significant mobility on national soil, as well as the recognition of skills acquired in non-formal and informal contexts by all mediators who have not attended any kind of training course, but who have developed situated learning, strictly derived from practical experience in the field'.

It is important to note that starting from the 1990's most often it was the civil society representatives, members of voluntary associations who provided language mediation services to immigrants in Italy, who were not trained interpreters, but mainly other fellow migrants. They recognised that newly arrived migrants do not only need the interpretation of the language in various public and private

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settings, but also their advice and advocacy to claim and practise their rights. It is said that initially this linguistic and cultural mediation began as a 'creative and self-organised solution to help public sector workers (in education, health and social services) look after foreign public service users'. The use of cultural mediators began to spread all over Italy as a result of the growing influx of non-EU citizens as well as women and children arriving through family reunification. According to Albertini et al. (2010) the training (if any) that the cultural mediators received and the tasks they were called upon to perform differed enormously 'from region to region, between cities within the same region and sometimes even between different services within the same city'. Moreover, the trainings organised were provided almost exclusively by the organisations that supplied the public services with these cultural mediators. There were various conferences and publications concerning cultural mediators, with wide range of ideas expressed. 'The main players remained the Italian NGOs and local authorities, with central Government a more or less distant onlooker.

UNITED KINGDOM

Education options and qualifications vary from higher education, as mentioned in the second premise, to certifications obtained from private institutes.

How to become intercultural trainers? Commisceo, a company (already mentioned in this report) that specialises in training and consultancy work to find solutions, building programmes, courses and content that help give people the skills needed to work across cultures, says that unlike with many other professions, there is no simple answer. Trainers working within the cross-cultural field come from many differing backgrounds and can do very different things. Not all are trainers per sé, and not all are involved in the same fields of work. Once one understands the type of training s/he wants to do, or maybe the sector s/he wants to work in, that will help guide him/her in terms of steps to take. For instance, focus may be primarily on:

- Relocation training – helping expats settle into new countries
- Doing business – focusing on practical business issues such as etiquette, protocol, dos, don'ts
- Working with different countries – addressing challenges, issues and the potential of working with specific countries/cultures.

Intercultural or Cross-Cultural Trainers tend to specialise in one, or several countries and it is not necessary that the aspiring intercultural worker has a diverse cultural backgrounds, although an asset; alongside this some may also be specialists in other areas such as management or negotiation.

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Areas in which trainers tend to be in most demand include:

- Developing Cultural Awareness
- Multicultural Team-Building
- Expatriate Relocation
- Diversity and Inclusion
- Management
- Conflict Resolution
- Mergers and Acquisitions.

POLAND

As the only one regulation concerns school assistants, this is the only profession with specific requirements, however, officially this is the position of teacher assistant. There are no specific requirements for this position, except speaking Polish and the language of a migrant child, and being without crime-record.

The school system requires specific qualifications, however, the only qualifications indicated for a cultural assistant are knowledge of the Polish language and the language of a migrant child. The remaining competences are not compulsory and formal. However, the applicant is required to have an

impeccable reputation and psycho-pedagogical knowledge, at least basic. Other competences and requirements derive from specific needs of a case.

There is an extensive, commercial market for intercultural training in Poland, but it is almost exclusively in business area. In particular, these are trainings in intercultural communication, focusing on the development of communication skills, sales techniques and learning the mentality of other cultures for marketing purposes. There are few examples of postgraduate studies for intercultural workers, such as studies at the Jagiellonian University under the name "Intercultural competence specialist" or the studies for cultural assistants at school. The form of short trainings for people learning in an intercultural environment is more and more popular, but there is still no wide range of such trainings, especially outside large urban centres such as Warsaw or Krakow. Meanwhile, there is a great need in smaller towns and even villages, where immigrant families very often settle down.

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Approaches used in intercultural work across the EU

In general, the "Interculturally Effective Person" can be said be a person who is able to "live contentedly and work successfully in another culture" (IEP 2002: 4). This kind of a person has: an ability to communicate with people from other cultures in a way that earns their respect and trust; the capacity to adapt his/her professional skills to fit local conditions and constraints; and the capacity to adjust personally so that s/he is content and generally at ease in the host culture. (IEP 2000: 4)

In summary, to be interculturally competent in Finland means much the same as elsewhere in the world: to be flexible, sensible, and other-oriented. One should also be culturally literate, knowing the cultural foundations of the country and the people, in order to comprehend the ´hidden' culture and the mindset of the people one is dealing with. The biggest challenge in intercultural interactions is still, however, to know oneself, and the influence of one's own culture on communication, or as Heider (1988) puts it: "to know how others behave requires intelligence, but to know oneself requires wisdom".

That said the rule of intercultural workers to the Finnish Police is very important because communication is vital for effective law enforcement and crime prevention. The Finnish Police do usually hire the services of intercultural workers when need be e.g. in cases where by the service user especially refugees just arriving Finland do not speak Finnish or English. Intercultural workers who mostly speak numerous languages do usually aid in interpretation.

Nowadays, most of the Finnish Police officers do speak Finnish and English although the country main language in Finnish. They try to learn English so as to facilitate their dealings with non-Finnish people.

In Finnish courts, the services of intercultural workers are usually highly needed especially when dealing with cases of non-Finnish peoples e.g. refugees. This because the courts main functioning language is Finnish, the intercultural workers do usually aid in translation between parties.

Hospitals in Finland and most especially those who constantly have refugees as clients do usually hire the services of an intercultural worker who helps to facilitate the doctors or nurses to understand the worries of the said client. In most situations, the nurses themselves help because they are all encouraged to learn English as a second language due to the fact that the immigrant population is currently growing in Finland. Most city councils do usually allocate an intercultural

worker to its municipality hospital so as to facilitate understanding between all parties thus enabling the immigrants to always get their health issues understood and solved although with basically no Finnish knowledge.

Reception centres in Finland are actually the institutions that do have more intercultural workers. This simply because intercultural workers do have the knowledge of other cultures and respect other cultures/values as well. All the reception centres in Finland have intercultural workers due to the high rate of refugees from other countries entering Finland. The intercultural workers in these centres do usually aid the refugees e.g. taking them to the hospital, making sure they are enrolled in the Finnish language course, interpreting their decision from the immigration and often accompany asylum seekers to the Police, court or immigration service when the authority want to process the asylum seeker case.

To conclude, the demand for intercultural workers in Finnish institutions is constantly increasing nowadays as the number of immigrants and most especially refugees keep increasing.

BULGARIA:

In Bulgaria, engagement in the sphere of intercultural work is not officially recognized as a profession but there are plenty of social mediators who are working in the field and doing a commendable job. Unfortunately, social mediation activities are mainly financed under concrete programmes and projects which are over at some point and after that, these mediators follow other occupations. This leads to the lack of consistency in the field. Despite that, there are a few good practices that have been established over time and well-appreciated by foreigners. There are also other similar positions to the one of intercultural worker such as healthcare mediator and educational mediator but they are not focused primarily on foreigners but on ethnic communities in Bulgaria.

On **tertiary level** only two full programmes focused on migrants and intercultural work are available in Bulgaria (see Table 1) in two of the biggest universities (UNWE & SU) both situated in Sofia. The available programmes are master degrees and they are targeting people with educational background in social or/and pedagogic studies who would like to be specialized in the work with migrants.

The topic has more presence in Master degree programmes across Bulgaria and in only several Bachelor degree programmes.

Aspects of the topic of intercultural work are also mandatory part of the training material for specialties like:

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- Pedagogy/Education – in these programmes the topic is part of courses devoted to intercultural education, family pedagogy, inclusive education, etc.
- Political sciences – in the programme the topic is part of courses like human rights, European Migration Policy, etc.

The **non-formal educational opportunities** are available mainly through European projects within the Erasmus+ framework focused on the topic of social inclusion of migrants, refugees and other vulnerable groups as well as some national voluntary initiatives belonging to NGOs working in this field. For instance, there is a mentoring program implemented by the Center for Integration of Refugees and Migrants "St. Anna" at Caritas Sofia which recruits volunteers who would like to support migrants and refugees in their social integration in Bulgaria. All volunteers go through special trainings in order to become mentors in the programme (Caritas Bulgaria, 2017).

Czech Republic

The strategic document Procedure for implementation of an Updated concept for the integration of foreigners

– In Mutual Co-existence (Postup při realizaci aktualizované Koncepce integrace cizinců – Společné soužití) (Vláda ČR, 2015:17–16) first mentions the intercultural workers. The document defines the priorities of the Czech integration policy. The priority of Mutual relationships between the foreigners and the majority of society mentions among other measures the use of intercultural assistants and community interpreters from the group of foreigners. Their involvement is supposed to facilitate and improve the communication between the foreigners and institutions. The Updated concept for the integration of foreigners – Respect for each other (Vláda ČR, 2016), speaks of the profession of intercultural worker referring to two priorities: (1) economic subsistence within active support of services of community interpreters/intercultural workers in working sites at the Labour Office; and (2) mutual relationships between the communities in the draft measure concerning adequate use of the intercultural workers' services, community interpreters, and assistant mentors who come from the group of foreigners and facilitate and improve the communication between the foreigners, institutions, and the general public. In the most recent version of Procedure for implementation of the Concept for integration of foreigners Respect for each other (Vláda ČR, 2019) the intercultural workers area mentioned – in addition to two aforementioned

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priorities – also the priority of the foreigner's self-orientation in the society, in the proposed measures through the subsidy proceedings and/or the calls within the European union funds to actively support the use of community interpreters and/or intercultural workers while attending to the issues and matters of the foreigners. This primarily concerns the Departments for the residence permit at the Ministry of Interior. Another concept material within the integration policy at the local level is Concept of the Capital City of Prague for the area of the foreigner integration (Koncepce hl. m. Prahy pro oblast integrace cizinců) which was formed in 2014 and updated in 2018. The concept perceives intercultural work as a follow-up service to social services. The objective in the measure 1.2 aims at the provision of financial support for the intercultural work for migrants in the territory of Capital City of Prague (Magistrát hl. města Praha, 2014; 2018).

ITALY

In the common understanding of the meaning of mediation to which we want to refer in the case of intercultural mediation, emphasizes the aspects more properly of "bridge" and synthesis between two different polarities.

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In the concept of intercultural mediation, the term culture must be understood in its broadest, anthropological sense (cultural and religious dress, traditions and experiences), including language as a primary factor that is evident in the languages and metalanguage of the body and proxemics. The concept of identity, especially cultural identity, is not called into question by the practice of mediation: identity solidity must be considered a value and not a hindrance. Dialogue between diversities, with the help of mediation, does not give rise to forms of deconstructing relativism or fragile identities. On the contrary, it allows for enrichment and confrontation aimed at developing the capacity for intercultural relations useful in the context of global citizenship.

The activity of the intercultural mediator is aimed at:
- Mediate between the culture of origin and that of the host society or between the different cultures of migrants;
- Promote processes of integration of immigrants;
- Countering racism and xenophobia;
- Contribute to better understanding between foreigners and natives;
- Enhance differences and similarities;

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- ▪ Promote equal opportunities in the enjoyment of rights and access to public services;
- ▪ Encourage communication between natives and foreigners, both interpersonal and collective[32].

UNITED KINGDOM

In terms of quality of approach, in general terms, we may refer to the Intercultural Working National Occupational Standards set in the UK, specifically we mention here the CFAIWS5 'Manage delivery of a service to people from different countries or diverse cultures':

The Intercultural Worker might do this:

1. when managing service delivery to people from one or more different countries or cultures;
2. when managing service delivery to people from other countries or cultures whether they were born, educated or work here, have just arrived in the country or live abroad;
3. when managing service delivery for a free or paid-for service, that is delivered inside or outside your organisation and interacts with users face-to-face, by telephone, letter or email;
4. when working in the public, private or not-for-profit sectors;
5. when working in voluntary, aid or humanitarian work;
6. when providing a service, information or advice, carrying out market research, working collaboratively with non-UK partners to provide a service or working in education with students from other countries or cultures.

The benefits and business case for doing this effectively:

1. services are delivered sensitively and appropriately to all users
2. people are satisfied with the service they have received
3. organisational performance and reputation improves
4. strengthened diversity and equality policies and procedures

Encourage the others involved in service delivery to respect customers' cultural conventions, deal with stereotypes, deliver a consistent high standard of service to all service users, adapt service delivery practices, deal with intercultural tension or misunderstanding.

These standards describe working with people from different countries or diverse cultures in ways that promote open and respectful interaction, better understanding and improved

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performance.
Performance criteria

You must be able to:

P1 expect those involved in service delivery to respect and understand service users' values, beliefs and cultural conventions and to value them as customers;

POLAND

As in Poland there is no clear policy or even direction for determining the qualifications of intercultural workers. Actions are ad hoc, focusing on formal and informational issues, or are generated by specific needs. However, many local solutions use patterns developed in work with minorities, such as the Roma. This mainly applies to state offices, schools and hospitals.

There are no specific guidelines for intercultural work in government offices. There is also no intercultural worker as a position. The competences are the same as in the case of working with Polish citizens: personal culture, courtesy, and, what is basically a novelty in Polish offices: empathy (of course within the law).

Education area has the relatively best developed issue of working in a multicultural environment. As compulsory education applies to all children living in Poland, regardless of nationality, schools are required to work with children from different cultures. The characteristics of an intercultural teacher are well described, but regarding each teacher working in multicultural environment, not as the specific intercultural assistant. These are: open and flexible attitude, willingness to learn about other cultures, knowledge of the local community, high communication skills (Wiśniewski, 2016).

Health facilities also have certain standards, especially when it comes to nursing staff. The statutory educational standards refer to multicultural competences, which means in particular knowledge about the specificity of caring for people from different cultures, especially in the religious perspective.

Social work is a very neglected area, with no standards at all, and no support. Social workers have virtually no knowledge of working in a multicultural environment. Research shows that they learn about it from the media and their own experiences (Bandach, 2018). Meanwhile, they work in an increasingly multicultural environment.

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P2 identify any language skills needed and where they can be sourced most effectively;

P3 encourage those involved in service delivery to continually assess their interaction with service users from different countries or diverse cultures and make sure they have the skills to do so;

P4 encourage those involved in service delivery to respond flexibly and positively and solve problems so that the service meets the needs of service users from different countries and diverse cultures;

P5 maintain the same high standard of service for each service user;

P6 check that service users are satisfied with the service and resolve differences between their needs and the service offered so that it attracts and does not discriminate against the people you are providing services for;

P7 challenge any stereotypes, prejudice or racism expressed by other people about yourself or others; P8 deal with things that go wrong that are caused by different cultural expectations, miscommunication, misunderstanding or racial tension and minimise their impact on ongoing service delivery, getting support when you need it.

Skills development training methods

Employees and employers have various ways to go about putting employee skills development into practice. The overarching goal is to strengthen employee's broad range of skills, whether it be flexibility, organizational, creativity, communication or leadership.

Learning methods are any activity deliberately undertaken, or resources provided, to help the learning process at individual, team or organizational level. In rapidly changing business environments, employees need to be able to adapt their capabilities to support the organization's strategy.

A. Training

This method includes developing employee skills through a combination of lectures, hands-on-exercises, videos, podcasts, simulations, and individual/group-based assignments. It includes both formal (classroom-based, instructor-led, eLearning courses) and informal (watching YouTube videos, reviewing educational blogs and posts on peer-group forums like LinkedIn or chat rooms, self-study) approaches to skills development. Each option will be specific to an organization's needs, and the subject at hand. Employees must actively undergo training (either paid for by themselves or by the organization) throughout their career to enhance skills they (in consultation with their managers/supervisors) deem necessary for the role they are performing. However, organizations must also actively support employee skills development for future roles/responsibilities that the company hopes to entrust these employees.

B. Task/job rotations

Employees could volunteer to rotate roles with colleagues on a shift/team, to put some of those new skills into practice. Employers can also encourage job rotation as a method for employees, who have indicated their desire to get practical experience, to develop some additional skills. The goal is to rotate the tasks and roles to learn something new or have a chance to practice what has been learned. **Stretch assignments:** This method involves management working with employees to understand where they wish to improve, and then finding assignments for employees to develop those skills. Typically, the assignments will push the boundaries of an employee's existing role/responsibility, to expand its scope to include additional skills needing development Stretch assignments could either be horizontal (tasking an employee to use additional skills to do more work similar to – though not the same - their existing role), or vertical (extending the scope of an employee's role to cover down-stream or up-stream responsibilities).

Ideal for: This employee development method is the best way to train flexibility and adaptability. It is also great for extending an employee's technical skills but, depending on the type of stretch goals set, could aid in developing other ancillary skills such as Time Management, Stress Management, and Conflict Resolution Skills. Everything depends on the role/job for how applicable this is. For example, if you ask a developer to talk/negotiate with clients, he probably won't be as great as the manager, but at least he'll gain the project management skill to some extent.

C. Coaching

When talking about various employee development methods and their benefits, we can't stress the importance of helping employees polish their skills through coaching. This method of skills development typically involves senior staffers working one-on-one with less experienced individuals. This can fast-track an employee's understanding of a variety of topics but be mindful that this approach can be both times consuming (taking up the assets of seasoned/valuable staff) and result in a clone-like knowledge of the subject – as opposed to an employee learning the subject his/her way or through input from a broad range of co-workers and mentors.

Ideal for: Depending on the emphasis of the coaching involved, this can be a fast-track way to learning very specific leadership and team management skills. It can also be focused on particular organizational skills. Coaching is usually a very hands-on approach to skills development and ideal for developing skills like Technical and Analytical skills. Through employer-sponsored coaching camps, employees could also pick up invaluable Interpersonal and Conflict Resolution skills.

D. Mentoring

This method involves senior leaders/management taking junior staff under their wing to help develop important skills that the mentored individual might lack. The more formal mentoring programs are typically used for senior executive/leadership roles, while less formal structures might be implemented amongst junior management as well. As with Coaching, be mindful of the time asset, and the even narrower funnel of a one-on-one teaching model.

Ideal for: Because it requires senior leadership commitment, Mentoring is typically used to develop high-level skills such as Leadership, Strategic Management, Communication, Critical Thinking, and Long-term Vision articulation. More experienced employees can mentor less experienced, younger employees and isn't necessarily restricted to management. It can be done at any professional level and is ideal for communication skills, leadership skills, and organizational skills. It can also be applied to teaching something new or even teaching creativity.

E. Workshops / Committees / Working groups

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These are methods that give employees an opportunity to interact with peers/colleagues from within and external to the organization. The benefit here is rich access to similar colleagues (internal) and dissimilar colleagues (external). This broad range of input and knowledge can be useful in gaining new insights, troubleshooting, and opening up communication on best practices. This is ideal for communication skills and teamwork but can also be applied to anything else.

Ideal for: Workshops are great for developing a range of soft skills, such as Communications, Teamwork, Presentation, Public Speaking, Networking, and Leadership skills. It can also be used to polish Research and Analytical skills.

F. Simulations

These are becoming very popular due to both how engaging and effective they have become. In its simplest form, a simulation could be role-playing a customer service interaction, for example, learning how to diffuse an irate and confrontational client in person, or responding to an emergency situation such as mock first aid scenarios. At its highest level, simulations can involve completely virtual worlds, such as fire rescue or flight training where employees can learn the skills required in a nonconsequential setting. This is extremely useful in taking conceptual or textbook knowledge and applying it to the real world which gives the employee both the know-how as well as the exposure and comfortability in handling such tasks.

Ideal for: Works for all types of skills. Group simulations can even be utilized to teach social skills.

G. Conferences

Much like workshops and committees, conferences are a useful way to network and gain exposure to a vast knowledge base of both interdisciplinary and outside industries. Specific sessions are generally available to increase awareness and training of relevant topics, often in a pick and choose format that can be of interest/usefulness to particular subgroups within an organization.

Ideal for: Dependent upon the conference's applicability and specificity, they work for all types of skills, including hard and soft skills and personal development. It can additionally assist with communication skills.

H. On-the-job training

Employees who have attended some basic training on a technical skill (whether it be in operating a new machine, or learning new financial analysis methods) will often find on-the-job training a great method to hone those skills. This is basically learning by doing, which is typically done right after the training. The main goal of on-the-job training is to provide everything to the employee for self-study while at work. Employees learn how to use something or apply the methods as they complete the

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assigned tasks. This is a very popular way to develop employees as companies typically don't have the time to train every single employee on every single skill especially if that skill does not require specific/advanced knowledge.

Ideal for: *While on-job exposure is typically good for work-specific skills development, this method can also develop a broad variety of employee skills, including hard and soft skills.*

These range from technical skills, leadership development, and analytical expertise as well as organizational skills such as time management, multi-tasking, and prioritization.

I. **Self-study**

This can be accomplished through different methods: reading/researching, taking classes, etc. outside of work hours. The subject doesn't always relate to the skills that an organization needs, but rather something new that they believe will improve their performance. While the time invested for self-study isn't directly compensated, if an employee purchased a course that will improve his performance, the company should compensate him by paying for that course. The benefit is that the employee decides what's of interest and pursues it independently. Conversely, it is often difficult to motivate employees to spend off-work time devoted to work-related endeavours.

Ideal for: *This is a great means to develop creativity and curiosity, as employees will naturally choose topics of interest/passion. Depending on the material studied, however, it could be applicable to all skills.*

Intercultural Personality Check

To explore personal traits and relationship relations to get a deeper understanding of yourself and the team working in the intercultural environment.

Focus	A workshop to explore personal traits and interpersonal relations using the Myers-Briggs personalities model. Use this tool to go deeper with your team to understand more about yourselves and each other on personal and professional levels within the cultural perspectives to working with people from other cultures.
Duration	30 mins for a small group size of 5-15 persons or 1hr for a large group size of 20 -30 persons
Materials	Mobile phone, laptop, computer, projector
Description	**Step 1:** At the start of the workshop, give everyone time to do a version of the Myers-Briggs personality test. We suggest using an online tool like 16Personalities. 16 Personality test It important to remind the participants that the purpose is not to categorise anyone or impose 'truths' about our personalities, but rather to use the model as a jump-off point for reflection. A way to discuss different motivators, styles, preferences, etc. **Step 2:** Ask the group as individuals to reflect on their Myers-Briggs personality type.

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	Then in-turn invite them to and share with the whole group what they think rings true, and what they think doesn't.
	After each person has shared, invite the group to share back with their own perspectives. Ensure that this is done with a respectful and supportive attitude.
	Step 3:
	Divide the group into pairs / threes and as them to explore each dimension of their personality type in more detail. Use the notes from the online test and any other materials that you think would be useful, to support the exploration.
	The dimensions are:
	intuition/sensing
	introversion/extraversion
	feeling/thinking
	perception/judging
Debriefing	**Step 4:** After 20/30 minutes of exploration into the personality dimensions, bring everyone back to the larger group and invite them to share insights from their discussions. End with a check-out, asking everyone to share one insight they take with them from the workshop.
Tips and Tricks	Start the personality test and ensure that everyone gets to complete the test before the final debriefing from each participant with their scores and interpretation of their type of personality in all the categories.
Sources/References	Inspired by Myers-Briggs Team Reflection by Hyper Island.
Author	**ASDA**

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M4. Unit 2: SCENARIO

For this last unit, more in-depth analysis work is required. By the end of the course, you have all the tools you need to begin to develop informed thinking about community development, basic human rights and needs, and the role of intercultural workers, as well as the great potential of migrant communities.

The activity we propose at the end of this unit, again referring to Max-Neef's Basic Human Needs Matrix and the wheel structured by Anne Hope, is to understand and discuss how much each European country whose legislation has been analyzed (Italy, UK, Poland, Czech Republic, Bulgaria, Finland) may have contributed to the creation and institutionalization of a figure to help migrant communities meet their basic needs.

In addition, we also invite you to reflect on how current legislation in the various countries and the tools provided by the entire course may limit or support the meeting of these needs.

<table>
<tr><td colspan="2" rowspan="2"></td><td colspan="4">AXIOLOGICAL NEEDS</td></tr>
<tr><td>Being (quality)</td><td>Having (thing)</td><td>Doing (action)</td><td>Interacting (parameter)</td></tr>
<tr><td rowspan="3">E X I S T E N T I A L</td><td>Subsistence</td><td>Physical health, mental health, equilibrium, sense of humor, adaptability</td><td>Food, shelter, work</td><td>Feed, procreate, rest, work, clothe</td><td>Social setting, living environment</td></tr>
<tr><td>Protection</td><td>Care, equilibrium, solidarity, adaptability, autonomy</td><td>Insurance system, savings, social security, health system, rights, family, work</td><td>Cooperate, plan, help, take care of, prevent, cure</td><td>Living space, dwelling, social environment</td></tr>
<tr><td>Affection</td><td>Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor</td><td>Friendships, family, relation with nature, partnerships</td><td>Make love, caress, express emotions, share, take care of, cultivate, appreciate</td><td>Privacy, intimacy, home, togetherness</td></tr>
</table>

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N E E D S	**Understanding**	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, method, education policies, teachers, communication policies	Investigate, meditate, experiment, analyse, study	Setting of formative interactions, schools, universities, academies, groups, communities, family
	Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Responsibilities, duties, work, rights, privileges	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinion	Setting on participative interaction, parties, associations, churches, communities, neighbourhoods, family
	Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquillity, sensuality	Games, parties, spectacles, clubs, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
	Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, work, techniques, method	Invent, build, design, work, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom

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Identity	Sense of belonging, self-esteem, consistency, differentiation, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belong to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal / spacial plasticity

Questions for Self-Assessment

Module 1 Unit 1: Culture of Cultures

Q1. According to the definition by Hofstede, culture is learned, shared and transgenerational.

TRUE	FALSE

Q2. Intercultural dialogue is crucial to the formation cultural identity as it encourages individuals to recognize similarities with and differences from others and define who they are.

TRUE	FALSE

Q3. The individual right to participate in cultural life can be enjoyed by members of different cultural communities.

TRUE	FALSE

Q4. The iceberg model implies that the visible parts of culture are just expressions of its invisible parts.

TRUE	FALSE

Q5. People form a cultural identity when they consciously assimilate, interpret and incorporate signals from the world around us into our own identity.

TRUE	FALSE

Q6. The definition of cultural diversity could be extended to the way people react to reality and the way people choose to live together with this reality.

TRUE	FALSE

Module 1 Unit 2: Assets of Intercultural Learning

Q1. According to Bennet, when speaking about the sensitivity to cultural differences, the ethnocentric position means a position in which one sees his own culture as central to reality.

TRUE	FALSE

Q2. Intercultural competence is a very complex concept but in literature we can find a simple and unambiguous definition of this concept.

TRUE	FALSE

Q3. When planning the learning process, there are three main factors that we have to take into account: the student, the material, the environment.

TRUE	FALSE

Q4. Intercultural competence is part of a family of concepts including global competence, graduate attributes, employability skills, global citizenship, education for sustainable development and global employability.

TRUE	FALSE

Q5. Learning is the process of gaining new knowledge only from outside (it can be done by experiences: watching, hearing, doing).

TRUE	FALSE

Q6. If you have a group that should learn and the learners are experienced the PBL (Problem Based Learning) method is very much suitable. PBL is based on a project method in which the group has a specific problem to be solved.

TRUE	FALSE

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Module 2 Unit 1: Intercultural Environments

Q1. Globalization can be described as a multidirectional and multidimensional process.

TRUE	FALSE

Q2. 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.

TRUE	FALSE

Q3. Culture shock is the first stage of living in another culture.

TRUE	FALSE

Q4. The concept of "Mutliculturalism" represent an ideology. We can get that from the suffix "ism".

TRUE	FALSE

Q5. For the integration process to run properly, many factors are needed, and each process may be individual.

TRUE	FALSE

Q6. Migration began in history during 1600s with the emergence of European mercantile interests and the conquest of the "New World".

TRUE	FALSE

Module 2 Unit 2: Interculturalism! Skills and Methods

Q1. When talking about interculturalism, Swedish Trainer and Educator Patrick Gruczkun proposed a three-step model that explains the stages or levels of our understanding.

TRUE	FALSE

Q2. In developing a training program, defining a training budget is not important.

TRUE	FALSE

Q3. Developing a good workshop, setting clear goals is important if you want to be able to measure the success of the workshop afterwards.

TRUE	FALSE

Q4. According to the first step of Patrick Gruczkun's model of understanding interculturaliy, the first step is self-awareness: understand who we are and that we are individual with our own consciousness.

TRUE	FALSE

Q5. In developing a training program, an important decision concerns the selection of trainess. For an organisation providing the right training to the right people can help to create and maintain a well-trained and stable workforce.

TRUE	FALSE

Q6. Thinking about participants in a workshop, is desirable to involve more than 20 attendees.

TRUE	FALSE

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Module 3 Unit 1: Cognitive dissonances

Q1. Leon Festinger's classic cognitive dissonance theory holds that people don't want their thoughts, beliefs and attitudes to be consistent with one another and with their behaviour.

TRUE	FALSE

Q2. According to cognitive dissonance theory, the more important the issue and the larger the gap between the beliefs, the greater the dissonance among people.

TRUE	FALSE

Q3. Cognitive dissonance is automatic when a person holds opposing beliefs. It is not necessary they have an awareness of the inconsistency to feel discomfort.

TRUE	FALSE

Q4. The concept of sociocultural dissonance refers to the stress, strain, and incongruence caused by belonging to two cultures.

TRUE	FALSE

Q5. Cultural intelligence is the ability to make sense of unfamiliar contexts and then blend in. It has three components--the cognitive, the physical, and the emotional/motivational.

TRUE	FALSE

Q6. The principle of cognitive consistency tends to reinforce the concept of cognitive dissonance.

TRUE	FALSE

Module 3 Unit 2: Sensing Cultures

Q1. Music can help people to develop "auditive intelligence".

TRUE	FALSE

Q2. Active listening helps only the listener to actively engage in a conversation.

TRUE	FALSE

Q3. Active listening is first about understanding the other person and their perspective, then about being understood as the listener.

TRUE	FALSE

Q4. Listening to someone requires people to attend to more than just the words being spoken; they must also observe behaviours.

TRUE	FALSE

Q5. Withholding judgement is one of the six steps for more effective active listening.

TRUE	FALSE

Q6. If it is true that empathic listening is vital to an individual, it is also true that it is an essential element in the dialogue between nations, cultures and religions.

TRUE	FALSE

Module 4 Unit 1: Professionals in Intercultural Social Work

Q1. Intercultural workers, in terms of professional skills, need to learn effective strategies of conflict prevention and resolution.

TRUE	FALSE

Q2. According to Oana-Antonia Ilie (2019), the intercultural communication competence (ICC) refers to the active possession by individuals of qualities which contribute to effective intercultural communication, and can be defined in terms of two primary attributes: knowledge and attitudes.

TRUE	FALSE

Q3. Stereotypes in culture can be only negative.

TRUE	FALSE

Q4. In terms of professional skills for intercultural workers, 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.

TRUE	FALSE

Q5. Intercultural awareness means acknowledging and respecting cultural diversity.

TRUE	FALSE

Q6. When we refer to stereotypes in culture, behaviour can be influenced by a combination of different cultural layers, ranging from specific to the individual (for instance, personality traits) to general (for example, universal values and national culture).

TRUE	FALSE

Module 4 Unit 2: Framework for Intercultural Work in the EU

Q1. In Bulgaria there are no specific requirements regarding education and/or qualification in order to become an intercultural worker.

TRUE	FALSE

Q2. Since they are all EU members, Finland, Bulgaria, Poland, Italy and Czech Republic have the same consolidated approach to intercultural work.

TRUE	FALSE

Q3. Mentoring method involves senior leaders/management taking junior staff under their wing to help develop important skills that the mentored individual might lack.

TRUE	FALSE

Q4. Concerning the qualifications to become an intercultural worker in Italy, there is the problem of recognizing skills acquired by foreign citizens in the various regional training courses, as well as the recognition of skills acquired in non-formal and informal contexts by all mediators who have not attended any kind of training course, but who have developed situated learning, strictly derived from practical experience in the field.

TRUE	FALSE

Q5. To be interculturally competent in Finland means to be flexible, culturally literate and knowing the cultural foundations about different cultures.

TRUE	FALSE

Q6. Coaching is more a teaching method rather than training.

TRUE	FALSE

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APPENDIX I: Correct answers to final assessment

Module 1 Unit 1:

Q1. TRUE Q2. TRUE Q3. FALSE Q4. TRUE Q5. FALSE Q6. TRUE

Module 1 Unit 2:

Q1. TRUE Q2. FALSE Q3. TRUE Q4. TRUE Q5. FALSE Q6. TRUE

Module 2 Unit 1:

Q1. FALSE Q2. TRUE Q3. FALSE Q4. FALSE Q5. TRUE Q6. FALSE

Module 2 Unit 2:

Q1. FALSE Q2. FALSE Q3. TRUE Q4. TRUE Q4. TRUE Q5. FALSE

Module 3 Unit 1:

Q1. FALSE Q2. TRUE Q3. FALSE Q4. TRUE Q5. TRUE Q6. FALSE

Module 3 Unit 2:

Q1. TRUE Q2. FALSE Q3. TRUE Q4. TRUE Q5. TRUE Q6. TRUE

Module 3 Unit 2:

Q1. TRUE Q2. FALSE Q3. TRUE Q4. TRUE Q5. TRUE Q6. TRUE

Module 4 Unit 1:

Q1. TRUE Q2. FALSE Q3. FALSE Q4. TRUE Q5. FALSE Q6. FALSE

Module 4 Unit 2:

Q1. TRUE Q2. FALSE Q3. TRUE Q4. TRUE Q5. FALSE Q6. FALSE
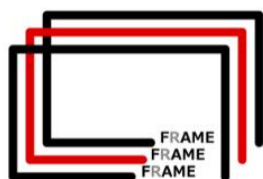
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