Authors

Amandine Bonnel (CESIE)
Vaggelis Gettos (MMC)
Yvonne Heselmans (IDEA)
Roberta Lo Bianco (CESIE)
Hélène Seigneur (Eurocircle)
Julia Himmler (Eurocircle)
Davide Giannelli (Eurocircle)
Lea Lazic (Eurocircle)

Editors

Paula Luise Goltzsche (CESIE)

Graphic design

CESIE (cesie.org)

The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
Summary

Introduction................................................................................................................................................... 1

Module n°1 – Intercultural Awareness.............................................................................................................. 4

Learning Objectives ....................................................................................................................................... 4

I – Culture and identity .................................................................................................................................. 5

II – Intercultural communication ............................................................................................................... 4

I – Culture and Identity .................................................................................................................................. 5

a) Concepts and theories........................................................................................................................... 5

Culture ................................................................................................................................................... 5

Identity ................................................................................................................................................ 11

b) Tips for your professional practice ...................................................................................................... 18

Suspicion vs. Curiosity ......................................................................................................................... 18

Active listening .................................................................................................................................... 19

c) Self-reflection activities ....................................................................................................................... 20

Activity n°1: CULTURAL GLASSES................................................................. 20
Activity n°2: IDENTITY WHEEL ................................................................. 21
Annex n°1: IDENTITY WHEEL ................................................................................. 23

Activity n°3: SELF-ASSESSING YOUR INTERCULTURAL AWARENESS ................................................... 24
Activity n°4: CRITICAL INCIDENTS ANALYSIS................................................................. 26

d) Activities .............................................................................................................................................. 28

Activity n°5: BARNGA GAME ......................................................................................... 28
Activity n°6: THE FLOWER OF IDENTITY ..................................................................................... 31

II – Intercultural communication ................................................................................................................. 34

a) Concepts and theories......................................................................................................................... 34

Definition of intercultural communication......................................................................................... 34

Milton Bennett’s DMIS model .............................................................................................................. 34

Individualism vs collectivism ........................................................................................................... 36

Edward T. Hall’s high-context and low-context cultures ........................................................................ 36

Non-verbal communication................................................................................................................. 38

b) Tips for your professional practice ...................................................................................................... 41

Intercultural communication competence .......................................................................................... 41

Intercultural Sensitivity........................................................................................................................ 42

c) Self-reflection activities ....................................................................................................................... 42
a) Concepts and theories ................................................................................................................................. 95
b) Tips for your professional practice .................................................................................................................. 100
c) Activities ....................................................................................................................................................... 100
Case Study n°1: “Clothes” .................................................................................................................................. 100
Annex n°7: “Clothes” (Case study n°1) .............................................................................................................. 102

II – Intercultural Conflict Management Competence and Non-Violent Communication ................................ 103
a) Concepts and theories ........................................................................................................................................ 103
Why is conflict in an intercultural situation more stressful and difficult to manage? ....................................... 103
Conflict styles: how to categorise different styles of conflict behaviour? ......................................................... 103
Intercultural conflict: Understanding culture shock and identity threat ............................................................ 104
Mindfulness, Critical Thinking and Self-Regulation as strategies in intercultural conflict situations .............. 105
Non-violent communication strategy .............................................................................................................. 107
b) Tips for your professional practice .................................................................................................................. 108
c) Activities ....................................................................................................................................................... 109
Activity n°1: “Conflict and Negotiation Skills for Social Workers” ................................................................. 109
Annex n°8: Scenarios for “Conflict and Negotiation Skills for Social Workers” .............................................. 111
Case Study n°2: “Misunderstandings” ................................................................................................................. 115
Annex n°9: “Misunderstanding” (Case study n°2) ............................................................................................ 116

III – Resilience ..................................................................................................................................................... 118
a) Concepts and theories ........................................................................................................................................ 118
Definitions of key concepts .............................................................................................................................. 118
A) From trauma, adversity, vulnerability and stress to Resilience ................................................................. 119
B) Strategies to become resilient / to be on the path of resilience ................................................................. 121
C) Stages and strategies of Resilience .............................................................................................................. 122
What makes resilience possible? .................................................................................................................... 123
The 7 pillars of Resilience ............................................................................................................................... 124
What can be the needs and resources to overcome trauma? How can you help? ............................................. 124
b) Tips for your professional practice .................................................................................................................. 125
c) Self-reflection activities ................................................................................................................................... 126
Activity n°2: The 7 pillars ................................................................................................................................. 126
d) Activities ....................................................................................................................................................... 127
Activity n°3: The coat of arms ........................................................................................................................... 127
Activity n°4: The learning river ....................................................................................................................... 128
Case Study n°3: “At home in a foreign country” ............................................................................................. 129
Annex n°10: “At home in a foreign country” (Case study n°3) ........................................................................ 131
Case Study n°4: “The story of Anastasia” ...................................................................................................... 133
Annex n°11: “The story of Anastasia” (Case study n°4) ................................................................. 134

IV – Empathy .............................................................................................................................................. 136

a) Concepts and theories .......................................................................................................................... 136

Definition of key concepts: ................................................................................................................... 136

A) Empathy, emotional intelligence and social work with newcomers ............................................. 136

B) The evolution of the concept of emotional intelligence: the 3 main models .............................. 137

C) The 3 domains of Empathy, and the 6 dimensions for scaling empathy .................................... 139

b) Tips for your professional practice ...................................................................................................... 140

c) Self-reflection activities ..................................................................................................................... 140

Activity n°5: “Do you know your level of empathy and emotional intelligence?” ............................ 140

Annex n°12: Empathy Scale for Social Work ........................................................................................ 142

Annex n°13: Jefferson Scale of Empathy ............................................................................................. 145

Annex n°14: The self-report Altruism scale .......................................................................................... 147

Annex n°15: The emotional intelligence quotient ................................................................................ 148

d) Activities ............................................................................................................................................ 149

Case Study n°5: “Anastasia at the CADA” ............................................................................................ 149

Annex n°16: “Anastasia at the CADA” (Case study n°5) .................................................................... 150

Case study n°6: “Anastasia at the bank office” .................................................................................... 151

Annex n°17: “Anastasia at the Bank office” (Case study n°6) ............................................................... 152

Self-assessment sheet – The capability approach ............................................................................... 153

Self-assessment sheet Intercultural Conflict Management Competence and Non-Violent Communication .... 153

Self-assessment sheet Resilience ......................................................................................................... 153

Self-assessment sheet Empathy ........................................................................................................... 154

Module n°4 – Developing skills of newcomers ...................................................................................... 155

Learning Objectives ................................................................................................................................... 155

I – Debate education ................................................................................................................................ 155

II – Developing a speech ......................................................................................................................... 155

III – Critical thinking: Understanding Fallacies and detecting fake news ........................................... 155

Introduction ........................................................................................................................................... 156

I – Debate education ................................................................................................................................ 157

a) Concepts and theories .......................................................................................................................... 157

What defines a debate? ................................................................................................................................ 157

Why does debate matter? ........................................................................................................................ 158

Minimum standard for a full participation ........................................................................................ 165

Conclusions ........................................................................................................................................... 166
b) Tips for your professional practice ................................................................. 166

c) Self-Reflection Activities .................................................................................. 166
   Activity n°1: ‘What is the strength of debating for me’ ...................................... 166
   Activity n°2: Draw a face and link all components to debate ............................. 168

d) Activities ............................................................................................................. 170
   Activity n°3: Debate Education: main steps ...................................................... 170
   Annex n°6: Debate Education: main steps ......................................................... 173

II – Developing a speech ......................................................................................... 178
   a) Concepts and theories .................................................................................... 178
      Way 1: 9 points for a good speech based on the TED Talk Speech Rules .... 178
      How to speak relaxed and how to be connected to the audience .................. 180
   b) Tips for your professional practice ................................................................. 181

   C) Self-Reflection Activities ................................................................................ 182
      Activity n°4: Public speaking ............................................................................ 182

   d) Activities ........................................................................................................... 184
      Activity n°5: How to deliver a speech ............................................................. 184

III – Critical thinking: understanding fallacies and detecting fake news ............. 185
   a) Concepts and theories .................................................................................... 185
   b) Tips for your professional practice ................................................................. 189
   c) Self-Reflection activities ................................................................................ 190
      Activity n°6: What is good news for you .......................................................... 190
   d) Activities ........................................................................................................... 191

Self-Assessment sheet ............................................................................................. 192
Bibliography ............................................................................................................. 193
Introduction

The DICE training course was designed to improve, reinforce and make the work of professionals who approach newcomers in their daily practice more relevant and effective.

It shall equip these professionals with open and innovative practices, methods and tools to better understand and highlight cultural diversity, and allow them to acquire competences facilitating the integration of newcomers in their hosting societies. By enabling the professionals to manage diversity, potential misunderstandings or critical incidents, this training will increase the quality of the support provided to newcomers in terms of self-empowerment and, at the same time, will allow professionals to avoid burn out or emotional distress situations.

The training course is articulated in 4 modules. They encompass the four core topics of DICE, namely Diversity, Inclusion, Citizenship and Empowerment.

Since it is difficult to draw a clear line between these different topics, the partnership decided to address all of them, in an interdisciplinary way, through 4 training modules focusing on:

Module 1 – Intercultural awareness

Module 2 – Fighting discrimination

Module 3 – Approaches to be effective with newcomers

Module 4 – Developing skills of newcomers

Each of these modules contains a theoretical as well as a practical part accompanied by exercises to be implemented with migrants and self-reflection exercises in order to cover all dimensions of competences, namely providing professionals with the opportunity to acquire knowledge, practical skills and positive attitudes.

This training is addressed to all professionals working with newcomers to make their work with this target group more relevant and effective. Therefore, it should also benefit newcomers, namely migrants who recently experienced a migration process, thus arriving in a European country, because they will be supported by people who will have the adequate skills to better understand them, hence answering to their needs in a tailored way. This material can be used in two different ways: on the one hand, professionals can learn by themselves, due to the existence of theoretical elements and self-reflection activities in the
training methodology; on the other hand, it can be used to facilitate a training with a group of other professionals thanks to the provided theory and group activities.

Results from a previous project revealed that intermediary professionals need training to deepen their knowledge and skills related to Diversity, Inclusion, Citizenship and Empowerment, which is the basis for the following training manual. The education on these topics will be provided through theory, practical activities and self-reflection activities encouraging participants to take a step back from what they consider normal and can thus bias their daily practice in working with people from a different cultural background.

The four concepts that will be tackled in the whole training manual can be shortly defined as follows:

- **Diversity:** it designates people who differ from one another in geographical, socio-cultural or religious origin, age, gender, sexual orientation etc., constituting the national community to which they belong.

- **Inclusion:** process of adding an element or state of being to a whole comprising different pieces. More specifically, in the Collins Dictionary, social inclusion is defined as “the provision of certain rights to all individuals and groups in society, such as employment, adequate housing, health care, education and training, etc.”

- **Citizenship:** acknowledgement of status of being a citizen of a particular country. This refers to the right every citizen has to actively participate in democratic life as well as being aware of the respective rights and duties.

- **Empowerment:** process of reinforcing people’s skills in order to acquire control over their own lives as well as claim their rights. Individuals need to be aware of and actively involved in this process in order to decide for themselves and reach their life goals.

As this training has been designed for professionals working with newcomers, it is the term “newcomers” that will be used all across the manual. This term refers to first generation migrants, and more precisely to those who recently experienced a migration, arrived in a European country and therefore need to be supported, in order to become and feel part of the host society.

---

After reading and studying the materials included in this training manual, you will:

✓ Have improved your knowledge and understanding of cultural diversity as well as discover how to apply it in order to work more effectively with newcomers.
✓ Be able to broadly recognize and take a stand against discrimination in different contexts.
✓ Be able to use new tools to empower newcomers to become active citizens, claim their rights and speak up in public.
✓ Be able to explore and apply different approaches to become more empathetic in your work with newcomers.

How to use this manual?

This manual can be used by studying every single one of the four modules or simply choosing some of them. Each module lines out the learning objectives at the beginning, which allows you to assess whether it could enrich your professional skills and knowledge. At the end of the modules, you will also find a self-assessment sheet that can help you understand if the module will contribute to your skill or knowledge improvement. Furthermore, this sheet will provide you with an opportunity to assess your evolution after having studied the module.

How has this manual been conceived?

This training manual has been written gathering partners’ long-lasting experience in the fields and relying on the studies of recognized researchers, whose work usually goes far beyond the topics addressed. Elements of their work included in this training have been selected, summarized and explained in order to keep only the ones that are most relevant for professionals who work with newcomers. For more information on their work or to deepen an issue, all the references of the studies and works used in this manual are available in the footnotes as well as in the bibliography section.
Module n°1 – Intercultural Awareness

Learning Objectives

✓ Improve your knowledge and understanding of cultural diversity and of how to use it in order to work more effectively with migrants.

I – Culture and identity
You will be able to:

✓ Understand and explain the concepts of culture and identity, how they are formed, connected and change over time
✓ Explain Hofstede’s Levels of Culture and Hall’s Iceberg Model
✓ Understand how migration processes influence identity
✓ Recognize identity threats
✓ Recognize and handle acculturative stress
✓ Adopt a more inclusive approach to migrants due to an improved understanding of multiple identities and identity threats

II – Intercultural communication
You will be able to:

✓ Recognize and deal with cultural differences in order to adapt your own communication accordingly.
✓ Identify and deal with the cultural shocks you might experience with migrants in your daily work and recognise migrants’ cultural shocks, adapting your approach accordingly.
✓ Understand and explain the DMIS model.
✓ Pay attention to the non-verbal elements of communication.
✓ Practice intercultural sensitivity in encounters with people from different cultures.
✓ Recognize and navigate between different cultural perspectives to perceive the world and understand how they influence communication.
I – Culture and Identity

The following training module offers you an opportunity to explore the broad concepts of culture and identity, which, even if having become commonly used terms, may be more complex than expected. To understand how culture and identity are formed and change over time, you will be guided on your learning path through theoretical elements, such as different definitions and manifestations of culture, learning about its different levels and how it evolves over time. In addition, you will deepen your knowledge on identity, learn about its multiple elements and how it is linked to culture as well as how it is influenced by migration processes. In this context, you will also confront the topic of cultural shocks, how they can hinder successful integration and how they can be dealt with as well as learn about active listening and curiosity to enrich your practice. The second sub-section of the module, furthermore, focuses on intercultural communication, providing you with the necessary information and skills on different communication styles as well as how they differ between diverse cultures.

The module is supplemented by practical activities to deepen your knowledge, acquire and put new skills into practice as well as experience some of the concepts on your own, aiming at enabling you to put them into practice in your daily work.

a) Concepts and theories

Culture

Definition of the concept

Culture is a broad concept and it has many definitions. It can be defined as:

- “the collective programming of the mind that distinguishes the members of one group or category of people from others”²
- “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”³
- “Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour.”⁴

**Manifestation of culture**

Culture is manifested at different levels⁵, namely:

**Observable artefacts:** they correspond to all the physical layout, the objects, rituals, food, music etc., everything that allows someone who does not belong to a specific cultural group to describe the cultural behaviours of that group but not to understand them. They also correspond to what the Dutch anthropologist and psychologist Geert Hofstede calls ‘practices’, underlining that even if they are observable in themselves, their cultural meaning is invisible for the observer who does not share that culture. Therefore, the meaning these practices take on for the people who observe them from outside depends on how those interpret them⁶. This can lead to cultural misunderstandings regarding the act of communicating, which can be interpreted in different ways according to cultural codes.

**Values:** are the reasons for a behaviour. They are considered as “broad tendencies to prefer certain states of affairs than others[...]. They are not directly observed by outsiders⁷.

**Basic underlying assumptions:** lay the basis of how a social group’s individuals of perceive their surroundings, think and feel. A behaviour is an answer to a certain situation, deriving from a value. Its repetition leads to a gradual transformation from value into assumption, which increasingly becomes unconscious, due to its increasing perceived normality. Once values have become underlying assumptions, it becomes much more difficult for individuals to distance themselves from them.

---

**Example:**

*Observable artefact:* Women do not have positions of authority / are not involved in political affairs in society (this fact is based on a certain vision of how roles should be divided according to the gender).

*Value:* The observable artefact can be caused by various reasons, among which that men are considered stronger (they are the ones who defended their country at war against the enemies) as well as more competent for these functions than women, which lead to the idea of women not reaching positions of authority as not unfair.

*Basic underlying assumption:* In this situation, there might be an underlying assumption, such as “Who is going to rule the social group? A man, because men are generally stronger”, which is in line with the values, has been repeated so many times that it is not questioned anymore and has been included into customary law.

**Culture falls under nurture**

One of the main characteristics of culture is that it falls under nurture, not nature. That is, it is something people learn, depending on their social environment, whereas human nature “represents the universal level in one’s mental software”\(^8\). For example, the capacity human being have to feel love is part of their nature, while the way in which they are going to express this love is part of culture.

Culture and personality are not to be seen as identical. Indeed, culture is specific to a group; it is “modified by collective programming”\(^9\). Personality is as well, but, at the same time, it is also modified by personal experiences, while culture is not.

---

8 [SPENCER-OATEY, *What is culture?*, GlobalPAD, 2012, p.6.]

9 Ibid.
Culture is learnt

All individuals learn culture from their interactions with others. For example, parents of one culture may teach their children that looking into the eyes of their interlocutor is impolite, especially if the person is older than they are, whereas in another culture they may do the opposite and explain to them that they will be considered as impolite if they do not look into the eyes of the person they are talking with.

Hofstede’s levels of culture

Each person has learned to behave in a certain way in different situations and thus has an individual, so-called mental programming. Part of each person’s mental programming is unique; part is shared with other people according to the social groups they belong to. Therefore, a person has as many levels of mental programming as they are part of different cultural groups. Within each of these groups, people show similar behaviours in similar situations: they share specific mental programming. Since almost everyone belongs to different cultural groups, almost everyone has different levels of mental programming corresponding to different levels of culture. For Hofstede, these levels are:

- The national level, one’s country or countries in case of migration.
- The “regional and/or ethnic and/or religious and/or linguistic affiliation”, the specificities of the place where one is born and lives within one’s country.
- The gender level, to be born as a boy or a girl.
- The generational level in a scale from children to grandparents.
- The social role category, which can be within the family (e.g. daughter) or more largely within society (e.g. engineer, student).
- The social class level, which is associated with one’s social environment, it depends on one’s profession and on the available educational opportunities.
- The organizational/corporate level of employees, depending on how their work organization socializes them.

Culture is a social and individual construct

To avoid stereotypes, it is also necessary to understand that culture is not only a social construct, but also created by the individuals being part of it. Indeed, sharing a culture means adopting the beliefs, behaviours, attitudes and values of it. However, the degree of engagement in each of these components can vary from person to person. Thus, it is more relevant to talk about ‘family resemblances’, implying that there is no

12 Ibid.
specific set of characteristics corresponding to a specific cultural group that could distinguish it from the others.\textsuperscript{13}

\textbf{Culture is evolving}

Cultural innovations can appear in two different ways: if they appear within one single culture, which means that its own members are responsible for these evolutions, they are considered discovery or invention. On the contrary, if a culture evolves because its members are inspired by another culture or because they integrate elements from a different culture into their own, these cultural evolutions are considered diffusion. Whether or not innovations come from the inside, culture is a fluid process that evolves continuously over time.

Cultural evolutionism is a theory according to which human behaviour is shaped by genetics and cultural evolution, and cultural change and genetic evolution are processes sharing different characteristics. Obviously, it is not the only theory about the evolution of culture, but it provides an interesting explanation of cultural evolution: according to it, many factors influence populations over time, driving them to change the frequency of their cultural variants like transmission biases, natural selection or migration. Thus, an individual from a population can invent a new and better skill (innovation) or acquire it from a different culture (diffusion).\textsuperscript{14} For example, someone individuals of a population may either invent or acquire the skill of making better strings and ropes or making them faster in respect to the current technique, resulting in stronger cordage.\textsuperscript{15}

It is important to remember that “cultures of people are not static but, rather, dynamic. This means that cultures change; they are fluid, always moving.”\textsuperscript{16}

\textbf{Hall’s iceberg model}

Only a very small part of culture is actually observable. E.T Hall’s iceberg model explains this well, comparing cultures icebergs: only about 10\% of culture is visible, i.e. the surface culture which is expressed by certain behaviours and practices (food, music, games, etc.). The rest of it is invisible. To better understand a culture, it is necessary to go beyond the visible part, thus arriving at the unspoken rules (e.g. eye contact, non-verbal communication, roles according to age, sex or class) and the unconscious guiding principles (e.g. conception of what is good or bad, fair or unfair), both of which are much more emotionally sensitive. In this context, unspoken rules are interpretations of how individuals of one culture think their

\textsuperscript{13} Spencer-Oatey, Loc. Cit, p.9.
\textsuperscript{14} What is cultural evolution?, Cultural Evolution Society.
\textsuperscript{15} What is cultural evolution?, Cultural Evolution Society.
core values should be expressed in concrete and specific situations, while the other one form the culture’s core values themselves. This unobservable part includes perceptions, attitudes, beliefs and values of a given culture.

![Iceberg of Culture](image)

*Figure 3: The Iceberg of Culture*

The concept of culture should not be confused with the one of identity. As Hofstede explains, identity includes an idea of belonging, of feeling inside or outside of a social group. You can share the same values as other people but still feel to have a different identity. Thus, identity is also an emotional construct: individuals often feel attachment, love or satisfaction/dissatisfaction for the object they identify themselves with. This means that they identify with some values, believes, symbols and moral norms they share with other people who belong to the same social group. Since values, beliefs, symbols and moral norms are part of culture, making a difference between social and cultural identities can be difficult.

---

17 This image has been created using resources from Freepik.com.
Identity

Definition of the concept
Identity is what an individual actually is, what characterizes a person or a group and distinguishes them from other people and groups. There are three types of identity to be distinguished:

1. *The personal identity:* corresponds with the subjective perception one has of oneself, through which characteristics one defines oneself as a person. It is what makes a person unique, for example: “I am a sensitive, open-minded person”.

2. *The social identity:* corresponds with the perception an individual has of oneself according to their social role. It is more objective than the personal identity as it relies on attributes, such as gender, age, social status and roles, for instance: “I am a mother and wife from the middle class”.

3. *The collective identity:* is linked to the characteristics shared with the group of belonging. Individuals thus identify themselves through the cultural values they have adopted. According to some scholars (e.g. Abady-Nagy), this identity is more cultural than the social, while others consider them as equal.

The main characteristics of identity are the following: identity is dynamic, fluid, relational, situational, subjective, multiple, learned from experience and culturally constructed.

Identity is perceived as fluid and dynamic, because it develops through interaction and adapts to the different environments to which the individual is submitted. It also has multiple functions, which respond to individual needs such as:

Identity is part of a person’s self-conception and it is very important that these functions are harmoniously accomplished and combined. If not, there can be psychological consequences that can lead to personality crises. It is important to take these “identity threats” into consideration, particularly when working with migrants and refugees. This issue will be addressed further on in the manual.
Identity is linked to culture
Even if they are two different concepts, culture and identity are linked: since culture influences our way to interpret what surrounds us and the way we interact with other people, it also has an influence on how we define others and ourselves.

Identity is moving
Stuart Hall, a British sociologist, cultural theorist and activist, explains that identity is historically defined, and that individuals have “different identities at different times”\(^\text{21}\), revealing that there is no “fixed, essential, or permanent identity”\(^\text{22}\). Indeed, identity evolves according to the individual’s interactions and environment. Therefore, it is continuously created and changed, evolving through time and making it a fluid and dynamic concept. According to the particular situation, some features of one’s identity may become stronger than others: for example, in a group composed of men and only one woman, her gender identity might be emphasised, as all group members might have a greater awareness of it.

Identity is multiple
People usually create their identity based on their personal attributes, resorting to many adjectives; but they also use gender, social role or relationships, allowing them to define in the social space. Depending on the specific situation, one or more of these identities can be activated, as is explained in the concept of moving identity. According to Hall, “[w]ithin us are contradictory identities, pulling in different directions, so that our identifications are continuously being shifted about”\(^\text{23}\). Furthermore, Burke and Stets notice, if a child is at the same time with his/her parents and a friend, at least two identities will be active: the child will be a son/daughter and a friend at the same time, which can lead to contradictions in the way the person will act, differing from one identity to the other. According to them, “each of these identities acts to control meanings/resources in a situation”\(^\text{24}\). When different identities are active, the more prominent or important one will be more likely to dictate the person’s behaviour.

Cultural identities
Cultural identities can be studied on two different levels: the community and the individual level. The first one corresponds to “the identity of any cultural community, such as ethnic, national, religious, regional and

---


\(^\text{22}\) Ibid.

\(^\text{23}\) Ibid.

civilizational identities\textsuperscript{25}, which separates cultural groups or communities from one another. In contrast, the second one is created in relation to all the different feelings of belonging each individual has. In every single person, these feelings of belonging are “combined, mixed and blended in a unique way”\textsuperscript{26}. All together, they form one complex cultural identity composed of the different attachments to the several cultural groups the individual is part of. These can combine more or less harmoniously, but if they are in conflict with each other, they can have psychological consequences, possibly leading to personality crises\textsuperscript{27}.

\textit{Migration and Challenges of identity in transition}
Migration is stressful. It demands emotional, social, cultural, educational, and economic adjustments. In the case of newcomers, it is often necessary for them to reconstruct their identity in the host country, as they may suffer the loss of their family, social status etc. They arrive in a new society whose codes, perceptions and interpretations of the world differ from theirs, which triggers a feeling of being lost. Moreover, they may face hostility and exclusion. These phenomena may lead them to experience disillusion in the host country and to idealize the country of origin. They may remain in between, having a sense of belonging neither to the new country, nor to the one of origin\textsuperscript{28}.

\textit{Identity threats}
The interaction with a new culture can make newcomers as well as people from the host society experience identity threats, which may lead to tensions. In the case of newcomers, such situations might include:

- When \textbf{principles} like continuity, distinctiveness or self-esteem \textbf{cannot be satisfied}\textsuperscript{29}. For example, if the principle of competence cannot be satisfied, the gained diploma is not recognized in the host country etc. E.g., you are doctor in your own country but your university degree is not recognized in your host country.
- When there is a \textbf{gap} between the claimed \textbf{identity} and the one assigned by others. For instance identifying as a French citizen whereas others see you as a foreigner. E.g., you live in France and you are always asked where you come from, even though you are a French citizen.
- When there is an \textbf{incoherence} between the identities of different cultural spheres. For example as a manager of a big company, you have to be tough, whereas as a mother, you need to be kind and gentle.

\textsuperscript{26} Ibid.
\textsuperscript{27} Ibid.
\textsuperscript{28} LA BARBERA Maria Caterina, « Identity and Migration: An Introduction », \textit{Identity and Migration in Europe: Multidisciplinary Perspectives}. Ed. La Barbera M., 2015, p. 3.
• When the principles of identity enter in conflict, for instance if you want to practice an activity that is devalued in the host society, which triggers a contradiction between the principles of sense and relation.

Newcomers can react in different ways to identity threats, depending on the way they identify to the host culture but also on other factors like the type of threat, they face. They might feel their identity challenged, if they become a minority (e.g. religious minority) in the host country. This situation might lead to them experiencing and identity threat that could lead them to reactionary rigidity. In such a case, the individual reacts to the acculturation process by rejecting the influence of the host culture and adopt a more “traditional” way of life.

To know more about this topic, you can read the article of David L. Sam and John W. Berry “Acculturation: When Individuals and Groups of Different Cultural” or this article about migration and Muslim identity.

Culture shock
M. Cohen Emerique created the concept of culture shock, explaining the possible consequences of the confrontation of two different cultural reference frames in a certain situation. Interactions between people having different, contradicting cultural reference frames might trigger strong emotions and cognitive reactions that often create unease, stress or even a feeling of rejection, e.g. when I talk to someone who is not looking into my eyes, which I consider as rude, while he/she considers it as respectful. On the contrary, for other individuals, it causes positive emotions and states, such as curiosity or admiration of the foreign. These culture shocks are generally related to people’s norms and values. The reaction triggered by the culture shock will depend on the person, his or her tolerance, threshold and the intensity of the shock. Cohen Emerique’s methodological approach is composed of three steps in order to reflect on oneself and develop the ability to have efficient and respectful interactions with people from other cultures:

1) Decentration: taking a step back from the situation, in order to try seeing reality beyond our cultural filters and understand how our own culture modifies our perception of reality. It implies that people become aware of their own culture, get used to tacking a step back during intercultural interactions and avoid immediate judgement of other cultures.

2) Trying to understand the reference frame of the interlocutor: once aware of their own culture and its consequences for their perception of reality, people can start acquiring knowledge about other

---

30 Ibid.
cultures and the factors, which influence the interlocutor’s perceptions of the world with a more open-minded.

3) **Negotiation:** the process of looking for a solution respecting the culture and identity of everyone. In order to do so, one should try putting into practice very useful skills and attitudes like active listening, knowledge of non-verbal communication or shifts between professional and personal registers and resisting to the instinctive reaction to put an end to a challenging interaction.

Furthermore, there are two different evaluation steps following one another during a culture shock:

- **The primary evaluation:** the individual evaluates the initial situation he or she experiences, namely the nature and degree of risk an event could imply.
- **The secondary evaluation:** the individual evaluates the resources he or she has at disposal in order to solve the problem, or the different options he or she could choose, the consequences they could lead to, as well as the constraints imposed by the situation.

When moving to a new country, there are four stages an individual has to live through connected to culture shocks:

1) **The Honeymoon Stage:** in this stage, the individual feels positive emotions like curiosity and is excited about the new culture that often is idealized.

2) **Irritability and Hostility:** in this stage, the individual may start considering the new culture as inferior. There may be a lack of understanding and difficulties to communicate leading to frustrating misunderstandings. Therefore, the person who lives abroad may experience negative emotions and states like depression or homesickness.

3) **The Adjustment Stage:** As the individual starts to feel more familiar with the new environment, in communicating with the people and understands the new culture more easily, frustration is gradually reduced.

4) **The Acceptance Stage:** in the final stage, the individual feels at ease with the new, now familiar culture, being able to communicate effectively and understand the environment. A new sense of belonging has been developed.  

A cultural shock might appear, if someone belongs to a cultural group in which kissing or hugging your husband/wife has to take place in the private sphere, while nobody in the new country is shocked by couples openly and frequently kissing in the streets.

---

32 Stages and symptoms of culture shock. Simon Fraser University.
33 The 4 Stages of Culture Shock [on-line]. Global Perspectives, 19/02/2016.
34 Four Stages of Culture Shock. Eduhup, 10/08/2018.
Acculturation

Acculturation is the process of people from one culture modifying their attitudes and/or behaviours due to contact with a different culture (Moyerman & Forman, 1992). Acculturation is a multidimensional process and as such, it encounters different phases.

The acculturation theorist Berry, explains this process with his acculturation model. The model tries to explain how an individual’s identity can be modified through contact with people from other cultural groups. According to this model, the process of acculturation can influence individual identity in four different ways.

Acculturation is a multidimensional process including different phases. Berry describes it in three stages of acculturation: (1) contact – the encounter of two groups of people; (2) conflict – a state of dissonance between giving up valued features of one’s culture and accepting the values of the host culture as well as (3) adaptation – a variety of ways reducing or stabilizing the conflict.\(^{35}\)

Figure 4: Framework of conceptualizing and studying acculturation.\(^{36}\)

In his theory, Berry identifies four main strategies used in the process of acculturation. These are:

- **Assimilation**: migrants adopt the assimilation strategy, when integrating elements from the host country’s culture and removing themselves from those of their country of origin.
- **Integration**: migrants adopt the integration strategy when integrating elements from the host country’s culture, at the same time maintaining those of their country of origin. It is the most common strategy.

---


\(^{36}\) David L. Sam and John W. Berry “Acculturation: When Individuals and Groups of Different Cultural”, p. 474?
http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.917.1215&rep=rep1&type=pdf
**Separation**: migrants who adopt the separation strategy maintain the culture of their country of origin almost untouched and avoid contact with the host country’s society.

**Marginalization**: occurs when migrants have very few relations with the host country’s society and with their group of origin as well. It is the less common strategy adopted by migrants.

The following figure illustrating the different strategies:

![Figure 4: Based on Berry's model](https://ars.els-cdn.com/content/image/1-s2.0-S0261517713001386-gr1.jpg)

These strategies are fluid and permeable and highly depend on the individual’s relation with the host society, initiating processes that influence the migrants’ levels of acculturation. Thus, if the reaction of the host society’s individuals to intercultural encounters is racism, xenophobia or any closed-minded attitude, this is more likely to cause the migrant to choose the strategy of marginalization, separation or assimilation, whereas in case of an open and welcoming society, integration will be facilitated.

**Acculturative stress**

At the beginning of the process of acculturation, newcomers step in the cultural models of their host societies, which are different from those of their countries of origin.

During this process, newcomers experience events or situations for which they need to adapt, in order to better fit into the host society. These adaptations or adjustments will generate changes, which can consist in simpler and more complex modifications – an example in terms of behaviour would be changes in the way of dressing or to speaking. Usually, those events or situations are not too problematic and it is quite easy for newcomers to adapt to them through cultural learning. However, in some cases an event or a situation resulting from intercultural contact can be problematic for the newcomer and triggers a cultural

---

37 Based on [https://ars.els-cdn.com/content/image/1-s2.0-S0261517713001386-gr1.jpg](https://ars.els-cdn.com/content/image/1-s2.0-S0261517713001386-gr1.jpg) and Berry’s model.
conflict that which is not manageable for the newcomer, even if the challenges seems to be minor. In such a case, a stressful reaction maybe caused in the newcomer, called acculturative stress. Acculturative stress is “a reduction in health status (including psychological, somatic and social aspects) of individuals who are undergoing acculturation, and for which there is evidence that these health phenomena are related systematically to acculturation phenomena.” In other words, it is a “complex psycho-cultural/psychosocial experience, where an individual, who is in the process of cultural adaptation, experiences stress related to the tasks associated with this change process.” This stress can lead the individual to experience anxiety, insecurity or depression that affecting their psychological and sociocultural health and adaptation capability.

However, it is important to note that not every problematic event or situation causing acculturative changes will lead to acculturative stress, since the stress response depends on different factors like age, gender and the social support system.

To go further into the concept of acculturative stress, click here.

b) Tips for your professional practice
Once you have acquired the key knowledge about culture and identity, you can adapt your professional practice to be more culturally aware, integrating key skills and attitudes into your daily practice.

Suspicion vs. Curiosity
Instead of being suspicious and quick to condemn, try to increase your curiosity and open-mindedness. This is related to approaching people with honest interest, always trying to get information, to discover, to seek further explanation, when something seems to be strange and asking a cultural mediator for help if necessary. You need to reach the unobservable part of the iceberg, to find the reasons behind behaviours, to improve your knowledge of different cultural norms, values, beliefs in order to better understand the person in front of you. In summing up, this means getting informed about the culture of the country/ethnic group your newcomers come from, but at the same time, always keeping in mind that you are working with

---

41 Acculturative Stress. Psychology.
an individual and that you should consider him/her as such, taking all of his/her singularities into account, instead of seeing him/her only as a member of a certain culture.

If many people coming from the same country or cultural group repeat what you understand as the same “lies”, you should be curious about it and try to find the reasons behind it.

Many newcomers from Bangladesh say they are born on January 1st. Why is that so? In their country, three different calendars coexist, and even if the one we use in Europe is part of them, not everyone uses it in their daily life. Moreover, people may only know the period, in which they were born, for example during the monsoon. Therefore, they will be able to know in which year they were born, but not the precise day or month, so many of them put January 1st.

If we look for the reasons why someone says or does something which seems strange, and we reflect on the reasons why we find it strange, then it will be easier to understand and help the other person.

**Active listening**
Active listening is the ability to focus on your interlocutor and participate in the communicative process, by:

- paying close attention to your interlocutor’s verbal and non-verbal communication;
- listening without judgement and interrupting;
- showing interest in what the person is telling you for example by asking questions closely linked to that which the other is saying;
- tolerating silence and trying to give it a meaning.

Practicing active listening is particularly important in the work with migrants, as they may be traumatized and be mistrusting, maybe resulting a hesitant speech as well as difficulties to express themselves. Moreover, the different cultural communication codes will be easier to understand if you remain focused on your interlocutor. An approach including active listening will lay the ground for a relationship of trust.
c) Self-reflection activities

Activity n°1: CULTURAL GLASSES

**Purpose:** To identify the cultural filters through which you perceive and interpret reality, be able to understand others, respect their perspectives and the way in which they perceive the world.

<table>
<thead>
<tr>
<th>Time</th>
<th>The time you need</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resources needed</strong></td>
<td>The Identity Wheel attached as Additional Material in Annex 1.</td>
</tr>
</tbody>
</table>

**Activity description**

Our ‘Cultural Glasses’, our opinions, perception of others and of the world are often mainly based on our past experiences. Think about how much of what you know about the world and people is learned through your own personal experiences. We all tend to judge and generalise; in fact, it is almost as if we were constantly wearing ‘cultural glasses’ through which we see the world.

However, because our personal experiences differ, the ‘cultural glasses’ of people are not the same. In order to be able to understand others, respect their perspectives and the way in which they perceive the world, you first need to know yourself and be aware of your identity and cultural background.

This is why we would like you to take some time and think about this as well as what the aspects of your personal position and perspective are.

- Which elements of your identity and your experience shape your ‘cultural glasses’?

**Comments & helpful tips**

In order to help you identify your filters, you can think about critical incidents you have experienced. These are moments, in which you felt uncomfortable or did not understand what was happening and why, when confronted with the customs of a different culture.

**Reference**

*Source:* This activity comes from the Papyrus project which partners are The Manchester Metropolitan University, TUAS – Turku University of Applied
### Activity n°2: IDENTITY WHEEL

**Purpose:** To reflect on yourself and think about your identity as well as the aspects of life that matter most to you.

<table>
<thead>
<tr>
<th>Time</th>
<th>30 minutes</th>
</tr>
</thead>
</table>
| **Resources needed** | • A pen.  
• The Identity Wheel attached as Additional Material in Annex 1. |

| Activity description | 1. Please complete the wheel by labelling each segment of the wheel using the scale included in the wheel. You may wish to label one segment with more than one number (adapted from Runell (2010); many versions of the identity wheel can be found online).  
2. After completing the wheel, please answer the following self-reflection questions:  
• Which identities were you more aware of? Do you know why?  
• Which identities do you take for granted and not thinking about them very often? Do you see why?  
• Can you identify any identities, which you need to work on being more aware of? Could you think of a strategy for doing that?  
• Is there anything else you would like to add to the ‘Identity Wheel’ that would help describe you? |
<p>| Comments &amp; helpful tips | Being aware of your own identity and the multiple elements that compose it will help you to better understand the composition of migrants’ identities. |</p>
<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Source:</strong> This activity comes from the Papyrus project which partners are The Manchester Metropolitan University, TUAS – Turku University of Applied Sciences Ltd., Kopin – Koperazzjoni Internazzjonali, WEBIN – Western Balkans Institute and CESIE. It is available at: <a href="https://papyrus-project.org/self-exploratory-activities/">https://papyrus-project.org/self-exploratory-activities/</a></td>
</tr>
</tbody>
</table>
Annex n°1: IDENTITY WHEEL

1. Identities you think about most often

2. Identities you think about least often

3. Your own identities you would like to learn more about.

4. Identities that have the strongest effect on how you see yourself as a person.
### Activity n°3: SELF-ASSESSING YOUR INTERCULTURAL AWARENESS

**Purpose:** To evaluate your own cultural awareness.

<table>
<thead>
<tr>
<th>Time</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>A pen</td>
</tr>
</tbody>
</table>

**Activity description**

Please complete the following table:

<table>
<thead>
<tr>
<th></th>
<th>Never</th>
<th>Occasionally</th>
<th>Often</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>I view human differences as positive and a cause for celebration.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a clear sense of my own ethnic, cultural and racial identity.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am aware that in order to learn more about others I need to understand and be prepared to share my own culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am aware of the assumptions that I hold about people of cultures different from my own.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am aware of how my cultural perspective influences my judgement about what are ‘appropriate’, ‘normal’, or ‘superior’ behaviours, values, and communication styles.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I accept that in intercultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I take any opportunity to put myself in places</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
where I can learn about difference and create relationships.

I am aware of the impact of the social context on the lives of a culturally diverse population and how power, privilege and social oppression influence their lives.

I will recognize that my knowledge of certain cultural groups is limited and commit to creating opportunities to learn more.

I know that differences in colour, culture, ethnicity etc. are important parts of an individual’s identity that they value and so do I.

I recognize that cultures change over time and can vary from person to person, as does attachment to culture.

I recognize that achieving cultural competence involves a commitment to learning over a lifetime.

I recognize that stereotypical attitudes and discriminatory actions can dehumanize or even encourage violence against individuals because of their belonging to groups different from mine.

I recognize that people have intersecting multiple identities based on race, sex, religion, ethnicity etc. and that the importance of each of these varies from person to person.

I am aware that everyone has a “culture” and my own “culture” should not be regarded as a point of reference to assess which behaviour is appropriate or inappropriate.

**Comments & helpful tips**

Try to be as honest as possible when you answer. This will allow you to evaluate your own cultural awareness and give you a good basis for improvement.
Activity n°4: CRITICAL INCIDENTS ANALYSIS

**Purpose:** To analyse a critical incident you experienced in order to think about how culture influences your emotions and cognitive reactions in front of cultural differences. The objective is to develop your self-reflection and self-awareness in order to become more culturally neutral and turn your experiences into learning opportunities.

<table>
<thead>
<tr>
<th>Time</th>
<th>60 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>A pen</td>
</tr>
</tbody>
</table>

According to Margalit Cohen-Emerique’s method of critical incidents, the first step in the process of becoming interculturally competent is decentration. Decentration helps you to see reality beyond your cultural filters, to understand how your culture modifies your perception of reality and to avoid immediate judgement of other cultures.

In order to analyse a critical incident you experienced, you might use the analysis grid of critical incidents, following these steps:

- **Remember the incident and its context.**
  1. What are the main elements of your identity? (Origin, Gender, Age, Social Status, Studies, Subculture etc.)
  2. What are the main elements of the identity of the person causing the shock? (Origin, Gender, Age, Social Status, Studies, Subculture etc.)
  3. Describe the situation of the critical incident (date, place, event that caused the incident).
➢ **Analyse the incident.**

1. What are the elements that can explain why this incident happened?
2. What has your emotional reaction been? How did this situation and the incident make you feel?
3. What norms / values / representations did the incident touch / threaten / question in you?
4. Based on the analysis of question 3 what image do you have of the other person?
5. What could be the norms / values / representations of the other person / culture that led to the specific behaviour that caused the shock experience?
6. Does the situation highlight any problem concerning your professional practice, or in general about the respect of cultural differences in intercultural situations?

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
<th>Be as honest as possible and try to describe the whole incident from an objective point of view.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference</td>
<td><strong>Source:</strong> This activity is adapted from the BODY trainer’s manual critical incident grids available on: <a href="https://cesie.org/media/manual_body.pdf">https://cesie.org/media/manual_body.pdf</a></td>
</tr>
</tbody>
</table>

**Set of self-reflection questions**

- Do I always take the time to ask for explanation when something seems strange to me?
- How much do I know about the migrants I work with, about their cultural backgrounds and the countries they come from?
- Do I always wait for my interlocutor to finish his/her speech before forming my opinion and deciding what I will do or answer?
### d) Activities

**Activity n°5: BARNGA GAME**

**Type of activity:** Awareness-raising game

**Purpose:**
- Realization that different cultures perceive things differently, and/or play by different rules.
- Participants must understand and reconcile these differences if they want to function effectively in an intercultural group. This game is tailored to the needs of groups of professionals or newcomers who already feel more at-ease in the host society but should be avoided with people who are still in shock.

**Introduction:** In Barnga, participants experience the shock of realizing that despite many similarities, people of differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in an intercultural group.

**Overview:** Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their "cross-cultural" groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players do not seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters.

<table>
<thead>
<tr>
<th>Group size</th>
<th>12 to 24 people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>60-80 minutes</td>
</tr>
</tbody>
</table>

**Resources needed**
- From 3 to 6 tables (about 4 people per table), depending on the number of people participating.
- One copy of the rules for each table.
- A deck of cards (use only A-10, no face cards) per table. To start, let participants play a few rounds with the rules and with talking allowed.
**Set-up:**

Set up (approximately) 6 tables (about 4 people per table), depending on the number of people participating. On each table there should be a copy of the rules for that table per player plus a deck of cards (use only A-10, no face cards).

To start, let participants play a few rounds with the rules and with talking allowed. Next, EVERYTHING is removed from the playing tables. Play continues with everyone at his own table. From now, talking is prohibited. Winners will receive one popsicle stick (see below for how to win).

After allowing a few rounds without talking at the home table, participants must switch tables—the person who won the most tricks moves clockwise to the next table, the person who loses the most tricks moves counter-clockwise to the next table. What the players do not know is that each table has learned a different set of rules (see below).

The rules: Depending on the number of players, rule sheets can be altered or discarded for the number of tables being used. Some samples of rules are as follows:

- Table 1: Ace high, no trump
- Table 2: Ace low, diamonds trump
- Table 3: Ace low, clubs trump
- Table 4: Ace high, hearts trump
- Table 5: Ace high, spades trump
- Table 6: Ace low, no trump

In all cases, other cards will be worth face value—10 high, 2 low.

Each table shares the following rules:

- Players are dealt 5 cards each
- Who wins the most tricks will move clockwise to the next table
- Who loses the most tricks will move counter clockwise to the next table
- Everyone else stays at the same table
- Ties are resolved by paper rock scissors
- Each round will be about 5 minutes long (longer if time allows) and each round will consist in any number of games that the time allows.
• After the initial round, players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.

• The game “winner” will be the person who has won the most tricks in total. (Of course, once game play starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as they are playing by different rules.)

• Players can keep track of scores with popsicle sticks (one stick per trick won).

• The dealer can be anyone at the table, the person who plays first will be to the right of the dealer.

• The first player for each trick may play ANY suit. All other players must follow the suit (play a card of the same suit). For each round, each player plays one card.

• If a player does not have that suit, a card of any suit must be played. The trick is won by the person with the HIGHEST card of the ORIGINAL suit (players will begin to become confused when some players believe their card is trump, and others disagree or contradict this).

Debriefing: After playing a number of rounds—either use a set time limit, or allow the number of rotations according to the number of tables in play (6 rounds for 6 tables). Students should be aware that they were playing by different rules, and the following questions should be discussed. Students can stay in the last group they were in, or return to their home groups at the teacher’s discretion.

Questions:
• If you could describe the game in one word, what would it be?
• What did you expect at the beginning of the game?
• When did you realize that something was wrong?
• How did you deal with it?
• How did not being able to speak contribute to what you were feeling?
For big groups, the presence of a second facilitator can be helpful in order to check if everything is going well for each table. Keep in mind that not everybody is used to card games and that counting is a skill that not everybody has to possess: some people could not feel at ease when asked to count their own points. As an alternative, you could use the version with dice that may be easier, it can be found online (“Casino Royal”).

This activity has been described by Andrea MacGregor and it is available on http://www.acadiau.ca/~dreid/games/Game_descriptions/Bannga1.htm. It has been taken from http://www.lancs.ac.uk/users/interculture/pcat6.htm

**Activity n°6: THE FLOWER OF IDENTITY**

**Type of activity:** Self and group reflection activity

**Purpose:**
- To reflect on what defines one’s identity and how people define themselves in relation to others
- To share aspects of participants’ identity and look for commonalities and differences
- To grasp the complexity and variability of the concept of identity.

<table>
<thead>
<tr>
<th>Group size</th>
<th>12 to 30 people, in small groups of 4 or 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
</tbody>
</table>

**Resources needed**
- To reflect on what defines one’s identity and how people define themselves in relation to others
- To share aspects of participants’ identity and look for commonalities and differences
- To grasp the complexity and variability of the concept of identity.

**Activity description**

Preparation: This exercise can be preceded by “Find your group” in order to reflect on how categories are built in society. Cut sheets of paper in the form of petals, one petal for each subgroup.

Instructions:
1. Explain to participants that identity is a moving construction and that you will ask them to think of some of the elements that define their identity.
2. Split participants into subgroups of 4-6 people and give each participant sheets of paper and pens as well as one big petal per group.

3. Share all information with participants. Make sure people are informed whether they will have to share their identity flower in the group or not. Identity is a very sensitive topic; participants should feel free to choose how much to share in the group.

4. Ask each participant individually to draw a flower with petals on a sheet of paper. Ask them to write elements that define them in each petal. Leave it up to participants to define what “elements” are: participants might put social roles (sister, father, friend), values, activities, etc.

5. Once participants have drawn their flowers of identity, ask them to share them with their group and define a common element for the group. Let them write it on the big group petal. The common element does not have to be taken from the individual flowers, it could be a new element created by the group together.

6. Bring all the groups together to present their big petals.

Debriefing and evaluation:

This activity does not need a long debriefing. You can use some of the following questions:

- How did participants proceed to choose the elements of their individual flower? How easy/difficult was it?
- In the subgroups, what was the process for identifying the common petal? What did participants appreciate in other flowers? What did they learn about others? About themselves?
- Who defined one’s identity? What is the role of the other people in this process?
- What can be learned about identity from this activity? Is identity a fixed concept?
- What is the relationship between identity and culture?
- In reality, are the different elements of identity separated (on different petals) or interlinked? If they are interlinked, how do they influence each other?
| Comments & helpful tips | Variations:  
If under time constraints, some handouts with already drawn flowers could be distributed.  
If you have time left, you could get the overall group to write a song based on the elements of the common flower.  
This activity can be used as an introduction to the concepts of identity and identity threats. It is important to reflect on the fact that usually we are ‘free’ to define our own identity and that is what makes us feel aligned with ourselves. |
|---|---|
| Reference | This activity was adapted by SANDU, Oana Nestian and LYAMOURI-BAJJA, Nadine from SALTO Euromed:  
II – Intercultural communication

a) Concepts and theories

This section will introduce the DMIS model, which will help you evaluate your level of intercultural sensitivity and identify the dimensions you can improve. In addition, you will get to know different types of communication and the differences in verbal and non-verbal communication depending on the culture of origin, which will allow you to communicate more efficiently with newcomers as well as to improve your level of intercultural sensitivity.

Definition of intercultural communication

The meaning people attach to messages and experiences depends on the culture they belong to\(^43\). Individuals from different cultures have different ways to convey a message and to interpret it: they do it according to cultural communication codes and through verbal as well as non-verbal communication. Intercultural communication is the case, in which two people with different cultural communication codes communicate.

Milton Bennett’s DMIS model

Milton Bennett created the Developmental Model of Intercultural Sensitivity (DMIS), a model to evaluate people’s level of intercultural sensitivity according to their reactions in the face of cultural differences. It consists of six stages encompassing different attitudes and behaviours towards cultural difference.

\[
\text{Ethnocentric} \quad \text{Denial} \rightarrow \text{Defense} \rightarrow \text{Minimization} \rightarrow \text{Acceptance} \rightarrow \text{Adaptation} \rightarrow \text{Integration} \quad \text{Ethnorelative}
\]

\[\text{Figure 5: Phases of Intercultural Sensitivity Development} \]
\[(\text{Based on Milton Bennett’s DMIS model)}\]

While people develop their intercultural sensitivity through their intercultural experiences, they pass through the different stages from ethnocentricity to ethnorelativity in a single-oriented movement, even though they might start from different stages.

An ethnocentric person is someone who thinks that one’s own culture is superior to the other ones, whereas an ethnorelative person believes that “one culture has no absolute criteria for judging the activities of another culture as “low” or “noble”44.

The six stages of the DMIS model are:

- **Denial**: in this stage, individuals deny cultural difference as “they are unable to experience differences in other than extremely simple ways”45, for instance under the form of a categorization like “strangers” as they deem that their own culture is the only real one.

- **Defence**: in this stage, a person no longer thinks that his/her own culture is the only real one, but that it is the only one that can last over time, it is superior to the other ones. Cultural difference is experienced but considered as a threat.

- **Minimization**: in this stage, people think that everyone shares their cultural worldview, that it is universal. Similarities with people from other cultures are overly emphasised, whereas differences are denied, eliminating the feeling that one’s own culture is threatened.

- **Acceptance**: in this stage, people think that their own culture is only one out of many cultures that are equally complex even if they may disagree with them or judge them negatively. They understand how culture can influence interactions between people.

- **Adaptation**: is the stage, in which individuals are able to see the world in the way people from other cultures do. They may adapt their own attitude and behaviour in order to ensure a more effective communication with people from other cultures.

- **Integration**: in this stage, people can move “in and out of different cultural worldviews”46. They experience their own cultural marginality and build their identity at the margins of different cultures without having any central one.

It is important to mention that this process is not linear, in many different situations people can find themselves in different stages of the DMIS model. The case might occur, in which a person moves easily from minimization to acceptance in one given situation, while he/she might get stuck in the state of defence in others. Moreover, the model is not solemnly related to intercultural communication, but can be


applied for any kind of communication, in which a person is confronted with someone coming from a different point of view or mind-set, such as someone of a different political conviction or religion.

For further materials on this model, you can click here.

Individualism vs collectivism
As Hofstede explains, there is a difference between an individualistic and a collectivist society: In a collectivist society, there are strong ties between the individuals that belong to the group as they strongly identify with it. The group is the most important entity ensuring the protection of its members from birth to death, but thus also requires their unconditional loyalty in exchange. Due to that, people are primarily members of that group, committing to its benefit rather than their individual interests.

On the other hand, in an individualist society, integration into the group and cohesion are much weaker. Individuals are responsible for their own protection and the protection of the immediate family. In this type of society, the focus lays on the individuals themselves resulting in societies composed of a set of individuals who are quite independent from each other and act according to their own interests rather than for the benefit of the group to which they belong.

Individualistic culture is more common in northern and western European countries, northern America, Australia, New Zealand and South Africa, whereas most of the African, Asian, southern American and Middle East countries more likely show characteristics of collectivism.

It is important to understand the differences between these two cultural forms, since it helps avoiding tensions and working more efficiently. However, the presented definitions are generalizations, providing a frame to identify general cultural forms of specific countries more easily, still there is no binary definition for any culture, since most show characteristics of both definitions.

Edward T. Hall’s high-context and low-context cultures
A different way to distinguish cultural differences is Hall’s theory on high-context and low-context cultures. According to the theory proposed by this American anthropologist, there are two main ways to communicate, with different characteristics and influenced by culture. In a low-context culture, mostly considered connected to individualistic societies, people are more likely to use direct communication,
whereas in a high-context culture, usually connected to collectivist societies, people may prefer indirect communication51.

These differences in ways of communication can lead to misunderstandings or trigger conflicts. In order to communicate efficiently with people who use a different type of communication, it is necessary to be familiar with the main features of indirect and direct communication. This theory can help to generally explain cultural differences dividing them into two main tendencies, but it does not represent a binary system either.

<table>
<thead>
<tr>
<th>Direct Communication (low-context)</th>
<th>Indirect communication (high-context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Explicit</td>
<td>Implicit</td>
</tr>
<tr>
<td>Analytical thinking style</td>
<td>Holistic thinking style</td>
</tr>
<tr>
<td>Attention paid to specific objects independently from the environment</td>
<td>Attention paid to the whole environment and context</td>
</tr>
<tr>
<td>Messages can promote individuals’ positive aspects</td>
<td>Messages tend to attenuate individuals’ positive aspects</td>
</tr>
<tr>
<td>Quick, little space for silence</td>
<td>Silence makes sense</td>
</tr>
<tr>
<td>Conflicts are acceptable</td>
<td>Conflicts are not acceptable</td>
</tr>
<tr>
<td>Showing one’s emotions is acceptable</td>
<td>Showing one’s emotions is not acceptable</td>
</tr>
<tr>
<td>Going straight to the point, in a goal achievement perspective</td>
<td>Harmony, group cohesion, accommodation as an objective</td>
</tr>
</tbody>
</table>

51 Know more on: https://www.youtube.com/watch?v=qKViQSnW-UA

In low-context cultures, communication is characterized by the importance of the words used, and the information they carry has to be expressed as clearly and precisely as possible. In high-context cultures, communication relies on the setting of the transmitted message, on the pre-existing knowledge of the interlocutors that will allow to interpret the message. There is particular attention on these elements, even more than on the used words themselves. In both cases, non-verbal communication strongly influences the interpretation of the transmitted message. However, its influence may be even more important in high-context cultures as the meaning of the message is not clearly expressed with the used words.

The different goals of the two communicative patterns reflect distinct needs. In high-context societies, the need for harmony within the social group often leads individuals to negotiate and avoid conflicts and confrontations. In contrast, in low-context societies, the need for participative consultation (e.g. at the workplace) makes individuals more likely to choose confrontation in conflictual situations.
Non-verbal communication
Non-verbal communication can be defined as “those aspects of communication, such as gestures and facial expressions, that do not involve verbal communication but which may include nonverbal aspects of speech itself (accent, tone of voice, speed of speaking, etc.)”52.

Non-verbal communication is linked to body language or the space and time in which the interaction takes place. In this context, space refers to the distance between the interlocutors, the position of the interlocutors during the interaction and in relation to the objects around them, e.g. one of the interlocutors sits on a bigger and higher chair than the other person53. On the other hand, time refers to the time waited and allowed for the interaction, especially in relation to the expectations of the interlocutors. These expectations depend on their perception of time, which is strongly influenced by their culture. Indeed, individuals perceive and value time differently depending on their cultural background54. For example, making people wait before a formal appointment (e.g. for a diplomat) can be a way to emphasise the importance of one’s role and the honour it is to be received by this person55.

Some big differences in non-verbal communication are:

1) Proximity and physical contact: the distance maintained with the interlocutor and the extent to which touching is accepted. In low contact cultures, physical contact is only suitable in few situations, which might be interpreted as being distant or cold by people from high contact cultures. In contrast, in high contact cultures, people touch each other more often and easily, which can make them seen as intrusive to people from low contact cultures56. Edward T. Hall identified four spaces for interpersonal relations, based on social and cultural constructs.
• The intimate distance is the closest space. As the probability of contact is high, it is reserved for close relationships like immediate family or partner.

• The personal distance is still close. It is the distance for interactions with friends or the larger family.

• The social distance is more neutral and reserved for interactions that are more formal. It is the distance at which communication with unknown people starts.

• The public distance is the widest circle and corresponds to mass interactions, like a conference.

The distance kept in those difference types of interaction depends on each person and the culture. In some cases what for some would be a personal distance is by others seen as the social distance. Furthermore, the perceived “right” distance differs from person to person. In some cases, the same person can choose to have a closer distance with somebody then with somebody else even though both are at the same level of social interaction.

When it comes to physical contact, there are important differences. For example, in some cultures, shaking the hand of a person when being introduced to them for the first time is normal, while kissing on the cheek might be common in others. In some other cultures to touch somebody that belongs to the opposite gender might be very impolite and not suitable.

2) Facial expressions: not all cultures resort to facial expressions in the same proportions, and they may interpret them in different ways.

For instance, in many cultures, facial expressions are avoided as much as possible whereas others tend to exaggerate them, particularly those linked to sadness.
3) **Gestures:** People use a huge variety of gestures, even if individuals belonging to some cultures resort to them more than other ones.

In some cases the same gesture in two different countries can mean something opposite. For example, in most Western Europe countries, nodding means “yes” while shaking one’s head means “no”, while they have exactly the opposite meaning in Bulgaria. 57

4) **Posture:** the way we move our body differs from one culture to another, and not all ways are accepted everywhere.

For example, it is very common to sit with legs crossed in Western Europe whereas it is considered rude in Arabic countries.

5) **Eye contact:** the way we use and perceive eye contact, gazes and ocular movements can be very different according to culture. In western cultures, people see eye contact positively. Indeed, children are taught to look people into the eyes when talking to them. In some cultures, these eye contacts can be much longer in order to understand if the interlocutor is saying the truth. In contrast, in other countries, people avoid extended eye contact – sometimes even while greeting each other – and especially with older people or hierarchical superiors, as this is perceived as a sign of respect. In some African cultures, eyes contact is completely avoided, especially between a younger and an older person, since it is considered rude and impolite. 58

6) **Smell:** the way people consider and handle their natural body smell also differs from one culture to another. While Westerners often try to hide their body smell using deodorant, it is generally considered normal in Arabic cultures.

7) **Paralanguage:** all the pronounced non-verbal elements of language like tone, rhythm, volume or intonation, but also vocal characterizers such as crying, laughing, moaning etc.

For instance, speaking with a loud voice is a sign of strength in Arabic cultures as well as interpreted as self-confidence in most Western societies, whereas Japanese people see it as a loss of control and Thais as rude.

A lack in knowledge can hinder intercultural communication, thus leading to misunderstandings that could have been easily avoided. Acquiring knowledge about different cultures and integrating it in the daily practice helps to lay the basis for a trustful relation with newcomers, reducing the risk of making them feel

57 Non verbal communication, https://www.helpguide.org/articles/relationships-communication/nonverbal-communication.htm

ill-at-ease, and providing them with more opportunities to talk openly. It is very important for to pay attention to non-verbal communication and not to underestimate its role compared to verbal communication.

b) Tips for your professional practice

Intercultural communication competence

To work more effectively with newcomers, you should try to look for information and acquire knowledge about the communication codes of your interlocutor. Usually, the people who belong to the same cultural group share similar communication codes. However, you should be aware of the fact that each country has its specificities, and that there can be differences even within one country, as every person has a unique cultural background and identity. You should also keep in mind that individuals might belong to different cultural groups within a country (see Hofstede’s levels of culture on p.3).

“The communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intercultural detachment”59.

In your daily practice, you should pay attention to what the person in front of you is saying and how they say it as well as to all the elements that are part of non-verbal communication: Which gestures and facial expressions are accompanying the person’s speech? What is their posture while talking to you? What do the used paralanguage elements mean in your interlocutor’s culture? Are there many pauses in their speech and can you find an explanation for it?

If you are aware that your interlocutor may come from a high-context culture, pay particular attention to details and non-verbal communication. It will help you to understand the message your interlocutor wants to transmit even if they express it in an implicit way.

In addition to analysing your interlocutor’s verbal and non-verbal communication, you should try to play an active role to favour trust and create a connection with them. To do so, you can:

• Reflect on the personal space they might need in order to feel at ease talking to you.
• Take time to make sure there is no additional barrier to communication, ask questions if needed and explain everything – you should suggest rather than impose. For example, before closing your office door, explain that you would like to close it for their privacy and to be able to focus on what they will tell you, and ask if it is ok for them if you do so.
• Try to avoid signs that could be misunderstood in other cultures. For example, the “O” sign with the thumb and the index finger does not mean “Ok” or “zero” in every country, it has a sexual connotation and can be interpreted as an insult in Turkey or Brazil.
• When a behaviour seems strange to you, ask questions sensitively about it in order to acquire knowledge of the other’s culture. Always clarify that your interlocutors are not compelled to answer the question if it is problematic for them or if they just do not want to.

Intercultural Sensitivity
To better understand the people you are working with and improve the efficiency of your work, you should try to go beyond understanding that their culture, identity and communication modes are different from yours, trying to see the world through their eyes. Furthermore, in order to improve your communication, you should have the ability to adapt your behaviour to the person you have in front of you and to their personal culture. This will also help you in creating a connection with them.

For example, if you are a man and have an interaction with a Muslim woman, you should know that she may not want to shake your hand, since physical contact with a man who is not part of her family is suitable in her culture. Consequently, you shall respect her customs and adapt your own behaviour, greeting her without touching her.

In order to improve this competence, you can use the characteristics of each step of Bennett’s DMIS model. It will help you to understand in which stage you are in any given moment and to evaluate your intercultural sensitivity. The exercises included in this module also provide you with an opportunity to practice it.

c) Self-reflection activities
Activity n°7: EVALUATION OF MY INTERCULTURAL COMPETENCE.
Purpose:

• Evaluating my competences in order to understand if I am interculturally competent.
• Identifying my weaknesses and the competences, I should improve.
- Brainstorming and planning actions in order to effectively improve my intercultural competences.

<table>
<thead>
<tr>
<th>Time</th>
<th>60 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resources needed</strong></td>
<td></td>
</tr>
<tr>
<td>• Pen.</td>
<td></td>
</tr>
<tr>
<td>• Handout: competence sheet attached in Annex 2.</td>
<td></td>
</tr>
</tbody>
</table>

**Activity description**

1. Read the description of each competence attached in Annex 2: it will help you to self-assess your level for each of them. Try to think about concrete examples, situations you experienced during your daily practice.
2. Complete the table according to your level from 1 to 5 for each competence, trying to be as honest as possible.
3. Focus on the competences you have rated from 1 to 3, they are the ones you might want to improve primarily. Imagine you have one year to do so: what could you do in order to increase your competences in this time? Which actions could help you reach level 4 or 5? Write your ideas on a piece of paper (e.g. studying some topic in order to improve your knowledge or organize an intercultural neighbourhood event).
4. Transform these ideas into actions: for each competence, you need to improve, try to plan three concrete actions for the upcoming year using the table in Annex 2.
5. Once you have defined the steps to be taken, think about how you could make sure that you follow them and what could support you in doing so.

**Comments & helpful tips**

You need to be honest with yourself. It is no problem if you do not have all the competences; the objective of this activity is to be aware of them and to take action in order to improve your skills.
Try to be realistic when choosing and planning your steps in order to effectively follow them.

**Reference**

This activity is adapted from Oana Nestian Sandu’s Three steps for my intercultural competence in the in the T-Kit 4: Intercultural Learning and is available on: [https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning](https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning)
## Annex n°2: EVALUATION OF MY INTERCULTURAL COMPETENCE

### Competence sheet

<table>
<thead>
<tr>
<th>My competences</th>
<th>How good am I at it?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Respect for myself and others</td>
<td></td>
</tr>
<tr>
<td>Sense of social justice and social responsibility</td>
<td></td>
</tr>
<tr>
<td>Openness and curiosity towards diversity</td>
<td></td>
</tr>
<tr>
<td>Tolerance of ambiguity</td>
<td></td>
</tr>
<tr>
<td>Knowledge of culture, politics and history</td>
<td></td>
</tr>
<tr>
<td>Knowledge of human rights</td>
<td></td>
</tr>
<tr>
<td>Knowledge of stereotypes, prejudices and discrimination</td>
<td></td>
</tr>
<tr>
<td>Knowledge of cultural differences in communication</td>
<td></td>
</tr>
<tr>
<td>Empathy</td>
<td></td>
</tr>
<tr>
<td>Solidarity</td>
<td></td>
</tr>
<tr>
<td>Critical thinking</td>
<td></td>
</tr>
<tr>
<td>Active listening</td>
<td></td>
</tr>
<tr>
<td>Dealing constructively with conflicts</td>
<td></td>
</tr>
</tbody>
</table>
**Table for improvement:**

<table>
<thead>
<tr>
<th>Competence I need to improve</th>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Competence explanation:

1. Respect for oneself and others
   - You believe in freedom and equality among human beings.
   - You try to understand yourself and others, people’s different identities and the complex realities in which people live.
   - You understand that there is more than one possible and acceptable set of values, attitudes and beliefs.
   - You behave respectfully towards people regardless of their cultural background, religious beliefs, gender, sexual orientation, ability, social status or political opinions.

2. Sense of social justice and social responsibility
   - You are aware of how your behaviour affects others.
   - You want to learn and to contribute to make society better.
   - You react if someone’s human rights are violated.
   - You are willing to do something to defend freedom, equality and respect for diversity.

3. Openness and curiosity towards diversity
   - You have an open mind in complex situations, refrain from making assumptions and value judgments.
   - You look for opportunities to meet people with different values, customs and behaviours and to learn about their cultures.
   - You are motivated to discover other beliefs and world views and to question your own perceptions, ideas and lifestyles.
   - You are interested in experiencing other cultures.

4. Tolerance of ambiguity
   - You try to understand a situation better instead of reacting with a judgment immediately.
   - You appreciate it when people have different views on things, even when you may not agree with them.
   - In an ambiguous situation, you remain positive and constructive.
   - You communicate constructively with people who have different opinions from you.

5. Knowledge of culture, politics and history
   - You are aware of beliefs, values and practices specific to various cultures and you understand there is also internal diversity within a culture.
- You are aware of power structures, discriminatory practices and institutional barriers between and within cultural groups.
- You look for information from diverse sources and reject nationalistic narratives.
- You have knowledge about migration, international relations, conflicts and history (especially the history of oppression and exclusion of certain groups).

6. Knowledge of human rights

- You understand the universal, inalienable and indivisible nature of human rights.
- You understand the root causes of human rights violations, including the role of stereotypes and prejudice in human rights abuses.
- You can explain why everybody has a responsibility to respect the human rights of others.
- You are aware of human rights violations in your context and in other parts of the world.

7. Knowledge of stereotypes, prejudices and discrimination

- You understand how stereotypes and prejudices are formed, how they function and how they can be overcome.
- You are aware of, and reflect on, your own prejudices and stereotypes.
- You are aware of how discrimination and exclusion function, also when it comes to resource allocation, barriers to participation and exclusion based on ethnocentric views.

8. Knowledge of cultural differences in communication

- You are aware that different people, with different cultural affiliations, may communicate in different ways.
- You understand the role of language in reflecting social relations in a society and in shaping how people see the world.
- You are ready to explain what seems to be evident to you.

9. Empathy

- You put yourself in someone else’s shoes, to understand their perspective.
- You try to understand the thoughts and feelings of other people, their needs and expectations.
- You take other people’s feelings into account when making decisions.
10. Solidarity

- You can take action to challenge a certain situation that goes against the principle of equality of rights.
- You care about other people’s well-being and rights, especially for disadvantaged groups.
- You contribute to making society more democratic and intercultural.

11. Critical thinking

- You can formulate questions, analyse perspectives and practices using specific criteria.
- You use evidence to support your opinions and can distinguish opinions from facts.
- You check the sources of information you use for their credibility, their interests or their attempts to manipulate people or to promote fake news.
- You are able to recognise your own preconceptions.

12. Active listening

- In a dialogue, you can concentrate fully, not only on what is being said, but also on nonverbal aspects such as body language, tone, facial expressions, etc., and on what people imply but do not say.
- In a dialogue, you ask careful questions, do not interrupt and do not assume to already know what is being said.

13. Dealing constructively with conflicts

- You understand how conflicts function, especially the relation between needs and claims.
- You look for constructive solutions to conflicts, which benefit all parties.
- You carefully avoid the “us and them” dichotomy.
- You understand that individual citizens are not to blame for the actions of their government.

Source: This activity was developed by Oana Nestian Sandu in the in the T-Kit 4: Intercultural Learning and is available on:

https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning
Activity n°8: CROSS-CULTURAL COMMUNICATION SKILLS CHECKLIST

**Purpose:**

- To consolidate some of the generic skills associated with effective cross-cultural communication.
- To brainstorm on how to put these skills into practice.

<table>
<thead>
<tr>
<th>Time</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resources needed</strong></td>
<td></td>
</tr>
<tr>
<td>Pen.</td>
<td></td>
</tr>
<tr>
<td>Discussion points and Cross-cultural Communication Skills Checklist (handouts attached in Annex 3).</td>
<td></td>
</tr>
<tr>
<td><strong>Activity description</strong></td>
<td></td>
</tr>
<tr>
<td>1. Carefully read the 'Discussion points' handout to explore the types of behaviour associated with each strategy.</td>
<td></td>
</tr>
<tr>
<td>2. Afterwards, read each of the strategies and techniques for communicating effectively across cultures included in the Cross-cultural Communication Skills Checklist handout.</td>
<td></td>
</tr>
<tr>
<td>3. On the right hand side of the table, write some specific behaviours down that describe how you can put each strategy or technique into practice. The first two provide you some examples in order to do that.</td>
<td></td>
</tr>
<tr>
<td><strong>Comments &amp; helpful tips</strong></td>
<td></td>
</tr>
<tr>
<td>It is important for you to explore the types of behaviour associated with each strategy and reflect on what might be most relevant to them.</td>
<td></td>
</tr>
<tr>
<td><strong>Reference</strong></td>
<td></td>
</tr>
<tr>
<td>This activity is adapted from the <em>Intercultural Training Exercise Pack</em> (on p.40-43) published by Culturewise Ltd and is available on: <a href="http://www.culturewise.net/wp-content/uploads/2013/05/Cultural-awareness-training-exercise-pack.pdf">http://www.culturewise.net/wp-content/uploads/2013/05/Cultural-awareness-training-exercise-pack.pdf</a></td>
<td></td>
</tr>
</tbody>
</table>
Set of self-reflection questions

- Do you communicate in the same way if your interlocutor is a man or a woman? If he/she has a high/low position in society? If he/she is younger or older? According to you, would the migrants you work with answer the previous questions in the same way as you did, and therefore communicate in a similar way?
- Do you always take time to analyse my interlocutor’s language (verbal and non-verbal) in order to act in the best way to make him/her feel at ease?
- If you do not understand a behaviour do you take time to ask my interlocutor to explain it to you?
Annex n°3: CROSS-CULTURAL COMMUNICATION SKILLS CHECKLIST

Discussion points:

Summarize frequently
  • Confirm and reconfirm your understanding and intentions at every step in the dialogue.
  • Use big, bold signposts to tell people where you are going.

Aim for dialogue, not debate.
  • If your counterparts are unwilling to negotiate, aim for a better understanding of each other and establish a positive relationship, without pressurizing others to change their own views.
  • Identify common goals and develop a shared perception of equal status.

Be structured and clear.
  • Say exactly what you mean and mean exactly what you say.
  • Structure your language in a clear and logical way with one idea per sentence.
  • Be realistic about what you can achieve.

Be open and friendly.
  • Demonstrate patience, positive feedback and human interest (this works well in any culture).
  • Give more than the minimum and mirror your partner’s tone.
  • Use humour (but take care).

Invite feedback; do not just expect it.
  • Ask how people are doing and make sure that they have understood you correctly.
  • Look for covert or hidden signs of disagreement.
  • Watch out for suggestions that are really requests.

Use questions effectively and often.
  • Use simple, straightforward questions.
  • Make sure that the answer you get is the answer to the question you asked.
Stay positive.
- Keep your language positive, constructive and optimistic.
- Use tone and tempo to stress the important information.
- Build in pauses for understanding.

Adapt your language to that of your counterpart.
- Try to evaluate your counterpart's language competences and do not overestimate it.
- Keep your sentences short and simple.
- Avoid idioms or sarcasm and take care with humour.

Make sure your verbal and non-verbal communication go hand in hand.
- Make sure that your body language mirrors your spoken language: all communications channels need to reinforce the same message.
- Be yourself, and use body language that is natural to you.

Know yourself to know others.
- Identify and keep the response you want from the communication in mind.
- Be aware of your stereotypes and communication styles - and the way in which you may come across to other people.
Cross-cultural Communication Skills Checklist:

<table>
<thead>
<tr>
<th>Strategies and techniques</th>
<th>How you can put this into practice?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarify frequently.</td>
<td>Paraphrase what you think you have heard to make sure that you understand the communication accurately. Emphasize the feelings expressed, as well as the substance. Confirm that you accurately understand and acknowledge the message, even if you do not agree with it.</td>
</tr>
<tr>
<td>Use active listening.</td>
<td>Demonstrate interest. Acknowledge comments with your head or voice. Avoid mistaking vagueness for ambiguity or disinterest.</td>
</tr>
<tr>
<td>Summarise frequently.</td>
<td></td>
</tr>
<tr>
<td>Aim for dialogue, not debate.</td>
<td></td>
</tr>
<tr>
<td>Be structured and clear.</td>
<td></td>
</tr>
<tr>
<td>Be open and friendly.</td>
<td></td>
</tr>
<tr>
<td>Invite feedback, do not just expect it.</td>
<td></td>
</tr>
<tr>
<td>Use questions effectively and often.</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Stay positive.</td>
<td></td>
</tr>
<tr>
<td>Adapt your language to suit your counterpart</td>
<td></td>
</tr>
<tr>
<td>Make sure that your verbal and non-verbal communication agrees.</td>
<td></td>
</tr>
<tr>
<td>Know yourself to know others.</td>
<td></td>
</tr>
</tbody>
</table>
### d) Activities

**Activity n°9: THE STAGES OF INTERCULTURAL SENSITIVITY**

**Type of activity:** Roleplay  
**Purpose:**  
- To understand the developmental model of intercultural sensitivity.  
- To analyse the difference between ethnocentric and ethno-relative attitudes.  
- To reflect upon how attitudes can influence relations between people with different cultural backgrounds.

<table>
<thead>
<tr>
<th><strong>Group size</strong></th>
<th>12 to 24 people</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td>90 minutes</td>
</tr>
<tr>
<td><strong>Resources needed</strong></td>
<td></td>
</tr>
</tbody>
</table>
  - Role cards and scenarios included as a handout in Annex 4.  
  - A space that can be used as a “stage” for the roleplay.  

**Activity description**  
1. Inform participants that this activity involves a short roleplay. Divide the group into smaller groups of six (you may wish to have a few participants as observers). Give each group the scenario and each participant in the small group one of the six role cards. Give each group about 10 minutes to prepare themselves individually for the roleplay.  
2. Ask each group to describe the scenario and start the roleplay. The scene is acted out for 10 minutes after which a decision needs to be taken.  
3. Ask all groups to perform one after the other.  
4. Move to the debriefing.

**Debriefing and evaluation**  
You may use the following questions for the debriefing:  
- What happened?  
- What did the participants in the audience observe?  
- What attitudes did participants observe in the situation related to a new group of people or a minority?  
- Are these attitudes realistic? Could you think of a real situation where these attitudes are present?  
- What arguments could be proposed to stimulate intercultural dialogue among different groups?
You can ask for volunteer “actors” before the activity begins to give them more time to prepare for their roles.

The roles in the handout were prepared based on the attitudes included in the developmental model of intercultural sensitivity in Chapter 2. It is important to explain to participants that these attitudes are not clear-cut in real life and over time.

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
<tbody>
<tr>
<td>As an alternative, you could ask all participants to work on different scenarios and become engaged in the roleplaying. This approach gives them the opportunity to integrate the model further and to perceive different understandings of the phases. You could show the short Pixar movie Day and night to visualise the phases: <a href="http://pixar.wikia.com/wiki/Day_%26_Night">http://pixar.wikia.com/wiki/Day_%26_Night</a>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>This activity was developed by Oana Nestian Sandu and is available on: <a href="https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning">https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning</a></td>
</tr>
</tbody>
</table>
Annex n°4: THE STAGES OF INTERCULTURAL SENSITIVITY
Handouts: role cards.

**Character A**
You believe your culture is the only real one. You interact very little with people from other cultures. You do not like to travel to other places. You do not understand or care what cultural differences are since your culture is the only one that matters. You are not very interested in other groups.

**Character B**
You understand that people have different cultural backgrounds, but you do not like this. You do not really want to interact with people of different cultures. Cultural difference is the cause of many problems in society. Any interaction with “the others” would only threaten the “purity” of your culture.

**Character C**
You understand that people have different cultural backgrounds, but you think difference is not important. You believe most aspects of your own cultural worldview are universal. You believe people should be treated the same and do not attempt to understand different cultures or how they influence people’s behaviours. After all, we are all humans and that is all that matters!

**Character D**
You acknowledge and respect difference. You accept different behaviours, values and worldviews. Acceptance does not mean agreement, but you do not judge differences based on ethnocentric and hierarchical worldviews. You try to understand them. You consider your culture and worldview to be just one of the many complex worldviews. You accept and are interested in interactions with people from other cultures.

**Character E**
You interact with people with different cultural backgrounds on a regular basis and this is normal for you. Culture is not a given, it is a process, it evolves all the time. You also learn from other cultures and extend your worldview this way. You try to understand others by putting yourself in their shoes.

**Character F**
You have a lot of experience of working and living in various cultural contexts. You view your identity as fluid and define it in terms of lived experiences and your relationship to a given context. You have the ability to evaluate different situations and worldviews from one or more cultural perspectives. These roles
correspond to the attitudes included in the developmental model of intercultural sensitivity (see Chapter 2).

**Scenarios**

1. You are the board members of the organisation “Together for youth!”. You work with young people from the rural areas around the city and run leisure-time activities at the weekend. This year, one of the ideas is that you invite young people from other countries to volunteer in your local activities. The board of the organisation will meet to analyse this proposal to have volunteers from other countries come to your organisation and take a decision on whether to accept this or not.

2. You are the board of a school and you need to decide whether the newly arrived students who fled a country where there is currently a civil war can be integrated into your school. Their arrival has sparked a lot of controversy among parents, so you need to carefully analyse the situation before making a decision on whether to accept them or not.

3. You are the members of the committee of inhabitants of a block of flats. A foreign family moved in not long ago, and since they arrived there have been complaints from the other inhabitants: some said they make too much noise, others said that they cooked smelly food, others said that they have a lot of children who play all the time with the elevator. You need to carefully analyse these complaints and decide what to do.

4. You are the board members of a school, where 40% of the students belong to one of the national minorities living in your country. This year, the parents’ association made a proposal to translate all the school messages and the school website into the language spoken by the minority students, in order to state that the school is truly multicultural and respectful of diversity. They have also proposed organising a “week of diversity” to celebrate the different cultural affiliations students have. You need to carefully discuss this proposal and decide whether to accept it or not.
Activity n°10: THREE STEPS FOR MY INTERCULTURAL COMPETENCE

Type of activity: Self-assessment activity

Purpose:
- To support participants in self-assessing their competences related to intercultural learning
- To raise awareness on the lifelong process of intercultural learning
- To encourage participants to obtain ideas on how to further develop their intercultural competences

<table>
<thead>
<tr>
<th>Group size</th>
<th>Any</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>100 minutes (10 minutes introduction, 40 minutes for the group work, 20 minutes for presentations and 30 minutes for the debriefing)</td>
</tr>
</tbody>
</table>
| Resources needed | • Papers and pens for all participants  
• Copies of the handout in Annex 5 |

Activity description

Preparation: This activity can be prepared with the activity “The stages of intercultural sensitivity”, an activity that helps participants reflect upon the continuum of intercultural sensitivity and how to move from one stage to the next. Photocopy the handout for all participants.

Instructions:
1. Start by asking participants how they feel about their competences connected to dealing with intercultural relations. Ask them to think of concrete examples from their own lives, such as meeting someone from a different country or with a different cultural background, witnessing discrimination of a certain group of people or feeling misunderstood based on their own cultural belonging. Inform them that this activity will allow them to reflect upon their intercultural competences and get some ideas of how to further develop them.

2. Give each participant a copy of the handout with the competence sheet and explanation. Divide participants into pairs, and ask them to go through the competence sheet together with their peer. For each of the 13 competences, ask participants to discuss a strength they have and something they want to improve with their peer. They may wish to skip some competences, if they do
not have ideas regarding them or in case they perceive them as too complex. These can be discussed in the debriefing at the end.

3. At the end of the peer-group discussion, ask each participant to identify up to three steps for what they would like to do to have improved their competences a year from now. Ask them to be realistic when identifying these steps. The descriptors are based on the section “Competences developed through intercultural learning” in Chapter 3 of the *T-Kit 4: Intercultural Learning*[^60], in the “Guidelines for intercultural dialogue” (Council of Europe/European Union 2014) and on the model of Competences for Democratic Culture (www.coe.int/competences).

4. Give participants 40 minutes for the group work on their competences and for identifying their main three steps for the future.

5. Afterwards, reunite the whole group and let all participants share their individual three steps. If they have similar ideas about what they could do, like deepening their knowledge on human rights or organising an intercultural neighbourhood event, these could be used as ideas to be implemented by the whole group.

6. Proceed to the debriefing part of the activity by using the following questions:
   - Was it helpful to analyse your competences? Did anything surprise you?
   - What were the most challenging competence components?
   - What do you think about what people wanted to learn more about?
   - How could you make sure that you follow the three steps of your future plan? What would help?

Each competence component is described in the section “Competences developed through intercultural learning” in Chapter 3 of the T-Kit 4: Intercultural Learning. Self-assessment might be difficult for some participants who have never done it before. It is important to be aware of the group’s level in order to make sure that this activity is not too complex for them. We recommend this activity for training sessions or events that focus specifically on intercultural learning. For the action plan you can tell participants to think about something they can do every day, something they can do once a week/month and something they can do once a year. Encourage participants to be honest with themselves. The aim of the activity is not to identify who is the most or least competent, but rather to reflect more in-depth about the competences related to intercultural learning and set up goals and specific steps for their further development.

**Variations:** You may choose to ask participants to do their self-assessment at two points, for example once at the beginning of a training session and again at the end, to see what has changed. If you do this, keep in mind that people tend to underestimate themselves, when becoming more competent (Dunning-Kruger effect). If you notice participants doing this, encourage them to discuss how their understanding of any specific competence component has changed. You could also implement the self-assessments and agree with participants to send it to them as a “letter to themselves” a few weeks or months later, depending on the duration of the commitments made. This creates a reconnection effect and enables participants to take a step back, taking in the whole picture and reconnecting to what they committed to.

**Reference**

This activity was developed by Oana Nestian Sandu in the T-Kit 4: Intercultural Learning and is available on: [https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning](https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning)

---

61 Ibid.
Annex n°5: THREE STEPS FOR MY INTERCULTURAL COMPETENCE

Handout: competence sheet:

<table>
<thead>
<tr>
<th>My competences</th>
<th>What I am good at?</th>
<th>What I want to improve</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Respect for oneself and others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. A sense of social justice and social responsibility</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Openness and curiosity towards diversity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Tolerance of ambiguity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Knowledge of culture, politics and history</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Knowledge of human rights</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Knowledge of stereotypes, prejudices and discrimination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Knowledge of cultural differences in communication</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Empathy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Solidarity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Critical thinking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Active listening</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Dealing constructively with conflicts</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Competence explanation:

1. Respect for oneself and others
   - You believe in freedom and equality among human beings.
   - You try to understand yourself and others, people’s different identities and the complex realities in which people live.
   - You understand that there is more than one possible and acceptable set of values, attitudes and beliefs.
   - You behave respectfully towards people regardless of their cultural background, religious beliefs, gender, sexual orientation, ability, social status or political opinions.

2. Sense of social justice and social responsibility
   - You are aware of how your behaviour affects others.
   - You want to learn and to contribute to make society better.
   - You react if someone’s human rights are violated.
   - You are willing to do something to defend freedom, equality and respect for diversity.

3. Openness and curiosity towards diversity
   - You have an open mind in complex situations, refrain from making assumptions and value judgments.
   - You look for opportunities to meet people with different values, customs and behaviours and to learn about their cultures.
   - You are motivated to discover other beliefs and world views and to question your own perceptions, ideas and lifestyles.
   - You are interested in experiencing other cultures.

4. Tolerance of ambiguity
   - You try to understand a situation better instead of reacting with a judgment immediately.
   - You appreciate it when people have different views on things, even when you may not agree with them.
   - In an ambiguous situation, you remain positive and constructive.
   - You communicate constructively with people who have different opinions from you.

5. Knowledge of culture, politics and history
   - You are aware of beliefs, values and practices specific to various cultures and you understand there is also internal diversity within a culture.
- You are aware of power structures, discriminatory practices and institutional barriers between and within cultural groups.
- You look for information from diverse sources and reject nationalistic narratives.
- You have knowledge about migration, international relations, conflicts and history (especially the history of oppression and exclusion of certain groups).

6. Knowledge of human rights

- You understand the universal, inalienable and indivisible nature of human rights.
- You understand the root causes of human rights violations, including the role of stereotypes and prejudice in human rights abuses.
- You can explain why everybody has a responsibility to respect the human rights of others.
- You are aware of human rights violations in your context and in other parts of the world.

7. Knowledge of stereotypes, prejudices and discrimination

- You understand how stereotypes and prejudices are formed, how they function and how they can be overcome.
- You are aware of, and reflect on, your own prejudices and stereotypes.
- You are aware of how discrimination and exclusion function, also when it comes to resource allocation, barriers to participation and exclusion based on ethnocentric views.

8. Knowledge of cultural differences in communication

- You are aware that different people, with different cultural affiliations, may communicate in different ways.
- You understand the role of language in reflecting social relations in a society and in shaping how people see the world.
- You are ready to explain what seems to be evident to you.

9. Empathy

- You put yourself in someone else’s shoes, to understand their perspective.
- You try to understand the thoughts and feelings of other people, their needs and expectations.
- You take other people’s feelings into account when making decisions.
10. Solidarity

- You can take action to challenge a certain situation that goes against the principle of equality of rights.
- You care about other people’s well-being and rights, especially for disadvantaged groups.
- You contribute to making society more democratic and intercultural.

11. Critical thinking

- You can formulate questions, analyse perspectives and practices using specific criteria.
- You use evidence to support your opinions and can distinguish opinions from facts.
- You check the sources of information you use for their credibility, their interests or their attempts to manipulate people or to promote fake news.
- You are able to recognise your own preconceptions.

12. Active listening

- In a dialogue, you can concentrate fully, not only on what is being said, but also on nonverbal aspects such as body language, tone, facial expressions, etc., and on what people imply but do not say.
- In a dialogue, you ask careful questions, do not interrupt and do not assume to already know what is being said.

13. Dealing constructively with conflicts

- You understand how conflicts function, especially the relation between needs and claims.
- You look for constructive solutions to conflicts, which benefit all parties.
- You carefully avoid the “us and them” dichotomy.
- You understand that individual citizens are not to blame for the actions of their government.

Source: This activity was developed by Oana Nestian Sandu in the in the T-Kit 4: Intercultural Learning and is available on:

https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning
**Self-Assessment sheet**

Please assess your learning path based on the following items on a scale from 1 – strongly disagree to 5 – strongly agree.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have improved my knowledge on culture and its different characteristics.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my understanding of my own culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my understanding of how culture influences communication (verbal and non-verbal).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my understanding of identity and its different dimensions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to adapt my communication to my interlocutor.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my ability recognize someone else’s perception of the world.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to create a trustful interaction with newcomers.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my understanding of culture shocks and my ability to deal with them.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my knowledge of different types of communication.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can limit or avoid misunderstandings in communication.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my ability to put my interlocutor at ease while having a conversation with him/her.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Module n°2 – Fighting discrimination

Learning Objectives

I – The typology of discrimination: Identifying, comparing, linking different types of discrimination

You will be able to:

✓ Recognise different types of discrimination

II – The dialectic routes of discrimination: stereotypes, chauvinism, hate speech, power relations

You will be able to:

✓ Identify and explain the connection between discrimination, on one hand, and stereotypes, power relations and hate speech on the other
Introduction

In the past four years, the European Union (EU) has faced the largest influx of migrants since World War II, this is mainly due to on-going armed conflicts and political instability in the Middle-East and Africa (EUCOM, 2015). The so-called refugee crisis started in 2015, with 1,014,973 arrivals from the countries with the highest rates of refugees, such as Syria, Afghanistan, Iraq, Eritrea and Somalia (Gour, 2017: p2). In the same year, 1,255,600 first time asylum seekers applied for international protection in the member states of the European Union (Eurostat, 2016). While these numbers seem impressive and, according to the UNCHR there still is a salient emergency, as every two seconds a person is forced to flee, in the past years, much has changed in the European context. Influx trends have dropped, with only approximately 23,000 people coming to the EU in 2017, which is only 0.07% of worldwide migration.

However, in many countries, political rhetoric has way too often fuelled alarmists’ messages, using words like “invasion”, “cultural and identity threat”, “impossible integration” etc. Despite the few political attempts have been mainly aiming at stopping economic migration (Amnesty International, 2014), e.g. reerection of border fences, sophisticated surveillance systems and the creation of a buffer zone (Gour, 2017:

---

63 According to the International Organisation for Migration (IOM), 68.5 million of individuals were forcibly displaced worldwide due to persecution, conflict, generalized violence, human rights violations, or other reasons by the end of 2017. Data available at https://www.iom.int/global-migration-trends
64 European Agenda on Migration, available at https://ec.europa.eu/anti-trafficking/sites/antitrafficking/files/communication_on_the_european_agenda_on_migration_en.pdf
Moreover, the closure of safer migration routes towards the EU, migrants end up trapped in countries, such as Libya, Morocco, and Turkey, where their lives are at risk (Amnesty International, 2014: p6).

Although many legal instruments set out to protect, promote and enforce human rights, such are not at the core of the following module. The latter, in fact, primarily aims at raising awareness and encouraging self-reflection on everyday challenges faced by both, newcomers and the professionals working with them. This means that, while references to legal tools and institutional ambiguity will be certainly made, this work prioritises an individual-centred approach. In other words, the contents will focus more on attitudes and the putting into practice of such attitudes, thus including discrimination, hate speech etc., rather than discuss the roles and responsibilities of states or supranational institutions in either countering or condoning these attitudes and behaviours. In this sense, throughout the whole module, you will be encouraged to recall your personal experience and to reflect on your own attitudes and behaviour. This is considered to be of particular importance when addressing issues, such as discrimination, stereotypes, prejudice and hate speech, all of which are not only sources for extensive academic literature, but also sore parts of our everyday lives.

To deepen your knowledge on this topic, we recommend the following readings:


I – The typology of discrimination: Identifying, comparing, linking different types of discrimination

a) Concepts and theories

Discrimination

“At work, being a woman might lead to explicit or implicit discriminatory salary differences”; “the colour of my skin is the first trait that people notice when I enter the room”; “as a homosexual, discrimination is sorely part of my life, whether directly or indirectly”; “as regards public transportation, being on a wheelchair is the definition of discrimination”. Most likely, we all have heard such statements in different occasions, forms and contexts: at work, in a bus, during a conference etc.

For this reason, let us take a brief moment to ask ourselves some questions about discrimination before getting into the details of the analysis: have I ever witnessed any discriminatory behaviour? What did I think in that moment? How did I react? Have I ever been discriminated? How did that feel? Have I ever discriminated anyone? On which basis and with which intention?
These questions are crucial because, as we mentioned above, discrimination might take various forms and expressions, it might be explicit or implicit, direct or indirect, but it certainly concerns us all.

For the purpose of this training, we focus on discrimination towards newcomers or, more broadly, third countries’ nationals (TCNs).

Following the news, everywhere and anytime, it is easily recognizable that having a migrant background often leads to disparities regarding rights and entitlements in relation to the local population. In the Greek island of Samos – just to provide an example out of many – some parents removed their children from school to protest the presence of refugee children; the same refugee children who now enter the school after the Greeks have left, using a different door. Similarly, not long ago, an immigration judge in the United Kingdom has rejected an asylum seeker’s claim that he was homosexual and denied his application because the man did not have a “gay demeanour". Moreover, in Lodi, Italy, TCNs’ children were excluded from the school canteen after an unjust action adopted by the local administration.

But what exactly is discrimination? What are its basic elements and how can it be analysed?

According to the Cambridge Dictionary, discrimination means “treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin colour, sex, sexuality, etc.”

Analysing this definition, following basic elements can be recognized:

- **Different treatment**: discriminating does not only mean harmful treatment of a person or a particular group; it can also be discriminatory to treat someone or a group differently.
- **Person or a particular group**: a particular group is a group whose members share common values, social status, biological or cultural characteristics etc.
- **A specific characteristic as the basis for discrimination**: The basis for discrimination could be any protected ground, for example, skin colour, sexual orientation, age, physical ability, country of origin, language, religion, etc.
- **A protected ground** is “an identifiable, objective or personal characteristic or ‘status’, by which individuals or groups are distinguishable from one another”

---

65 https://www.euronews.com/2019/05/10/refugees-on-samos-live-in-a-huge-camp-of-lost-souls
<https://dictionary.cambridge.org/dictionary/english/discrimination>
There are also different types of discrimination. The National Academies of Sciences, Engineering and Medicine (USA)\(^{70}\) provides a detailed categorisation of such types:

i. Intentional, Explicit Discrimination

This type is maybe the most evident. It is the type which tends to cause direct and instinctive reactions. According to Gordon Allport\(^{71}\), this type of discrimination can be further analysed to the following sub-types, which form a scaled continuum of discrimination. The examples given are that of racial discrimination:

- **Verbal antagonism** for example, casual racial slurs and disparaging racial comments, either in or out of the target’s presence
- **Avoidance** for example choosing the comfort of one’s own racial group (the “ingroup” in social psychological terms) over interaction with another racial group (the “outgroup”).
- **Segregation** which is actively excluding members of a disadvantaged racial group from the allocation of resources and from access to institutions
- **Physical attacks** have frequently been perpetrated by proponents of segregation and are correlated with other overt forms of discrimination
- **Extermination** or mass killings based on racial or ethnic animus. These complex phenomena typically encompass histories of institutionalized prejudice and discrimination, difficult life conditions, strong (and prejudiced) leadership, social support for hostile acts, and socialization that accepts explicit discrimination (Allport, 1954)

ii. Subtle, Unconscious, Automatic Discrimination

This type of discrimination, which is hidden and not easily identifiable is described by the National Academies as “a set of often unconscious beliefs and associations that affect the attitudes and behaviours of members of the ingroup toward members of the outgroup”. This type of discrimination is widely used in public speech and the media. For example, in the case of a committed crime in France, the news anchorman states “Yesterday, we had an atrocious murder in the heart of the city. A French citizen of Congolese origin entered the house of a person in Marseille and...”. In this example, both the perpetrator and the victim may have the same nationality and citizenship; yet the focus on the “extra-EU” origin of the perpetrator derives from and leads to the establishment of subtle discrimination.


Apart from recognising and standing against any of the afore-mentioned types of discrimination, it is also very important to know and refer to the relevant EU legislation.

According to the *Charter of Fundamental Rights of the European Union*, which was launched in 2000, (Article 21):

1. Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited.
2. Within the scope of application of the Treaty establishing the European Community and of the Treaty on European Union, and without prejudice to the special provisions of those Treaties, any discrimination on grounds of nationality shall be prohibited.

The European Commission has launched a multi-level protection net against discrimination which not only EU citizens, but all people living within the EU can make use of:

- Directive 2000/43/EC against discrimination on grounds of race and ethnic origin.
- Directive 2000/78/EC against discrimination at work on grounds of religion or belief, disability, age or sexual orientation.
What can you do if you witness discrimination?

It is sometimes difficult to react to discriminatory situations, to know what to do during and after. A feeling of discomfort and embarrassment may appear, a feeling of fear or panic may also be present, but this should not be an obstacle and prevent you from reacting as efficiently as possible.

It is important to react in every situation (family circle, at work but also with strangers in a discriminatory situation in the public space) because not acting means accepting the discriminatory act.

(A) The situation is not dangerous for me and/or the assaulted person:

In a safe situation (no risk of violence, no risk of ostracization at work...), it is important:

- First, talk to the assaulted person (approach him/her, ask if him/her needs help...). You can also sit next to the person, or simply make eye contact to make him/her understand that you are there if necessary, without necessarily talking.
- If possible, do not intervene alone, but in group. If no one reacts, you can try to directly call someone and ask for support.
- Speak up and evidence the illegal nature of these acts or words and the applicable sanctions (Example: "What you have just said/done is offensive, it is not acceptable and condemnable by the law").
- Be polite with the aggressor, and especially be as calm as possible in order not to aggravate the situation.

Then, you can:

- Provide moral support to the victim if he/she feels such a need.
- Offer to testify if he/she decides to file a complaint: either directly or by leaving him/her your contact information so that he/she can do so when he/she feels ready.
- Advise him/her to contact the Human Rights Defender (an administrative authority that ensures respect for rights and freedoms in France) or an association that can guide and help him/her better than you.

(B) The situation is dangerous for me and/or the assaulted person

During:

- Tell someone as quickly as possible: security guard in a store, work manager, bus driver in transport... in order to stop the act of violence as quickly as possible.
- If possible, do not intervene alone but in group.
- Immediately call the emergency services (112/15/114), the police (17) or the fire brigade (18).

After:

- Provide first aid if necessary.
- Advise the assaulted person to have medical and/or psychological care.
- Provide moral support to the victim if he/she feels such a need.
- Offer to testify if he/she decides to file a complaint: either directly or by leaving him/her your contact information so that he/she can do so when he/she feels ready.
- Advise him/her to contact the Human Rights Defender (an administrative authority that ensures respect for rights and freedoms in France) or an association that can guide and help him/her better than you.

Particular case of a situation of discrimination at the workplace

While all our prior tips also apply in the workplace, it should be noted that laws protect workers from discrimination in hiring, discrimination in promotion, and discriminatory harassment, whether in the private or public sector.

Notifying Human Resources is a good thing, and if this is not possible (hierarchy, power relationships...), contact associations or your union so that they can intervene and help while protecting the victim.

Particular case of a situation of discrimination online

The influx on social networks is strong and brings some problems: discriminatory statements on Twitter, Facebook, Instagram or other are common.

These online declarations are also punishable by the law.
If you see that type of messages, you must report the user by following the procedure of the network in question. It should also be noted that responding to discriminatory messages online is very often ineffective.

Call it what it is: examples of discrimination on the field

There is no doubt, however, that putting anti-discrimination into practice is not an easy task. In this paragraph we provide some context-specific examples to highlight some common types of discrimination in everyday life.

- **Direct discrimination**: discrimination on the basis of who you are/who they think you are;
- **Direct discrimination by association**: discrimination on the basis of one’s relationship with a person belonging to a protected category (for example, discriminating someone because of a disabled relative);
- **Indirect discrimination**: it is perpetuated by applying policies or rules which create ground for unfair treatment of an individual or a specific group;
- **Discrimination arising from disability/failure to make reasonable adjustments**;
- **Harassment**: treating someone in an offensive, frightening, degrading, humiliating or distressing way;
- **Victimization**: treating someone badly because he/she complained/you are perceived to have complained about discrimination.

Workplace/employment discrimination

*Employment discrimination* occurs when an employee or a person who applies for a job (or is hired or fired, as we will see below) is treated unfavourably (or simply differently) based on a specific characteristic of his/hers:

- Age
- Gender
- Race
- Pregnancy or Parenthood
- Skin Colour
- National Origin
- Mental or Physical Disability
- Ethnicity
- Genetic Information
- Relationship to someone who may be discriminated against
In this sense, employment discrimination can have different forms:

- Stating or suggesting preferred candidates in a job advertisement
- Discriminating when assigning disability leave, maternity leave, or retirement options
- Denying or disrupting the use of company facilities
- Discrimination when issuing promotions or lay-offs
- Excluding potential employees during recruitment
- Denying certain employees’ compensation or benefits
- Paying equally-qualified employees in the same position different salaries

The EU legal framework provides concrete provisions regarding employment and workplace discrimination. For instance, Directive 2000/78/EC lays down general minimum rules - which means that every EU Member State can stipulate more protective rules than the ones established by the Directive. The Directive covers the following areas: conditions of access to employed or self-employed activities, including promotion; vocational training; employment and working conditions (including pay, dismissals, the making of reasonable changes at the workplace to allow disabled workers to work, ...); membership of and involvement in an organisation of employers or workers or any other organisation whose members carry on a particular profession. It is important to mention that the above Directive 2000/78/EC covers both public and private sector.

The European Commission, recognizing that specific positions may need people with specific characteristics, went on to define cases in which differences in treatment may be authorised "under certain narrowly limited conditions":

- **Genuine occupational differences**: Different treatment is justified by the nature of the post or the conditions in which the job is performed.
- **Differences in treatment on grounds of age**: Different treatment is permissible when it is objectively and reasonably justified by a legitimate labour market aim and when it is appropriate and necessary to achieve that aim (such as the protection of young people and older workers).
- **Positive action**: Intended to prevent or compensate for existing inequalities.

As for the remedies and application of the law, the Directive 2000/78/EC includes a series of mechanisms to reassure the effectiveness of remedies in the event of discrimination: Improvement of legal protection;

---


Shifting the burden of proof; Protection of victims of discrimination against reprisals; dissemination of adequate information on the Directive’s provisions.

These legal documents do not represent a mere theoretical set of rules. They constitute basic obligations for all EU Member States, which are responsible for any deviance. Individuals and entities who are subjects of the violation of these rights can address their claim to the national courts, the European Court of Human Rights and the European Court of Justice.

b) Tips for your professional practice

- Try to identify the different types of discrimination in your everyday work with newcomers and help the newcomers to identify them too.
- Don’t stay on the surface of discrimination. Look deeper to its source. Then you may identify possible solutions.
- Speak up and encourage newcomers to speak up too. The EU and EU member states procedures are out there and you are free to use them. Don’t encourage silence.
- Read the EU documentation. They are written in a universal way so that they can apply in various contexts.

c) Self-reflection activities

Activity n°1: The Recalling

**Purpose:** To familiarize the participant with the complexity of discrimination and to encourage him/her to search for all the dimensions of the phenomenon and not just the surface of it.

<table>
<thead>
<tr>
<th>Time</th>
<th>15 minutes</th>
</tr>
</thead>
</table>
| Resources needed | • 1 piece of paper  
| | • 1 pen |

**Activity description**

Recall an incident of discrimination that you experienced or observed as a professional in your working life (example: a discriminatory behaviour from a public officer against a new comer). Then, analyse the incident through the following steps:

**Stage 1 - The incident itself.** This is the “recalling phase”. Recall an incident which really made an impression on you. At this stage, do not try to recall all the details but identify only the tense moments.

**Stage 2 – Reconstruction of the incident.** At this stage, try to recollect as many details as you can and try to recreate the scene of the incident. You can use photos, emails, SMS to colleagues, ask your colleagues what they remember from the incident. At this stage you do not judge the facts nor
search for the emotional aspect of them.

**Stage 3 – Review and respond to the incident.** At this stage, you process the incident, asking questions about what happened, searching for reasons, intentions, reactions from those who were present.

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Avoid judging yourself during the recalling procedure.</td>
</tr>
<tr>
<td>• Try to search facts and reasons without being prejudiced. Pretend that you don’t know anyone involved and try to distance yourself from the incident.</td>
</tr>
<tr>
<td>• Draw your conclusions only when you feel you have recollected all the important parts of the incident anyone involved and try to distance yourself from the incident.</td>
</tr>
<tr>
<td>• Draw your conclusions only when you feel you have recollected all the important parts of the incident.</td>
</tr>
</tbody>
</table>

**d) Activities**

**Activity n°2: ‘INSIDERS AND OUTSIDERS’**

**Type of activity:** Experiential.

**Purpose:** For participants to identify aspects of inclusion and exclusion, also commonly known as insider and outsider groupings. One objective of this activity is to ensure that all participants realize that everyone has experienced being both an "insider" and being an "outsider." Another objective is to encourage participants to take the perspective of those who are excluded and to consider how those negative feelings affect others’ behaviour in social situations. This activity is also an activity which can be later implemented by a professional working with newcomers.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Smaller or larger groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>10 - 20 minutes</td>
</tr>
<tr>
<td>Resources needed</td>
<td></td>
</tr>
<tr>
<td>• Two flip charts or a board on which to write lists in front of the class</td>
<td></td>
</tr>
<tr>
<td>• Marker or chalk to write on chart or board.</td>
<td></td>
</tr>
</tbody>
</table>

**Activity description**

**Step One: Collect Outsider Emotions**

Explain that this exercise will help participants experience what it feels like to be both an outsider and an insider.

Ask participants to think of a time when they were in a team or a group and they were different from others in the group.

Participants then think of one or two words that describe how they felt at
that time.
After participants have had time to think of the words, they walk around the room, introducing themselves to as many people as possible, using those words. Provide an example (e.g., Hi! I’m awkward and confused.) For larger groups, they can turn to the two or three others standing next to them and introduce themselves using those words. Another option for large groups is to have participants text their emotions using the online software Poll Everywhere (www.polleverywhere.com) or use clickers. The instructor can then project the results to the class.

**Step Two: Collect Outsider Feelings**
Have participants call out what feeling words they heard. Record them under the “Different Feelings” column.

**Step Three: Collect Insider Feelings:**
Without going through the step of introductions, have participants think of a time when they were in a team or group and felt included. Have them call out words that describe how they felt in that situation. Step Four: Collect Insider and Outsider Behaviours
Ask participants to list their behaviours when they felt they were excluded by the group. Provide an example (e.g., I would not participate in the discussion if I felt excluded).
Repeat this procedure for the times they felt included. Provide an example (e.g., I might talk to the person next to me if I felt included).
Watch that they actually use behavioural words; participants have a tendency to use feeling words again. For example, if someone says “I would act angry,” ask them how they would act when they felt angry.

**Points for Discussion:**
1. Typically, people remember more times when they felt different than when they felt similar because (a) it is easier to recall negative experiences and (b) the power of being similar is that people don’t need to pay much attention to their feelings and behaviours.
2. Feelings and behaviours when people feel excluded tend to be more
negative; feelings and behaviours when people feel included tend to be positive. Students may report some negative emotions in the “included” category and some positive emotions in the “excluded” category. If so, the instructor can point out that there are positives and negatives in both experiences but that the preponderance of feelings and behaviours is positive when people believe they fit in and negative when people feel they are excluded.

3. There is a link between feeling excluded or included and people’s behaviours. For example, people who feel included participate more and are more likely to take on a leadership role.

4. Using empathy — remembering how participants felt when they were different — can be very effective in helping to identify ways to include the person who may be feeling different in a situation (e.g., a new student; someone who has just moved from another area or country; someone who is visibly different from others). When people see the behaviours of the outsider, instead of labelling others, people can use empathy to ask if they are possibly feeling like an outsider and ask how they can help them feel more included.

5. People don’t have to look like, act like, dress like, and sound like others in order to feel included. If they are part of groups that value differences, they can feel like insiders regardless of differences.

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encourage participants to feel relaxed. Explain that everyone has been at least once an insider and an outsider. Explain that excluding someone sometimes is not a conscious process but a habit or unconscious process imposed by social norms and circumstances. If among the participants, there are people who have a migrant or minority background, don’t try to reveal this characteristic. Let them equally interact with all the other participants and share their special experience only if they, by themselves, express their will to do so. Be the example. Unblock the discussion when necessary. Make the participants feel that you are not the one keeping his feelings and experiences safe from exposure.</td>
</tr>
</tbody>
</table>
| Reference | KITE Mary E., *Activities for Teaching about Prejudice and Discrimination*, Munice, Indiana: Department of Psychological Science, Ball State University, 2013  
The dialectic routes of discrimination: stereotypes, hate speech, power relations

a) Concepts and theories

Stereotypes and Prejudice

The Oxford English Dictionary defines *stereotype* as “a widely held but fixed and oversimplified image or idea of a particular type of person or thing”; among other categories, it mainly relates to racial, demographic, political and religious groups, as well as gender.

From an academic point of view, stereotype is investigated through multiple lenses. This means that, depending on the discipline of reference (economy, sociology, social psychology etc.), extensive material highlights and focuses on different features of the subject.

To the purpose of this training, we mainly follow the so-called “social cognition approach”, which is rooted in social psychology.

In this framework, social stereotypes are seen as special cases of cognitive schemas (Schneider, Hastorf, and Ellsworth, 1979): they simplify the representation of heterogeneous groups by providing a quick assessment which describes complex situations. Hilton and Hippel (1996), for instance, stress that stereotypes are “mental representations of real differences between groups […] allowing easier and more efficient processing of information”. In other words, stereotypes can be seen as intuitive generalisations that individuals use in their everyday life to simplistically make sense of the world.

To a certain extent, therefore, they borrow elements from reality and make them “bigger” or “smaller”. As Nadra Kareem Nittle argues\(^4\) “it’s often said that stereotypes are rooted in truth, but there is much debate over the role that stereotypes play. In some cases, professionals argue that a stereotype enables us to respond rapidly to situations because we can relate to similar experiences we have had in the past. However, stereotypes also make us ignore differences between individuals; therefore we think things about people that might not be true (i.e. make generalizations).”

But are stereotypes essentially inaccurate and negative?

In truth, although they always exaggerate and stretch our perception of reality, stereotypes can either be negative – “Mediterranean Europeans are not hard workers”, or quite flattering to the group in question – “French are elegant”. Moreover, stereotypes are fluid and can change over time.

Nevertheless, being the cognitive element in our perception of a specific group, stereotype can influence or even shape the way we engage with others. If, for example, we believe that Italians are very kind while

---

English are distant and cold, these beliefs will guide our behaviour towards them. Consequently, it is crucial to recognise that social behaviour often operates in an unconscious fashion, and that it can result in implicit stereotyping and in unintended discrimination, also perpetrated by people that disavow prejudice (Benaji & Greenwald, 1995).

Independently on their extent of reliability, in fact, stereotypes are nothing but stories which have been told over and over again in time. This is where, using the words of the writer Chimamanda Ngozi Adichie, the danger of the single story lies: “show people as one thing, as only one thing, [...] and that is what they become”. Stories are, indeed, compelling instruments which have been historically related to power: How are stories told? Who tells them? Why? And when?

The danger behind stereotypes, in this sense, is not whether they are true or false, flattering or negative, but that they are incomplete. They tend to tell single stories which evidence differences in a simplistic and generalised way. They are, at best, fragments of a perceived reality; but a single story can soon turn into the only one (Chimamanda Ngozi Adichie, TEDGlobal 2009). The single stories told by stereotypes can, therefore, open the doors to forms of discrimination, defraudation, and even dehumanisation.

Similarly, the Oxford English Dictionary defines prejudice as “an unreasonable dislike of or preference for a person, group, custom, etc., especially when it is based on their race, religion, sex, etc.”

As for stereotypes, prejudice targets specific traits of a person, group, or other. By contrast, while the former relates to one’s cognitive sphere, a prejudice reflects an attitude and responds, therefore, to the affective sphere. In other words, prejudice is a premature, emotional judgment or opinion based on partial and/or indirect experience.

It is consequently safe to say that, on the one hand, stereotypes are mainly collective and descriptive while prejudices, on the other, are more individual and normative.

Although they are not strictly interrelated, there could also be a certain degree of connection/consequentiality between stereotype and prejudice. For instance, if we assess that Mediterranean Europeans are not hard workers (stereotype), we could potentially state that they are lazy and irresponsible (prejudice).

According to psychologists, nonetheless, there is a very close connection between stereotypes, discrimination and prejudice, which can be presented with the following image⁷⁵:

---

What to do then when stereotypes and prejudice come up?

Confronting with and reacting to stereotypes and prejudice is not an easy job, as it requires reflection, self-criticism and adjustment before practical action.

It is paramount, in fact, to admit and recognise that we all use stereotypes and prejudice in our everyday lives, whether consciously or not. This self-reflective process should entail a set of introspective questions, such as: “when do I use stereotypes? What groups do I apply stereotypes to? In which contexts? With whom? Am I objective or emotional in judging others? What message am I trying to transmit by using them? And more.

Secondly, it is vital to be able to individuate explicit and implicit forms of stereotyping and prejudgment. Finally, the last step is to challenge them by empathically considering all the stories of a particular person or place. Awareness and interest are, in fact, the essential assets to properly engage with others.

Hate speech
Hate speech is rooted so much back in time that one could even say that it sorely represents a constant feature of human history. Yet, it is crucial to remain vigilant and to recognise that movements which perpetuate xenophobic, racist and intolerant messages are still on the march. This is particularly salient in nowadays world, where communication has stretched out to the global scale and can fit the palm of a hand every time it holds a smartphone. Social media, public discourse, and all means of mass communication are in fact often weaponised with incendiary rhetoric which attacks, stigmatises and dehumanises minorities, migrants, refugees, women and any so-called “other”.

Despite that, the international system has not yet agreed on a single, shared, legal definition of hate speech, leaving the identification of what is ‘hateful’ controversial and fluid. In 2017, the UN Strategy and
Action Plan on Hate Speech (UNSPAHS) stated that the term refers to “any kind of communication in speech, writing or behaviour, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor. This is often rooted in, and generates intolerance and hatred and, in certain contexts, can be demeaning and divisive”.

Similarly, according to the European Commission against Racism and Intolerance (ECRI, 2019), hate speech is based on “the unjustified assumption that a person or a group of persons are superior to others; it incites acts of violence or discrimination, thus undermining respect for minority groups and damaging social cohesion”.

Lastly, according to the Charter of European political parties for a non-racist society of 1998, the followings constitute the core expressions of hate: “to display, to publish or to have published, to distribute or to endorse in any way, views and positions which stir up or invite, or may reasonable be expected to stir up or to invite prejudices, hostility or division between people of different ethnic or national origins or religious beliefs”.

By combining these definitions, it is possible to highlight some constitutive elements of hate speech: firstly, it embeds notions of supremacy, racism and intolerance, it is perpetuated through any kind of communication, either oral or written, or behaviour, it targets an individual or a group on the basis of identity traits, and incites, whether explicitly or implicitly, discrimination and violence. Furthermore, hate messages are often fuelled by misinformation and fallacies (UNSPAHS, 2017). It is therefore safe to say that hate speech is a multi-dimensional phenomenon which cuts across numerous, fundamental areas such as: human rights protection, protection of civilians, refugee protection, the fight against all forms of racism and discrimination, protection of minorities, sustaining peace, prevention of atrocity crime, preventing and countering terrorism, preventing and addressing gender-based violence, and more (UNSPAHS, 2017).

“At usual whenever we oppose ourselves to Islam some fanatics threaten us. When are we going to open our eyes on this new form of fascism which dreams of destroying us all?”

“The increase in tax rates is caused by the invasion of illegal immigrants for who we pay everything: health care and education, unemployment benefit and telephones... I forgot, we also pay those who benefit from this traffic, guess who they are...”
How can hate speech lead to crime and atrocities?

As mentioned before, hate speech has sorely represented a recurrent feature in human history. In this sense, it has often contributed to the triggering of negative societal spirals which have led, in the worst cases, to violent crimes and, not least, to genocide. At various degrees, in fact, societies permanently experience tensions between different situations, interests, and opinions which have often taken – and still do – the form of insecurity, fear, xenophobia, racism, anti-Semitism etc. This becomes increasingly evident when political systems weaken, or simply when such tensions are exacerbated, for example, due to
economic, political and moral crises. According to Gregory H. Stanton, president of Genocide Watch and author of *The ten stages of genocide*, it is in such moments that hatred, if combined with classification and symbolisation (stage 1 and 2), may result in discrimination and dehumanisation (stage 3 and 4). Stanton underlines that this passage is particularly critical inasmuch as, if not properly faced and stopped, it would represent a point of no return.

But hate is present in most of Stanton’s stages, either explicitly or implicitly. More precisely, the way towards genocide is made of:

1) **Categorisation**: to distinguish people into “us and them” by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide;

2) **Symbolisation**: we give names or other symbols to the classifications. We name people “Jews” or “Gypsies”, or distinguish them by colours or dress; and apply the symbols to members of groups. Classification and symbolisation are universally human and do not necessarily result in genocide unless they lead to dehumanisation;

3) **Discrimination**: a dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights or even citizenship;

4) **Dehumanisation**: one group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. At this stage, hate propaganda is used to vilify the victim group. In combating this dehumanisation, incitement to genocide should not be confused with protected speech;

5) **Organisation**: Genocide is always organized, usually by the state, often using militias to provide deniability of state responsibility;

6) **Polarisation**: extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the centre;

7) **Preparation**: national or perpetrator group leaders plan the “Final Solution” to the other targeted group “question”;

8) **Persecution**;

9) **Extermination**;

10) **Denial**

Whether in the form of incitement, micro-aggression, or violence, *hate crime* has two components: the criminal offense itself, and a conscious or unconscious discriminatory intent. The victim is chosen for a particular characteristic which, as already mentioned, can be real or perceived: sex, religion, sexual orientation, gender, disability etc. And this is what elevates hate crime from just a crime to an attack to a community.
Above all, **hate is often an externalisation of fear** which is, in turn, a powerful source for political gain (Huysmans, 2006). In this regard, Jeff Huysmans evidences how the politics of fear represents a compelling asset for leaders to create or reinforce a community in light of divisions between a pre-supposed “us” and a hostile “other”.

In this sense, several institutes and NGOs have repeatedly voiced their concern for the increase in violent demonstrations and even attacks to newcomers which are seen as intimately linked to hostile political atmosphere. In Italy, for instance, the NGO Lunaria has reported that “the political rhetoric is very violent, very aggressive towards refugees, asylum seekers and Roma people [...] This triggers hostile and at times violent social behaviour towards these groups of people” 77.

**How to counter hate speech?**

It is crucial to stay vigilant, to recognise hate speech, to individuate its target, and to understand the reason behind it (prejudice, racism, misinformation etc.). Then, either as a victim or as a witness, whether online or offline, on social media or on the street, speak up and do not overlook, do not ignore nor underestimate it and, when it is needed, report to the authorities. As a citizen, you can call upon policy makers and legislators to put systems to counter and punish perpetuators and hold them accountable into place. The responsibility to react to hate speech regards each individual and the society as a whole.

**How to react to hate speech on social media**

In almost all social media platforms you can report hate speech comments to the administrator. It does not always have a direct effect but the more we are reporting the more the chances to have an impact.

**If you want to deepen your knowledge, you can watch these interesting videos:**

- [https://m.youtube.com/watch?v=vOStzggNAo4](https://m.youtube.com/watch?v=vOStzggNAo4)
- [https://m.youtube.com/watch?v=XiEQmcZi8cM](https://m.youtube.com/watch?v=XiEQmcZi8cM)
- [https://m.youtube.com/watch?v=BzeTjn0R2vY](https://m.youtube.com/watch?v=BzeTjn0R2vY)

**b) Tips for your professional practice**

- Reconsider all the categorization of people, groups of people and social groups you are used to. When a person or a group of people interacts with you, see what they really are and listen to what they really say.
- Avoid generalizations and simplifications. Every person is unique. Every person needs individualized care and help, especially regarding newcomers. Don’t treat ethnic groups as a whole unified group.

---

• Fight chauvinism and hate speech in your field work. Help newcomers see that nothing separates them from other groups of newcomers.

• Try to avoid power relations within the groups you are working with.

• In case of bad behaviour, don’t let this go on in your field work and intervene and solve it as soon as you can.

And finally:

• Whenever you or newcomers you work with speak about a particular group, think if what you say is your opinion or not. And remember that to form your own opinion you must firstly get to know facts.

c) Self-reflection activities

Activity n°3: I am not what you guess

Purpose: To make participants realize their own stereotypical views of other people throughout time and encourage them to abandon this way of thinking.

<table>
<thead>
<tr>
<th>Time</th>
<th>10 minutes</th>
</tr>
</thead>
</table>
| Resources needed | • 1 pen  
• 1 piece of paper |

Activity description

Stage 1: Try to recall how you must have seemed to other people when you were 10 years old

Stage 2: Try to recall how you must have seemed to other people when you were 13 years old

Stage 3: Try to recall how you must have seemed to other people when you were 16 years old

Stage 4: Try to recall how you must have seemed to other people when you were 18 years old

Stage 5: Try to recall how you must have seemed to other people in the present.

Throughout each of the above phases, you try to recall incidents through which you have struggled to abolish the stereotypical way other people may have been seeing you in. You try to oppose what you thought you really were to the stereotypical perception other people treated you with. You try to identify the impact of this
Avoid judging yourself during the recalling procedure.

Try to search for the facts and the reasons without being prejudiced. Pretend that you don’t anyone among the involved parts and try to take as much distance as you can from the incident.

Make your conclusions when you feel you have really recollected all the important parts of the incident.

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
</tr>
</tbody>
</table>

d) Activities
Activity n°4: Repa and Ambler
Type of activity: Role play.
Purpose: For participants to realize that in order to communicate with people from different cultures, you must firstly understand the cultural differences between your and their culture. The activity also aims at showing the artificial obstacles that stereotypes and prejudice put between people of different cultural or social background.

<table>
<thead>
<tr>
<th>Group size</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 - 20 people (even number)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>30 minutes</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Resources needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repa and Ambler culture elements cards (same number as participants)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The facilitator explains to the participants that they will have the opportunity to experience a different culture for a short amount of time and that they will become members of the Repa and Ambler culture. First, they will have to get to know to each of the other culture’s members. Participants are split into two random groups which will become the Repa and Ambler cultures. The facilitator provides each group with the following cards:</td>
</tr>
</tbody>
</table>
YOU ARE REPA

- You are very friendly. You enjoy speaking to foreigners.
- You do not chat a lot. You continue with the following foreigner.
- You like shaking hands. You like the feeling of getting to know the foreigner. If a foreigner does not shake hands, you grab his/her hand.
- You put your face very close to the foreigner’s.
- You are not formal. You consider kind to shout and speak loud and tense.
- You don’t like being ignored and you get angry if a foreigner does it. You express your anger by standing on one leg and jumping.
- Women and men, you behave in the same way. Men like a lot to speak to foreign girls. Girls like to speak to foreign men.

YOU ARE AMBLER

- You like to speak to other Amblers.
- You never start a conversation with a foreigner. You speak only if the foreigner starts chatting. When you speak, you cross your arms on your chest.
- You are very kind and you repeat “Mr/Miss”. You consider touching the other or being touched very rude.
- Among Amblers, men are considered the vulnerable sex and women protect them.
- Ambler men avoid eye contact and mainly with foreign women. If someone speaks to you, you get shy.
- You often feel shy. You express shyness by tapping your head with your hand.
- Ambler men can speak with foreign men only foreign men start a discussion. Ambler men chat while staring at the floor.
- After the 2 groups read carefully the cards the facilitator announces: “Now you are in a 3rd country. Nor Repa, neither Ambler country. You have come here as tourists and you are now having a common party at the hotel lobby. It is time to get to know each other while you all keep the characteristics of your culture”.

Then the facilitator gives 5-7 minutes to participants to interact and then asks from the two groups to sit one opposite to the other. Afterwards, the facilitator asks questions regarding the 2 cultures and asks from each one to describe the other.

Examples:
- How did you feel when….?
- How would you describe the attitude of the other group? What could happen if your meeting was still on?
- What did you assume about the other group?
- Do you feel offended by what the other group tells on you? Is there something you would like to explain to the other group to make them understand your reactions?

A second round of interaction between the two groups follows and now participants have to take into consideration what they have learned from the discussion.

A second round of discussion follows: The facilitator encourages the participants to point out the different feelings.

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Maintain and raise the element of surprise. Do not give details about the activity before the 1st round is implemented. In this way, participants will realize in the depth of their stereotypical way of thinking.</td>
</tr>
<tr>
<td>• Create a playful atmosphere. This will help the participants follow the funniest instructions without hesitating.</td>
</tr>
<tr>
<td>• Create a drama convention. Once you start explaining the activity, you must seem that you are also part of this imaginary meeting. This will help participants undertake their roles in a more active way.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ohio Commission on Dispute Resolution and Conflict Management, Ohio Department of Education, 2002</td>
</tr>
<tr>
<td>I am able to list and describe different forms of discrimination.</td>
</tr>
<tr>
<td>I am able to present characteristics of each variation of discrimination.</td>
</tr>
<tr>
<td>I am able to distinguish different types of discrimination based on their specific characteristics and identifying possible relations between them.</td>
</tr>
<tr>
<td>I am able to define stereotypes, prejudice and hate speech.</td>
</tr>
<tr>
<td>I am able to explain the relation between the above and discrimination.</td>
</tr>
<tr>
<td>I am in the position to explore the impact of discrimination.</td>
</tr>
<tr>
<td>I am able to recognise discrimination in a specific context like work place and stand against it by applying counter techniques.</td>
</tr>
</tbody>
</table>
Module n°3 – Approaches to be effective with newcomers

Learning Objectives

✓ Acquire a comprehensive knowledge of the different approaches to be effective in your working practice
✓ Understand the different approaches to empower your target groups

I – The Capability Approach

You will be able to:

✓ Understand and apply the capability approach in your daily work

II – Intercultural Conflict Management Competence and Non-Violent Communication

You will be able to:

✓ Identify the main factors of intercultural conflict
✓ Recognize and implement the most adapted strategies to resolve intercultural conflicts

III – Resilience

You will be able to:

✓ Identify the specific needs and resources linked to newcomers’ traumas
✓ Use innovative tools to support them on the path of resilience

IV – Empathy

You will be able to:

✓ Adopt an empathic approach
✓ Build a trustful relation
Introduction

This training module offers a compilation of four different approaches, mind-sets and tools that we consider useful and practical essentials to successfully work with newcomers. Each of the four approaches is designed to provide you with knowledge, develop your skills and help you adopt a constructive attitude towards your target group.

Reading the headlines, you might think that these topics are quite self-evident: capability approach, conflict management, resilience, empathy. It rings a bell, but do we really know what it means and how to adopt it in our daily work? Each chapter will provide you with a theoretical introduction, also linked to a lot of additional online reading material. For every approach, we have developed a case study or activity that will guide you in your self-reflexion process.

In the Annexe of this chapter you find a glossary with short definitions of the main notions and concepts that have been evoked in this module. For every notion there exist different definitions, we chose the ones you are presented with here based on the context of professionals working with newcomers.

I – The Capability Approach
a) Concepts and theories

What makes a good life? What freedoms do I need? What entitlements do I have? What real opportunities and choices do I need to live the life I value? What are my fundamental rights?

There are different theoretical approaches that try to assess and make the state of well-being and the quality of life on an individual and national level better comparable. Most of these approaches, however, mainly account for economic and/or political aspects. But assessing a nation’s development by merely analysing its prosperity and economic wealth fails to take into consideration the well-being of the people themselves and, especially, of those who do not benefit from economic growth but experience, instead, inequality and deprivation. It has been argued, in this sense, that a nation’s real capital is its people: the capability approach therefore tries to assess and compare well-being and quality of life, on an individual and national level, by focusing on a person’s access to different forms of freedom. More precisely, the extent to which a person is capable to live a good life is linked to and measured by his/her access to the means for achieving the life he/she has reason to value. Consequently, the capability approach wants to not only be a theoretical and normative framework for the measurement of well-being, but also make pertinent recommendations for action regarding well-being, development and justice.
In general, the capability approach claims that, first, the “freedom to achieve well-being is of primary importance, and second that freedom to achieve well-being is to be understood in terms of people’s capabilities, that is, their real opportunities to do and be what they have reason to value.”

The approach was first developed in the 1980s by Indian economist and philosopher Amartya Sen. For him, capability refers to a set or combination of functionings. Functionings are states of ‘beings’ (1) and ‘doings’ (2) that a person has effective access to: (1) being well-nourished, being educated, being healthy, being part of a social network etc. and (2) taking part in debate, voting, taking drugs etc.

“Whereas ‘functionings’ are the proposed conceptualisation for interpersonal comparison of (achieved) well-being, ‘capabilities’ are the conceptualisation for interpersonal comparisons of the freedom to pursue well-being, which Sen calls “well-being freedom”.”

Functionings are the things a person effectively can be and can do, and constitute therefor the life a person can really lead. Capabilities are sets of functionings that a person has access to; different freedoms a person can choose from; different lives a person can choose to live (or not). What a person chooses (if there is the freedom of choice) in order to achieve personal well-being and a good life, is highly individual. For example, a person can choose to take drugs and risk being unhealthy. This also shows that the notion of well-being seems closely linked to having choices and being the protagonist of one’s own life. An important distinction is to make between a choice and an unfreedom, a deprivation of freedom and capability. For example, same sex marriages are allowed in some countries, such as Germany, so a person can choose to or not to marry his/her partner there; but in some other countries, such as Italy, it is not allowed, it is an unfreedom.

Whereas Sen’s approach focuses on capabilities as freedoms of people, another very important scholar, Martha Nussbaum, focuses her Capability Approach on the notions of human dignity and justice. Nussbaum’s approach “[...] begins with a commitment to the equal dignity of all people, whatever their class, religion, caste, race or gender, and it is committed to the attainment, for all, of lives that are worthy of that equal dignity.”

While Sen does not provide a catalogue of core capabilities a human being should have access to in order to live a good life, Nussbaum develops a list of the central human capabilities based on the notion of human dignity and justice:

79Ibid.
“1. Life. Being able to live to the end of a human life of normal length; not dying prematurely, or before one’s life is so reduced as to be not worth living.

2. Bodily Health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.

3. Bodily Integrity. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. Senses, Imagination, and Thought. Being able to use the senses, to imagine, think, and reason – and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one’s own choice, religious, literary, musical, and so forth. Being able to use one’s mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.

5. Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one’s emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)

6. Practical Reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one’s life. (This entails protection for the liberty of conscience and religious observance.)

7. Affiliation.

A. Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another.

B. Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin.”

---

81 ROBEYNS 2016.
All of these seem to be capabilities that people in general will have reason to value and that they are entitled to. Many capabilities are strongly dependant on social circumstance as they have requirements that make them accessible. For these requirements, it is in the responsibility of the society to guarantee these capabilities as a matter of justice and to make resources available to make them equally accessible. Unjust social norms or other reasons for deprivation and inequality mean a failure in society and a non-respect of human dignity. Therefore, development in an individual or global context means to better person’s capabilities by removing sources of unfreedom (e.g. poverty, illiteracy, gender discrimination, etc.).

What does this mean for the life of a new comer?

“Migration provides a strategy to free oneself from these unfreedoms of economic, political and social development, and to augment and diversify the actual freedoms a person can possess.”82

In their article on sustainable refugee migration, Mohammed Al-Husban and Carl Adams argue that the common response to mass migration is to consider “the issues within a charity and containment problem space”83. Very simplistically put, this means: containment in camps and giving them basic humanitarian resources. There needs to be an alternative to this short-term approach and they argue, taking the example of the Zaatari refugee camp in Jordan, that rethinking towards a capability approach can strongly increase the well-being of newcomers:

“The human capital embedded within the refugee camp during this research was phenomenal, where the refugees’ resilience and desire to live and prosper emerged in spite of the tremendous political, economic and psychological difficult conditions. Inside the camps, buildings and structures emerged along with economic activity, leading towards many businesses and new ‘camp business models’ with many groups being self-sufficient. [...] The refugees were earning a living with dignity, providing for their families and at the same time being productive in the host country. [...] There was also an improvement in information provision, knowledge and expertise within the wider camp community, particularly in medical and educational services [...].”84

84 Ibid.
Taking active roles in creating a life for themselves and being free to do so, the newcomers were able to seriously augment their well-being, the well-being of their community and, by their economic activity, the well-being of the host nation.

This also shows that, once the basic needs for survival are fulfilled, a person has other, “higher” needs that need to be attended.

In the context of the newcomer’s integration process, how can we structure these needs?

The Hierarchy of Needs was first developed in 1943 by the psychologist Abraham Maslow. The concept is based on motivational psychology. It is a five levels model of human needs that have to be fulfilled from the bottom up. However, he pointed out that this proposed order may change based on specific circumstances. Taking into account the Capability Approach as well as the context of newcomers, we may consider a Pyramid of New Comer’s Needs/Capabilities as follows:

1. **Goods** (life/biological requirements for human survival: food, water, shelter, clothing, warmth, sex, sleep);
2. **Basic needs** (bodily health, psychological and social needs, emotion, interpersonal relationships, affiliation etc.);
3. **Rights** (bodily integrity, security, safety needs, order, law, human rights);
4. **Freedom** (independence, dignity, achievement, choice, becoming active in the construction of this new life in the host country); and
5. **Entitlements** (senses, imagination, thought, self-fulfilment, personal growth).

What does this mean for professionals working with newcomers?

All of this means: be conscious of the needs of the person in front of you. You can contribute a lot more to this person’s well-being by rendering this person capable to help him- or herself by providing knowledge, skills, resources and being an actor in the reconstruction of one’s own life rather than assisting them in a way that might make them feel powerless.

---

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. [...]”

Empowering a person is an essential factor for his/her wellbeing. Especially in a work environment where time and resources of the professional are often limited, this approach of “don’t do everything yourself, but form your client in doing it him/herself” can, in the long run, make your work more efficient and save time.

b) Tips for your professional practice

- Ask yourself which the most important capabilities and freedoms in your life are. What can’t be missing in your life in order to feel good and fulfilled? Then try to understand a newcomer’s needs on the basis of the same entitlements you accord yourself.
- Before doing something for your client, ask yourself if you could include him in the task: explain what you have to do, let him accompany you, etc.
- Including and sharing might in the long run enable him/her to do tasks himself and be more active in the construction of his new life.
- The result of empowering a person might be surprising to you. It can render a person capable to have creative ideas and develop a sense of engagement and purpose.

c) Activities

Case Study n°1: “Clothes”

Type of activity: case study.

Purpose: Read, analyse and reflect the case study and your own practice.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Alone (self-reflection) or in a group (20 max)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>30 – 60 minutes</td>
</tr>
</tbody>
</table>

| Resources needed | • Copies of the case study  
• Pen and paper  
• See additional materials (Annex n°7) |
|------------------|----------------------------------------------------------------------------------|
| Activity description | Read the Case Study carefully.  
Try to analyse them in the perspective of this sub module.  
Then try to answer the following questions:  
• How would you categorise the need for clothes in the pyramid of new comer’s needs? How would Alhagie categories his need for clothes in the pyramid of new comer’s needs?  
• How do you choose your clothing and what importance do clothes have for you? Are you conscious about the regard of others?  
• Can you think of an experience that you might have misjudged in the same way as the social worker in the case study? What could you have done to avoid this? |
| Comments & helpful tips | Try to be honest with yourself.  
Try to analyse rationally without judging yourself. |
| Reference | Eurocircle training materials |
Annex n°7: “Clothes” (Case study n°1)

Alhagie stayed for seven months in the camp living together with several other minor refugees that came to Italy without their families. From time to time, they were entitled to get new clothes. The first time, the social worker came to see them and asked them what size they were wearing: S, M or L. Alhagie and the others were very excited and they started to describe the clothes they wanted to have. The social worker stopped their description, telling them that he would see what he could find. The next day he came back and gave to everyone clothes in their right size. He looked very happy and satisfied being able to give them these new clothes and the youngsters were thanking him a lot. Alhagie was looking through the clothes he was given. Then he thanked the social worker, gave the clothes back to him and left. The social worker followed him and asked him what was wrong with the clothes. A said: “Nothing. They are very fine clothes, but they are not for me.” The social worker answered him: “Okay, but I don’t think that you are in a position to be picky. It is this or nothing. They are normal clothes, everybody can wear them. I will leave them inside for you.” When he came back some days later, the clothes were still untouched. He started to feel angry. He knew Alhagie needed new clothes and he went through the trouble of buying them, Alhagie should be happy to get them. He didn’t know what to do with the clothes: should he just leave them there or take them back? But he couldn’t find Alhagie anywhere and he felt that he was avoiding him.

A few weeks later, the social worker came back as the youngsters needed some clothes for the winter. Again, he asked them for their size. Alhagie said to him: “Please, can we come with you to buy our clothes?” It was the first time Alhagie was talking to him and the social worker was getting angry again: “You don’t talk to me for all this time and then you ask me for a favour. The social worker left abruptly and with an angry face.

During the weekend the social worker went to visit his parents in a small village and his mother offered him a gift. It was a new scarf, because she had said that the one, he wore was old and dirty. He thanked his mother for the gift, but told her it was not necessary and also confessed that he did not like that scarf very much. He told her that their taste in clothes was very different and a scarf like that would look quite old-school in the city. On his way back, the social worker took the decision to take at least one youngster with him the next time he would go buy clothes. He wouldn’t have the time to take all of them, but like this the youngster could still advise him on what to buy. The next day he went to talk to Alhagie.
II – Intercultural Conflict Management Competence and Non-Violent Communication

a) Concepts and theories

Why is conflict in an intercultural situation more stressful and difficult to manage?

Dealing with intercultural conflict situations is an important skill not only regarding the work with newcomers but in a general manner and especially in a globalised, intercultural world. Understanding conflict as culture specific behaviour helps to explain why these can be handled and perceived so very differently. Managing conflict situations is as much about understanding yourself (how you tend to react in a stressful conflict situation) as it is about understanding the person in front of you and being able to analyse his/her reaction. In really stressful situations, the best of us might forget all his/her good intentions and patience and sometimes we might be surprised by our own behaviour. Behaving against our better knowledge is a frequent occurrence in intercultural conflict situations because these situations can touch or even violate our identity and our self-image. That’s what makes these kinds of conflicts especially sensible and what makes it so important to have strategies and tools in order to manage yourself and the conflict situation better.

In conflict situations, as in any other intercultural situation, being conscious of your own social and cultural perspective, your ethnocentric viewpoint, is essential and with this the knowledge that what you consider normal and evident might be far from what the person in front of you considers normal and evident. “Individuals from contrasting cultural communities often bring with them different value patterns, verbal and nonverbal habits, and conflict interaction scripts [...]”87 that will influence their communication process. Researchers offer different theoretical analysis regarding these differences and propose different guidelines and explanations regarding this phenomenon.

In a first step, it is important to know the different styles of conflict behaviour that can occur in any conflict situation. In a second step, the cultural aspect must be taken into consideration as an additional difficulty to managing conflict. Thirdly, there are strategies to manage (intercultural) conflicts that will help you to interpret, evaluate and explain what is happening in a given conflict situation and react adequately.

Conflict styles: how to categorise different styles of conflict behaviour?

Several conflict style inventories show that people react very differently in conflict situations. Here, in summary, an overview of what this means: The Thomas-Kilmann Conflict Style Mode Instrument identifies five main conflict-handling modes: avoiding, accommodating, compromising, competing and

collaborating. Here, conflict style is linked to a person’s behaviour and how much a person is concerned with satisfying his/her own needs or the needs of the other person. The Intercultural Conflict Style Inventory (ICS) measures people’s approach to conflict by two criteria: direct or indirect, emotional expressive or emotional retrained. This leads to the identification of four intercultural conflict styles: accommodation style, dynamic style, discussion style and engagement style.

Intercultural conflict: Understanding culture shock and identity threat
Another interesting approach is the Conflict Face Negotiation Theory developed by Stella Ting-Toomey. “Intercultural conflict competence refers to the mindful management of emotional frustrations and conflict interaction struggles due primarily to cultural or ethnic group membership differences.” The theory claims that every individual in a conflict situation wants to safe face; face meaning the “claimed sense of desired social self-image in a relational or international setting”. Ting-Toomey argues that the most important skills to manage conflict are culture-sensitive knowledge, mindfulness and constructive communication skills.

In the context of intercultural conflict, it is also important to understand the notions of culture shock and of cultural identity threat in order to understand better the impact of this kind of conflict. A person can experience culture shock in an interaction with another person or object from another cultural setting in a specific space and time. The interaction provokes a negative or positive cognitive and affective reaction, a negative representation of oneself, a feeling of loss of reference points and a lack of approval that can trigger uneasiness and anger. In a moment of culture shock, you realise your own limits of tolerance and your own cultural determinations and this can provoke an intercultural conflict situation.

The culture shock is a process of several cognitive steps that can take place over a period of several days or weeks when a person, for example a new comer, arrives in the host country. The researcher Cohen-Emerique explains that, in social work, professionals often judge this kind of reaction as unprofessional and try to compensate the uneasiness either by a very protective attitude or by adopting an authoritarian posture, or they even think of it as a personal failure. But culture shock, a very human and healthy reaction to the different and the unknown, is also an important tool of discovering one’s own cultural identity and to respect the identity of the other.

88 Website : http://www.kilmanndiagnostics.com/overview-thomas-kilmann-conflict-mode-instrument-tki
89 Website : https://icsinventory.com/
91Ibid. p. 15.
93 Cohen-Emerique : p. 129.
Talking about identity and cultural identity, the distinction between individual and collective identity is an important one to make. As people tend to generalise, people tend to see the new comer mainly through the lenses of their social and cultural identity. We associate with them the identity that we associate with this group of affiliation and therefore confusing the cultural identity of an individual with the cultural identity of a group. This can create conflict as the person senses that he/she is perceived as something he/she isn’t.

Individual identity is a constant process. This also means that our identity is open to changes all the time, for example, due to changes in social context. “A threat to identity occurs when the processes of assimilation-accommodation are unable, for some reason, to comply with the principles of continuity, distinctiveness, self-efficacy, and self-esteem.”94 In the new cultural context, the person might feel like losing his/her identity if important points of reference and identification are lacking.

“Migration profoundly affects people both on an individual and a collective level, and is not confined merely to considerations of competing categories of identification. It may also involve palpable challenges to many of the usual bases for identity definition: interpersonal relationships, material possessions, normative beliefs, and emotions.”95

Identity threat and culture shock are human reactions to the experience of difference that questions our beliefs, values and identity in a radical and sometimes violent manner. They can be strong vectors in intercultural conflicts and understanding them can help managing intercultural conflict situations.

By knowing what it is and when it happens, a person can take a step back, breath and try to find a critical distance in order to analyse the situation before reacting in an emotional way that he/she might later regret. Treating this experience in an informed way, the culture shock can even become a very effective training method.

Mindfulness, Critical Thinking and Self-Regulation as strategies in intercultural conflict situations

Knowing that there are different conflict styles and that they can be culture-related is one thing, adopting the right attitude to deal with this ambiguity is something else. Therefore, this section will propose three tools that will help you in constructing your own approach and attitude towards intercultural conflict situations.

Mindfulness means “the willingness to attend to one’s internal cultural and personal communication assumptions, cognitions, and emotions and, at the same time, becoming exquisitely attuned to the other’s

95Ibid. p. 359.
communication assumptions, cognitions, and emotions. In other words: being mindful about your own way of communicating and the way of communicating of the other person. In order to develop your mindfulness, you should keep in mind the following questions that you can ask yourself so that to manage an intercultural conflict situation:

(1) which are my cultural and personal assessments about the person’s specific behaviour?

(2) why do I form such assessments and what are the source of my assessments?

(3) which are the underlying assumptions or values that drive my evaluative assessment?

(4) how do I know that they are relevant or valid in this conflict context?

(5) which reasons might I have for maintaining or changing my underlying conflict premise?

(6) how should I shift my cultural or personal premises into the direction that promotes deeper intercultural understanding? And:

(7) how should I flex adaptively on both verbal and nonverbal conflict style levels in order to display face work sensitive behaviours and to facilitate a productive common-interest outcome? We can conclude that mindfulness is a mind-set, an approach of constantly reflecting and analysing both conflict parties. This implies open-mindedness towards one’s own viewpoint and being able to reassess it and to see it through the eyes of the other.

Another tool, that is already a basis for the mindfulness approach, is the critical thinking skill. It is another skill or tool that seems to be self-explanatory but what does it really imply?

“Critical thinking is the intellectually disciplined process of active and skilful conceptualisation, it is process of applying, analysing, synthesising or evaluating of information obtained or created with the help of observation, experience, reflection, consideration and communication.”

The critical thinking approach consists of six different steps or key competences that help to manage conflict situations:

(1) interpretation: which is the ability to sort information, decode and evaluate the significance,

(2) analysis: the exploration of ideas, detection and analysis of arguments,

(3) evaluation: assess the credibility of statements and other information,

(4) Inference: questioning the evidence, making assumptions and drawing conclusions,

(5) Explanation: explain what one thinks and concludes, state reasons, justify arguments,

(6) Self-regulation: use critical thinking regarding oneself and one’s own opinions, interpretations and assumptions, reassess and review one’s own understandings.

In the professional context, self-regulation is an important tool as it helps to create a critical distance regarding one’s own assumptions and emotions. Assuming the role of having to manage intercultural conflict situations means regulating one’s own subjectivity, social and personal perspective and the emotions related to this. It helps to create a healthy distance by taking a posture of analysis, understanding and mediating, taking into mindful consideration the viewpoint of the person in front of you.

Non-violent communication strategy
These very concrete four steps communication strategy were first developed by Marshall Rosenberg, an American psychologist and author, in the 1960s. It is an approach to deep and active listening and mindful, considerate speaking in a way that allows compassion and empathy. It is an approach that works the relational level between people and a guide to resolve conflict based on observations, feelings, needs and requests. In the centre of the approach is the assumption that all human beings have the capacity of empathy and compassion and that there are universal human needs and that these needs are never in conflict, we only need the strategies to meet the needs. The non-violent communication strategy (NVCS) proposes to focus on the identification of these common needs. A violent response is only the result of a lack of strategy of meeting needs. The NVC wants to make it easier for people to clearly and honestly express their feelings and needs and therefore achieve harmony.

The four steps of NVC strategy99:

(1) Observation: observing without evaluating

• What I observe (see, hear, remember, imagine, free from my evaluation) that does or does not contribute to my well-being: “When I (see, hear) …”

• What you observe that does or does not contribute to your well-being: “When you (see, hear) …”

(2) Feelings: identifying and expressing feelings, taking responsibility for your feelings

• How I feel (emotion or sensation rather than thought) in relation to what I observe: “I feel…”

• How you feel in relation to what you observe: “You feel…”

(3) Needs

99 See: Additional Materials Module 4
• What I need or value (rather than a preference or a specific action) that causes my feelings: “...because I need/value...”
• What you need or value that causes my feelings: “...because you need/value...”

(4) Requests

• The concrete actions I would like taken: “Would you be willing to...?”
• The concrete actions you would like taken: “Would you like...?”

The NVC is a spiritualistic approach, there is little scientific evidence supporting it. It can be criticized to be very reductive regarding a few universal human needs. It is also criticized because it is developed from the point of view of an individualistic society and therefore does not take into consideration behaviours of collectivistic societies.

In our context, it can be useful as a communication pattern that helps formulating your feelings and needs in a conflict situation without compromising the person in front of you. It might also help you react to a person in a compassionate way formulating how you understand the others’ feelings and needs. But it should be thought of as a flexible instrument that should be used in combination with mindfulness, critical thinking and self-regulation.

For people working with newcomers especially, the respect and the acceptance of difference are essential as well as having strategies to cope with and manage difference. The experience of cultural difference and intercultural conflict has to be worked consciously every day, in every encounter in order to stay open-minded and just, to manage conflict and, therefore, to contribute to the well-being of your target group.

b) Tips for your professional practice

• Try to train yourself in analysing communication patterns in everyday life situations: Why did I act this way? Why did the other person act like he/she did? How could I have influenced the communication in order to prevent or resolve a conflict or misunderstanding? Try to go deeper.
• Not being affected by culture shock or identity thread is nearly impossible and therefore not the objective you should set for yourself. There are situations where even the best trained professional can’t control his/her emotions. If this occurs, try to be honest about it with yourself and with the person that has caused the shock and explain your reaction directly – to yourself and to the person in front of you.
• Often conflict occurs when we assume things. Make sure that you are understood or that you understood by repeating, by asking again, by reformulating, etc.
c) Activities
Activity n°1: “Conflict and Negotiation Skills for Social Workers”

**Type of activity:** Group Activity

**Purpose:** Put yourself in a conflict situation

<table>
<thead>
<tr>
<th>Group size</th>
<th>10 pp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>30 – 60 minutes</td>
</tr>
</tbody>
</table>

**Resources needed**
- Description Cards for Scenarios (Annex n°8).

**Activity description**
The activity begins by informing the students that they will be practicing conflict with each other using a variety of scenarios. Participants should arrange their desks/seating in 2 columns by 5 rows. The two columns should face each other and the 5 rows should be spaced out enough to allow for personal and movement space.

Each row will be given a scenario that describes a conflict. The scenarios should correspond to each other by row with person 1 always facing person 2, person 3 always facing person 4, etc. The students are instructed to take a seat, read the scenarios, and devise the manner of conflict they are facing, as well as how they are either going to manage it or amplify it.

They are then to act out the scenario with their corresponding partner in 4-8-minute sessions. After each session, the participants are asked to rotate to the left, with those at the ends of columns rotating to the next column, at which point they are given time to read the next scenario, plan, and act it out.

After several rotations, a debriefing and discussion starts:
- What was your experience?
- How did you feel during the exercise?
- What did you learn about your behaviour in conflict situations?
- What has the most difficult conflict scenario? Why was it difficult?
- What skills were easy to engage in and which ones were hardest to engage in?
<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
<th>You can find 5 scenarios in the additional material. As well as an introduction and more detailed description of the method under the reference link that follows.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference</td>
<td><a href="https://www.cswe.org/getattachment/...52b3.../Conflict-Skills-for-Social-Workers.aspx">https://www.cswe.org/getattachment/...52b3.../Conflict-Skills-for-Social-Workers.aspx</a></td>
</tr>
</tbody>
</table>
Annex n°8: Scenarios for “Conflict and Negotiation Skills for Social Workers”

GROUP 1

Setting: City council meeting. Person 1 speaks first. Sitting across from you is a citizen.

Person 1. You are a city council member who is very worried about being re-elected next year. You are in a position where if you do not get re-elected, you risk losing your main source of income. A wealthy developer has promised you enough money to ensure your victory next year if you are able to successfully get the city to move the downtown homeless shelter to somewhere else so the developer can develop the land where the shelter currently is. Your primary interest is in ensuring that the city votes to move the homeless shelter no matter what.

Setting: City council meeting. Person 1 speaks first. Sitting across from you is a city council person

Person 2. You are a social work advocate going to a city council meeting to advocate for keeping the local homeless shelter downtown. You have heard that there are people that want to move it so that the town can continue redeveloping downtown commercially. This frustrates you because the homeless need to be in a central location where they can access the many resources that are for them downtown. You are also upset that such a blatant land grab and disrespect for the homeless as second class citizens would be happening in your beloved hometown.

GROUP 2

Setting: Staff meeting. Person 3 speaks first. Sitting across from you is one of your clinical employees.

Person 3. You are a clinical director at a small social work agency. You are worried that the treatment team is not being effective enough with your clients and the grant that is paying for their service will not be renewed because the data collected will not support the program. You decide it is time to implement a new theory and method of treatment across the agency to help improve your clinician’s ability to successfully work with their clients and propose a training to help the staff move forward

Setting: Staff meeting. Person 3 speaks first. Sitting across from you is your clinical director.

Person 4. You are a social work clinician, and you’re a little burned out. Your clients are tough to work with and tend to drop out of treatment pretty quickly. On top of that, you are required to have in-depth documentation of your work with the clients and every little detail about your services. You hear that your
clinical director, a person you have little respect for, is planning on pushing for a new theoretical approach for the treatment of your clients. You think this is baloney because you know that the theory used makes little difference in terms of outcome.

GROUP 3

Setting: In the street, on your way to work. Person 5 speaks first. Sitting across from you is the director of your rival agency.

Person 5. You are a social work administrator who runs a treatment centre across the street from a rival treatment centre. Both agencies regularly compete for grants. You were recently awarded with a large state grant that will keep you funded for a long time. You suspect this would make your rival jealous, and as such, you think they are responsible for a recent brick being thrown through the front window of your agency.

Setting: In the street, on your way to work. Person 5 speaks first. Sitting across from you is the director of your rival agency.

Person 6. You are a social work administrator who runs a treatment centre across the street from a rival treatment centre. Both agencies regularly compete for grants. Your rival was recently awarded a state grant that would’ve ensured the long-term financial success of your agency for a long time. You’re sad that you didn’t get it, but proud that your rival is growing and developing. You are also a little concerned that someone recently threw a brick through their front window.

GROUP 4

Setting: Senate chambers. Person 7 speaks first. Sitting across from you is a senator on a special environmental committee.

Person 7. You are a social work researcher presenting on the social costs of global warming on your state. You have data that shows that the recent droughts, floods, and strange weather patterns are directly related to human’s pollution of the atmosphere with greenhouse gases. This data is backed up by multiple studies across a variety of scientific disciplines and has a large array of consensus with scientists that human activity is causing global warning. Your fear is that if nothing changes at the state level at least, summers will be too long and hot, winters will be too short and warm, and many elderly will die from heat
exhaustion in the summers while a shortage of water will likely cause food shortages and public sanitation issues.

Setting: Senate chambers. Person 7 speaks first. Sitting across from you is a social worker giving a presentation on the social costs of global warming

Person 8. You are a state senator on a special environmental committee. You value critical thinking, and think that most scientists have been duped by the whole global warming craze. You think the earth is going through very normal and natural weather fluctuations and that while things might look bad now, there is little you or anyone can do to influence the weather, especially at your level of power. You also think that most scientists leave out vital facts that contradict their positions, so scientists that talk about global warming have little credibility in your eyes.

GROUP 5

Setting: in the street outside the treatment centre. Person 10 speaks first as they spot person 9 walking in to work. Sitting across from you is a concerned local neighbour.

Person 9. You are a social worker at a local substance abuse treatment centre. You are proud of the work you do and your adult clients, most of whom are working hard for their recovery. You had heard that your neighbours are not fond of you and your program though because your clients often smoke in front of the neighbour’s homes and park their cars all along the streets in front of their homes when they come to treatment. You can empathize with the neighbours, but still believe that the work you do is more important than any petty complaint from your neighbours

Setting: in the street outside the treatment centre. Person 10 speaks first as they spot person 9 walking in to work. Sitting across from you is a clinician from the local addiction treatment centre.

Person 10. You are an angry and concerned citizen. You bought a home in a nice neighbourhood 15 years ago only to have an addiction treatment centre move in to your neighbourhood 5 years ago. You fought the program from its inception since you were afraid it would affect your home’s value and feared for the safety of the children in the area. So far, there has not been any safety issues, but you are very annoyed at the cigarette smoke that comes from the clients when they smoke outside. You are also very frustrated that there is never any parking available to your friends and family when they visit because all the clients of the
treatment centre park along the roads in front of your home. Yesterday you found 20 cigarette butts in your front lawn: you've had it.
## Case Study n°2: “Misunderstandings”

**Type of activity:** case study  
**Purpose:** Read, analyse and reflect the case study and your own practice

<table>
<thead>
<tr>
<th><strong>Group size</strong></th>
<th>Alone (self-reflection) or in a group (20 max)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td>30 – 60 minutes</td>
</tr>
<tr>
<td><strong>Resources needed</strong></td>
<td></td>
</tr>
</tbody>
</table>
  - Copies of the case study (Annex n°9).  
  - Pen and paper |

### Activity description

Read the Case Study carefully.  
Try to analyse them in the perspective of this sub module.

Then try to answer the following questions:

- What seem to be the reasons for the conflict situations? How are they motivated?
- Do you judge the conflicts to be of an intercultural or an interpersonal nature?
- Have you experienced similar conflict situations? Do these stories remind you of situations you experienced? How did you resolve these situations? Did you have a strategy in mind? How would you react in these situations today?

### Comments & helpful tips

Try to be honest with yourself.  
Try to analyse rationally without judging yourself.

### Reference

Eurocircle training materials
Annex n°9: “Misunderstanding” (Case study n°2).

First incident

Alhagie came from Gambia to Italy two years ago. He is 17 years old. In Italy during the first seven months, he lived in a camp for minors and is supported by a social worker. During their meetings, Alhagie is silent and looking down on his feet.

Alhagie goes to school to learn Italian. He is learning fast and the social worker observes that he goes to school every morning and in the afternoon, he learns with his friends because he managed to get a school book. The social worker observes him talking a lot with his friends and behaving differently with them then when he is talking to him. Because he wants to understand the situation, one day he talks to one of Alhagie’s friends. He asks him if he knows why Alhagie never looks at him when he talks to him. He explains that he has observed that Alhagie is a very good student and very interested in a lot of things. He asks him if Alhagie doesn’t like him and what happened. And the friend explains to him that Alhagie is not looking on his feet because he doesn’t like him. It is quite the opposite. Actually, in Gambia, in some cultures, you don’t look an elder person in the eyes. It is a sign of respect. You Europeans, you listen with the eyes as much as with the ears, he says: “We just need our ears to listen.”

In the next meeting, Alhagie is looking the social worker directly in the eyes during the whole time. He says: “Please in the future just ask me why I’m doing something.”

Second incident

Gulzar came from Bangladesh to Italy. He lost his passport and has to try to prove his identity to the police. He had a first visit where he gave them his birth date, his name and the contact of his parents who are still in Bangladesh so they can send a birth certificate or any other identification document. In the first meeting T was very nervous as he didn’t know what was going to happen to him. He was accompanied by his social worker. The policeman was very helpful and he felt very positive for this second meeting. This time the social worker is not with him. He sits in the police station and waits. Half an hour later, the policeman comes in the room. He doesn’t say anything and throws a folder with papers on the table. Then he takes out a paper and Gulzar recognizes his birth certificate. He looks at the policeman and confirms that this is his birth certificate. The policeman tells him that he knows that he is lying. He points at the date of birth and says that Gulzar told him another date last time he was here. Gulzar replies that this is his real date of birth. The policeman shakes his head and says that he doesn’t believe him and that it is not that hard to remember his own birthday. He also points at the name of the person who sent the certificate. He asks Gulzar who this is. He answers that this is his father. The policeman starts laughing and says that maybe he doesn’t remember his own surname neither. Gulzar insists that all the information he gave to him is true.
As he doesn’t speak Italian or English very well, he asks for an interpreter. The policeman looks really angry now and says to him that this doesn’t change anything about the wrong information he gave to him and that he is really tired about being lied to by people all the time. He leaves the room and slams the door behind him. Gulzar has to wait an hour before he comes back in. During the time he was alone, he has looked up some vocabulary on his phone to explain the situation to the policeman. He asks the policeman to give him the time to explain the misunderstanding. The policeman seems calmer now and lets him speak. Gulzar tells him that in Bangladesh they have three calendars, the Bengali calendar, the Islamic calendar and the Gregorian calendar. He got confused on the dates on the different calendars. He also says that he doesn’t lie about his name. He doesn’t understand why the policeman thinks that he is lying. The policeman answers him that it is normal that all members of a family have the same family name. Gulzar shows him that in his case his middle name became his family name because he rejects the caste system his father’s family name makes reference to. He explains that he didn’t know that having the same family name is of importance. The policeman says that he believes him but that he isn’t sure if this is enough to prove his identity to a court.
III – Resilience

a) Concepts and theories

It is never easy to be a newcomer in an alien society, especially when forced out of one’s homeland by violence or persecution. A newcomer may feel torn and devastated while thinking of loved ones left behind, while living hard and unsafe moments, while facing new uncertainties and challenges in an unfamiliar place. This is what happens every year to millions of newcomers whose lives have been disrupted by war, conflict, cruel separation or violence. Every year, a relatively small number of newcomers is given the opportunity through official channels to resettle in a host country that has agreed to provide a safe shelter under international law. However, many others fleeing violence are displaced to neighbouring countries where continuing hardships and little public support threaten their existence.

How to overcome a trauma? What it takes for newcomers to overcome loss and adversity and stay psychologically healthy while they recreate their lives in a new place? How traumatic experiences do not necessarily doom people but can be overcome in order to stop a lifelong suffering process? What is resilience? What makes resilience possible? How resilience can be promoted in new comer receiving society as a means to restore newcomers’ health and help them resettle and get empowered?

Definitions of key concepts

Traumas/ traumatic events: A deeply distressing or disturbing experience. A physical injury. An emotional shock following a stressful event or a physical injury, which may lead to long-term neurosis (Oxford dictionary). Many newcomers have experienced traumas related to war, persecution, abuses, human rights’ violations etc. that may affect their mental and physical health long after the events have occurred. These traumatic events may occur while the newcomers are in their country of origin, during displacement, or in the resettlement process.

Adversity: The experience of life events and circumstances which may combine to threaten or challenge healthy development (Daniel et al., 1999). Adverse factors can range from the narrow to the very broad including: incidents of physical or sexual abuse, traumatic incidents such as loss and bereavement, chronic situations such as environments of neglect, experiences of bullying or racism, family stressors, structural inequalities and socio-economic disadvantages.

Vulnerability: the quality or state of being exposed to the possibility of being attacked or harmed, either physically or emotionally (Oxford dictionary).

Negative life events: Negative life events are defined by experiences that are perceived as undesirable and cause some significant distress. These “hassles” may range from minor annoyances such as a traffic jam to fairly major difficulties such as the death of a loved one (Kanner, Coyne, Schaefer, & Lazarus, 1981). As a
result of the distress often associated with these experiences, negative life events have been negatively correlated with estimations of physical and mental health (Kohn, Lafreniere, & Gurevich, 1990).

**Resilience:** According to Connor and Davidson (2003), resilience is the ability to thrive when faced with adversity. It is often characterised by an individual’s ability to view a stressful or adverse experience in a positive light (Kobasa, 1979), tolerate negative affect (Lyons, 1991), strive toward personal goals (Rutter, 1985), and generate optimism (Connor & Davidson, 2003).

Resilience\(^{101}\) is a positive adjustment following traumatic events. The capacity for a positive adaptive response is the product of the total resources that newcomers have at the onset of their journey and the extent of resources that they are able to foster and protect through the period of resettlement.

**Well-being\(^{102}\):** has been defined as a state of happiness or contentment and is comprised of six core dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 1989). Self-acceptance is defined as holding positive attitudes towards oneself, including current and past behaviours. Positive relations with others are defined by the presence of loving and reciprocal interpersonal relationships. Autonomy is defined as the ability to hold oneself to personal standards and is characterised by an internal locus of control and resistance to acculturation. Environmental mastery is defined as an individual’s ability to choose or create suitable environments to meet his or her psychological needs. Purpose in life is associated with possessing beliefs that give one a sense of direction and meaning in life. Personal growth emphasises the importance of continued perseverance and expansion towards one’s full potential.

**Resettlement\(^{103}\):** resettlement is the transfer of newcomers from an asylum country to another State that has agreed to admit them and ultimately grant them permanent settlement. UNHCR is mandated by its Statute and the UN General Assembly Resolutions to undertake resettlement as one of the three durable solutions together with Voluntary Repartition and Local Integration\(^{104}\). Resettlement is unique in that it is the only durable solution that involves the relocation of newcomers from an asylum country to a third country. There were 19.9 million newcomers of concern to UNHCR around the world at the end of 2017, but less than one per cent was resettled that year.

A) From trauma, adversity, vulnerability and stress to Resilience

Before being forced to flee - or even during emigration, newcomers may experience imprisonment, torture, loss of property, malnutrition, physical assault, fear, rape and loss of livelihood. The displacement process


\(^{102}\) FAIRCLOTH, Anna, Resilience as a Mediator of the Relationship Between Negative Life Events and Psychological Well-Being, 2017. [22/02/2019]. <https://digitalcommons.georgiasouthern.edu/cgi/viewcontent.cgi?article=2450&context=etd>.

\(^{103}\) Website: https://www.unhcr.org/resettlement.html

\(^{104}\) More details are available at: https://www.unhcr.org/50a4c17f9.pdf
can last days or years and newcomers are frequently separated from family members, robbed, witness torture or murder, and/or lose close family members or friends and endure extremely harsh environmental conditions.

Joseba Achtotegui\textsuperscript{105} has developed the concept of “Ulysses Syndrome” or the “Immigrant Syndrome of Chronic and Multiple Stress” in order to define the set of depressive and anxious symptoms that results from being exposed to extreme levels of stress unique to the process of modern migration.

The syndrome is named after the ancient Greek hero Ulysses who suffered involuntary migration and travelled for 10 years through the Mediterranean to come back home. The hardships of his journey are compared to the ones of contemporary migrants, who must struggle with intensely stressful situations, loss of identity, isolation and with little help. Scarcity of resources makes it impossible to cope with and successfully adapt to the unfamiliar environment of the receiving country, which in turn leads to experiencing a range of detrimental symptoms that prevent from a proper inclusion.

The syndrome consists of a stressful situation that can be lived in the country of origin, during displacement or in the waiting period for resettlement and there are always 4 main factors identified: Fear / loneliness / feeling of failure / battle to survive.

What can be the causes of chronic stress?

- In the country of origin: Violence (as witnesses, victims, and/or perpetrators) / War / Lack of food, water, and shelter / Physical injuries, infections, and diseases / Torture / Forced labour / Sexual assault / Lack of medical care / Loss of loved ones / lack of access to schooling...
- During displacement: newcomers often face many of the same types of traumatic events or hardships that they faced in their country of origin, as well as new experiences such as: living in refugee camps / Separation from family / loss of community / uncertainty about the future / harassment by local authorities / traveling long distances by foot / detention...
- In the waiting period before resettlement: newcomers are going through different kinds of stress

\textbf{Traumatic stress:} occurring when someone experiences an intense event that threatens his or her emotional and physical well-being.

\textbf{Resettlement stress:} newcomers experience it as they try to make a new life for themselves (Financial stressors, Difficulties finding adequate housing, Difficulties finding employment, Loss of community support, Lack of access to resources, Transportation difficulties).

\textsuperscript{105}STOLA, Cécile / Elan Interculturel, \textit{Mieux accompagner les primo-arrivants}. Intercultural competences, 2016. A Professor at the University of Barcelona as well as a psychiatric specialised in migrants and refugees arrivals. He coined the concept of Ulysses Syndrome in 2002. The notion of the syndrome is here developed out of a training material that has been prepared by the French association ElanInterculturel.
Acculturation stress: experienced as newcomers try to navigate between their new culture and their culture of origin (cultural misunderstanding, multiple identities).

Isolation stress: experienced as being part of minorities in a new country: Feelings of loneliness and loss of social support network, Discrimination, Experiences of harassment, Feelings of not fitting in with others, Loss of social status.

Thus, from Chronic Stress, newcomers have to go through a “Mourning” period which, according to Joseba Achtotegui, is a process of reorganisation of the personality of someone following the loss of something or someone. Mourning is a long, intense and stressful moment which can be (according to Joseba Achtotegui) 1. simple (mourning process is elaborating in good conditions with proper support) 2. complicated (when there is a high difficulty to name the losses and to elaborate the mourning) 3. extreme (impossible to elaborate for the individual because his / her capacity of adaptation is overcome, often a result of Ulysses Syndrome).

B) Strategies to become resilient / to be on the path of resilience

Remember that resilience is the ability to withstand adversity and to adapt oneself to change and uncertainty (from internal strengths and external supports – Lecomte 2004). When newcomers resettle to a host country, which is most often in a place that is not of the new comer’s choice, the new comer must adapt to a new place and language under uncertain circumstances and with uncertain futures. Re-establishing a home and identity, while trying to juggle the tasks of daily living, is yet another significant challenge that the new comer must undertake. They need to face stress and difficulties and to learn to tame and manage them in order to re-born stronger than before.106

There is a distinction to make between Resilience process and resilient outcome.107

---

106 CYRULNILK, Boris (2012), adapted from Résilience et connaissance de base, Odile Jacob (ed.), 224. Boris Cyrulnilk is a neuro-psychiatric who has popularized the notion of resilience: the ability of individuals to rebuild after trauma.

107 D VAN BREDA, 2018.
Resilience as a process enables positive outcomes in the wake of adversity.

"The capacity to rebound from adversity strengthened and more resourceful" (Walsh, 2006: p.4),

Resilience as an outcome is the state of being resilient in the face of adversity, thus on an outcome construction of resilience.

"A stable trajectory of healthy functioning after a highly adverse event" (Bonanno, as cited in Southwick et al., 2014: p.1). "Individuals who adapt to extraordinary circumstances, achieving positive and unexpected outcomes in the face of adversity" (Fraser, Richman & Galinsky, 1999: p.136).

Thus, one could say that a person is 'resilient' because he/she evidences good outcomes in the face of adversity. On the other hand, it can be said that the 'resilience' of the person is the capacity to rebuild after a trauma, to create new relationships and to hope for a better future.

C) Stages and strategies of Resilience

We can divide different stages newcomers went through (see Figure below):

- life in country of origin,
- displacement to a new country,
- waiting period for a residence permit,
- moving on in the host country

---

The process of enduring uncertainty and dealing with a traumatic history and the challenge of resettlement and oneself rebuild can be divided into 4 phases:

- acting autonomously: empowering to **be independent**
- performing at school: empowering to **be educated**
- perceiving support from peers and parents: empower to **be part of a group**, a community
- participating in the new society: empowering to **be an active citizen**

**What makes resilience possible?**

**How can resilience be promoted in receiving society as a mean to restore newcomers’ health as well as help them resettle and get empowered?**

Newcomers are considered to be an extremely vulnerable group because of the psychological distress caused by traumatic experiences in their country of origin and during the displacement, the waiting period in asylum seekers’ centres and the adaptation to a new life and culture in the host country.

As a professional working with them towards empowerment you need to always remember:

- States of culture shock, loneliness, psychic numbness, grief, nostalgia, and feelings of dejection, humiliation, inferiority, and as if they belonged nowhere **are implicit in the newcomers’ experiences**.
- Feelings of relief and safety after leaving behind the threat of death in their old homes, feelings of gratefulness for their new freedom to hope for a better life, and their restored ability to notice
beauty, as well as a sense of normalcy in their new lives are achievable as an outcome of being resilient.

- What is a successful outcome of resilience?

It is the interaction between who they are and what they have, who and what they have lost, and who and what they have regained that can help newcomers survive and thrive. It depends on each person’s ability to gather innate characteristics, resilient actions and to cope with external protective factors:

- Innate characteristics included: strength, adaptability, belonging, and purpose.
- Resilient actions paralleled innate characteristics (i.e., actions of strength, actions of adaptability, etc.).
- Protective factors associated with context included: personal resources, social networks, place, social institutions, community stability, and relationship with social institutions.

The 7 pillars of Resilience
This model by German psychotherapist Micheline Rampe (2010) is useful for understanding the key steps that need to be taken by an individual on their journey to resilience.

1. Developing optimism (leading to positive expectations enabling a person to take positive action)
2. Acceptance of the situation
3. Focusing on potential solutions
4. Taking responsibility for one’s own life
5. Escaping from the role as a victim of circumstance
6. Building a support network
7. Planning a flexible strategy for dealing with future challenges

What can be the needs and resources to overcome trauma? How can you help?
You can link the 5 stages of the Maslow Pyramid to your helping process in order to provide newcomers (or to support them) with the accomplishment of 5 different environments:

1. Food, beverage, shelter, clothes, language courses: a first aid environment – physiological needs
2. Health care and psychosocial care: a safety / caring environment – safety needs
3. Sense of belonging, families, communities, attachment / ability to speak and tell one’s own story: a friendly supportive and motivational environment – belongingness and love needs
4. A place to live, money to live, ability to move in the host city, professional status (the path towards independency): a self-esteem, development environment – esteem needs
5. Happiness / becoming a role model: an empowerment environment. It involves a search for fullness, perfection and accomplishment. “Happiness is the meaning and the purpose of life, the whole aim and end of human existence (...) Happiness depends upon ourselves” – Aristotle. The person is resilient / has had a successful path toward resilience and can help and support others to go through. – Self actualisation

b) Tips for your professional practice

- Provide safety: always make the place safe and secure
- Provide details of the possible and explain what you can do as being professional in a field and what another professional can do (expert in another field)
- Recognize the importance of trustful relationship: be willing to devote the time and energy necessary to meet as many times as necessary.
- First impressions matter: ensure that engagement begins at the first contact, using the person’s cultural values.
- Be warm, empathetic and polite and follow cultural norms.
- Avoid assumptions and stereotypes
- Take the time to find out about the person’s beliefs and values.
- Assess the need for information; know your limits and resources for additional support in understanding the person.
- Recognise and value cultural diversity and traditions. Recognize the importance of respect, honour and courtesy.
- Emotions management: be empathic and promote freedom of speech and be ready to listen to all kind of emotions your clients has been through
- Positive advocacy: provide encouragement, a step by step treatment and be ready (with appropriate tools and indicators) to evaluate the progress of your client in each situation
c) Self-reflection activities

Activity n°2: The 7 pillars

Purpose: Think about a traumatic moment and how you have overcome it.

<table>
<thead>
<tr>
<th>Time</th>
<th>1 h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>Pen and paper</td>
</tr>
</tbody>
</table>

Think about a traumatic moment that has weakened you. Then develop it according to the 7 pillars

1. When and why have you developed optimism
2. When have you accepted the situation? What were your feelings?
3. Was it hard to focus on potential solutions? How have you found them?
4. At what moment you took responsibility and decided to go ahead? With what or whom support?
5. What were your feelings when you realized you were not a victim anymore?
6. How did you build your supporting environment? Who is part of it?
7. What were the goals you set up to plan your strategy for the future?

Comments & helpful tips

This activity is for you to understand the process of resilience and you can work from your own experience: the loss of a loved one, a car accident...

You can list:

- Resources, support, means that help you went through it.
- Resources, support, means that help you overcame it. What made you stronger?

Reference

Eurocircle material as a training centre in intercultural competences
d) Activities

Activity n°3: The coat of arms

**Type of activity:** Drawing and discussing on identity.

**Purpose:** In this activity, you will analyse how important it is to support target groups in their story telling in order to help them overcome obstacles (physical and mental). The challenges of migration are complex, usually people lived traumatic experiences and narratives can become a natural process of resilience, particularly in terms of the ability for self-narrative: the ability to coherently tell one’s own life story in order to re-confirm one’s identity, one’s strength, one’s capacity and to be able to resettel in the new country.

**Tips:** This activity is the first step in the path towards resilience, to realise that they are someone with a value. They belong to a group. They have similarities. Etc.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 hour</td>
</tr>
<tr>
<td>Resources needed</td>
<td>pen, paper, coloured pencils</td>
</tr>
</tbody>
</table>

**Activity description**

Everyone draws one’s own coat of arms with the way they describe themselves: 10 drawings or symbols that they want to use in the new country to describe themselves. (20 minutes)

Afterwards, everybody presents the coat and the role of the facilitator is to make them understand that obtaining a definitive residence permit is a long process and in the meantime they are someone.

They are not a number but they are persons with values, cultural habits, emotions, skills etc. (40 minutes or more depends the number of participants)

**Comments & helpful tips**

This activity will help you support newcomers into realising that they have an identity. Identity is not only a birth certificate and an official document but it is also how they define and construct themselves.
Activity n°4: The learning river

Type of activity: Drawing and discussing on knowledge, skills and attitudes.

Purpose: Usually, upon arrivals newcomers, migrants, newcomers have lost track, lost their language, lost their past, their loved ones, they are full of fears and have nothing to transmit to a next generation.

Tips: This activity will allow you to realise in the past, present and future time what are your skills, knowledge and competences, where and when you learnt it and what you want to learn and develop in the future. It is also a mean to realise that learning doesn’t only happen at school but also during a travel or any other non-formal and informal time.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 hour</td>
</tr>
<tr>
<td>Resources needed</td>
<td>pen, paper, coloured pencils</td>
</tr>
</tbody>
</table>
| Activity description | Draw a river with landscape around. (You are free to choose in which area the river is running)  
Identify the 3 times (past, present, future) with a small landmark.  
In the past time, DRAW (no word) your learning stations: whatever represents your knowledge, competences and skills acquired.  
In the present time, DRAW yourself, where are you? How do you feel? Etc.  
In the future time, draw your future you, where you want to be, what you want to do, to learn?  
In the group, all participants present and comment the river. |
The facilitator needs to be able to highlight whenever needed that the person presenting has developed strengths, has learned something, has abilities to do something and to become someone. The role of the facilitator is to emphasise that no matter what you have been through, you haven’t lost everything and you can still dig into you to make the most of it and to start again fresh.

_Tips: look how they have drawn themselves in the present time: are they looking at the past? Looking at the future? Facing the watcher? It will help you understand where they are in the path of resilience: are they ready to start again? Or do they have something to fix / to overcome in their past before going ahead?

_In other words: are they still the citizen of a country they fled? Are they they still seeing themselves in a migration travel? Or they ready to enter a new world, a new culture and to build a new life?

**Reference**

Eurocircle material as a training center in intercultural competences

**Case Study n°3: “At home in a foreign country”**

**Type of activity:** Case Study

**Purpose:** Recognise the importance of the narrative account. Laurence Kirmayer, professor and Director of the Division of Social and Transcultural Psychiatry in the Department of Psychiatry at McGill, Quebec, Canada says that “when the wound is not further deepened by the very source of its creation, it is cultivated by its remembrance”, in other words, the wound generates the story and the story revives the wound, but speaking out or writing helps to heal and overcome. It is when the trauma is exhibited as a story (not as a weakness) that the process of empowerment starts.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 h</td>
</tr>
<tr>
<td>Resources needed</td>
<td>See additional material (Annex n°10).</td>
</tr>
<tr>
<td>Activity description</td>
<td>Read case study number 3, provided in Annex 10. After reading it answer the following questions:</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>• What do you think happened between the steps in Marseille and Berlin?</td>
</tr>
<tr>
<td></td>
<td>• Who could the young Syrian rely on? What are the possible paths they followed in order to be able to strengthen their behaviours?</td>
</tr>
<tr>
<td></td>
<td>• As a professional how can you help newcomers feel at home in a foreign country?</td>
</tr>
<tr>
<td></td>
<td>• Have you ever been in such situation? What did you do?</td>
</tr>
</tbody>
</table>
Annex n°10: “At home in a foreign country” (Case study n°3)

Context:
Melissa, a mediator and youth leader organised a bilateral Youth Exchange with young people from France (Marseille) and Germany (Berlin). She told some key moments of the exchanges.

The situation:
“The French group was a group of second or third generation of immigrants (from Maghreb origins). The German group consisted in young Syrian living in Berlin in a welcoming shelter for newcomers. The first step of the YE (10 days) was in Marseille, the 2 groups met and we organised some activities related to the topic of the project: “at home, in a foreign country”. I will focus on some informal time that struck me as a youth leader: We spent half day on an island and took the boat to go there and it was just on the boat that we realised one of the young Syrians was alone. When I came to him to check, he just told me that he took the boat not so long ago during his escape from Syria and so many bad and hard memories were coming now out of his mind so he had to deal with that while the rest of the group were looking forward to crossing the sea and play football on the beach upon arrival. Another time, we decided to go for the last dinner at a Syrian restaurant and one of them could not eat at all. He was shaking and some white marks appeared on his skin, symbols of intense stress. We (the mediators) realised that upon a good intention to bring them to a place we thought could be nice for them, we created a hard moment for this young boy. All his past, through the culinary smell, came back to his mind and he just could not eat at all the food he once ate every day. In addition, it became clear at some point for me that during the informal time the young Syrians were much more of an adult behaviour, helping in the kitchen, cleaning, checking the shopping list etc. Whereas the young French used this free time to spend those moments playing baby foot or relaxing in the room. For me, they were young adults that had grown up too quickly because of the life they had. At that point, I starting to have some doubts regarding the step 2 in which, 8 months after they had to host the French in Berlin, would they be able to feel at home in Berlin? Would they still feel foreigner in this city?

Second step in Berlin, when we landed in Berlin airport, I was already imaging a group of young Syrian traumatised and being the host in a city that is not theirs. But it happened that I was wrong. In the meantime, each Syrian member of the group had walked a long way and overcome so many fears and obstacles. We found a group very enthusiastic about guiding the French in the different neighbourhood of Berlin; they had learned some historical facts, they acted as real touristic guides, very proud of their city, even being able to translate from English to German what the French wanted to order at restaurants. And this is when I saw the differences and realised that some steps were overcome when I heard all the Syrian saying “my city” when it comes to Berlin, teaching some German words; behaving like German and also being proud of the city, the culture, without forgetting their origins because when we did the intercultural dinner, they prepared some German related activities and food but they also prepared some Syrian related
activities and food because they were really proud of what they had lived and proud to show who they were and who they had become”.
Case Study n°4: “The story of Anastasia”

Type of activity: Case Study.
Purpose: Analysing a real case of a newly arrived newcomer.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 h</td>
</tr>
<tr>
<td>Resources needed</td>
<td>See additional material (Annex n°11).</td>
</tr>
</tbody>
</table>

**Activity description**
Read Case study 4 in annex 11. After reading it, please answer the following questions:

- Where do you think Anastasia locates herself in the path of resilience?
- Can you indicate in her story the 7 pillars of resilience?
  1. Developing optimism
  2. Acceptance of the situation
  3. Focusing on solutions
  4. Taking responsibilities
  5. Not to be a victim anymore
  6. Building a support network
  7. Planning a flexible strategy for dealing with future challenges
- What can be her feelings at the different points of her story?
- Is she receiving support?
- How would you support her?
Annex n°11: “The story of Anastasia” (Case study n°4)

Context:
Anastasia is 20 years old. She arrived from Albania in Marseille 3 months ago along with her 2 sisters (18 and 6 years old) and her parents. Anastasia and the 18-year-old sister are they only ones who speak English. Anastasia is in charge of the family as she is the oldest and can speak English and she has a skill for languages (she speaks Albanian and Greek too). She started French upon arrival and is dealing quite good with the language for a beginner. She agrees to tell some parts of her story regarding the settlement and the administrative process. Through some immigrant network she knew that once in France she had to present herself to a CADA (Welcoming Center for asylum seeker).

The situation:
“My name is Anastasia. I know I’m 20 years old but I’m a little girl so I like to call myself. For the moment I live in France. I came with my parents and my two younger sisters. I am Albanian; here I’m an immigrant, an asylum seeker. I would like to share a short story of my life now. Life here in France for me, for us is very difficult. I have fallen far below, mainly because I don’t speak French and people here don’t speak English much. I graduated high school in Albania, first of my class. I have English as a first foreign language. I speak Greek as well because my father has worked in Greece for some years. It is only me and my second sister (18 years old) who have some English so we are in charge of our settlement, but I am 20 so I am in charge and my sister is for me my huge support. When I doubt and when I cry at night she is here and reminds me of what I have done the day for my family. Even if it is not a success, I have made steps, she says.

When we came here, we registered as Asylum seekers. They took our finger prints and gave this paper that is like an ID card. Then the money problem came quickly, it ran out and we could not pay the hotel so I eventually found the CADA\textsuperscript{109} and they helped us with flat. They should help more but they have no time and I have to do lots of things alone. Starting for my younger sister 6 years old, they say there is no place at school anymore, but Marseille is a big city how can’t you add a chair in a classroom?

6 years old is when you learn the letters and start the reading, she misses her opportunity to learn French like other French children. I am very angry at that. CADA sent me and my other sister to a School for young people like us to learn French.

The lessons helps me continue the settlement but other problem is the bank card; CADA has no time to come with me for the process at the bank so I am alone and they asked me for paper I don’t even know what it is because they speak French, and when I told them English they just laugh and answer laughing

\textsuperscript{109} CADA provides asylum seekers with a place to stay for the duration of the study of their refugee claim file. This reception provides for their accommodation, as well as an administrative follow-up (support of the asylum application procedure), social follow-up (access to healthcare, schooling of children, etc.) and financial support.
that here they don’t speak English and I need a RIB and a letter from the owner of the flat and I don’t what a RIB is and they can’t explain it to me. They are employers, they earn their living and they can only speak French. I am an immigrant of 20 years old and I speak 3 languages. How can they laugh?

Same problem with the bus card. The flat that CADA gave us is not in the city centre so the bus card is very important. CADA told me where to go but they never came with me so I am alone with my poor French. It is 3 months now, we still don’t have a bank card and a bus card, but we have a flat and 2 of us are learning French.

I am so angry with the school for the little sister that I have tried to present me to a school close to our flat and they told me that it is full and too late as registration had to be done in Spring for a start in September and there is nothing I can do; they told me to teach French to my little sister, seriously? CADA told me they are helping; I still wait for the help.

Now I always try to solve things with my little French and my English, but I am shy and everyday it is hard. It is difficult for me to be in charge, every day I see my parents and little sister do nothing and I want to cry but with my other sister we have come to understand that the situation is also difficult for the parents. It must be hard for them not to be able and let the children be in charge; they must cry also sometimes when they are alone. The only good thing that may have happened to me is the school for foreigners and my learning French. I will learn French. I know I can. And I will rise again because I am so much down that I can’t go more down and I still have a lot of dreams to realise. I want to register at the university, learn technical languages and become a translator because I know I am a linguistic person, I know I am able to work with 3 or 4 languages and one day I will help someone and I won’t laugh because he or she doesn’t speak the language of the country but I will help the person”.
IV – Empathy

a) Concepts and theories
In this chapter, we will identify empathy as an essential skill in social work; similarly, we will analyse how emotional intelligence can lead to well-being, as well as its importance to life skills and life chances. How to build a trustful relationship with the new comer? How to listen to his/her story? How to imagine his/her story? How to feel his/her story while protecting yourself from the traumatic experiences he/she might tell?

Definition of key concepts:

**Empathy** is the capacity to put oneself in another person’s position, to understand his/her feelings or to imagine his/her mental representations, as well as to share and understand another person’s state of mind or emotion. Empathy was initially definite in the 1880s by the German psychologist Theodore Lipps; the latter spoke first of “Einfühlung” (literally in-feeling) to describe the emotional appreciation of another’s feelings. In the 1990s, the concept was described as the process of understanding a person’s subjective experience by sharing it while maintaining, at the same time, an observant distance – that is to say to participate in someone emotional experience without taking part of it.

**Empathy vs sympathy:** sympathy is an emotional reaction, immediate and uncontrolled, which comes automatically when one person imagines him/herself in the position of someone else. On the contrary, empathy is, at the same time, a skill and an attitude that can be used to get into contact with someone and to understand his/her feelings.

**Emotional intelligence:** Emotional intelligence (EI) refers to the ability to identify, assess and manage the emotions of oneself, of another person, or of a group in order to facilitate self-accomplishment/ self-fulfilment. According to Goleman (1998), Emotional Intelligence is the ability to understand one’s own feelings, to listen to others and to feel them, as well as to easily adapt to changes and to express his/her emotions in a productive manner.

A) Empathy, emotional intelligence and social work with newcomers
Empathetic communication is a skill that can be taught and learned and that can foster tangible benefits. An appropriate use of empathy as a communication tool, for instance, can facilitate interviews and the gathering of key information about the interviewees. Here, empathy starts once trust is built between the professional and the new comer: in this moment, non-verbal contact is occurring, and the professional tries

---

to imagine what the other person is currently experiencing while disconnecting from his/her own personal feelings. Empathy requires vigilance in order to catch the hidden meanings behind the words that the client is using as well as to be able to protect oneself so that not to suffer the trauma but just to listen, imagine and feel it.

Emotional Intelligence is also something that can be learned. Yet, traditional educational system does not promote emotional intelligence and neglects the development and training of social skills including recognising and handling emotions, communication, empathy, social and emotional development. Emotional training refers to skills that form emotional intelligence, namely: perception and self-acceptance, expression and control of emotions, self-control, empathy, conflict resolution process, decision making process; all of which represent skills that can be extremely useful to be effective practitioner when working with newcomers.

An appropriate use of empathy in an effective social work then depends on the empathic abilities and interpersonal relationship skills of the practitioner. Empathy facilitates client objectives and positive clinical outcomes as practitioners make efforts to convey information, safety and warmth to clients seeking services. In 1990, researchers Hepworth and Larsen proposed five levels of empathic communication in social work practice: 1. Low level empathic responding, 2. Moderately low-level empathic responding, 3. Interchangeable reciprocal empathic responding, 4. moderately high-level empathic responding, and 5. high level empathic responding. An accurate assessment of a client’s feelings occurs at levels 3 and 4. At these stages, the professional shall seek to clarify the client’s emotions in relation to the present problem. He/she shall try to reflect back on the client’s experience and on the feelings that the latter has just shared. (For instance: “Let me make sure I understand....” And “I need to make sure I have heard you correctly...”). At these levels, the professional shall not interpret possible unspoken emotions: by doing so, in fact, he/she might send the message that he/she has not been listening. This method helps the professional to identify and name the client’s feelings thus facilitating the prevention of personal reactions from interfering in the assessment of the situation and the next steps (caring or treatment).

B) The evolution of the concept of emotional intelligence: the 3 main models

1. The first one from SALOVEY & MEYER (1990 and amended in 1997) refers to four main domains of different skills:
   - The perception and evaluation, verbal and non-verbal emotions;
   - The ability to integrate and assimilate emotions to facilitate and improve cognitive and perceptual processes;

\[\text{MONTEIL, Marc, Qu’est-ce que l’intelligence émotionnelle?, Positiva, 2017. [22/02/2019]. <https://www.positivia.fr/intelligence-emotionnelle/>}\]
- Knowledge of the domain of emotions, understanding of their mechanisms, their causes and their consequences;
- Managing one’s own emotions and those of others.

2. The second one from GOLEMAN (1995 & 1998) divides EI into 25 competences which are articulated on 5 main axes:
   - Self-awareness and the ability to understand one’s emotions
   - Self-regulation or self-control
   - Internal motivation,
   - Empathy
   - Social skills

3. The third one from BAR-ON (1997 & 2000) defines EI as a set of skills, competences and non-cognitive skills that influence the individual’s ability to succeed by adapting to the pressures and demands of their environment. Five components, themselves divided into 15 sub-dimensions, constitute his model:

   1. Intrapersonal skills
   2. Interpersonal skills
   3. Adaptability
   4. Stress management
   5. The general mood
C) The 3 domains of Empathy, and the 6 dimensions for scaling empathy

According to STEPHEN HALL KING JR’s study[^112], empathy is considered to consist of three broad domains that contain affective, cognitive and behavioural components. Each of them consists of two main constructs:

- **Affective domain of empathy** includes emotional **connectedness**, **concern**, and **compassion** for a client’s feelings. It is delineated into two constructs, caring and congruence.

- The **cognitive dimension of empathy** involves an **objective conceptualisation** of a client’s experience and **openness to understand and evaluate a client’s behaviours and expressions**. Cognitive aspects of empathy are defined by the constructs interpersonal sensitivity and perspective taking.

- The **behavioural dimension of empathy** consists of **outwardly focused actions directed to a helping relationship**. It is delineated into the construct’s altruism and therapeutic relationship.

[^112]: HALL KING JR, Stephen (2008), *The development and initial validation of the empathy scale for social workers: the ESSW* (under the direction of Michael J. Holosko), 2009. [22/02/2019].

[^112]: <https://getd.libs.uga.edu/pdfs/king_stephen_h_200912_phd.pdf>.

**Caring** can be defined as the capacity to meet the immediate needs of another by the use of a discipline specific skill set.

**Congruence** is defined as an ability to be open, non-judgmental and honest within helping relationships.

**Interpersonal sensitivity** (IS) is a communicative process between individuals based on their understanding of one another’s body language and facial expressions.

**Perspective taking** is the ability to accurately perceive another’s point of view.

**Altruism** is a pro-social behaviour designed to help or assist another individual. (Altruistic behaviour is distinct from collaboration in that for the latter all expect to benefit from this cooperative behaviour).

**Therapeutic relationships** consist, in part, of a sense of trust and a bond between the professional and the client. A helping relationship is one in which a worker is accepting, non-judgmental, supportive and empathic towards his/her client.

Listening is the most important communication capacity when working with newcomers. They need to be seen, to be heard and to be listened to; and emotional hearing is not a natural characteristic of all human beings.

**b) Tips for your professional practice**
Professionals should progressively improve the capacity to control their behaviour, not to offer their opinions when it is not appropriate and not to intervene in all discussions, especially when the new comer is coming to the point of the story when he/she is transmitting his/her traumatic experiences.

Professionals should always be authentic in order to build a trustful relationship, have an unconditional positive or neutral regard in order to encourage free expression and be empathetic in order to hear, to listen, to imagine, to feel while keeping an healthy distance that will give the professional the ability to fruitfully understand the client and name his/her feelings/pains and identify the next steps towards empowerment.

**c) Self-reflection activities**

Activity n°5: “Do you know your level of empathy and emotional intelligence?”

**Purpose:** Test your level of empathy and emotional intelligence using different scales
<table>
<thead>
<tr>
<th>Time</th>
<th>1 h</th>
</tr>
</thead>
</table>
| Resources needed | • Pen and paper  
|                  | • See Additional material (Annex n°12, 13, 14, 15). |

### Activity description

You have 3 tests to assess and upscale your level of empathy and one to measure the emotional intelligence quotient.

Go to the tests that are available on the additional self-reflection materials.

1. The ESSW (Empathy Scale for Social Work)
   - Questions
   - What is your level of empathy? How can you improve it? What do you miss?

2. Jefferson Scale of Empathy (Clinical Social Work Version)
   - Questions
   - Explain your choice for the statement
   - What are the reasons of your disagreement?
   - What are the arguments when you agree?

3. Have you an empathic approach or an altruist approach?
   - Questions
   - What differences can you make between Empathy and Altruism?
   - Are you more altruist or empathic in your practice?

4. Test your Emotional Intelligence quotient!
   - Go to the website to measure it and find your level

### Comments & helpful tips

The tests will help you to find your position when you work with a newcomer: do you listen to him/her? Do you stay neutral without judging? Do you keep a healthy distance?

### Reference

The tests suggested are taken from “The development and initial validation of the empathy scale for social workers: the ESSW” by Stephen Hall King, JR.
Annex n°12: Empathy Scale for Social Work

The purpose is to assess empathy in social work practitioners. Please fill in the circle that most closely applies to you in your practice. The ESSW contains 42 items describing thoughts, feelings and actions involved in the use of empathy in social work practice and other life situations.

A. Never
B. Rarely
C. Sometimes
D. Often
E. Always

1. I try to let my clients know I am concerned for their welfare

2. Unconditional acceptance helps clients

3. Facial expressions say a lot about what a client is feeling

4. I enjoy helping people

5. I can tell by a client’s body language if they are upset

6. I feel compassion for my clients

7. Knowing a client’s personal situation is important if I am really going to help them

8. I can disagree with a client and still appreciate their position

9. Clients expect me to think a certain way because of my gender

10. I enjoy helping people even when I am not at work

11. Helping clients is rewarding in and of itself

12. Understanding a client’s background makes me more helpful
13. My relationship with a client can help them overcome their problems

14. It is important for my clients to be able to trust me

15. It can be helpful for clients to use our relationship to practice new interpersonal skills

16. Clients perceive me as having more power than they do

17. It is important for my clients to know that I care about them

18. An unbiased approach is helpful to clients

19. The personal dynamics of my relationship with a client are beneficial to the treatment process

20. I put aside my own feelings to listen attentively to a client

21. I can put myself in a client’s position

22. I pay close attention when a client’s tone of voice changes

23. My relationship with a client can be therapeutic in and of itself

24. I try to give my clients a warm greeting when meeting them

25. I am careless when working with clients

26. I am able to put aside my own feelings to be in accordance with a client’s emotions

27. I can disagree with a client and still appreciate their position

28. I lose track of what a client is telling me

29. I try to take a client’s cultural context into account when working with them

30. I have little sympathy for clients who are victims of their own doing
31. I try to understand a client’s viewpoint before making suggestions

32. I am attentive to my clients’ non-verbal cues

33. My clients tell me I can be insensitive

34. I carefully consider the ways that social gender role expectations affect my clients

35. I am kind to my clients

36. I am a socially responsible person

37. If a client cannot afford treatment, I try to find a way for them to receive the help they need

38. My working relationship with a client can be detrimental to them

39. I try to help clients even if they have not sought treatment voluntarily

40. I discuss personal boundary issues with clients

41. Having an intimate relationship with a client is appropriate

42. Discussing the professional nature of my relationship with a client is important
Annex n°13: Jefferson Scale of Empathy
Do you agree or disagree with the statement?
Please use the following 7-point scale (a higher number on the scale indicates stronger agreement):

1. My understanding of how my clients and their families feel does not influence the services I provide.
2. My clients feel better when I understand what they are feeling.
3. It is difficult for me to view things from my clients’ perspectives.
4. I consider understanding my clients’ body language to be as important as verbal communication in social worker-client relationships.
5. I have a good sense of humour that I think contributes to better clinical outcomes.
6. Because people are different, it is difficult for me to see things from my clients’ perspectives.
7. I try not to pay attention to my clients’ emotions during an assessment.
8. Attentiveness to my clients’ personal experiences does not influence treatment outcomes.
9. I try to imagine myself in my clients’ shoes when providing care to them.
10. My clients value my validation of their feelings, which is therapeutic in its own right.
11. Clients’ problems can only be solved by specific intervention; therefore, emotional ties to my clients do not have a significant influence on their clinical outcomes.
12. Asking clients about what is happening in their personal lives is not helpful in understanding their problems.
13. I try to understand what is going on in my clients’ minds by paying attention to their nonverbal cues and body language.
14. I believe that emotion has no place in addressing clients’ problems.
15. Empathy is a therapeutic skill without which clinical success is limited.

16. An important component of the relationship with my clients is my understanding of their emotional status as well as that of their families.

17. I try to think like my clients in order to render better care.

18. I do not allow myself to be influenced by strong personal bonds between my clients and their family members.

19. I do not enjoy reading non-clinical literature or the arts.

20. I believe that empathy is an important therapeutic factor in social work practice.
Annex n°14: The self-report Altruism scale

The self-report Altruism scale is designed to assess altruistic behaviour in adults. The SRA is a 20-item questionnaire by Rushton, Chrisjohn, & Fekken, 1981.

Indicate the number of times in the past month you have performed the following actions
A Never / B Once / C More than Once / D Often / E Very Often

1. I have assisted someone experiencing car trouble (changing a tire calling a mechanic, pushing a stalled or stuck car, etc.).

2. I have given someone directions.

3. I have made change for someone.

4. I have given money to someone who needed it (or asked for it).

5. I have done volunteer work for a charity.

6. I find it sometimes amusing to upset the dignity of teachers, judges, and “cultured” people.

7. I have donated blood.

8. I have helped carry another person’s belongings (books, parcels, etc.).

9. I have delayed an elevator or held the door open for another.

10. I have allowed someone to go ahead of me in line (in a supermarket, during registration, etc.).

11. I have given another a ride in my car.

12. I have pointed out a clerk’s error (in a bank, at the supermarket, etc.) in undercharging me for an item.

13. I have let someone borrow an item of some value to me (clothes, jewellery, stereo, etc.).

14. I have helped another with a homework assignment when my knowledge was greater than his or hers.
15. I have offered my seat in a crowded room or on a train or a bus to someone who was standing.

16. I have voluntarily looked after another’s plants, pets, house, or children without being paid for it.

17. I have helped another to move his or her possessions to another room, apartment or house.

18. I have retrieved an item dropped by another for him or her (pencil, book, packages, etc.).

Annex n°15: The emotional intelligence quotient

You can use different tools from the EI Training Company here:
https://www.eitrainingcompany.com/eq-assessment/
### d) Activities

**Case Study n°5: “Anastasia at the CADA”**

**Type of activity:** Case study.

**Purpose:** Reading and analysing the case study.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 h</td>
</tr>
</tbody>
</table>
| Resources needed | • Pen, paper, copies of the case study  
|             | • See additional material (Annex n°16) |

**Activity description**

Please read case study 5. Afterwards, answer the following questions:

**Questions:**
- How do you behave in such situation?
- What would you change?
- Can you come with other solutions?

**Comments & helpful tips**

From a true story. Anastasia is a 3-month arrived newcomer in Marseille. She is attending French Class for foreigners. One part of this programme is the integration of the new comer in a company or association for a week in order to discover a professional path. Anastasia came at Eurocircle for a week, she wants to be an interpreter. She was willing to tell some parts of her story to produce case study for this project.

**Reference**

Eurocircle material as a training centre in intercultural competences
Annex n°16: “Anastasia at the CADA” (Case study n°5)

Context:
Anastasia is 20 years old. She arrived from Albania in Marseille 3 months ago along with her 2 sisters (18 and 6 years old) and her parents. Anastasia and the 18-year-old sister are they only ones who speak English. Anastasia is in charge of the family as she is the oldest and can speak English and she has a skill for languages (she speaks Albanian and Greek too). She started French upon arrival and is dealing quite good with the language for a beginner. 

She explains a situation very common for every new comer. The CADA is the welcoming centre for newcomers. Basically, this the first step and the first contact for every new comer arriving in the city. Though the CADA has a welcoming mission, it is not as easy as Anastasia thought it would be.

The situation:
"After French class I go to the CADA for the administrative procedure. Every time I left the meetings without understanding and went back to the apartment desperately. Last time I have asked for the school for the little sister (6 years old)

The social worker (SW): sorry there is no place, I can’t do anything

Me: I don’t want to hear sorry; I want to understand why, she can sit on the floor if a chair is missing, she is 6 she is in the same age as French children to learn the letters and she already has 3 months late. She has to learn now, after it will be too late.

The SW: I know but there is no place in the schools

Me: have you asked all the schools?

The SW: no only the school in the neighbourhood.

Me: can you ask other schools?

The SW: no, I can’t the children go to the school in the neighbourhood they don’t go to school out of the neighbourhood. This is the rule. I can’t do more. Try to teach her French as you can learn it.

Me: how? When? When I finish my French I am here, and I still don’t have a bus card, it takes time to go back to the apartment by foot, then it is night she sleeps and me too.

The SW: come tomorrow and we will see if we can have a meeting at a school

Me: why tomorrow? Can you call now?

The SW: I have to leave, but see with my colleague.

I explain again all the situation to the other employee and he told me that now it is too late to call but he will try to obtain a meeting the following day and he will let me know. I have no bank card, not bus card but at least I have a phone, he will call me. He never called. I went back to the CADA 2 days later and he told me that he couldn’t have a meeting and he was sorry.
Case study n°6: “Anastasia at the bank office”

**Type of activity:** Case study.

**Purpose:** Reading and analysing the case study.

<table>
<thead>
<tr>
<th>Group size</th>
<th>Up to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>1 hour</td>
</tr>
</tbody>
</table>
| Resources needed | • Pen, paper, copies of the case study  
|            | • See additional material ([Annex n°17](#)) |

**Activity description**

Please read case study 6 in annex 17. After reading:

**Questions:**

- How do you behave in such situation?
- What would you change?
- Can you come with other solutions?

**Comments & helpful tips**

The case study is a true story. Anastasia is a newcomer, who arrived 3-month ago in Marseille. She is attending French Class. Part of this programme is the integration of the new comer in a company or association for a week in order to discover a professional path. Anastasia came at Eurocircle for a week, she wants to be an interpreter. She was willing to tell some parts of her story to produce the case study for this project.

**Reference**

Eurocircle material as a training centre in intercultural competences
Annex n°17: “Anastasia at the Bank office” (Case study n°6)

**Context:**
Anastasia is 20 years old. She arrived from Albania in Marseille 3 months ago along with her 2 sisters (18 and 6 years old) and her parents. Anastasia and the 18 year old sister are the only ones who speak English. Anastasia is in charge of the family as she is the oldest and can speak English and she has a skill for languages (she speaks Albanian and Greek too). She started French upon arrival and is dealing quite good with the language for a beginner.

She explains a situation very common for every new comer: trying to obtain a bank card with her poor French (she just started French 3 months ago) and no employee in the bank can speak English well enough to have a proper conversation.

**The situation:**

Anastasia: Bonjour

The bank officer (BO): Bonjour

Anastasia: Do you speak English?

BO: no. (after a second) just a little bit. (with a big smile)

Anastasia: I came here for the card I applied.

BO: your name ?

(Anastasia spelling my name)

BO : sorry your card not here. You go here (and she shows me another address in Marseille)

Anastasia: Sorry I don’t understand.

BO: here you ask the card. There you take it. Go there

Anastasia: how far is it from here?

BO: Someone speaks English here ?

The others: No,no,no,no ...

The BO checks something on the computer...

BO: 40 minutes with metro line 1

Anastasia: but I walk no transport card

BO: very long then, sorry, bye !

Anastasia: Ok thank you !
### Self-assessment sheet – The capability approach

| I have improved my knowledge of the capability approach. | 1 | 2 | 3 | 4 | 5 |
| I can give a concrete definition of capability approach. |  |  |  |  |  |
| I can structure the needs of the newcomers I work with. |  |  |  |  |  |
| I can identify what are the most important capabilities and freedoms for myself. |  |  |  |  |  |
| I can use different techniques to include my clients in the concrete actions for empowerment. |  |  |  |  |  |
| I am able to define empowerment. |  |  |  |  |  |

### Self-assessment sheet Intercultural Conflict Management Competence and Non-Violent Communication

| I have improved my knowledge of different conflict styles | 1 | 2 | 3 | 4 | 5 |
| I can understand cultural shock |  |  |  |  |  |
| I can define and recognise an identity threat |  |  |  |  |  |
| I can use different strategies to solve intercultural conflict situations |  |  |  |  |  |
| I have improved my knowledge of non-violent communication |  |  |  |  |  |

### Self-assessment sheet Resilience

| I have improved my knowledge of resilience. | 1 | 2 | 3 | 4 | 5 |
| I am able to recognise trauma when I deal with migrants. |  |  |  |  |  |
| I can give a definition of Ulysse Syndrome. |  |  |  |  |  |
| I can recognise and define a chronic stress. |  |  |  |  |  |
| I can use different resources to help them overcome |  |  |  |  |  |
I am able to define in which stage of resilience a newcomer is.

I can provide him/her with adequate support and methods to help him/her in the path of resilience.

### Self-assessment sheet Empathy

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have improved my knowledge of empathy.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have improved my knowledge of emotional intelligence.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to distinguish empathy from sympathy and from altruism.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can refer to different sources to measure emotional intelligence.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can name the 3 domains of empathy and its 6 constructs.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can actively listen to someone and stay neutral in my opinion and behaviour.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Module n°4 – Developing skills of newcomers

Learning Objectives

I – Debate education
You will be able to:

✓ Understand what the characteristics of a good debate are
✓ Develop motions stimulating debates about it
✓ Develop arguments incorporating at least one proof and an example

II – Developing a speech
You will be able to:

✓ Give a public speech
✓ Organise and moderate a debate
✓ Attract others to take part in a debate

III – Critical thinking: Understanding Fallacies and detecting fake news
You will be able to:

✓ Detect and successfully identify fake news
Introduction
Debate Education is a crucial part of this training. In fact, we believe that it can provide an effective support for professionals who wish to encourage the active participation of newcomers in societies on the one hand, and to raise social awareness on crucial issue such as international migrations and newcomers’ reception on the other. Debate education, in this sense, not only fosters the acquisition of key competences such as verbal and non-verbal communication, but it can also revitalise one’s self-esteem and confidence, as well as teach how to speak up in an effective and tolerant way. Furthermore, it represents an open and democratic process where participants are invited to share, to respect each other’s opinions, to think critically, and more.

First of all, we focus on what debate is about. Therefore, you will approach topics that encourage both, newcomers and professionals to think critically and, consequently, to debate. The first two sections provide background information and exercises about debate education. You will learn what a debate actually is and how it works. Similarly, you will engage with notions such as good motion and valuable arguments.

Secondly, we believe that newcomers are often portrayed negatively by the media. The debate about migration and refugees is very often biased, based on fallacies or incorrect facts. It is therefore vital for both newcomers and professionals working with them to respond to such a phenomenon by identifying good arguments through which fallacies and fake news can be contradicted.

Finally, we believe that it is very important to listen carefully to people and to coach them to speak up. In this sense, we provide some exercises about listening and coaching.
I – Debate education
a) Concepts and theories

“Don’t raise your voice, improve your argument” – Desmond Tutu

Debate is everywhere: in theatres, political arenas, as well as in schools and media. It is therefore very important to learn its fundamental techniques, in order to be able to speak up for yourself and to actively foster positive change in society. Practicing debate, furthermore, improves self-esteem and makes people more confident in all types of communication.

Moreover, in the study carried by IDEA and seven Central European partners: “From measuring to learning”, it has been proved that debate education contributes to:

- Improving oral language skills (presentation, argumentation and communication),
- Increasing the ability to think critically;
- Increasing tolerance for the views of others;
- Helping to form a more nuanced opinion;
- Developing an intensive deepening of a topic that is central to a debate; a democratic attitude, and better results on final exams

What defines a debate?

In many instances, people mix up the concepts of discussion, dialogue and debate. For this reason, we provide a brief overview of these three types of communication.

**Discussions** address a wide diversity of points and positions, they do not follow a precise structure, nor are there a framework or rules which apply to the discussion.

**Dialogues** are guided by a moderator who helps the group not to take a position in the first place, but rather to individuate a common ground from which to start solving an issue. Dialogues often take place in contexts of peace and conflict, when something has to be reconciled.

**Debates** usually arise in a more political context. It is mediated, it entails a clear structure, and it is conducted according to a set of procedural rules. Moreover, as has been mentioned above, debating requires specific skills that can be learned and developed. Such skills are also applicable to dialogues and discussions.

In this section we focus on debate inasmuch as its emphasis on structure and argumentation makes it an optimal learning environment.
For all these types of communication, being trained in debate practice and education can be of a great advantage. You can use debate education as a tool/ a method to better develop your own arguments and to analyse and appreciate the arguments of the others. It can, furthermore, help you to understand the essence of the discussion quite quickly as well as to individuate eventual fallacies and to be able to point them out.\footnote{World Debate Club, Debate Coaches’ Handbook; abridged, An Introduction and Handbook for the teaching of Debate Clubs In Colleges and Schools}

**Why does debate matter?**

Debating is about using structured argumentation to seek and investigate ideas. In fact, it is a tool for understanding both, the world and yourself through gaining, as Mill puts it, “the livelier impression of truth through its collision with error.” At the same time, debate education fosters the acquisition of important skills such as verbal communication and oral expression, teamwork, research, critical thinking and creativity. Finally, it helps to promote tolerance towards different ideas.

Debating differs from discussing: it provides equal time to all participants while involving a judge or third party to be persuaded, who will then indicate the winning side. Similarly, a debate is not a dialogue because it does not involve the mere sharing of personal perspectives; while debate may as well draw upon personal experiences, it is largely based on abstraction.

Moreover, participants may also support stands that they do not believe in, which is a crucial skill to learn in an increasingly polarised political environment.

In the following paragraphs we will describe accurately how a debate works and its criteria.

**There are a few criteria needed to hold a good debate.**

A good debate is run by teams, which are made of the same number of participants, who are well informed and dare to refute.

In general, a debate has two opposing groups; however, in some cases it can also engage from two to four parties in order to represent the so-called ‘grey area’ which relates to the spectrum from “completely in favour” to “not in favour” of a motion. Each debating group develops strong arguments in relation to a statement that lead to logical conclusions and are highly persuasive. The argumentation is based on coherent research, correct information as well as on clarity of thoughts and speech.
Both sides develop well-structured and deep ‘rebuttal’. Rebuttal refers to the act of logically disproving the argument of the opposing group. Creating space for refutation is also very important as it means being open to opposition, to critical thoughts about your own position, and to the other party’s reasoning.

For instance: one of the greatest debates taking place nowadays, is the one on whether or not to close the borders to refugees wanting to arrive in Europe. The motion ‘the EU should open its borders to refugees’ is debated sharply, because many stakeholders are involved and they all want to participate in the individuation of a solution. As each position tries to pursue its own benefit, the motion has suddenly turned into a polarising political question. And yet, what solutions did come up? Is the solution shared by the majority of the voters? Is it based on the most persuasive argument or rather on the most intimidating one? Or is it the result of the influence of a charismatic leader who was able to interpret and fuel the emotions of a segment of the society? These are key questions that we should all address because, in many instances, charisma and sentiments are indeed strongly characterising this debate. Short slogans are popular but they certainly do not constitute comprehensive arguments. In this sense, in order to react and step up, you need to have well-ordered and structured arguments, which need to be based on correct information and developed through a strong explanation responding to the question ‘why it is good or bad’, ‘right or wrong’ and make use of the most impactful examples. Because only as a good advocate or debater for your target group you will have a chance to convince others. Finally, it is also important to be vigilant and recognise unfair arguments, wrong arguments, fallacies and fake news.

A good debate and a good debater always respect the three deep core levels.

A. Is the claim correct? (check the facts)

The first level is focused on the question ‘is the other party’s claims correct?’

C. What is the solution for the statement/the problem

B. Is the statement good or bad? (Values)

A. Is the claim correct? (check the facts!)
Similarly, you have to be sure that the evidences that proves your claim is correct. Check your facts when you attempt to prove a claim with factual evidence!

For example, let’s have look at the following claims:

‘If all newcomers will arrive in our country, nobody will find a job anymore!’ or

‘If a centre for newcomers is built in our town, our daughters will be in danger’.

We all agree that these statements are incorrect and their week points are easy to detect. Yet, in order to deconstruct them, it is essential to check the facts and dismantle the mentioned figures.

Therefore, check the sources, ask if those who bring up such arguments have experienced it themselves; and more, who is ‘we all’? Don’t hesitate to be critical, find figures and statistics that demonstrate that the job market, for instance, is not threatened by the arrival of migrants, or that the criminality rates didn’t increase in those towns in which centres have opened. Be sure that your sources are reliable and serious.

B. Is the statement good or bad? (Values)

The second level refers to the opponent’s set of values. Be aware that the other person (and you yourself too) may relate his/her evidence to a certain set of cultural, social, political and religious values which may differ from yours. This is especially important to recognise when working in multicultural contexts. As a consequence, you will need to embody an open, critical and discerning look at each other’s systems of values.

For instance, people often tend not to consider the deeper level of an argument. As in the example we used above, “if a centre for newcomers is built in our town, our daughters will be in danger”, the deeper level behind this statement could be the instinct to protect your children. Similarly, in the other example, “if all newcomers will arrive in our country, nobody will find a job anymore”, the value behind it could be that you care about others’ economic stability.

By individuating the deeper value of an argument, you are also able to better understand someone’s perspective; in this sense, understanding that sometimes arguments against newcomers are based on fear, insecurity as well as on traditional believes/values, will help you to be more open while still being aware of your right to disagree.

C. What is the solution for the statement/the problem?

The third level of a good debate is focused on the question ‘what is the solution’?
It is extremely important to seek and open avenues for solutions. It helps, in fact, to adopt a pro-active attitude towards your claim. Although it is not always easy to think of or individuate a solution, it is also a good training to come up with new ideas and enthusiasm. While considering potential solutions, you could also ask yourself: Who should implement this solution? When and how is it possible to take action? What are the obstacles and what are the means? Such questions may help you to ponder, debate and understand why a solution is better than another.

A good debate has always a MOTION

A motion is like a ‘ball in the middle’: those who are sitting around the ball see different parts and have different perceptions of it. But, in order to have a global understanding of the ‘ball’, you need to consider each side and, therefore, all perspectives, aspects, and arguments that constitute the ball or your motion.

Whether in formal or informal debates, we tend to consider only one or a few perspectives of an argument. Moreover, very often we are not interested in the reasoning of other people, especially when their argument differs from ours. By contrast, detecting a motion means investigating the reasons behind an argument and to focus on the true core of the discussion/debate. For instance, if at a birthday party someone says that migrants arriving in our countries are the cause of nowadays economic crisis, try first to understand what the motion behind this argument is. First of all, this will allow you to approach the discussion in an open way and, especially, to avoid taking it personally. More precisely, understanding that the person is arguing against “opening borders for newcomers” may persuade you to focus on the motion itself, on your own valuable knowledge and experience that differs from such an argument, rather than on the person who shared it. This will help you to keep the discussion/debate more rational, transparent and less emotional. Similarly, by seeing how he/she relates to the motion, you can also take the time to ask critical questions, not to defend yourself nor to put him/her in a corner, but simply out of curiosity. In fact, this approach fosters openness, a space in which everyone has a place, a stake, and is welcome to share thoughts.

Because a good debate is NEVER about the person, but ALWAYS about the ball.

This means that attacks against the opponent person must be avoided at all stakes.
By progressively getting familiar with debate education, you will also take pleasure in encouraging newcomers to develop their own motions and arguments as means to speak up and make their voices heard.

How can you build a good motion based on the instances of newcomers?

You could do this by analysing the main topics that you are going to talk about together and how this leads to motions for your target group. In the activities proposed in the following part of this manual, you can find more information regarding how to do this. Don’t forget to use the model from above!

A good Debate has strong arguments to put forth both sides

Once you have defined your position towards a motion, it is crucial to individuate the strong points of your argument inasmuch as arguments are the building blocks that allow you to support or oppose a motion.

An argument is a claim that is supported by a logical reasoning and a piece of evidence (see below how to develop an argument). It differs from an opinion, which is a claim that is not necessarily supported.

The core of a good debate is made of well-structured and genuine arguments. Once you have developed your own arguments and identified the potential arguments of the opponent, you are ready for a good debate. Clearly, practice is key: with time, you will be able to better understand other arguments, you will easily detect fallacies, and you will listen more critically to other people’s reasoning. In a nutshell, the more prepared you are, the better you can deal with a diverse spectrum of arguments. These are all elements needed to participate in a good debate.

Why do you need arguments?

A. Debates consist of arguments.

B. The purpose of arguments is to convince others that your position is strong and valuable.

How to build an argument?

There are four basic steps which we summarise in the abbreviation SEIIR (Say ‘Sexier’)

I. The argument needs to be S-Ex-I-I-R

An argument is a claim with a reason supported by evidence.

\[ S = \text{Statement: The claim (or your statement) is the conclusion you want your audience to draw.} \]

1. In the claim you are making a statement, your point.
2. The claim is a statement ‘...something is true...’ without reasons yet.

**Ex = Explanation:** You give the reasons why the audience should believe the claim. You explain why it is true.

**I = Illustration:** Evidence is the information that supports the claim or conclusion. In principle, you show the effectiveness of your claim with your evidence.

**I = Impact:** Explain the consequences of your argument, and why you think these consequences matter in proving your side of the debate. Explain the consequences in terms of the amount of individuals affected, type of effect, and likelihood of the effect occurring.

**Relevance:** Finally, link the evidence to the claim. Tie the argument to the topic – “Therefore, ...”

**In a good debate, speakers are clear and stick to the point**

Point out your message and try to identify the one of the opposing group. The message needs to be clear and ‘sticking to the statement’.

**In a good debate, just be yourself**

Although participants in a debate need to develop a plan, it is also vital that they remain themselves. Authenticity, in this sense, means: be yourself and do not try to copy someone else; do not overstretch yourself, make your speech fit your personality so that you will feel better and relaxed in performing it.

**In a good debate, the groups try to convince a third party**

Unlike in discussions, in formal debates, participants do not convince each other of the value of their arguments, but rather try to convince a third party, the judge of the competition or the audience (public, voters etc.).

**How to use these concepts in daily practice to support self-esteem and critical thinking**

Debate education encourages to think critically, it values reasonings, it welcomes different points of view and leaves room for refute. And while such features also represent fundamental elements of a democratic society to which we are all accustomed, we should not take them for granted, especially while working with newcomers. Moreover, debate is not only a great example of the right to a tolerant and free expression, but also represents a powerful means for self-empowerment and to improve self-esteem.

As professionals working with newcomers, the aim should not be to WIN a debate.
When you fight for human rights in your professional context, it is crucial to keep an eye on reality and to see how your journey to positive change can be achieved; debating, in this case, may not be just a game, but it can be used to improve the situation of the people you work with and for. Therefore, it is key to listen critically and to see how to connect to the reasoning of the other side in order to create a comprehensive common ground and a more impactful and just solution for your clients.

Similarly, refutation is also a vital component of a democratic, open society: it creates space for those who want to be heard and reduces the power of the status quo.

**Excursus: The Convention for the Right of the Child and the right to be heard**

We would like to focus your attention on the link between debate education and the Convention for the Right of the Child, article 12, the right to be heard.

The right to be heard stimulates participation of young people, especially to support them to become active and confident critically citizens. It is about a free and informed involvement of children/youth, of different ages and different competencies, including the most vulnerable children, regarding all matters affecting them (Garison Lansdown).

The verb “to participate” comes from Latin partis-capere=to take part and it indicates an active action, in which the child should be an aware actor. In this view, the child becomes proactive and capable to grow according to their potential, to express their opinion and to contribute to the development of humanity.

The Convention enunciates different aspects of participation:

- The right to express their own opinion about all matters affecting them and to be heard;
- The right of freedom of expression, including the right to be informed;
- The right of freedom of thinking, integrity and religion;
- The right of free association;
- The right to receive information at National and International level;
- The right to voluntarily participate in the cultural life of their community.

The article constitutes children’s right to express their point of view about matters affecting them, according to their age and their level of understanding. In this context, participation is an active process during which children improve their abilities and grow up knowing that their opinion is important and can influence every important decision in their life. Furthermore, it discredits the traditional cultural mainstreaming, according to which children are only a rights’ addressee. The importance of the role of adults (parents, teachers, educators, experts and politicians) is not underestimated, but collaboration
between adults and children based on mutual exchange and communication is promoted. Democracy can be realized only if a shared dialogue is possible.

Article 12 obligates adults, as parents, professionals and politicians, to ensure the enabling and encouragement of children to contribute their points of view on all relevant matters, and to provide age-appropriate information based on which they can develop informed opinions. Adults have the responsibility to create an environment, in which the voice of children is heard, also enabling non-formal forms of expression, like music, arts and colours. Creating the time and space for listening to children’s points of view is an important action, which should be enabled both, individually and in groups, depending on the matter or decision to be taken. In doing so, personal as well as community topics should be addressed, possible arguments are feelings, schools, health, public transports and everything else that can have an influence on children’s quality of life.

**Minimum standard for a full participation**

According to the General comment No. 12 (2009) of the United Nations: “The right of the child to be heard”, all processes in which a child or children share their points of view and participate in something, must be:

*Transparent and informative:* Children must be provided with full, accessible, diversity-sensitive and age-appropriate information.

*Voluntary:* Children participate only if they want to and can cease involvement at any stage.

*Respectful:* Children’s views have to be treated with respect and they should be provided with opportunities to initiate ideas and activities.

*Relevant:* Treating relevant issues, regarding which children can express their ideas.

*Child-friendly:* The modality of participation should be adapted to children’s needs and capacities.

*Inclusive:* Each constrain or discrimination has to be removed, in order to allow all children to express their points of view.

*Supported by training:* Adults should develop skills and be aware of necessary tools to facilitate children’s participation.

*Safe and sensitive to risk:* Adults have a responsibility towards the children with whom they work and must take every precaution to minimize the children’s risk of violence, exploitation or any other negative consequence of their participation.

*Accountable:* Children should be informed about the evolution and results of every participation process in which they are involved.
Conclusions
Organizations working with children are deeply involved in the promotion of child participation. In our opinion, child participation is fundamental to promote societal change. In this regard, adults have a crucial role in creating the right condition, in order to best enable child participation as well as to provide them with clarifications and answers to their questions. Hence, they need to explore new ways of communicating, more available to children, like dance, music or different forms of art.

b) Tips for your professional practice

- When approaching debate education with your target group, keep in mind that debating is never just a game. In fact, a good debate mirrors the ideal functioning of an open and tolerant society providing everybody with an equal opportunity to share thoughts, develop an argument and come up with new ideas, in order to face important issues.
- In your personal life, do not forget that debate education and skills can help you in enhancing active participation, raising social awareness and improving your self-esteem and confidence.
- When you participate in a discussion or a dialogue, try to focus on the motion, even when it is not explicitly pointed out. Back up the message you want to deliver with facts, figures, examples and personal experience and do not take anything personal, also avoiding to react emotionally.
- In this sense, try to adopt an open attitude, as much as possible, while still being aware of your right to disagree.
- Be aware of your own values and do not hesitate to point them out; take the other’s set of values without prejudice into consideration and pay attention to it.

Base your argument on reliable sources of information. Structure your speech in an effective and personal way so that you feel comfortable when delivering it.

c) Self-Reflection Activities

Activity n°1: ‘What is the strength of debating for me’

Purpose: Understanding the power of speech and free expression

<table>
<thead>
<tr>
<th>Time</th>
<th>20 min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources</td>
<td>Pen, paper</td>
</tr>
</tbody>
</table>
• List 5 positive regarding how debating enriches your professional practice as well as 5 negative effects it might possibly cause.

• Do you believe debating contributes to open and diverse societies? Why?

• Do you believe that debate education is contributing to the self-esteem of newcomers? Why?

The following table provides some examples:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It increases your critical thinking.</td>
<td>1. The person you are debating with is not trained to deal with rational criticism of their arguments and may feel offended.</td>
</tr>
<tr>
<td>2. It improves your openness to those who think differently.</td>
<td>2. Some people might get defensive and emotional while debating.</td>
</tr>
<tr>
<td>3. You learn to perceive criticism as an enrichment of your practice, instead of taking it personally.</td>
<td>3. Some people might feel intimidated and unsafe in debates.</td>
</tr>
<tr>
<td>4. You learn how to speak clearly and in a well-structured way.</td>
<td></td>
</tr>
<tr>
<td>5. You learn to be patient with someone else, not interrupting others before they finished their thought.</td>
<td></td>
</tr>
<tr>
<td>6. You improve your communication skills and learn how to persuade or convince someone.</td>
<td></td>
</tr>
<tr>
<td>7. It increases your self-esteem and resilience, because you start to communicate effectively and people listen to you.</td>
<td></td>
</tr>
</tbody>
</table>
8. You learn how to advocate for yourself and others and make yourself heard.
9. You get joy from it.

**Activity n°2: Draw a face and link all components to debate**

**Purpose:** Reflecting on a debate’s main characteristics

<table>
<thead>
<tr>
<th>Time</th>
<th>20 min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>Handout in annex 6</td>
</tr>
</tbody>
</table>
| Activity description | In this module, you have learned about the difference between debate and discussion. In the following activity, we would like to ask you to reflect on the characteristics of debate. Please take an A4 sheet and draw a big egg on it. Afterwards, transform the egg into a face, adding features as needed, where every feature represents one element of debate: For instance, you draw a mouth and you write ‘speaking’ etc. Now, draw the eyes, the nose, hair and all the features you would like to add, linking all of them to one characteristic of debate. At the end, check than if you really have the complete picture of what debate is.

To check your drawing, you can use the list down below:
Mouth = speaking
Ears = hearing
Eyes = two parties
Nose = you debate always in the direction of a third party which you want to convince |
Maybe you found other elements too?

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
</tr>
</tbody>
</table>
d) Activities

Activity n°3: Debate Education: main steps

**Purpose:** Getting familiar with building a good argument

<table>
<thead>
<tr>
<th>Time</th>
<th>60 min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>Documents in Annex n°6.</td>
</tr>
</tbody>
</table>

### A) From different perspectives:

Take yourself as a starting point, but you can also take a client of yours, a friend etc. Please work through the following tasks:

1. Describe yourself through the eyes of yourself. It doesn’t matter what you write, as long as it is your point of view.

2. Now, describe yourself through the eyes of your mother. Try to start from the same characteristics you focused on in point 1), but now trying to think of how your mother would reflect on those.

3. Describe yourself through the eyes of a newcomer (preferable someone you already know) focusing on the same characteristics, but asking how they would value them.

4. What did you learn describing yourself from different point of view?

5. Do you have an idea, why you think these perspectives are like they are – different from one another? In your opinion, which is the root/ are the reasons for some of the points of view expressed above?

### B) Develop your own motion:

<table>
<thead>
<tr>
<th>Which are the deeper causes?</th>
<th>Who are the involved stakeholders?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Marking: Who is enabling an improved solution and who is supporting the problem?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Which are consequences of the problems?</th>
<th>What needs to be done to make positive changes happen?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Marking: who needs to do what (MAKE IT CONCRETE)</td>
</tr>
</tbody>
</table>
Please look at the table presented above and think of a subject that is currently relevant to you, for instance, ‘lack of protection of refugees in your community’.

- Step 1: Fill in all four fields of the table.
- Step 2: Focus on the solution, also indicating who the main stakeholder implementing this solution is.
- Step 3: As a result, you obtain a list of motions that are directly derived from your identified problem. These motions can be used for further debates. In the next section you will find how you can develop arguments which can prepare a good debate.

C) How to build a good argument

Please look at the following examples of motions.

*Motions:*

1. “Young people convicted of holding extremist sympathies should not receive harsh punishments.”
2. “Local governments should give jobs to all young refugees.”
3. “Minors need to automatically receive asylum once they arrive in a European country.”
4. “European countries should be legally held liable to jointly realise basic rights for refugees in the countries where they arrive. “ (Basic rights: access to education, food, shelter, drinking water, medical care and mental and physical protection)

*Step 1:* For each motion, first brainstorm ten arguments, of which at least two arguments in favour and two against the motion.

*Step 2:* Now try prioritizing them in the most logical order from cause to result: From the most comprehensive argument, covering the other argument(s), to the more specific, more detailed ones that might come as a result of other argument(s).

*Step 3:* Make the two most compelling arguments in favour and against as SEXIIR as possible.
<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-</td>
</tr>
</tbody>
</table>
Annex n°6: Debate Education: main steps

A) From different perspectives:

Extra material for this exercise:

Draw an egg and in the egg draw a face. All elements of the face need to be linked to debate. So for instance: the mouth is related to speaking, the ears to ... the eyes to ... etc.
B) Develop your own motion

What are the deeper causes?

Who are the involved stakeholders?
Marking: who is enabling an improved solution and who is supporting the problem.

Which are consequences of the problems?

What needs to be done to make positive changes happen?
Marking: who needs to do what.
(MAKE IT CONCRETE)
C) How to build a good argument

*Motion 1:* "Young people convicted of holding extremist sympathies should not receive harsh punishments"

*Motion 2:* "Local governments should give jobs to all young refugees."
Motion 3: Under age minors need to get always asylum in the European country where they arrive.
II – Developing a speech
a) Concepts and theories

Why do you need to practise your speech?

In the following section, we provide some important suggestions on how to perform and effectively deliver a speech in a debate.

Way 1: 9 points for a good speech based on the TED Talk Speech Rules

1. Be passionate. It is very important to transmit and make your public feel your passion for the topic you are addressing. You cannot inspire others, unless you are inspired yourself. You stand a much greater chance of persuading and inspiring your listeners if you express an enthusiastic, passionate, and meaningful connection to your topic.

2. Tell three messages/stories. Select no more than three arguments to evidence the importance of the topic you are approaching and illustrate it through coherent and impactful stories. In the end, this will help the audience to understand and to remember your messages. Combining the messages with explanations and illustrations helps you to reach people’s hearts and minds. Be cautious and catchy, do not provide too many facts and figures.

3. Practice before your performance. Practice the speech intensively and make it yours. This helps to avoid slip-ups and makes your speech more natural.

4. Tell your audience something new. The human brain loves new information or new perspectives on a topic. An unfamiliar, unusual, or unexpected element in a presentation refreshes the mind of people. You can only inspire when you give people a new way of looking at the world in which they live.

5. Bring in ‘pin-drop’ moments. This is anything in a presentation that elicits a strong emotional response such as joy, fear, shock, sadness or surprise. It catches the listener’s attention and is remembered long after the presentation.

6. Use humour without telling jokes. Humour connects people: it turns sceptics into sympathy, the audience starts to like you and becomes more receptive to your message. The best way of being humorous is to put the importance of your work into perspective, bring it back to ‘human proportions’. Don’t take yourself (or your topic) too seriously.

7. Stick to the 18-minute rule. A presentation can be no longer than 18 minutes. Eighteen minutes is the ideal length of time to get your point across. TED curator Chris Anderson has been quoted as saying that 18 minutes is “long enough to be serious and short enough to hold people’s attention.”

8. Favour pictures over text. PowerPoint is not the enemy. Bullet points are. With pictures, you can illustrate and say a lot and it brings in also humour, empathy, and emotions in.

9. Stay in your lane. Be yourself. The most inspiring speakers are open, authentic and, at times, vulnerable.
Way 2: How to build up a speech?
A speech is, in principle, based on a very strong message, your motion, and on the arguments that back this specific motion up. However, if you want, you can also integrate possible counter arguments into your speech.

What are the basic ingredients for a good speech?

Preparation:

Step 1: Decide on your motion, your upshot of the story/your proposition, which will be no more than one or two short sentences.

Step 2: Develop 2-3 arguments to convince the audience of your motion/message.

Step 3: Think about a very good story, anecdote etc. that introduces the motion/messages/ proposition. This might be based on a problem or a strong reason why you came to this proposition.

Step 4: Plan your speech. Your speech should have three components: The head (A), being the introduction, the body (B), as the so-called ‘main dish’ and the tail (C), being the conclusion or closing words.

(A) The Head: Introducing the topic you will present.

- Start with an anecdote, a story, etc. in order to prepare the audience for your motion (key message);
- Present your message as the answer to the problem you just illustrated;
- Provide the audience with an overview of your arguments you will present and label them. “I have three arguments 1 is … 2 is..3 is…” → You don’t explain nor illustrate these arguments here, you merely show the statements as labels.

(B) The Body: Delivering and explaining your key message.

- Elaborate your message by unpacking your arguments in a structured way.
- Develop a SExI(IR) way to explain your first argument, reinforcing it with evidence and illustrating it with an example, etc.
- Proceed in the same way for your next two arguments.

To deliver this part of your speech in a convincing way, make sure that you link your argumentation to the key message, keep your focus and rigour so that your argumentation remains simple for the audience to
follow. Linking and giving a sense of progression of the argumentation is key when delivering a speech, otherwise you lose your audience’s focus.

(C) The Tail: What do you want the audience to take home with them?

The conclusion is a repetition of what your main message/motion/proposition was as well as what your key arguments were to prove why your claim is right. It is important to deliver these in an engaging manner, as you are not providing new information to the audience. You should use this part to entertain the audience and help them remember your key message.

A strong way to end is to use a “circular reason”, where you wrap the speech up with the same anecdote (or a small variation) as the one, with which you started the speech.

How to be relaxed while speaking and connect to the audience

Mindful Speaking and listening TIPS when you speak before an audience:

Before you approach the stage and start speaking, relax and take your time. The following tips might help you and become a mantra for nervous speakers:

- **Breath in and out** deeply, feeling your breath reach all the way to your belly.
- **Stand with two feet on the earth**, feel the earth, be conscious of how you are standing.
- **Be yourself and be honest** in your presentation in the attitude you have, the words you choose, the message you want to transmit. Be authentic.
- **Be aware of tension** while you speak; in your shoulder, your hand, your back. Take a breath and try to relax these muscle groups if you notice any tension.
- **Connect with the audience**, they are not a wild animal, they are your friends and like to be with you. Don’t fear them, but enjoy your time with them.
- **You are part of the audience**, it is not you and them, but try to be one with this room SPACE, this group or moment of time.
- **Talk with the audience**, don’t solemnly present, but talk to them, even if you are the only one who speaks.
- **Listen to the audience**, even when they don’t talk – Where is the energy? When is it stronger? How is your connection with the audience? How deeply are they breathing? Can you tune into their vibe?
- **Don’t fear silence**, in the end, silence always was, is and will be there. However, you are the one to fill it with words that matter and contribute to wisdom, not to just fill it. Feel humble and thankful for this opportunity to share your wisdom.
- **Enjoy the time and the moment** and the speech will just flow, delivered with humour, passion, knowledge, wisdom and connection.
b) Tips for your professional practice

- **Try to imagine speakers you really admire** and make a brief list of what it is that they do well. Think for instance about the speaking styles of Obama, Martin Luther King or Hillary Clinton.

- **Before you start your speech, enter the space** where you will deliver it and try to feel, not only the stage, but the entire room where the audience will be seated as well. Connect yourself with all corners of the room, trying to make the circle, which will embrace yourself, the audience and the room, the space around you, as wide as possible.

- **Have a moment for yourself**, even if you are in a busy conference meeting, go to that place in yourself, where there is silence. Breathe in and out so that your breath lays the fundamentals for a firm ‘being-here’. Try to reach this stage. You can also try imagining your safe place, a place where you always feel calm. Visualise that space in your mind and again breathe deeply to feel the basis of your firm being.

- **Create comfort for yourself**; follow your own rhythm in this day and moment. For instance, make sure your body is fine; don’t forget to eat and drink! Wear fine and nice cloths that fit you in terms of size and personality. Make sure that your clothes are comfortable and don’t restrict your movement. Smile. If you don’t feel like smiling, bring a kind smile to your face. You will cheer up.

- **When you are on the stage you will do it in that moment/time frame** with these people. You can trust and rely on that it will happen. And if not for a moment, if you feel an outsider, out of the moment, don’t worry, the moment will come back to you. Just stay calm and connect yourself with the audience. Keep on breathing.

- **Connect with the audience by looking into the eyes**. Not constantly at the same people or people in the same direction, but vary in terms of persons and directions, but try to bridge the gap between you and the audience with your attention, this will help you to keep everyone’s attention.

- **Connect with your body**. Feel your belly, noticing how it feels. Feel your legs and make sure they stand firmly. Feel how your feet connect to the earth. ‘It is the people with strong legs who carry the wealth’. Use this wisdom as a mantra, because it helps you to stay in contact with yourself and others on a deeper level of energy and trust.

- **Trust is something you cannot learn in one moment, but by believing that it will be all right**. Trust. Everything is going to be fine. Remind yourself of the above tips and your trust into yourself to speak in public will grow.

- **Be aware that you are not alone**, you are in a moment with people who all have a soul, a heart, who breath, have memories, intelligence and humour.

(These tips were based on theatre performances and exercises by Yvonne Heselmans.)
Some additional tips for including the audience into your speech, helping them communicate their contributions more clearly:

- Ask questions related to ‘a good debate’ and the SExlIR model. Some examples:
  - Is that correct?
  - Does everyone agree with this? Raise your hands if you agree.
  - Check their reasoning: Why don’t you agree?/ Why do you agree?
  - Could you explain that?
  - Could you give an example?
  - What does this have to do with the topic? (If a member of the audience moves away from the topic at hand.)
  - Why is this wrong in your opinion? (Values) Could you explain this?
  - How many of you in this room agree that it ‘is wrong/right’?

- Be clear in illustrating your topic. You can use a projector if available.
- Summarise the contribution of a participant, when needed and try keeping the ‘rigour’ towards the theme.
- Be yourself and allow humour or seriousness in appropriate situations.
- Don’t give people too much speaking time. 1 or 2 minutes is enough.
- Make your debate action-oriented! When you have policymakers in the debate who debate about topics the newcomers want to share, make sure that you make it concrete in terms of ‘What is the concrete agreement?’, ‘When can we expect this?’, ‘Who is responsible for this so that we can ask this person for a response?’. Avoid vague promises!

C) Self-Reflection Activities

Activity n°4: Public speaking

**Purpose:** Training to speak in public

<table>
<thead>
<tr>
<th>Time</th>
<th>30 min</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resources needed</strong></td>
<td>Pen, paper</td>
</tr>
</tbody>
</table>
It is normal to not learn public speaking within a day. Many people face difficulties in speaking in front of an audience. It is good to try to identify what holds you back and which are your strengths regarding public speaking. The following aspects might be useful in order for you to discover these. Please vote all of them on a scale from 1 “strongly disagree” to “5 strongly agree”.

1. I am not nervous when I speak.
2. When I am nervous, I am able to overcome it as soon as I face the audience.
3. When I face the audience, I feel very comfortable.
4. I really like it to speak in front of the audience.
5. When I speak, I feel very connected to the others.
6. My body language is peaceful and confident.
7. My text is structured in such a way that listeners know what I am going to say.
8. When I speak, I can transmit the emotion of the message.
9. When I speak, I can explain my message very well.
10. When I speak, I can feel that people are listening.
11. When I use humour in my speeches, the audience likes that.
12. I understand my audience very well and therefore am able to adjust my speech to their expectations.

You can add more reflections as you like.

After having written down your points of reflection, try to understand the why behind your voting for each affirmation. Then, try thinking of what could help you to improve it. At the end, chose one idea out of the list of helpers to focus on next time you speak in public!

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
</tr>
</thead>
</table>

Reference: -
**d) Activities**

**Activity n°5: How to deliver a speech**

**Purpose:** getting familiar with the core features of a good debate through practice

<table>
<thead>
<tr>
<th>Time</th>
<th>30 to 60 min</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Resources needed</strong></td>
<td>Pen, paper</td>
</tr>
<tr>
<td></td>
<td>A camera or voice recording (optional)</td>
</tr>
</tbody>
</table>

**Activity description**

Develop a speech for yourself, following these steps:

a) Read the tips about how to develop a speech and identify the issue that is most important for you to solve.

b) Imagine a target group for whom you are going to speak.

c) Develop a strong and reasonable motion, using the things you learned while studying this module. You can reframe it as your Main Message.

d) Develop two arguments in a SExIIIR way.

e) Develop the head, body and tail of the speech

f) Elaborate your speech in helpful key words.

g) Check if you can identify a ‘needle-drop’ moment.

h) Check if you incorporated two to three interesting anecdotes into your speech.

i) Make sure to have used your own words to explain your arguments.

j) Check if it is applicable for your target group. Do they get new information? Do they understand your language, your humour, your emotional inputs, your stories? Is it interesting to them and related to their reality?

k) Check again if you believe your story is educational and inspiring.

l) Check if you can share it in a passionate way, properly standing behind this motion.

m) If everything is well, try recording your speech.

<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Reference</strong></td>
<td>-</td>
</tr>
</tbody>
</table>
III – Critical thinking: understanding fallacies and detecting fake news

a) Concepts and theories
As has already been mentioned, debate is everywhere, nowadays especially in the media. In this sense, any form of mass communication plays a crucial role in societal debates, as it delivers information promoting the social discourse. It can take the form of news, documentaries, background information and be shared through diverse channels including social media. Obviously, for a democratic society, it is very important that the media spreads truthful information. For this reason, the following chapter discusses standards for good journalism, the concept of fake news as well as how to detect them.

What’s a logical fallacy?

We can define a logical fallacy as an error of reasoning in light of rhetoric. Recognising them is crucial, in order to avoid fake news and not to be manipulated by sophisms and sophists. Similarly, it is important to understand logical fallacies to avoid them ourselves during a debate.

Logical fallacies can be either formal or informal.

A formal fallacy has a problem in its structure: the premises and the conclusion are not properly linked and consequently make the argument invalid. In a nutshell, it is the form of the argumentation that is problematic.

Example:

• Premise 1: All turtles are reptiles.
• Premise 2: All crocodiles are reptiles.
• Conclusion: Turtles are crocodiles.

However, sometimes, detecting a formal fallacy is not that simple.

In the following example the form of the argumentation is correct: we are 100% sure that the conclusion is correct thanks to the premises:

• Premise 1: All turtles are reptiles.
• Premise 2: Leonardo is a turtle.
• Conclusion: Leonardo is a reptile.

The conclusion does not result from the premises (even though the premises and conclusion are correct), the form of the argumentation is incorrect: we are not 100% sure that the conclusion is correct thanks to the premises, it’s a formal fallacy:
• Premise 1: All turtles are reptiles.
• Premise 2: Leonardo is a reptile.
• Conclusion: Leonardo is a turtle.

An informal fallacy does not necessarily present a problem in its structure, it can also be its premises that are inaccurate and make the conclusion incorrect, thus it is the content of the argument that is problematic.

Informal fallacies are the most common form of logical fallacies. Be aware that a formal fallacy can also be an informal one at the same time and vice versa.

**The most common logical fallacies**

❖ **Ad Hominem**

It is a personal attack: instead of responding to an argument, the person avoids to respond by attacking the opponent.

Example:

- Greta Thunberg: “Government doesn’t take the climate change seriously.”
- Governments: “She knows nothing about climate, she’s just a kid, she should go back to school.”

❖ **Strawman or straw person argument**

It is a misunderstanding of the antagonist’s position on a subject: the person uses an argument to counter his/her opponent but it does not respond to the basic argument. Basically, he/she just misses the point.

Example:

- Opponent 1: “I am pro-choice when it comes to abortion.”
- Opponent 2: “It’s unbelievable, you just said you are in favour of the killing of innocent babies!”

❖ **False dilemma** (or Bifurcation fallacy)

A person makes a false dilemma fallacy during a debate when he/she asks the opponent to choose only between a certain, limited amount of options (most of the times 2) out of a larger range of alternatives.

Example:

- “If you come in France, you have to integrate into society or leave the country”

❖ **Circular argument**
When the premises correspond to the conclusion, this is a circular argument.

Example:

• “Sex for pleasure is a sin; it’s written in the Bible that it’s wrong. I know it’s wrong because it’s written in the Bible”

❖ **Slippery Slope fallacy**

It’s an improbable and/or unverifiable chain reaction which leads to an improbable and/or unverifiable unwanted event.

Example:

• “If we allow same-sex marriage, then it’s going to be ART, then it’s going to be surrogacy, and then it’s going to be eugenics and it will be the end of our civilisation.”

❖ **Hasty generalisation**

Hasty generalisations are based on stereotypes, exaggeration, insufficient evidences or overstatement.

Example 1:

• “We can’t say anything nowadays.”
• “Germans are very serious at work, I used to work with one, he was so formal.”

Example 2:

• Iona is a newcomer.
• Iona is very traumatised.
• All newcomers are traumatised.

Analysing the logic in its rudimentary sense makes you understand the fallacy. Have “Ioana” be A, “newcomer” be B, and being traumatised “C”. Above statement then reads as:

• A is B and
• A is C,
• therefore B is C.

A correct form of the logic would read:

• A = Iona is a newcomer.
• B = All newcomers have a hard time to integrate.
• A = B = Iona has a hard time to integrate.

This reads as:

• A is B and
• All B are C,
• Therefore A is C.

If you want further information on this topic, we recommend the following readings:

https://thebestschools.org/magazine/15-logical-fallacies-know/
https://www.logicalfallacies.org/

What is Fake News?

Fake news is different from fallacies. Basically, fallacies can happen in the best news items, albeit usually unwittingly. On the contrary, fake news does not fulfil the standards of good journalism at all, as it makes deliberate use of these fallacies.

The facts presented in fake news are not verified with sources, but based on feelings, assumptions or interpretations of the author. Fake news does not present different perspectives regarding the statement / topic of the story and thus does not engage in scrutinising the truthfulness of news.

Fake news has completely different objectives than traditional news do: It aims to promote a particular (biased) point of view, thus working in its favour or misinforming the broad public in a scandalised way, in order attract more views and hence earn from more advertising revenues. Authors of fake news are little or not at all concerned with proving that the arguments they make regarding a certain topic are factually correct or logically sound.

In summing up it can be said that it is a type of propaganda that consists of disinformation or false information spread via (social) media or print as well as broadcast media. False information is often spread, due to reporters paying sources for their stories, an unethical practice called check book journalism. These news are often afterwards reverberated as misinformation in social media, but still, occasionally, find their way into mainstream media as well. Fake news undermines serious media coverage and makes it more difficult for journalists to cover significant news stories. Our tips will help you in identifying and combatting this damaging practice.
b) Tips for your professional practice
It is very difficult to identify fake news, but in the following we present 5 domains you might want to consider, in order to detect fake news.

Five domains that are important to filter fake news;

Source: IDEA Channel by PBS News https://www.youtube.com/embed/OCsp31lSQ2A

Filter 1: Not all biased news that doesn’t fulfil the rules of journalism is fake news:
The fact that big companies create biased media information which favours their corporation and corporate brand as well as what the cooperation stands for, does not mean they create fake news. However, bear in mind that in the creation of biased news they took advantage of social media (like Facebook), using their algorithms to spread their opinions through the advertisement on these pages and skew public perception.

Filter 2: Be cautious when news is mainly linked to advertisements on social media
Advertising is essential to the survival of a media company. Fake news can be used by increasing advertisers, who thus, getting involved in controversial social or political topics, can change the tone on the platform and hence the generosity of the larger advertisers, media companies depend on to finance their activities. This may have huge implications for the budget. Fake news tends to be more supported by automatized advertisers using platforms such as GoogleAds in comparison to mainstream media companies, who also receive funding from subsidies, subscription or private donations.

It is important to realise that not all media coverage is funded by advertisers and not all advertised media is necessarily biased media. However, it is the case that advertisers’ requirements have a strong influence on media, especially regarding fake news in social media, advertisers’ influence and click-per-view payment models are strongly influencing the development and enable to determine fake news based on their requirements.

Filter 3: Lazy use of sources is not fake news
Media journalists need to have sources for their news, they need to double check sources, they need to be critical and to have true facts, for a story in order to be correct and truthful. Furthermore, they need to keep their sources in their ‘pool’ for future stories. However, to reach all these standards is a challenge and the way critical journalists interact with their sources determines the quality of the news. Still, a wrongful or lazy way of handling this aspect of journalism does not necessarily equal the creation of fake news. It is just bad journalism. Instead, an absolute absence of sources, making it impossible to cross-check references, is a striking sign of fake news. The same is true for invented or unidentified sources.
Filter 4: “FLAK Machines”
Sometimes, it is in the interest of certain people to cover a particular news story. Hence, they use so-called FLAK machines, which generate so much negative stories regarding the topic of interest that they ‘bury’ the original story under this mountain of negativity. Obviously, this is tool that especially people with money can use to ‘hide’ a particular story they do not want interest to be shed on. Still, it is important to note that people being upset about a story does not mean that the expression of their opinion equals fake news.

Be careful with stories that are in line with your anger and exactly relate to your fears about the world. Be mindful to make a difference between ‘being mad at a piece of reporting’ or ‘being mad with a piece of reporting’.

Filter 5: Fear of “The Other”
As mentioned before, media has the power to condemn a group of people as ‘outsiders’, creating or enhancing the insiders’ fear regarding the outsiders. And, as we know from history, when the public is afraid, they accept authority. (Herman and Chomsky, manufacturing consent, 1988). In this regard, legitimate and fake news rely heavily on creating and stimulating feelings of fear and mistrust, in order to keep people interested in their stories, thus generating audience views. On the contrary, high-quality journalism can be identified as holding people accountable, challenging and informing public opinion, instead of pendering, enraging or exaggerating.

c) Self-Reflection activities
Activity n°6: What is good news for you
Purpose: reflecting on the presented theory and questioning our own views

<table>
<thead>
<tr>
<th>Time</th>
<th>30 min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed</td>
<td>Pen, paper</td>
</tr>
</tbody>
</table>

| Activity description | • Please reflect on ‘what is good news’ for you, in line with the code of conducts for journalism, creating a list of attributes  
<p>|                      | • Afterwards research the code of conduct for good journalism online and cross-check the list you created |</p>
<table>
<thead>
<tr>
<th>Comments &amp; helpful tips</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference</td>
<td>-</td>
</tr>
</tbody>
</table>

- Do you think that the media you normally consume is implementing the code of conduct for good journalism?
- Why/ Why not?
- Do you believe that the media is following this code of conduct when writing about newcomers?
- Why/ Why not?
- In your opinion, what would be an essential criterion when writing about newcomers?
- How do you think this good practice could be transferred to the media?

d) Activities

Please play the games, provided by the following links testing your ability to detect fake news.

http://factitious.augamestudio.com/#/

https://lifehacker.com/this-game-tests-your-ability-to-spot-fake-news-1796955584

Exercise:

Using the tips from the previous chapters, try making good arguments to resolve some of the fallacies that are used above.

Exercise:

Write a short, critical news article, identifying the fallacy used in media post you have seen lately. Try answering to the questions: Who caused those fallacies? Which are the arguments against this fallacy? As a good example of such an article, you can take inspiration from the following article from Vox: https://www.vox.com/2016/9/20/12986886/donald-trump-jr-terrorist-skittles-wrong
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>I understand what debating is.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to develop a motion.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to develop an argument.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand that debate education is important for newcomers.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand how a good speech can be developed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to develop a well-structured speech.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand the human rights system of the UN.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I understand the rights of newcomers.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am motivated to claim the rights of newcomers.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to support newcomers in using their network.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel more comfortable to coach my newcomers.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Bibliography

Module 1: Intercultural Awareness

Books


Articles


• KLAGGE Jay, Communicating In High-Context and Low-Context Cultures [on-line]. ResearchGate, November 2012. [Accessed on 07/01/2019].


• TSUKAS Haridimos, KNUDSEN Christian. The Oxford Handbook of Organization Theory [on-line]. Oxford University Press, 2005, p.614. [Accessed on 07/01/2019]. <https://books.google.it/books?id=wHBhpqSG7nwC&pg=PA614&lpg=PA614&dq=hofstede++in+the+way+these+practices+are+interpreted+by+the+insiders&source=bl&ots=se5eKSUnjl&sig=_TDuIW5IArm4WVEOyFfuODGo5EU&hl=it&sa=X&ved=2ahUKEwjCvxvz7gqffAhWHxosKHQPEB_MQ6AEwAHoECAkFAQ#v=onepage&q=hofstede%20%20in%20the%20way%20these%20practices%20are%20interpreted%20by%20the%20insiders&f=false>

**Manuals**


**Multimedia**

• RINNER Deborah, What Is The Difference Between a High-Context and Low-Context Culture?, Tero Trainers, 8 November 2016. [Accessed on 07/01/2019]. <https://www.youtube.com/watch?v=qKViQSnW-UA>


• <https://ars.els-cdn.com/content/image/1-s2.0-S0261517713001386-gr1.jpg>

**Website/webpage**


Module 2: Fighting discrimination

Legislation

- 1951 Convention and Protocol Relating to the Status of Refugees
- Universal Declaration of Human Rights
- Directive 2000/78/EC
- Directive 2000/43/EC

Books:


Articles

Reports


Manuals

- Ohio Commission on Dispute Resolution and Conflict Management, Ohio Department of Education, 2002

Multimedia

- Youtube video: QC NICOLE. Dove Commercial FULL video, 2017 1’ 49” [12/2/2019], https://www.youtube.com/watch?v=Jb0jrAD1mOl
- Youtube video: ALLTIME 10s, 10 Offensive Advertising Campaigns, 2016, 5’ 54” [12/2/2019], https://www.youtube.com/watch?v=zJENOWWdzzs

Module 3: Approaches to be effective with newcomers

Articles


• MONTEIL, Marc, Qu’est-ce que l’intelligence émotionnelle?, Positiva, 2017. [22/02/2019]. <https://www.positivia.fr/intelligence-emotionnelle/>.


Books
• CYRULNILK, Boris (2012), adapted from Résilience et connaissance de base, Odile Jacob (ed.), 224.

Reports:


• HALL KING JR, Stephen (2008), The development and initial validation of the empathy scale for social workers: the ESSW (under the direction of Michael J. Holosko), 2009. [22/02/2019]. <https://getd.libs.uga.edu/pdfs/king_stephen_h_200912_phd.pdf>.

• L FAIRCLOTH, Anna, Resilience as a Mediator of the Relationship Between Negative Life Events and Psychological Well-Being, 2017. [22/02/2019]. <https://digitalcommons.georgiasouthern.edu/cgi/viewcontent.cgi?article=2450&context=etd>.


Multimedia / websites


• Website about the Intercultural Conflict Style Inventory (ISC): <https://icsinventory.com/>.


• Powerpoints / documents from other projects:
  STOLA, Cécile / Elan Interculturel, Mieux accompagner les primo-arrivants. Intercultural competences

Module 4: Innovative Approaches to be effective with newcomers

Books


**Articles**

- How NOT to spot Fake News. IDEA Channel, PBS Broadcasting. Published on Youtube, retrieved 28/03/2019: [https://www.youtube.com/embed/OCsp31lSQ2A](https://www.youtube.com/embed/OCsp31lSQ2A)
- 3 real stories from refugees, World Economic Forum 17/12/2015: [https://www.weforum.org/agenda/2015/12/3-real-stories-from-refugees](https://www.weforum.org/agenda/2015/12/3-real-stories-from-refugees)

**Reports**

- “From Measuring To Learning”, evaluating the impact of debate on critical thinking and democratic values. IDEA NL, 2017.

**Manuals**

- Connecting youth to society, from fragility to resilience, from hidden to open through debate, art and care, Yvonne Heselmans, Talmud Bah and others, 2017.
- Mindful speaking, by Yvonne Heselmans, IDEA NL 2018.

**Multimedia:**

- How NOT to spot Fake News. IDEA Channel, PBS Broadcasting. Published on Youtube, retrieved 28/03/2019: [https://www.youtube.com/embed/OCsp31lSQ2A](https://www.youtube.com/embed/OCsp31lSQ2A)
- Mindful Speaking and Listening: [https://mindfulminutes.com/category/mindful-communication/](https://mindfulminutes.com/category/mindful-communication/)
The European Commission's support for the production of this publication does not constitute an endorsement of the contents, which reflect the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.