WORK PACKAGE 4: Capacity Building in receiving communities

Curriculum development for common and country specific tailor-made seminars for decision makers and officials, teachers, community multipliers, volunteers and service providers

final version

MODULES

1. **CULTURE**
   a. **Culture and its meanings**
   b. **Different is beautiful: cultural diversity**
   c. **Stereotypes and prejudices: how to recognise it?**
2. **INTERCULTURALITY**
   a. **Cultural differences**
   b. **Intercultural Sensitivity**
   c. **Intercultural Competences**
3. **COMMUNICATION**
   a. **Communication: an introduction**
   b. **Communication towards the outside: media and reporting**
   c. **Communication towards the outside/2: interpreters**
   d. **Communication towards the inside: burn out and setting the limits**
4. **GETTING TO KNOW YOUR LOCAL CONTEXT (context-specific module)**
   a. **national policy and legal frameworks**

Methodologies proposed:
- short lectures and simple handouts with important information
- exercises for active engagement;
- role-plays and simulation to develop skills and better understand different realities/perceptions,
- reflections about content to connect it with existing experiences
- individual and small group assignments to facilitate proactivity, cooperation, team work
- assessment and self-assessment

- quiz and knowledge check
- "living book" and guests

MODULE 1
1a. Culture and its meanings

Objectives:
- Identify different definitions of culture, as well as different approaches, and concepts of culture
- Understand the connection to identity and how it is shaped by culture
- Reflect and be aware of individual cultural background and identities

Learning outcomes:
- Increased knowledge of different approaches and definitions of culture
- Strengthened communication skills
- Broaden perspective of participants towards people from different cultural backgrounds

Activity 1: Brainstorming – what is your association with the term culture?

Time: 15'

Material: Flip chart: paper and markers

Description: Brief introduction on why the topic of culture has been included as a session of this intercultural sensitivity & competence training: being a fundamental basis on interacting with people from different cultural backgrounds. Understanding of culture and how it shapes identity will support in coping with one's own and other cultural behaviours.

All participants will be seated in a circle of chairs to offer an open atmosphere (no tables, no first or second row etc. all being on the same level).

Brainstorming: trainer asks participants which thoughts come into their minds when they hear the term CULTURE. Trainer writes down (on a flip chart) words/phrases mentioned by the participants.

This flip chart is meant to be displayed throughout the session.

Activity 2: Theoretical input: Definition and complexity of culture

Duration: 20 minutes

Materials: projector with access to loud speakers; internet access

Description: Illustrate the complexity of culture through some definitions.

There are various definitions of culture. The term derives from the Latin word colere, meaning to inhabit, to cultivate, to honor. Generally, it refers to patterns of human activities and structures that give significance. (http://www.newworldencyclopedia.org/entry/Culture). Different definitions reflect different theories of understanding/criteria for valuing human activity.
Here are some definitions from various sources:
There are more than 200 different definitions of culture: Culture: *A Critical Review of Concepts and Definitions. Alfred L. Kreober, Clyde Kluckhohn (1952)* organized concepts into 8 categories: Topical, Historical, Behavioral, Normative, Functional, Mental, Structural, Symbolic
Project via projector: "Culture is to society what memory is to individuals." Kluckhohn - can be seen as the collection of information, experiences, ideas etc. that were found useful and were widely adopted, considered worth transmitting to future generations.

http://www.newworldencyclopedia.org/entry/Culture

Culture can be defined by:

- The arts and other manifestations of human intellectual achievement regarded collectively.
- The ideas, customs, and social behavior of a particular people or society.

The attitudes and behaviour characteristic of a particular social group. https://en.oxforddictionaries.com/definition/culture

- The common element between these definitions seems to be that culture is formed by more individuals (collectively, people, group).
- A complex web of patterns that link individuals with one another is a description of culture – culture is an attribute of a community; (whereas society is an interdependent community). Often the term civilization is used synonymously with culture – but civilization is rather the external manifestation (Agriculture, technology, etc.) and culture the internal character of a society (referring to social standards, norms of behaviors, traditions, values, and religious beliefs). Culture may also be described as a manifest, yet through the arts in social structures and institutions of society. http://www.newworldencyclopedia.org/entry/Culture
- Culture is referred to as "the way of life for an entire society ". It is a complex of features of a social group; varying from the size of a family, a tribe or a larger group such as a nation, a racial or ethnic group, even if the members of this group are scattered across the world. Norms of manners, languages, clothe, rituals, behaviors, religions, laws and morality, and systems of beliefs form culture. Culture is nothing fixed or static; dynamic processes can occur as people respond to changing conditions and challenges. http://www.newworldencyclopedia.org/entry/Culture
- Culture is considered as "set of distinctive spiritual, material, intellectual, and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs." http://www.newworldencyclopedia.org/entry/Culture : United Nations: UNESCO, Universal Declaration on Cultural Diversity.
- Iceberg Model: One of the most well-known models of culture is the iceberg. Its main focus is on the elements that make-up culture, and the fact that some of these elements are very visible, whereas others are hard to discover. The idea behind this model is that culture can be

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pictured as an iceberg: Only a very small portion of the iceberg can be seen above the water surface. The top of the iceberg is supported by much larger part of it, underneath the water surface and therefore, invisible to the outside observers. Nonetheless, the lower part of the iceberg is its powerful foundation. likewise, in culture, there are some visible elements: Architecture, art, cuisine, music, language, just to name a few. However, the powerful factors of culture are more difficult to spot: The history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc. The iceberg model implies that the visible elements of culture are just expressions of its invisible elements. It also points outhow difficult it is at times to understand people from different cultural backgrounds – because we may spot the visible parts of "their iceberg", but we cannot immediately realise its' foundations.
http://intercultural-learning.eu/wp-content/uploads/2017/07/The-iceberg-of-culture-appendix-1.pdf

Measuring culture: How can culture be measured? In which norms can cultural development be measured? There are more than 6.000 communities in the world (as many as different languages). This has led to the development of variety of beliefs, values, visions etc. and the expressions of those categories through material such as crafts, architecture, art, and type of transportation – forming culture.
Cultural development was (until the 1970s) often measured in terms of material, tangible development – quantity and quality of housing, arts, industrial development. UNESCO definition of culture includes means of achievement of satisfactory intellectual, emotional, moral, and spiritual existence. Cultural development is thus not measured only by the development of material tangibles (although those are considered important parts of it), but also by the lifestyles, ways of living together, value systems, traditions and beliefs that certain culture produces.
http://www.newworldencyclopedia.org/entry/Culture

Cultural identity Means identification with norms, categories named above that form culture. It is the feeling of belonging to a group. It is the characteristic of the individual but also culturally identical group members sharing the same cultural identity or upbringing. It is part of a persons's conception and self-perception, being related to nationality, religion, ethnicity, social class, locality, generation.
https://en.wikipedia.org/wiki/Cultural_identity : Moha Ennaji, Multilingualism, Cultural Identity, and Education in Morocco, Springer Science & Business Media, 2005, pp.19-23

As an example of how cultural behavior may develop, watch the following video:

Video Five Monkeys: 3'10 https://www.youtube.com/watch?v=cOAIhCc1wbg

Activity 3: Exercise on identity – who am I?

Duration: 50'

Material: Coloured pens and markers, different colours for each participant [tip for the trainer: The purpose of giving each participant a different colour is to give people the idea that everyone is unique and that the group is composed of a rainbow of identities]; one sheet of paper per person; flipchart paper and markers

Description:

(Activity: source: http://intercultural-learning.eu/Portfolio-Item/who-are-i/   slightly adapted.

Step 1: As a warm-up, ask the participants to get into pairs to form buzz groups. Ask them to pretend that they are strangers and to introduce themselves to each other. – 5'

Step 2: Ask them to reflect on what is interesting or important to know about someone else when you first meet them and to brainstorm on the general information categories (like name, age, sex, nationality, family role, religion, age, gender, ethnicity, job/study, taste in music, hobbies, sports, general likes and dislikes and more) – 5'

Step 3: Explain that each participant is going to find out how much they have in common with others in the group. Hand out pens and paper and explain that the first step is for each of them to draw something that represents their identity. They should think of themselves as stars; the aspects of

their identity radiate out into their society. Ask participants to consider the eight to ten most important aspects of their identity and to draw their personal star. 10'

Step 4: Tell them to go around and compare their stars. When they find someone else with whom they share a beam or ray, they should write down the other person's name near the beam. (For example, if Jan and Parvez both have a "rapper" beam, they should write each other's names along that beam). 15'

Step 5: Invite them to return to their seats and ask the group to talk about how everyone was. 5' You could ask: Which identity aspects do people have in common and which are unique? How similar and how different are the people in the group? Do people have more in common with each other than they have differences?

Step 6: Group brainstorming session about the aspects of people's identity that they chose versus those that they were born with. Write these down in two columns on the flipchart. Clarification needed: before doing this exercise agree within the group what is meant by "chosen" and "born with" aspects. To what extent can we say that a person is born with a specific aspect? 10'

Step 6: Debriefing - discuss what people have discovered about themselves and others and the implications for human rights. Chose according to the group dynamic and interest. Here are some aspects suggested for this excercise: What did people learn about themselves? Was it hard to decide on the ten most significant aspects of their identity were? Were people surprised at the results of comparing stars? Did they have more or less in common than they expected? How did people feel about the diversity in the group? Did they feel it made the group more interesting or does it make it more difficult to work together? Were there any aspects of other people's identity that participants felt strongly inclined to react to and say, "I am not."? For example, I am not a football fan, not a fan of techno music, not a dog lover, not homosexual or not Christian… How does identity develop? Which aspects are social constructs, and which are inherent and fixed? In relation to gender issues in particular, which aspects are social constructs and which are inherent and fixed? Did participants write "woman" or "man"? What do people associate with the words "woman" and "man"? Are those associations the same for both sexes and for all men and all women? How much are people judged by their individual identity and how much by the group that they belong to? To what extent are people free to

choose their own identity? What are the implications for themselves and their society, and especially for the human rights of equality and respect?

References

Compass: Manual for Human Rights Education with Young People, Council of Europe:

http://www.coe.int/en/web/compass

https://welcomm-europe.eu/community/

http://intercultural-learning.eu/Portfolio-Item/the-iceberg-of-culture/

1b. Different is beautiful -CULTURAL DIVERSITY

Objectives:

- Identify different definitions of culture, as well as different approaches, and concepts of culture
- Understand the benefits and challenges of cultural diversity (for instance at work, school, etc.)
- Reflect on ways to support cultural diversity within one's own community, place of work, etc.

Learning outcomes:

- Increased knowledge about cultural diversity and its dimensions
- Strengthened knowledge about strategies on how to strengthen cultural diversity in own community/workplace
- Broaden perspective of participants towards people from different cultural backgrounds
- Ability to recognise the differences among people, as well as the many similarities people share.

Consider the option of "living book": inviting guests from different cultural backgrounds that could share their experiences and challenges.

Activity 4: Definitions of cultural diversity

Duration: 5'

Material: Projector, internet access, loudspeakers, flip chart, paper, markers

Description: All participants sit in a circle to offer an open atmosphere for discussion (no tables, no first or second row etc. all being on the same level). The trainer shows the video "All we Share" as an energizer at the beginning of the session: https://www.youtube.com/watch?v=i1AjvFjVXUg. Afterwards, trainer gives a brief introduction of definitions and dimensions of cultural diversity. displaying the UNESCO universal declaration (http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html). The Declaration, the first of its kind within the international community, elevates cultural diversity to the rank of common heritage of humanity; Secondly, the Declaration emphasises the understanding of moving from cultural diversity to cultural pluralismThirdly, the Declaration delineates cultural diversity as a factor in development.

Activity 5: Labeling – the black star

Duration: 15'

Material: Projector, flipchart, marker, colours, papertape

Description: The trainers prepare different papertape tags to put on the forehead of participants of two shapes (stars, triangles) and three colours (blue, red, green). One person will have a different color but a known shape (i.e. a black star), while one person will will have a different color and a different shape (i.e. a black circle).

Step 1: Trainers put the tags on the forehead, thus each person do not see what is on her/his own forehead [tip for the trainer: put the black star on the forehead of a participant that is already quite aware of cultural diversity and revealed strong character and adaptation to the group].

Step 2: The group will have one and only instruction from the training: group yourself, without talking, in one minute. People will then use non-verbal communication to group themselves: maybe by colour, maybe by shape. What will happen is that the person with different color and different shape, will be left out of formed groups.

Step 3: Debriefing. Is of extreme importance discuss how people felt about doing this game, giving particular attention to the person that had the "black star". Chose according to the group dynamic and interest. Here are some aspects suggested for this exercise. You could ask: How did you formed in groups? How did you understand you belong to one group instead of another? How did you feel when another person welcomed/refused you? In which way s/he made you understand that you were welcomed/refused? How did you feel seeing her/him refused from all groups? Was it hard for you to see it?

1c – STEREOTYPES AND PREJUDICES - how to recognise it?

Objectives:
- To help eliminate stereotyping
- To recognize the uniqueness of each individual
- To become aware of ones' own stereotypes and prejudices
- To reflect one's own stereotypes and prejudices

Learning outcomes:

- Participants are able to describe what stereotypes and prejudices are

- Participants gain a better understanding of why other groups and societies have prejudices against third country nationals
- Participants become aware of their own stereotypes and prejudices
- Participants can competently and objectively counter common prejudices against asylum seekers and refugees based on facts

Activity 6 – Introduction with a theoretical input: stereotypes, prejudice and discrimination

Duration:

Material: projector with presentation/good use of flipchart [we do suggest to use a powerpoint presentation as the amount of theoretical information could be a lot to memorize]

Description: ask participants if they know what stereotypes and prejudices are. If there already is some knowledge in the group, let the participants define stereotypes and prejudices writing down on the flipchart. Then go through the theoretical part:

- Definition of stereotypes and prejudices. (Important: there are many different definitions, e.g. sometimes stereotypes are defined as positive or negative beliefs; sometimes they are defined as negative beliefs only but it is not a crucial point; to differentiate between stereotypes and prejudices in my opinion is not that crucial either; one way to differentiate is that stereotypes are based on actual experiences with one or a few members of a certain group, this experience then is generalized for other members of the same group; prejudices on the other hand are not based on actual experiences made by the person but taken over from other people/society; another way to differentiate between stereotypes and prejudices is that in case of stereotypes a person has a certain belief about a group of people but doesn't act on it, whereas when it comes to prejudices, a person acts on it because of his or her belief about a group of people -> discrimination)
- Why are there stereotypes and prejudices? Important: state that everyone has stereotypes and prejudices; stereotypes have a function. They serve us as a tool to make the world manageable and reduce complexities. They create security for one's own actions. They relieve our everyday consciousness by avoiding constant re-evaluation and reinterpretation of situations and people.

- What is dangerous about prejudices? They cause discrimination, in worst case social prejudices can lead to genocide; examples from history: tens of thousands if not hundreds of thousands of women fell victim to witchcraft in the Middle Ages. They were the scapegoats for phenomena that could not be explained scientifically at that time, such as the outbreak of epidemics or natural disasters. Holocaust or the genocide in Ruanda in 1994 are other examples.
- Types of prejudices

Conclusion: even if stereotypes and prejudices have a legitimate function in day-to-day life, because of the danger of stereotypes and prejudices, it is important to become aware of and reflect on our own stereotypes and prejudices regularly.

See annexes on Welcomm page: https://welcomm-europe.eu/community/

Activity 7 – myth-busting [alternative to activity 8 if the group is homogeneous and have little knowledge about prejudices]

Duration: 30'

Material: Cards with common prejudices against asylum seekers, refugees and the topic of migration in generally and the arguments against the prejudice

Description: Participants get in pairs and get a card. They have about 10 minutes to read their card. Afterwards each pair can present their prejudice and how to argue against it with others. Before starting with this exercise, it is important for the trainer of the workshop to set the right expectations when it comes to fight prejudices. Bear in mind that prejudices can be overcome. Besides personal experiences, precise information and rational arguments are the key to this. However, note that prejudices are very hard to fight, and it doesn't succeed immediately. People will try to resist

when confronted with their prejudices. They don't like to hear facts when they already have formed their opinion about something. It will take some effort to overcome prejudices.

For public officials who work with colleagues who have prejudices against Third Country Nationals:

Nevertheless, it is good to know how to argue against prejudices and there is at least a chance that people might start to relativize their prejudices when they hear facts, opposing their beliefs. They might open up their minds a bit to receive something different from their convictions, next time they deal with asylum seekers or refugees (if they dealt with them at all).

The exercise will help the participants not to feel helpless when confronted with prejudices. Even if they most probably cannot convince their counterpart of their point of view immediately, they will be more satisfied with the course of the conversation.

For public officials who might have prejudices against third country nationals themselves:

This exercise puts the participants in a position to deal with the actual facts. It is important to give the participants enough time to check the data provided themselves by internet research in case of doubt. Some participants will present cases that confirm their prejudice and use it as a counter-argument. It is important to take the participants seriously with their experiences and to ask them how they came to their opinion. Participants will not completely change their minds during the exercise. But by the time they begin to relativize their experiences and start not to deduce the general from what they have experienced or heard second hand, much is already gained.

See annexes on Welcomm page - Material 3_Facts against prejudices; Material 2_Prejudices: https://welcomm-europe.eu/community/

Activity 8 – On a train trip in India [alternative to activity 7 if the group is heterogeneous and have some knowledge about prejudices]

Duration: 30'

Material: wall where to tape A4 papers, A4papers: on one side there is a written text, on the other a picture. The picture should not be seen when the paper is turned on the text side. An alternative can be a handout to distribute to participants.

Description:

Step 1: put the participants deep into the scenario: each one of them is travelling in India. While travelling, s/he decides to take a panoramic route – a train travel of 7 days.

Step 2: Tell to participants to choose two people they would like to travel with, and two they would least like to travel with. In different points of the walls, on A4 papers, there are written the people they would travel with: a football team, a just-married couple in their honeymoon, students in sabbatical year, a cinema star, a person with physical disability, etc.

Step 4: Once everybody has made their individual choices, ask them to share their individual choices and the reasons for them. Compare their choices and reasons and check where there are similarities.

Step 5: turn the A4 papers on the side of the picture, where the expected loud and rude football team will be represented by a children team; where students in sabbatical year will be an old couple travelling, a cinema star a dog, the person with disability Stephen Hawking etc…

Step 6: Debriefing and evaluation. The debriefing and discussion will be based on the participants reports. Comparing the different results is a good way to introduce the discussion. You may continue by asking questions such as: What were the major factors that determined your individual decisions? Which stereotypes does the list of passengers evoke? Are the stereotypes in the descriptions given or in our minds and imagination? Where do we get these images from? How would it feel to be in a situation in which nobody would want to share a train compartment with you?

Tips for the facilitator: It is important for everyone to respect each other's opinions and not attack people for their personal views. If some choices seem doubtful it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact, both the participants and you, the facilitator, will be in difficult positions: it's very easy to turn this activity into a condemnation session! For this reason,

beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice. It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?

Inspired by - source: http://www.eycb.coe.int/edupack/pdf/31.pdf (extended version: 90 minutes; shortened version for 20 to 30 minutes is described here)

Activity 9 – Cultural lenses [alternative to activity 7 if the group is heterogeneous from different cultural background]

Duration: 30' – 45'

Material: handouts; flipchart, post-it; it could be useful to use the concepts of iceberg and onion suggested in Activity 2.

Description:

Step 1: each participant will be given one paper where to write in two columns: "your own positive perception about your own culture" (list max. 3 things); "your own negative perception about your own culture" (list max. 3 things). [tips for the trainers: refer to the theoretical bagkroung - iceberg of Activity 2]

Step 2: each participant will be given a second paper where to write in two columns: "positive global stereotype of your culture perceived by outsiders" (list max. 3 things); "negative global stereotype of your culture perceived by outsiders" (list max. 3 things). Please, specify which culture you talk about: national culture, ethnic group, identity defined by your job/social condition etc…

Step 3: discussion and debriefing. Discuss in a group the differences between what is written in the first and in the second sheet. According to the group, the trainer can open more the discussion: What and why it applies/not applies to you, but to the global perception? Reflection: What do we think about the country/society of asylum seekers/refugees we work with? How much of this might actually be true for the individual persons we are working with?

2 – INTERCULTURALITY

2a. cultural differences

Objectives:

- To realize that different cultures perceive things differently and/or play by different rules
- To use this awareness to try and adapt to a new set of rules
- To raise awareness of our reactions in conflict situations and communication styles
- To reflect on the fact that the way we are raised and our culture play an important role in the way we perceive any situation

Learning outcomes:

- To learn how to communicate effectively in multi-cultural groups
- To help participants question assumptions they may have about group norms and critically analyse where those norms have come from and whether or not they continue to be useful in new contexts
- To understand what happens when we are not utilizing the same "rules" or "norms" as others in the group
- To question the role of communication in making us feel confused or helping us to understand one another
- understanding the impact of cultural differences on feelings, thoughts and behaviour (culture shock)

Activity 10 – Barnga Game

Duration: 50'

Material: Cards depending on the size of the group: French cards but not the figures, only the numbers from 1-10; Paper, pencil, tables, chairs

Description:

Step1: The facilitator splits the group into at least three groups of a similar size. Each group sits at a table where there is a set of rules and a deck of cards. The facilitator instructs the groups to read the instructions and play a round to become comfortable with the game.

Step 2: Once everyone feels comfortable with the game, the facilitator collects the sets of rules from all the players and announces that during the game, players are not allowed to communicate verbally or in written form (they could communicate using non-verbal communication and drawings).

Step 3: Tournament begins, Each round lasts 5 minutes. The facilitator stops the process and asks players to count their points and announce the winner and the loser of the game. Then, these two players move tables. This happens for all the tables. (10')

Step 3: Second round begins, that has the same duration and ending with the players counting their votes and, a winner/loser declared that should move to tables where they have not been. (10')

Step 4: The third round starts with the same rules and by the end of the round, facilitator declares the end of the activity. (10')

Step 5: Reflection of participants and sum up. Proposed question for the debriefing: What did you expect at the beginning of the game? What did you think or felt while playing? How did not being able to speak contribute to what you were feeling? What was going on? When did you realize that something was wrong? How did you deal with it? What specific real-life situations does Barnga simulate? Have you ever had an experience where there was a rule difference you did not know about? How does this game focus our attention on the hidden aspects of culture? What is the

most important lesson you have learned after playing Barnga? What does the game experience suggest about what to do when you are in a similar situation in the real world?

Proposed comments to be done during the sum up: During the game, all did their best, but each group was operating out of a different set of circumstances and ground rules. Many discovered or suspected that the rules were different, but did not always know what to do to bridge the differences. Even if people knew the difference between the rules, they didn't always know what to do to bridge the differences. Communicating with others is difficult; it demands sensitivity and creativity. The above statements are true even when almost everything is the same and the differences are very few or hidden. In fact, when the differences are very few or hidden, it may be even more difficult to bridge them than when they are many and obvious. In spite of many similarities, people have differences in the way they do things. You have to understand and reconcile these differences to function effectively in a group.

http://intercultural-learning.eu/wp-content/uploads/2017/08/BARNGA-Five-tricks-10-Versions.pdf

2b – Intercultural sensitivity

Objective(s):

- Understand different stages of intercultural sensitivity
- Reflect on the personal journey through the stages

Learning outcomes:

- Be able to distinguish between the different stages and position themselves
- Understand the difference of inter/intra/multi-cultural societies and why inter is ideal

Activity 11 – intercultural sensitivity by Bennet

Duration: 45'

Material: power point presentation; internet access; laptop; projector; flipchart

Description:

Step 1: Theoretical introduction on DMIS - The Developmental Model of Intercultural Sensitivity from Bennett: 1. denial 2. defense 3. minimization 4. acceptance 5. adaptation 6. Integration; with a careful explanation of the phases https://www.idrinstitute.org/dmis/

Step 2: The participants are divided in groups and are asked to represent an incident displaying each of the stages. (5' for preparation, 10' presentation)

Step 3: The trainer asks participants to think if such events have happened to their life and what has the reflection of the session offered to them. (5')

2c – Intercultural competences

Objective(s):

- Defining Intercultural Competence and their importance in life
- Understanding the elements/ dimensions of Intercultural Competences
- Understanding how to develop intercultural competences

Learning outcomes:

● Understand the concept of intercultural competences; be aware of the three dimensions or constitutive elements of intercultural competences [knowledge, skills, and attitudes]; reflect on how to develop intercultural competences in relation to fieldwork.
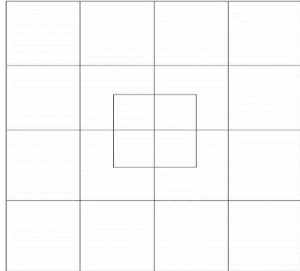
Activity 12 – the squares

Duration: 20'
Material: projector or flipchart; post-it, pens
Description:

Step 1: project with your laptop or draw on the flipchart the following drawing:

Step 2: participants are asked to calculate in 1 minute how many squares there are in the image and write the answer on a post it. The answers are heard while participants interact with each other and try to see more squares than those already pointed out. The trainer debriefs by saying the actual number of the squares (35). (5')

Step 3: the trainer describes what has happened. participants report what they saw, were curious about what the others were reporting, tried to see what they were seeing, once they understood the process they had applied to find out new squares with similar characteristics, they helped one

another, they looked for a common solution. The process, displayed here, using these small geometrical figures, shows that everyone can learn from anyone in any occasion: from those with whom we share knowledge/preparation/approach, to those who come from a different context or background. The debriefing ends with the facilitator concluding that everyone should make an effort to see beyond appearances as what we see is often much more complex than what we think. (5')

Step 4: theoretical explanation. This game is a metaphor for what happens in the intercultural learning process. The facilitator underlines the role of the three key elements: Attitudes (mostly related to individual level: curiosity, discovery, openness, readiness to participate, respect, flexibility…); knowledge (mostly related to individual level: numbers, squares, ability to recognize & count); skills (related to an individual but in connection with others: self-confidence, disposition to observe/to listen to others' points of view, to suspend judgment, to analyze, to go beyond the surface, to be aware of different positions and their reasons, to confront/help/tutor one another, problem solving ….) (5')

Activity 13 – Intercultural competences, a theoretical framework

Duration: 20'
Material: theoretical support,

Description: The facilitator reminds the participants that the acquisition of intercultural competences is a life-long learning process, which brings best results through conscious, planned and facilitated experiential learning (Kolb, Experiential Learning Cycle). "Intercultural competence is the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions" Moreover, the exposure and interaction with people from different cultural affiliations does not imply, let alone guarantee, intercultural learning. Then asks the following questions for reflection and sharing: Why do you think it is important to understand this concept in your field of work? How do you think you can develop your Intercultural Competences? Can you recognize an experience in which you have developed such competences?

Activity 14 – The Refugee [exercise to make just if in the group there are no people that actually have/had in the family experience of migration]

Duration: 80'

Material: Board or flip chart and pens

Description: What do we really know about the challenges and problems which have forced someone to leave their country, family, home and work to live in a country where they are not wanted? Issues addressed: Problems of refugees and asylum-seekers; Empathy towards displaced people; stereotypes, prejudice and xenophobia towards foreigners. The aims of this exercise is to understand the reality faced by refugees, to generate awareness of the problems they face in the host countries, and to promote empathy and solidarity towards the situation of refugees.

Step 1: the facilitator should have an insight into the reasons that lead people to immigrate or seek asylum. Make copies of the beginning of the story or be prepared to tell it to the participants. (The name, the origin of the refugee or immigrant should be adapted to suit your circumstances). Instructions

Step 2: Read out aloud, or hand round copies of the following story: "Fereshta is a refugee in our town. She arrived two months ago from her country

where she was in fear of her life because of her economic circumstances (or political beliefs)."

Step 3: Ask people to form groups to discuss and then to write a short story or news article about how Fereshta left her country and what it is like for her living here. Think about: What Fereshta's life here is like; What difficulties she faces; How is she being supported (or not)? How does she learn the language? Can she work and in what kind of job? Do you think she is having an easy time? How does she feel about local community? What do

you think Fereshta had to do to get to our town? How did she travel? Where did she find the money? What were the administrative procedures? What did she leave behind?

Step 4: ask each group to present its story or answers to the questions. As they do so you should record on a board or flip chart the main points made by each group.

Step 5: Debriefing and evaluation. Start the discussion by inviting the groups to reflect upon each other's conclusions, namely by asking what were the most "realistic" or "unrealistic" assumptions. If the discussion gets stuck you can prompt with questions like, "do you think it is fair?", "do you know anybody who went, or is going, through a similar experience?", "did you ever imagine this could happen to you?". Conclude the discussion by inviting the group to reflect upon what they can do to support refugees or immigrants in their own town or, more generally, what kind of support they need to integrate into their new society.

Tips for the facilitator: This activity is particularly suitable for local groups because it may generate concrete solidarity and action. But it also works well with an international group if emphasis is put on awareness raising, comparing different legal status, etc. It is essential to be well informed and have up to date relevant information. In your role as facilitator you may be asked to give some facts about refugees in your country or town. In this case it may also be useful to be able to hand out copies of figures, graphs or tables relating to refugees in different countries to make comparisons.

Inspired by: https://rm.coe.int/1680700aac

3. COMMUNICATION

3a. Communication: an introduction
Objective:

- The aim is to introduce the concept of feelings and needs that we all have and to be more aware of those feelings and needs as well as of how we react accordingly.
- The aim is also to see the feelings and needs behind other's reaction, that they are not deliberately trying to harm us (in most situations), but are too only acting according to their feelings and needs.
- If the other persons intentions are harmful (not in physical way) and manipulative, the module proposes how to deal with that kind of communication of others (not to blame and be angry, but trying to be aware of our own feelings and needs, so we are prepared to communicate them better in similar situations in the future.
- The sub-module proposes a questionnaire to be aware of the possible indications of burnout and how to set the limits better in working with refugees, which can be quickly crossed.

Learning outcomes:
Communication is one of the important notions when interacting with other people. Our best interests can be quickly misunderstood and seen as mean if our interlocutor doesn't have the same information as we do about the situation. Also, we react differently to the messages we are receiving. We enter into communication with others with our own perceptions, values and beliefs.

The module and the activities introduce a concept of connecting communication, that basis on the notion of Non-violent communication by Marshall B. Rosenberg. The use of violence in the term does not refer to physical violence but the "violence" we can prevent from doing to others and ourselves by using words that are more appropriate and especially connect with our feelings that arise during a conflict communication and try to recognize our and other's needs behind those feelings. Nevertheless, the activities are prepared in a way that knowledge of Non-violent communication isn't necessary. It is advisable, however, that the trainers, who will carry out the activities, familiarize themselves with the concept to understand better the principals that are used in the module.

NOTE: the exercise can provoke deep feelings in some, which they might not be aware of. The trainer should be attentive to this and speak with a person privately. Nobody should share his or her "results" in front of the group, if they don't want to.

Activity 15 – good communication

Duration: 60'

Material: post-its; markers; flip chart sheets; Poster with statements: "i feel good when communication is…"; "in communication, it bothers me when…"; "the conflicts in communication mainly arise because…" [see annex 15 in https://welcomm-europe.eu/community/]

Description: The activity aims to unveil the principals of non-violent communication by Marshal Rosenberg. The principals are presented through interactive discussion firstly, within the groups by participants themselves and then, in the joint discussion, led by the trainer.

Step 1: participants are divided into 3 groups. On the wall there are beginning of 3 statements: "I feel good when communication is…" (the answers are the basis of good communication); "in communication, it bothers me when…" (the answers are potential feelings that we may have in the communication); "The conflicts in communication mainly arise because…" (the answers are the potential needs we may have in the communication)

Step 2: Each group starts with one of the statements and write down their answers on the post-its with many examples as they can think of. After 5 minutes, they move to another statement and add what they can.

Step 4: Talk about what it means for participants that they are e.g. understood, heard, safe… → Introduction of NVC by Rosenberg (optional): the concept of non–violent communication by Rosemberg introduces the notion that we have all feelings and needs behind our communication with others. The "outcome" of the communication (whether we will get in conflict with the other person or not) is depending whether our needs are met or not.

More at: https://www.cnvc.org/ or in his book: https://puddledancer.bookstore.ipgbook.com/nonviolent-communication--a-language-of-life--3rd-edition-products-9781892005281.php?page_id=21 . Video to get the first glimpse of what NVC is about: https://www.youtube.com/watch?v=-dpk5Z7GIFs

The activity can be adapted only to making the activity itself followed by discussion about the answers the participants have put down.

NOTE: Be aware that the discussion can take a different turn quickly and make sure that you stay within the designed topic and ask participants to be concrete in their statements, arguments etc.

Other resources for discussion: What do we need towards other person that makes us feel good in the communication? How we act, or feel when our needs are met and ho when they are not met? In this case, we talk about strategies – the way to meet our needs.

Regarding the transcendental analysis, normally we react in 4 manners:
- Assertive approach ++ (I'm good and you are good);
- Aggressive approach +-;
- Passive approach -+ (you stay quiet, you give the needs of others before yours);
- And manipulative approach – (we use distraction to get to other's attention in different ways e.g through someone else, we tell a third person to communicate our message).

Our needs are never in conflict, our strategies are. Strategies are concrete action, what we do to meet our needs (what you want other person to do for a sincere relationship).

NOTE: as the activity introduces the concept of non-violent communication, the trainers should be familiar with the concept. Therefore, the activity is best done with a trainer who knows the topic well and can explain the principals of non-violent communication and the concept behind feelings and needs we have in the communication.

Still, the activity can be carried out without this concept as described before.

Activity 16 – perception of feelings

Duration: 30'
Material: list of feelings and reactions to feelings;
Description:
The participants become more aware about how they react in communication when feeling certain feelings.
Step 1: Each participant receives a list of most common feelings and how they react to it: anger, sadness, love, surprise, fear, etc.
Step 2: Each participant fills out the list for themselves: how do they would act on different levels (physically, mentally, behavioral) when scared, sad etc.

The list of feelings can be adapted or extended to include more feelings. Invite the participants to imagine different situations when they where sensing those feelings and to try to describe their reactions sincerely in all three levels. The reactions at different levels or with different feelings can be similar or the same (e. g. when feeling angry or sad a person can "freez" and can't say anything, can find the words). The discussion can be deepened by talking about how certain feelings influence our communication e.g. when angry, sad… and how we can be more aware about that in our future communication. The activity can be longer, depending on how much time you want to give to discussion.

Activity 17 – the communication of feelings at work; working with refugees

Duration: 100'
Material: Cards with roles assigned and described situation [see Annex 17 in https://welcomm-europe.eu/community/]
Description: The participants will get to experience what the other person may be feeling and experiencing the same situation.

Step 1: participants are divided into groups of three. If three can divide the number of participants, one group consists of four member or one trainer participates as Observer to the group of two.

Step 2: Each group gets an envelope with three different roles and the members of the group randomly choose their cards with description of a role and situation. They must not look at each others' cards. The other two don't know their description.

Step 4: After each session short discussion about their reactions, feelings, observations etc…

Step 5: After discussion, the participants change the groups and the roles, so each participant is in all three roles. Short discussion after every session and longer after the final round: how they feel, what was difficult, what wasn't.

ROLES:

In each group each member gets one of the roles: 1. professional/practitioner in relevant administrative body or activist in CSO/NGO or volunteer, 2. Refugee; 3. Observer. If there are more than three groups, the 4th etc. group gets on of the three situations.

Tips for the trainer: The texts can be adopted to country specific situations. The discussion can be deepen by talking about the feelings and needs of each role/person, how they reacted according to the stress, anger, frustration, fear etc. they were feeling and how, next time working with refugees, we can take similar situations into account.

3b – Communication towards the outside: advocacy and journalism responsibilities

Activity 18 - Advocacy and journalism responsibilities

Objective:
- understanding of how same events can be interpreted differently from different perspectives by different people

- the promotion of a broader and open-minded vision of the world
- perceive and discuss a responsible use of social media

Learning outcomes:
- Experiencing the reporting of an event.
- wider understanding about how reporting easily becomes biased.
- awareness of how our own perceptions may be distorted

Duration: 90'
Material: flip chart; pens; tape
Description:
1. participants are divided in two groups
2. One group will develop a 5-minutes roleplay based on an event recently and really happened - better if involving conflict between two groups with different cultures or lifestyle
3. The first group will perform the sketch, while the second group has the role of TV reporters and journalists who are covering the event
4. When the 5-minutes sketch is finished, the reporters group is asked to leave the room and think about what they have seen, and to mentally prepare their report as if for the evening news bulletin. They are not allowed to write notes or to communicate with each other. The reporters group has 5 minutes to mentally prepare for it
5. Invite the group of reporters back into the room. Give each 3 minutes to make their report
6. Record the main points of each report on a separate flip chart, which will at the end be taped up on the walls of the room.
7. Each reporter will tell her/his story, and listen to the other 'reports', but without making any comments
8. At the end, when all reporters have told their story, tape the flip charts up round the room
9. Ask the participants to compare the reports and talk about what they have learned
10. Debriefing and evaluation - questions for the second group - the reporters:

What did you find easiest to remember and report?

What was harder?

What did you do when you couldn't remember something exactly?

Question for the first group - actors:

Were there any significant omissions in the reports?

Did the reporters give an accurate report of the event?

Then open up the discussion to everybody:

What do you expect in the news? Just a report of events or also comments and opinion?

Do reporters generally make it clear what is fact and what is comment?

How reliable do you think the news we get on the television is?

Tips for the facilitator: Be prepared to offer information and examples of news, stories which have been shown to be biased. Ask the question: What influence do the owners, advertisers, links with political parties etc. have on what is broadcast and on our understanding of the news? Suggestions for follow up: Before the next session look at your own local paper or watch the news on TV and discuss how accurate the reporting is and which events were covered and which left out? If you think there is some misreporting write a letter to the editor to put your point of view.

Variation: The reporters represent journalists from different newspapers e.g. a right wing paper, a left wing paper, a tabloid, a foreign correspondent from another country etc. who report the story accordingly. During discussion talk about how the reports differed and whether the different 'viewpoints' influenced the report.

References: https://rm.coe.int/1680700aac

Additional literature:
- https://unesdoc.unesco.org/ark:/48223/pf0000265552
- https://www.poynter.org/channels/fact-checking/
- https://medium.com/wikitribune/what-do-we-mean-by-evidence-based-journalism-3fd7113102d3

- https://www.theguardian.com/news/2017/nov/16/a-mission-for-journalism-in-a-time-of-crisis

3c – Communication towards the inside: burnout and setting the limits

Activity 19 - Burnout/emotional exhaustion

Duration: 30'
Material: survey about the presence of signs of emotional exhaustion in psychosocial assistants to refugees [see https://welcomm-europe.eu/media/18-Material_18_survey-emotional_exhaustion.pdf]; pens;
Description: the aim is to reflect on burnout and detect signs of burnout in ourselves and others

Step 1: Introduction on the topic, distribution of the survey about emotional exhaustion of psychosocial assistants to refugees. Participants have 10min to fill in the survey. Trainer asks them to be honest with themselves and emphasize they will not need to share their results with anyone.
Step 2: the trainer asks the participants to first put the surveys away so they can go through theory
Step 4: Trainer explains to the participants what emotional exhaustion/burnout is, what are the causes, dimensions and why it comes to burnout in work with refugees. S/he also briefly mentions how to avoid burnout.
Step 5: Explanation of the scoring (below) and results in different surveys (below). Optional: trainer asks each of the participants to share their score, so they can discuss their results.
Step 6: Discussion: What is the difference between stress and burnout? Why is it good to recognise the signs of burnout? How can we help others and other people when we detect signs of burnout? How do you deal with signs of emotional exhaustion? What do you think may help you when you feel you are emotionally exhausted?

Tips for the trainers: Trainer can choose which theoretical aspect of burnout will explain. S/he can leave something out or add something if s/he thinks it is (not) useful. Trainer makes sure participants know where to seek help if they think they are experiencing burnout themselves or what to do if they recognise lots of signs in others.

SUGGESTED THEMES for theoretical part:
- what is stress/burnout/emotional exhaustion?
- causes of emotional exhaustion
- dimensions of emotional exhaustion
- strategies to deal with emotional exhaustion, how to prevent or minimise it (Knowing your limits!)
- signs of worker burnout and how to recognise it
- the role of the organization in preventing or minimising the occurrence, severity and effects of emotional exhaustion
- how to manage your expectations as a volunteer? How to deal with limited capacities?

Research show most psychosocial assistants to refugees do not recognise the worrying signs of emotional exhaustion or burnout in themselves. People working with refugees are exposed on a daily basis to significant workload stresses associated with a very specific, chaotic and demanding work environment. Ongoing exposure to the traumas experienced by refugees requires a lot of energy, making workers susceptible to becoming emotionally overwhelmed or burned out. The quality of work delivered by psychosocial assistants to refugees is linked to their health and well-being. Negative consequences of emotional exhaustion are experienced not only by the workers themselves, but also by the refugees whom they are assisting.

Although difficulties and distress caused by significant ongoing exposure to the refugee situation cannot be completely eliminated, the burden borne by psychosocial assistants can be mitigated by the use of different measures at the individual and organizational level.

Emotional exhaustion: The state of physical, emotional and mental exhaustion due to prolonged involvement in emotional burdensome situations (Pines in Arnson 2011). It's a response to a chronic emotional burden in the constant work with people, especially if they are in need or have problems (Schmiedel 2011). Chronic state of extreme psychophysical and emotional exhaustion (Pšeničny 2006).
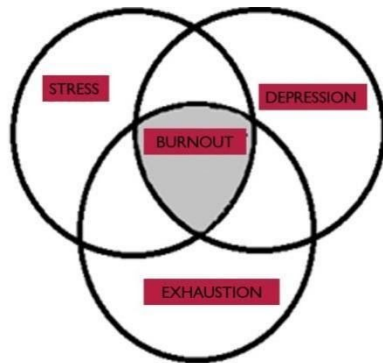
 Burnout = INTERSECION OF stress + depression + exhaustion

Causes:
- personal features: introversion, neuroticism and self-confidence
- environment: work overload, lack of control, insufficient remuneration, absence of a solid community, lack of fairness and a conflict of values (Maslach and Leiter 2002)
     Negative impact on physical and mental health, relations, work efficiency and workplace satisfaction

Three dimensions:
4. Depersonalization: negative and insensitive attitude towards users
5. Emotional exhaustion: lack of enthusiasm and empathy towards users

6. Reduced personal fulfilment: sense of personal incompetence and inefficiency in work environment

Why? Lack of success; inability to help; lack of visible progress; frequent contact with users; working with challenging cases (Maslach in Jakson, Farber in Heifetz1982)

Prevention:
1. external support:
    - environment (home)
    - organization

2. Internal support (self-help):
    - social contacts - family, friends, co-workers
    - leisure activities - hobbies
    - concern for basic needs - setting your limits – saying NO!

ADDITIONAL LITERATURE
- Guidelines for the primary prevention of mental, neurological and psychosocial disorders. 5: Staff burnout. 1994. Geneva: Division of mental health, World health organization. http://apps.who.int/iris/bitstream/10665/60992/1/WHO_MNH_MND_94.21.pdf.
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- http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0044948
- https://www.psychologytoday.com/intl/blog/high-octane-women/201311/the-tell-tale-signs-burnout-do-you-have-them
- https://www.helpguide.org/articles/stress/burnout-prevention-and-recovery.htm/

***SCORING

1=1 point

2=2

3=3

4=4

5=5
EXCEPT No. 13, 16, 22:
1=5
2=4
3=3
4=2
5=1

Total Score: The higher the score, the higher the level of emotional exhaustion. MIN = 27; MAX = 135
Survey (Velišček, 2017)
- Average total score: 57,76
- Average points per answer: 2,14 (rarely)
- Min = 34, max = 101

results show the presence of symptoms and signs of emotional exhaustion, although in most cases these occur only rarely

Research: Psychosocial assistants to refugees show signs of emotional exhaustion. The ones who receive help and support from the organization in which they work (education, trainings, supervision, and support from co-workers) show less signs of emotional exhaustion than those who do not receive help. Organizations usually does not educate the employees about the possibility of emotional exhaustion and about ways to prevent and deal with it.   Psychosocial assistants usually do not recognize the signs of emotional exhaustion in themselves.

References: https://welcomm-europe.eu/community/ - see Material 12; Material 18.

5. GETTING TO KNOW YOUR LOCAL CONTEXT (context-specific module)

National policy and legal frameworks

Activity 20: Theoretical input: which is the national and european framework on asylum and integration

Duration: 20 minutes

Materials: projector with access to loud speakers; internet access

Description: Illustrate the complexity of the national system. Use material that is understanding to all the participants - try to avoid very legal-specific language, and make referrals and examples to make better understandable the complexity of the national context.

Make use of the material collected on the STIRE website to cover the main aspects of asylum and integration in your country: https://www.stire.org/#page-content

Activity 21: Rights of third country nationals in country of settlement

Time: 20 minutes

Materials: See Annex 10 from Module 5 of WP 3 - "Rights and Responsibilities"

Description: Participants are divided into pairs and each pair gets the sheet with listed rights and responsibilities (See Annex 10 from Module 5 of WP 3 - "Rights and Responsibilities"). Trainer gives instruction for participants to indicate in the chart the rights and responsibilities they think individuals with different residence status in the country of settlement have. They are given 5 minutes to complete it. Following the completion, the trainer invites participants to share their answers with the group and the trainer confirms the right answer and gives additional explanations.

Activity 22: Map the institutions

Time: 40 minutes

Materials: Mobile devices and/or computers; WiFi connection, A3 sheets of paper, paper, glue. Printed materials: Rights, services, benefits (Annex 11 from Module 5 of WP 3 - "Rights and Responsibilities"), List of institutions/providers (Annex 12 from Module 5 of WP 3 - "Rights and Responsibilities"), pins.

Description: The participants are divided into 3/4 groups depending on the total number of participants. Each group is given one set of *Rights, services, benefits*; they are also given sheets of paper (A3 size) which are labelled with institutions/organizations granting/providing listed right, benefit or service. The participants are given the instruction to sort the rights, services and benefits according to the institution/organization. Reflection and evaluation to discuss in the whole group:
- What participants learned during the workshop?
- How prepared they think they are to support refugees about their rights being respected?
- What other support they need and who can provide such support?