



# ARTEM TRAINING PROGRAMME FOR MIGRANTS

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## PROJECT: ARTEM

### Description:

Since 2004 the Council of the European Union agrees on common basic principles for the integration of migrants. The ARTEM project's aim will be to develop interactions between migrants and EU citizens by creating employment based on a mutual dynamic process. This challenge will be addressed through an innovative training process and tools between not only migrants but also local professionals and volunteers. These employments will rely on a system of exchanges of non-market services on the online platform "ARTEM ACCESS".

## GENERAL OBJECTIVES

- To develop a pedagogical model to reinforce the intercultural competences of the people who host (professionals or volunteers) migrants in the local community
- To encourage the inclusion of newcomer migrants in European local communities by enhancing their skills
- To create connections based on «doing with», know-how and skills between migrants and the local community

## PROJECT ACTIVITIES

- To make an inventory of the training needs of people hosting newly arrived migrants, especially in intercultural matters
- To develop a holistic training process for local communities and migrants to contribute to a better social (and professional) integration
- To develop a training tool for migrants through stories by digital cartography to improve the recognition of their «Artem» (talent, know-how, skills, experiences...)
- To set up a platform of exchanges to create contacts between local community and migrants around concrete learning experiences based on skills and know-how

## PROJECT TARGET GROUPS

- Migrants, refugees, asylum seekers
- Local staff (youth workers, volunteers, adult trainers) working with migrants/refugees/asylum seekers

# TRAINING PROGRAMME

## RATIONALE

*In order to provide a training catering to the specific needs of the target groups, ARTEM's partnership conducted a research to identify the peculiarities of the local context and current needs of the migrants, refugees, asylum seekers.*

The research established that, unlike for professionals, trainers and volunteers, for migrants/refugees/asylum seekers such intercultural trainings entailing reflective and interactive activities tailored to their needs rarely have been provided. The empirical evidence gathered through organizing focus groups has indicated that it tends to be difficult for the migrants/refugees/asylum seekers to define what intercultural competences are, hence making their integration and adaptation process more difficult.

Participants indicated that they learnt how to react through experience and observations from their daily lives and handled difficult situations with the help of their social network.

*Thus, the purpose of this training programme is to introduce basic concepts related to intercultural competences and integration, such as intercultural competency, openness and cultural diversity, self-awareness and behaviour with cultural differences, to migrants/refugees/asylum seekers.*

This will contribute to establishing a common theoretical framework and shared knowledge for both parties (trainers and trainees), thus ensuring a common starting level from which the trainings and programmes would be further developed. Furthermore, the training aims to facilitate participants' integration process through exploring the peculiarities of the local context and raising their awareness and self-reflection on living and being influenced by two communities (host and native).



### TARGET GROUP

- Migrants/refugees/asylum seekers

### GOALS OF THE TRAINING

- To draw out, compare and consciously think about the commonalities and differences of various interpretations and perceptions surrounding culture
- To increase participants' awareness of their own and others' culturally determined interpretations and explanations of people's behaviour, as well as their attitudes about and responses to diverse situations
- To identify cultural differences that might have contributed to particular problems, misunderstandings, or conflicts or have influenced the various interpretations and explanations of the participants
- To provide the basis for engaging in role play and other activities that will build skills for handling problematic and everyday intercultural situations
- To become familiar with the general framework and concepts related to intercultural competences
- To facilitate participants' integration process in the host community

### METHODOLOGY

*The training programme focuses on informal activities to familiarize participants with intercultural communication and competences. The activities aim to engage participants to ensure that they are an active party in the process to facilitate their better understanding and internalizing of the concepts and the framework, in order to be able to apply it in their daily lives. It incorporates:*

- **Active learning approach** aiming to motivate learners to engage and promote the processes of analysis, synthesis and evaluation.
- **Reflective learning approach** enabling learners to accept responsibility for their personal development of intercultural competence, thus having better understanding of why they need to develop it and how it would benefit them.
- **Experiential learning strategy** creating linkage between the development of intercultural competence and the real world through real-life situations

*The programme can be adjusted to the specific needs of the target group and preferences of the facilitator/s.*

## TRAINING STRUCTURE

The training is structured into 5 days; however, it can be carried out as a week-long training or in continuous sections, for example every Monday for 5 weeks. The programme can be adjusted to fit in the schedule, preferences and availability of the facilitator/s and participants, and to be accommodated to the local peculiarities and needs.

*Each day has its own focus, shortly summarised:*

**Day 1:** Introduction to Interculturality (to foster self-awareness for participants' own cultural background and level of intercultural competences)

**Day 2:** Discovering our own Biases (to increase the awareness of the link between background and behaviour, our own biases and open-mindedness)

**Day 3:** Preventing and Coping with Biases (to become more conscious and aware of displays of biases and discrimination, to try different ways of coping with biases)

**Day 4:** Exchanging our stories (work with people who have migrant/refugee backgrounds)

**Day 5:** Straddling Two Communities (to encourage self-reflection, exploration of one's identities and how they are shaped by the different contexts)

## STARTING TIPS

- In order to foster self-confidence and peer-learning, the facilitator may invite a representative of the migrant community who has already been living in the host community for a longer period of time. Thus, participants may have a role model/mentor who probably had also had to adapt to the new surroundings and may feel more relatable to them
- Probably participants would not be all fluent in one common language, hence the facilitator is to make sure that all participants feel comfortable enough to contribute their input. If possible try to pair them up with another participant who can speak a language they understand so that they can help each other. In addition, probably some visual materials (graphs, flipcharts, pictures, videos etc.) can be useful to overcome the language barrier. It is also for the facilitator to use simple words, sentences and construction for participants not to feel overwhelmed and to be able to follow with the discussion.
- It is possible that some of the participants have low educational levels, and have difficulties in reading and writing, therefore some of the tasks which require reading and writing may be converted to oral activities. Or else, the facilitator is to provide individual guidance (hence more time is to be envisaged for the activity) for the persons who may need it.
- Facilitator is to bear in mind that some participants may feel more comfortable expressing their opinions over others, in these cases the facilitator is to make sure that all participants have the chance to speak and do not feel intimidated to share their thoughts. It is always beneficial to aim to foster informal

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and friendly environment where people feel comfortable speaking up in a conversational-manner rather than having a lecture-like format.

- Depending on the facilitator`s preferences, there are many ways to engage your audience, e.g. walk around rather than just standing in front of the group, sit next to the participant talking, make eye contact, pose questions during presentations for participants` to recap, emphasise on what has been positively said, in case of redirecting the conversation make sure that the answers are coming from the group (e.g. “That is a good point, but does someone think there may be another point or aspect...”), try to follow-up on issues or topics that have been mentioned by participants during the sessions (e.g. “This is related to the point made by ... yesterday”) to demonstrate that you have been listening and engaged with what participants have to say
- Prior to the session the facilitator is to consider the arrangement of the room, given that most activities require work in smaller groups it may be useful to have several tables for smaller groups so that participants already feel that this will be the working style. However, it may be interesting to change participants` places so that still they have the feeling that they pertain to a larger group not just with the 2 or 3 people they are paired with. Grouping participants is to be based on language, power dynamics (facilitator is to pay attention if there are tensions, non-involvement or dominance among the participants) and gender balance.
- The facilitator is to bear in mind that often some participants may need more individual guidance than others, hence they are to pay attention to the experiences of all participants and approach each one in accordance with their needs in terms of time, pace, interactions and counselling
- Some self-reflective activities such as “Sharing Discrimination” may evoke stronger emotions depending on participants` experiences, for that purpose these activities may only incorporate pair work. Having only one-to-one conversations may contribute to participants feeling more comfortable when sharing personal stories. The facilitator is to assess if sharing within the big group would be suitable or limiting the activity just to the pair work will be more suitable

# DAY 1

## INTRODUCTION TO INTERCULTURALITY

### FOCUS:

- Participants to get to know each other
- To create safe and comfortable environment encouraging team work and peer learning
- To introduce participants and introduction of the topic of culture and intercultural communication

<b>15 min</b>	ARTEM Presentation
<b>30 min</b>	Passport of the Soul
<b>15 min</b>	Ground Rules
<b>1h</b>	Cultural Flower
<b>1h</b>	How would I say that
<b>1h30</b>	3 Steps for My Intercultural Competences
<b>1h</b>	Babel Tower
<b>30 min</b>	Takeaways and Evaluation

## ARTEM PRESENTATION

15 min

### OBJECTIVES

- To introduce participants to the project`s essence and objectives to create a general framework for the training
- To introduce participants to the specific goals and programme of the training

### PROGRAMME AND METHODS

Facilitators are to present the project in a frontal session

### MATERIALS

Flipcharts  
PowerPoint slides (optional)

### CONNECTION WITH THE GENERAL FLOW AND THEORY

N/A



## PASSPORT OF THE SOUL

30 min

### OBJECTIVES

- Participants to get to know each other
- To establish foundation for further team work
- To establish creative and safe environment for the following activities

### PROGRAMME AND METHODS

15` Participants would be given templates (**Attachment 1**) where they would have to draw their face and answer a few simple questions to introduce themselves to the group.

The facilitator is to have their Passport of the Soul prepared beforehand to present themselves to the group and explain the activity through their own Passport.

15` Participants exchange their Passport with the person next to them and each participant presents the profile of the person whose template they have

### MATERIALS

Printouts of **Attachment 1**

Colourful pens/markers/pencils (for drawing)

### CONNECTION WITH THE GENERAL FLOW AND THEORY

Drawing would establish a creative, informal environment where participants would feel comfortable to express themselves and listen to the other members of the group.

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### ATTACHMENT : PASSPORT OF THE SOUL

<p><b>Who are you? Draw yourself</b></p>	<p>Name</p> <p>Country</p> <p>Favourite Song</p> <p>Favourite Word</p> <p>Favourite Dish</p> <p>The craziest (unrealistic) dream/wish you ever had</p>
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**Source:** Adapted from YOUTRAIN Videoproject, *Getting to Know Each Other Activity: Passport*, available at: <https://www.youtube.com/watch?v=Kicwlh5KqeU>

### GROUND RULES

15 min

## OBJECTIVES

- To establish a safe and comfortable environment
- To manage participants' expectations

## PROGRAMME AND METHODS

15` Each participant is to identify:

- 1 ground rule for their future team work
- 1 expectation they have from the training

Facilitators are to encourage a group discussion after everyone has contributed their input to add more to the lists. They would write each point on a flipchart and leave them in the room of the training for all 5 days to be visible for everyone.

## MATERIALS

Flipcharts  
Markers

## CONNECTION WITH THE GENERAL FLOW AND THEORY

N/A



## CULTURAL FLOWER

1h

### OBJECTIVES

- To reflect on what culture is and how it relates to someone's personality
- To share aspects of participants' cultural identity and look for commonalities and differences
- To grasp the complexity and variability of the concept of culture

### PROGRAMME AND METHODS

**15'** Facilitator is to moderate short introductory group discussion on what is culture to them and write the main points on the flipchart:

*Guiding questions:*

How would you define culture?

In your opinion what is the most typical cultural feature of your country?

**20'** Separate participants in pairs and distribute **Attachment 2**. Participants are to individually fill in their Cultural Flower (**10'**) and for the other **10'** each pair is to discuss their Cultural Flower. Participants can add or adjust the categories in the template to fit their personal identification criteria.

**25'** Debriefing – group discussion

*Guiding questions:*

What is the relationship between identity and culture?

Did you identify with these criteria or would like to add more?

In reality, are the different elements of your cultural identity separated or interlinked? If they are interlinked, how do they influence each other?

What differences and similarities did you identify with your partner?

Did you learn something for yourself or for your partner that you never thought of before?

During the debriefing the facilitator may also introduce the concept of culture, its fluidity and diversity (using PowerPoint slides, flipchart or simply frontal discussion).

## MATERIALS

Printouts of **Attachment 2**  
Colourful pens/markers

## CONNECTION WITH THE GENERAL FLOW AND THEORY

*Understanding what culture is and how it affects one's identity is an initial step into understanding what intercultural society is.*

It is important for participants to think about culture as being dependent on one's background, experience, social roles and networks, thus understanding the cultural differences which may occur. Furthermore, it would also be relevant for participants to see what aspects of their cultural background have an impact on their identity, and what aspects are valid for other participants, thus being introduced to how fluid the concept of culture is and what is important for them to identify themselves with, is irrelevant for others and vice versa. It would contribute to developing their openness, empathy and curiosity towards diversity.

Culture could be described by comparing it to onion, as our values and behaviours have many different layers:

*It is made of 3 layers around a core.*

The **core** stands for the values of a certain culture, which is not moving a lot. It mostly remains the same. Even if something seems to be outdated, it still can subconsciously play a role in the present. That includes individuals as well as groups.

### Definition of culture

Everyday understanding of „culture“ refers to fine arts, cultural goods and services, customary beliefs, social forms, and material traits of a racial, religious, or social groups. Theoretical understanding of culture differs from culture as socially negotiated order or culture as meaning-making process and culture as experiential world making.

One of the definitions of culture, used in intercultural communication context, states, that *“Culture is a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviors of a relatively large group“ (Lustig & Koester, 2013).*

**The first layer** around the core is described as rituals. A ritual can be the way of personal hygiene (most Asians shower in the evening, Europeans in the morning). German people like to shake hands often, Malay tenderly touch the fingertips and then point it to the heart. Those rituals are changing slowly.

**The second layer** around the core are the „heroes“. A hero can be a fictive person, but has influence on the culture. A nice example is Dracula (written by Bram Stoker, published 1897). Since this book was published, many people in Western world developed a fear about Vampires, even if it never existed in their culture before. It also can be national heroes, photo-models or scientists – all people, who play a role-model in that society.

**The third layer** is about the symbols. Nowadays most symbols appear as brands like BMW, Apple or Louis Vuitton. Those symbols usually move according to the momentary fashion.

All three layers can be trained and learned through practices except for the core: the inner cultural values (Good vs. Bad, dirty vs. clean, ugly vs. beautiful, unnatural vs. natural, abnormal vs. normal, paradoxical vs. logical, irrational vs. rational). (Hofstede's Cultural Onion)

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With the focus being on “learned”, hence the cultural set is attained it is not innate, rather it is unconsciously appropriated by the environment we are in, hence changing the environment may lead to appropriating different “set of shared believes, values, norms” etc..

Culture can be defined as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of a human group and are transmitted across generations.

*Various understandings of culture have some common aspects: focus on commonality among members of a particular culture; ideas that are transmitted across generations (on societal as well as organizational level); culture being held at a basic level of cognition. (Methodology for Development of Intercultural Competence).*

Other authors define culture as “set of shared characteristics that gives to a person the sense of belonging to a certain community”. (Ghuna, T.,-Gomes, R.)

Cultural Identity “refers to those aspects of identity shared by members of a culture that, taken as a set, mark them as distinct from members of other cultures. Like most forms of identity, cultural identity is socially constructed – that is, people do something to create and then claim it, whether that be speaking a particular language, eating particular foods, or following particular religious practices. Individuals have multiple identities, and these change overtime being constructed and reconstructed through communication in intercultural interactions.” (UNESCO, 2013)

*Identity can then be defined both as belonging to certain groups and differentiating from others, with variations in these feelings of being “inside” or “outside”. Depending on the contexts we are in, we constantly redefine our identity. (T-Kit 4)*

Cultural Diversity is the existence of a variety of cultural groups within a society.

Cultural groups can be identified through various

characteristics: culture, religion, ethnicity, language, nationality, sexual orientation, class, gender, age, disability, health differences, geographic location among others

Diversity is not to be confused with inclusion. Diversity promotion focuses on strengthening the knowledge, skills and behaviours needed to comprehend and support the differences within a society. Inclusion -ensures that everyone can take part and the focus on diversity ensures that everybody can take part on their own terms. (SALTO-YOUTH)

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Hofstede’s Cultural Onion, available at: <https://laofutze.wordpress.com/2009/08/28/303/>

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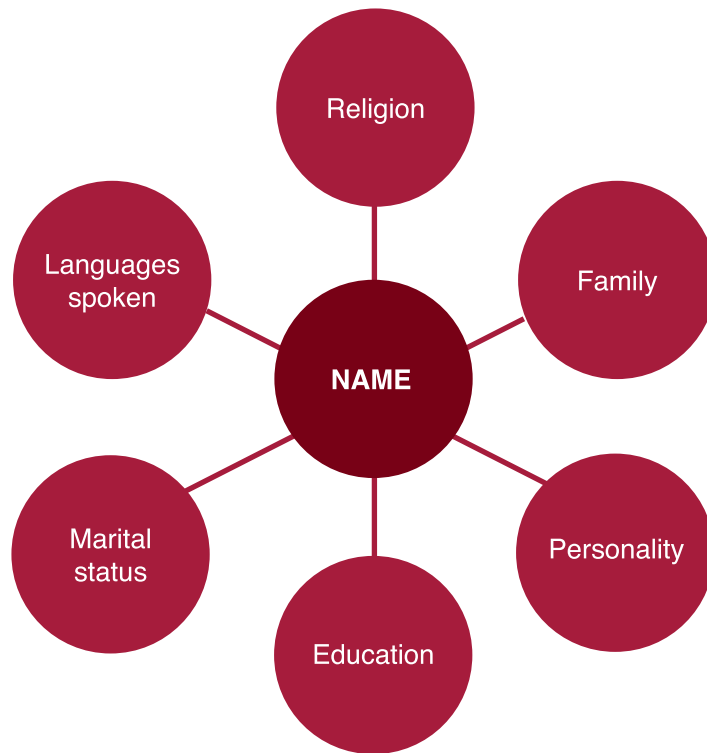


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**ATTACHMENT : CLUTURAL FLOWER**





## HOW WOULD I SAY THAT?

1h

### OBJECTIVES

- To recognize the influence context has on communication style
- To explore how the goal or purpose of the communication influences style
- To observe how status/power roles influence communication style
- To observe how different people would react and communicate in similar situations

### PROGRAMME AND METHODS

**10'** Introduce the activity and give brief (5') overview of the "speech acts" listed in Attachment Divide participants into 3 or 4 small groups. Each group draws equal number of cards (depending on how many smaller groups you have) with different speech acts (e.g., "give a compliment to a coworker" etc.). Each small group will have the same "speech act" and each member is to think of a way to react.

**20'** Ask individuals to quickly write down how they would personally communicate the speech act and then share their response with their group.

**TIP:** Remind group members to pay special attention to diversity in responses.

Have participants in small groups discuss differences and commonalities, paying special attention to differences by gender, culture, age.

### MATERIALS

Printouts of Attachment  
 Pen/pencil and paper  
 Flipchart (for the group discussion)

**30'** Group discussion

*Guiding questions*

Which speech acts were easy? What might make the same act more difficult?

What differences within the group surprised you?

Were you able to discuss the differences?

How might culture affect individual responses/expectations? Were there any generational differences in response/expectations?

How might gender affect some speech acts?

Male/female? Female/male?

How did the communication change when family members were involved? Was it easier or more difficult to deal with the family members? Why or why not?

How did you feel when you communicated a need to a supervisor or family elder?

How would your partners in the group react?

Would it be similar or different to your approach?

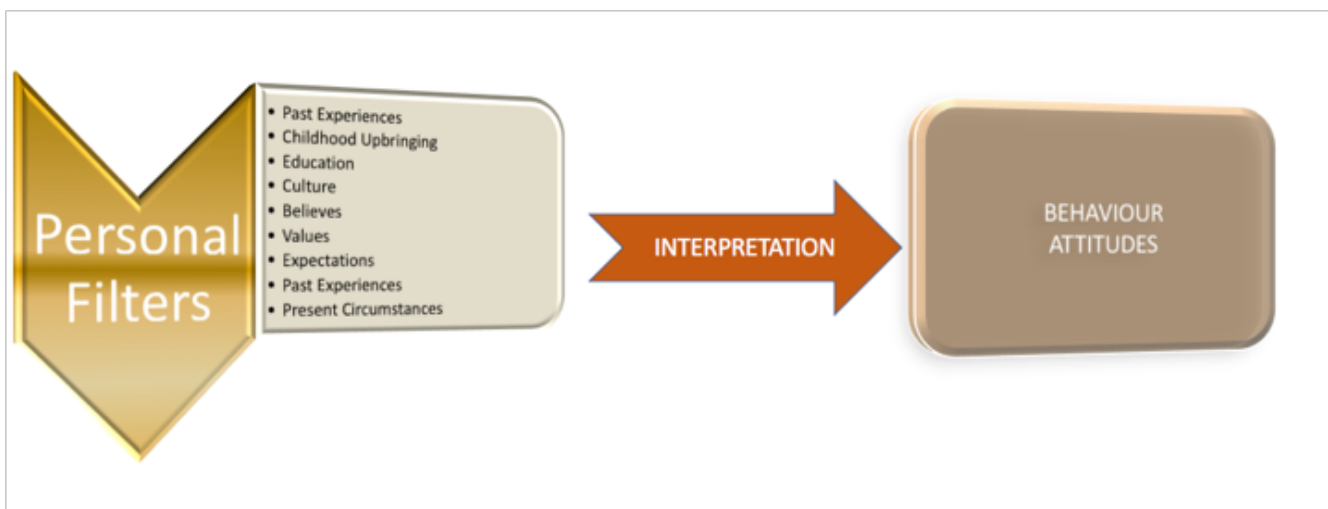
Why do you think that is?

## CONNECTION WITH THE GENERAL FLOW AND THEORY

When interacting it is important to have in mind:

- Cultural values and/or gender roles influence the way we send and receive messages.
- Status/power roles influence communication styles.
- Generational expectations often differ in style and expectation, especially related to age, status, and direct vs. indirect communication.
- Although we may have preferred styles, other style choices are available.
- “Receiver’s” style is an important factor to consider.
- Context (where/when the message is sent) influences communication style.
- It is important to be clear about your goal or purpose for the communication.

During the discussion facilitator may contribute by presenting the following model (PowerPoint or Flipchart), thus introducing how person’s experience, background, social roles, etc. influence the way they perceive verbal and non-verbal communication and respectively their reactions and interpretations. Hence, being aware that the other person may perceive things differently may avoid misunderstandings or solve them faster and easier.



**Source:**

52 Activities for Improving Cross-Cultural Communication, available at: <https://www.mobt3ath.com/uplade/book/book-56008.pdf>

Influences on Perception, available at: <http://thepeakperformancecenter.com/educational-learning/learning/process/processing-information/perception/influences-on-perception/>

## **ATTACHMENT 3 : SAMPLE SCENARIOS**

<p><b>1</b></p>	<p>Someone made a comment that offended you based on your cultural background. Participants are to improvise what the specific situation is depending on their experience, maybe someone offended them or they offended someone. What would you say to that person to address the situation?</p>
<p><b>2</b></p>	<p>You need more time to complete a task (could be both at work or school) and you would need to speak to your manager/teacher/supervisor regarding the timeline. What would you say?</p>
<p><b>3</b></p>	<p>A colleague of yours is not performing well at work, because they are not completing as much workload as the rest of the team. You have noticed that they they take longer time on purpose to complete tasks just not to take extra workload. In the end, you and your other colleagues end up working additionally to cover for the lesser workload of your colleague? How would you approach them?</p>
<p><b>4</b></p>	<p>You have new neighbours, who are foreigners, and they moved in recently. They have been living next to you for a couple of months and very often they play loud music until very late in the evening, and this bothers you. How would you approach them?</p>
<p><b>5</b></p>	<p>You have been working in the same place for 2 years now. You like your job, but you are not satisfied with the working conditions: your workload is too much, often you stay and work overtime, you cannot take the days off you are entitled to because of the intensity of the work, you do not like the way your supervisor treats you as they are quite disrespectful to all the employees. How would you approach the situation?</p>
<p><b>6</b></p>	<p>You had to change the place where you have been living. You had to move all your furniture (bed, wardrobes, etc) but you did not have a transportation. You can ask one of your neighbours for a favour for them to help you with the transport as they have a big van. How would you approach them? What would you do after they have helped you moving?</p>





# 3 STEPS FOR MY INTERCULTURAL COMPETENCES

1h30

## OBJECTIVES

- To support participants in making a self-assessment of their competences related to intercultural learning
- To raise awareness of the lifelong learning aspect of intercultural learning
- To encourage participants to obtain ideas on how to further develop their intercultural competences

## PROGRAMME AND METHODS

**30'** Facilitator would introduce the concept of intercultural competence. When talking about culture and diversity, the term intercultural competences comes to mind. Inform them that this activity will allow them to reflect upon their intercultural competences and get some ideas of how to further develop them.

Start by asking participants how they feel about their competences to deal with intercultural relations.

Ask them to think of concrete examples, such as when they met someone from a different country or with a different cultural background, when they witnessed discrimination towards people or when they felt misunderstood in relation to their own cultural belonging, or when they were discriminating against someone.

Briefly present the intercultural competences from **Attachment** to the participants making them familiar with what is the essence of intercultural competences. Facilitator is to bear in mind that during the group work it may be useful if they also check with each group if they need further clarifications regarding the competence list.

**30'** Give each participant a copy of **Attachments4** and . 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 with their peer a strength they have and something they want to improve. They may wish to skip some competences, if they do not have ideas on them or they find them too complex. These can be discussed later in the group discussion.

Another version/or additional focus could be for participants to think about real-life situations where they can identify to have used/or would have been useful to be more aware about what intercultural competences are and share it with the group/or just with the peer they are working with. Thus, through practical examples it would be more relatable and tangible how these are actually applied in daily situations.

**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.**

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**20'** Bring the pairs back to form the main group again, and have a round of sharing the individual three steps. If participants have similar ideas about what they could do – e.g, learn more about the host community, get to know their neighbours better, learn the local language, etc. - these could also become ideas for the whole group to act upon.

### **20'** Group Discussion

#### *Guiding questions*

Was it helpful to analyse your competences?

What were the most challenging competence components?

Did you discover something about yourself you were not thinking about before?

How could you make sure that you follow the three steps of your future plan? What would help?

**TIPS:** Self-assessment might be difficult for some participants who have never done it before. It is important to be aware of the level of the group in order to make sure that this activity is not too complex for them.

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 competent or the least competent, but rather to think more in-depth about the competences related to intercultural learning and to set up goals and specific steps for their further development.

## MATERIALS

Papers and pens for all participants

Printouts of Attachments

Flipchart (or PowerPoint optional) for explaining the concept of **intercultural competences**

Flipchart (for writing down the 3 steps of each participant)

## CONNECTION WITH THE GENERAL FLOW AND THEORY

The development of intercultural competence is understood as a gradual, never ending learning process, therefore the learning methods must allow for holistic and complex effects. Acquiring and fostering intercultural competences involves accumulation of experience, training and reflection upon both.

### **Intercultural Learning**

Intercultural learning, on a more literal level, refers to an individual process of acquiring knowledge, attitudes or behaviour that is connected with interaction of different cultures. Intercultural learning is not just about learning from books. It concerns learning about oneself to start with, about others and their differences, and finally, about what is cultural in each person. (ACTIVE Manual) Intercultural learning promotes the view that no culture is better or worse than the other, that there is no hierarchy of cultures. It leads to an understanding that the definition of groups of belonging, of in-groups and out-groups, can be superficial and changing.

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### Source:

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

AFS Active Citizens, ACTIVE Manual of Activities, available at: <http://www.timetobewelcome.eu/wp-content/uploads/2017/12/ACTIVE-Interactive-Manual.pdf>

**ATTACHMENT: COMPETENCE SHEET**

Please write down a strength that you have regarding each specific competence and what you would like to improve.

<b>My Competences</b>	<b>What I am good at</b>	<b>What I want to improve</b>
Respect for oneself and others		
A sense of social justice and social responsibility		
Openness and curiosity towards diversity		
Tolerance of ambiguity		
Knowledge of culture, politics and history		
Knowledge of human rights		
Knowledge of stereotypes, prejudices and discrimination		
Knowledge of cultural differences in communication		
Empathy		
Critical thinking		
Active listening		
Dealing constructively with conflicts		

## **ATTACHMENT : INTERCULTURAL COMPETENCES**

<b>Competences</b>	<b>Description</b>
<p>Respect for oneself and others</p>	<p>You believe in freedom and equality among human beings</p> <p>You try to understand yourself and others, people’s different identities and the complex realities in which people live</p> <p>You understand that there is more than one possible and acceptable set of values, attitudes and beliefs</p> <p>You behave respectfully towards people regardless of their cultural background, religious beliefs, gender, sexual orientation, ability, social status or political opinions</p>
<p>A sense of social justice and social responsibility</p>	<p>You are aware of how your behaviour affects others</p> <p>You want to learn and to contribute to make society better</p> <p>You react if someone’s human rights are violated</p> <p>You are willing to do something to defend freedom, equality and respect for diversity</p>
<p>Openness and curiosity towards diversity</p>	<p>You have an open mind in complex situations and refrain from making assumptions and value judgments</p> <p>You look for opportunities to meet people with different values, customs and behaviours and to learn about their cultures</p> <p>You are motivated to discover other beliefs and world views and to question your own perceptions, ideas and lifestyles</p> <p>You are interested in experiencing other cultures</p>

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<p>Tolerance of ambiguity</p>	<p>You want to first understand a situation more than react with a judgment immediately</p> <p>You appreciate it when people have different views on things, even when you may not agree with them</p> <p>In an ambiguous situation, you remain positive and constructive</p> <p>You communicate constructively with people who have different opinions from you</p>
<p>Knowledge of culture, politics and history</p>	<p>You are aware of beliefs, values and practices specific to various cultures and you understand there is also internal diversity within a culture</p> <p>You are aware of power structures, discriminatory practices and institutional barriers between and within cultural groups</p> <p>You look for information from diverse sources and reject nationalistic narratives</p> <p>You have knowledge about migration, international relations, conflicts and history</p>
<p>Knowledge of human rights</p>	<p>You understand the universal, inalienable and indivisible nature of human rights</p> <p>You understand the root causes of human rights violations, including the role of stereotypes and prejudice in human rights abuses</p> <p>You can explain why everybody has a responsibility to respect the human rights of others</p> <p>You are aware of human rights violations in your context and in other parts of the world</p>
<p>Knowledge of stereotypes, prejudices and discrimination</p>	<p>You understand how stereotypes and prejudices are formed, how they function and how they can be broken</p> <p>You are aware of, and reflect on, your own prejudices and stereotypes</p> <p>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</p>

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<p>Knowledge of cultural differences in communication</p>	<p>You are aware that different people, with different cultural affiliations, may communicate in different ways</p> <p>You understand the role of language in reflecting social relations in a society and in shaping how people see the world</p> <p>You are ready to explain what seems to be evident to you</p>
<p>Empathy</p>	<p>You put yourself in someone else's shoes, to understand their perspective</p> <p>You try to understand the thoughts and feelings of other people, their needs and expectations</p> <p>You take other people's feelings into account when making decisions</p>
<p>Solidarity</p>	<p>You can take action to challenge a certain situation that goes against the principle of equality of rights</p> <p>You care about other people's well-being and rights, especially for disadvantaged groups</p> <p>You contribute to making society more democratic and intercultural</p>
<p>Critical thinking</p>	<p>You can formulate questions, analyse perspectives and practices using specific criteria</p> <p>You use evidence to support your opinions and can distinguish opinions from facts</p> <p>You check the sources of information you use for their credibility, their interests or their attempts to manipulate people or to promote fake news</p> <p>You are able to recognise your own preconceptions</p>
<p>Active listening</p>	<p>In a dialogue, you can concentrate fully not only on what is being said but also on non-verbal aspects such as body language, tone, facial expressions, etc., and on what people imply but do not say.</p> <p>In a dialogue, you ask careful questions, do not interrupt and do not assume to already know what is being said</p>

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<p>Dealing constructively with conflicts</p>	<p>You understand how conflicts function, especially the relation between needs and claims. You look for constructive solutions to conflicts, which benefit all parties.</p> <p>You carefully avoid the “us and them” dichotomy.</p> <p>You understand that individual citizens are not to blame for the actions of their government</p>
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## BABEL TOWER

1h

### OBJECTIVES

- To “practise” intercultural communication skills
- To understand the necessity for mutual understanding
- To build group communication strategies

### PROGRAMME AND METHODS

**30'** Participants are to be assigned a number of tasks, but can only communicate in their mother tongues and are not allowed to use foreign languages.

Divide participants in groups (aiming not to have people having the same mother tongue in one group).

Each group is to get two or three tasks and try to complete them within the time limit.

#### TASKS:

- Make a birthday list of everybody in their team
- Produce a flower as a present for the other teams
- Sing one song all together
- Dance something all together
- Say a tongue twister in all the languages in their group
- Write a poem together
- Build the highest tower with materials provided
- Prepare a sketch defining what is HOME
- Design a poster promoting Cultural Diversity

**30'** Group discussion

#### *Guiding questions*

- How did the activity go? Was it enjoyable? Why yes/no? Then proceed to a discussion on learning what was the most difficult task and why.
- What was the easiest task and why?
- How much easier would it have been if all had spoken in English?
- Is it really necessary to have a common language in order to understand each other?
- What tools did you use to communicate and make sure everybody understood correctly?
- What was the group-building process? Was it structured?

## MATERIALS

Balloons  
Papers  
Pens  
Coloured Markers  
Cardboard  
Tape  
Scissors  
Ruler  
Toilet Paper  
(other materials trainers deem suitable for the tasks)

## CONNECTION WITH THE GENERAL FLOW AND THEORY

This activity is to draw attention on communication and how and what tools we use to communicate other than language, focusing on non-verbal communication in intercultural context – e.g. images, sounds, gestures, etc.

### Source:

SALTO YOUTH, Intercultural Communication: Resource Pack, available at: <https://www.saltoyouth.net/downloads/4-17-1789/Booklet%20Intercultural%20Communication%20Resource%20Pack.pdf>

## EVALUATION AND TAKEAWAYS

30 min

### OBJECTIVES

- To reflect on the session to encourage critical thinking and get feedback for the training flow
- To evaluate the session

### PROGRAMME AND METHODS

15' Facilitator is to lead a group discussion on:

- What do you think about today's session?
- What have you found out that you can apply in your daily life?
- Facilitator is to write down on a flipchart the main points (brainstorming)

15' Fill in Enthusiasm and Learning Chart (Attachment 6)

### MATERIALS

Flipcharts  
Markers  
Printouts of Attachment  
Pens

### CONNECTION WITH THE GENERAL FLOW AND THEORY

N/A



## ATTACHMENT : ENTHUSIASM AND LEARNING CHART

Please evaluate the training session by filling in the table and answering the questions.

*Training/Project:*

Date:

Please answer with a few words the following questions:

What did you like about the session?

What didn't you like about the session?

What would you like to learn more about?

Please choose the statements which are true for you.

**ENTHUSIASM**

I loved it					
I liked it					
It was OK					
Didn't like it					
Hated it					
	<i>Learned nothing</i>	<i>Didn't learn much</i>	<i>Learned some</i>	<i>Learned quite a bit</i>	<i>Learned a lot</i>

**LEARNING**

Source:

Weber, B. <https://slideplayer.com/slide/764837/>

## DAY 2

# DISCOVERING OUR OWN BIASES

### FOCUS:

- To gain practical understanding of what intercultural competences and communication entail
- To become more aware of how diverse backgrounds influence our perceptions hence our behaviour
- To be better prepared to interact in diverse environments and more aware about the misunderstanding that could possibly arise due to cultural differences

<b>30 min</b>	Man/Mouse
<b>1h30</b>	What you THINK you see
<b>1h</b>	Autobiography of Intercultural Encounters
<b>1h</b>	Hofstede's Cultural Dimensions
<b>1h30</b>	Cultionary
<b>45 min</b>	Unconscious Bias
<b>15 min</b>	Takeaways and Evaluation

## MAN/MOUSE

30 min

### OBJECTIVES

- To become conscious about our different ways of perceiving the world and reality
- To be more aware that there is not just one right or wrong reality
- To reflect on diversity and multiple perspectives

### PROGRAMME AND METHODS

**15'** Participants are to be divided in pairs on separate tables/desks. Facilitator will provide each pair with a sheet of paper and a pencil.

They will be shown an image and will then be asked to draw the image together, holding the same pencil simultaneously.

In each pair, participants are to identify who is "A" and who is "B". Then the facilitator asks all the "As" to close their eyes.

Facilitator shows all the "Bs" the mouse image for about 30 seconds, then put the image aside. After they ask all the "Bs" to close their eyes and show all the "As" the man image for about 30 seconds, then put it aside.

Then for about 30 sec, the facilitator shows to both (As and Bs) together the man/mouse image (without indicating it is a different image).

Then participants have to draw what they saw - together with one pen.

**15'** Group discussion

*Guiding questions:*

What happened?

What did you see (let A and B describe what they saw and show the man/mouse image again)?

How did you proceed to draw together? How did co-operation and communication work?

What could have been done differently?

What does it have to do with intercultural learning?

What is the role of predefined images or stereotypes in the process of seeing something in daily life?

Do you face similar situations in your daily life? When? How can we deal with those situations?

### *TIPS:*

It is important to ensure that only half of the participants see the pictures.

## MATERIALS

Tables, A4 paper, pencils or crayons for all participants, a printout of the three pictures (man, mouse, man/mouse).

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Often we see the “same thing”, although what we perceive is different.

Intercultural learning is also about recognising the diversity in perceptions, symbols, meanings and points of view. This is what participants should get out of this activity.

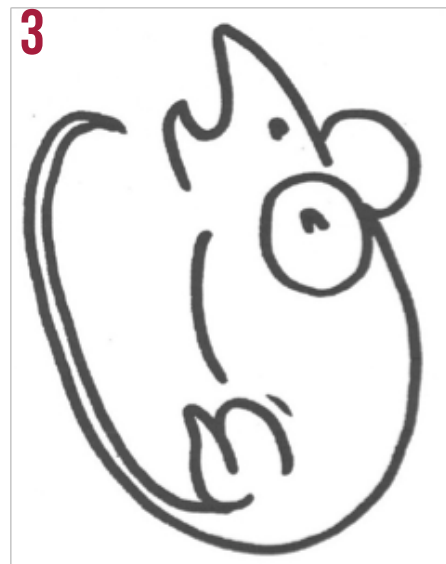
### **Source:**

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

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**ATTACHMENT : MAN/MOUSE**





## WHAT YOU THINK YOU SEE

1h30

### OBJECTIVES

- For diverse groups to work together and see how their backgrounds influence the way they see the picture. Discussing and justifying their opinions would show each participant diverse points of view and perspectives
- To evoke creative and critical thinking of the participants as they are to analyze, argue and justify different scenarios
- To show how our images of other people influence our interpretation of their behaviour.
- To be aware of how we make up the gaps in our knowledge.
- To be aware of the influence and power that our images have upon other people

## PROGRAMME AND METHODS

### *TIP:*

Prior preparation: facilitators write participants' names on small papers and put them all in a hat/bag/bowl and draw names after to form the groups. In another one the printed photos and each participant is to draw one photo.

**30'** Facilitators are to divide the groups and distribute the photos. Participants will be divided in groups (2 people or more) on a random basis. Each group is given two pictures without any context nor additional information, just the image (Attachment) and the pair is to discuss and come up with plausible answers to the following questions regarding the pictures:

Who do you think the participants are?

What are their jobs?

What are they doing on the photo?

When was the photo taken?

Where was the photo taken?

What has happened to lead to the moment portrayed on the photo?

What has happened after the picture was taken?

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**30'** Then each group presents (ideally each participant would talk over 1 photo) the stories for their pictures and tell the story of the image.

**30'** Group discussion (participants are to reflect on why there were diverse suggestions for the stories, what has surprised them, and how they deal with different opinions):

### *Guiding questions:*

What was the most unexpected story/ suggestion that you heard?

Did you have different ideas for what is going on with your partner?

Why do you think you had these differences?

Do you agree with the stories of the image? Do you have other suggestions of what is actually going on?

Why did it surprise you?

Did you find interesting the different versions and suggestions of what may have happened on the picture?

How did you react when you heard the unexpected suggestion/story?

Have you thought of it as a possible answer or you have found it too improbable and argued against it?

*After the group discussion the facilitator is to tell the real stories of the photos if participants have not guessed them yet.*

## MATERIALS

Printouts of Attachment – 2 photos per group (depending on the number of participants) (please print only the photos and the questions for the participants)

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Discussing and being exposed to different points would lead to participants questioning their perceptions and own unnoticed biases. It will provide them with a different perspective and possible explanations to seemingly clear situations, thus requiring them to apply critical thinking. Hence, it will leave the door open for them to allow more room for different opinions, explanations and reasonings in their daily lives focusing on discussion rather than judgement.

### *What is Perception?*

A process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment.

### *Why is it Important?*

People's behavior is based on their perception of what reality is, not on reality itself. The world that is perceived is the world that is behaviorally important. Perceptions are biased and depend on our previous experience, expectations, culture etc. Decisions are often made on the basis of limited information.

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### Factors Influencing Perception

Perceiver – attitudes, motives, interests, experiences, expectations

Target – novelty, motions, sounds, size, background, proximity, similarity

Situation – time, work setting, social situation

It is our background, values, experience, culture, social environment, etc. that influences the way we perceive, interpret and react to different situation and stimuli.

The facilitator is to bear in mind that some participants may shy away from speaking depending on their language skills. Hence, working in pairs first is important and prior to this activity it would be beneficial if participants already feel comfortable with each other. It is also crucial for the facilitator to clearly demonstrate from the very beginning that the level of language skills is not the focal point of the training, but the opinion and engagement of the participants.

### Sources:

Chapter 5: Perception and Individual Decision Making: What are you responsible to learn, available at: <https://www.csus.edu/indiv/s/sablynskic/ch5obe150.htm>

Council of Europe, Education Pack: All Different – All Equal, 2016, available at: <https://rm.coe.int/1680700aac>

## ATTACHMENT : WHAT YOU THINK YOU SEE

### Guiding Questions (to be printed with the pictures):

- Who do you think the participants are?
- What are their jobs?
- What are they doing on the photo?
- When was the photo taken?
- Where was the photo taken?
- What has happened to lead to the moment portrayed on the photo?
- What has happened after the picture was taken?

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The Socialist Fraternal Kiss, "The Kiss", 1979.

### Picture 1

Picture Source: <https://rarehistoricalphotos.com/socialist-fraternal-kiss-leonid-brezhnev-erich-honecker-1979/>

### Real Story: (ONLY FOR FACILITATORS)

The socialist fraternal kiss became famous via Erich Honecker and Leonid Brezhnev, who were photographed exercising the ritual. During the festivities of the 30th anniversary of the German Democratic Republic of East Germany in 1979, photographer Regis Bossu was able to take a photograph of the decisive moment wherein Leonid Brezhnev and

President Erich Honecker were practicing a socialist fraternal kiss. After the photograph was taken, a lot of magazines used it immediately with one magazine captioning it as "The Kiss".

The socialist fraternal kiss consists of an embrace and a mutual kiss to cheeks or in rarer cases to the mouth. The origin of this ritual stems from the Eastern Orthodox Fraternal- or Easter Kiss, which through its entrenchment in the rites of the Orthodox Church carried a substantial strength of expression and so found use in daily life. Communist political leaders frequently kissed as a matter of formality in those days. So when East German President Erich Honecker went to embrace the Soviet leader, the kiss wasn't exactly shocking—except for the enthusiasm both men showed for the lip lock.

The photograph of the Kiss spread around the world, with the Paris Match magazine featuring it in a dramatic two-page spread. And when the Berlin Wall came down in 1989, the Soviet artist Dmitri Vrubel decided to paint the iconic image on the east side of the Berlin Wall, along with paintings from other artists who descended upon the city in the heady days following the fall of the Wall. The caption that runs beneath Vrubel's painting says: "**My God, Help Me to Survive This Deadly Love**".

Depicting the emblematic act for the communists, Bossu's photograph epitomizes the whole communist world. It symbolizes a mighty site of the Cold War: the Eastern Bloc, thus in a way the Cold War itself.

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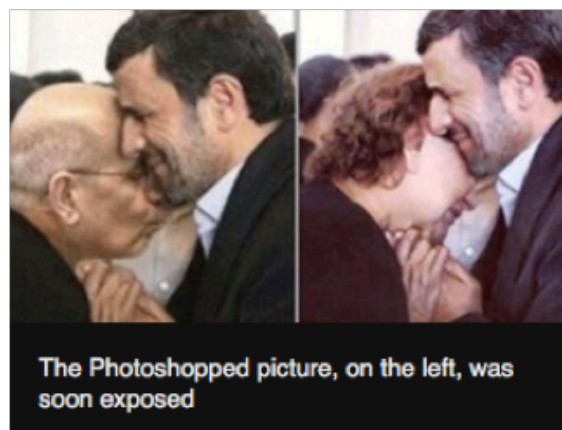


**Picture 2**

Picture Source: <https://www.bbc.com/news/world-middle-east-21741074>

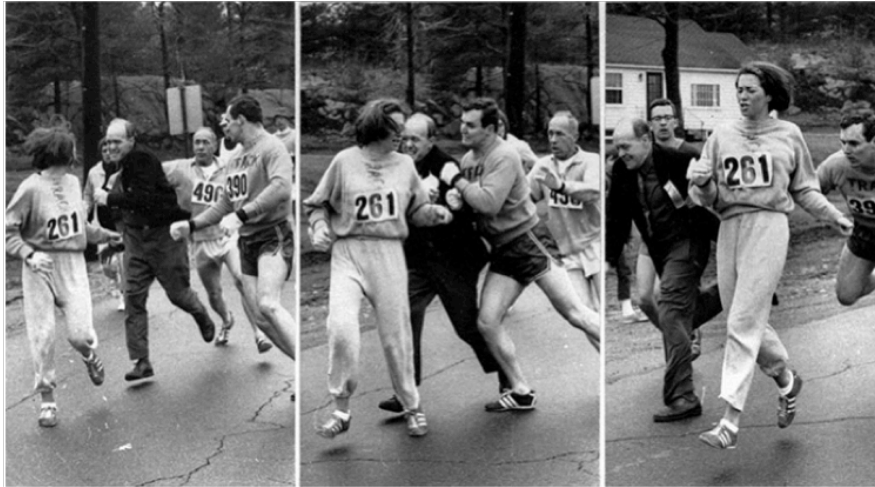
### **Real Story:**

In 2013, Iranian President Mahmoud Ahmadinejad consoles late Venezuelan President Hugo Chavez' mother. Conservative critics in Iran scorned Ahmadinejad on his behavior, because as a Muslim man he is forbidden to touch women who are not members of his close family. In an attempt to cushion the outcry the Iranian government claimed that the picture was photoshopped and it was not Chavez's mother but his uncle with whom Ahmadinejad had physical contact.



However, it was later established that the guy on the picture is an Egyptian political leader Mohammad ElBaradei not Chavez's uncle, and in real life ElBaradei is much taller than Ahmadinejad leading, and it has been discovered that this is actually the photoshopped photo, and the Iranian president was indeed consoling the mother of Hugo Chavez.

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**Picture 3**

Picture Source: <https://expertphotography.com/controversial-pictures/>

### Real Story:

Katherine Switzer was the first woman to officially finish the Boston Marathon in 1967. By this time, it was a race only for male participants as organizers did not consider women fit to run a marathon. She signed the papers with her initials only to avoid recognized by her female name. She started the race running alongside her trainer and her boyfriend (who was a hammer thrower). When she was spotted the race manager ran after her trying to rip off her race number, but before he could pull her off, her boyfriend blocked him away. Katherine finished the race. Five years later women were officially allowed to run the marathon.



**Picture 4**

Picture Source: <https://expertphotography.com/controversial-pictures/>



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### Real Story:

In this image, on the left, we see Stalin and the leader of the NKVD (secret police) Nikolai Yezhov. In the right and final picture, Nikolai became replaced with a body of water. Between the years of 1937-8 came the Great Purge. 50-75% of all members of the Supreme Soviet and officers of the Soviet military found themselves stripped of their positions and imprisoned.

Nikolai Yezhov was responsible for the orders resulting in 1.3 million people arrested. Half of which, executed for 'crimes against the state'.

Unfortunately for Yezhov, his fate ended the same way. Denounced, imprisoned, tortured and finally executed in 1940. The image that showed him alongside Stalin was then doctored, eliminating any evidence of his existence.



Picture 5

Picture Source: <https://finance.yahoo.com/photos/pulitzer-prize-winning-photographer-rodrgo-slideshow-wp-193629971/p-worker-seen-partially-submerged-photo-193629009.html>

### Real Story:

A worker is partially submerged under water to fix a broken pipe in Caracas, Venezuela. Taken by photographer Rodrigo Abd.



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**Picture 6**

Picture Source: <http://www.fubiz.net/2014/12/02/reuters-pictures-of-the-year-2014/>

### **Real Story:**

A man is arrested by security as he tries to slip under the dress of an actress (America Ferrera) in Cannes in May, 2014. Photo by: by Benoit Tessier/Reuters.



**Picture 7**

Picture Source: <https://expertphotography.com/controversial-pictures/>

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### **Real Story:**

On Sept 11th, 2001 in Manhattan, Thomas Hoepker captures a group of men and women enjoying what seems like a Sunday afternoon at the bay. They are enjoying their time while the twin towers are demolishing in the background.

The scene looks juxtaposed, the viewers could mistake this for a lifestyle magazine shot. This is where the actors/models are meticulously placed with purpose. They would be wrong, however. Some viewers have called these people callous and uncaring in their stead and posture. One of the members did come forward after this images publishing in 2006 and explained they were in an act of complete disbelief.

## AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS

1h

### OBJECTIVES

- To encourage participants to think about and learn from intercultural encounters they have had
- To identify potential stereotypes the participants have about others or that other people have about them
- To understand the complexity of intercultural relations
- To experience how attention to detail can counteract preconceived ideas.

### PROGRAMME AND METHODS

**30`** Divide the participants into groups of 2 (or 3 depending on the number of participants) and ask to think about a particular moment when they met someone who was different from themselves in some way, e.g. they were from another country or region, from a minority, had a different skin colour or religion, or spoke a different language.

They are to relay the intercultural encounter they have had guided by some questions (**Attachment**). Following the questions participants are to think about this encounter as a story and tell it to their partner. They do not need to answer questions one by one, but really tell the story of the encounter and try to cover in their narration the questions from **Attachment**. Participants can also write the story down, but to bear in mind that each partner of the pair has 15` to tell their story.

**30`** After the storytelling, facilitator is to moderate a group discussion with all participants:

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### Guiding questions:

What do you think of the activity?

Was it hard to remember and describe an intercultural encounter?

In what way did the guiding questions help you think about aspects you did not consider before?

Are the encounters presented by the other participants surprising in any way? Why?

Has your perception of a particular group changed because of the encounter or since the encounter? If yes, how?

In what way does this activity help you think about how stereotypes function?

In what way has it helped you think about your own behaviour in an intercultural situation?

Have the encounters presented by the others stimulated further reflection on your own intercultural encounters? How?

Based on this activity, can you identify what competences people need in intercultural encounters?

**TIP:** Participants might choose to describe intercultural encounters that generated strong emotions. Be prepared to handle such situations and inform participants beforehand about there being no obligation to respond to some questions, if they choose not to.

Some participants might express negativity or hostility towards “the other” described in the autobiography. Do not let these attitudes go unaddressed.

## MATERIALS

Printouts of **Attachment**

Paper and pens (if participants want to write down their stories)

Flipchart (optional for the discussion)

Markers/colours

## CONNECTION WITH THE GENERAL FLOW AND THEORY

The activity is to focus on personal experience and encouraging participants to reflect on their own behavior and reactions. It is a self-reflection activity focusing on developing empathy, critical thinking, tolerance of ambiguity and openness.

**Interculturality** entails diverse set of competences

- knowledge (for example, knowledge about other cultural groups and their products and practices, and knowledge about the ways in which people of different cultures interact)
- attitudes (such as curiosity, openness, respect for otherness and empathy)
- skills of interpreting and relating (for example, interpreting a practice from another culture and relating it to practices within one’s own culture)
- skills of discovery (such as the ability to search out and acquire new knowledge about a culture and its practices and products)
- critical cultural awareness (that is, the ability to evaluate critically the practices and products of one’s own and other cultures). (Autobiography of Intercultural Encounters)

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Facilitator is to bear in mind that self-reflection and self-awareness are not innate nor easily attained skills, hence it may be challenging for participants to evaluate themselves. It would be interesting also if the facilitator can start with a story/example of their own, or invite a migrant who has been living in the country for a longer period and feels more comfortable sharing their initial experiences in the host community.

### Source:

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

Council of Europe, Education Pack: All Different – All Equal, 2016, available at: <https://rm.coe.int/t/1680700aac>

Council of Europe, Autobiography of Intercultural Encounters, available at: <https://www.coe.int/en/web/autobiography-intercultural-encounters/autobiography-of-intercultural-encounters>

## ATTACHMENT : AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS

- 1. About the encounter** – When did it happen, what were you doing when it happened?
- 2. The person you met** – Who was it? What did you notice about this person? What did they look like? How was the person dressed? What did the person do?
- 3. Communication** – How did you communicate? How was it? Was it easy to make yourself understood? Was it easy for them to understand you? Why or why not? Did you have to change the way you communicate usually?
- 4. Feelings and thoughts** – How did you find this encounter? How did you feel at the time? How did you feel about the other person? Why? Would you like to see the other person again? Why or why not? How do you think the other person felt at the time? Do you think you and the other person felt the same way when you met?
- 5. Learning** – What do you think you have learned or discovered from meeting this person? Would you like to meet them again and spend some time together? If you met them again, would you do anything different from last time? If you met them again, is there anything you would like to ask them? Do you think meeting this person has changed you in any way?

## HOFSTEDE'S CULTURAL DIMENSIONS

1h

### OBJECTIVES

- To introduce Hofstede's Model as a tool to understanding cultural differences
- To raise awareness among participants about the possible diverse points and how background impacts them

### PROGRAMME AND METHODS

**20`** Facilitator is to briefly introduce Hofstede's model to set the general framework for the activity

**20`** Participants are to be divided in 6 groups (1 cultural dimension per group). Each group is to discuss among themselves"

- How people on both sides of the spectrum of the cultural dimensions would react?
- What would they do?

**20`** Group discussion – each group is to present their cultural dimensions and how different people would react

#### *Guiding questions*

- How would you react? Why do you think you would react in this way?
- Do you know a person who would react in a completely opposite way? Why
- What do you think about the participants' behaviors?

### MATERIALS

Printouts of Attachment 9

Paper

Flipchart

Pens/Markers/Colours

## CONNECTION WITH THE GENERAL FLOW AND THEORY

One of popular ways for culture research is identifying and measuring cultural dimensions, common societal values and beliefs. The model of cultural dimensions was proposed by Geert Hofstede in 1980 and now the dimensional paradigm is one of the most influential frameworks in cultural studies. The recent Hofstede model identifies six dimensions of national cultures.

**Individualism/Collectivism dimension:** societal differences based on independence versus interdependence. In individualist societies people are expected to take care of themselves and to look after their own interest. In collectivist societies, people are expected to place the interest of the collective before their personal interest.

**Uncertainty avoidance dimension:** the extent to which a society avoids ambiguity and uncertain situations. Individuals in societies that score high in uncertainty avoidance resist risk and unexpected events by emphasizing rules and norms.

**Power distance dimension:** the extent to which members of society accept unequal distribution of power in institutions and organizations).

**Masculinity/Femininity dimension:** the extent to which a society values masculine pursuits such as strength, competitiveness, and material achievement or values feminine pursuits such as concern for others, quality of relationships, and quality of life.

**Long/Short term orientation dimension:** the extent to which people respect tradition, fulfill social obligations, and protect their own face.

**Indulgence/Restraint dimension:** indulgence characterizes a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint means that society controls gratification of needs and regulates it by means of strict social norms. (Methodology for Development of Intercultural Competence)

Here you can find researches and articles where Hofstede's model was implemented in real life cases and maybe present them to your target group depending on their interests - <https://laofutze.wordpress.com/2010/01/08/applications-of-hofstedes-theories/>

### Source:

Navaitiene, J., Rimkeviciene, V., Racelyte, D., Methodology for Development of Intercultural Competences, 2013, available at: [http://farintercultural.ch/wp-content/uploads/2016/07/1\\_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf](http://farintercultural.ch/wp-content/uploads/2016/07/1_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf)

Notes on Intercultural Communication, available at: <https://laofutze.wordpress.com/2010/01/08/applications-of-hofstedes-theories/>



## ATTACHMENT : HOFSTEDE'S CULTURAL DIMENSIONS

<p><i>Dimensions of Power</i></p>	<p>You are a student and you are not satisfied with your new class, and you want to move to a higher class. You consulted the student advisor, but she told you could not transfer. You can either stop here and stay in the same class or you could talk to higher ranking teachers and officials in the school. What would you do? Make a role play with the other participants of the group.</p> <p><i>What an efficient learning process should entail and why:</i></p> <ul style="list-style-type: none"> <li>• Authoritative figure of the teacher providing informed and balanced input to the students</li> <li>• More fluid class-room environment where students and teachers engage in discussion with the students providing input and the teacher moderating discussions</li> </ul>
<p><i>Individualism/collectivism</i></p>	<p><b>Splitting the Bill at the Restaurant</b></p> <p><i>You and your friends decided spontaneously to go out to dinner at a restaurant. What do you think is the best way to handle the bill?</i></p> <p>HI: Compute each person's charge according to what the person ordered</p> <p>VI: Split it according to how much each person makes</p> <p>HC: Split it equally, without regard to who ordered what</p> <p>VC: The group leader pays the bill or decides how to split it</p> <p><i>Attaining Happiness: Happiness is attained by...</i></p> <p>HI: Keeping one's privacy</p> <p>VI: Winning in competitions</p> <p>HC: Linking with a lot of friendly people</p> <p>VC: Gaining a lot of status in the community</p>

## TABLE OF CONTENT



<p><i>Individualism/Collectivism</i></p>	<p><b>Planning a Trip</b></p> <p><i>You are planning a major trip that is likely to inconvenience a lot of people at your place of work during your absence. With whom will you discuss it, before deciding whether or not to take it?</i></p> <p>HI: No one  VI: Experts about the place I plan to travel so I can decide if I want to go  HC: My spouse or close friend  VC: My parents</p>
<p><i>Masculinity/femininity (task-orientation versus person-orientation)</i></p>	<p><b>Role Overlap:</b> to what extent a society accepts men performing roles thought of as feminine and vice versa, e.g. The husband is to take care of him infant instead of the mother taking maternity leave</p> <p><b>Avoidance of uncertainty</b></p> <p>Imagine you are offered a higher job position in another country. In your current position and country, you already have a stable, well-paid job in your country, your own property and a family – your kids are going to school.</p> <p><i>What would you do if you know that you can go to the U.S. and settle there, but you have no job there yet, nor your own place to live in, no social network.</i></p>
<p><i>Temporal orientation</i></p>	<p>You just opened a small grocery`s shop in a densely-populated neighbourhood.</p> <p><i>What are the goals that you lay ahead for your business: to accumulate market capital and increase revenue, or to build a customer network through maintaining customer satisfaction?</i></p> <p><i>You would like to buy a house for you and your family. You inherited a small lot of fertile land. What would you do to manage to buy a house? Sell the lot or rent it? (fast results or extended through time)</i></p>
<p><i>Indulgence vs Restraint</i></p>	<p><i>If I engage in “reckless” behaviour (overeating, smoking, extreme sports, having unprotected sex, etc) does the society have the obligation to stop or restrict me? If not, does the society have the obligation to provide me with health care?</i></p>

## CULTIONARY

1h30

### OBJECTIVES

- To work with and explore our stereotypes and prejudices about other people
- To understand how stereotypes function
- To generate creativity and spontaneous ideas in the group.

### PROGRAMME AND METHODS

5´ Ask participants to form teams of 2 people and if possible each group is to sit slightly isolated from the others.

Each group gets two words to work with.

*TIP:* Facilitator may put all the words together and draw randomly for each team

EDUCATION  
 MIGRATION  
 RELIGION  
 STEREOTYPES  
 RACISM  
 FOREIGNER  
 FAMILY  
 INTEGRATION  
 CULTURE  
 COMMUNICATION  
 DISCRIMINATION  
 TOLERANCE  
 DIVERSITY

*Each group is to draw their interpretation/understanding of the words on a Flipchart Sheet and the rest of the group is to guess the word.*

**10´** Each pair is to discuss their words (2 words per group) and think of ways to draw their explanations.

**45´** Each group will have roughly 7-10 min to draw their 2 words and for the rest of the group to guess. The other participants can ask only YES/NO questions for clarifications. Some groups may take less time some longer, the facilitator is to adapt the time to the specific needs of the group.

After each round ask the drawer to write on their picture, whether finished or not, what the word was.

The facilitator is to put the score up on the flip chart.

**30´** Discussion – facilitator is to moderate a reflective group discussion.

## TABLE OF CONTENT



### *Guiding questions:*

- Was the activity difficult and why?
- Take a look at the drawings on the walls and think in what way would you draw the same word?
- Would it be different? Why do you think you would draw a different image?
- Does the image relate/mean to you the same as to the person who drew it?
- Do the images correspond to reality? Why did you choose these particular images to represent the word (each group replies respectively for their drawings)?
- Where do we get our images from, whether they are negative or positive and what effects that may have on our relations with the people concerned.

## MATERIALS

Words printed and cut in small sheets of paper  
Flipchart and markers (colours) for participants to draw  
Tape or pins to display the drawings

## CONNECTION WITH THE GENERAL FLOW AND THEORY

We are exposed to different experiences, social networks and roles which influence the way we interpret different situations, images and behaviour. We also reproduce our interpretations differently, as the associations we make are subjective and biased.

Facilitator is to focus on how personal experiences influence the way we see, understand and express the world around us.

### **Sources:**

Council of Europe, Education Pack: All Different – All Equal, 2016, available at: <https://rm.coe.int/1680700aac>

## UNCONSCIOUS BIAS

45 min

### OBJECTIVES

- Self-reflection on participants' own unconscious biases

### PROGRAMME AND METHODS

**15'** Participants are to be divided in pairs and decide upon 3 characteristics for each character in **Attachment**

**30'** Each pair is to present their characteristics

Group discussion to discover similarities, differences, stereotypes and biases in the answers

Guiding questions

*How did you decide on these specific characteristics? From where you have had the specific image of each character?*

- What are the possible negative effects of stereotyping?
- In what way can stereotyping be limiting?
- Should all be judged by the actions of a few?
- Can you judge a person on only a few characteristics?
- Does it make a difference to your attitude if you know someone personally?

### MATERIALS

Printouts of **Attachment**

Flipchart

### CONNECTION WITH THE GENERAL FLOW AND THEORY

Explicit vs. Implicit Bias

**Explicit** bias is the traditional conceptualization of bias. With explicit bias, individuals are aware of their prejudices and attitudes toward certain groups. Positive or negative preferences for a particular group are conscious.

## TABLE OF CONTENT



Implicit bias involves all of the subconscious feelings, perceptions, attitudes, and stereotypes that have developed as a result of prior influences and imprints. It is an automatic positive or negative preference for a group, based on one's subconscious thoughts. Implicit bias can be just as problematic as explicit bias, because both may produce discriminatory behavior. With implicit bias, the individual may be unaware that biases, rather than the facts of a situation, are driving his or her decision-making.

### Sources:

Thinking about Prejudice: Stereotyping, Student Worksheet, available at: <http://www.scotdec.org.uk/aadamsbairns/files/activities/unit5/activity5.1.1.html>

Understanding Bias: A Resource Guide, Community Relations Services Toolkit for Policing, available at: <https://www.justice.gov/crs/file/836431/download>

## TABLE OF CONTENT



### ATTACHMENT : STEREOTYPING

<i>Migrant</i>	1. 2. 3.
<i>Policeman</i>	1. 2. 3.
<i>Hardworking person</i>	1. 2. 3.
<i>Single parent</i>	1. 2. 3.
<i>Teacher</i>	1. 2. 3.
<i>Pop singer</i>	1. 2. 3.
<i>Person with disability</i>	1. 2. 3.

# TABLE OF CONTENT



<i>Grandmother</i>	<b>1.</b> <b>2.</b> <b>3.</b>
<i>President</i>	<b>1.</b> <b>2.</b> <b>3.</b>
<i>Student</i>	<b>1.</b> <b>2.</b> <b>3.</b>



## EVALUATION AND TAKEAWAYS

15 min

### OBJECTIVES

- To reflect on the session to encourage critical thinking and get feedback for the training flow
- To evaluate the session

## PROGRAMME AND METHODS

15´ Facilitator is to lead a group discussion on:

What do you think about today´s session?

What have you found out that you can apply in your daily life?

Facilitator is to write down on a flipchart the main points (brainstorming)

15´ Fill in Enthusiasm and Learning Chart (**Attachment**)

## MATERIALS

Flipchart

Markers

Printouts of Attachment

Pens

## CONNECTION WITH THE GENERAL FLOW AND THEORY

N/A

## DAY 3

# PREVENTING AND COPING WITH BIASES

### FOCUS:

- To become familiar with the concepts and displays of biases, stereotypes, prejudices
- To become familiar with different reactions to biases and discrimination to decided on what is the most suitable behavior for them

<b>15 min</b>	One Word
<b>30 min</b>	Storytelling: Antonio and Ali
<b>1h15</b>	Sharing discrimination stories
<b>1h30</b>	Role Play: Don't be a Bystander
<b>1h15</b>	Cross-Cultural Sensitivity
<b>1h</b>	Bridging Behaviours
<b>30 min</b>	Takeaways and Evaluation

### ENERGIZER: ONE WORD

15 min

## OBJECTIVES

- This short activity helps the group explore their thoughts on a common issue

## PROGRAMME AND METHODS

**5'** Participants would be asked to walk around the room for 1min thinking about “Migration and Integration”, after 1 min the facilitator will say “Stop” and each participant is to approach the partner closes to them and tells them the first word that comes to their mind regarding the topic of “Migration and Integration” and why they chose it. For about 5 min the pairs are to discuss their associations.

**10'** facilitator is to ask for some volunteer pairs (just 2 or 3 of the pairs) to:

Say their word associations and why they chose it

What did they learn/discover/find interesting from the short discussion with their partner?

## MATERIALS

N/A

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants are to explore what are the different associations and interpretations persons make and how they relate differently to a topic depending on their background and experiences.

### Source:

7 STAR Training Icebreakers and Energizers, available at: <https://trainingindustry.com/articles/content-development/7-star-training-icebreakers-and-energizers/>

## STORYTELLING: ANTONIE AND ALI

30 min

### OBJECTIVES

- To explore the images we have about people from other cultures, social groups etc.
- To be aware of how these images condition our expectations of people who belong to other groups.

### PROGRAMME AND METHODS

**15'** Participants are to sit in a circle, one of them is to sit outside the circle and be the observer. The observer will write the story created by the others.

Facilitator will use a ball to indicate who will be the next speaker. The facilitator is to start with:

**“This is the story of Antonio, a young man from Spain...”** and pass the ball to a member of the group and invite them to continue with the next one or two sentences of the story, and to then pass the ball to someone else.

After 10 or 12 turns facilitator takes the ball and starts a new sentence:

**“Antonio knows Ali, a Moroccan boy who also has a story...”** and pass the ball back to someone in the circle and ask them to start telling Ali’s story.

**15'** Group discussion

Ask the observer to read the notes they took about the stories.

What do the stories of Antonio and Ali tell you about their different lives?

Where do these images come from?

Did everyone have similar images of Spain and Morocco? Why? Why not?

### MATERIALS

A ball

Paper and pen for the observer

Flipchart (for the discussion)

Markers/Colours

### CONNECTION WITH THE GENERAL FLOW AND THEORY

Facilitator may introduce the following terms:

**Stereotypes** – shared beliefs or thoughts about a particular group of people. It is an “ensemble of characteristics that sums up a human group usually in terms of behavior, habits, etc. The objective of stereotypes is to simplify reality...” resulting in generalizing and attributing certain characteristics to individuals, based on their group belonging, which has nothing to do with their individual characteristics (All Different All Equal). They are usually based on some kind of contact or images that we have been exposed to, which we then transfer to all people that are related to this contact or image making generalization about the based on our/or someone else’s experience or assumptions.

**Prejudice** – it is “a judgement we make about another person/people without really knowing them. Prejudices can be negative or positive in character. Prejudices are learned as a part of our socialization process and they are very difficult to modify or eradication. Therefore, it is important that we are aware that we have them.” It refers to beliefs, thoughts and attitudes someone holds towards a group of people. (All Different All Equal)

Stereotypes and prejudices help us explain the people around us by placing them in categories. Often, when reality does not correspond to our already embedded categories, we interpret the reality in such a way so that it fits our categories rather than change the categories themselves. This is why it is important to be mindful of our own perceptions and interpretations.

**Discrimination** – “Groups are labelled as different and discriminated against. They may be isolated, made criminals by laws that make their ways of life illegal, left to live in unhealthy conditions, deprived of any political voice, given the worst jobs or no jobs at all, denied entry to discos, subjected to random police checks” (All Different All Equal)

Stereotypes are cognitive bias, these are ideas, while prejudice relates to emotional bias as it involves people’s feelings. Discrimination is behavioural bias referring to people’s actions.

#### Sources:

Council of Europe, Education Pack: All Different – All Equal, 2016, available at: <https://rm.coe.int/1680700aac>

## SHARING DISCRIMINATION-FIGHTING DISCRIMINATION

1h15

### OBJECTIVES

- To learn how to be assertive in situations of discrimination
- To reflect upon actions that can be taken to prevent discrimination

### PROGRAMME AND METHODS

**40'** Divide the group into smaller groups of 2-3 persons. Each person is to think of one occasion when they felt discriminated against or one situation when they saw someone else being discriminated against and describe it to the group very briefly:

How did the situation arise and what actually happened?

How did the person who was discriminated against feel?

How did the person who discriminated feel?

How did they respond and what happened after the incident?

The group should give their own ideas about what they would have done in the same situation and work out other possible ways of responding.

The group is to come up with action points that could be taken against discrimination and how a person should react to it. If participants are interested some of the shared stories could be even played out.

It would be interesting if possible, for this activity to have a guest – a migrant, who has been in the host community for a longer period and can serve as a mentor/peer/role model and share their experiences as well. Thus, the group may find the activity more relatable, feel more comfortable and confident, and thus to be more engaged.

**35'** Group discussion - each group is to present their action points

#### *Guiding questions:*

Identify together the common points and sum them up

What are the most common reasons that lead people to discriminate?

Where is this behaviour learned?

How important is it to challenge discrimination?

Do you think it is more appropriate to ignore than to challenge?

## TABLE OF CONTENT



Looking at the list of ideas for action against discrimination, discuss with the group whether they could undertake those actions in the future, when they are confronted with discrimination. Why? Why not? What else could be done?

## MATERIALS

Flipchart papers  
Sheets of paper  
Markers

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Exchange of experience and good practices  
Peer to peer learning on how to react to discrimination and bias

### Source:

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

## BYSTANDER OR UPSTANDER

1h30

## OBJECTIVES

- To raise awareness about everyday injustices and discrimination
- To reflect upon the consequences of choosing to be a bystander or an upstander in situations of discrimination, racism and injustice
- To analyse various ways in which people can react when someone else is treated unfairly because of their perceived cultural belonging

## PROGRAMME AND METHODS

15` Divide participants in 3 groups (1 scenario per group).

For 10-15 min each group is to divide the roles among themselves and prepare their scenario.

**Each group is to act out their scenario at least two times.**

## TABLE OF CONTENT



**45'** After the first scene has been acted out in its entirety, the actors will play the same scenario again. But this time the other participants (the audience) can stop it at any time to intervene and change the situation in order to address the discrimination and change the outcome. The intervention can be made either by replacing one character or by adding one new character to the play. When participants want to intervene in the play, they must signal to the facilitator that they want to intervene and say which character they want to replace or add. Then the scene proceeds from that point on. Any character can be replaced, but when replacing a character people should stay true to the original personality of the character, so they become the same character with different interpretation. The behaviours can be adjusted slightly but the characters' views cannot be turned into completely opposing views.

After the first intervention, more interventions can be made until the play comes to a satisfactory ending, no one else wants to intervene or the facilitator decides it is time to stop.

**30'** Group discussion

### *Guiding questions:*

- What do you think about the scenes that were acted out? Were they realistic?
- How was it for the “actors” playing these roles?
- Was it easy to come up with ideas to change the ending of the scene? Did the new characters display realistic behaviours?
- What do you think of the alternatives proposed? Are they possible ways of redressing discrimination?
- Are there similar situations of discrimination in your context? What solutions could redress discrimination in these examples?
- What can motivate people to stand up and act against discrimination?
- What could you do to be an upstander in cases of discrimination? Do you think it would be better not to intervene?

### *TIPS:*

When describing to participants how they can get involved in the scene to change it, explain that when they choose to replace a character they must stick to the original personality of the character. They can alter the behaviour slightly, but cannot completely transform a character's views to ones reflecting an opposite stand-point. This would not be realistic. If the facilitator deems other characters/or modified situations would be more fitting or relatable to their specific groups they are encouraged to adjust the scenarios.

## MATERIALS

Printouts of Attachment  
Flipchart  
Markers/Colours



### CONNECTION WITH THE GENERAL FLOW AND THEORY

Role Plays tend to engage more the attention of the participants and internalize all possible solutions and conclusions as they have acted them out. Different ways of tackling discrimination or biases may contribute to better understanding of why they happen and what is the most adequate approach to each peculiar context. Diverse participants are to provide diverse ways of coping hence capitalizing on peer learning and experience exchange.

#### Source:

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

## ATTACHMENT : BYSTANDER/UPSTANDER SCENARIOS

<p><i>Scenario 1</i></p>	<p>Two friends are sitting in a café discussing ordinary subjects. At one point a Roma woman enters the café and the waiter tells her she should leave because she is not welcome there. The Roma woman says she only wants to have a coffee and is supposed to meet a friend and she does not want to cause any trouble. The waiter insists she should leave.</p> <p>One of the two friends sitting at the table tells the other that maybe they should do or say something since it is not right that the Roma woman be thrown out of the café. The other one says it is none of their business, that they do not care anyway and that probably the Roma woman is there to steal. The other friend says that this is not fair and that they would like to do something, but eventually gives up and the waiter succeeds in making the Roma woman leave the café.</p>
<p><i>Scenario 2</i></p>	<p>At a recruiting company, two recruiters are talking about a candidate they interviewed recently who proved to be competent for the open position, but is a Muslim and they have clear instructions not to hire Muslims.</p> <p>Two other people who were hired recently as recruiters are standing in the hallway, waiting to meet their boss and overhear the conversation. One of them is shocked by what they hear and tells their colleague that something like this is unacceptable and they should address it. The colleague says they might get in trouble if they get involved. The first makes an attempt to confront the two recruiters and tells them what they had heard, but the pair just say it is a complex matter and new employees should stay out of it. The first recruiter does not really know what to say or do so gives up. The other colleague does not say anything.</p>

## TABLE OF CONTENT



<p><i>Scenario 3</i></p>	<p>Four students are discussing a new co-student who is black. Two of them are planning to bully her online, to create a fake account and to make fun of her and tell her to go back to her country. The third one is initially on their side, mainly because they want to be part of their group, but at some point starts to say that this is wrong and it might have negative psychological effects on the new colleague. The fourth student listens to the whole conversation but does not say anything.</p> <p>The first two start laughing and are surprised that their friend cares about a black person. They tell the third student that if they are so worried about her psychological status then they should no longer hang out with them and become friends with the new black student. Regardless, they have every intention of going ahead with their plan. The third student opens their mouth to say something, but eventually gives up, not knowing what to do, or whether they should actually do something about this.</p>
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## CROSS-CULTURAL SENSITIVITY

1h15

### OBJECTIVES

- To foster intercultural learning

### PROGRAMME AND METHODS

**15'** Facilitator is to present a simplified version of Milton Benett's model on cultural sensitivity with the support of the information in the **Attachment**

**30'** Participants are to write down 3 stories/occurrences from their lives in which they can relate to the different stages of Cultural Sensitivity.

One story should be written on a yellow post it representing bad memory, another one on a green post it for neutral memory, and on a pink post it participants are to write a good memory.

Then participants are to stick their stories on the appropriate level of Bennet's model (**Attachment**) Facilitator can just divide the board, or make different Flipchart sheet for the different stages.

## TABLE OF CONTENT



10´ Time for everyone is to read the stories

20´ Group discussion

- What was the most surprising story you read on the board? Why?
- Do you think cultural background affects the way we perceive what is happening around us? Why?
- Where does other knowledge of other cultures come from?
- How can we master our cross-cultural sensitivity?

## MATERIALS

Coloured Papers  
Printouts  
Post its  
Tape

## CONNECTION WITH THE GENERAL FLOW AND THEORY

### BENNET´S INTERCULTURAL SENSITIVITY

#### *Stages of Intercultural Sensitivity*

**ETHNOCENTRISM** – One’s own culture is experienced as central to reality and maintains the assumption that one’s world view is superior to others.

The three ethnocentric stages are as follows.

**Denial** – One’s own culture is experienced as the only real one. Denial can be based on isolation or separation. In situations of physical isolation, there is little chance of being confronted with difference, therefore cultural difference is not experienced.

**Defense** – When people move beyond denial and realise that cultural difference does exist, the first tendency is to fight against it. In the defense stage, cultural difference is perceived as threatening, as something that needs to be fought against. One’s own culture is experienced as the only viable one. Cultural difference is experienced in a stereotypical, racist manner. The world is organised into “us” and “them”; one’s culture is superior to the culture of others. There is an emphasis on the positive attributes of one’s own culture, and no or little attention to that of others, which implicitly is valued lower.

A variation of defence is reversal – One adopts

another culture that is viewed as superior, denigrating one’s own cultural background. Even if people in this stage know more about other cultures, they are still at an ethnocentric stage; the only difference is that they have changed the culture at the centre of their reality. They still act out in a defensive manner towards their original culture and consider there to be a hierarchy of cultures.

**Minimisation** – In this stage, difference may not be fought against, but there is an attempt to minimise its meaning. Elements of one’s own cultural world view are experienced as universal. Even if differences exist, they are not perceived as relevant.

**ETHNORELATIVISM** – Difference is no longer perceived as a threat, but as something that needs to be sought in order to progress. An attempt is made to develop new categories of understanding, rather than to preserve existing ones. One’s own culture is experienced in the context of other cultures.

The three ethno-relative stages are as follows.

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**Acceptance** – Difference is acknowledged and respected. At this stage, there is both an acceptance of different behaviours and their underlying values. Acceptance does not mean agreement, but the differences are not judged based on ethnocentric and hierarchical world views.

**Adaptation** – Difference is perceived as part of one's normal self, as one has internalised it in two or more different cultural frames. Culture is not seen as something one has, but more as a process. New behaviour that is appropriate to a different world view is learned and added to one's repertoire of behaving, with new styles of communication being at the forefront. Central to adaptation is empathy, the ability to understand others by taking their perspective, not only at a cognitive level, but also at affective and behavioural levels.

**Integration** – Whereas in the adaptation stage several frames of reference exist next to each other within one person, in the integration stage an attempt is made to integrate the various frames into a coherent whole. Individuals in this stage are marginal to all cultures and therefore create their own realities. This can be a very uncomfortable place (if people fail to assume responsibility for the reality they create), but it is also a powerful state. People in this stage are well suited to act as cultural mediators.

### Sources:

Navaitiene, J., Rimkeviciene, V., Racelyte, D., Methodology for Development of Intercultural Competences, 2013, available at: [http://farintercultural.ch/wp-content/uploads/2016/07/1\\_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf](http://farintercultural.ch/wp-content/uploads/2016/07/1_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf)

SALTO YOUTH, Intercultural Communication: Resource Pack, available at: <https://www.salto-youth.net/downloads/4-17-1789/Booklet%20Intercultural%20Communication%20Resource%20Pack.pdf>

Developmental Model of Intercultural Sensitivity, <http://meldye.weebly.com>

Dabbah, M., What is Cultural Sensitivity, available at: <https://redshoemovement.com/what-is-cultural-sensitivity/>

### References:

Bennett, M. J. (1993). A Developmental Model of Intercultural Sensitivity. Retrieved from WISC Library: [www.library.wisc.edu/EDVRC/docs/public/pdfs/SEEDReadings/intCulSens.pdf](http://www.library.wisc.edu/EDVRC/docs/public/pdfs/SEEDReadings/intCulSens.pdf)

Cushner, K., McClelland, A., & Safford, P. (2012). Human Diversity in Education. New York: McGraw Hill.

## ATTACHMENT 12 : STAGES OF CULTURAL SENSITIVITY

<p><i>Denial</i></p>	<p>People do not recognize cultural differences and experiences. They believe their culture is the only “real” one and they tend to interact in homogenous groups and to stereotype everyone else. (Dabbah, What is Cultural Sensitivity)</p>
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### DENIAL

*Common phrases that learners might use at this stage are:*

- «All big cities are the same; lots of buildings, too many cars, and McDonald’s.»
- «With my experience, I can be successful in any culture without any special effort.»
- «I never experience culture shock»(Bennet,1993, p. 1)

“We are all the same and I don’t understand why we have to learn about the different groups in the company. Why don’t they just learn how we do things in COUNTRY Z?”

<p><i>Defense</i></p>	<p>People recognize some differences, but see them as negative because they assume their culture is the best one</p>
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### DEFENSE

*Common phrases that learners might use at this stage are:*

- «I wish these people would just talk the way we do.»
- «When you go to other cultures, it makes you realize how much better COUNTRY Z is.»

«Boy, could we teach these people a lot of stuff.»  
(Bennett, 1993, p. 3)

“In COUNTRY Z you can’t just get to the point and talk business. They want to tell you their life story. I don’t understand why they can’t just learn to be more direct and save everybody time.”

## TABLE OF CONTENT



<i>Minimization</i>	People are unaware projecting their own values. They see their own values as superior and deem that acknowledging the mere existence of cultural differences is enough but should not go further, thus denying the influence of culture in every person's experience. These people think we are all the same because we are more similar than different and, in the end, we all have similar physical, biological, psychological needs etc. (Dabbah, What is Cultural Sensitivity)
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### MINIMIZATION

*Common phrases that learners might use at this stage are:*

- «I have this intuitive sense of other people, no matter what their culture.»
- «It's a small world after all»
- «Technology is bringing cultural uniformity to the developed world.»
- «No matter what their culture, people are pretty much motivated by the same things.»

(Cushner, McClelland, & Safford, 2012, p. 159)

<i>Acceptance</i>	People are able to shift perspectives to understand that the same "ordinary" behavior can have different meanings in different cultures and are able to identify how experiences are influenced by different environments and cultures. They may not agree or even like the differences they observe but they are interested in finding out and learning about another culture. (Dabbah, What is Cultural Sensitivity)
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### ACCEPTANCE

*Common phrases that learners might use at this stage are:*

- «The more difference the better- more difference results in more creative ideas.»
- «I always try to study about a new culture before I go there or interact with the people.»
- «Our new student is from Mexico. Where can I learn about Mexican culture so I can be more effective in the classroom?»

(Cushner, McClelland, & Safford, 2012, p. 160)  
"What would your family do in a situation like this?"

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<i>Adaptation</i>	People can evaluate other's behavior from their frame of reference and can adapt behavior to fit the norms of a different culture. Individuals who are at this stage of cultural sensitivity become more competent in their ability to communicate with other cultures. For example, people who bow at the right time when interacting with Japanese clients or naturally expect their Mexican guests forty-five minutes after the scheduled start time of a party. (Dabbah, What is Cultural Sensitivity)
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### ACCEPTANCE

*Common phrases that learners might use at this stage are:*

- «To really help this student, I'm going to have to change my approach.»
- «I interact with my male and female colleagues somewhat differently to account for differences in the way respect is communicated.»
- «I can maintain my values and also behave in culturally appropriate ways.»

(Cushner, McClelland, & Safford, 2012, p. 164)

<i>Integration</i>	People are able to shift easily from one cultural framework to another.
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### INTEGRATION

*Common phrases that learners might use at this stage are:*

- «Sometimes I don't feel like I fit anywhere.»
- «Everywhere is home, if you know enough about how things work there.»
- «I feel most comfortable when I'm Bridging differences between the cultures I know.»

(Cushner, McClelland, & Safford, 2012, p. 164)

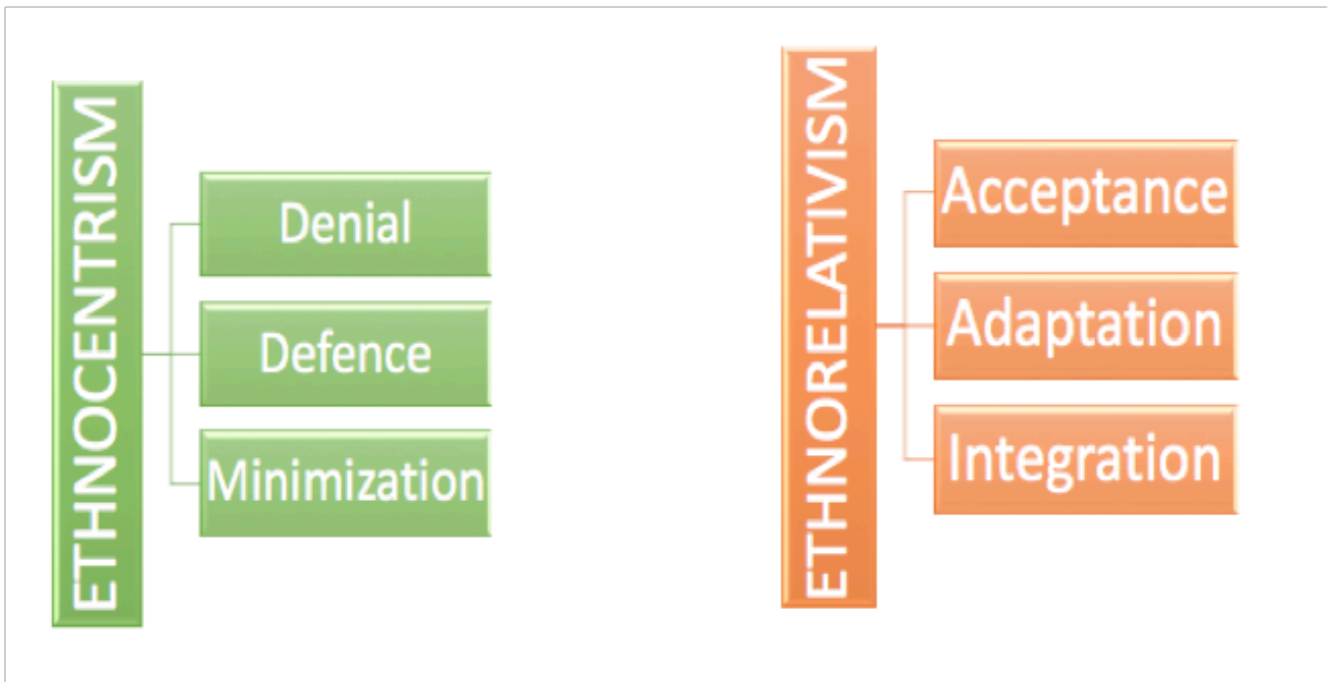
Table 2: Developmental model of intercultural sensitivity

Ethnocentric stages			Ethno-relative stages		
Denial	Defence Reversal	Minimisation	Acceptance	Adaptation	Integration

Source: Adapted visualisation from Bennett (1986)



## TABLE OF CONTENT



### Sources:

Navaitiene, J., Rimkeviciene, V., Racelyte, D., Methodology for Development of Intercultural Competences, 2013, available at: [http://farintercultural.ch/wp-content/uploads/2016/07/1\\_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf](http://farintercultural.ch/wp-content/uploads/2016/07/1_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf)

SALTO YOUTH, Intercultural Communication: Resource Pack, available at: <https://www.salto-youth.net/downloads/4-17-1789/Booklet%20Intercultural%20Communication%20Resource%20Pack.pdf>

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### References:

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Cushner, K., McClelland, A., & Safford, P. (2012). Human Diversity in Education. New York: McGraw Hill.



## BRIDGING BEHAVIOURS

1h

### OBJECTIVES

- To practice using techniques for clarifying other person's behaviours
- To practice identifying positive intentions in behaviours that may not feel positive to the receiver

### PROGRAMME AND METHODS

**30'** Facilitator is to draw the focus on positive communications.

Participants are to work in small groups of 2 or 3. Each group will get equal number of "situations" (**Attachment**) for which they will have to come up with as many positive explanations and possible scenarios on each particular situation as possible.

**30'** Group discussion

#### *Guiding questions*

- Did this activity make you think about different perspectives?
- So far, when being in difficult situation have you ever tried to put yourself in the other person's shoes and think of another explanation to what is happening?
- How did you feel about looking for a positive explanation for these behaviors?
- What situations were easiest to identify positive explanations for? Which were hardest? Why?
- What implications does this process have for you on a daily basis at work/school, or in your personal life?

### MATERIALS

Printouts of **Attachment**

### CONNECTION WITH THE GENERAL FLOW AND THEORY

Intercultural communication entails that different people interpret behaviours and situations in a different way. Encouraging participants to look for diverse explanation would further develop their openness and multiperspectiveness.

Main conclusions to be focused on:

## TABLE OF CONTENT



- When we see, or experience, someone else’s behavior that is different from what we would do in a similar situation, we often jump to a negative evaluation.
- Most people act with good intentions but the impact on others can often be negative.
- Seeking clarification about the reason someone else does something can help us understand them—and their behavior—better.
- Understanding why someone does something can often allow us to either (a) accept the behavior or (b) suggest alternative behaviors with a more positive attitude.

If the facilitator/s deem fit it is possible to have this activity as a role play rather than in the form of discussion. However, it is to be born in mind that a role play would take significantly more time and most likely participants would come up with limited “positive versions” of the same situation as they would have to act it out, thus requiring more time for performing rather than discussing more diverse options.

### Source:

52 Activites for Improving Cross-Cultural Communication, available at: <https://www.mobt3ath.com/uplode/book/book-56008.pdf>



## ATTACHMENT : SAMPLE SITUATIONS

For each situation you and your partners have to:

- Assume the other person has positive intent
- Generate as many possible explanations for the behaviour as possible
- Seek clarification by stating their intent (e.g “ I want to understand your intention so we can communicate...”)
- Describe the other person’s behaviour and ask them to interpret it, that is to share their intention

### Situations

1	You have a new coworker (or manager) to whom you have been introduced. Virtually every morning for the first week she has been at the organization, you pass her in the hallway in the morning and greet her with a friendly “good morning.” She does not return your greet- ing—nor does she acknowledge you in any way including with eye contact.
2	You are standing outside of a room where some of your colleagues are joking around when you hear them tell a joke that you perceive to be offensive and all of them laugh. You are offended—and surprised because you would not have expected this of them.
3	Your manager (or teacher) consistently gives you “corrective feedback” but never tells you when you are doing a good job.
4	Your manager (or teacher) gives you an assignment with no specific information about how to accomplish it.
5	Your manager (or teacher) gives you an assignment with such specific instructions about how to accomplish it that there is no opportunity for you to demonstrate creativity or use your own skills and experience.
6	You are a new employee (or student) and notice that a group of people go out for drinks or lunch together very regularly and you are never invited.
7	You have lead a team that has completed a very important project and your manager tells you it is brilliant and she will be presenting it at a major conference. You attend the confer- ence with her and listen to her report about the project during which she makes no mention of your critical role in its completion.
8	You are the only female on a project team. The team leader has consistently refused to meet with you alone—insisting that every time you want to talk with him, another member of the team should be present.

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9	You are a female who has a new male coworker who persistently stands close enough to touch your arm or shoulder as you talk.
10	You are newly employed in a country whose language is not your first language. You are relatively fluent but still struggle with some of the more technical language of your organization. Your manager persistently completes your sentences when you hesitate to think about the proper phrase for what you want to say.

**Source:**

52 Activities for Improving Cross-Cultural Communication, available at: <https://www.mobt3ath.com/uplode/book/book-56008.pdf>

## EVALUATION AND TAKEAWAYS

30 min

### OBJECTIVES

- To reflect on the session to encourage critical thinking and get feedback for the training flow
- To evaluate the session

### PROGRAMME AND METHODS

15´ Facilitator is to lead a group discussion on:

What do you think about today´s session?

What have you found out that you can apply in your daily life?

Facilitator is to write down on a flipchart the main points (brainstorming)

15´ Fill in Enthusiasm and Learning Chart (**Attachment**)

### MATERIALS

Flipcharts

Markers

Printouts of Attachment

Pens

### CONNECTION WITH THE GENERAL FLOW AND THEORY

N/A

## DAY 4

# EXCHANGING OUR STORIES

*Throughout this day people from migrant/refugee backgrounds will work with local trainers/youth workers/volunteers.*

### FOCUS:

- To break the ice: Experience activity (teaching each other various things we know)
- Diving into the art of storytelling
- Cooking together
- Meeting the people with migrant and refugee backgrounds as individuals
- Needs assessment

<b>30 min</b>	The check in circle
<b>1h30</b>	Expeerience activity
<b>1h30</b>	Role play
<b>2h30</b>	Preparing and sharing LUNCH together
<b>1h</b>	Suggestions and challenges
<b>30 min</b>	Check out

## THE CHECK IN CIRCLE

45 min

### OBJECTIVES

- Check-in and setting of the tone for the day
- Get to know each other's stories and connect with the concept of migration
- Get to know each other and learn how people with different experiences relay their stories and associate with different places (Two methods to choose from, as depending on the target groups, talking about their migration experience (OPTION 1) may be a sensitive topic. Hence, depending on participants' backgrounds the facilitator is to choose which activity will fit best their participants).

### PROGRAMME AND METHODS

5' You can start off with an energizer to wake up: <https://www.sessionlab.com/library/energiser>

#### *OPTION 1:*

**20'** Encourage participants to think about their family tree. They should think of their own story or a story from their family history related to migration. Help them by explaining that these may be stories of how a family member perhaps their grandmother, grandfather, or even a great-grandmother or great-grandfather, immigrated to his/her country, or how a family member moved somewhere else, long before they were even born themselves. They can also think of some friends, neighbors, acquaintances. Tell them that you will throw the ball and that the one who catches it tells his name and his/her story related to the moving. To break the ice, the trainer (you) can start with your own story. The ball should then circulate until everyone has shared their story.

#### **15'** Discussion:

- What could you conclude after this activity when you heard the various stories related to the relocation?
- What could you say about our society?
- Is it easier or harder to migrate today? What depends on who can travel, move, seek new opportunities for a better life?



## TABLE OF CONTENT



### *OPTION 2:*

**15´** Give each participant a simple world map sheet (Attachment). Then, they are to choose three places from that have been important to them throughout their lives and mark them on the map:

- country
- town
- specific location (childhood playground, grandma´s house, etc).

**20´** Each participant is to present their important places to the group and say one short story from their experience which happened in that place, or a situation/moment that happened there and lead to some change in their lives, or tell about an important person who lives there/or they met there, etc.

**5´** Present the day ahead.

## MATERIALS

### *OPTION 1:*

One ball

### *OPTION 2:*

Pens

Printouts of Attachment printed in A3 format

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants from both groups will get to know each other, create a safe environment and share their stories.

### **Source:**

Various Humanitas methods, 2018 ([www.humanitas.si](http://www.humanitas.si))

## ATTACHMENT : WORLD MAP



**Source:**

<https://pixabay.com/de/vectors/welt-karte-länder-fahnen-nationen-67861/>

## EXPERIENCE ACTIVITY

1h15

### OBJECTIVES

- Learn from each other
- Get to know the customs, traditions, songs
- Break the ice in the group

### PROGRAMME AND METHODS

**5´** Introduce the activity by stating its objectives and informing the group that they will go through several steps. **Give a personal example of something you can teach another person.** A teaches something to B. It works even better if you can teach something to your co-facilitator in front of the group. For example: a traditional dance move, a song, a tongue twister, a custom.

**25´** Then form X groups of Y participants (even numbers), in which 1 person teaches something to others. This person has to make sure that the others learn how to do it but are also able to teach it to other people afterwards.

**25´** Then form Y groups of X (in these new groups, there should be 1 representative of each previous

group), in which people share the things they have learned in their previous groups.

**10´** Invite those groups to have a **discussion around the following questions:**

Describe what just happened in the groups in terms of learning process and intercultural communication.

From the experience you just had, what does the term learning from each other mean to you?

**10´** Reconvene the whole group to hear out the answers and inputs from all groups. You do not necessarily have to hear all the topics each group talked about, you can also only ask for add-ons every time a group spokesperson has finished.

### MATERIALS

N/A

### CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants connect through songs, moves, language that is familiar to them and start working together.

#### Source:

Benedek, Haddad, Rogina and Trdin (2018) Training theatre in global education. Ljubljana

## COPING WITH BIASES: ROLE PLAY

1h30

### OBJECTIVES

- To play out different situations which may occur when someone is subjected to bias, in order to gain an insight in different possible solutions when someone is facing prejudice or discrimination
- To discuss and decide what is the most suitable reaction for them, thus not to be caught off-guard if finding themselves in similar situation

### PROGRAMME AND METHODS

There 2 different scenarios with several versions in **Attachment 3**. Different versions would allow for participants to experience and observe diverse reactions and types of behavior. They would be asked to analyze all characters and decide what is the most adequate behavior in each situation.

Depending on the number and diversity in their target groups facilitators are to decide how to divide their groups and if they will play out all scenarios and all versions, or will select among them.

If the number of the groups is higher than the planned characters, the rest of the participants are to act as an audience and then discuss all characters with the actors.

**30´** Participants are to be divided in groups and each group is to be given a specific scenario/version to follow with described character patterns and reactions.

Participants are to divide the roles among themselves within the group and think about their cha-

racter. Each group is to prepare and rehearse their scenario separately from the other groups (ideally in a different room, or find a space where they can rehearse).

**35´** After rehearsing each group is to play out their scenario (5´ per play (x7 versions)).

**25´** The facilitator is to lead a discussion with the aim to analyze all characters´ behavior and reactions.

Facilitators are to write down main conclusions reached on a flipchart for participants to have also visual representation of the discussion.

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### *Guiding Questions*

#### *Scenario 1:*

- What do you think about Passenger 1/ Passenger 2/Migrant/Refugee 1/Migrant/Refugee 2?
- Do you think the reactions of Passenger 1 were adequate or inappropriate, in which version? Why?
- Do you think the reactions of Migrant/Refugee 1 were adequate or inappropriate, in which version? Why?
- Do you think the reactions of Migrant/Refugee 2 were adequate or inappropriate, in which version? Why?
- Do you think Passenger 1 should have become involved in the discussion and defended Migrant/Refugee 1 and 2?
- Do you think Migrant/Refugee 1 and 2 should have ignored the rude behavior?
- Do you think Migrant/Refugee 1 and 2 should have reacted more harshly to the rude behavior?
- Do you think Passenger 2 could be justified for her/his behavior?
- What would you do if you were Passenger 1? Why?
- What would you do if you were Migrant/Refugee 1 or 2? Why?

#### *Scenario 2:*

- What do you think about Doctor 1/Doctor 2/Patient 1/Patient 2?
- Do you think the reactions of Doctor 1 were appropriate, in which version? Why?
- Do you think Patient 2 should have reacted differently, in which version? Why?
- Do you think Doctor 2 should have reacted differently, in which version? Why?
- Do you think it was appropriate for Patient 2 to speak in defense of Doctor 1? Do you think Doctor 1 may have preferred to handle the situation differently but Patient 2 interfered?
- What would you do if you were Doctor 1? Why?
- What would you do if you were Doctor 2? Why?
- What would you do if you were Patient 2? Why?

All sample scenarios have been adapted from real-life stories of migrants' experiences. Hence, if the participants or facilitators have experiences which may be easily converted to role play, the facilitators are welcome to modify the scripts.

## MATERIALS

Flipcharts  
Chairs for props  
A doll

## CONNECTION WITH THE GENERAL FLOW AND THEORY

The role play aims to shift the focus from acknowledging biases and prejudices towards reacting to them. Participants are to deal with daily situations which can happen to anyone in order to reflect on different types of behavior and reactions.

The role plays focus on discrimination based on origin as it is the focus of the training.

## ATTACHMENT: ROLEPLAYS

### Scenario 1

#### Version 1

<p><i>Participants</i></p>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<p><i>Setting</i></p>	<p>Public bus</p>
<p><i>Props</i></p>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p><b><i>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</i></b></p> <p><b><i>(participants are free to adjust what they say and choose the words to use)</i></b></p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p> <p>Passenger 2: Does not say anything, but still leaves the seat empty for the Migrant/Refugee 1 to sit.</p>

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<i>Script</i>	Migrant/Refugee 1 and 2 exchange looks but no one says anything to Passenger 2, nor Passenger 1. The two migrants/refugees do not take the offered seat and move to another part of the bus further from Passenger 2.
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### *Version 2*

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p><b><i>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</i></b></p> <p><b><i>(participants are free to adjust what they say and choose the words to use)</i></b></p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p>

## TABLE OF CONTENT



<i>Script</i>	<p>Passenger 1: Addresses Passenger 2, defending the two passengers and giving his/her Migrant/Refugee 1.</p> <p>Migrant/Refugee 1 or 2 do not say anything to Passenger 2.</p>
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### *Version 3*

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p><b><i>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</i></b></p> <p><b><i>(participants are free to adjust what they say and choose the words to use)</i></b></p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p>



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### *Script*

Passenger 1: does not react nor say anything, and goes back sitting on their seat

Migrant/Refugee 1 becomes angry and starts talking to Passenger 2 quite loudly and in an angry and impolite manner.

Passenger 2 feels attacked and starts raising his/her voice as well trying to defend herself/himself and verbally continue attacking the two migrants/refugees with the attacks being based on the fact they are foreigners.

Migrant/Refugee 2 addresses Passenger 1 with a loud voice asking why they sat back on their seat.

Passenger 1 then offers the seat again to Migrant/Refugee 1 and quietly tries to end the conversation.  
(Participants decide what to say and words to use)

The Migrant/Refugee 1 takes the seat, but continues to speak loudly and emotionally to Migrant/Refugee 2 in their own language.

Passenger 2 looks at the two migrants/refugees talking, with anger but does not do nor say anything further.

Passenger 1 does not react nor say anything more but they seem visibly uncomfortable

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### Version 4

<p><i>Participants</i></p>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<p><i>Setting</i></p>	<p>Public bus</p>
<p><i>Props</i></p>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p><b><i>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</i></b></p> <p><b><i>(participants are free to adjust what they say and choose the words to use)</i></b></p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p> <p>Passenger 1: does not react nor say anything, but moves to another part of the bus leaving the seat free</p>

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### *Script*

Migrant/Refugee 2 attempts to reason with Passenger 2, speaking in a calm manner, stating that foreigners are not worse or better than locals, and that they have the same rights and can use the same services as everyone else. Foreigner or not public services are accessible for everyone.

Passenger 2 still angry keeps talking about the space they occupy with the baby stroller and that the baby is crying and bothering the people. He/She continues claiming that there are too many foreigners NOW!, and because of the big number and the problems the NEW foreigners make, local people do not accept and the people who have been living in the country for more than 10 years. He/she has been working and living in Country Z (but is originally from Country G) for more than 10 years, learnt the language and started a family here, but now because of all newcomers her/his colleagues treat her/him as not one of them emphasizing their foreign origins.

Migrant/Refugee 1 is surprised that Passenger 2 is also a foreigner in this country but attacks them for being foreigners as if it is something bad.

Migrant/Refugee 2 continues saying that Passenger 2 should remember how overwhelming it is for everyone to move to another country and be more empathic rather than insulting them. He/she also says that the way people treat Passenger 2 does not depend on other people but him/her, so why blame them for the way her/his colleagues treat her/him.

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### Scenario 2 Version 1

<p><i>Participants</i></p>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<p><i>Setting</i></p>	<p>Public Hospital</p>
<p><i>Props</i></p>	<p>Chairs for the patients</p>
<p><i>Script</i></p> <p><b>(Participants are free to adjust what they say and choose the words to use)</b></p>	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/ Suri/Verena .</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p> <p>Doctor 1 (in a calm and formal manner) replies that he/she is the doctor available and who has been assigned to Patient 1’s case.</p> <p>Patient 1 (becoming angry and starting to speak louder and louder) asks how to know if Doctor 1 is qualified and knows what they are doing.</p> <p>Patient 2 (who has just been treated by Doctor 1) remains silent, but keeps listening to the conversation.</p> <p>Doctor 1 (remains calm and formal) says that if Patient 1 wants to be treated it is Doctor 1 who will be in charge or else Patient 1 is free to leave the hospital.</p>

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<p><i>Script</i></p>	<p>Patient 1 (visibly confused) asks Patient 2 if he/she knows any doctors from Country Z working here.</p> <p>Patient 2 (feeling uncomfortable) looks at Doctor 1 but does not say anything.</p> <p>Patient 1 leaves the hospital without being treated.</p>
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### *Version 2*

<p><i>Participants</i></p>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Doctor 2 (m/f) (citizen of Country Z)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<p><i>Setting</i></p>	<p>Public Hospital</p>
<p><i>Props</i></p>	<p>Chairs for the patients</p>
<p><i>Script</i></p> <p><b>(Participants are free to adjust what they say and choose the words to use)</b></p>	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/ Suri/Verena .</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p> <p>Doctor 1 (seems very confused and frustrated) say he will call another doctor in this case.</p> <p>While Doctor 1 is away, Patient 1 asks Patient 2, how foreigners are allowed to treat citizens of Country Z without proper qualifications and educations.</p>

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<p><i>Script</i></p>	<p>Patient 2 says that Doctor 1 treated him/her and he/she was content with the diagnosis and methods of Doctor 1, who seemed quite skilled and professional according to him/her.</p> <p>Patient 1 (confused and angry) says that he/she wants only doctors who were from his/her country with good diplomas to treat him/her.</p> <p>Doctor 2 comes and treats Patient 1 without mentioning anything about the incident.</p>
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### Version 3

<p><i>Participants</i></p>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<p><i>Setting</i></p>	<p>Public Hospital</p>
<p><i>Props</i></p>	<p>Chairs for the patients</p>
<p><i>Script</i></p> <p><b>(Participants are free to adjust what they say and choose the words to use)</b></p>	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/Suri/Verena .</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p> <p>Doctor 1 (in a calm and formal manner) replies that he/she is the doctor available and who has been assigned to Patient 1’s case.</p>

## TABLE OF CONTENT



<i>Script</i>	<p>Patient 2 who overhears the conversation, intervenes saying that Doctor 1 treated him/her appropriately and diligently.</p> <p>Patient 1 seems confused, and more calmly asks if Doctor 1 has the necessary experience and qualifications to treat patients in Country Z.</p> <p>Doctor 1 (maintains formal attitude) confirms that he/she is an experienced doctor with solid education.</p> <p>Patient 1 agrees for Doctor 1 to treat him/her.</p> <p>Doctor 1 proceeds with the examination.</p>
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## PREPARING AND SHARING LUNCH TOGETHER

2h

### OBJECTIVES

- Prepare lunch together
- Share and bond

### PROGRAMME AND METHODS

**Beforehand**, each trainers group should ask the participant who would be prepared to take on the coordination of one dish (trainers can ask participants based on their behavior in previous days, openness, and leadership skills). Each training group should delegate 2 coordinators for 2 dishes.

Buy all the necessary cooking materials for preparation.

Beforehand prepare small papers with different animals written on, to divide participants in groups (for example 4x giraffe, 4x chicken, 4x elephant, 4x fish).

**10´** Tell the participants that a **team task awaits!**

Ask the participants to pick one paper and when you say start, they should (without talking) find the members of their group. When all the groups are together, ask them what animal they represented and connect them with their dish leader.

**90´** The groups can start the cooking process, they can also mix, if at some point one group needs more time or there are extra things to prepare. The invitation is that groups communicate among themselves. And when all the dishes are ready they should announce lunch time.

**50´** Before the start of the meal, ask the participants to present what have they prepared and thank them for the effort.

## MATERIALS

Small papers with animals written for groups division  
Cooking supplies

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Food builds bridges between cultures and people. Food is an important part of our identity; it transcends the language, religion, our backgrounds. While cooking together, participants will bond and share, forget about divisions and complete a very nice task together.

## CHALLENGE AND SUGGESTIONS SESSION

1h

### OBJECTIVES

- The activity is to relate to the needs analysis completed in IO1 and encourage further exchange of experience and knowledge between the two target groups
- To reach useful suggestions for improvements in the working process between migrant/refugees and trainers

## PROGRAMME AND METHODS

**20'** The two groups (trainers and migrants/refugees) would work separately. Trainers would be divided in groups of 5 ppl per group, and migrants/refugees would be divided in groups of 5 (so that everyone can give their input).

The groups of trainers would have to discuss among themselves what are the ongoing challenges and setbacks they face in their work with migrants/refugees.

The groups of migrants/refugees are to discuss what they think and suggest could be improved or further developed when it comes to programmes/trainings/activities addressing migrants/refugees.

Both groups are to rely and tap into their experiences and contribute with practical suggestions for further improvements of the work of the trainers with migrants/refugees.

**15'** One representative of each group is to present their conclusions and the facilitator is to write down the answers of each group on flipcharts.

**25'** The facilitator is to start a group discussion on the conclusions reached by each group.



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### *Guiding questions*

Do you agree with the listed challenges? Do you think they are valid for your own context/work/experience, think of examples? Can you think of way to overcome them?

Do you agree with the listed suggestions for improvement? Would they be relevant and applicable for your context/work/experience? Can you think of other ways the work of trainers and migrants/refugees can be facilitated and developed?

## MATERIALS

Pens  
Sheets of paper (for each group to take notes while discussing)  
Flipcharts

## CONNECTION WITH THE GENERAL FLOW AND THEORY

The activity is to present the perspectives of both concerned groups (trainers and migrants/refugees), thus allowing for encompassing and comprehensive discussion on all aspects of the process involving all concerned parties. Each party is to provide their points of view and input, thus creating multi-perspective framework for improving the work of the trainers, and for migrant/refugees to benefit from programmes taking under consideration their specific concerns and feedback.

## CHECK OUT - SPIDERS WEB

30 min

### OBJECTIVES

- Connect and say goodbye
- Reflect on the day
- Visualize the interconnectedness of all of us and how one change affects us all



## PROGRAMME AND METHODS

10´ Distribute 2 different colors of post-its among the participants. Ask them for an anonymous evaluation of the day. On the first color post-it they should write how the day was for them, what was the highlight? And on the second color post-it: what could be improved?

Collect the post-its in a hat.

20´ Now invite the participants into the circle to answer the question: **what is the most precious gift you are taking away from this day**. When answer it, they get a ball of yarn and tie it around their finger. They should keep one part of the yarn twister around their finger and throw the rest to another participant and call her/him by name, that person continues in the same manner. In this way, slowly a web will be created.

When they finish, **we ask them what does this web symbolize for them?** The web can also symbolize the connection of the group. If somebody loosens up the web (ask somebody to do it) we all feel it. If somebody tightens the web (somebody does it) we all feel it too. If there is an obstacle, the web will change (we can step on the web to show this). We are all connected. If somebody decides to be acting aggressively, we all feel this. If we want to change something for the better, this will also be visible on the net. As this net, we invite all the participants to stay connected, to support each other and to contribute to a positive social change.

## MATERIALS

Two different colors of post-its

Pens

Yarn

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Spider's web provides for a nice ending and feeling of accomplished common goal. Encourage participants to stay connected (through social media or otherwise). They can make a FB group for example.

## DAY 5 STRADDLING TWO COMMUNITIES

### FOCUS:

- To reflect on how identities are influenced by the context we live in
- To be more aware about the peculiarities of the context in the host country
- To consider what is the impact of the values, beliefs, culture and experiences in the host country
- To facilitate the integration process to raising awareness about the co-habitation of the two communities within one`s life

<b>1h30</b>	Discover My Communities
<b>1h30</b>	Do I know...
<b>1h</b>	Value Mapping
<b>1h</b>	3 Steps to My Intercultural Competences (self-evaluation)
<b>1h15</b>	Dear Me...
<b>15 min</b>	My Intercultural Diary
<b>30 min</b>	Takeaways and Evaluation (for the whole training)

## DISCOVER MY COMMUNITIES

1h30

### OBJECTIVES

- The goal is for them to choose what best represents both communities for them, with what they can identify themselves, thus to be able to place both host and country of origin on the same scale as they will have something representative for both countries
- The activity is to encourage critical thinking and self-reflection

### PROGRAMME AND METHODS

It is an individual task for each participant to contemplate on their communities (country of origin and residing) and to find the features with which they could relate and identify themselves for both communities, in order to place both of them on the same scale and figure out where they stand in both communities.

**30'** Participants are to imagine the following situation:

*Someone new is arriving in your neighbourhood. This person knows absolutely nothing about the place where you live. If you were to take this person on a tour of the neighbourhood, where would you take them? What represents the community you are in?*

You have to present both: community in your country of origin and community in the host country. The representation should include:

- What is the most important element in your community?
- What is the first thing someone should see/do?
- Are there certain things in your community that help defining it?
- Are there any neighbours or friends you would introduce to the visitor?
- What elements make your community unique?
- What are your favourite places to go in your neighbourhood?
- Do you see any visible art in this community?
- Where do people gather? Do people gather?
- Are there representatives of different cultures?
- What is the coolest thing about this community?
- What are some of the things that could be improved?

You can answer these questions or draw a picture of both communities and present it to the group by answering the questions above or simply writing it down.

**40'** Each participant is to present their two communities

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**20** After the presentations the facilitator is to moderate a discussion with the following guiding questions:

- Have you ever looked at your communities (both from your country of origin and your country of residence) with this level of critical observation? Did you discover something new for either of the two communities you were not considering before?
- Do you think that the two communities overlap, are similar or quite different? In what aspect/areas (e.g education, lifestyle, mindset, priorities, family, employment, health care, youth, retirees persons, etc.)

## MATERIALS

Sheets of paper  
Pens/Colours  
Flipchart

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Increasing participants' awareness on them being a part of two communities and being influenced by both.

### Source:

Adapted from ACTIVE Manual of Activities, 2013, available at: <http://www.timetobewelcome.eu/wp-content/uploads/2017/12/ACTIVE-Interactive-Manual.pdf>

## DO I KNOW

1h30

## OBJECTIVES

- To gain knowledge on the peculiar local context
- To gain practical information on local regulations and law
- Peer to peer learning
- To develop information-searching skills among participants to become more self-sufficient and autonomous

## PROGRAMME AND METHODS

**45`** Participants are to be divided in groups of 2 or 3 people. Each group is to be given a specific topic related to the local context of the hosting community which they would have to develop and prepare presentation on it (using Flipchart to present the information)

Participants should be provided with access to source materials: print press, print articles, print books (related to their topic), Internet access (PCs, smartphones, iPads etc)

**45`** Each group is to present their topic to the group. Each presentation is to be followed by a short group discussion for about 10 min on the relevance, importance and truthfulness of the contents

### *Guiding questions*

- Do you think the information presented was the most relevant for the chosen topic?
- Do you agree or disagree with the contents?
- Do you think there are additional aspects which were not covered in the presentation?
- Were you aware of this information beforehand? Do you find it useful?

Facilitator is to bear in mind that this activity would be difficult and more time-consuming to perform with people who have a low level of

## MATERIALS

Paper  
Information sources  
Flipcharts  
Pens/Markers/Colours

## CONNECTION WITH THE GENERAL FLOW AND THEORY

An informative session for participants to gain more knowledge on the host community to facilitate their integration process. Searching for information on their own is to further foster participants' awareness of their new surroundings and independence on finding their place and path in the host

basic education or digital skills. In addition, most likely some of the participants would not be fluent in the country's language, so they should either search for information in their own language, or be paired with another participant who can speak their mother tongue to facilitate the process.

Depending on the participants, shall the activity be too demanding, the facilitator may prepare the information and materials for the topics they choose beforehand and distribute them among the participants for them to read and prepare at home. The activity may be transformed into small presentations made by participants (having read the materials provided by the facilitator in advance) in the local language. In this way, participants would have to be the main leaders of their presentation and practice presenting in front of a group of people, while also honing their language skills. Furthermore, the information they present will be useful for both the presenter and the entire group.

In addition, the topics suggested in the Attachment are not exhaustive of what may be relevant for the specific target group. Hence, the facilitator is free to choose and add topics in order to meet the demands of their participants.



community. Looking for information on our own may seem like a simple activity, but knowing that you can find what you need on your own, without depending on someone else, especially when you are in a new country is essential for participants` adjustment and gaining ownership over their new circumstances.

## ATTACHMENT: PRESENTATION TOPICS

Residence and citizenship – law and regulations (What are the procedures and regulation to have a residence permit in...? What are the procedures to get citizenship?)

Access to health and social services in ... (How does it function? What a migrant, refugee or an asylum seeker should do if they need medical assistance?)

Education system in ... (If you want to go to school/university what you should do to enroll?)

What are the opportunities that you have for learning the local language?

Access to the labour market in ... (How can you find a job in...? Is it difficult? Are there local services supporting the job search? What are the potential obstacles in finding employment?)

Specifics of the labour market in ..... (What should I know before applying for a job? What should I know before attending a job interview? What skills are the local employers looking for? What job positions are in demand in the local context in ...?)

Values, beliefs and traditions in the host community... What values local people prioritize, e.g family, freedom of speech, education, sense of community, social networks etc.)

Please describe some special holidays in the local community that you did not know before? Can you compare them with some of the holidays you have celebrated in your country?

## VALUE MAPPING

1h

### OBJECTIVES

- To reflect upon the concepts of values, beliefs and attitudes
- To identify similarities/differences between the value systems in the host society and country of origin
- For participants to reflect on the opinion they have for both the country of origin and the hosting one

### PROGRAMME AND METHODS

20` Each participant is to fill in **Attachment** twice: first as a representative of their country of origin, then another time as a representative of the country they currently reside in

**“Imagine you are a citizen of [country], what would your value be...”**

*TIP:*

Facilitator is to focus on participants` awareness of their impressions on the country of origin and the host country, if they are biased/realistic/sentimental/subjective, etc.

Participants may be confused how to identify their values, use the list in **Attachment** for guidance.

40` Each participant is to present their two value systems to the rest of the group followed by a group discussion

*Guiding questions*

Do you think that these values are priority for the majority of this community?

Do you think they seem realistic and relevant for the particular context of the community?

Why do you think these values best represent this community? Do you think you may be biased?

Do you identify yourself with values from both communities? Do you identify yourself with the values of only one of the communities? Why?

Facilitator is to consider that the activity may be more time-consuming than envisaged. Hence, instead of having a big-group discussion, the facilitator may focus only on having small pair discussions, to allow for participants to feel more confident and have more time to really engage and contemplate on the different values and how they are influenced by each person`s environment.





## MATERIALS

Printouts of **Attachment**  
Pens/Markers/ Colours  
Flipcharts

## CONNECTION WITH THE GENERAL FLOW AND THEORY

Self-reflective session on living between two communities and how they can co-habit and impact each other. It is also for participants to contemplate if and how changing their surrounding has affected them and how this is displayed in their daily lives.

**ATTACHMENT : VALUE MAPPING TABLE**

<i>Individual values</i>	<b>Always</b> Important	<b>Sometimes</b> Important	<b>Rarely</b> Important	<b>Never</b> Important
<i>Community values</i>	<b>Always</b> Important	<b>Sometimes</b> Important	<b>Rarely</b> Important	<b>Never</b> Important

**Source:**

Value Mapping Worksheet, available at: <https://diytoolkit.org/tools/value-mapping/>

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### ATTACHMENT : VALUE LIST

<ul style="list-style-type: none"> <li>• Abundance</li> <li>• Acceptance</li> <li>• Accountability</li> <li>• Achievement</li> <li>• Advancement</li> <li>• Adventure</li> <li>• Advocacy</li> <li>• Ambition</li> <li>• Appreciation</li> <li>• Attractiveness</li> <li>• Autonomy</li> <li>• Balance</li> <li>• Being the Best</li> <li>• Benevolence</li> <li>• Boldness</li> <li>• Brilliance</li> <li>• Calmness</li> <li>• Caring</li> <li>• Challenge</li> <li>• Charity</li> <li>• Cheerfulness</li> <li>• Cleverness</li> <li>• Community</li> <li>• Commitment</li> <li>• Compassion</li> <li>• Cooperation</li> <li>• Collaboration</li> <li>• Consistency</li> <li>• Contribution</li> <li>• Creativity</li> <li>• Credibility</li> <li>• Curiosity</li> </ul>	<ul style="list-style-type: none"> <li>• Daring</li> <li>• Decisiveness</li> <li>• Dedication</li> <li>• Dependability</li> <li>• Diversity</li> <li>• Empathy</li> <li>• Encouragement</li> <li>• Enthusiasm</li> <li>• Ethics</li> <li>• Excellence</li> <li>• Expressiveness</li> <li>• Fairness</li> <li>• Family</li> <li>• Friendships</li> <li>• Flexibility</li> <li>• Freedom</li> <li>• Fun</li> <li>• Generosity</li> <li>• Grace</li> <li>• Growth</li> <li>• Flexibility</li> <li>• Happiness</li> <li>• Health</li> <li>• Honesty</li> <li>• Humility</li> <li>• Humor</li> <li>• Inclusiveness</li> <li>• Independence</li> <li>• Individuality</li> <li>• Innovation</li> <li>• Inspiration</li> <li>• Intelligence</li> <li>• Intuition</li> <li>• Joy</li> </ul>	<ul style="list-style-type: none"> <li>• Kindness</li> <li>• Knowledge</li> <li>• Leadership</li> <li>• Learning</li> <li>• Love</li> <li>• Loyalty</li> <li>• Making a Difference</li> <li>• Mindfulness</li> <li>• Motivation</li> <li>• Optimism</li> <li>• Open-Mindedness</li> <li>• Originality</li> <li>• Passion</li> <li>• Performance</li> <li>• Personal Development</li> <li>• Proactive</li> <li>• Professionalism</li> <li>• Quality</li> <li>• Recognition</li> <li>• Risk Taking</li> <li>• Safety</li> <li>• Security</li> <li>• Service</li> <li>• Spirituality</li> <li>• Stability</li> <li>• Peace</li> <li>• Perfection</li> <li>• Playfulness</li> <li>• Popularity</li> <li>• Power</li> </ul>	<ul style="list-style-type: none"> <li>• Preparedness</li> <li>• Proactivity</li> <li>• Professionalism</li> <li>• Punctuality</li> <li>• Recognition</li> <li>• Relationships</li> <li>• Reliability</li> <li>• Resilience</li> <li>• Resourcefulness</li> <li>• Responsibility</li> <li>• Responsiveness</li> <li>• Security</li> <li>• Self-Control</li> <li>• Selflessness</li> <li>• Simplicity</li> <li>• Stability</li> <li>• Success</li> <li>• Teamwork</li> <li>• Thankfulness</li> <li>• Thoughtfulness</li> <li>• Traditionalism</li> <li>• Trustworthiness</li> <li>• Understanding</li> <li>• Uniqueness</li> <li>• Usefulness</li> <li>• Versatility</li> <li>• Vision</li> <li>• Warmth</li> <li>• Wealth</li> <li>• Well-Being</li> <li>• Wisdom</li> <li>• Zeal</li> </ul>
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**Source:**

Values Exercise, available at: <https://www.cmu.edu/career/documents/my-career-path-activities/values-exercise.pdf>

## 3 STEPS TO MY INTERCULTURAL COMPETENCES

1h

### OBJECTIVES

- To evaluate the development of participants' intercultural competences in the course of the training
- To observe if any progress has been achieved compared to evaluation from **Day 1**

### PROGRAMME AND METHODS

**30`** Participants are to fill in the same evaluation form (see **Attachments from activity 3 Steps to My Intercultural Competence**) to compare if there has been a change in their intercultural competences from the first day of the training to the last.

Participants are to work in pairs and discuss the competences with their partners and fill in what is true for them.

**15`** Facilitator is to moderate a brief discussion with the entire group on:

- How would you evaluate your intercultural competences now?
- How your opinion has changed during the 5-day training (if it has changed at all)?

Participants tend to evaluate themselves higher at the beginning, especially if they have not been familiar with the concepts before. After gaining some more knowledge on the subject participants tend to become more critical towards themselves!

#### Source:

T-Kit 4 Intercultural Learning, developed by Oana Nestian Sandu

### MATERIALS

Papers and pens for all participants

Copies of **Attachments** (see **Attachments from the same activity from Day 1**)

## CONNECTION WITH THE GENERAL FLOW AND THEORY

The activity aims for participants to monitor for themselves if and how their intercultural competences have developed further and if they have gained deeper self-awareness about their own cultural understanding.

### DEAR ME...

1h15

## OBJECTIVES

- For participants to picture their future in the host society
- To reflect on their priorities
- To think positive about the future

## PROGRAMME AND METHODS

**30`** Each participant is to write a letter to themselves. But it will not be your current self writing the letter, but your self 10 years from now. They can write in their preferred language as after the writing they will relay it orally in the working language for the group.

*“Imagine yourself after 10 years living in [country]...”*

- Where do you live?
- What are you working?
- What is your family like?
- How do you feel?
- What are your hobbies?
- How do you feel?

Now let your 10-years-from-now self write a letter to your current self. You can write whatever you like: advice, dreams, wishes, successes, failures, stories, scolding, nagging, regrets, etc.

**40`** Each participant is to describe their 10-years-from-now self to the group and read the letter.

**20`** Group Discussion

### *Guiding questions*

What do you think about the activity?  
 What do you think about your current self? Do you like it?  
 What do you think about 10-years-from-now self?  
 Do you like it?

## MATERIALS

Paper  
Pens  
Flipchart

## CONNECTION WITH THE GENERAL FLOW AND THEORY:

Self-reflection  
Long-term goals for living in the host society  
Integration

## MY INTERCULTURAL DIARY

15 min

## OBJECTIVES

- To continuously reflect on one's own identity, culture and intercultural learning process, over a longer period of time
- To transfer intercultural learning competences into everyday life
- To measure one's own changes in intercultural learning processes

## PROGRAMME AND METHODS

Facilitator is to explain that intercultural learning is a process and that it can happen everywhere and all the time in daily life. Therefore, participants are to be their own observers of their intercultural learning process in everyday life. Even though the training is over, they should keep developing their intercultural competences.

For that purpose, they would keep a diary. They will write down in it in their preferred language and it will be strictly personal.

From now on (for at least 4 weeks) participants would write a few lines into their diary every day, answering the following questions.

- What intercultural learning experiences did I have today?
- What made them intercultural?
- What did I learn about others?
- What did I learn about myself?
- Were any of my stereotypes/prejudices triggered? How?
- What will I do different as a result of today's experiences?

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These questions serve as guidelines, they should not necessarily be taken one by one and participants are free to also write about other aspects that they find important in relation to intercultural learning.

Each participant is to be provided with one notebook to keep a journal after the training.

## MATERIALS

Notebooks

## CONNECTION WITH THE GENERAL FLOW AND THEORY:

Sustainability of the training programme

Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>

## EVALUATION AND TAKEAWAYS

30 min

## OBJECTIVES

- To reflect on the session to encourage critical thinking and get feedback for the training flow
- To evaluate the session

## PROGRAMME AND METHODS

15' Facilitator is to lead a group discussion on:

What do you think about today's session?

What have you found out that you can apply in your daily life?

Facilitator is to write down on a flipchart the main points (brainstorming)

15' Fill in Enthusiasm and Learning Chart (**Attachment**)

## MATERIALS

Flipcharts  
Markers  
Printouts of Attachment 6  
Pens

## CONNECTION WITH THE GENERAL FLOW AND THEORY:

N/A

## ADDITIONAL ACTIVITIES

Depending on the participants' and facilitators' preferences, it is important to have activities and contents that are comprehensive and relatable to the persons and peculiarities of their environments. Therefore, below are some additional activities, which may be more suitable for a particular target group or facilitator's goals.

### MY NEW SURROUNDINGS

1h

### OBJECTIVES

- To learn context-related information for the local community
- To encourage peer learning
- To enhance presenting skills
- To develop self-awareness

### PROGRAMME AND METHODS

15' Participants are to work independently (if you have a big group it is possible to divide them in pairs), as it is important for each person to think about what the local context is individually for them.

First, ask each participant to list 10 things they know specifically for the country they are currently residing in and write them on a flipchart. The facilitator may make the task more focused and specify a category: traditions, important persons, historical events, etc., thus getting more specific information



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for the country and context itself. However, if the facilitator leaves the task open and general with just “things”, participants can decide what are the “10 things” relevant to them that they relate the country to. Thus, they would be more self-aware of what are the important aspects for them personally and how they perceive the local context, and what is the new country for them not just general description.

Secondly, in addition to the “10 things I know” ask them to give 5 tips to their peers of “How to survive in ...(country)?”

Based on their experience, what they would advise their peers to do in order to smooth their settling-in in the new country.

**30`** Let each participant present their “10 things” and “5 tips”

**15`** Group discussion

### *Guiding questions*

- What do you think about the “10 things” your peers listed? Are they relevant and important for you?
- How did you get to know the local context? (through interaction with locals, or asking other migrants from your community, searching for information online, etc.)
- Why did you choose particularly these 5 tips?
- Do you think your peers’ tips could be helpful for you too?

## MATERIALS

Flipcharts  
Pencils/pens/colours

## CONNECTION WITH THE GENERAL FLOW AND THEORY:

Participants are to identify what they know about the local context and share it with their peers, thus encouraging experience and knowledge exchange. Furthermore, as it is likely that participants list different „10 things“ depending on their experience and time spent in the country, it will make them more conscious about what is important and relevant for them in their daily lives.

The «survival tips» will encourage experience-sharing, as during the discussion participants will be encouraged to share why specifically they chose these tips and what was their experience.

The activity aims for participants to share knowledge among themselves about the local context, thus getting more useful information from their peers.

## MAP MY NEIGHBOURHOOD

Ongoing task - 1h - presenting

### OBJECTIVES

- To develop creativity
- To encourage participants to get to know their surroundings
- To encourage speaking in the local language

### PROGRAMME AND METHODS

This task needs to be done within a time-span. Depending on the time for the training it could be a task for a few days for participants to do on their own, not within the training sessions itself. Give them specific time-frame and a day during the training when they need to present their map.

Ask them to map their neighbourhood, by taking photos of their neighbourhood (if they are more tech-savvy they can also make a small video with their smartphones) and glue them on a flipchart making a map of their neighbourhood.

They can write, draw, colour, etc. to make their map more personal.

If your participants feel comfortable you can also ask them to make small interviews with the people living in their neighbourhood, to encourage interaction and speaking in the local language.

During the session have each participant present their neighbourhood and explain why they chose to include these specific pictures (or words, drawings if they included also these) and what they left out and why.

**15`** Group discussion

#### *Guiding questions*

- Did you start noticing things or places in your neighbourhood that you particularly like and you were not thinking about it before?
- Having made the map, what do you think about your neighbourhood now? What do you like? What don't you like?

## MATERIALS

Flipcharts  
Pencils/pens/colours

## CONNECTION WITH THE GENERAL FLOW AND THEORY:

Participants will be „made“ to interact with their local surroundings and think about what is their experience of the place they live in.

The task also fosters creativity and critical thinking as participants are to create their own map and contents on their own, so they have to choose what to show and what not and during the discussion they will explain why they included these pictures, allowing for them to analyze their environment.

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### SOURCES COMBINED:

1. 52 Activities for Improving Cross-Cultural Communication, available at: <https://www.mobt3ath.com/uploade/book/book-56008.pdf>
2. 7 STAR Training Icebreakers and Energizers, available at: <https://trainingindustry.com/articles/content-development/7-star-training-icebreakers-and-energizers/>
3. ACTIVE Manual of Activities, 2013, available at: <http://www.timetobewelcome.eu/wp-content/uploads/2017/12/ACTIVE-Interactive-Manual.pdf>
4. AFS Active Citizens, ACTIVE Manual of Activities, available at: <http://www.timetobewelcome.eu/wp-content/uploads/2017/12/ACTIVE-Interactive-Manual.pdf>
5. Benedek, Haddad, Rogina and Trdin (2018) Training theatre in global education. Ljubljana
6. Bennett, M. J. (1993). A Developmental Model of Intercultural Sensitivity. Retrieved from WISC Library: [www.library.wisc.edu/EDVRC/docs/public/pdfs/SEEDReadings/intCulSens.pdf](http://www.library.wisc.edu/EDVRC/docs/public/pdfs/SEEDReadings/intCulSens.pdf)
7. Chapter 5: Perception and Individual Decision Making: What are you responsible to learn, available at: <https://www.csus.edu/indiv/s/sablynski/ch5obe150.htm>
8. Council of Europe, Autobiography of Intercultural Encounters, available at: <https://www.coe.int/en/web/autobiography-intercultural-encounters/autobiography-of-intercultural-encounters>
9. Council of Europe, Education Pack: All Different – All Equal, 2016, available at: <https://rm.coe.int/1680700aac>
10. Cunha T., Gomes R., Against the waste of experiences in intercultural learning”, in Intercultural Learning in European Youth Work: Which Ways Forward? Seminar Report by Ingrid Ramberg, 2009, Council of Europe Publishing, Strasbourg, pp. 86-101.
11. Cushner, K., McClelland, A., & Safford, P. (2012). Human Diversity in Education. New York: McGraw Hill.
12. Dabbah, M., What is Cultural Sensitivity, available at: <https://redshoemovement.com/what-is-cultural-sensitivity/>
13. Developmental Model of Intercultural Sensitivity, <http://meldye.weebly.com>
14. Hofstede’s Cultural Onion, available at: <https://laofutze.wordpress.com/2009/08/28/303/>
15. Influences on Perception, available at: <http://thepeakperformancecenter.com/educational-learning/learning/process/processing-information/perception/influences-on-perception/>
16. IOM, OSCE, Training Modules on Labour Market Management: Trainer’s Manual, available at: <https://www.osce.org/secretariat/92572?download=true>

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- 17.** Langhans, Ch., Onion and Iceberg Models of the Culture, available at: <http://www.culturewise.ie/?s=The+Onion+Model+of+Culture&submit=Search>
- 18.** Lustig, M., Koester, J. (2013). Intercultural Competence: Interpersonal Communication Across Cultures. New York: Pearson.
- 19.** Navaitiene, J., Rimkeviciene, V., Racelyte, D., Methodology for Development of Intercultural Competences, available at: [http://farintercultural.ch/wp-content/uploads/2016/07/1\\_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf](http://farintercultural.ch/wp-content/uploads/2016/07/1_METHODODOLOGY-FOR-DEVELOPMENT-OF-INTERCULTURAL-COMPETENCE.pdf)
- 20.** Notes on Intercultural Communication, available at: <https://laofutze.wordpress.com/2010/01/08/applications-of-hofstede-theories/>
- 21.** SALTO YOUTH, Intercultural Communication: Resource Pack, available at: <https://www.salto-youth.net/downloads/4-17-1789/Booklet%20Intercultural%20Communication%20Resource%20Pack.pdf>
- 22.** SALTO-YOUTH, What is Cultural Diversity, available at: <https://www.salto-youth.net/rc/cultural-diversity/about/what-is-cultural-diversity/>
- 23.** Sandu, O., Layamouri-Baja, N., T-Kit 4 Intercultural Training, 2nd Edition, 2018, available at: <https://pjp-eu.coe.int/documents/42128013/47262514/PREMS+042218+T-kit4+WEB.pdf/37396481-d543-88c6-dccc-d81719537b32>
- 24.** Thinking about Prejudice: Stereotyping, Student Worksheet, available at: <http://www.scotdec.org.uk/aadamsbairns/files/activities/unit5/activity5.1.1.html>
- 25.** Understanding Bias: A Resource Guide, Community Relations Services Toolkit for Policing, available at: <https://www.justice.gov/crs/file/836431/download>
- 26.** UNESCO, Intercultural Competences: Conceptual and Operational Framework, 2013, available at: <https://www.gvsu.edu/cms4/asset/7D7DCFF8-C4AD-66A3-6344C7E690C4BFD9/unesco-inter-cultural-competences-doc.pdf>
- 27.** Value Mapping Worksheet, available at: <https://diytoolkit.org/tools/value-mapping/>
- 28.** Values Exercise, available at: <https://www.cmu.edu/career/documents/my-career-path-activities/values-exercise.pdf>
- 29.** Various Humanitas methods, 2018 ([www.humanitas.si](http://www.humanitas.si))
- 30.** Weber, B. <https://slideplayer.com/slide/764837/>  
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