Practical guide
for trainers/volunteers to train non-EU migrants

support me

Summary

INTRODUCTION

The SUPPORT ME - Supporting practitioners to train migrants in the EU - project was launched in 2019, funded by the European Union through the Erasmus+ programme. The three years' project aims at deepening and giving continuity to the DIME project , which developed a frame of reference and training modules designed to facilitate the integration of migrants.

The Support Me project is the result of a multidisciplinary partnership between eight organisations from five EU countries, all active in the field of integration of migrants:

Insup, (coordinator), France

Aifrisss, France.

University of Huelva, Spain

Andalucía Acoge, Spain

Bupnet, Germany

Programma Integra, Italy

Iasis, Greece

Edra, Greece

The main objective of this project is to support trainers and volunteers working on the integration of migrant people in the European Union. The best possible understanding of their reality is a prior step to ensure the quality of training actions within the framework of the interculturality paradigm.

In order to make this possible and to meet the trainers and volunteers' needs, the SUPPORTME partnership develops two main products:

The guide, which the reader can consult in this document, has two distinct parts:

· Four chapters: **Knowledge of migratory phenomena, Managing the cultural diversity of the group, Adressing the migratory journey, Managing wellness elements**, providing not only knowledge but also tools and procedures to adopt an adapted professional posture.

· Three pedagogical contents for the modules of the DIME project: revisiting one's migratory journey, recognising diversity and realising a collective project.

A pedagogical method to raise awareness of the importance of the migrants' transversal competences, to better identify and enhance them in order to promote migrants' social and professional inclusion (release July 2022).

It is necessary to develop strategies to improve the reception of people who have recently joined European societies, to design effective strategies for support and integration, and to remove all discriminatory obstacles that hinder the full social participation of migrants. Beyond the political actions aimed at achieving this objective, we believe that it is necessary to develop policies for the ongoing training of professionals and volunteers working on behalf of migrants.

The countries and societies that make up the European Union have become, thanks to the migratory processes, real areas of social, cultural and national origin diversity. The opportunities that this social transformation represents are innumerable and it is necessary to take advantage of them not only to improve the lives of people on the move, but also to build more open, tolerant and prosperous societies.

Content overview

CONCEPTS   TOOLS   ATTITUDES

CONCEPTS

CHAPTER 1

· Migration in EU history
· Causes of migration
· Mediterranean routes
· The legal status
· EU action plan
  on integration

CHAPTER 2

· Identity – diversity –
  cultural diversity
· Diversity management
· Transcultural adaptation
  theory
· Interculturality and
  intercultural relations
· Prejudices and
  stereotypes
· The times: objective,
  subjective, monochronic
  and polychromic
  time orientation
· Proxemics – the way we
  use space
· Styles of communication:
  High-context
  communication
  and Low-context
  communication
· Cultural shock
· Anxiety and uncertainty
  theory
· Intercultural conflict
· Conflict resolution
· Intercultural sensitivity /
  cultural (self-) awareness
  / Ethnocentrism

CHAPTER 3

· Trauma, trauma of exile,
  signs and consequences
· Vulnerability
· Trauma recovery,
  obstacles to resilience,
  factors that build
  resilience
· How to position into
  one's life course
· Towards a pedagogy
  of support
· Resilience
· Supporting the migrants
  in their
  life path

CHAPTER 4

· Empathy
· Honesty
· Sincerity
· Creativity
· Conscious
  communication
  and relationships
· Taboos
· Emotional intelligence
· Analysing personal
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  and opportunities
· Knowledge of networking
· Knowledge of resources
  and services
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  of resistance

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- Sources to consult countries situation
- The OECD ten lessons
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- The Iceberg model of culture
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- Intercultural relations
- Prejudices and discrimination
- Monochronic and polychronic culture
- Encourage communication. The verbal channel. The non-verbal. An active listening. Decision-making by consensus. Working on cooperation
- Case studies
- How to identify conflicts. Facing conflict: guiding questions
- Critical incident method
- Mediation

CHAPTER 3
- How to identify the main behaviours and signs of trauma?
- What does leaving home behind mean?
- Asking About traumatic experiences
- How stressed are you?
- Creating a climate of hope and resilience
- Addressing Migrants
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- Story is our story
- Blob tree
- Principles of the aid relationship
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CHAPTER 4
- Create Empathy
- Be open, be aware. Being honest
- The Unimaginable model
- Creative stimulation and for promoting collaboration
- Lego serious play. Collaborative tools for creative and innovation processes
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- Stakeholder Mapping
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- Creating and Facilitating Peer Support Groups
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ATTITUDES

CHAPTER 2
- Tips for enhancing diversity in the classroom
- Opening contact and positive attitude towards other cultures
- To be aware of cultural differences
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- Proxemic attitudes
- High-context and low-context communication
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- Assertiveness in communication
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- How can we develop this ability to value diversity?
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CHAPTER 3
- Attitudes that may help for Trauma Recovery
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CHAPTER 4
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- Developing honesty
- Watch your words
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KNOWLEDGE OF MIGRATORY PHENOMENA IN EUROPE

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MIGRATORY Phenomena

DATA

79,5 MILLION FORCIBLY DISPLACED

NEIGHBOURING COUNTRIES

4,9% EU population

2020

NEW PACT on MIGRATION & ASYLUM

IRREGULAR MIGRATION

LEGAL FRAMEWORK

Legislation

MIGRANTSSS

WORK
FAMILY
Education
ASYLUM
FORCED

ECONOMIC

VISA

Big MAMA

PARENT in EDUCATION

MENTORING.

€ ECONOMY

SOCIAL

CULTURAL

POLITICAL

PRE-DEPARTURE

EDUCATION

LABOUR MARKET

INTEGRATION

SOCIAL INCLUSION

ACCESS BASIC SERVICES

10 LESSONS OECD

1.1 MIGRATORY PHENOMENA DATA

Migration in EU- History and numbers among the MSs

SOME GLOBAL DATA

The presentation of the data in this chapter on migration must be seen in a broader context than that of Europe, i.e. that of international migration. Migration is **an ancient, global phenomenon** that concerns only a **small part of humanity**

While the number of international migrants has increased since the 1960s, according to the United Nations, there will be **271.6 million in 2019**, their proportion has remained relatively stable (**3.5 per cent** today) due to the increase in the world's population. It was 2.9 percent 30 years ago, in 1990, and 2.3 per cent in 1965. However, the distribution of migrants is not the same as it was a century ago: countries of the South now provide a large share of international migrants.

79.5 million people throughout the world **were forcibly displaced**, i.e. more than 1% of humanity (2019 data, United Nations High Commissioner for Refugees (UNHCR), of whom 45.7 million were internally displaced persons who had therefore fled to other regions of their country. The others went abroad, a large majority (85%) of whom live in developing countries, generally neighbouring the country they left. Hundreds of Syrians, Iraqis, Eritreans, Afghans and Somalis have fled their countries to Europe. However, the majority of these populations are not welcomed by European countries but by neighbouring countries, especially in the war zones in the Middle East.

In 2019, more than **1 in 5 migrants will be living in the United States** or 13.7% of the population (in 2017).

By the end of 2019

Figure 1.
Top 10 Refugee host countries.
Source: Amnesty International 2019.

Europe has been a crossroads of human mobility since antiquity. Throughout history, the region has been a central component of global migration systems that its States have helped to establish and shape, mainly through mercantilism and colonial conquests. Europe has also played a crucial role in the development of a set of rules and standards regulating human mobility in the region.

Europe has always been **a land of immigration**. Its relative economic prosperity and political stability seem to have a strong pull effect. It experienced several large waves of immigration in the 20th century, the largest of which were the arrival of 500,000 Spanish republicans in France in 1939, 1 million Blackfoot, Jews and Muslims from Algeria in 1962, and 700,000 Yugoslavs in Western Europe in 1992.

Out of 446.8 million inhabitants, the European Union of 27 had around **21.7 million non-European citizens** on 1 January 2019, i.e. **4.9% of its population** (Eurostat figures).

In the XIX th century and the first half of the 20th century, Europe was a continent of **net emigration**, with a mass exodus in particular via the transatlantic route, a migration corridor established as part of the colonial expansion of previous centuries and the slave trade.

Until the end of the Second World War, the main migratory flows in Europe were internal or outward. Since the mid-twentieth century, Europe has gradually become a region of net immigration, through the following major successive waves of immigration:

YEARS 1945-1975 BACKGROUND

" The Glorious Thirty ". The post-war reconstruction period revealed significant labour shortages.
1957: the Treaty of Rome incorporates the principle of the free movement of persons in the area formed by the six founding countries (*Belgium, France, Germany, Italy, Luxembourg and the Netherlands*).

Period of strong decolonisation (*for some countries: Great Britain, the Netherlands, Belgium, France, Portugal*) which gives rise to repatriations.

• Intra-regional movements of refugees and displaced persons as a result of the Second World War;

• Intra-regional migration with flows of workers from Southern Europe (Greece, Spain, Portugal, Italy) and Ireland to the industrial centres of Western and Central Europe, often under bilateral agreements;

• Immigration and reverse migration related to colonial ties, resulting from the decolonization process and involving mainly North Africa, Central Africa, South Asia and South-East Asia on the one hand, and Belgium, France, the Netherlands and the United Kingdom on the other;

• Immigration from North Africa and Turkey under temporary foreign worker programmes mainly implemented by Austria, Germany and Switzerland.

YEARS 1970-1990 BACKGROUND

Economic crisis of the 1970s following the rise in hydrocarbon prices in 1973.
April 1975, end of the war in Vietnam. More than two million Vietnamese flee the communist regime at sea.
Fall of communist regimes in Europe between 1988 and 1991.

• European countries are trying to reduce immigration, limit the recruitment of new immigrant workers and encourage return to the countries of origin. (Less than 10% of immigrant workers are estimated to have returned to their countries of origin within two years of the 1973 crisis).

• The end of temporary foreign worker programmes has led to the permanent settlement of migrant workers, resulting in family reunification, particularly from North Africa and Turkey;

• Immigration of low-skilled workers from North Africa, Asia and Eastern Europe generated by demand in the services and domestic work sectors;

• Asylum seekers from Eastern Europe seeking refuge in Western Europe;

• The opening of borders following the break-up of the Soviet bloc intensifies East-West migration and in particular the flow of ethnic minorities. Between 1989 and 1990, Germany received more than 620,000 people of German ethnic origin from Poland, Romania and the former USSR.

• Flows of Gypsies from Romania, Bulgaria, the Slovak Republic and the Czech Republic swelled the ranks of other ethnic minorities in some Western European countries.

YEARS 1990-2010 BACKGROUND

Late 1990s: Development of the information and communication technology, health and education sectors for which a skilled and highly qualified workforce may have been lacking in some countries.
Some countries, such as Italy, Spain, Greece and Portugal, also rely on unskilled labour, mainly in agriculture, construction and domestic services.

- During the 1990s, there was a feminization of migratory flows. Women form an increasingly important part of flows for employment purposes as well as refugee flows;

- The consolidation and expansion of the EU's free movement regime has facilitated the mobility of workers, both high and low-skilled, and generated flows from Central and Eastern Europe to Western and Southern Europe;

- New waves of immigration from North Africa, Central Africa, Latin America and Asia to Southern Europe;

- Geopolitical unrest in the Middle East and North Africa has led to a sharp increase in the number of refugees arriving in southern Europe for destinations in northern Europe.

FROM THE YEARS 2010 BACKGROUND

Numerous conflicts in Iraq, Syria, Libya and Eritrea have driven entire families into exile. In the summer of 2015, the civil war in Syria led to a sharp increase in asylum applications in Europe and worldwide.
Diplomatic divisions and tensions between European countries, which are struggling to agree on the attitude to adopt.

- In 2015, Germany hosted 800,000 migrants, the other EU countries accepted only a few tens of thousands. At the end of 2015, Turkey was hosting 1.94 million refugees from Syria and Little Lebanon (population 4 million) hosted 1.11 million.

- Europe has concluded several agreements, notably with Turkey in 2016 or with Libya in 2017, committing third countries to detain migrants and asylum seekers before they reach the European continent in exchange for financial assistance. It is also embarking on the strengthening of police and military control at its borders and beyond.

- After repeated threats not to honour the agreement reached in 2016, Turkey took the decision on 28 February 2020 to open its borders to migrants wishing to join Europe.

- In the first five months of 2019, 4 million Venezuelans fled their country, one of the world's largest population displacements. More than 460,000 Venezuelans have applied for asylum, but so far only about 21,000 have been granted refugee status.

The causes of migration

It is often **mixed causes** that drive people out of their country. It is difficult to know what is the main cause of the departure decision as causes are often intertwined: poverty results from conflicts, political and social crises.
People leave:

→ For **economic reasons**. They are looking for better socio-economic prospects and try to work abroad or faced with **extreme poverty** at home, they see no other option than to leave.

→ For **political circumstances**. They flee wars, ethnic and religious conflicts, human rights violations and other such situations.

→ For being **victims of trafficking** and are forced to migrate without necessarily choosing to do so. It is estimated that the profits from human trafficking amount to $10 billion a year.

→ For **climate change** consequences (hurricanes, typhoon, flooding). As an example, over the last decade, nearly 700,000 Bangladeshis were displaced on average each year by natural disasters. During the rainy season more than one-fifth of the country can be flooded at once.

According to a new World Bank study, the worsening effects of climate change in three densely populated regions of the world could push 143 million people to migrate within their own countries by 2050. The regions most at risk **are sub-Saharan Africa (86 million people), South Asia (40 million), and Latin America (17 million)**. These regions currently have the highest population growth rates in the world and the lowest levels of development. Social and economic development that is likely to be severely hampered by climate change (OECD, 2018).

Mediterranean routes

According to Frontex, one in five migrants tries to enter Europe via the Eastern Mediterranean, either by arriving by sea on the Greek islands or by transiting overland via Turkey. Many then embark on a long crossing of the Balkans to reach northern Europe.

The number of detections of illegal border crossings along the EU's external borders fell 13% in 2020 to around 124 000, in large part due to the impact of COVID-19 restrictions put in place by various countries, according to preliminary figures collected by Frontex. This was the lowest number of illegal border crossings since 2013.

In 2020, roughly **one of every 10 migrants was younger than 18 years old** compared to 23% in 2019.
Despite the mobility restrictions put in place in the wake of the COVID-19 outbreak, **over 1,200 migrants lost their lives during migration in the first half of 2020**, according to data from IOM's.

While, the Eastern Mediterranean migratory route ultimately saw the number of arrivals fall by over three-quarters to around 20 000. The number of illegal border crossings in the Western Mediterranean region decreased by 29% to around 17 000.

Meanwhile, the Canary Islands experienced a record number of arrivals of migrants on its shores in 2020, more than 22 600 illegal border crossings were detected on the Western African migratory route, eight times the tally from the previous year.

More migrants also took the Central Mediterranean route. The number of irregular arrivals in the Central Mediterranean almost tripled to over 35 600, making it the most active migratory route into Europe.
Arrivals in Greece almost doubled, accounting for 60% of all new arrivals on the continent. A significant spike in new arrivals in Greece in the second half of 2019 exacerbated poor conditions in reception and identification centres in and around the Aegean islands.

Todays' situation and statistics

MIGRATION FLOW IN EU: GENERAL DATA

In 2019, there were an estimated 2.7 million immigrants to the EU from non-EU countries.
A total of 4.2 million people immigrated to one of the EU Member States during 2019.

However, these total figures do not represent the migration flows to/from the EU as a whole, since they also include flows between different EU Member States.

In absolute terms, **the largest numbers of non-nationals living in the EU-27 Member States on 1 January 2019 were found in Germany (10.1 million persons), Italy (5.3 million), France (4.9 million) and Spain (4.8 million)**. Non-nationals in these five Member States collectively represented 71 % of the total number of non-nationals living in all of the EU-27 Member States, while the same four Member States had a 58 % share of the EU-27's population.

Germany reported the largest total number of immigrants (886.3 thousand) in 2019, followed by Spain (750.5 thousand), France (385.6 thousand) and Italy (332.8 thousand). A total of 22 of the EU Member States reported more immigration than emigration in 2019.
Regarding the sex distribution of immigrants to the EU Member States in 2019, there were slightly more men than women (54 % compared with 46 %). The Member States reporting the highest share of male immigrants was Croatia (77 %); by contrast, the highest share of female immigrants was reported in Cyprus (53 %).

HALF OF IMMIGRANTS WERE AGED UNDER 29

Immigrants into EU Member States in 2019 were, on average, much younger than the total population already resident in their country of destination. On 1 January 2020, the median age of the total population of the EU stood at 43.9 years, while it was 29.2 years for immigrants in 2019.

REASONS FOR COMING TO EUROPE

In 2019, 3 million first residence permits were issued in the EU for the following reasons:

Work	Family	Education	Asylum	Others
41%	**27%**	**14%**	**9%**	**9%**

Figure 3.
Annual immigration flow (2018).

ASYLUM SEEKER STATISTICS

In 2019 the number of applications for international protection in Europe has been **676 300**. This number marks the first increase since the peak of 2015, with **a raise of 11, 2%** compared to 2018.
In 2020, 471 300 asylum applicants applied for international protection in the EU Member States; it was **down by 32.6 %** compared with 2019. This decrease can be attributed to the COVID-19 pandemic and the related travel restrictions implemented by the EU Member States. The number of first -time applicants in 2020 was 416 600. The number of repeat-applicants in 2019 was 63 600 representing a 9.4% of the total number of applicants.
2020 marked a decrease by 34.0 % in comparison with the year before.
Since the entry of the Taliban into Kabul on 14 August 2021, thousands of Afghans have sought to flee the country and seek asylum in European countries and the USA.

ASYLUM SEEKER STATISTICS

Afghans accounted for 10.6 % of the total number of first-time asylum applicants, Venezuelans for 7.3 %, Colombians for 7.0 %, while Iraqis and Pakistanis for 3.9 % and 3.8 %, respectively.

→ Countries of origin:

Asylum seekers in 2019 were mainly from the following countries (in decreasing order)

1. **Syria** | 2. **Afghanistan** |
3. **Venezuela** | 4. **Colombia** |
5. **Iraq** | 6. **Turkey** |
7. **Pakistan** | 8. **Georgia** |
9. **Nigeria** | 10. **Iran**

In 2020, the top countries of citizenship remained unchanged from 2019, although the number of applications dropped for almost all citizenships. Syria remains the main country of citizenship of asylum seekers in the EU since 2013. In 2020, the number of Syrian first-time asylum applicants in the EU fell to 63 500 from 74 900 in 2019, while the share of Syrians in the total EU first-time applicants increased from 11.9 % to 15.2 %. Afghans accounted for 10.6 % of the total number of first-time asylum applicants, Venezuelans for 7.3 %, Colombians for 7.0 %, while Iraqis and Pakistanis for 3.9 % and 3.8 %, respectively. However, the citizenship of origin is different depending on the host country

GERMANY	GREECE	ITALY	FRANCE	SPAIN
1. **Syria**	1. **Afghanistan**	1. **Pakistan**	1. **Afghanistan**	1. **Venezuela**
2. **Afghanistan**	2. **Syria**	2. **Bangladesh**	2. **Guinea**	2. **Colombia**
3. **Irak**	3. **Pakistan**	3. **El Salvador**	3. **Ivory Coast**	3. **Honduras**
4. **Turkey**	4. **Republic Democratic of Congo**	4. **Tunisia**	4. **Bangladesh**	4. **Peru**
5. **Nigeria**	5. **Bangladesh**	5. **Nigeria**	5. **Pakistan**	5. **Nicaragua**

→ Country of destination

With 102 500 applicants registered in 2020, Germany accounted for 24.6 % of all first-time applicants in the EU. It was followed by Spain (86 400, or 20.7 %), France (81 800, or 19.6 %), ahead of Greece (37 900, or 9.1 %) and Italy (21 200, or 5.1 %).

Compared to 2019, decreases were recorded in Greece (-49.5 %), France (-40.9 %), Italy (-39.4 %), Germany (-28.0 %) and Spain (-25.0 %).
Some 40 300 Venezuelans applied for protection in Spain which is the highest number of applicants from a single country to one of the EU member in 2019.

A GLANCE TO SOME COUNTRIES OF ORIGIN

Focus on Syria

BACKGROUND INFORMATION

Syria (Syrian Arab Republic, capital: Damascus), is a country in the Middle East located on the eastern coast of the Mediterranean Sea. It is bordered to the north by Turkey, to the east by Iraq, to the south by Jordan, Israel and Palestine, to the west by Lebanon and the Mediterranean.

The total population reaches about 25 million.
The country has been ruled by the Assad dynasty (Alawite) since 1970 (Baas party). The Baas party and the security apparatus exercise almost total control over political life.
Syrians are Sunni (74%); Alawite (12%); Christian (less than 10%); Druze (3%)

LANGUAGE

The official language is Arabic, but Kurdish, Armenian, Circassian, and Syriac are also spoken.

EDUCATION

Compulsory schooling (basic schools) lasts 9 years, from age 6 to age 14, from primary to post-secondary education. **It is estimated that 8.1 million Syrian children and youth (between the ages of 5 and 17) in Syria and neighbouring countries do not have access to education.**
In Syria, corporal punishment is provided for, including in basic education.
Literacy rate (15-24 years old) 92%,

and over 65 years old: 39 %
Primary school participation: 81 % (2013)
Secondary school participation: 52 % (2013)
Upper education: circa 40 % (2016)
N.B: Because of the army conflict, no updated data

Human rights situation: why do they fly the country?

The armed conflict in Syria has entered its tenth year. Government forces and their allies, including Iranian and Hezbollah fighters, have retaken the majority of the territories controlled by IS (Islamic state) and other armed groups.

The United Nations General Assembly and the Human Rights Council have adopted resolutions denouncing the human rights violations, committed by the Damascus regime, the repression as well as the use of chemical weapons. The European Union has also introduced sanctions against the Syrian regime since the beginning of the crisis (embargo on Syrian oil exports to Europe, financial and trade sanctions. They also target individuals who support the Syrian regime, no entry into European territory for individuals supporting the regime, freezing of funds…).

Number of refugees:
Between 2011 and 2017, 6.5 million people were internally displaced within Syria and more than 5 million others fled the country (Turkey, Lebanon, Jordan, Iraq, Egypt, North Africa and the European Union).

Main reasons for fleeing:

- The armed conflict and the violations by government forces and their allies, including Iran and Russia.
- Displacement of thousands of people from five besieged areas
- Sieges and deprivation of humanitarian aid
- U.S.-led coalition air strikes
- Forced disappearances syrian security forces (detaining thousands of people without trial, most of them in conditions that resembled forced disappearances).
- Torture and ill-treatment of detainees by the security and intelligence services, as well as in official prisons.
- The death penalty was retained for many crimes, including collective extrajudicial executions.

Focus on Afghanistan

BACKGROUND INFORMATION

Afghanistan, (Islamic Republic of Afghanistan, capital: Kabul), is a Central Asian country without access to the sea surrounded by Pakistan, China, Tajikistan, Turkmenistan, Uzbekistan and Iran.

The Islamic Republic of the presidential type headed by a president with extensive powers but controlled by a bicameral parliament. Since 1979, the country has been a constant scene of armed conflict.

The vast majority of the population is Muslim.

The total population is 35 million (2018 statistics).

The Pashtuns are the largest group estimated at over 42% of the population.

The second major language group speaks Dari including Hazaras (9%) who live in the centre and Tajiks (27%) (or Fars). The Usbeks are 9%.

There is also a significant presence of tribes such as Aimak (4%), Turkmen (3%), Baluchi (< 2%), Pashayi or Nouristani, Kyrgyz.

Bilingualism is common. A small number of non-Indian ethnic minorities, mainly Sikhs and Hindus, speak Punjabi.

LANGUAGE

The official languages are Pashto and Dari. Uzbek, Turkmen, Kyrgyz and Baluchi are also spoken. There are 40 languages listed in Afghanistan.

Farsi (Persian) is the first foreign language. It is very close to the dari, and is spoken by a large part of the population, including Pashtuns.

EDUCATION

Education is compulsory from 7 to 16 years of age.

Public education (90% of pupils) coexists with religious education (10%), in madrasas, depending on mosques. Islamic education also begins at the age of 6.

- Illiteracy rate (2015): 62% of people over 15
- Enrolled in school (2013): about 72% of an age cohort
- Proportion enrolled in secondary schools (2014): 49% of an age cohort
- Proportion of persons with academic qualifications: (2013) between 5-10% of an age cohort
- Participation in primary school, Net attendance rate 62.9%, boys, and 46.4% for girls
- Participation in secondary school, Net attendance rate 42.8%, boys, and 21.1% girls.

NB: Data from the country's official websites, the reality on the ground may be totally different.

Human rights situation: why do they fly the country?

The civilian population suffered widespread **human rights abuses** as a result of the continuing conflict.

Conflict-related violence led to deaths, injuries and displacement. Civilian casualties continued to be high; the majority were killed or injured by armed insurgent groups, but a significant minority by pro-government forces.

The number of people internally displaced by conflict rose to more than 2 million; about 2.6 million Afghan refugees lived outside the country.

Gender-based violence against women and girls persisted by state and non-state actors. An increase in public punishments of women by armed groups applying Shari'a law was reported.

Human rights defenders received threats from both state and non-state actors; journalists faced violence and censorship.

Death sentences continued to be imposed; five people were executed in November 2018.

Members of the Hazara minority group and Shi'a continued to face harassment and increased attacks, mainly by armed insurgent groups.

BACKGROUND INFORMATION

In full name the Bolivarian Republic of Venezuela, in Spanish República Bolivariana de Venezuela, official name in honor of Simón Bolívar, is a federal republic located in the northernmost part of South America, bordered10 on the north by the Caribbean Sea, on the east-southeast by Guyana, on the south by Brazil, on the south-southwest and on the west by Colombia.

LANGUAGE

The national language of Venezuela is Spanish. In addition, there are some 40 indigenous languages, none of which exceed 1% of the country's population (Arawak, Motilón, Pemon, Warao, Wayuu, Yanomamö).
The country is predominantly Catholic.

EDUCATION

Venezuelan education starts at the preschool level, and can be roughly divided into Nursery (ages below 4) and Kindergarten (ages 4–6).
Basic education is free and compulsory between the ages of 6 and 15. Upon completing Basic education, students are given a Basic Education Certificate. Secondary education, called Diversified Education, lasts for 2 years, it is also free but not compulsory. The student must choose between studying either humanities or the sciences. Upon completing Diversified education (11th grade), students are given the title of Bachiller en Ciencias (Bachelor of Sciences) or Bachiller en Humanidades (Bachelor of Humanities). Some schools may include professional education, and instead award the title of Técnico en Ciencias (Technician of Sciences).

Most middle- and upper-class parents send their children to private elementary and secondary schools.

- Literacy rate: 97.2% of people over 15
- Enrolled in primary school (2017): 97,15% of an age cohort
- Proportion enrolled in secondary schools: 62,51% of an age cohort

NB: Data from the country's official websites, the reality on the ground may be totally different.

Human rights situation: why do they fly the country?

The continuing human rights crisis in Venezuela saw further reports of **extrajudicial executions, excessive use of force** and **unlawful killings** by the security forces during the year 2020.

People expressing criticism of government policies – including political activists, journalists and health workers – were subjected to **repressive measures** including **criminalization, unfair trials** and **arbitrary detention**.

Impunity for human rights violations and crimes under international law remained the norm.

There were reports of **torture** and other ill-treatment and enforced disappearance of those arbitrarily detained. Human rights defenders were stigmatized and faced obstacles in carrying out their work.

The **humanitarian crisis** worsened. Prevailing conditions, including the **continued shortage of basic services** such as water, electricity and fuel; a **weakened health infrastructure**; and **difficulty in accessing medicines and food**, were aggravated by COVID-19 and seriously hampered people's ability to cope with the containment measures imposed to curb the pandemic.

The UN Fact-Finding Mission (FFM) on Venezuela established there were reasonable grounds to believe that crimes against humanity have been committed in Venezuela since 2014 and that President Maduro and senior military and ministerial figures ordered or contributed to the crimes documented in its report.

SOURCES TO CONSULT OTHER COUNTRIES SITUATION:

- **United Nation High Commissioner for Human Rights** https://www.ohchr.org/EN/pages/home.aspx
- **Amnesty International** https://www.amnesty.org/en/countries/
- **Unicef :** https://data.unicef.org/resources/resource-type/country-profiles/

1.2 INTRODUCTION TO LEGAL FRAMEWORK

The legal status of the "international migrants people": workers, students, families

Migrants who arrive and live in EU countries could be divided broadly speaking in the so called "economic migrants" – coming with a specific purpose: work reason, family reunification, study - and "Forced migrants" mostly refugees, escaping from war and persecution, arriving in Europe irregularly but also victim of trafficking and unaccompanied minors. The largest part of migrants residing in EU member states are workers.

Quoting European Commission definition **an economic migrant is**:

"A person who leaves their country of origin purely for economic reasons that are not in any way related to the refugee definition, in order to seek material improvements in their livelihood".

The European Union has the power to define the conditions of entry and residence of third-country nationals who enter and reside legally in a Member State, including for family reunification. Member States remain free to determine the rates of admission of people from third countries in search of work. The EU can also provide incentives and support for measures taken by Member States in order to promote the integration of third-country nationals legally residing in the country. However, there are no plans for harmonization of the laws and regulations of the Member States.

The fighting of illegal migration is also a duty of the EU. Through an effective return policy, in full respect of fundamental rights, the EU can create instruments and tools in order to fight the illegal entrance and stay. Strictly connected to that, the Union has the competence for the readmission agreements signed with third countries for the readmission to their countries of origin or transit of third-country nationals who do not or no longer fulfil the conditions for entry, presence or stay in one of Member states.

The legal status of International Protected People : asylum seekers and international protected, victim of trafficking and unaccompanied minors

Under the category of "forced migrant" we can include, generally speaking, all the persons that move from their country without a clear migratory project but in general to escape from threats to their life. We must of course think about the refugees but also the victim of trafficking and the unaccompanied minors.

Quoting again European commission **forced migrants** is:

"A person subject to a migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine or development projects)".

The **1951 Geneva Convention related to the Status of Refugee** and 1967 New York protocol relating to the status of the refugee area is the centrepiece of the international refugee protection. A refugee is defined as "someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion."

Within the European Union the concept of a **European common asylum system - CEAS-** was introduced, for the first time, in Tampere European Council in 1999. On that occasion, the Heads of State and Government of the member countries agreed to adopt, in a first phase, tools for:

1) establishing a clear state responsible for examining applications for asylum;

2) common standards for a fair and efficient asylum procedure;

3) common minimum conditions of reception of asylum seekers;

4) the approximation of rules on the recognition and content of refugee status.

The regime then had to be complemented by measures that would provide for complementary forms of protection, Subsidiary protection, and should offer an appropriate status to any person in need of such protection. The creation of a CEAS

is fundamental to guarantee the same rights and the same level of protection for all those fleeing in Europe.Regarding the victims of trafficking they are defined as:

"someone who has been subject to the crime of 'trafficking in persons' as defined in the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children".

From a general perspective they are mostly women trafficked for sexual purpose and prostitution and minors lead in other country and reduced in slavery for begging.

An **unaccompanied minor** is:
" a non-EU national or stateless person below the age of 18 who arrives on the territory of the EU States unaccompanied by an adult responsible for him/her, and for as long as s/he is not effectively taken into the care of such a person, including a minor who is le unaccompanied as/he has entered the territory of the EU States "

The right of remaining in EU member states with legal status for unaccompanied minors is guaranteed by the national laws. The possibility of having a residence permit after turning 18 years old is also foreseen by the majority of national laws.Tthis means that sending a minor alone in Europe guarantees to the family the possibility to have someone working in EU and sending money back to the country of origin. Minors in Europe have a strong economic imperative coming from their families who literally invested on them.

The EU Directives

Following the difficulties encountered during the adoption of a general provision regarding the whole migration for employment purposes in the EU, the new approach currently consists in adopting sectorial legislation, by categories of migrants, in order to establish a policy on legal migration at EU level.

ECONOMIC MIGRATION

Table 1. **Directives** (economic migration)**.**

Directive 2009/50/ EU **Blue Card**	A Fast-track procedure for issuing a special residence and work more attractive conditions for third-country workers, so that they can cover up highly qualified employment in the Member States.
Directive 2011/98/ EU **Single Permit**	It defines common and simplified procedure for third-country nationals who apply for a residence permit and work in a Member State, and establishes a common set of rights for immigrants legally resident in a member State
Directive 2014/36/EU **Seasonal workers**	It regulates the conditions of entry of this particular category of workers
Directive 2003/109 / EC **Long-term residents**	It defines the possibility of applying for a permanent permit of stay valid in all member states
Directive 2016/801	It regulates the entry for these specific categories

In general, each Member State can decide the number of foreign people to be admitted in the country for some specific reason. The third nationals will obtain a Schengen Visa for short period stay - maximum 90 days - while they will obtain a National Visa for entrance for work reasons, family reasons, study reasons, research reasons in case of permanent stay. The Visa will allow them to request a permit of "residence" released by the single Member State. The permit will consent the free of movement for a period shorter than 90 days all over the Schengen area while for changing country of residence it will be necessary following the law of the other member state or owning the "long term resident" permit.

IRREGULAR MIGRATION

The EU has adopted some major pieces of legislation to combat irregular migration:

Directive 2008/115 / EC **Return Directive**	It sets out measures on return of migrants
Directive 2009/52 / EC Tackling **Irregular Migration.**	Sanctions and measures that Member States must apply towards irregular migrants

The so-called 'Facilitators Package' comprises directives and decisions aimed to set out a common definition of the crime of facilitating unauthorised entry, transit and residence; establishing criminal sanctions for this conduct; preventing and combating trafficking in human beings and protecting its victims. The package is complemented by Council Directive 2004/81/EC, providing for the granting of a residence permit to trafficked or smuggled persons who cooperate with the competent authorities. In May 2015, the Commission adopted the EU Action Plan against migrant smuggling (2015-2020).

At the same time, the EU negotiated and concluded readmission agreements with countries of origin and transit in order to repatriate illegal migrants and to cooperate in the fight against trafficking in human beings. These agreements include commitments on mutual cooperation between the EU and third country partners.

COMMON EUROPEAN ASYLUM SYSTEM

The EU rules move towards a uniform status of asylum and subsidiary protection and a common procedure for the recognition or loss of international protection. The second phase just ended between late 2011 and June of 2013 approved the following instruments:

Directive 2011/95 / EU **Qualifications Directive**	It defines who is eligible to be recognized refugee – according to Geneva Convention 1951 – or entitled for subsidiary protection according to the directive itself.
Directive 2013/33 / EU **Reception Directive**	It gives rules on the condition of reception that must grant the access to any kind of social and health assistance and helping people to be integrated in the territory through the vocational training, the work access, the school for children
Directive 2013/32 / EU **Procedures Directive**	It establishes the timing in order to process the request and the guarantees that must be ensured to asylum seekers in order to have equal and correct exams of his request.
EU Regulation No. 604 of 2013 **Dublin III Regulation**	It says that the first country of arrival is the one competent for examining the request of international protection, making some exception for vulnerable people such as migrants or for guaranteeing the family reunion. After the decision of the competent Member State the procedure could start.
EU Regulation No. 603 of 2013 **Eurodac Regulation**	It establishes an EU asylum fingerprint database

In June 2011, then, officially the European Asylum Support Office (based EU agency in Malta) started its work. This Office should play a valuable role in facilitating the correct application of the European Common Asylum System instruments and cooperation and solidarity between Member States.

In September 2020 the Commission issued a **"New Pact on Migration and Asylum"**. The Pact sets out the Commission's new approach to migration, addresses border management and ensures more coherence to integrate the internal and external dimensions of migration policies. It explains how different legislative and non-legislative instruments fit together, and outlines what measures the Commission is taking today and what should come later.

> **A glance to the legislation in Italy, France, Greece, Germany and Spain:** See the tables in annex

1.3 ABOUT INTEGRATION

An overview of the integration system for migrants in EU

🔍 DEFINITIONS OF INTEGRATION

Integration cuts across different aspects of migrants' lives and related spheres of society such as the economic, social, cultural, and political ones as well as the discrimination they face, how policies affect migrants' inclusion, and how the rest of civil society perceives migrants and migration.

There is no consensus on a single definition for integration. In general terms, social integration can be described as a gradual and dynamic process by which new residents become active participants in the economic, social, civic, cultural and spiritual affairs of a new society.

Some main definitions of migrant's integration:

"a two-way process of adaptation by migrants and host societies…[and implies] consideration of the rights and obligations of migrants and host societies, of access to different kinds of services and the labour market, and of identification and respect for a core set of values that bind migrants and host communities in a common purpose"
International Organization for Migration, 2011

"A dynamic and principled process where all members participate in dialogue to achieve and maintain peaceful social relations"
UN Department of Economic and Social Affairs

Related concepts include social inclusion and social cohesion.

➔ **Social inclusion refers to migrants' inclusion and full economic, social, cultural, and political participation into host communities.**

➔ **Social cohesion refers to concepts such as anti-discrimination, countering xenophobia and promoting mutual understanding (IOM, 2017).**

Experts defined an integration indicators framework (Ager & Strang, 2008):

🔍 THE EU ACTION PLAN ON INTEGRATION 2016

According to the EU Action Plan on integration released in June 2016, third-country nationals continue to face barriers in the education system, on the labour market, and in accessing decent housing. As the European Commission pointed out, national economic and social policies need to cater for the recent inflow of third-country migrants and refugees, in particular to provide for their immediate needs and their integration into the labour market and society.

This will be a challenge for many Member States but, with the right conditions for swift and successful integration, it is also an opportunity, especially for Member States undergoing demographic changes. That includes on the economic front, as evidence shows that third-country nationals have a positive fiscal net contribution if they are well integrated in a timely manner, starting with early integration into education and the labour market.

Failure to release the potential of third-country nationals in the EU would represent a massive waste of resources, both for the individuals concerned themselves and more generally for our economy and society. There is a clear risk that the cost of non-integration will turn out to be higher than the cost of investment in integration policies.

Taking this into account, the European commission identified some policy priorities to strengthen and support the integration of migrants including refugees.

Table 4. **Policy priorities to strengthen and support the integration of migrants.**

Pre-departure/ pre-arrival measures	Providing support to third country nationals at the earliest possible moment in the migration process has proven to be an essential feature of successful integration. A starting point is, when feasible, pre-departure and pre-arrival measures targeting both those arriving from third countries and the receiving society. For instance, pre-departure language and job-related training can speed up integration in their future environment. Some Member States have developed online tools, for example phone applications, to inform newly-arrived asylum seekers about their rights and about the host society, or to provide basic language training or very practical information to facilitate daily life. Likewise, pre-arrival measures can help prepare receiving communities for the arrival of third country nationals, contributing to building empathy and understanding to overcome prejudices and fostering an open and welcoming attitude. If jointly designed by the countries of origin and of destination, pre-departure measures have proven to be particularly effective in accelerating integration. However, cooperation with countries of origin and transit is still not sufficiently developed.
Education	Education and training are among the most powerful tools for integration and access to them should be ensured and promoted as early as possible. The acquisition of basic skills is the foundation for further learning and the gateway to employment and social inclusion. Learning the language of the destination country is crucial for third country nationals to succeed in their integration process. Language integration programmes should be provided at the earliest stage possible after arrival, adapted to each person's linguistic competences needs and combining language learning with learning of other skills and competences or work experiences. Refugee children may have had a break in their education or in some cases not been able to go to school at all and will need tailored support including catch-up classes. Teachers need the necessary skills to assist them and should be supported in their work in increasingly diverse classrooms, also to prevent school failure and educational segregation.
Labour Market Integration	Employment is a core part of the integration process. · Finding a job is fundamental to becoming part of the host country's economic and social life, ensuring access to decent accommodation and living conditions as well as economic inclusion. Timely and full labour market integration can also help to meet the growing needs for specific skills in the EU as well as to enhance the sustainability of the welfare systems against the background of an ageing population and workforce. · Supporting entrepreneurship, including through access to existing micro-credit assistance schemes, is also a vital channel to foster third country nationals' contribution to economy and society as a whole. · Facilitating validation of skills and recognition of qualifications is crucial to ensure that individuals' skills are used to their full potential. This is particularly important for refugees, who may not have necessary documentary evidence of their previous learning and qualifications, may have had their education interrupted or may not have participated in formal education. Even if EU law already provides for refugees to have the same access to the labour market as nationals, active labour market policies will remain necessary to facilitate their labour market participation. Early integration into vocational training with a strong work-based learning dimension might prove particularly effective for some third country nationals to provide them with the basis for successful integration into the labour market and progression towards a higher level of qualification.

Access to basic services	· Access to adequate and affordable housing is a basic condition to start a life in the new society. It regards both the initial reception phase and finding long-term housing solutions, that still provide adequate chances of employment, including challenges related to provide funding for adequate and affordable social housing. · Health and lack of access to health services can be a fundamental and ongoing obstacle to integration, with an impact on virtually all areas of life and shaping the ability to enter employment, education, learning the host country's language and interacting with public institutions. In particular, during the first reception phase, ensuring access to healthcare is essential but third-country nationals can face particular problems in accessing regular health services, dealing with unfamiliar healthcare systems, and communicating effectively with healthcare staff.
Active participation and social inclusion	The involvement of third-country nationals themselves in the design and implementation of integration policies is essential to improve their participation and their integration outcomes. Integration is not just about learning the language, finding a house or getting a job. It is also about playing an active role in one's local, regional and national community, about developing and sustaining real people-to-people contacts through social, cultural and sports activities and even political engagement.

THE TEN LESSONS OECD

Drawing on key lessons from the work on integration policies, OECD summarised the main challenges and good policy practices to support the lasting integration of migrants.

Migration flows pose considerable challenges to integration systems and host communities. Countries have to help refugees and their children find their place in the labour market, education system and society at large, though not at the expense of support for other disadvantaged groups, who include resident migrants and their children. Achieving that balancing act requires scaling up the provision of services such as accommodation, psychological support, language training and skills assessment, as well as access to education and healthcare.

Hereinafter, ten key lessons on migrants' integration identified by OECD based on experiences in its countries.

Table 5. **10 lessons.**

Lesson 1	Provide activation and integration services as soon as possible for humanitarian migrants and asylum seekers with high prospects of being allowed to stay.
Lesson 2	Facilitate labour market access for asylum seekers with high prospects of being allowed
Lesson 3	Factor employment prospects into dispersal policies
Lesson 4	Record and assess humanitarian migrants foreign qualifications, work experiences and skills
Lesson 5	Take into account the growing diversity of humanitarian migrants and develop tailor-made approaches
Lesson 6	Identify mental and physical health issues early and provide adequate support
Lesson 7	Develop support programmes specific to unaccompanied minors who arrive past the age of compulsory schooling
Lesson 8	Build on civil society to integrate humanitarian migrants
Lesson 9	Promote equal access to integration services to humanitarian migrants across the country
Lesson 10	Acknowledge that the integration of very poorly educated humanitarian migrants requires long-term training and support

Table 6. **Barriers to the labour market.**

Areas	General issues experienced by people seeking work	Specific issues facing migrants Skills and competencies lacking
Skills and competencies	Lack of generic skills (communication, self-management, professionalism) Lack of specific competences required for job Lack of specific qualifications required for job Lack of skills in navigating the labour market	· Language skills · Lack of socio-cultural knowledge and understanding · Competencies required may be different from those required in home country · Lack of funding and/or subsidies to access education and training locally · Lack of local referees and lack of local work experience to prove competencies · Lack of knowledge about the value and relevance of qualifications and experience gained in other countries · Lack of knowledge of local labour markets
Accessibility issues	Geographical isolation (distance from employers, distance from transport networks) Social isolation (lack of access to social capital, social networks)	Concentration of some migrants in poorer communities and in ethnic enclaves Lack of familiarity with local social networks
Availability to work	Availability of childcare and care for adult Dependents Social and psychological issues, motivational problems Work in the informal economy	· Lack of relatives in the country may make it difficult to delegate caring responsibilities · Migrants who come as refugees may have particular problems with overcoming trauma · The children of migrants may experience disaffection if their parents did not succeed in the way they had expected. · Migrants often become concentrated in the informal economy where they have entered the country illegally or their work permit has expired.
Employer attitudes	Prejudice and the ascribing of false or stereotypical characteristics (for example due to social background, residence)	· Lack of normal recourse to information on an immigrant's experience and qualifications · Racism, particularly as regards visible minorities. Concentration of immigrants in poorer areas which may become stigmatise

Table 7. **Kinds of actions to promote the integration into the labour market [1].**

1. Taking stock of migrants' skills
To integrate adult migrants, the point of departure is to take stock of their qualifications and skills. This initial step should be designed into integration programmes, which should themselves be tailored to meet specific needs.

2. Validation of existing skills and qualifications
Procedures for recognising foreign qualifications and converting them into their host-country equivalents are highly valued by employers and are associated with better labour-market outcomes. Yet, few migrants seem to seek to have their qualifications recognised. One reason is the lack of transparency surrounding the procedures and the large number of actors involved, particularly in heavily regulated professions.
A much broader issue is the validation of skills – acquired both formally and informally, migrants are underrepresented among people who seek to have their skills evaluated.

3. Learning the local language
Migrants have to be able to speak and understand the host-country's language. In order to be effective, a language training must account of different needs and be geared towards labour market integration. On way to do this is by providing vocation-specific language training, ideally on-the-job.

4. Basic skills training
In several countries, between 20 and 40% of migrants aged 25 to 54 have attended only primary education. For migrants who lack basic skills, significant investment must often be made to ensure they can function in the host country.

5. Mentorship programmes
Mentorship programmes have been shown to help tackle the obstacles that migrants face and have met with some success.

6. Tackling workplace discrimination
There is a trend in workplace policy for businesses to tackle discrimination through voluntary diversity measures. These can include companies that volunteering adopt Guidelines / rules to avoid discriminatory practices and implement measures to diversify their staff.

7. Improving local coordination
To improve the position of migrants in the labour market, a key weakness in terms of impact relates to a lack of an integrated approach and effective coordination. Action to create better working between Public employment services, municipalities, vocational training providers and social services have been undertaken in many locations have proved to be effective.

8. Enterprise development
Supporting migrants in the development of enterprises, and particularly the expansion of these enterprises beyond "home industries" that frequently involve long hours and poor working conditions;

9. Work placements
Work experience placements provide a means to enable migrants to obtain some on job experience and at the same time bring about change in employer perceptions and assessment of the generic skills of migrants

10. Social capital, network building and acculturation
Building solidarity and understanding between local residents is an essential element inensuring the wider participation of migrants in society and as such their ability to access work. In countries where much employment is advertised informally this may be an effective strategy.

[1] " Arrival Cities network " programme, Workshop Report" Integration of migrants into the labour market ", Vantaa 24-27 January 2017

1.4 GOOD PRACTICES

GOOD PRACTICE: RECRUITMENT PROCESS by BIG MAMMA

Topic of the good practice	Tackling workplace discrimination in food services
SUMMARY	Big Mamma (Food services) is a group of italian restaurants created in 2015 by two young french founders, offering italian food in Paris, Lille, Lyon Madrid and London. Third countries nationals represent around 15 % of staff. The group strives to guarantee that all employees feel and are treated as equals. Big Mamma expresses strong solidarity values.
OBJECTIVES	To integrate migrants in the company
ACTIVITIES / RECOMMENDATIONS	**Group recruitment practice to highlight individual skills:** • **During recruitment:** Much is done to ensure that the candidates do not feel intimidated and to set the precedent team work and mutual understanding. - Candidates use an object through which they like presenting themselves - Simulation of a work scenario and team exercise • **After recruitment:** - First day is an integration day: employees visit the city in mixed teams and have a meal with the founders - Second day is " Live my life ": all employees do the dishes or another job for - one day so that they understand all the jobs in a restaurant. Solidarity and equality permeate the work ethics Mixed teams to facilitate learing the french language Live my life practice, to build solidarity among the teams
SOURCES USED / LINK	HANDBOOK OF BEST PRACTICES -The professional inclusion of third country nationals : https://www.mirageproject.eu/en/resources/

GOOD PRACTICE - INTEGRATING PARENTS IN EDUCATION

Topic of the good practice	INTEGRATING MIGRANT PEOPLE AT SCHOOL
SUMMARY	My strength cards. A device implemented by the Konrad Duden Highschool in Mannheim (Germany) to foster parent's involvement at school
OBJECTIVES	· Parents should see themselves as resources for school and co-creators of school events. · Parents should be perceived by the school as experts
ACTIVITIES / RECOMMENDATIONS	To establish from the first day of enrollment a cooperation between school and parents Cards are distributed to parents at the time of school enrollment on which they can record their strengths, skills or resources that may be relevant for the school. The possibilities are unlimited. All activities that could enrich the school should be written down by the parents. For example, the parents recorded strengths such as playing music, joining sports festivals, knitting, translating texts in foreign languages, accompanying on excursions or presenting their job. The project is defined during the whole school career of the child.
SOURCES USED / LINK	http://www.sirius-migrationeducation.org/wp-content/uploads/2018/11/ALFIRK-Toolkit.pdf

GOOD PRACTICE - INTEGRATING THE SOCIETY

Topic of the good practice	Mentoring programme in Portugal
SUMMARY	The mentoring programme for migrants is a pilot project co-developed by the High Commission for Migrations and the Group of Reflection and Support to Corporate Citizenship, an organization composed of companies that promote corporate volunteering. The mentoring managers – representatives of companies, organizations, institutions and municipalities across the country – establish contact among people who otherwise would not meet.
OBJECTIVES	Defining mentoring as **a win-win relationship**. Helping migrants in their everyday life and contributing to greater openness and understanding on the part of receiving country participants. Developing intercultural competences. Integration in the society
ACTIVITIES / RECOMMENDATIONS	In order to participate in the project, mentors and mentees send their application through an online form and are subsequently interviewed about their qualifications, motivations and expectations, etc. Once accepted, mentors and mentees are matched according to the profiles on the database. Both parties get together to draft a commitment to carry out their duties. During weekly meetings, they also provide access to their professional networks, give advice on job applications and interviews, share information on employment culture, evaluate job possibilities and so on. Most of the mentees indicate that they improved their situation and feel more integrated, with a more positive image of Portuguese society. Most of the mentors report that they have gained intercultural competences and a more positive image of migrants.
SOURCES USED / LINK	Source: https://mentores.acm.gov.pt/home

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You will find a self-positioning table to help you reflect on your own professional practices.

CONCEPT

Level 1 - I know or recognise the concept but cannot or do not clearly define it.

Level 2 - I understand the concept and its elements, but I need to go deeper.

Level 3 - I understand the concept and compare it with my knowledge (in order to form a personal judgement) (critical understanding)

Level 4 - I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions.

TOOLS

Level 1 - I am discovering the tool or method or identify one I already use.

Level 2 - I need to deepen the use of the tool or method with the help of the resources provided.

Level 3 - I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness.

Level 4 - I share my experience with my colleagues and keep an eye on the evolution of the tool or method.

INDICATE WITH AN "X" AT THE LEVEL YOU THINK YOU ARE AT IN EACH CASE

CONCEPT	I know or recognise the concept but cannot or do not clearly define it.	I understand the concept and its elements, but I need to go deeper.	I understand the concept and compare it with my knowledge in order to form a personal judgement	I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions
Identifying the causes of migration				
Features of the migrant population's countries of origin.				
Legally differentiate between the various types of migrants				
FINAL GLOBAL VISION (X in each column)				

🔧 **TOOLS**	I am discovering the tool or method or identify one I already use	I need to deepen the use of the tool or method with the help of the resources provided.	I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness	I share my experience with my colleagues and keep an eye on the evolution of the tool or method.
Sources to consult countries situation				
Different European directives				
Kinds of actions to promote the integration into the labour market				
FINAL GLOBAL VISION (X in each column)				

RECOMMENDATIONS

Your initial results are bound to change after a few weeks implementing the guidelines given in the chapter.

This self-assesment can be taken just after reading the material but it can also be a measuring tool for improvements in your daily practice once you have started to apply some of the concepts, tools or attitudes developed in the chapter.

1 - If most of your choices are in the column 1, we invite you to review the material of the guide

2 - If most of your choices are in the column 2, you may have to go deeper in the reading, consult resources and / or to implement the tools regularly and even ask for advice.

3 - If most of your choices are in the column 3, you may adapt the proposed material to specific or new training situations

4 - If most of your choices are in column 4, you may share all the knowledge, and tools and the way you implement them with your peers.

MIGRANTSSS

MANAGING THE CULTURAL DIVERSITY OF THE GROUP

:IDENTITY-IES!

EGALITY = of / OR? DIVERSITIES

BIASES

STEREOTYPES

SPACE

Iceberg Model of Culture

DIVERSITY

indirect

Direct

Communication

High Context

Low Context

UNCERTAINTY

Distance

Proximity

DECENTRATION

INTERCULTURAL SENSITIVITY

CONFLICT & Resolution!

CULTURAL SHOCK

Support me

ME

IE

STORYTELLING

BARCELONA "AUDIR"

TABADOL

1.1 INTRODUCTION TO THE CHAPTER

Culture is a word for the 'way of life' of groups of people, that is, the way they do things. They are many definitions from famous and unknown people of what culture is:
• The ideas, customs and art of a particular society. (Collins on-line dictionary).
• Culture is collective programming of the mind. (Hofstede)
• Culture is communication. (Hall, E.T.)
• Culture is the specific way in which a group of people live their life but also the particular way in which the group regards the others and their respective world. (Bob Elsen, the man behind the Joker ViaVia Group)

And there are many more. We can generally define that culture is:
• A shared system of beliefs and practices
• Changing and non-static
• Lies between human nature on one side and individual personality on the other
• Invisible as well as visible. This view of culture is embodied in the popular 'iceberg model' of culture.

The most important elements of culture are symbols, language, norms, values and artefacts. Language enables effective social interaction and influences the way people imagine concepts and objects. Cultural diversity results from historical, economic, social, religious backgrounds, needs, motivations, prior experience and knowledge, abilities, age, sexual orientation, gender, etc.
Managing diversity means the ability to identify and overcome projections and fears based on stereotypes and preconceived impressions. It includes the ability to identify and understand diversity but also to see the advantages of being surrounded by these personal nuances and implement them in a learning environment.
This chapter focuses on a positive management of the diversity that is present in the group we work with and in the territory where we operate. There are two axes to work on:

1. **Discovering diversity and its management**
2. **Handling and managing intercultural conflicts.**

Discovering diversity:
This discovery puts into play two strategies of knowledge: the one that is directed to the group itself, that is to say, which are the characteristics of diversity that the group presents and, in second place, to become aware of the own diversity as much of the volunteers and professionals as of the receiving society.
The professional or volunteer should become aware of own unconscious biases and stereotypes, e.g. they might interpret behaviours through their singular cultural lens.

Handling and managing intercultural conflicts:
Discovering diversity and managing it in a positive way does not prevent intercultural conflicts from occurring. It is important that professionals and volunteers have the capacity to manage them by identifying the elements that influence their occurrence, development and resolution.
The proposed knowledge, skills and values are related to the achievement of these two elements.

1.2 DISCOVERING DIVERSITY AND ITS MANAGEMENT

IDENTITY – DIVERSITY – CULTURAL DIVERSITY

Concept

We invite you to go beyond nationalities and easy attribution of group memberships. We want you to see others as they want to be seen, within a more complex and shifting framework of belongings. There are many different types of identities which may be relevant for different people at different moments, such as their social, cultural, ethnic, national, political, sexual, religious or transnational (European, cosmopolitan) identities.

Thus, **identities are multiple, often inconsistent self-representations that are context-dependent and may shift rapidly**.

People participate in different groups or cultures, which are defined according to nationality, ethnicity, age, social class, gender, religion, political or sexual orientation, etc. Their sense of belonging is thus multiple, and shifts - increasing or diminishing in intensity - according to the context and purpose of their interactions, as well as their interlocutors. Senses of belonging, i.e. identities, are not just multiple. They are shaped and co-constructed in interaction with others. Interlocutors decide what identities they are embodying, negotiating their relative stance as well as the images that each one has of the other. If a CEO bumps into an employee at a party, will the two maintain the top down relationship they usually have in the company or would the non-formal setting re-define the interaction.

Tools

Simulation games about dealing with different cultures: "Simulation games are experiential exercises which, like Alice's looking glass, challenge assumptions, expand perspectives, and facilitate change. (…) Just as Alice experienced the manipulation of time and space in Wonderland and gained personal insights, players of simulation games gain insight as they turn the present in the possible future. (…) Simulation games provide interactive opportunities to practice new behaviours and experiment with new attitudes and points of view in a nonthreatening non-judgemental environment. They are particularly useful in intercultural training, since in a short time they can stimulate cognitive and affective understanding and broaden participant's perspectives." (Sisk 1995 – Simulation Games as training tools. In: Fowler/Mumford – Intercultural Sourcebook: Cross-cultural training methods, S. 81f).

A well-known simulation game about "building bridges" simulates a situation where different cultures meet and need to develop cultural awareness in order to work together successfully.

Typical feelings of insecurity are experienced. Mistakes can be made in the game's space (this should also be clarified beforehand) and different coping strategies can be tried out. The subsequent reflection with the help of the observer group makes it possible to work out successful and less successful communication strategies in dealing with different cultures. Find a description of the game here: *https://practice-school.eu/activity3-building-bridges/*

Further materials are:
- Short video (1:45 min) explaining the **Iceberg Model of culture**: In 1976 Edward T. Hall theorized that culture was like an iceberg in that there were two parts: internal and external. External culture is the outward behaviours of a society while internal culture are the beliefs, values, and thought patterns underlying those behaviours: *https://moodle.mathetics.eu/mod/page/view.php?id=1762*
- The video discusses **five of the main cultural dimension** according to Geert J.

Hofstede, a Dutch social psychologist and anthropologist, who has studied the interactions between cultures. One of his most notable accomplishments is the establishment of the cultural dimensions theory, which provides a systematic framework for assessing the differences between nations and cultures: *https://www.youtube.com/watch?time_continue=7&v=lTY6LH9WdZ4*

Attitudes-Recommendations

The fact that people who share the same territory have gone through different socialization processes can lead to conflicts and misunderstandings. We believe that it is possible to manage this diversity so that it is not a cause of social exclusion.

Enhancing diversity in the classroom by:
• Deconstructing narratives of "us" against "them"
• Valuing the contribution that diversity has given and gives to our pluralistic society
• Addressing topics of culture and identities, gender roles and migration – that are key topic exploited by extremist groups to promote discriminative narratives, hate and violence
• Enhancing anti-biases approaches, countering stereotypes and intercultural awareness

DIVERSITY MANAGEMENT

Concept

Cultural blindness – choosing not to see cultural differences – **limits our ability to benefit from diversity.** It precludes our ability to reduce the problems caused by cultural diversity and to maximise the potential advantages it offers.
Diversity results from historical, economic, social, religious backgrounds, needs, motivations, prior experience and knowledge, abilities, age, sexual orientation, gender, etc. **Managing diversity means the ability to identify and overcome projections and fears based on stereotypes and preconceived impressions**. It includes the ability to identify and understand diversity but also to see the advantages of being surrounded by these personal nuances and implement them in the learning environment.
Dealing with diversity has a positive impact on the result of the work done when it is applied towards the staff of the organisation or the learners but also improves the atmosphere and connections built among all involved stakeholders.

Tools

We can analyse the cultural elements that influence the lives of people of foreign origin and that intervene in a process of assistance.

The set of elements affects four main aspects. These are:
1. Personal characteristics: character, values, basic socio-demographic traits etc.
2. Social structure: occupation, income level, health status, housing etc.
3. Relationship with immediate environment
4. Cultural characteristics

The aim of this procedure is to assess what weight each of these dimensions has in the situation that the person of foreign origin is experiencing. How can they be ordered in order to start a process of assistance? Understand that this situation is probably not so much explained by cultural traits but rather by the place that the person occupies in the social structure, their personal characteristics or the type of relating that he/she maintains with the environment in which he/she lives.

The procedure is very easy.
These four questions must be answered:
1. Who are the people affected by the situation being analysed? What are their personal characteristics and how do they relate to each other?
2. What is the place that these people occupy in the social structure? Their access to employment, housing, regular income...
3. Identify which aspects of cultural diversity are present in the situation.
4. Determine the order and influence that each of these elements may have in the situation under analysis.

Attitudes-Recommendations

Cultural diversity is a value to be protected in our societies. Societies that recognize themselves as diverse are more open, more tolerant and also richer. Cultural differences provide us with different ways of understanding and explaining the world around us. In this project, we understand that cultural diversity enriches us as a society.

TRANSCULTURAL ADAPTATION THEORY

Concept

Transcultural Adaptation Theory: Developed by Kim, cross-cultural adaptation is a process of change over time that occurs in individuals who have completed their primary socialization process in one culture and then have continued and prolonged first-hand contact with a new and unfamiliar culture.

This theory is based on two fundamental concepts or ideas:
1. The human being is an open system, not a forever defined product, which has a tendency to adapt and develop.
2. The concept of foreigner or stranger that, in a migratory context, is defined by abandoning the framework of primary socialization to move to a different and non-family one, because they depend on the host environment to satisfy their personal and social needs, and because they maintain continuous communicative experiences with their environment.

Tools

Some elements related to the process of cross-cultural or trans-cultural adaptation should be considered by you as a trainer or practitioner. It is useful to gather information about the people with whom you will be implementing the training or working with.

The following activities can help you to gather the respective information:
• Do some research on the cultural group in question
• Talk to people in that cultural setting.
• Spend some time in the cultural setting,
• Propose your intervention idea to some people in that setting.
• Try to make social contacts with people from the local cultural group.

⟶ When you want to explore the different cultures in your group together with your learners, you can use the following questions to look at various elements of culture. Use some of the following questions and have participants talk about them with a partner. (You can find set of questions related to the topics : family, community, work, time, customs, and sense of space in the booklet entitled " Critical Incidents for Intercultural Communication. An interactive tool for developing awareness, knowledge, and skills " on page 28 - 31 :

https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf):
• Family:
  - Describe what the term "family" means to you.
  - When you talk about your family, whom does that include?
• Community:
  - Describe what the term "community" means to you.
  - Were you brought up in a community of people from your ethnic background?
  - Do you now live in a community of people from your ethnic background?
• Work:
  - Why did you choose the work you are doing now or are planning to do?
  - Is this work similar to the work of your parents or grandparents?
  - What do you value at work? (e.g., independence, money, friendship, etc.)
• Time:
  - What does time mean for you?
  - What is "late" for you?
  - What do you typically do if you are late?

This activity is intended to motivate self-awareness of learners' (and the facilitator's) own cultural values and orientations.

A well-adapted intervention can (Community Tool Box, n.d.) :
- Show respect for another culture's values and identity
- Improve your ability to connect with your target community
- Increase the relevance of your actions
- Decrease the possibility of unwanted surprises
- Increase the involvement and participation of members of other cultural groups
- Increase support for your programme by those cultural group members, even if they don't participate or get directly involved

- Increase the chances for success of your intervention (and its community impact)
- Build future trust and cooperation across cultural lines -- which should raise the prospects for more successful interventions in the future.

More information and tools: *https://ctb.ku.edu/en/table-of-contents/analyze/choose-and-adapt-community-interventions/cultural-adaptation/main*

In this website you can find a video that explain with a practical examples the theory: *https://study.com/academy/lesson/cultural-adaptation-definition-theory-stages-examples.html*

Attitudes-Recommendations →

Opening contact and positive attitude towards other cultures
The coexistence of several cultures in the same environment inevitably leads to contact with other cultures' languages, customs, habits, values and beliefs different from their own. This shared situation gives rise to the formation and development of positive and negative attitudes towards the strange.

To form positive attitudes towards members of other cultures is necessary in the first place, correct and avoid the formation of stereotypes and social prejudices, something we will work on later in this module. As a recommendation, we consider that this attitude of openness and positive contact requires trainers and practitioners to work from practices that favour dialogue, discussion and problem solving, based on an understanding of one's own culture, an awareness of equality and diversity, and the need to provide resources for to successfully overcome intercultural situations problems.

INTERCULTURALITY AND INTERCULTURAL RELATIONS

Concept

By understanding the concept of diversity explained above, societies and individuals can manage that diversity from different approaches. If multiculturalism refers to the existence of this diversity, interculturality refers to the management of relations established under this umbrella of cultural diversity.
Interculturality is understood as favouring the existence of common spaces and times, promoting knowledge of different cultures from a positive and enriching acceptance of differences. From the intercultural point of view, relations and dynamic exchange beyond mere coexistence are encouraged.

Intercultural relations
Barrett (2013) mentions as a fundamental characteristic that from the intercultural relations, cultural diversity is positively appreciated putting the emphasis on the process of integration, interaction, dialogue and exchange, and understanding that it is a bidirectional process, where minorities and majority must accommodate each other.
There are elements that we must take into account to promote intercultural relations, both from the trainers and professionals (and volunteers), as well as among the citizens themselves. These elements are: a) appreciation of cultural diversity and pluralism; b) emphasis on integration and inclusion; c) relevance to intercultural dialogue; d) relevance of intercultural competence to all persons; e) learning the dominant language and the right to retain one's own language, and other cultural factors and practices.

Developing intercultural relations is a complex, ever-changing process. They are built from the very subjects who enter into relationships (or groups, communities), but within the framework

of wider scenarios and contexts, which in one way or another also affect the nature of these relationships.

Tools 🔨

Attitudes-Recommendations ←🧍→

To be aware of cultural differences

Use these tips from the American Psychological Association to be more culturally aware:

- Think beyond race and ethnicity. A person's culture is shaped by more than the colour of their skin or the way that they dress. It's shaped by the person's life experiences and traditions, which may be seen or unseen to the naked eye.
- Learn by asking. Don't be afraid to ask questions. People feel respected and appreciated when others take a genuine interest in who they are, so ask open-ended questions about their culture to learn more.

- Make local connections. Find local organizations or venues that work with a cultural group you're interested in and stop by. Organizations like advocacy groups, religious institutions, colleges and social clubs are a great place to learn more and make connections.
- Pay attention to non-verbal behaviours. Meaning behind body language can sometimes differ based on cultural norms. Pay attention to how your body language is being perceived by those around you.
- Exchange stories. Storytelling is a great way to share experiences that go beyond culture. Initiate an open conversation by sharing a personal story or experience.

PREJUDICES AND STEREOTYPES

Concept 💡

Stereotypes (derived from the Greek (stereos = solid, typos = mark) are **standardised and simplified conceptions** that people make about the characteristics of all members of a group **based on some prior assumptions**. Stereotypes are an over generalisation about an identity group without any attempt to perceive individual variations within the identity categories. The content of stereotypes can convey both positive and negative information.
Hasty and inflexible generalisation (stereotype) may bring out the attitude of prejudice to people from a certain group; and further, this antagonistic feeling and biased attitude may manifest in the action of discrimination, either verbally or nonverbally.

How are they formed?
Social scientists believe children begin to acquire biases, prejudices and stereotypes as toddlers. Soon, they begin to form attachments to their own group and develop negative attitudes about other groups. Early in life, most children acquire a full set of biases that can be observed in their behaviour. Therefore, once learned, stereotypes and prejudices resist change, even when evidence fails to support them or points to the contrary.

About Hidden Bias
Scientific research has demonstrated that biases thought to be absent or extinguished remain as "mental residue" in most of us. Studies show people can be consciously committed to egalitarianism, and deliberately work to behave without prejudice, yet still possess hidden negative prejudices or stereotypes. Hidden biases can reveal themselves in action, especially when a person's efforts to control behaviour consciously flags under stress, distraction, relaxation or competition. Unconscious beliefs and attitudes have been found to be associated with language and certain behaviours such as eye

contact, blinking rates and smiles. Also, there is growing evidence that hidden biases are related to discriminatory behaviour in a wide range of human interactions, from hiring and promotions to choices of housing and schools.

Tools

We all believe that we observe reality, things as they are, but what actually happens is that the mind interprets what our eyes see and gives it meaning. If you consider that the mind of a person from one culture is going to be different in many ways from the mind of a person from another culture, then you have the explanation for lots of cross-cultural troubles: The fact that two people look upon the same reality, but hold two entirely different insights.

Any behaviour observed across the cultural divide, therefore has to be interpreted in two ways:
• The meaning given to it by the person who does the action, and
• The meaning given to it by the person who observes the action.

Watch the following video, in order to get a deeper insight of what prejudices, biases, stereotypes and discrimination are:
Bias, Stereotyping, Discrimination & Prejudice - Crash Course Psychology: *https://www.youtube.com/watch?v=7P0iP2Zm6a4&ab_channel=CrashCourse*

Attitudes-Recommendations

Your willingness to examine your own possible biases is an important step in understanding the roots of stereotypes and prejudice in our society. This will also assist you to act without projecting. Psychological projection is a defence mechanism in which the human ego defends by denying the existence of positive or negative impulses in themselves, while attributing them to others. For example, a bully may project their own feelings of vulnerability onto the target. (Sigmund Freud, Case Histories II (PFL 9) p. 132)

Tip for the trainers:
All people have stereotypes and biases. Don't be ashamed of that! It means you were born into a society and you have interacted with others. However, we should be aware of them and try to eliminate them as much as we can, in order to avoid prejudices and discrimination. This may be a life-long process, but this is how self-improvement work.

What you can do to challenge your stereotypes, biases and prejudices

Conscious attitudes and beliefs can change. The negative stereotypes associated with many migrant groups, for example, can be changed or even disappear. If people are aware of their hidden biases, they can monitor and attempt to ameliorate hidden attitudes before they are expressed through behaviour. This compensation can include attention to language, body language and to the stigmatization felt by target groups. However, reducing unconscious attitudes is not an easy task. It's a permanent, long-term process that needs time and attention.

Strategies to overcome implicit bias are to:
• Recognize stereotypical thinking
• Substitute assumptions and biases
• Get to know and understand individuals
• Explore new perspectives
• Be open to increasing opportunity for positive contact

And... always repeat to yourself: "Awareness can help to overcome this unwanted influence"!

THE TIMES: OBJECTIVE, SUBJECTIVE, MONOCHRONIC AND POLYCHROMIC

Concept

One way of looking at cultural attitudes to time is in terms of time orientation, a cultural or national preference toward past, present, or future thinking. **The time orientation of a culture affects how it values time**, and the extent to which it believes it can control time.
Western cultures tend to view time as linear, with a definitive beginning and end. Time is viewed as

limited in supply, so Western people structure their lives, especially business operations, by milestones and deadlines. ... Other cultures perceive time as cyclical and endless.

So people from different cultures view and use time differently:

Polychronic time orientation refers to the cultures where people tend to view time as a fluid concept go with the "flow" of the time. Examples of countries with polychronic cultures are: Latin America, India, Arab countries, Spain. Time-based schedule is followed loosely, and changes or interruptions are viewed as a normal part of the routine. In polychromic cultures, it is more acceptable for a meeting to continue until everyone feels the discussion has come to a natural conclusion.

Monochronic time orientation refers to the cultures that set their tasks to a clock. Examples for countries with monochromic cultures are: Germany, Switzerland, USA, Scandinavia, France, Japan, New Zealand. Punctuality and single focus in a given timeframe is the norm for monochronic cultures. Exact time allocated for certain task is to be followed. In monochronic cultures people will be more inclined to end a meeting "on time: and attend to the next task on the schedule (Van Everdingen and Waarts, 2003).

Tools

Learn more about the difference between monochronic and polychronic cultures: *https://www.youtube.com/watch?v=3H-b4_yBo84 (2,5-minute video in English)*

Paper "Everything is about time. Has it the same meaning all over the world? " (Duranti and Di Prata, 2008). The paper illustrates with examples which problems can arise due to different concepts of time. Although these are from the business world, they are also easily transferable to other contexts (see references).

Attitudes-Recommendations

Understand that cultural backgrounds and personal preferences will have an influence on how people perceive time. Just because the business standards are set by monochronic cultures, does not mean that everybody is going to follow those. There are more polychronic countries in the world than monochronic.

The different perception of time is also an aspect of cultural diversity. For this reason, the same applies here as to all other aspects - when we are dealing with diverse groups, we need to find out what perceptions and values underlie them. If we think someone is late, it cannot be because of negligence, but because of a different perception. We have to ask questions and find a way to start the training together or to agree on core hours.

The important point here is that when it comes to organising time, we all think that our way of doing it makes the most sense. The hidden assumption is that there is only one right way to understand time (our way). The truth is that there is more than one way to think about time, and none of the two extremes is right or wrong; they are simply different.

Tips for the trainers
If you deal with people from both monochronic and polychronic cultures in your training, you can talk about time in your first session. If you are obliged to always start training on time with all participants in the training room, you should respectfully set clear standards of what is expected of your learners. However, always be patient and plan for a buffer time at the beginning of your training - perhaps you can find ways to start the training with some exercises that can be done with parts of the groups and which the "latecomers" can easily get into. When everyone is there, you can start together.
In a training with e-learning elements you can also use a variety of tools that respond to the different needs of both cultures: you can use synchronous (real-time) and asynchronous communication tools.

PROXEMICS – THE WAY WE USE SPACE

Concept

Social researchers concluded that there is a direct correlation between social standing and physical distances between people. It means that when you consider someone to be in your 'friend's zone' you literally prefer him at a certain distance, away from your intimate space, but close enough to be a friend. The researchers identified four main zones. These zones serve as 'reaction bubbles'. When you enter a specific zone, you automatically activate certain psychological and physical reactions in that person.

How does culture affect the way people use the space?

Since culture is used to interpret experience and generate behaviour, it plays a very significant role in the amount of space that people like to keep around themselves. In Western cultures for example, it is perfectly acceptable for a man and woman to be together in public. They can engage in intimate contact with one another, as it is perfectly acceptable in their culture. In India, however, women cannot interact so freely with men. If they do there could be serious consequences.

The anthropologist E.T. Hall (1963), who coined the term proxemics, believed that the way people use the surrounding space has a strong connection with "the organization of space in [their] houses and buildings, and ultimately the layout of [their] towns". Cultural proxemics occurs because of the difference in customs between countries, and can even occur within the same country

Figure 6.
Interpersonal distances of man in feet and meters.
Source: E.T: Hall (1963)

Tools

Video (6:47 min) on proxemics (the way we use space) and its importance for architecture:

https://www.youtube.com/watch?time_continue=10&v=gscRJhDNVmI

Attitudes-Recommendations

Proxemics affect relations with space and more specifically the variation of interpersonal distances on four planes: intimate, personal, social, public.

In proxemic attitudes we must know different levels:

• Intimate distance. You probably use it with your loved ones or people you trust. Here you can

use communication resources such as speech, gestures and touch. This is the area of friends and family. It can also be used at work when there is more trust with colleagues.

• Personal distance. It is usually the interaction that happens between two people you know, with respect. A living example of this is the coexistence that exists between colleagues, groups of students in training...

• Social distance. It refers to that interaction you have with an unknown person, due to interest in a service or a simple friendly greeting.

• Public distance. This is understood to mean the distance between one or more people and a group gathered for some common interest but with the maximum distance.

For body language proxemics to have the expected results, learn to read gestural communication. By determining people's posture, you will know which position to take to adapt according to your purposes.

1.3 HANDLING AND MANAGING INTERCULTURAL CONFLICTS

STYLES OF COMMUNICATION: DIRECT VS. INDIRECT HIGH VS. LOW CONTEXT, NON-VERBAL LANGUAGE

Concept

William B. Gudykunst and his colleagues discovered that all cultures seek to reduce uncertainty in the prelude to a relationship, but they do so differently. It depends on whether an individual is from a "high context" or a "low context" culture. The anthropologist E.T. Hall (Hall, 1976) developed this concept and points out that a **high-context communication or message** is one in which most of the information is in the physical context or is internalized in the person, while there is very little in the coded, explicit and transmitted part of the message.

A low-context communication is exactly the opposite, i.e. the large mass of information is dumped into the explicit code.
High-context cultures depend mostly on the general situation to interpret events, while low-context cultures depend more on the explicit verbal content of messages. High-context cultures are often cultures where non-verbal communication is particularly important. A classic example would be the Japanese tea ceremony, where, of course, it is not simply a matter of drinking tea. Members of high-context cultures, such as the Japanese, require non-verbal cues and information about people's history (their background, where they come from, the society, their culture) to reduce uncertainty, but members of low-context cultures, such as the British, ask direct questions related to experience, attitudes and beliefs. Or, to give another example, for Americans, verbal communication is more important, since logic and verbal reasoning are valued above all. Hence, the communication styles of high-context individuals are different from those of low-context.

The cultural background also determines whether **the communication is more direct or indirect**. This factor is closely related to the values of culture. In direct communication, the objective is expressed very clearly already at the beginning of the conversation, i.e. "you get straight to the point" (the objective). In indirect communication, it takes longer until the subject matter is finally expressed. There is a close relationship to the value dimension of achieving goals.

Tools

The process for working on communication requires training in the following skills to work.

1. Create a group in an atmosphere of appreciation and trust

We want to feel that we are part of a group and that we are accepted and valued as we are. The rejection, the lack of integration, is going to be one of the first sources of conflict.
It is a matter of putting into practice techniques and games that allow us to get to know each other and integrate ourselves into an atmosphere **of appreciation and trust**. Also included in this section is the work of self-esteem and appreciation of others. As educators we have a great responsibility in our hands to make them believe in themselves or not, to make them possible to be or not to be. We will not only work on the values that each person has as a person, but also on their values as members of a culture (his identity).
Looking for a space at the beginning of the course to create a group, instead of leaving it to spontaneity, will be a good way to prepare communication. We can do it only with the group-class, or even dedicate a few days for activities of the whole centre. It is also not a bad idea to do something similar in the cloister itself, where the people who arrive new, often also have difficulties to integrate.

2. Encourage communication:

Putting into practice games and dynamics that allow us to develop effective communication, which really teaches us to dialogue and listen to each other in an active and empathetic way.

We will work on the different communication channels and their importance.

The verbal channel. Learn to establish a common code by not taking anything for granted, but verifying that we are really understanding each other and talking about the same and/or understanding the words we are using in the same way.

The Non-verbal, the relational aspect that makes the same message can be interpreted in very different ways. They are channels that are going to allow us to better transmit emotions, feelings that are very often behind the positions or postures that we take in many conflicts. Learning to have coherence between the two aspects of communication (informative and relational) and between what some channels transmit and others, will be fundamental.

An active listening. It is not only about listening but making the other person feel that I care what they say, that they are heard. We can do this both verbally (paraphrasing empathetically, verifying, asking clarifying questions) and non-verbally, through our looks, our body posture, etc.

Working on the aspects of communication implies many more things: learning to take and use the word, to express oneself, to respect when someone else has it, to put into practice techniques that allow a fair distribution of the word.

3. Decision-making by consensus:

All of the above must be put into practice by learning to make decisions by consensus, in an equal, participatory and non-sexist manner. Go beyond votes and majorities, and learn to make decisions in which everyone has had the opportunity to express themselves and feel that their opinion has been taken into account in the final decision.

We will start by giving the opportunity to make decisions on simple issues, to gradually give the opportunity to decide about more and more important things. It is a matter of recovering or stimulating the class assemblies, a space to take the floor and put into practice everything that has been said.

4. Working on cooperation:

Establish a type of cooperative relationship that teaches us to face conflicts between all parties, from the discovery of all perceptions and using the strength of all in the common objective. Techniques that allow us to discover and interiorize that the **difference is a value and a source of mutual enrichment**. That they teach us to discover the values of the other part, that we see them as someone with whom I can collaborate, with whom I can learn and teach, and not as an enemy to be eliminated because he thinks or is different from me and can become an obstacle to my goals. Develop cooperative games, look for ways to work and learn cooperatively.

Low and high communication: *https://www.youtube.com/watch?v=uMGu89XBcT0*
Compare your High and Low Context Culture scores.
https://www2.pacific.edu/sis/culture/pub/context_cultures_high_and_lo.htm

Attitudes-Recommendations

High-context and low-context communication

To understand the distinction between high-context and low-context communication, ask yourself these questions:

- Do I tend to "let my words speak for themselves," or prefer to be less direct, relying on what is implied by my communication? (low-context communication)
- Do I prefer indirect messages from others, and am I attuned to a whole range of verbal and nonverbal cues to help me understand the meaning of what is said? (high-context communication)

Assertiveness in communication

Assertiveness, next to empathy, is the basic skill forming part of emotional intelligence.
Under this concept the ability to express opinions, criticisms, needs and wishes is described, as well as sensitivity to others, firmness, and the ability to deny to others in a way that does not hurt them.

Some recommendations:

- Don't assume that there is one right way (yours) to communicate. Question your assumptions about the "right way" to communicate.
- Don't assume that the preferred rules of interpersonal relationships you have learned in your culture apply universally across all cultures. They do not.
- Don't assume because another's values and beliefs differ from your own that you are being challenged.
- Don't assume that you can learn about intercultural communication by staying in your comfort zone. Even if it is awkward at first, you need to expose yourself to different cultures
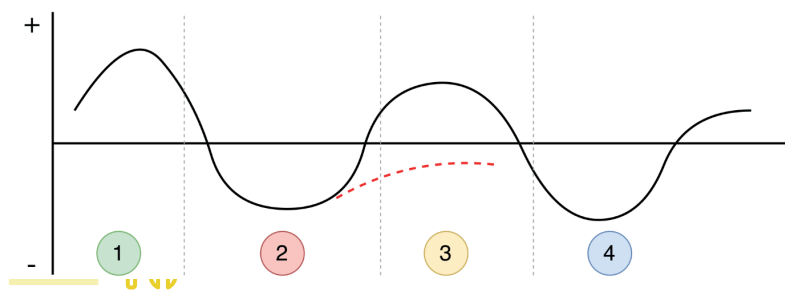
CULTURAL SHOCK

Concept

Culture shock is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life.

According to acculturation model, people will initially have (1) honeymoon period – the initial euphoric phase when the different aspects of one's new life are exciting and fascinating, and then there will be (2) transition period, that is, cultural shock. This period may be marked by rejection of the new culture, as well as romanticizing one's home culture. But then, with some time and perhaps help from local people or other culture brokers, people will start to (3) adapt (the dotted line depicted some people hated by new cultures instead). And (4) refers to some people returning to their own places and re-adapting to the old culture.

Figure 7.
Cultural shock diagram.

Culture shock is a very real phenomenon. It can happen if you're going on a trip of just a couple of weeks if you're not ready for it. It's a feeling of being in a situation so different to what you're used to that you don't know how to function. It can be quite debilitating. So, how do you avoid it?

The following podcast answers the following questions:
• What is culture shock?
• How do I avoid culture shock?
• What do I do when I feel culture shock?

PODCAST in English: *https://www.manager-tools. com/2016/03/culture-shock*

Attitudes-Recommendations

Method of critical incidents consists of using the experiences of culture shock to shed light on our reference frame and identify sensitive zones. This method is therefore discussed in more detail in this chapter.

What can be done to successfully deal with culture shock?
• Understand what culture shock is and what its stages are.
• Think about culture shock. Try to put yourself in the position of a person who comes into a completely new environment. How do you think you would behave?
• Show empathy and listen actively.

• Educate yourself through reliable resources.
• Be aware that each person handles culture shock differently and that the time needed to adapt can also vary greatly.
• Accept that negative feelings in coping with culture shock are often part of the normal process. In most cases these feelings will disappear, although this may take time.
• Try to think about how you can support your learners in overcoming culture shock:
  - Maybe you can integrate some elements that make the learners feel more familiar in the new environment (food, music, magazines, photos, etc. from the country of origin)?
  - Try to understand what the learners really

needs in their situation to feel good/better. - Try to find ways to give your learners a lot of structure and orientation, this can help to give them a feeling of stability.
• Keep an open mind. Be flexible enough to accept cultural differences and alternative ways of doing things. The unknown can be intimidating at first, but, in time, you will find yourself regarding experiences you once thought were strange as normal.
• Be patient. Adapting to a new culture takes time.

ANXIETY AND UNCERTAINTY THEORY

Concept

Developed by Gudykunst, it aims to identify which are the elements that facilitate and hinder the intercultural relationship in order to be able to establish an effective and not perfect communication.

The fundamental concepts it uses are the following: the first one is the foreigner, which is defined by a double perception: they are close because he/she interacts with some subjects from which to establish the categories of proximity or distance, and he/she is far because he/she is attributed to belong to a different group. **Due to this double circumstance of proximity and distance, the relationship with the foreigner generates uncertainty and anxiety**. Uncertainty has a cognitive dimension, and refers to the information we have that allows us to explain and/or predict the behaviour of the other person. **It is an emotional response that presupposes negative consequences**.

Achieving effective communication depends on balancing uncertainty and anxiety. To achieve greater effectiveness in communication, we must be aware of the communicative process, overcome communication as something automatic and incorporate the analysis of the implicit values and meanings that we use. To the development of this effective communication helps the motivation or desire to communicate effectively with the other, the knowledge related to the awareness of the needs we have to communicate and the skill or ability to carry out the behaviour that allows us to communicate effectively. (Rodrigo, 1999).

Tools

A case study is a story about a situation or event that contains a problem or issue, usually a real situation. The case study usually contains information about the problem and information about how the situation was addressed, and the results of the actions taken to solve the problem. Case studies encourage learners to e.g. analyse a concrete situation, practice new concepts, and make decisions, etc.
New skills are best applied in a situation that makes sense to the learners in the class. Case studies require thinking through the situation and determining how they can apply what they are learning to "solve" the situation with which they are presented. In a nutshell, case studies highlight a situation or problem and then describe a solution.
In order to promote participation from the trainees/students the case study should be (Shivakumar, 2012):
• Realistic and relevant to the roles that those participants are actually playing in real life.
• Involving practical events or situations that had or could have happened so that the participants could relate to them better and it can help in transfer of learning.
• Have situations where there could be divergence of thoughts and opinions, so as to create an opportunity for discussion.

Attitudes-Recommendations

Empathy. There is one skill that particularly conditions the ability to communicate: empathy. The development of an empathetic attitude facilitates confidence in intercultural situations. Empathy is "the set of efforts used to welcome the other in his or her uniqueness and which are consented to and deployed when the awareness of the separation of I/other and the communicative illusion of passive identification with the other is acquired". (Marandon, 2001: 95).

INTERCULTURAL CONFLICT

Concept

Intercultural conflicts occur when two explanations, two different ways of acting, which can sometimes be additive and sometimes exclusive, come into play on the same event that causes contact between two or more people. When the latter occurs, we speak of a critical incident that usually generates a negative assessment of the person with whom we come into contact.

We can analyze this type of conflicts following the proposal of Margalit Cohen-Emerique (1993), who proposes to follow two strategies to deepen our knowledge about the other and about ourselves.

Decentration:
It consists of taking distance from oneself. Reflecting on how we participate in the social constructions that are present in critical incidents. Thinking about our own vision of the facts. Denaturalizing it to see it as a social and historical construct.

Penetrating the system of the other:
Seeing the other as a subject whose behaviour and attitudes also make sense because they have a deep structure that gives them coherence. Trying to know their point of view about conflictive situations before making any judgment.

Tools

How to identify conflicts: there are many ways of identifying conflicts and even cataloging them, and although sometimes it is better not to "put labels" on them for the development of group processes, it may help to have some clue to be able to differentiate them.

This guide can help to identify and locate the conflict, although it is necessary to keep in mind that there is usually more than one type of conflict present in the same process[1].

Table 8. **Types of conflicts.**

1. Conflicts according to their veracity

Real conflicts	They are those that really exist and that have been caused by various causes, circumstantial or structural.
Imaginary conflicts	They are those that in their initial phase are created by misunderstandings, erroneous interpretations, or mistaken interpretations, but there is no intentionality by either party.
Invented conflicts	These conflicts are not real either, but there is intentionality in either party in order to gain some benefit (involving some type of manipulation or gaslighting)

2. Conflicts according to the people involved

Intrapersonal conflict	It develops at the mental, emotional and behavioral level in the person itself and has its origin in its own experiences, belief systems, values, emotional system, blocks, or sensitive areas.
Interpersonal conflict	They occur from the interaction with two or more people and can be due to multiple reasons.
Intragroup conflict	They occur between the members of a group and/or from the dynamics generated from the group itself or within the group itself.
Intergroup conflict	They occur between groups or from different groups (or from the dynamics generated), and can be produced or generated for many reasons.

3. Conflicts based on content

Relational conflicts	They occur in or from the dynamics and process that a relationship follows. Many factors can influence such as roles, balance of power, decision-making, communication style and intention, etc.
Conflicts of interest	These conflicts are linked to the interests, desires, needs, objectives and even scale of values and belief systems of each of the parties.
Ethical and values conflicts	Mainly linked to the belief system, scale of values and cultural identity of the parties involved and also to the behavioral system of intention and decision.
Leadership and/or power conflicts	These conflicts usually start from a hegemonic or unbalanced system of power, although they can also derive from belief systems and behaviors of abuse of power as well as from opposing positions, when one of the parties does not assume their power or their role to lead some part of the process or relationship.
Personality conflicts	These conflicts are based on the most structural features of the personality of each person (at least the one that is socially projected), it is linked to many factors, vital moments, and it will depend a lot on the context and the type of relationship.

Facing conflict: guiding questions

The facilitator will have a very important role in the group if some conflict appears.

Situations must be observed and analysed very well because the conflict can be very explicit but it can also be latent and this will affect the group in the same way.

One of the first steps - once the conflict has been identified - will be to analyze the causes (what has caused it), the conflict itself, the people involved, their needs, emotions, and fears, the position of each person to face the conflict and the balance of power, how much each person has to lose each party, and their own personal interests ..., among other issues.

After this previous analysis considering the next questions and analysis structure can support the processes facilitation but also the facilitator ability for these moments that the group can experience[3] :

1. Model "You win / I win"
- What is the true need / s of each of the parties?
- What is -on the other hand- my real need as a facilitator
- Do both parties honestly want to reach a meeting point where everyone wins?

2. Creative answer
- What opportunities can this situation bring?
- Instead of basing the conflict or situation on "how it should be" can the parties find possibilities in what "is now"?

3. Empathy:
- What is it like to be in the place of others?
- What are they trying to communicate, express, and convey?
- Have all parties really been listened to?
- Do all parties know that they are being actively and honestly listened to?

4. Adequate Assertiveness:
- What does each part want to change?
- How can the opinions and emotions be expressed without blaming or attacking any parties?

5. Cooperative power:
- Is any party using their power (or power) improperly or dishonestly?
- Instead of opposition, is cooperation possible?

6. Facing respectfully emotions:
- What is each part feeling?
- Does either party blame the other for your feelings or emotions?
- Does it really help that each part expresses how it feels?
- Is there somewhere a desire to punish?
- What can be done to honestly express and let your feelings flow?

7. The desire to solve it:
- Do both parties want to resolve the conflict?
- Do the parties want to solve it by reaching a common meeting point where all people win?
- Is power recognized in each person and is it honestly balanced?

8. Create options:
- What are all the possibilities (without judgment)?
- What options offer more and better results?

9. Responsible agreement
- What do you want to achieve together - the parts together-?
- Can a fair, sustainable, respectful, and balanced agreement be reached for all parties?
- Do all people win -at the same time- and if necessary all people if necessary cede?
- Is any situation, opinion, consequence, or trigger being ignored or obviate?

- How can the responsible agreement reached be explicitly specified?
- Are all parties responsible for the consequences that the decision may have for everyone in the short, medium, or long term for all parties?
- Is there something to include or take into account?

10. Broaden perspectives:
- What will be the effect of this situation (and agreement reached) in the short, medium, or long term?
- Where can this lead in the future?

The **critical incident method is based** on these strategies

Table 9. **Critical incident approach.**

1st phase: knowing the actors and their relationships
· Who are the protagonists of the training?
· Establish the type of relationships that exist between the actors: of equality, of superiority/inferiority, of help, of contribution...
· What type of relations exist between the groups to which the main actors belong? Are there historical disputes? Cultural conflicts…

2nd phase: description of the crash situation
· Understand if the conflict occurs, the situation and context where it occurs
· Identify the shock reaction: how the parties felt, what behaviours it triggered, what feelings emerged.

3rd. Phase: the reference scheme
· Identify what the situation is about.
· Understand from the position of those involved
· Identify the central elements according to the scheme of the person with whom the incident or conflict has taken place.

4. Phase What then?
· Measure the impact of the conflict according to whether the incident poses a fundamental problem affecting professional practice or, in general, respect for cultural differences.

· French page of one of the main experts in diversity management and critical incident method: *http://www.cohen-emerique.fr/*
· Critical Incidents for Intercultural Communication : An Interactive Tool for Developing Awareness, Knowledge, and Skills Facilitator and Activity Guide : *https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf*

2/ Own elaboration, content based on the article: Juan Armando Corbin: "The 11 types of conflicts (and how to solve them)", (es), available at *https://psicologiaymente.com/social/tipos-de-conflictos, (Ref. January 2021)*
3/ Literal/adapted extracted content from: Cornelius, Helena; Faire, Shohana (2003).

Attitudes-Recommendations

Valuing diversity does not preclude an understanding of the conflicting potential of cultural differences.
To do so, it is necessary to value and recognize diversity, to know the socialization processes and their influence on people's behaviour. It is also necessary to know how to handle procedures that help to manage diversity in a positive way. In this project, we do not deny the conflictive potential of diversity. Nor do we accept that all cultural practices are equally valid and acceptable. We understand that human dignity and respect for the law are limits that must be taken into account in the recognition of diversity.

How can we develop this ability to value diversity? Some recommendations (from The Diversity Toolkit, Cook Ross, Inc.)
· Actively solicit input from a wide variety of people and functions.
· Involve diverse groups in solving problems and developing opportunities.
· Seek to understand diversity from a global, not just a national, perspective. Then examine your training or intervention strategies and practices to make sure they reflect your actual base.
· Talk openly about the tension between the need to value and accept different perspectives and opinions, and the desire for shared values.

- Broaden your view of diversity beyond just race or gender issues.
- Look at issues and opportunities from others' viewpoints before making decisions.
- Continually monitor your automatic thoughts and language for unexamined assumptions and stereotypical responses.
- Learn how to manage disagreements for ways to handle conflicts that may arise.

CONFLICT RESOLUTION

Concept

Conflict happens! It is inevitable. It is meant to happen whenever you have people with different expectations and from diverse backgrounds. However, conflict can be avoided if steps are taken early in a discussion to diffuse anger and facilitate communication, and conflict can be resolved by means of a series of thoughtfully applied steps.

Diversity in the group can increase the risk of misunderstanding and conflict. Conflict resolution is a process, by which people resolve a dispute or a conflict, so that their interests are adequately addressed and they are satisfied with the outcome (Association for Conflict Resolution, 2007).

Conflict resolution skills are required for a wide range of positions across many job sectors, including trainers and volunteers who work with migrants. Individuals who are able to resolve conflicts are often excellent mediators, rational, and able to manage difficult personalities from a place of empathy.

What is Conflict Resolution?
Conflict resolution is the process by which two or more parties reach a peaceful solution to a dispute. Conflict may occur between co-workers, trainer and trainee or between service providers and their clients or customers. Conflict can also occur between groups.

The Conflict Resolution Process
The resolution of conflicts typically involves some or all of the following processes:
- Recognition by all parties involved that a problem exists.
- Mutual agreement to address the issue and find some solutions.
- An effort to understand the perspective and concerns of the opposing individual or group.
- Identifying changes in attitude, behaviour, and approaches to work on both sides that will lessen negative feelings.
- Recognizing what triggers episodes of conflict.
- Willingness by one or both parties to compromise.
- Agreement on a plan to address differences.

One tool that can be used in the process is mediation. Mediation applies to those cases where the parties have already exhausted the possibilities of resolving conflicts themselves, or where the situation of violence or in communication prevents them from doing so.
In these cases, they can ask for **the intervention of a third person or persons** who can help them to build a fair process, restoring communication and creating the right space and climate for them to face up to and resolve it. This person is called **a mediator**. The final decision will always be the parties', not the mediator's.

Not every intervention of one or more people as a third party in a conflict is mediation. In mediation, the person conducting the mediation is fundamentally concerned with the process and the relationship, since the content of the conflict and the agreement is a matter for the parties, with the mediator having "only" the role of being clear, concrete and well understood by both parties.

One of the central themes of discussion in mediation is that of **neutrality**. Many people argue that in order to mediate one must be neutral. But it is difficult to be neutral, and this is not always positive. While it is true that you cannot mediate if you take sides, that should not be confused with being neutral. You have to take part in the process.

It is all too easy to see mediation as an end in itself, rather than as a tool. The aim should be **to achieve solutions that minimally meet the needs of both parties**, in a fair manner, as well as to restore, as far as possible, the relationship. What we call win-win solutions. The aim, therefore, is not only to reach an agreement, but also for it to meet the conditions we have just mentioned.

When the imbalance of power, which is always present in human relations and more so in the conflict, is very great, a position of neutrality perpetuates it and makes the agreement almost always unfair, in favour of the one who has the power. It will be the role of the mediator to sensitise the parties for this, to make them see what the final objective of the mediation is and to make them understand that, therefore, it will also be their task, to rebalance power or to help them to do so.

Tools 🔨

The 6-step approach to resolving conflicts in a group

Step 1: Listen. This is typically the most challenging step of all, especially during a heated debate. Yet it's critical to let the other person share all of their thoughts about the issue at hand.

Step 2: Mirror what you hear. Mirroring is merely repeating what you heard so that the other person feels heard.

Step 3: Ask for more information. Ask the person something along the lines of, "What else? What else is frustrating you about this situation?" Doing so helps to ensure that the other person can get every last bit of tension out of their mind.

Step 4: Validate. Keep in mind that feelings and opinions are neither right nor wrong. They are just information. Validating someone's feelings does not mean that you have to agree or take the blame.

Step 5: Empathize. Empathizing is an essential final step before starting to try to resolve the conflict in a more tangible, direct manner.

Step 6: Respond. Now, it is your turn to answer from your perspective. Be sure to use positive body language, tone of voice, and word choices during this part of the dialogue, so that the other person will not feel inclined to defend themselves.

MEDIATION

The professional should be able to apply the concept of mediation in order to resolve any issues in a democratic and civilised way. They should be able to assess a situation and judge whether mediation might be a way forward. They should be familiar with mediation theories and processes.

A mediation process could have the following phases, in which we will use the titles Lederach (1995) that are simpler and more popular than those of more formal mediations. These phases should not be taken as linear and rigid. On the contrary, in everyday reality, one must be ready to move forward and backward as many times as necessary according to the needs of the process and the people involved in it. It is about something that helps us, to become aware of tasks and objectives to be achieved, not something that restricts us.

1. Entrance:

To begin with the mediation, at least three things must be specified:

a) Acceptance: both parties (migrants-trainers or migrants-migrants or trainers-trainers) have to accept both mediation as a way to deal with their conflict, and the person or persons who will help them.

b) Gathering information: the mediator will gather information about the conflict and the people involved, identifying a list of points to be addressed by the parties and designing a first strategy on how to address them that will be presented to the parties for their acceptance.

c) Establish and accept the rules of the process: the person who mediates has to ensure at this stage that the rules of the process are very clear and accepted.

2. Tell me about it:

Each one tells their story, his/her perceptions, emotions and feelings. The idea is that both parties can take out everything they have inside, unload, but controlling that it is not by attacking the other. The main objective is mutual listening, exchange of information, externalization of feelings, bringing out the points of agreement and disagreement, etc.

3. Locating us:

It is time to stop talking about the past and to move forward, preparing the basis for building the future. In this phase it is a matter of moving from the history of each one, which was expressed in the previous phase, to building OUR history. It is not yet a matter of proposing solutions but of arriving at a common analysis that identifies what the conflict consists of, what the problems are at its root, and leads us to define a common agenda of points to be addressed and resolved.

4. Fixing:

It is time to develop creativity and to seek and propose solutions to problems that meet the needs of both parties. The solutions have to start from the parties and they are the ones who will decide. A help to develop creativity and avoid getting stuck in their own positions, is to remember that now proposals are being made, not decisions are being made.

5. The agreement:

At this stage the main objective will be to reach agreements that are largely to the satisfaction of both parties (it does not have to be exactly the same) and that are realistic. The role of the mediator should be to ensure that the agreement meets these conditions and that both parties understand it equally and are satisfied.

Videos

The stages of mediation: *https://www.youtube.com/watch?v=KTONZIFm1t4* (This 4.35-minute video is a cartoon version of the stages mediators)

Peer mediation in simple words: *https://www.youtube.com/watch?v=A-TB3KVhH7s* (This 4, 39 minute-video will approach a conflict resolution method called Peer-Mediation)

Attitudes-Recommendations ←🧍→

Conflict resolution and negotiation is a hard process.
It requires people to remain in an uncomfortable, potentially confrontational position for a long time to rebuild trust and be creative while trying to figure out the best, rather than the fastest, solution. Thus, utilizing these tools takes patience and generally requires changing old behaviours.

As a trainer/volunteer, you should be able to:
1. Adapt your behaviour and communication to support the settling of a situation.
2. Ensure a high level of respect and sensitivity to other people in the application of different conflict management styles.
3. Adjust according to your role inside a conflict situation.
4. Build healthy and secure relationships with the trainees.
5. Assist the trainee or the group of trainees by fulfilling their needs efficiently, which in turn will lead to goal achievement!
6. Enhance the commitment between the members of a group.

Dealing constructively with conflicts (either between trainers and trainees or between trainees) requires being able to identify the real needs behind what is being said. To be able to face the intercultural conflict adequately, it is positive to have or develop certain skills and knowledge. Among these are:
- The willingness to see others as equals and to find solutions that benefit everyone: We must be proactive, rather than reactive. Understanding and interpreting the conflict in a positive way, from aspects of cooperation, negotiation and resolution.
- The capacity of active listening to propitiate adequate intercultural dialogues.
- Putting into practice assertive, empathetic relationships, where we understand that when I have or there is a conflict, or other people have a conflict with me or between them, sometimes the perceptions of one or another are not what they seem. We all have a different life story, we see and think differently, but we must know that there can be a middle ground.
- Effective cross-cultural communication, building confidence in the resolution process, and being able to cooperate for resolution.

Keep in mind that the population we are working with is a really vulnerable one.
Some exercises and activities may raise traumatic thoughts even to the professionals, who may be burnt-out or overwhelmed with the traumatic stories of the migrants and refugees. Following, you can find some recommendations that could be applied to all the activities or tools below, in order to prevent any kind of misunderstandings, obstacles or unwanted reactions:

Energizers or grounding activities, are those activities which are considered to function as a relief from a "heavy" character. Use them at the beginning of the training course as ice-breakers, or after the end of an activity, in order to "remove" all negativity around. Some relief activities you may take into consideration are available via this link *https://www.outofstress.com/things-stress-relief/*

Always check with your participants whether they feel comfortable to express their thoughts or feelings! Ask them if they are feeling alright or if something made them feel uncomfortable and if they need some time to relax. Involve the participants by asking them to share their own perspectives and personal experiences.
It is advisable to illicit from the learners their experience with the topics in advance and acknowledge those with greater levels of familiarity with the topic by consulting their expertise throughout the exercise. Reflection is a great part of overcoming the barriers which may arise. So, use reflective questions, in order to better understand what is going on inside you and what has changed.

Being an intercultural mediator requires (the development of) a series of attitudes and interpersonal skills. Intercultural mediators should be empathetic, understanding, trustworthy, respectful, and have a non-judgmental attitude. Other skills that add value to the services of a mediator are the ability to judge problems, prioritize decisions, and take initiatives. Several of these competences and attitudes can be further developed through targeted training. As intercultural mediators who themselves are migrants or belong to an ethnic minority may often be confronted with (the consequences of) unjust situations, discrimination, racism or prejudices towards their own group (or themselves), it is very important that they are able to monitor and manage the emotional impact of these phenomena on their professional performance.
What applies to intercultural communication in general is also true in intercultural mediation. An understanding that different cultures have different customs, standards, values, and even thought patterns is fundamental.
If you are to act as mediator, appreciate the emotions and needs that underlie each conversation, and come across as genuinely concerned with the well-being of everyone involved.

INTERCULTURAL SENSITIVITY / CULTURAL (SELF-) AWARENESS

Concept

An interculturally sensitive person is aware that people are not all the same and that their culture is not better than any other culture. There is a widely recognised model - the DMIS-Model or Bennet scale - that describes the different ways in which people can react to cultural differences. The model consists of six stages that describe the level of intercultural sensitivity.

The six stages are grouped into three Ethnocentric Stages (Denial Stage, Defense Stage, and Minimization Stage) where the individual's culture is the central worldview. By the fourth stage, ethnocentric views are replaced by ethnorelative views.

Each stage is defined as follows (Bennet, 2013):

Stage 1: Denial of difference: "I don't know and I don't need to know" - The individual denies the difference or existence of other cultures by erecting psychological or physical barriers in the forms of isolation and separation from other cultures.

Stage 2: Defense against difference: "We know best, see our success", "They have to take me the way I am" Reverse: 'I am ashamed of my co-nationals' - The individual reacts against the threat of other cultures by denigrating the other cultures (negative stereotyping) and promoting the superiority of one's own culture.

Stage 3: Minimization of difference: "We are all the same." "We are open and tolerant" "I understand you perfectly" - The individual acknowledges cultural differences on the surface but considers all cultures as fundamentally similar.

Within the Ethnorelative Stages (Acceptance Stage, Adaptation Stage, and Integration Stage) where the individual has a more complex worldview in which cultures are understood relative to each other and actions are understood as culturally situated, Bennett further defined each stage as follows:

Stage 4: Acceptance of difference: The individual accepts and respects cultural differences with regard to behaviour and values. To accept however, does not imply 'to agree'.

Stage 5: Adaptation to difference: The individual develops the ability to shift his frame of reference to selected culturally diverse worldviews through empathy and pluralism. To adapt however, does not imply 'to adopt'!

Stage 6: Integration to difference: The individual expands and incorporates well known world-views into his own worldview.

Climbing the scale, one develops a more and more ethnorelative point of view, meaning that one experiences one's own culture as in the context of other cultures.

Figure 8.
Developmental Model of Intercultural Sensitivity (DMSI).

ETHNOCENTRISM

Ethnocentrism means that we hold views and standards that are 'own group/ centric' and make judgments about other groups based on our own group's values and beliefs (Ting-Toomey, 1999). Ethnocentrism is our defensive attitudinal tendency to view the values and norms of our culture as superior to other cultures. We perceive our cultural ways of living as the most reasonable and proper ways to conduct our lives. Consequently, there is the expectation that all other groups should follow our civilised ways of thinking and behaving.

All human beings carry a certain degree of ethnocentric tendency in them because of their needs for identity security, in-group inclusion, and predictability. It is manifested in ways of:

(1) what is considered in their cultures as 'natural' and 'correct' and what is considered in other cultures as 'unnatural' and 'incorrect';
(2) the perception of in-group values, customs, norms, and roles as universally valid – that is, what is good for us is good for everybody;
(3) we act in ways that favours the in-group and exalt it. Cultural awareness becomes central when we have to interact with people from other cultures. Our cultural background affects everything about us - the way we communicate, our beliefs, our values ... In a multi-cultural context, we need to be aware of our own social and cultural perspectives and biases. It is important because such things affect how one sees the world, and whether one can step back to allow others to feel differently, and make choices that reflect difference.

Tools

Trainers should be critically reflecting upon and responding to personal prejudices, biases and assumptions as part of their practice to make sure they are using flexible and inclusive approaches that appreciate and respect individual differences in knowledge, education and culture.

Being able to think [reflectively] is not just a discrete skill; it is an active demonstration of a mind that can stand enough apart from its own opinions, values, rules, and definitions to avoid being completely identified with them. It is able to keep from feeling that the whole self has been violated when its opinions, vales, rules, or definition are challenged (Andrew Kegan, 1994, p. 231).

• Short video (1:28 min.): model of intercultural sensitivity developed Bennett, analyzing the ethnocentric and ethnorelative stages of culture: *https://www.youtube.com/watch?time_ continue=4&v=CC-y5rUcqls https://www.youtube.com/watch?v=0lGzobyVO2Y*

Some examples and recommendations- the different stages of the sensitivity model: *https:// www.globalcognition.org/intercultural-sensitivity/)*

Focus on what's "good" about one's culture
In this kind of activity, encourage learners to discuss and identify what is good about their home culture. The idea is to disarm learners who are stuck in the defence stage. If learners are instead speaking negatively of their home culture, Bennett suggests that you try to spread those notions to other cultures. For example, you might note that while American tourists may appear rude, people from other cultures may display insensitivity as well. Again, this stage requires careful monitoring of discussion.

Utilize resource persons
Since Bennett published this article, it's important to note that much has been written about not expecting individual learners to represent their race or culture in a diverse group, such as a classroom setting. However, due to the rise in availability of videos, TV shows, and films featuring diverse cultures, you can use people and media from outside of your learning group to provide this authentic perspective. In a more professional setting, you can find time to speak one-on-one with a cultural mentor.

Provide real life practice opportunities for interaction and empathy
Use real life scenarios to help enter the adaptation stage of intercultural sensitivity.

Attitudes-Recommendations

Reflexivity is the ability to come out of one's experiences in order to reflect on them, considering what is happening, what it means and how to respond (Steier, 1991). Cultural diversity provides members of any group with the necessary perception that there is more than one way of doing things; that assumptions of one's own are just that, own, and not universal.

Competence in intercultural interactions is obtained not only through formal or non-formal education, even if it is convenient, but also through the activity of interacting with other cultures. Thus, all efforts to initiate intercultural dialogues are tools that improve competences, and should be considered as trainers or practitioners.

1.4 GOOD PRACTICES

GOOD PRACTICE-LISTEN – Learning Intercultural Storytelling with Migrants

Topic of the good practice	**LEARNING INTERCULTURAL STORYTELLING** (Erasmus+ project, 2016-2018)
SUMMARY	The beneficial effects of storytelling for learning have become ever more widely acknowledged in recent years, not least through efforts of engaged storytellers to spread their art to other domains of life. The aim of LISTEN was to use "applied storytelling", meaning storytelling without "professional" storytellers, in its many forms and functions as educational approach for the work with refugees and migrants.
OBJECTIVES	To support language learning, to exchange about cultural differences, to create visions etc.
ACTIVITIES / RECOMMENDATIONS	LISTEN explored different approaches to storytelling and how radio and other forms of audio broadcasting (e.g. podcasting) can be used as medium to share those stories. Based on research and practical experiences, LISTEN created a handbook for trainers and a collection of refugee stories from all over Europe that shall create awareness, support inclusion and give a helping hand to those who wish to set out for this journey tool.
SOURCES USED / LINK	Website: https://listen.bupnet.eu/

GOOD PRACTICE -training professionals across all fields to adopt intercultural and interfaith approaches

Topic of the good practice	**TO ADOPT INTERCULTURAL AND INTERFAITH APPROACHES**
SUMMARY	The french organisation leads training programmes for professionals to integrate intercultural issues related to different aspects of identity (gender, religion, nationality, cultural group, social class, etc.) in their work practices. This includes running workshops for different groups, in educational institutions or sociocultural structures.
OBJECTIVES	**Tabadol is an association** which takes an 'anti-bias' approach involving four steps: · recognising and valuing the individual in its identity, · valuing the diversity of identities in a group, · identifying situations of injustice associated with identities by enabling people to express the injustices they live, and · finding ways to collectively fight against social injustice.
ACTIVITIES / RECOMMENDATIONS	Tabadol organises also International youth meetings for young people from France, Lebanon and Germany centered on issues of discrimination and intercultural interaction. These activities include using various media including artistic approaches to enable people to reflect critically on the relationship between culture and religion in terms of how they impact upon discrimination.
SOURCES USED / LINK	https://tabadol.org/

GOOD PRACTICE - Interreligious dialogue groups programme

Topic of the good practice	**INTERRELIGIOUS DIALOGUE**
SUMMARY	The Barcelona City Council and the UNESCO Association for Interreligious Dialogue (AUDIR) are carrying out a programme to promote interreligious dialogue groups in various neighbourhoods of the city.
OBJECTIVES	The basic objectives of a group of interreligious dialogue in a neighbourhood are the following: · Promoting the relationship between religious communities and convicts of proximity. · Understanding religious beliefs and practices. · Knowing more the meaning that each religion and spirituality gives to life. · Discovering the common points, especially in the ethical field, and the differences between different religious and spiritual traditions. · Organizing joint acts, exhibitions, round tables, talks or celebrations open to everyone to help raise awareness among the citizenry. · Participating in neighbourhood activities and interacting with their social entities from a standpoint of mutual respect and interest. · Developing tools for communicating the values of the dialogue through the local press and to ensure that the local media echoes the initiative.
ACTIVITIES / RECOMMENDATIONS	The programme has been carried out in various dialogue groups: a synagogue, a local Buddhist community and also Catholic parishes, Muslim oratories and evangelical temples have been open to visits. The various groups have talked about the celebrations of each other's traditions, fasting, spirituality, forms of prayer, organizational style, social actions, the relationship with the neighbourhood and its entities, etc. In fact, all participants have been able to discover a different way of looking at life, the world and people, with some common points The Groups also decide on joint actions to be carried out in schools or social entities around the immediate environment. It is understood that the dialogue lives and builds on the environment, the environment and the environment. Although it is focused on religion, many elements covered in this chapter are worked on in relation to the management of diverse groups. In addition, religion is closely related to cultural aspects. Working with these groups involves the intercultural management of the groups and the implementation of tools, concepts and attitudes presented in this unit.
SOURCES USED / LINK	https://ajuntament.barcelona.cat/oficina-afers-religiosos/en/ https://audir.org/grups-de-dialeg-interreligios/dialeg-interreligios-barcelona

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READER'S SELF POSITIONING - CHAPTER 2

You will find a self-positioning table to help you reflect on your own professional practices.

💡 CONCEPT

Level 1 - I know or recognise the concept but cannot or do not clearly define it.

Level 2 - I understand the concept and its elements, but I need to go deeper.

Level 3 - I understand the concept and compare it with my knowledge (in order to form a personal judgement) (critical understanding).

Level 4 - I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions.

🛠 TOOLS

Level 1 - I am discovering the tool or method or identify one I already use.

Level 2 - I need to deepen the use of the tool or method with the help of the resources provided.

Level 3 - I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness.

Level 4 - I share my experience with my colleagues and keep an eye on the evolution of the tool or method.

👥 ATTITUDES

Level 1 - I am aware of the importance of this attitude but I don't really know how to develop it.

Level 2 - I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.

Level 3 - I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.

Level 4 - I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.

INDICATE WITH AN "X" AT THE LEVEL YOU THINK YOU ARE AT IN EACH CASE

💡 CONCEPT	I know or recognise the concept but cannot or do not clearly define it.	I understand the concept and its elements, but I need to go deeper.	I understand the concept and compare it with my knowledge in order to form a personal judgement	I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions
Managing diversity				
Proxemia				
High-context and low-context communication				
FINAL GLOBAL VISION (X in each column)				

TOOLS	I am discovering the tool or method or identify one I already use	I need to deepen the use of the tool or method with the help of the resources provided.	I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness	I share my experience with my colleagues and keep an eye on the evolution of the tool or method.
Mediation Facing conflict.				
Simulation games about dealing with different cultures				
Opening contact and positive attitude towards other cultures				
FINAL GLOBAL VISION				

ATTITUDES	I am aware of the importance of this attitude but I don't really know how to develop and/or train it.	I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.	I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.	I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.
Prejudices and stereotypes				
Assertiveness in communication				
Awareness of cultural differences				
FINAL GLOBAL VISION (X in each column)				

RECOMMENDATIONS

Your initial results are bound to change after a few weeks implementing the guidelines given in the chapter

This self-assesment can be taken just after reading the material but it can also be a measuring tool for improvements in your daily practice once you have started to apply some of the concepts, tools or attitudes developed in the chapter.

1 - If most of your choices are in the column 1, we invite you to review the material of the guide.

2 - If most of your choices are in the column 2, you may have to go deeper in the reading, consult resources and / or to implement the tools or attitudes regularly and even ask for advice.

3 - If most of your choices are in the column 3, you may adapt the proposed material to specific or new training situations.

4 - If most of your choices are in column 4, you may share all the knowledge, skills and tools and the way you implement them with your peers.

CHAPTER 3.

ADRESSING THE MIGRATORY JOURNEY

Support me

Identifying Refugees.
CoE N°24
MOST URGENT NEEDS

EMOTIONAL COGNITIVE
VULNERABILITY
EFFECTS
BEHAVIOUR
DESAFILIATION
DECULTURATION
INTEGRATION
NEED
HOMESICKNESS
CHRONIC STRESS ?

NEW PLACE & ROLE

PERSONAL GROWTH
RACISM
RESILIENCE
LABELLING TRAUMA STORY
YOUR STORY ? SURVIVOR of TRAUMA!
CREATE A CLIMATE of HOPE & RESILIENCE

Refugees Food Festival
ESTIA

LIFE COACHING APPROACH
HELP
FUTURE
LANGUAGE
SELF-ESTEEM
SELF RELIANCE
ADMIN.
LEGAL
HEALTH
SOCIAL
HERE & NOW.
LIFE PROJECT
MIGRATION 2. JOURNEY
COUNTRY of 1. ORIGIN

1.1 INTRODUCTION TO THE CHAPTER

The objective of this thematic field is to familiarize trainers and volunteers who work with refugees and/or migrants in precarious situations, with the concepts of trauma and resilience that result from the migratory journey.

Training courses and support action may come up against obstacles and difficulties due to the bad experiences that migrants and refugees have encountered during their journey and which have disturbed their psychological and social health. Certain trauma signs or behaviours can be misinterpreted and lead to the development of conflict or complicated relationships.

Under this perspective, trainers and volunteers are encouraged/motivated, to recognize traumas, vulnerability aspects and identify resilience and then to enable the target groups to manage their life path; this understanding of health and social problems implies transdisciplinary and intercultural knowledge, knowledge of appropriate socio-pedagogical support tools, attitudes and value; the challenge lies in being open to these new needs so that the trainees can take responsibility and manage their life project in the new spaces and new temporalities.

Migrants, immigrants, foreigners, asylum-seekers, refugees, rejected immigrants, undocumented migrants, "clandestine immigrants"... these numerous designations are sometimes indifferently used, but are all heavy with meaning and consequences. Whatever the name they are given, the humans concerned often share similar experiences of difficult pathways in their home countries and in the host societies.

1.2 TRAUMA AND VULNERABILITY

Concept

1. What is trauma?

A psychological trauma is a persistent emotional reaction that often follows an extremely trying event in life. Experiencing a traumatic event can affect a person's sense of security and identity, as well as their ability to regulate emotions and to find their way around in relationships with others. A traumatic event involves a single experience, or enduring repeated or multiple experiences, that completely overwhelm the individual's ability to cope or integrate the ideas and emotions involved in that experience.

Regardless of its origin, trauma gathers three common elements:
- It was unexpected.
- The person was unprepared.
- There was nothing the person could do to stop it from happening.

Every practitioner should keep in mind that it is not the event that determines if something is traumatic to someone but the individual's experience of the event and the meaning they make of it (The Trauma Toolkit, 2013).
The migratory journey is a risk-taking adventure, often a source of trauma and may present elements that generate personal and social vulnerability.

The conditions under which migrants and refugees have to leave their homes and countries of origin can be extremely traumatic. It is rarely a choice. **The reasons for departure can be: war, conflict, disastrous economic or environmental situations, violence, imprisonment and persecution. The conditions of travel can also leave long-term scars**. The journey to a new country is a difficult route during which the migrants may be victims of violence, they are separated from their families and have to overcome many obstacles before reaching a safe country. However, the bad experience does not end there, as they still will have to live in uncertainty until they obtain a permanent status in the host country. Even after that, adjusting to a new life is a stressful process, with specific difficulties in addition to the management of a migratory mourning process, which can be more or less traumatic.

2. The trauma of exile

Migration is more likely to be experienced in a traumatic way. Migration leads to disaffiliation, deculturation and de-linkage in terms of both family and social ties, but it also affects the internal capacity to make connections between different events and moments in one's life. The person is stripped of his or her cultural and social baggage, becoming unable to think about himself or herself in order to plan and organize his or her life. How can you rebuild yourself somewhere when you have not chosen to be there? How can one give meaning and purpose to one's life when there is no one to tell them who they are? (Goguikian Ratcliff, 2011)
In the host country, the uprootedness, the inner disorientation that these people may feel can lead to nostalgia for a country to which it is no longer possible to return, for a bygone past, when they could better understand the framework in which they lived and where they could lead their lives with a greater degree of control and predictability. **The primary, protective and explanatory cultural envelope of the world is damaged, torn, reinforced or even rigidified (Granjon, 1999) by the profound social change implied by migration**.

Homesickness is common among displaced people and is an illness of socially disorientated and isolated people (Hack-Polay, 2012). A surplus of factors may in combination, lead to this sense of dislocation:
- Penetrating new cultures is not effortless and can become more painful, the more distant the cultures are.
- Fear of integrating a new environment, fear of doing the wrong thing within the workplace and in society, fear of the inability to adapt to new technologies, fear of opacity of legal frameworks, fear for safety, fear of the pace of life.
- The first language becomes an object of renunciation, of mourning for oneself, and often for one's children. (A.Bourgain et MC.Fourment -Aptekman)

Homesickness causes tangible symptoms, as well as physical, cognitive and behavioural ones. Becoming a migrant causes a sense of loss and grief. Whatever the conditions upstream

and the outcome of the migratory journey, the observations make us aware that an individual cannot not exist by himself that a being without culture and without a group of belonging cannot survive.

3. Main signs and consequences of trauma

Persistent levels of stress can disrupt the functioning of the brain and other biological systems, with serious implications for learning, behaviour, physical and mental health throughout life. Trauma can also lead to behaviours that disrupt learning. According to the research in the field, two-thirds of the refugee population are said to suffer from anxiety and depression disorders and one-sixth from major somatic disorders (ulcers, hypertension, etc). People tend to block the experience from their memory or try to avoid any reminders of the trauma to survive (The Trauma Toolkit, 2013).

The trauma experienced during the migratory journey can be compounded by hostility from the host society. The resulting exclusion, side-lining or marginalisation creates isolation, withdrawal, mistrust, non-recognition, disqualification and rejection, a whole range of feelings, which we know well, lastingly affect self-esteem and psychological functioning.

Traumatic experiences are illustrated by a constant state of depression, generalized anxiety, factual discourse, blocked affectivity and reduced elaboration capacities that lead to a "survival" mode of functioning. Social instability generates psychological precariousness. Even if social difficulties may not be traumatic in themselves, the gap between expectations, hopes for a better life and the reality encountered on arrival, the discovery of the barriers to be overcome may awake vulnerability.

4. What are the main effects of trauma?

People who have experienced trauma are impacted physically, emotionally, behaviourally, cognitively, spiritually, neurobiologically and relationally. Therefore, it is important for trainers and volunteers to identify the main effects on the individuals.

Table 10. **Trauma-Effects.**

Emotional effects	Behavioural effects	Cognitive effects
Depression	Self-harm such as cutting	Loss of time
Guilt	Substance abuse	Memory lapses
Shame	Gambling	Decreased ability to concentrate
Self-blame	Self-destructive behaviour	Difficulty making deci-sions
Self-hatred	Isolation	Being flooded by and overwhelmed with recol-lections of the trauma
Feeling damaged	Substance abuse	Feeling distracted
Feeling like a bad person	Violence and aggression toward others	Withdrawal from normal routine
Anxiety	Suicidal behaviour	Thoughts of suicide
Extreme vulnerability	Choosing unhealthy persons	Difficulty making decisions

Source : The Trauma Toolkit 2013

5. What is vulnerability?

"In the context of migration, it refers to one's low capacity to avoid, resist, cope with or recover from harm, due to the particular interaction of individual, household, community and structural characteristics and conditions". For Schröder-Bitterfill and Marianti (2006), a person's vulnerability is *"the incremental result of a set of distinct but related risks, i.e. the risk of being exposed to a threat, the risk of a materializing threat and the risk of lacking the necessary protections to cope with the threat".*

Although migration can be a positive experience for many people, it also involves risks and trade-offs for those who migrate and those who stay behind. The outcomes of migration largely depend on who migrates, under which conditions, and how they fare at destination.

Sometimes it is not an experience that directly generates a more or less permanent trauma or mental health situations, but a migration process that involves the experience of vulnerability in different areas of life, both personal and social.

6. Vulnerability criteria

The French Comede Health Center has defined the combination of eight vulnerability criteria (Comede, 2015):

· **Food.** In the last few days, has the person had enough to eat? Have they been deprived of a meal for financial reasons?
· **Language.** No oral proficiency in English or French to ask for directions, understand the results of a check-up, make a claim.
· **Precarious accommodation.** Are there problems with accommodation? Depending on the person...?
· **Relational isolation.** Having no one to rely on, no one to share the emotions with.
· **Difficulties in travelling.** For physical (disability), psychosocial reasons (fear, cost of travel etc.).
· **Health protection.** Lack of access to healthcare.
· **Stay.** No right to stay.
· **Weak financial resources.** Below the poverty line

7. Trauma recovery

Trauma recovery is a process of change through which individuals improve their health and wellness, live a self-directed life and strive to reach their full potential (SAMHSA's definition). Even if the traumas are diverse and may have deep and serious effects, we now know that even deep patterns of neural firing can be changed through the ability of the brain to change itself (Connor and Davidson, 2003).

Trauma recovery doesn't mean complete freedom from post-traumatic effects but *"the ability to live in the present without being overwhelmed by the thoughts and feelings of the past. It requires time and different stages"*:

Herman (1992) conceives trauma recovery to proceed in three stages:
Safety and stabilization
Remembrance and mourning (expression of feelings and emotions mainly)
Reconnection and integration

Each individual reacts differently to a traumatic situation. A situation can be traumatic for one person and not for another. Each person therefore engages individually in a process of healing / recovery.
In addition, each contextual situation also influences the experience and the presence and development of risk or protective factors.

Tools

a. How to identify the main behaviours and signs of trauma?

Trainers and volunteers are not therapists; they do not have the skills to diagnose trauma in migrants, but they need to be able to recognize the signs that indicate a difficulty in the learning process and integration. They will be more at ease to assist the learner in connecting with services that are central to recovery, such as health and mental health services, addictions services, ther-apeutic services, crisis services or social services.

Some of the most common behaviours, signs and consequences of trauma are (infoMIE, 2016):
· **Difficulty in concentrating**, often resulting in instructions not being understood. Learning difficulties, with multiple disabilities such as not being able to concentrate fully on tasks,
· **Avoidance:** migrants may avoid situations that seem threatening or overly emotional. This avoidance should be understood as an attempt to avoid being confronted with strong feelings, i.e. numbing emotions.
· **Irritability:** trauma victims may prove extremely sharp, irritable or hypervigilant. They may be easily frightened by hearing noises or observing unknown movements.
· **Aggressiveness**, with the expression of aggressive behaviour for no reason.

· **Memory problem**, a difficulty in remembering information when the learner is working on a problem,
· **Loss of self-control**, difficulty controlling reactions, such as not being able to take turns or waiting to answer questions,
· **Lack of alertness**, difficulty to shift quickly from one activity or idea to another.
· **Lack of self-confidence.** Some migrant people tend to be prone to renunciation, abandonment.

b. What does leaving home behind mean?

Leaving home behind: Young Syrian refugees speak out. What does it mean to be a refugee?
· Doulama's story (1.41mn): *https://www.youtube.com/watch?v=IFX4k6sijCI&feature=emb_logo*
· Zelal's story (1.56): *https://www.youtube.com/watch?v=jUag8CjVq7o&feature=emb_logo*
· Emad's story (2.06 mn) : *https://www.youtube.com/watch?v=Pzt3KeGWfMU&feature=emb_logo*

This material can be used to become familiar, both as a trainer and as a volunteer or migrant, with the difficult process of migration, as well as with vulnerability and risk factors. It can be a useful tool for self-training and reflection, as well as for working in sessions with migrants (Europe Mercy Corps, 2014).

c. Asking About Traumatic Experiences

Having knowledge about the experience of trauma is important. Equally important is knowing how, when, where and why to ask about it, to acknowledge it in a way that feels comfortable and genuine, and is appropriate in the current circumstances (The Trauma Toolkit, 2013).

Table 11. **Traumatic Experiences.**

How do I ask about trauma when a person does not come out and say it, but gives other indications that they are having difficulties?	Ask for clarification or for the individual to help you understand why the feelings, etc., are present.
What if I ask about the trauma and say the wrong thing and make it worse?	You will not make the situation worse if your response is validating, non-judgmental, and accepts the person's feelings and their right to feel that way.
What if I say something that comes out wrong?	You say, "I'm sorry. That came out wrong. What I meant to say was…
What if someone discloses trauma and they want to tell me all about it, but it's not my role or responsibility to be a counsellor?	Acknowledging that the feelings and courage it takes to disclose any trauma is important, but it is not necessary for you to counsel people if it falls outside the realm of your role. A more appropriate response is to refer them to the service that is right for them.
Are there times when I shouldn't ask about the trauma?	Yes, when individuals are not physically or mentally able to function properly, so asking about the trauma may exacerbate the situation. Instead, you could ask, "How can I help you now?
Do I need to get all the details of the trauma in order to understand where the individual is coming from and for them to heal?	Acknowledge their statement, but do not ask for specific details or the whole story of the trauma, unless the person Indi-cates that this is an important part of his/ her recovery.
What if I become frustrated with peo-ple because I sense they are trying to be difficult by withholding information?	Ask about their discomfort and what you can do differently to accommodate him/her so he/she can benefit from the meeting.

Source: The Trauma Toolkit, 2013, p. 120 -123.

d. How stressed are you?

Chronic stress sometimes arises so slowly that we do not notice its symptoms. Take our short self-test to find out whether your stress is getting in the way of your work. This scale is not a clinical diagnostic instrument and is provided for educational purposes. If you have any concerns about your (or someone else's) state of emotional health, you should consult with a mental health professional, as well as refer to other professionals, if you are trainers.

Instructions: In the last month, how often has the following been true for you?
(Headington Institute).
Write the number that fits your reality on the line before each question

0	1	2	3	4
Never	Seldom	Some-times	Often	Always

1. I feel tired.
2. I find it very hard to relax or "wind down."
3. I find it hard to make decisions.
4. My heart races and I find myself breathing rapidly.
5. I have trouble thinking clearly.
6. I eat too much or too little.
7. I get headaches.
8. I feel emotionally numb.
9. I think about my problems over and over again during the day.
10. I have sleeping problems (e.g., trouble falling asleep, trouble staying asleep, trouble waking up, nightmares, etc).
11. I have trouble feeling hopeful.
12. I find myself taking unnecessary risks or engaging in behaviour hazardous to health and/or safety.
13. I have back and neck pain, or other chronic tension-linked pain

14. I use caffeine or nicotine more than usual.
15. I feel overwhelmed and helpless.
16. I have nervous habits (e.g., biting my nails, grinding my teeth, fidgeting, pacing, etc).
17. I forget little things (e.g. where I put my keys, people's names, details discussed during the last work meeting).
18. I have stomach upsets (e.g., nausea, vomiting, diarrhoea, constipation, gas).
19. I am irritable and easily annoyed.
20. I have mood-swings and feel over-emotional.
21. I find it hard to concentrate.
22. I have trouble feeling that life is meaningful.
23. I am withdrawn and feel distant and cut off from other people.
24. I use alcohol and/or other drugs to try and help cope.
25. My work performance has declined and I have trouble completing thing
TOTAL SCORE - INTERPRETATION GUIDELINES
- 0 – 25: A score in this range suggests that you're probably in great stress-shape!
- 26 – 50: A score in this range suggests that you may be experiencing a low to moderate degree of stress.
- 51 – 75: A score in this range suggests you may be experiencing a moderate to high degree of stress.
- 76 – 100: A score in this range suggests that you may be experiencing a very high degree of stress.

VULNERABILITY SCREENING TOOL.

This screening tool on identifying and addressing situations of vulnerability is a UNHCR and IDC collaboration intended to help guide and inform frontline workers and decision-makers on the relevance of vulnerability factors to detention decisions, referrals to alternatives to detention, open reception facilities, community-based placement and support options, in the context of asylum and migration procedures and systems.
 https://www.unhcr.org/protection/ detention/57fe30b14/unhcr-idc-vulnerability- screening-tool-identifying-addressing- vulnerability.html

Attitudes-Recommendations

a. Attitudes that may help for Trauma Recovery

Assist the migrant in connecting with services that are central to recovery, such as health and mental health services, addictions services, therapeutic services, crisis services, culturally appropriate/relevant services and traditional healing services (The trauma Toolkit, 2013).

- Partner with the migrants as they define what recovery means to them.
- Consider the migrants' cultural context and include social supports that help them connect to the community.
- Encourage and assist the migrant in connecting in a meaningful way with themselves, safe family members, friends, culture and community.
- Assist migrants in identifying activities that will give them a sense of purpose and meaning

b. Attention to migrants' psychological strain or/and social factors (A Council of EuropeToolkit).

- During a training action or a meeting, special attention may be needed if the refugees are under psychological strain or have suffered traumatic experiences. You have to prepare for this eventuality and to adapt your approach.
- Pay special attention to vulnerable refugees such as pregnant women, women who are victims of trafficking, children, elderly people, people with physical and psychological disabilities, victims of violence and torture. In addition to being forced to leave their communities and undertake dangerous journeys, refugees may have had traumatic experiences, such as violence, psychological or sexual abuse, slave-like detention and even torture.
- Bear in mind that refugees suffering from trauma may have problems with their attention span, concentration and memory, may be disorientated, irritable, or may be suffering from chronic depression and psychosomatic disorders. They may experience a sense of guilt and estrangement from others. They may also lack a sense of purpose and may be unwilling to make plans for the future. This can lead to a lack of interest in learning the host country language or in participating in training activities.
- Avoid asking refugees about their bad experiences, such as their reasons for fleeing their country, their escape etc., or about the whereabouts of their family and friends, but do not turn a deaf ear either. If refugees spontaneously talk about these experiences, listen and acknowledge the seriousness of them, as well as remarking on refugees' physical and psychological resilience. Listen with empathy; show that you are interested in them as people, without asking personal questions.
- Be aware that dealing with trauma victims may itself be traumatic. So, never try to handle cases on your own: refer to professionals such as psychologists and medical staff, and share your experiences with supervisors or in peer consultation groups.

1.3 RESILIENCE

Concept

The "2030 Agenda for Sustainable Development", the 2016 "New York Declaration for Refugees and Migrants" and other recent initiatives have recognized and reinforced the importance of resilience, as well as to the ability of people to live independent and stable lives whether upon return to their home, or on integration in their countries of asylum or elsewhere (UNHCR, 2017).

It has been established that many of those who experience conflict-driven, often highly-traumatic forced migration do not develop mental disorders, despite being at risk. One of the explanations is the resilience capacity of the human being.

1. What is resilience?

Resilience refers to the ability of individuals, households, communities, national institutions and systems to prevent, absorb and recover from shocks, while continuing to function and adapt in a way that supports long-term prospects for sustainable development, peace and security, and the attainment of human rights (ibid).

It is a variable process related to self-esteem, the ability to build relationships, to give meaning to one's personal history, to put oneself at the service of others; a process that enables a person who has suffered trauma(s) to lead a life that is satisfying in his or her own eyes and with respect for others (Lecomte, 2012).

According to the American Psychological Association (2020), resilience is defined as the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress — such as family and relationship difficulties, serious health problems, or workplace and financial stressors. As much as resilience involves "bouncing back" from these difficult experiences, it can also **involve profound personal growth**.

Beyond their ability to resist to survive, it is a capacity to rebuild their lives and sometimes even to transform a misfortune or a very serious problem into something positive; their situation of exile and disability to enter this hostile context seems to serve as an asset for them to more quickly appropriate the social codes and to be actively included in this new society (UNHCR, 2017).

The discovery of positive meaning to their lives, reference points, the feeling of having some control over their lives along with a positive self-image, generates a series of social or other constructive skills. This relates to various factors such as personality, education, health, culture, religious belief, family and social closeness; individuals demonstrate their ability to express themselves, to cope and to deal with references from their environment. In resilience, the migrant is tested and proves his will to live and integrate. Understanding a symptom as an adaptation reduces the guilt and shame that is often associated with trauma. It also increases a person's capacity for self-compassion and provides a guideline for developing new skills and resources, so that new and better adaptations can be developed for the current situations" (Elliot et al, 2005).

Each change affects people differently, bringing a unique flood of thoughts, strong emotions, and uncertainty. **Yet, people generally adapt well over time to life-changing situations and stressful situations** — in part, thanks to resilience. (American Psychological Association, 2020).

While the adverse events of the migration journey can be certainly painful and difficult, **they must not determine the outcome of migrants' lives**. There are many aspects of their life that they can control, modify, and grow with. That is the role of resilience. Becoming more resilient not only helps everyone to get through difficult circumstances, but also empowers us to grow and even improve our life along the way (Ibid, 2020).

2. What resilience is not:

Being resilient does not mean that a person will not experience difficulty or distress. People who have suffered major adversity or trauma in their lives commonly experience emotional pain and stress. In fact, the road to resilience is likely to involve considerable emotional distress (American Psychological Association, 2020).

While certain factors might make some individuals more resilient than others, resilience is not necessarily a personality trait that only some people possess. On the contrary, resilience involves behaviours, thoughts and actions that anyone can learn and develop. The ability to learn resilience is one reason research has shown that resilience is ordinary, not extraordinary (ibid). Examples are the

response of humanity to several catastrophic circumstances and the individuals' efforts to rebuild their lives after tragedy. Migration to another country is this kind of response, and by all means, presupposes a great amount of strength.

Increasing resilience for everyone takes time and intentionality. Focusing on four core components — connection, wellness, healthy thinking and meaning — can empower someone to withstand and learn from difficult and traumatic experiences (ibid). Then the vulnerabilities can be recognized and become resilient forces.

3. Obstacles to resilience

Several factors are challenging resilience in refugee people:

- **Language barriers:** people are not able to express themselves and communicate, what makes them feel powerless and disadvantaged. Language difficulties also affect job prospects and full inclusion in the host country.
- **Racism and discrimination:** can hinder a refugee and migrant's settlement process, their growth and functionality, leading to distress, isolation and lack of belonging.
- **Labelling – the trauma story:** therapists tend to link refugee people's current difficulties to their refugee background, overlooking refugees' positive attributes and resilience. Focusing on the refugee trauma story and past sufferings neglects refugee people's present concerns and fails to examine the impact of forced migration and settlement/adjustment issues (Hutchinson & Dorsett, 2012). Papadopoulous (2001) argues that focusing on the trauma story changes the power dynamic in the working relationship, where the migrants can end up relying completely on the practitioner for help in a way that fosters cycles of dependence.
- Evidence also points towards factors associated with weaker or stronger resilience, especially the roles of gender and daily stressors.
- Prolonged displacement is shown to have a negative impact on levels of resilience, adding to the impact of the camp-like post-displacement living conditions (Siriwardhana et al, 2014).

4. Factors that build resilience

Resilience is underpinned by a dynamic process which is fluid, contextual and constructed continually throughout ordinary, day-to-day processes involving challenges and opportunities. It is connected to 'person–environment interactions', rather than being linked to static, individual-inner traits.

Resilience is conceptualized today as **a multidimensional construct that incorporates personal skills and qualities, together with social environments and a supportive family network**, rather than a complex of purely personal attributes such as self-esteem or hardiness (Connor & Davidson,2003).

Personal qualities:
- optimism, adaptability and perseverance
- expressing emotions, feelings
- looking ahead to the future reinforces one's own inner strength to deal with life's challenges
- refocusing on the present and the future
- taking control of their lives.

- Becoming aware of and overcoming personal limits

High quality support:
as a reciprocal process of giving and receiving
- the importance of family (including extended family) and friends
- the necessity of community - ethnic or hosting community (Hutchinson & Dorsett, 2012)
- Religious beliefs systems and culture

Connecting- networking- integrating:
- Exchanging with peers, sharing know-how and obtaining support
- Connecting with empathetic and understanding people can remind migrants that they're not alone in the midst of difficulties
- Focus on finding trustworthy and compassionate individuals and networks who can validate their feelings and support the skill of resilience (American Psychological Association, 2020)

Tools

a. Creating a climate of hope and resilience:
- Acknowledge their abilities to survive and even grow from adversity.
- Acknowledge the strength it takes to get to where the migrant currently is.
- Refer to the migrant as "someone who has experienced trauma," and who is more than what has happened to them. Focus on healing and recovery as "possible."
- Move beyond mere survival to the context of a healing process, and let the migrant decide what their path to healing consists of.
- Let them know that you believe in them and support their efforts (The Trauma Toolkit, 2013).

b. Addressing Migrants people

Using appropriate language and avoiding negative assumptions are essential for trainers and facilitators and important if we wish not to perpetuate the cycle of re traumatization and add to the problem. Following is a list of commonly held assumptions that trainers may unwillingly promote, as well as suggestions for turning these unhelpful responses into helpful belief systems that will assist the person with their recovery (The TraumaToolkit,2013).

Table 12. **Assumptions.**

Negative assumptions	Positive assumptions
"This person is sick."	"This person is a survivor of trauma."
"They are weak."	"They are stronger for having gone through the trauma."
"They should be over it already."	"Recovery from trauma is a process and takes time."
"They are making it up."	"This is hard to hear, and harder to talk about."
"They want attention."	"They are crying out for help."
"Don't ask them about it or they will get upset."	"Talking about the trauma gives people permission to heal."
"They have poor coping methods."	"They have survival skills that have got them to where they are now."
"They'll never get over it."	"People can recover from trauma."
"They are permanently damaged."	"They can change, learn and recover."

Source: The Trauma Toolkit, 2013.

c. Common activities - Some of the most important questions to answer

Some questions to answer (Orton, 2012):
- What are the places that migrants and others both potentially use in your locality/territory?
- What are the shared interests, activities or occasions migrants and others in your local community have in common?
- What opportunities are available in your area for migrants and the members in receiving societies to learn skills that might help them to relate with people from different backgrounds?
- Who are the people or organizations in your area (or broadly) that actively promote interaction within your context and how do they do it?
- What training activities and support are currently available for people involved in bringing diverse groups together?

d. Relaxation and grounding exercise

This type of exercise may be proposed to help to develop self-reliance or self-confidence

"Get out of your head, and focus on your senses"

Use this to bring attention into the present moment.
This exercise works through the senses **to reconnect you with the present moment** and your body in this time.
It can help you **feel more centred and present**.
It can also help you **to let go of guilt, regret, fear**, worry, etc.

When to Use?
When you are feeling stuck, obsessed with the past, or worried about the future.
If you're feeling disconnected, confused or overwhelmed.
How?
• Find a safe place and sit comfortably.
• Remove distractions, find a quiet space where you can focus on yourself.
• Breathe several long slow deep breaths, gently emphasizing the out breath.
• Repeat the following sentences, 5 – 10 times each, speaking out loud:

Right now, I'm seeing ....
Right now, I'm hearing ....
Right now, I'm feeling .... (Slowly name emotions you are feeling)
Right now, I'm sensing .... (Slowly name sensations in your body)
Right now, I'm aware of .... (Slowly name what's 'in your mind' now)

When finished, thank yourself, your body and your mind for working so well, and for the time used to focus this way.

Resources: *https://rescue.app.box.com/*
Other exercises can be found in: *https://rescue.app.box.com/s/xsqks95gnfzrcph2mgm6smt6shuue1e6/file/645706993577*

Attitudes-Recommendations

a. Giving space and voice to the trainees
The participatory approach based on interviews, focus group discussions, needs assessment...- is significant, since it allows people to be actively involved in defining their priorities and seeking solutions. It also facilitates the study of perceptions, and caters for marginalised and vulnerable groups. The aim is to grant a voice to the voiceless, record their own narratives, and to offer them the opportunity to report on every challenge that confronts them through the participatory process. Marginalised people can raise their concerns and have their voices heard in order to allow for more accurate information about the communities involved and to question assumptions (Azzam, 2018).

b. Building Migrants' resilience
Vulnerability, resilience and adaptation are enriched in a multifaceted convergence (Zaremba, 2019).

Empower migrants by building on migrants' confidence, skills, access to opportunities, etc. and by developing their relationships/ networks with others. How?
1. Do things that sustain your inner fire! Dance, read, swim, talk with friends, howl at the moon. Anything that gives you warmth in the chest or butterflies in the belly. And it can be many different things for each of us!
2. Share stories. It is so important to share our stories with other fellow activists, with non-activists, with your grandparents and across your networks. Stories help us to learn from each other's experiences, widen our perspectives and build solidarity.

Enable others from the broader community to recognize the contribution the migrants can bring (Adams, 2019). How?

"Build collective care: There's so much talk of the need for 'self-care'. While this is important, I think it plays into the atomisation and individualisation at the heart of the current system we're trying to change. We need to re-build communities, and this starts with caring for each other, asking for help when we need it and stepping up to care for others".

Help to build a cohesive environment that benefits everyone, by providing a relational basis for conflicts and difficulties and resolving those that may arise in the process of integration. Even disagreements and conflicts might be part of the integration process, it is important to recognize everyone's value and to work to build understanding based on mutual respect (Orton, 2012). How? (Tulip, 2019).

1. Develop emotional awareness: In order to sustain engagement and involvement in the long-term, it is vital to develop the capacity to recognise and hold one's emotions.

2. Work through conflict in your groups: through developing a culture of willingness to explore difficulties in communication with others in our groups, we build a resilient system for working through conflicts.

c. Interaction as a means to resilience

As a practitioner and trainer in the field, it is important to enable migrants to engage with people within receiving society as well as with each other either in the workplace, neighbourhood, school, etc. The interaction may take several forms, such as initial encounters, experience sharing, sustained dialogues and working together on issues of common interest (Orton: 2012).

Without interaction, migrants may end up living "parallel lives" by which they have limited relationships with others in the wider community. In the absence of actual engagement with others, stereotypes and prejudices usually find the field to grow up and undermine the migrant's opportunities to turn any rights of social and economic equality into reality (ibid).

d. Developing trainers' own resilience

For many people, using their own resources and the kinds of strategies listed above may be enough for building their resilience and the resilience of the individuals and the groups they are working with. But at times, a trainer/practitioner, might get stuck or have difficulty making progress on the road to his/her own resilience (American Psychological Association: 2020).

A licensed mental health professional such as a psychologist can assist you in developing an appropriate strategy for moving forward. It is important to get professional help if you feel you are unable to function as well as you would like to, as a result of a traumatic or other stressful work experience. Keep in mind that different people tend to be comfortable with different styles of interaction. To get the most out of your therapeutic relationship, you should feel at ease with a mental health professional or in a support group (ibid).

The important thing is to remember is that you are not alone on the journey, just as the members of the group of migrants you are working with are not alone. While you may not be able to control all of your circumstances, you can grow by focusing on the aspects of work challenges you can manage with the support of loved ones and of trusted professionals (ibid).

1.4 SUPPORTING THE MIGRANTS IN THEIR LIFE PATH

Concept

When dealing with the traumatic consequences of migrant journey, we must take into account the load of pre-migration (multiple bereavements, traumatic histories), migration (the importance of the journey, often traumatic), and post-migration (a series of uncertainties) realities... All migrants tend to talk about their history only from the moment they arrive in the country where they would like to have their status recognised: refugee, asylum seeker..., when migration makes a brutal break with the citizenship they are seeking. The life coaching approach consists in encouraging the migrant's active adaptability, to set their energies in motion to enable them to undertake, to ask for help, to project again into the future. A tutor may contribute to this reconstruction process by looking after the migrants and strengthening their self-esteem and by helping them to find the internal and external resources to rely on.

Co-developing a path together in the process of accompaniment and training is an enormous challenge to be taken up (migrant-trainer, peer and tutor...). This path will always be singular, inscribed by the traces that each migrant-actor will leave.

As a citizen in the host country, the migrant/refugee needs at the very least to find a logical temporality in accordance with one's own needs. He is required to satisfy his vital needs, food, housing, healthcare, and less legible but equally important needs such as the need to understand and be understood, and to invest in cognitive and cultural learning in order to manage his integration in the short term.

1. How to position into one's life course

In the process of the migrant's integration into the society of the host country, situating oneself in one's life course allows for the active development of resilience, a sense of self-integrated temporalities, empowerment, learning, adaptive and meaningful capacities. It is a determining element of support and possible resources that the accompanying person will be able to call upon.

It is necessary to recognize and value the entire migratory journey, because each phase is a different learning stage that generates the acquisition of knowledge that the migrant is not always aware of. Source: www.brefe.eu.

• The first phase is the migrant's life in the country of origin: the family history, the education, the social and professional aspects, the formal, non-formal and informal skills developed. The decisive elements leading to the determination of the exile project and its conditions: financing, debts contracted and by whom, material obligations stated, moral obligations expressed, etc.

• The second phase concerns the migration journey, the trip(s), the different perceptions and feelings with the subsequent forms of trauma, imagined or experienced, the violence suffered, the places where the person was able to face hazard, the links created, the antagonisms constituted.

• The third stage consists of the conditions of reception and the current situation. It is made up of the administrative, legal, health and social reality of the migrants, the milestones achieved and how they feel about that reality.

2. Towards a pedagogy of support

a. Integrating new temporalities

The tutor, trainer or volunteer will have the opportunity to hear the migrant's expression on these three stages, not in this chronology, but more likely in fragmented evocations of each of them. For each of them, they should try to find out the logic of the discourse on these three stages, even if this means writing down each piece of information when it arrives, in order to put it back in its place in the discourse. He should not forget that these stories do not necessarily follow a temporal line or another logic. Nor should it be forgotten that the "reality" or effectiveness of the information can be questioned.

Some of the migrants are fully aware of the practitioners' "sensitivity" to this or that "trauma", "accident", "stories" and are likely to use it. However, this can in no way condition the reception and listening to these life paths, which

are usually the only baggage that the migrant has been able to take with him and which, for the moment, are the only resources on which he can rely to eventually bounce back and live again.

Memories, forgetfulness, expressions and unspoken words can be attached to these periods. These temporalities mark the life of migrants/refugees, and between the past and the expected future, they need to find the consistency of their life and their way to move on. Between the temporalities of origin and the new temporalities defined by the host country, accommodation and adaptability, are the needs that migrant will have to face.

As soon as they arrive, migrants are led to be identified in times of emergency; they are seized by the immediacy of registering in the new country as a result of its organization, its administrative, cultural and social temporalities. These temporalities are compacted, even contrasting, and the migrant must be taught how to organize his or her timetable in order to manage this immediate time, also marked by obstacles.

Migrants immediately enter institutional times defined by the new environment; the integration process into a new framework leads them to adapt to this new context and progressively to formulate their project of living, their learning, and activities in order to have control over what they want and are able to do and to evaluate their progress in a new community.

Minkovski, a French psychiatrist of Polish origin, reminds us of **the importance of an optimal triangulation between past, present and future desires.** This is based on the assumption that the future is a synthesis of past and present. It contains in itself a notion of stability. The accompaniment will then find a function of stimulation, of valorisation of the activity and of "waiting" in which the individuals invest their life dynamics. According to Minkovski, the activity will come to "limit" the extent conferred to time.

b. Developing adaptability and self-reliance

Migrants will need support and time to adapt to the new societies they enter.

Adaptability refers to the ability to adjust to new information and experiences. Learning is essential to adapt to our constantly changing environment. Through adaptation, we are able to adopt new behaviours that allow us to cope with change.

The adaptation process itself can occur in two ways: through assimilation or accommodation.

Through assimilation, people take in information from the outside world and convert it to fit in with their existing ideas and concepts. People possess mental categories for information, known as schemas, that are used to understand the world around them.

Through accommodation, people also weave into new information by changing their mental representations to fit the new information. When people encounter information that is completely new or that challenges their existing ideas, they often have to form a new schema to accommodate the information or alter their existing mental categories.

For the European Commission:
" Active inclusion is about enabling every citizen, including the most disadvantaged, to participate fully in society, including employment thanks to:
· Adequate income support as well as support in finding a job,
· Labour markets open to all
· Access to quality services"

Self-reliance refers to the ability of individuals, households or communities to meet their essential needs and enjoy their human rights in a sustainable manner and to live with dignity.

Self-reliant persons can lead independent and productive lives and have better ability to enjoy their rights, while also contributing to their host societies.

To develop autonomy, trainers and volunteers have to understand the learners/migrants' needs such as (Parcour Asoc, 2020):
· access to housing
· social integration
· cultural inclusion
· professional integration
· access to medical care
· psychological listening
· interpreting and translation
· project management support

Figure 9. Hierarchy of needs according to Maslow

Source : Agir auprès du public exilé– Guide pour les bénévoles.

Different forms of support may help to reinforce self-esteem but whatever social support is offered, it is fundamental to help people regain control of their situation by themselves, for example by explaining how they can benefit from

food and material aid.

To do this, it is very important to give them understandable and accurate information and to direct them to appropriate structures (healthcare providers for psychological support to learning / training centres for language learning, administrative and legal assistance services). It is also essential to encourage participation in socio–cultural wellness workshops, cultural outings, sportive activities, integration in a collective project etc... and at the same time to develop partnerships to support citizens' involvement with exiled people.

The expression of the migrants' needs must be heard and linked to the socio-cultural context in which they live; this will generate and correlate the migrants' capacity for initiative, their capacity to be and to become, for new learning, for a conscious life project.

Implementing active and dynamic learning methods, scenarios will also enable the learners to be fully involved, able to express their needs, to deal with the present and the future. In these scenarios the attitude should be one of active listening, understanding and even enquiry and real interest. Trainers and volunteers are encouraged to draw on the extensive experience, strengths and resiliency which migrants bring with them when designing, conducting and evaluating training programs.

The trainer or volunteer must not take the place of the person, but rather support him or her in a personal or family journey, working on him or herself, step by step, towards success and socio-professional integration.

Support is more likely to be beneficial if the support worker encourages the person being helped to acquire skills and develop strategies to reduce the need for future help.

They should keep in mind that the person is always primarily responsible for their own change. The objective is to lead the person towards autonomy.

c. Developing language skills

The language support offered by trainers and volunteers aims to enable the refugees to communicate in the language of the host country for better integration.

When meeting the learners for the first time, you should therefore be particularly attentive to the emotional state of these people, who may feel some psychological pressure or have lived through traumatic experiences. If they do not speak our language, one will need to decipher their body language. Non-verbal communication is a verbal form of communication. Some people communicate more through behaviour than with words (See chapter 2, styles of communication).

Migrants should feel welcome and reassured. They should always find respectful attitudes and no authoritarian pressure.

Language activities should be non-formal and aimed at restoring the refugees' confidence, while at the same time being entertaining. See the Dime training modules "Language proficiency"- *https://www.projetdime.eu/wp-content/ uploads/2018/10/ModulesDime_ANGLAIS.pdf*

d. Supporting a life project

Managing the paradoxes of accompaniment

The paradoxes of accompaniment "Coaching should be seen as a facilitation of autonomous learning. Paradoxically, in this respect, the accompanying person works with the migrant learner who is supposed to become autonomous. The apparent contradiction facilitates the construction of meaning for both protagonists. The apparent paradox of this search for autonomy... involves accompaniment... It is the paradox of a certain dependence, which obliges the person being accompanied to "rely on the other" but also to "take the other into account" (Paul, 2014).

Acceptance of ambivalence and recognition of the position occupied by the Other is ethically necessary:

1. The relationship between the carer/caregiver and the person being cared for is built on learning: it is a CONTRACT for learning, with an articulation between metacognitive ("knowing how to learn to learn", "taking possession of the learning system") and cognitive issues.

2. Another ambivalence to be removed is that of gratuity, of the gift conveyed by the term accompaniment whereas there is a framework and a contract. However, the ethical dimension of "support" cannot overlook a central function in the social recognition of learning outcomes, namely that of evaluation.

3. Accompaniment takes place over time and is therefore unpredictable; moreover, it is based on intersubjectivity, the explicit recognition of the status of partner to the other.

4. Finally, it implies transformation and reciprocity; it "designates the situation, the field and the type of professional, temporal, intersubjective relationship, concerned with otherness and reciprocity, in exchanges, according to which services (commercial or voluntary) can be provided by some people to others who have, explicitly or implicitly, expressed the request" (J. Ardoino). It implies an approach that weaves together observation (space) and listening (time) and encourages feedback.

5. In fine, accompaniment consists in recognising and giving rise to the autonomy of the Other.

The right position
The right position to find is a combination of the right distance and the right proximity.

It is very difficult to achieve, it is never acquired and can easily be tilted to one side or the other.

Distance makes it possible not to get carried away by the other person's suffering, in order to have the capacity to provide effective and lasting support.

The proximity that results from a personal commitment allows the traumatised person to come out of their isolation and to the trainer to restore a sense of humanity and dignity.

It is not uncommon for helping relationships to break down when the carer feels overwhelmed by the demand for help. In order to prevent such difficulty, the consequences of which have a negative impact on both the person being helped and the trainer / volunteer, it is necessary for both counterparts to establish a framework for action. It aims to make helping people effective and sustainable. It is therefore beneficial for both parties (the person being helped and the carer). It is chosen collectively and individually. The relationship of help to build a life project implies a certain duration but also a term, so as to avoid creating a form of dependency with the person being assisted.

Tools

"Their Story is Our Story". The project is to gather and share first-hand refugee stories to reveal the individuals behind the 'refugee' label and cultivate meaningful relationships, and help build strong and inclusive communities worldwide (www.tsosrefugees.org)

Samira – Women of the World
Video: 3:32 *https://www.youtube.com/watch?v=HH3z9Vn5g14&feature=emb_logo*

Read Norina's testimony, an Afghan from Iran, residing in Germany
"I want my family to stay together here where we can be safe. I want to go to school, to dress how I want, to make decisions for myself. My goal is to study at a university. I like it here. I want to stay."
Source: *https://tsosrefugees.org/stories/i-work-hard-so-i-can-succeed-here*

The blob tree
Created by Pip Wilson, a British psychologist. Blobs have no gender, no age, no nationality, they speak body language and express their different emotions, and with their help it is quite simple to learn more about the inner world in each of us.

Observe the image carefully. Now select the little blobs: first, the one that reminds you of you, and then the one you would like to be. Have you done this before?

Select the "blob" number you have more affinity for. To get test results, go to :
https://www.pedrosolorzano.com/en/test/the-blob-tree-test-how-do-you-feel-today/

The toolbox: Language support for Adult refugees by the Council of Europe
https://www.coe.int/en/web/language-support-for-adult-refugees/list-of-all-tools
provides 57 tools for linguistic integration of Adult migrants, such as the following sheet entitled: "Engaging adult refugees as language learners":
• Give them a limited amount of simple information, asking only a few questions.
• See if you can communicate with them in any of the languages you might have in common.
• If necessary, ask some refugees to act as interpreters for those of their compatriots with

whom you do not have a language in common.
- Lean on pictures, objects and gestures, and speak slowly and clearly to facilitate communication.
- Avoid activities that involve competition or require refugees to assess each other's language work.
- Avoid categorical statements, e.g. you must…, that's wrong…, and use instead expressions such as So far as I know, …; … It's probably best…
- The pressure of time is a factor for adults. This means that they may prefer to: Learn what they want to learn, and what is important for them in terms of its usefulness. Check which language activities refugees consider useful for their everyday life in the host country.
- Start from the questions and priorities expressed by learners, and, if possible, decide together with them what to work on.

The tools and methods deployed will be based on intercultural and multidisciplinary references (role-playing, staging, storytelling, collective works, mixed collaboration/cooperation, exchanges/challenges workshops debates, etc.) with processes of co-evaluation and self-evaluation to make the migrant learner a co-producer of the training and contributes to the consolidation of the learners' autonomy in the acquisition of knowledge, the revelation their skills and a deliberate and thoughtful integration. See the 18 Dime training modules to promote the migrants' social and professional inclusion
https://www.projetdime.eu/wp-content/uploads/2018/10/ModulesDime_ANGLAIS.pdf

The main principles of the aid relationship
Source : Guide : Agir auprès du public exilé.
http://www.parcours-exil.org/wp-content/uploads/sites/6/2020/06/VOLTAM_2020_brochure-mailing_-copie.pdf
- Being authentic and trustworthy,
- Acknowledging the suffering of the other,
- Listening to and comforting the person without forcing them to speak, respecting their freedom,
- Trusting him and respecting his right to make his own decisions,
- Assessing his needs and concerns, directing him to professionals,
- Assuring him/her of the confidentiality of your exchanges (if possible).
- Accept that he/she may refuse your help and explain that he/she can always come back to you,

Attitudes-Recommendations

Adopt an attitude suitable with one's culture and religion.
Providing choices (Trauma Toolkit, 2013).
- Involve the migrants in the decision-making process with regards to their next steps.
- Ensure that the migrant feels comfortable during counselling and procedures, and make adjustments to these processes when the migrant requests it.
- Allow them to set their pace, slow down and take breaks as required.
- Continually inform them of possible programs, resources, and procedures
- Strive to be culturally appropriate and informed.
- Learn about and develop skills to work within the migrants' culture by asking them about it, and understand how your own cultural background can influence transactions with them.
- Be open to learning and asking questions about the migrants' culture.
- Become involved in the cultural community that is being served.
- Teach Western ways as skills, not as identity replacement.
- Establish and maintain links / partnerships with other service providers (for example, healthcare providers).

Developing emotional intelligence
Trainers and practitioners engaged in projects aimed at supporting migrants in a new life path are encouraged to recognize and accept the healthy expression of their own feelings such as happiness, hope, love, joy, sadness, anger, fear, and/or stress.
Developing emotional intelligence fosters optimism, self-esteem, and self-acceptance and helps to build stronger relationships, to achieve one's career and personal goals. It can also help you to connect with your feelings, turn intention into action, and make informed decisions about what matters most to you.
To learn more:
https://www.researchgate.net/publication/221923485_Emotional_Intelligence/link/542e79400cf277d58e8ebbbc/download

Paying attention to the triangle "saver, victim, persecutor" (Parcour Asoc, 2020):
- The suffering of traumatised people tends to activate the saviour - victim - persecutor triangle. In this triangle, each of the positions provokes and is nourished by the other two.
- If I position myself as a saviour, I unconsciously place myself above the person who will expect everything from me and become a victim. This person may complain incessantly in order to attract the attention of the one who places himself/herself in the position of saviour.
- Either the saviour may become tired and end up criticising: he becomes a persecutor; or the victim refuses his share of responsibility for his

situation and becomes the persecutor of his saviour who becomes a victim.

Ethical behaviour

- To keep in mind that in such accompaniments, the users are necessarily co-producers and even the main producers of their life project.
- Transparency, for example in the exercise of double loyalty (to the person being supported). and towards the institution). It is a question of not betraying the trust of either one or the other. Explaining one's mission clearly helps to establish this relationship of trust.
- Availability is an expected quality, whether it is material availability (being able to respond when needed) and /or availability of mind (having the necessary ability to empathize, being able to play an effective counselling role).
- Recognize the inherent strengths and resources of migrants. Trainers and volunteers are encouraged to draw on the extensive experience, strengths and resiliency which migrants bring with them when designing, conducting and evaluating training programs.

Attitudes to avoid (Parcour Asoc, 2020):

- Making false promises or giving false information,
- Taking advantage of your position as a carer; infantilizing the person being cared for,
- Imposing help, being intrusive or insistent,
- Pushing the person to tell you about their story,
- Disclosing the stories of the people you help,
- Judging the person on the basis of his/her actions or feelings,
- Minimising their experience "That will be fine; That will do",
- Not being present to the other, being invaded by one's own thoughts and concerns,
- Going outside your area of expertise (taking yourself for a therapist for example).

To get inspired about a possible integration action to advise, where refugees can share their skills, watch the video (2:41):
https://www.youtube.com/watch?time_continue=7&v=ww36uHQRq3o&feature=emb_logo

1.4 GOOD PRACTICES

GOOD PRACTICE - Refugee Food Festival

Topic of the good practice	LABOUR INTEGRATION
SUMMARY	Is a citizen initiative which is held every year in 15 cities around the world, as a culinary and solidarity project
OBJECTIVES	· Accelerating professional integration · Highlighting talents · Raising awareness
ACTIVITIES / RECOMMENDATIONS	· **Accelerating professional integration:** By connecting talented foreign chefs with a network of committed restaurateurs and potential recruiters. · **Highlighting talents:** By showcasing the profiles, stories and heritage of chefs from around the world. · **Raising awareness:** By providing information to potential recruiters and the general public about the legal framework with regards to refugee employment in France.
SOURCES USED / LINK	http://www.refugeefoodfestival.com /

GOOD PRACTICE - The Estia Project

Topic of the good practice	INTEGRATION IN THE COMMUNITY
SUMMARY	A refugee family in Trikala makes protective masks and uniforms for the local community.
OBJECTIVES	Local integration-health
ACTIVITIES / RECOMMENDATIONS	During the spring of 2020, Safar started making protection masks for COVID-19. He sews more than a thousand masks, which were distributed to refugees and also to the residents of Trikala city (Greece)
SOURCES USED / LINK	http://estia.unhcr.gr/en/helping-people-makes-our-heart-feel-full-a-refugee-family-in-trikala-makes-protective-masks-and-uniforms-for-the-local-community//

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You will find a self-positioning table to help you reflect on your own professional practices.

CONCEPT

Level 1 - I know or recognise the concept but cannot or do not clearly define it.

Level 2 - I understand the concept and its elements, but I need to go deeper.

Level 3 - I understand the concept and compare it with my knowledge (in order to form a personal judgement) (critical understanding) .

Level 4 - I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions.

TOOLS

Level 1 - I am discovering the tool or method or identify one I already use.

Level 2 - I need to deepen the use of the tool or method with the help of the resources provided.

Level 3 - I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness.

Level 4 - I share my experience with my colleagues and keep an eye on the evolution of the tool or method.

ATTITUDES

Level 1 - I am aware of the importance of this attitude but I don't really know how to develop it.

Level 2 - I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.

Level 3 - I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.

Level 4 - I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.

INDICATE WITH AN "X" AT THE LEVEL YOU THINK YOU ARE AT IN EACH CASE

CONCEPT	I know or recognise the concept but cannot or do not clearly define it.	I understand the concept and its elements, but I need to go deeper.	I understand the concept and compare it with my knowledge in order to form a personal judgement	I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions
Signs and consequences of trauma				
Factors that build resilience				
Adaptability, self-reliance				
FINAL GLOBAL VISION (X in each column)				

🔨 TOOLS	I am discovering the tool or method or identify one I already use	I need to deepen the use of the tool or method with the help of the resources provided.	I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness	I share my experience with my colleagues and keep an eye on the evolution of the tool or method.
Asking About Traumatic Experiences				
Relaxation and grounding exercise				
The main principles of the aid relationship				
FINAL GLOBAL VISION (X in each column)				

ATTITUDES	I am aware of the importance of this attitude but I don't really know how to develop and/or train it.	I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.	I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.	I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.
Attention to migrants' psychological strain				
Developing one's own resilience				
Developing emotional intelligence				
FINAL GLOBAL VISION (X in each column)				

RECOMMENDATIONS

Your initial results are bound to change after a few weeks implementing the guidelines given in the chapter

This self-assesment can be taken just after reading the material but it can also be a measuring tool for improvements in your daily practice once you h ave started to apply some of the concepts, tools or attitudes developed in the chapter.

1 - If most of your choices are in the column 1, we invite you to review the material of the guide.

2 - If most of your choices are in the column 2, you may have to go deeper in the reading, consult resources and / or to implement the tools or attitudes regularly and even ask for advice.

3 - If most of your choices are in the column 3, you may adapt the proposed material to specific or new training situations.

4 - If most of your choices are in column 4, you may share all the knowledge, skills and tools and the way you implement them with your peers.

CHAPTER 4.

MANAGING WELLNESS ELEMENTS OF THE GROUP

EMPATHY

STORY TELLING

Consciousness

Honesty

Support me

Creativity

Connect YOUR CITY

GOOD PRACTICE!

Social Entrepreneurship HUB

OSLO

NETWORK

SUPPORTIVE ENVIRONMENT

Power?

INFORMAL

CONFLIT

"Showing Respect means to recognize the value of other person"

1.1 INTRODUCTION TO THE CHAPTER

This chapter focuses on managing and enhancing the wellness elements which are present while trainers and volunteers are working with people from a different cultural, religious, ethnic, etc. background. For this reason, there are two major axes to work on: defining wellness, so that we can work on a common approach and describing what is required in order to maintain those elements of wellness, which will be defined in the next section.

Definition of wellness: As Stoewen (2017, p.861) underlines: "People often think about wellness in terms of physical health — nutrition, exercise, weight management, etc., but it is so much more. Wellness is a holistic integration of physical, mental, and spiritual well-being, fueling the body, engaging the mind, and nurturing the spirit. Although it always includes striving for health, it's more about living life fully, and is a lifestyle and a personalized approach to living life in a way that... allows you to become the best kind of person that your potentials, circumstances, and fate will allow".

The World Health Organization (1946, 2005) defines Holistic Well-being as a complete state of physical, mental, and social well-being in harmony with the environment, and not merely the absence of illness or disease. It is considered as the enjoyment of the maximum degree of health that can be achieved as part of the fundamental rights of every human being, without distinction of race, religion, political ideology, economic or social condition.

However, defining the term "wellness" is not sufficient in itself. It is also important to identify the elements that contribute to wellness and support trainers and migrants into maintaining and incorporating them in their everyday lives. More specifically, professionals and volunteers should be empowered with tools and methodologies, in order to manage those elements which, oppose wellness, such as stress and/or trauma.

Collaborating with a group of people with different ethnic, origins, religious/spiritual beliefs, cultural identities and cultural backgrounds requires a heightened level of an open mind, communication skills, and a really assertive behaviour for the training process to be successful. Trainers and volunteers have to deliver information in a way that is accessible, respectful and considerate of the cultural differences within the group and between the individuals, their different needs and expectations, the different experiential and emotional states, the emotional damages and the felt losses, and the different requirements they are experiencing.

1.2 MANAGING WELLNESS ELEMENTS WITHIN THE GROUP

When facing a heterogeneous group of people, it is essential to bear in mind that people have different training profiles, identities and cultural references, life experiences, skills, and abilities. When working with people who have gone through a migratory process, the ability to address the heterogeneity of the group must be greater.

Therefore, trainers and volunteers should work in a way which will promote security, in order for the participants to feel safe to address their "inner world", which may relate to life experiences, the arrival in the host country, personal perceptions and beliefs, negative emotions, the challenges and obstacles they face etc., and large doses of respect.

Sometimes, when a person starts an international migration, not only will (s)he establish personal goals, but also family and community aims, such as: improving living conditions, increasing the security of the family unit and/or economic income, or even plan for future international migrations of any other family members. Therefore, people involved in an international migration process will combine personal and broader family expectations.

DEVELOPING EMPATHY

Concept

A suggested way of addressing migrant people is a more person-centred approach. Introduced by the American psychologist Carl Rogers[1] , it focuses on the individual's personal needs, desires and aims, to make them central in the care, therapeutic or educational process. Person-centred techniques, such as empathy, are essential methodical ways to ensure that professionals are in the right position to understand the migrants' unique style of behaving, communicating, building relationships and making decisions.

Rogers believed that the relationship between two people (in a therapeutic environment, between the counsellor and the client or in a training environment between the trainer and the trainee) is a key determinant for relieving distress.

For Rogers, 3 core conditions are necessary and sufficient for good active listening. These are:

1. **Congruence or Sincerity:** in an honest relationship, individuals are free to share feelings with others, even when those feelings are negative.
2. **Unconditional positive regard**, which is the deep and sincere understanding and interest in the other individual, who is valued in a complete, absolute way.
3. **Empathy**: refers to the ability to capture experiences and their meaning for the other person. It is about actively listening and understanding the emotions and personal meanings as expressed by the others, since every person has the right to be recognized with her/his full maximum potential and with the right to fully live in maximum well-being.

Carl Rogers (1980) defined empathy as the way *"to perceive the internal frame of reference of another person with accuracy and with the emotional components and meanings which pertain thereto, as if one were the person, but without ever losing the "as if" condition".*

In other words, Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position (Bellet & Maloney, 1991).

In more detail, the professionals will be in a position where they will be able to effectively communicate with the participants. In this way, as well, the trainer will be able to create a welcoming atmosphere of inclusion during training, in which all participants are shown respect and which fosters a greater sense of belonging, communication and encourages learning.

[1] Carl Ransom Rogers was born in 1902 in Chicago profoundly influenced the science of Psychology was among the founders of humanistic psychology and the person-centered approach to psychology. He was also President of the APA in 1945.

Why is it important to develop empathy?

It would be perfect if professionals who work with migrants could use their empathic skills in order to understand what the journey and experience of a migrant or a refugee was like. Let's not forget that after having fully empathized and therefore understood the perspective of the migrant/refugee trainees, **it is then easier to support them and enhance those elements of wellness within the group.**

Tools 🛠️

· **Watch the following video, in order to better comprehend "The importance of Em-pathy":** *https://www.youtube.com/watch?v=UzPMMSKfKZQ*
· **Watch this brief interview of Carl Rogers talking about Empathy:** *https://www.youtube.com/watch?v=iMi7uY83z-U&ab_channel=BertWestern*

· **Tool: "Create Empathy and Understanding for Refugees by Using Student Vide-os":** *https://afs.org/2018/06/20/create-empathy-for-refugees/*
· **Mindfulness exercises could be beneficial** *https://mindfulnessexercises.com/course/6-empathy/*

Attitudes-Recommendations ←👤→

Some tips for developing empathy and for paying attention to emotional states and feelings (Sutton, 2021):

1. **Practice active and sympathetic listening** to take a full interest in what you are told: ask questions, show your interest, rephrase, be completely with your interlocutor, only give your opinion if you are asked to, and disregard as much of your own experience as possible.
2. Being empathetic also means learning to **observe** the other person, and in particular what s(he) is says telling you **through their non-verbal language**. You will then know that the other person is not doing well just by looking at them in their eyes and observing their behaviour. If you observe the other person carefully, you will find it much easier to put yourself in his or her shoes.
3. **Cultivate your intuition**, trust him/her: To do this, when you meet someone, unknown or close to you, get into the habit of writing in your diary what (s)he has inspired you, what his/her attitudes have taught you about him her, what your exchange has left you as a trace. How do you think he/she felt? What was he/she thinking? What is he/she doing right now?
4. **Cultivate curiosity:** Develop an insatiable curiosity about the particulars of those you meet (Eyal, Steffel, & Epley, 2018). You can achieve that by spending more time with people, you know less well, and ask them about themselves, how they are, and what their life is like. Follow people from many different backgrounds – religious, ethnic, political – on social media and listen to what they have to say. Finally, try and be present with people when you talk to them.

5. **Try to go to yourself first before you go to others.** Test the practice of your own person by becoming your own interlocutor. Try to imagine yourself in a specific situation and talk about it in your own person. Try to see how you react to others by imagining a scenario that requires empathy. You can also do what is called emotional transfer. You can try to transfer other people's emotions onto you. This will make it easier for you to put yourself in their shoes and understand them better.
6. **Step out of your comfort zone:** Experience what it is like to be unable to do something or not know how to interact with people where you are. Reach out for support!
7. **Receive feedback:** Ask for feedback from friends, family and colleagues about your active listening and relational skills: How could you improve?
8. **Examine your biases:** We all have biases. They impact our capacity for empathy. Thus, find opportunities to mix with people from other backgrounds. Talk to people about the important things in their lives. While recognizing the similarities we share, be interested, without judgment, in the differences.
9. **Walk in the other people's shoes:** Understand what it is like for people in other situations. How do they live, work, and share? Spend time with others, and understand their worries. What gives them happiness? What are their dreams? Build relationships with people you see but don't usually connect with.
10. **Train for difficult, respectful conver-sations:** Listen and do not interrupt. Be open to new and challenging ideas. Apologize if you have hurt someone's feelings by what you

have said. Understand where a point of view has come from and how it affects the people involved.

11. **Join a shared cause:** Research has shown that working together on community projects can help heal differences and divisions and remove biases (Halpern & Weinstein, 2004). So, you can join others who have been through similar life experiences. For instance, join a group from different backgrounds and help out at school, political, or church events.

12. **Read widely:** Reading fiction, nonfiction, newspapers, journals, and online content that captures people's lives from different backgrounds increases our emotional intelligence and our capacity to empathize (Kidd & Castano, 2013).

DEVELOPING HONESTY AND SINCERITY

Concept

Honesty as an attribute, value, behaviour, or central axis of all action is necessary and important. Honesty is a human quality that consists of behaving and expressing oneself with coherence and sincerity and in accordance with the values of truth and justice. It is also respect for the truth in relation to the world, the facts, and the people; it also implies the relationship person the subject and others, and the subject with oneself.

It is, above all, a way of living, a *"way of being"*, as Carl Rogers used to say, which with humility and a positive attitude helps you to get closer to others and to yourself.

Tools

Honesty is a habit that must be trained (Demers, 2021).

Honesty goes beyond telling (or supporting) the truth or the lie. It also means choosing what we want to be at all times and expressing it with our words, but above all with our behaviour and our decisions. Sometimes this will mean being brave, other times being consistent, and other times it will be a way of life that will "keep us on balance".

Honesty is easily conceived by analysing it (or thinking about it) calmly, without pressure, without context, from ideal values and circumstances, but when the "context" presses us, it subjects us to stress, questions us or plays with us with "reasonable dichotomies" it is complex to be honest and lead a honest life.

The honesty that we offer to other people both in the personal and professional spheres is only a reflection of the honesty with which we treat and conceive of ourselves, everything else is "masks" or social roles that we play.

The more often we make a positive choice, to be honest, the quicker honesty becomes our new behavioural habit. Once honesty becomes a habit, honesty becomes our default mode of operation. The benefits of living an honest lifestyle include peace of mind, trusting relationships, improved intimate relationships, better health and wellbeing, and positive impacts for society as a whole.

These tips help develop the habits of honesty:

Be open, be aware: It is necessary to be aware that there are multiple levels of truth to any topic and that your truth today may not be your truth tomorrow and neither for other people. Truth includes many perspectives and many facts we can know or not. It influences us differently and that implies different connotations of the truth: "In any situation, we can only see the tip of the iceberg, the bulk of the facts are not known and are not visible to the majority of the world".

Being honest with yourself is the first step: *"the person we lie to the most is often ourselves. Be honest with yourself about the stories you tell to your subconscious mind. Hold yourself accountable to tell yourself the truth about your behaviours, your thoughts, your motivations and your actions. If you cannot be honest with yourself, how could you be honest with others?".*

Commit to yourself: Follow through and do what you believe, you feel, according to your values and criterias, pursuing a greater good for you and others: *"Be a human being living the best life you can, owning your successes and failures"*

Be honest with what you think and consistent with what you say: Striking a good balance and being respectful of ourselves and other people can be the key.

Consider the long-term: "When you master honesty, you are able to perceive things very clearly without delusions. You clearly interpret what is happening around you, you become sharper and more focused. As you develop the habit of honesty you will see that circumstances beginning to improve. You will begin to experience freedom from the limitations the habit of dishonesty had once created in your life".

Analyse your beliefs and, where appropriate, also analyse the beliefs of the organization in which you are developing your profession.
Models may explain how everything is connected, how we should act and what we should not do. But do they prevent us from seeing things for what they really are?

We often believe in models so strongly that they take on the status of reality.

Critically analyse those aspects, facts, experiences, characteristics, attributions, or expectations about some people, groups, or collectives (or in this case migrant people) that are considered "normalized". You can do it on other topics such as violence, insecurity, poverty, or any other topic (both associated with the negative and the positive). It is about analysing how our beliefs are limiting or creating opportunities for migrant people (despite "the statistics").
The **Unimaginable model tool** could be useful to analyse what our beliefs about international migration and migrant people really are (Krogerus and Tschäppeler, 2017).

Attitudes-Recommendations

The role of honesty in all training activities means:
a. Know how to recognize and distinguish our own professional objectives from the objectives and goals of other people and make an honest, coherent, and respectful balance.
b. Adapt services, actions, programs, measures to people, and not the other way around.

c. Adapt and balance in a respectful way what is given and asked of other people (and what is expected from them).
d. Offer options, measures, processes, and actions "with a purpose", and find a shared purpose together with people.
e. Offer the best possible version of reality.

DEVELOPPING CREATIVITY

Concept

Creativity is the ability to transcend traditional ways of thinking or acting, and to develop new and original ideas, methods or objects (Kelly, 2021):
· **It is an ability which is specific to an individual.** For some people, it might seem to come naturally, but it is something that anyone can improve at, when given the time and taking the effort.

· **It transcends traditional ways of thinking or acting**: transcending means you are going above and beyond.
· **It develops new and original things**: creativity goes beyond imagining: it is about developing. If it is an idea, you go out and do the research to prove it. If it is a new process, you try and test it to see whether it works. If it is an object, you build it.

Developing creativity means expanding our way of thinking, creating, conceiving and understanding. Creativity also means training ourselves daily to be creative regarding the facts we are living, and life itself. It means constantly questioning our own paradigms, knowing and recognizing why we think the way we do. It is also asking ourselves why we do react as we do with some facts. Developing creativity as a way of living will inform us about how many precepts we have taken for granted as a single option.

Being creative means making our life experience our own. On many occasions at a personal and even more professional level, we develop our contribution or functions mainly under external precepts, some learned during different facets of life, others studied, and others established and organised socio-economically. Sometimes "structures" and "an accelerated personal and professional lifestyle" allow us little room for conscious reflection and natural spontaneous creativity.

The **Componential Theory of Creativity** developed by **Amabile** in 1983 describes a *"comprehensive model of the social and psychological components necessary for an individual to produce creative work"*.

The four main components necessary for the highest level of creativity are:
1. an intrinsically motivated person with
2. high domain expertise and
3. high skill in creative thinking
4. working in an environment that highly supports creativity.

When do people feel most creative? According to this theory "People are most creative when they feel motivated primarily by the interest, enjoyment, satisfaction, and challenge of the work itself - and not by extrinsic motivators"
Additionally, the Stanford GSB Centre for Social Innovation (2013) includes these personal characteristics of creative people and other needed considerations as very important:
1. Knowledge is critical and must stretch beyond a specific domain to relate to a broad ecosystem and to make unique connections to find effective solutions to social problems.
2. Trust and engagement are required for deep and ongoing collaboration, which is essential for leading social change.
3. Innovation must be rooted in deep empathy in terms of the understanding of and sensitivity to the experience of another person.
4. Social innovators must be comfortable with ambiguity, risk and be able to see opportunities where others only see obstacles.

Creativity is a personal process and of course, it happens in organizational processes too. Creativity also is a group process and therefore a social process. Creativity is social and Social Creativity can be developed and promoted.

A society that encourages creativity would have to incorporate a value system that implies a positive vision of change and innovation.

Tools

In this section, the tools are proposed for creative stimulation and for promoting collaboration.
They should not be substituted to work on objectives that are not communicated or to replace other types of necessary processes such as conflict resolution.
Select the tool that best suits the group, use it with a purpose that must be shared, agreed upon and fed back in all its phases and make it easy, comfortable, relaxed, enjoyable, and fun.

1. Lego serious play (Ziska, 2021):
Visual thinking methodologies are increasingly used in addition to working on creative group processes and promoting group symbolic and communicative expression. Lego Serious Play *"is a method for the facilitation of dialogue and constructive communication within groups of people known or related to each other. It is based on the belief that everyone can contribute to the discussion, the decisions and the outcome"*.

This guide explains the process and its methodology.
The **Lego serious play** session process consists of 4 stages:

1. Ask: A challenge with no obvious or correct solution is provided to the participants.
2. Build: Participants build a model with LEGO pieces and develop the story that gives it meaning.
3. Share: Each participant shares their model and the story associated with it.
4. Reflect: To internalize the story, all participants reflect on what has been exposed.

There are various forms of application: individual, collective models, creating scenarios, connections, social diagnosis, participative processes, building a system, playing decision-making or extracting basic guiding principles.

This video summarizes the idea and in general the process:

You can also use paper and crayons, other construction pieces, **Playmobil-type figures** or dolls that represent diverse people and different archetypes (this is also available in the professional and children market), other resources you have, other resources from other games, and even what you can create with plasticine. The idea and the process include creating a comfortable and playful space through symbolic representation, play, and individual and group expression.

This is an easier and more relaxed way to identify situations, express them, visualize them and give them group meaning. These tools are especially useful when the group of people we are working with is very diverse, when not all people master the language that is being used in common, or when players express themselves with different levels of comfort. This is a tool to develop creative social and group processes from a professional approach that also involves creativity.

2. Collaborative tools for creative and innovation processes: visual thinking and sharing

Visual thinking, sharing and knowledge can be developed via many tools and processes such as brainstorming, common panel creation, group analysis based on drawings, tree analysis. The possibilities are limitless and can be developed with simple colour markers, cardboard and little doses of creativity. Moreover, nowadays many online collaborative tools and ideas are available for supporting these natural processes. This video offers more visual information about What visual thinking is about. Moreover, this video explains the essential equipment needed for the creation of a visual board (all material is easy to find).
https://youtu.be/BXPON_0Pw7Y

This link includes many other ideas, drawing examples and other resources for inspiration.
https://creativemarket.com/blog/50-awesome-resources-to-create-visual-notes-graphic-recordings-sketchnotes

Canva:
This tool is useful for designing training sessions, presentations, creation of infographics, or making attractive information documents suited to different target groups.
It is necessary to create an account in very easy steps, and then with the free plan, you can use many tools.
https://www.canva.com/

Attitudes-Recommendations

· **Think about what your purpose is.**
You can think in terms of "what do I want to do?" However, if you think in terms of **"How do I want to contribute?"** The processes can begin to flow more naturally and creatively.
· **Are you "keeping calm"?**
Sometimes, we are subjected to a quite accelerated pace in our personal lives, in our work environment and with regards to our profession. Some of us may even be living automated lives or professions out of permanent stress, among others factors. Developing or preserving a permanent axis of calm within all this "Accelerated Life" can be the key to develop creativity, social creativity, to develop ourselves further, to develop one's potential and let other people develop their own potential, too.

- If you want creative processes to occur in your professional work area, **include them in your own life before, or at the same time**. You may try to do something new every day (even little things)!

- **Play, personally and professionally, to "What if…?" and let others play it too!**
It is a very good play/practice for life, in personal and professional areas. Playing "What if?" allows you to experiment cognitively, but above all emotionally, many other possibilities, options, and versions of the same reality or to discover new options or realities.

DEVELOPING CONSCIOUS COMMUNICATION AND RELATIONSHIPS

Concept

Consciousness means being aware. Conscious communication means communicating from a state of awareness of who you are and the impact you are having and want to have, as well as the awareness of what people really want, and how they can best be supported.

Conscious communication begins with being aware of whether we are speaking from our heart and intuition, or our fears and doubts. Are we speaking from our own past experiences and then projecting them onto the person in front of us, or are we really open to the uniqueness and possibilities that exist in every encounter?

To communicate consciously, we need to be aware of where our own fears and doubts are clouding our perspectives, what we say and how we say it. We may project our past fears and doubts onto others by placing personal limitations on them in the form of indignations, confining opinions and judgments.

Self-management begins with recognizing what is *"your stuff"* and what is theirs. Again, this takes conscious effort. When beginning the path of conscious communication, a simple place to start from is assuming that every person is naturally creative, resourceful and whole (Gowmon, 2021).

Expert Suit vs Explorer Suit:
We are related when we develop our role, our profession, when we interact with all people, and when we develop actions in the "social field. But our role, our profession, our position must never be a barrier to connect with another human being.

In order to establish a connection with another human being, it is necessary to remove the "expert suit" and put on the ''explorer suit''. As the ''expert'' we already feel that we know everything and, therefore, we do not need to listen, we are in the *"I"*, in the need to stand right and to impress. If we put on the *"explorer suit"*, we see the person

in front of us as a world to discover, we naturally want to show interest and ask, we can allow ourselves to be surprised, we are already in the ''We'' relationship. Many of the problems that our society faces would vanish completely if we simply realized the extraordinary dignity of the human being and the enormous potential that exists within it" (Alonso Puig, 2013).

Is real and conscious communication possible?
Of course, putting on this "explorer's suit" is necessary, but what about the communication process?
For good mutual understanding, we would need at least
- the sensory channels and the same type of perception (Guix, 2018):
- exactly the same learnings
- information should be stored in the same way in all memories
- and all of the above must occur at the same time
- therefore, it is necessary to be emotionally synchronized
- to have the same mood, to synchronize neurology, come from the same past, and aim at the same future
- to be developed in the same environment, in the same context, at the same historical moment, and in the same society
- knowing and interpreting the same language at the same level and giving the same meaning to each word, and agreeing on intentions and expectations
- and at the unconscious level managing the same information

Perhaps the first rule of conscious communication and relationship is to be precisely aware of how necessary it is to know and respect its complexity.

What is unspoken is also communication:
Conscious communication also includes knowledge and the ability to identify what is not being communicated. "The unspoken" is also part of the relational process and part of communication and has the same or more importance than what is spoken.

In every relationship and in every communicative process there is a margin of uncertainty, not only because of what each person decides not to express explicitly, but also because of what culturally and as part of the social process it is forbidden to speak (or speak it openly, without limitations).

All people, according to their sociocultural process and the place where they live, know what topics can be discussed and which topics are vetoed by custom, by cultural processes, and by the value system. Not all socially forbidden topics are the big topics that are normally identified, the ones that probably come to mind when we think or read about this topic. Many other topics are forced to be forgotten, are considered as sacred for a majority or for long periods of time, others are micro-issues that only affect groups of people or population, although this is very numerous or even almost a majority, other issues belong to the most dichotomous scale of values and devalue what is considered less desirable avoiding also talk about it.

Other taboos have been integrated into the language by eliminating concepts or meanings of words or integrating new meanings or vocabulary. All societies, groups or even relationships have their own *"forbidden areas"*, their "agreed secrets" and their *"sensitive areas"*, even family groups have them.

Some of these issues at sociocultural level are identified as taboos:
A taboo is an implicit prohibition on something (usually against an utterance or behaviour) based on the cultural sense that it is excessively repulsive or, perhaps, too sacred for ordinary people. Such prohibitions are present in virtually all societies. On a comparative basis and as an example, taboos related to food items seem to make no sense at all, as what may be declared unfit for one group by custom or religion may be perfectly acceptable to another.

Taboos are often meant to protect the human individual, but there are numerous other reasons for their existence. An ecological or medical background is apparent in many, including some that are seen as religious or spiritual in origin. A taboo acknowledged by a particular group or tribe as part of their ways aids in the cohesion of the group, helps that particular group to stand out and maintain its identity in the face of others, and therefore creates a feeling of *"belonging"*.

The meaning of the word *"taboo"* has been somewhat extended in social sciences to strong prohibitions relating to any area of human activity or custom that is sacred or forbidden, based on moral judgment, religious beliefs, or cultural norms. *"Breaking a taboo"* is usually considered objectionable by society in general, not merely a subset of a culture.

Many taboos are penalized or normatively regulated, although many of them are punished, censored, or valued very negatively socially and as a group, and taboos also work as a means of social or group control. The consideration of taboo and even its penalty depends on each culture, each country, and each social group.

Some taboos do not only condition communication and social or group relationships. In some cultures or in certain historical periods, they conditioned and continue to condition the lives of many people, and on many occasions, they endanger the lives of many people as well.

Taboos vs sensitive issues:
Taboos are usually sensitive topics, but not all sensitive topics are classified as taboos. Sensitive issues are linked to experiences, emotions, feelings, and the *"emotional footprint"* connected with some topics, experiences, memories, or even oral stories that were passed onto us or the interpretation we have made of them. They are themes that have created and create a great impact on a cognitive-emotional and behavioural level on the person or the group. These sensitive issues can have cultural references (they are always linked to culture and cultural references) but they can also be marked by a social, economic, community, or even personal dynamic (keep in mind that all systems are also cultural).

In other different categories, we can find the sensitive issues that involve communication or interaction with complex issues, that involve damage or loss for the people involved, important changes, or that include a relational or communicative process about situations or experiences that are socially or culturally considered negative, painful or embarrassing. In turn, these sensitive topics can be related to previous personal experiences and taboos.

Include Emotional Intelligence as a natural process
Intelligence or emotional awareness helps us in our own personal and professional evolution and to develop conscious communication processes.

According to John Mayer (University of New Hampshire) and Peter Salovey (University of Yale) emotional intelligence includes (Mayer and Salovey, 2021):
- Identifying emotions on a nonverbal level
- Using emotions to guide cognitive thinking
- Understanding the information emotions convey and the actions emotions generate
- Regulating one's own emotions, for personal benefit and for the common good.

Emotions are the internal compass that tells us among other things, if we are where we really want to be, if we do what is best for us or if we are being true to ourselves or not. This process is not so simple however; emotions are also learned and cultural.

Goleman broadened Mayer's and Salovey's four-branch system to incorporate five essential elements of emotional intelligence
• Emotional self-awareness - knowing what one is feeling at any given time and understanding the impact those moods have on others.
• Self-regulation - controlling or redirecting one's emotions; anticipating consequences before acting on impulse.
• Motivation - utilizing emotional factors to achieve goals, enjoy the learning process and persevere in the face of obstacles.
• Empathy - sensing the emotions of others.
• Social skills - managing relationships, inspiring others and inducing desired responses from them.

There is an obvious connection to Goleman's third, motivational component: learning stimulates curiosity and promotes feelings of satisfaction, even joy, when students immerse themselves in the process of assimilating new information.

Tools

• **Watch the following video**
in order to better comprehend about Logical Fallacies and how they affect conscious communication and relationships: 31 Logical Fallacies in 8 Minutes by Jill Bearup (you can select the subtitles in the language you prefer in settings)

https://youtu.be/Qf03U04rqGQ

• The following links offer you information and tools for facing Taboos and Sensitive Topics, both necessary to manage in communication and relationships processes by Haanstra:
https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-yf-and-c/docs/ran_yf-c_discussing-taboos_controversial_issues_en.pdf

• **Interpreting taboo: developing and evaluating strategies in the transfer of taboo language.** This article even with an approach focused on translation and communication understanding offers key information, hints and tools to help to understand the importance that taboos and sensitive topics can have in communication and relationships, and therefore in people's lives, especially in intercultural communication contexts. Link:
https://dergipark.org.tr/en/download/article-file/331347

• Many topics considered as taboos in many cultures and societies
Some of them are:
Taboos related to activities and beliefs like: abortion, adultery, cannibalism, incest, intermarriage, sex, masturbation, obscenity, polygamy, pornography, prostitution, suicide.
Taboos related to religion or culture like: birth control, blood transfusion, eating beef, eating pork, premarital sex, homosexuality, menstruation, death.
Taboos related to bodily functions like: belching, defecation, flatulence, spitting, urination.
https://examples.yourdictionary.com/examples-of-taboo.html

• This video (3'42) explains in an easy way some tips that help to develop emotional intelligence. These include:
Get to know yourself
Learn your triggers
Empathise
Own your emotions
https://www.youtube.com/watch?v=n9h8fG1DKhAT

• In 2002, the UNESCO launched an international campaign to promote emotional learning. The institution works on the premise that education should include learning skills through which individuals can recognize and regulate emotions,

identify a positive purpose, demonstrate empathy for others and take constructive action to promote a flourishing human classroom. These principles derive strongly from Goleman's exposition of emotional intelligence. Teachers' courses are available on:

Attitudes-Recommendations

Watch your words!

Indeed, what we say, every word we select has a lot of meaning, real and symbolic. Our words relate to concrete beliefs, to a concrete ideology, a value system, a concrete intention into a concrete collective worldview and of course belong to a culture.

Not a single word gets used by chance. Words carry an emotional and affective charge, whether they are said or implicit, but above all, they convey an intention (conscious, unconscious, or by inertia - the intention of other people). Thoroughly examining the dissonances between our beliefs, values, communication, and the language we use is of utmost importance.

It may be useful to review glossaries, ethical recommendations for the use of language for each social sphere (e.g. migrations, gender equality, sustainable human development, trafficking, minors, equality social systems).

For instance, it is not the same to use the concept of *"poor countries"* or *"impoverished countries"*, *"developing countries"* or *"over-exploited countries"* or *"with internal and external limitations in their well-being"*; *"migrants"* or *"migrant people"*, *"excluded people"* or *"people in situations or contexts that are endangering their fundamental rights"*, *"empowerment"* or *"recovering people's natural power"*. This recommendation also includes denying realities or making part of the population invisible or weakening its image through our language (as it has happened historically with realities or groups of the population).

Finally, it is also important to include a reflection about how much time a concept is being used. For instance, how many times have we used the concept of migrant people? Of course, it depends on the context, but when should the migrant or refugee people stop being categorised or named like that? When would it be necessary to modify the wording referring to people who have lived through an international migration process? or simply talk about citizenship or population without distinction, except when necessary? This is very important because the language that is used also fixes a characteristic to a person or to a situation and does not allow them a chance to grow, transform or transcend that said situation.

WAYS OF ANALYSING PERSONAL REALITIES AND OPPORTUNITIES

Concept

There are multiple ways of assisting the migrants to reveal their own realities, in order to see how they think, what their beliefs, values and ideas are and, consequently, to check what kind of opportunities they have on the basis of their experiences. One way of achieving that is **Storytelling through drawing**. We should be aware that in most countries, migrants do not master the National language and sometimes also, they can communicate poorly in the host country language. As a consequence, we should use alternative means of non-verbal communication, such as the universal language of Art!

Storytelling is one of the most powerful means trainers have to teach and inspire learners. What makes storytelling so effective for learning?

It forges connections among people and between people and ideas. Stories convey the culture, history, and values that unite people. Therefore, Storytelling is the act of telling one's story in an attempt to better understand oneself or one's situation.

It is a way to learn a lot about the learners, as well as a unique way to understand their subjective reality:

· **Who are they?** What is their background?

· **What do they want?** As a trainer/volunteer, you have to understand what the migrants want. Employment? Healthcare provision? Security? A sense of belonging?

· **What do they have in common?** What brings all those learners together? A shared sense of

belonging? The desire to change their lives?

· **What are their doubts, fears, and misperceptions?** Just as important as understanding what brings us together, is knowing what drives us apart.

· **What is their mood, mindset, and culture?** Finally, you need to get a sense of what is going on in the migrant-learners' world. Are they unsettled? Stressed? Sceptical? Frustrated?

What are the benefits of using storytelling?

Connecting learners
First of all, good stories do more than create a sense of connection, since they can also build familiarity and trust, and allow the listeners to enter the story where they are, making them more open to learning. Moreover, stories are more engaging than a dry recitation of data points or a discussion of abstract ideas.

Something for everyone
Storytelling works for all types of learners, specifically for visual learners, who appreciate the mental pictures storytelling evokes; for auditory learners, who tend to focus on the words and the storyteller's voice, as well as for kinaesthetic learners, who will remember the emotional connections and feelings from the story.

Stories stick in our minds
Stories are easy to remember. So, it is easier for the trainer to remember a lot more information about the migrants-learners, in order to make their personal profile and identify their desires, their talents and the opportunities they can chase.

Tools

1. Development of reality analysis through Storytelling
This is a really nice and experiential exercise, in order to get to know the reality and the story of the migrants.

Step by step process

Step 1: Gather all the participants in the room and encourage them to pick a place to sit, where they feel comfortable. They may also feel free to rearrange the room setting.
Step 2: Then, give them some markers and a sheet of paper.
Step 3: Ask them to divide the paper in six equal parts.
Step 4: Now, explain to them that they are going to draw a story like a comic book.
Step 5: In the first box, they will have to think and draw their main protagonist, the Comic character.
Step 6: In the second box, illustrate the adventure, on which the main character wants to go !
Step 7: In the third box, they will have to draw the problems/obstacles/fears the main character may encounter during this adventure.
Step 8: In the fourth box, draw a secondary character, who will encourage and support the Protagonist to go on with this amazing adventure!
Step 9: In the fifth box, you should tell the participants to draw the Protagonist's super-power and how this Superpower will help the main character to complete the adventure.
Step 10: Finally, at the sixth box, draw an end to the story. Is it a happy end? Is it sad? Did the Protagonist manage to complete the adventure?
Step 11: Now that everyone has finished, the participants are encouraged to share their stories-comics with the group. The trainer can facilitate the process by asking:
Did you have any similarities/differences with your Comic Character?
Is this something you have experienced?
What does this adventure mean to you?
Which is your "superpower"?
Is this a story that depicts your life?

Further tools and reading:
1. Narrative Learning: The Value of Storytelling in Adult Education: *https://www.knowbly.com/post/narrative-learning-the-value-of-storytelling-in-adult-education*
2. Training Material "Storytelling to foster cooperation and inclusion": *https://ec.europa.eu/programmes/erasmus-plus/project-result-content/92a984e7-4638-4402-a9dc-656811381118/IO4_StoryRegions_Training%20material.pdf*

This document includes Storytelling Techniques, as well as ways and tips to use Storytelling as a Pedagogical Tool. It also includes tips and recommendations for workshops.

Attitudes-Recommendations

We have a profound need to tell and hear stories, to share experiences and understand each other better. Storytelling is a useful way of creating a more participatory and inclusive learning environment, to promote dialogue.

It may have the following fundamental results:
· Establish a mutual sense of confidence.
· Promote mutual understanding and empathy.
· Protect personal integrity.
· Learn to respect others. Both migrants and trainers/volunteers will be able to show more respect and pay attention to the background of the migrant learners, without stereotyping or prejudice, which may ruin both the human relationship and the learning process. It is an undeniable fact that migrant learners are far more likely to participate in any learning activity if they are treated with respect and feel safe.

Trainers should be:
· Motivated and motivating.
· Engaged, in order to better engage with their learners/migrants and ensure they remember facts.
· Focused.
· Positive and dynamic.
· Ready to transmit and receive.
· Empathetic and understanding.
· Patient.
· Flexible.
· Experts in powerful and effective communication.
· Respectful: obviously, the professionals will not always agree with their trainees on every topic but they should allow everyone in the group to have and express their own views, whether they agree with them or not.

1.3 ENHANCING THE ABILITY TO CREATE NETWORKS

KNOWLEDGE OF NETWORKING

Concept

The relationships and relationship networks that we establish with other people (socially and collectively), with the environment and with resources, are defined by our cultural identity, values, beliefs, experiences and also by regional, national and international regulations and by historical development, its evolution and its interpretation (individual and collective).

We can face everything external to us as a space of competition where survival must be guaranteed. In this case, "the external world" will take a more utilitarian sense, based on meeting needs with or without an established (life) project. We can face the experience and lessons of life as a shared system of creation (and co-creation) and relationship. In this approach, the connections and networks between people, contexts, resources, and the social and economic environment will share common aims, and they will pursue a common positive goal.

Networking allows you to help others
One of the most important benefits of networking that people tend to overlook is that it allows you to help other people. Working with other organizations can help you and the migrants in case of need and emergency.

Networks are relationships of collaboration, cooperation, complementation, common care and common supporting, they are meeting spaces that facilitate common objectives or complementary objectives.

Networks can be structured in a formal or informal way, with all kinds of resources, options, and also with virtual platforms. In order to construct a supportive network around the refugees and migrants, we should, first, gain knowledge about these networks.Working with community-based and voluntary organizations that support refugee and migrant groups can be an effective tool. They can bring diverse expertise to address the complex needs of refugees and migrants and the elements of wellbeing.

According to what was mentioned above, we understand that developing a good network is a priority and that trainers may have to develop their skills and competences regarding networking.

Tools

10 Simple Ways to Improve Your Networking Skills:
• Come with a goal
• Always take the first step
• Don't be negative
• Don't stay with your comfort person
• Give first, receive later
• Connect others
• Be curious about mutual benefits
• Look for a conversation balance
• Keep moving
• Enjoy the process

For a complete explanation, watch the video (duration 12 mins):
https://www.youtube.com/watch?v=E5xTbn6OnAA

How to actively listen to others | Scott Pierce | TEDxBirmingham (duration14 mins) *https://www.youtube.com/watch?v=Yq5pJ0q3xuc&ab_channel=TEDxTalks*

In order to promote team-work and collaboration among the participants, you can use the following link, which provides you with some ideas about team building, networking or ice-breaking activities *https://www.eventmanagerblog.com/70-ideas-to-help-event-networking*

Recommended reading:
Top Networking Skills You Should Have (And How to Improve Them): *https://www.indeed.com/career-advice/resumes-cover-letters/networking-skills-on-resume*

Attitudes-Recommendations

Networking is important for assisting the migrants, since it offers you a lot of different perspectives and easy access to a lot of services and resources.

The two most significant networking skills, among others, are listening and asking questions. These two skills will easily impress new contacts and secure bonds within the organizations dealing with migration. Good listening validates the value of others and is a sign of respect, while talking too much is perceived as rude.

On the other hand, asking thoughtful and to-the-point questions shows sincerity and builds trust, since it shows an interest in someone else's opinions.

- How do you define the services and resources? How do you place yourself before them? Are you part of them if you don't use them, or don't use them all?
- How do you position yourself in society, as a passive subject of well-being or part of a large collaborative network of well-being (with or without improvements to include)?
- What are your tolerance thresholds regarding vulnerability situations? What may seem reasonable to you *"under such circumstances"*...?
- What conditionality do you think the aid and supporting networks should have? Would you consider the same conditionality for you?
- *"Our vision of things"* is projected in our lives, in our experiences. Furthermore, *"our vision"* is not static, it expands, modifies or structures itself through time or according to events.
- In any relationship of help, accompaniment, support, collaboration, cooperation and even competition, our vision of things is the main component of our reality.

All people *"have their own visions"*, we jointly build a projection of reality or possibilities that we consider real. When one of the parties to the relationship is living an experience or is taken in a context (or has lived it) in some vulnerable situation, the projection of its *"truth"* is so strong that it conditions any real or possible result. All the previous answers can contribute to self-clarification about what paradigm of beliefs we have about what well-being and formal networks mean, what emotions we associate with the concept and its development, and what attitudes we have towards them (or perhaps against them). *https://www.youtube.com/watch?v=Mo_ev2ExhHw&t=6s)*

KNOWLEDGE OF RESOURCES AND SERVICES

Concept

Many refugees and migrants, in order to maintain their well-being, have the immediate need to integrate in the new host country, by first getting to know the Services and Resources (such as Housing opportunities, Educational options, etc.). In order to enhance the elements of wellbeing of the migrants/refugees, trainers should create supportive environments. By creating supportive social environments and by facilitating access to services and resources, we immediately improve the conditions in which people live. In other words, promoting access to supportive social services can act as a multiplier for the enhancement of well-being elements.

The word *"stakeholder"* refers to persons, groups or organizations that must somehow be taken into account by leaders, managers, campaigners and front-line staff. Typical definitions of stakeholder from the public and non-profit sector literatures cover the following variants: all parties that will be affected by or will affect an organization's strategy, as well as the ones with the power to respond to, negotiate with, and change the strategic future of one organization. Trainers / volunteers should firstly be aware of the available services and stakeholders in their own country, in order to assist the migrants later on.

Tools 🔨

1. Stakeholder Mapping

Stakeholder mapping is a way of organizing all the potential parties who have an interest in an organization, idea, vision or project. Mapping allows people to easily visualise who can influence their working process and progress and how each person relates to each other.

Step 1: On a paper sheet, list all the potential stakeholders whom you think would be helpful to satisfy the migrants' needs.

Step 2: Allocate the stakeholders to one of the following categories:
a. **High power and High interest** (upper right box).
b. **High power and Low interest** (upper left box).
c. **Low power and High interest** (down-right box).
d. **Low power and Low interest** (down-left box).

Figure 11. Stakeholders

Step 3: Assign stakeholders to one of four categories, based on data and interests.

Step 4: Based on the category, this model suggests different ways how, eventually, these stakeholders can assist the migrants:
a. Stakeholders with **high power and low interest** should be identified, although they may not be quite helpful.
b. Stakeholders with **low interest and low power** should be involved only with minimum effort. They may prove useful in the future.
c. Stakeholders with **low power and high interest** should just be kept informed.
d. Finally, Stakeholders with **high power and high interest** should be closely involved, as they are the ones who can effectively meet the end-user's needs.

2. Experiential activities to facilitate knowledge of existing services

Step 1: Recognising the service
Use the pictures to introduce and help refugees to understand the relevant notices and signs relating to support, assistance, school, training, housing, etc and then check their understanding of notices and signs by asking them to match words with pictures.

Step 2: Do I need the service?
Trainers can refer to the leaflet again, asking for instance: Do you know what this place is? Is there a similar service in your country? Would you like to attend or visit one of those?
Trainers may also give migrants/refugees an illustration (e.g. a leaflet) containing information about this service or ask the trainees to exchange information about the leaflet in pairs. Then, they may feel free to invite refugees to report back to the group on some of the information they have found and who from the group of trainees would like to visit this place.

Figure 12. Hospital - Helping children - Helping elderly people

3. The tool and Toolboxes
http://leapfrog.tools/tools/
Offer many and useful tools for developing better communication, facing challenges, identifying priorities and for instance for helping with the process of evaluating services for adults with learning difficulties

Attitudes-Recommendations

To enable migrant people to feel more included in the host society, to feel encouraged to participate actively in the community, to feel secure and safe as their basic needs will have been satisfied, trainers should be:
• better prepared to share information about the specific services and stakeholders, in relation to the trainees' needs.
• able to set a facilitation plan with the trainees in order for the latter to access the appropriate services.
• careful in order to satisfy the needs of the trainees.

INFORMAL NETWORKS

Concept

Informal networks may be created through people you meet while traveling, colleagues with a common interest, people attending church functions etc. Migrants, no matter what they have been through, should not stop being social beings when changing country. So, fostering the development and engagement of these populations within informal networks is essential, since they cover some major human needs:
• Affiliation needs: To satisfy the need for belonging to a group, individuals will tend to join networks of friendship and support.
• Identity and self-esteem: Belonging to a group or informal network can develop, enhance and confirm an individual's sense of identity as a result of personal interaction.
• Social needs: Informal networks serve as an agent for structuring and supporting a shared social reality. By relying on that social reality, individuals can reduce uncertainty and stress. 'Informal groups also help members to compensate a feeling of dissatisfaction

with the formal leader, organization or official communication system (Han, 1983).

- Defence mechanism: In the face of perceived threat or general uncertainty, group cohesion can act as a defence mechanism to reduce (perceived) uncertainty and strengthen each individual's ability to respond to the threat.

However, a network of any kind cannot exist without **interpersonal communication** and **social interaction**.

Social interaction is the exchange between two or more individuals and is a building block of society. Social interaction can be studied between groups of two (dyads), three (triads) or larger social groups. By interacting with one another, people design rules, institutions and systems within which they seek to live.

Interpersonal communication is the process of exchange of information, ideas and feelings between two or more people through verbal or non-verbal channels. It often includes face-to-face exchange of information, through the voice, through facial expressions, body language and ges-tures. The level of one's interpersonal communication skills is measured through the effectiveness of transferring messages to others. From the above, trainers and volunteers understand that it is important to promote the creation of informal networks within the groups of migrant-learners.

One way to do that is to create groups of **"Peer Support and Learning"**. Peer support occurs when people provide not only knowledge and/or practical experience to each other, but also their emotional, social or practical help (Mead, Hilton & Curtis, 2001). Peer Support has been proved to be more beneficial for the learner when it occurs within an environment where the teaching process is being elaborated by previously trained peers. Moreover, through this method of Supporting and Learning, peers are able to learn with each other, as well as to learn from each other. Therefore, it is important to underline that Peer Support occurs when learners engage in collaborative learning and in a collaborative supporting environment.

The benefits from this approach vary. To begin with, one of the most essential benefits of Peer Support is the greater perceived empathy and respect that peer supporters are seen to have for the individuals they support, while also peer-support-workers themselves are being helped, since providing support to other increases the supporter's levels of self-esteem, self-confidence and positive feelings that they are doing good.

Peer support has been used to help trauma survivors, such as migrants and refugees, who usual-ly have to cope with stress and deal with difficult living conditions. Peer support has been rec-ommended as a fundamental part of assistance programs for survivors of war-related violence (Rutherford & Macauley, 2013), since it has the power to offer the necessary encouragement and assistance by a person who has overcome similar difficulties, and therefore, experiences empathy.

Peer Support Groups involving Community Members

Community members can bring a wealth of knowledge to the sessions. Trainers can involve community members as guest speakers to discuss specific topics, invite retired professionals regularly to conduct specific sessions, enlist volunteers as mentors to reinforce messages. Community members may involve social services staff, other professionals, ethnic community leaders, former refugees or immigrants who may act as role models and volunteers.

Benefits of Including Community Members

By including a community member in the sessions, participants get the opportunity to meet and interact with community members whom they may not have met before, or whom they may be cautious of, such as police officers. This approach also allows participants to get more detailed information about a topic directly from the source. Additionally, involving community members in the process of orienting participants to their new communities allows them to learn more about resettlement and integration and to create a more welcoming environment for welcomers within the community.

Tools

Creating and Facilitating Peer Support Groups - Here are some steps!

Step 1: Consider whether the group will meet for a specific period of time or not

Step 2: Decide whether the group will be open or closed

Step 3: Set a time and place for your support group to meet

Step 4: Select a group leader or facilitator

Step 5: Reflection: Decide on any remaining details

Going back to step one, think about what you

want this group to be like. This can help you make up your mind about whatever other ins and outs of the group are left, such as:

- How often should we meet? Most support groups meet every week or two.
- How long should meetings last? Most support groups meet for between one and two hours; you may want to have shorter meetings if you end up having a small group or if members' physical problems make sitting through a long meeting uncomfortable.

Step 6: Recruit members for your support group. Do not forget to also invite the Community Members in the group!

Attitudes-Recommendations

Some tips for keeping a Peer Support Group going!

- Keep track of your group's progress. From time to time, ask members for their feedback on how the group is going.
- Share responsibility for the group. Letting others take leadership roles helps them feel more committed to and invested in the group.
- Make sure everyone has a chance to talk. Some people are naturally more talkative than others. Asking questions to get quiet members to speak up is important.
- Emphasize the importance of confidentiality. Make sure this is well understood by everyone.
- Encourage outside contact among members. Members can offer support to each other outside of meetings.
- Keep recruiting. If you have an open group, make sure you continue to get the word out.
- Share rewards and failures. Let members know that you appreciate their contributions. When people make mistakes, don't place blame.
- Keep a realistic perspective. Don't idealize the support group. There may sometimes be people that your group won't be able to help.
- Remember that this is a support group. The dynamics of a group may change over time - for example, it could become more social in function, or it could change focus in terms of topic. No matter how the group changes, your group's primary purpose is to provide support and understanding to its individual members.

1.4 KEEP IN MIND BARRIERS OBSTACLES, CHANCES

OVERCOMING CHALLENGES OF RESISTANCE

Concept

The migrant people and asylum seekers people have been overcoming obstacles and generating opportunities throughout their migration journey and throughout their migration project as well. In order to understand a person and the situations they are experiencing, we need to know about history and to become involved in their history. Whatever our role as professionals, the first and only way is respect for the person in front of us at all times and respect for all situations (including the most dramatic).

Showing respect means to recognize the value of the other person, their strength and their right to be well, safe and secure to live in optimal conditions of well-being.

In that respect and to identify the barriers, obstacles and opportunities migrant people have, it is necessary to keep in mind:
• Context and situations experienced in origin.
• Context and situations experienced in transit.
• Context and situations experienced at destination.
• Differentiating lines of loss or profit (real or symbolic) in each of the previous stages.
• Internal limitations or enhancers (throughout the process).
• External limitations or enhancers (throughout the process).
• Legal and socioeconomic context: how recognized, facilitated and protected is the right to migrate internationally (in each of the phases) and to access to the regular administrative migration process.
• Stabilization context: how recognized and protected is the right to be and form part of another society as a full member.
• Context of assessment and identification: how recognized, protected and facilitated is the right to be part of a society providing other ideological, social and other cultural references.

Other categories where barriers and obstacle can be addressed:
• Knowledge of the language and its symbolic social or cultural representations.
• Real access to the main resources that generate security: health, food and care, education and training, housing and employment.
• Cultural differences, especially those imposed, unrecognized or negatively valued.
• Legal and administrative requirements for the acquisition and maintenance of the regular administrative situation that corresponds to the immigration process.
• Levels and processes of social cohesion, mutual support or of rejection, discrimination and xenophobia.

Barriers and challenges will be present throughout a trainer's collaboration and work with migrant populations.

First of all, when delivering any sensitive content to people of diverse cultural backgrounds, the role of culture should not be underestimated.

Trainers should be prepared to face a lot of *"resistance"* on behalf of the migrant population. This happens since migrants and refugees are coming from situations where they had all control taken away from them. In addition, some factors like Post Traumatic Stress Disorder (PTSD), stereotypes and misunderstanding of the different cultures often lead to a power struggle and imbalance between the migrant and the professional, where the first is feeling less powerful, which in turn may lead to becoming resistant to change and, therefore, reluctant to accept support services and attend training. The reasons for that may be:
• **Fear of the Unknown**: People will only take steps toward the unknown if they believe that the risk of standing still is greater than that of moving in a new direction.

- **Trust**: If the migrant had unsuccessful experiences with training in the past, why should s/he trust that this one will be successful?
- **Unconscious Incompetence**: If there is no understanding of why a change is needed.
- **Ties to the Old Wa**y: People are connected to a certain way of doing things, even emotionally.
- **Failure to Communicate about the Benefits**: If you cannot easily help an individual or group see the benefits of change, they are much more likely to be resistant.

Tools

Overcoming resistance on behalf of the migrant trainees.

The A4-step tool

Step 1: Listen actively and understand
Overcoming resistance is much easier if you listen actively to what people say, and understand where the resistance is coming from. Listen to their concerns and find ways to help them see that training has its benefits, as a positive and helpful experience.

Step 2: Reflect back
Summarizing back your understanding of what someone has just said is a key skill when training.

Step 3: Overcoming objections
As trainers/volunteers, you may face some emotional objections from people attending the training session. Try your version of this:
"If I could find a way to demonstrate to you the reasons why this is significant, would you give it a shot?"
It's very difficult to say no to that in a group of people!

Step 4: Weighing up the pros and cons
A force field analysis can be a really useful tool when overcoming resistance. So, in a group, start listing on one side of the flipchart all the reasons why the changes should be implemented, and on the other side the reason why not?

How to deactivate a rumour?

Some barriers migrant people and asylum seekers people face are stereotypes and prejudices. These stereotypes and prejudices are included in general collective imaginary, but they are also underlined by some tabloid media, even movies. Some of these prejudices have become popular rumours with entrenched beliefs such as: migrants receive more government aid, they contribute to the collapse of public services, some nationalities do not pay taxes in the receiving country, they contribute to wage fall, etc. Sometimes these beliefs are created intentionally by currents of opinion contrary to migration or with rejection of people from other origins or cultures (xenophobia) and other times they are generated by wrong analyses and disseminated into the general population
LINK: Stop Rumores Project developed by the Federación Andalucía Acoge, available at
https://stoprumores.com/wp-content/uploads/2020/06/stop_rumores_desactivar_rumor2019.pdf,

Questions to take into account:

1. **Find the right moment**
   Assess if you have time to develop a conversation.
   Decide if the setting is suitable to start a conversation.
2. **Show respect**
   You must be willing to listen to the other person's arguments. It is not a confrontation. End the conversation comfortably. This will help the person reflect on what you have talked about and feel better.
3. **Value the other person**
   Rumours have to do with our worries and fears. Try to understand and acknowledge the other person's concerns to achieve better receptivity. Avoid accusations.
4. **Listen actively**
   Active listening helps you understand the other person's thoughts, feelings, actions and give your insight a sense of what she told us. In order to listen, you must let other people talk, do not interrupt or talk over the top.
5. **Attract the other person's attention**
   Your arguments should be short and clear. Use easy vocabulary and language. Use real and close examples.
6. **Keep calm**
   A positive attitude favours a successful dialogue. Master your emotions and provide calm responses. If you cannot control yourself, do not continue the conversation, close it in the best way and look for another suitable time.

Attitudes-Recommendations

Trainers/Volunteers may also sometimes become stiff and resistant to change. Therefore, do not forget that, bearing in mind the pitfalls mentioned above, working with migrants can be a life-changing experience. This special job with those unique populations gives professionals the opportunity to go "out of their bubbles" and to deeply understand real issues faced by people, people like us, people who have similar dreams and ambitions. Moreover, the interaction with those vulnerable populations is something that, apart from its challenges, makes professionals feel happy, since they provide a sense of hope for a better future to those in need. In other words, professionals in this particular field regularly experience feelings of contentment, since they are able to notice that their hard work and the support they provide can make a difference.

1.4 GOOD PRACTICES

GOOD PRACTICE - CONNECT YOUR CITY, by IASIS NGO

Topic of the good practice	Youth Work, Well-being for vulnerable groups, including migrants and refugees
SUMMARY	CONNECT YOUR CITY is a network of Youth Centres targeting at young people aged 16-30. Its aim is to empower young people, young migrants and people from diverse cultures and backgrounds and N.E.E.T.s (Not in Education, Employment, or Training) in general, through sports, arts, training, volunteering, entertaining activi-ties and active citizenship motivation. There are 6 Youth Centres named "CONNECT YOUR CITY", where young people are enter-tained, trained and invited to participate, through peer mentoring, in planning and implementing projects and actions
OBJECTIVES	· Motivating young people and enabling them to develop their personal and professional skills to become active citizens, to motivate and actively engage their peers and society. · Young people can embrace values such as collaboration, teamwork and solidarity, acceptance of diversity, and respect through gamification, sports, culture, active citizenship). · Organizing big events with a variety of topics, dissemination activities of the European projects (seminars, conferences, etc.) · Awareness raising campaigns through social media, in order to engage the Youth community, local stakeholders and relevant organizations.
ACTIVITIES / RECOMMENDATIONS	Beneficiaries: Asylum seekers, Migrants, Refugees, NEETs, Young people from diverse backgroundsResults of the initiative: Connected We Stand Festival (In September 2019, on the occasion of World Peace Day, the 3-day festival was held at Syntagma Square, under the auspices of the Greek Olympic Committee, the National Olympic Academy, the Municipality of Athens and the Youth and Lifelong Learning Foundation. The aim of the festival was to promote active citizenship as a shield for society and peace. Events, prizes, concerts, art exhibitions, sports events, dance activities, workshops, panel discussions, live broadcasts with parallel events in Belgium and Cyprus took place.
SOURCES USED / LINK	http://www.connectathens.gr/index.php

GOOD PRACTICE - MILE: - My Informal Learning Experience

Topic of the good practice	MILE: - My Informal Learning Experience
SUMMARY	Erasmus+ Project KA2, deals with people from diverse cultural or ethnic backgrounds moving to Europe (refugees, migrants, asylum seekers) who lack formal qualifications, but are quite professionally experienced, mostly due to their previous working life. This experience can be their biggest advantage in their successful integration into the host country.
OBJECTIVES	The main goal of the project is to support those people, in order to increase their employment opportunities.
ACTIVITIES / RECOMMENDATIONS	A Guide offers a set of learning activities facilitating recognition of the informal learning experience.
SOURCES USED / LINK	https://www.mileguide.eu/?fbclid=IwAR29tfL-rKy-QHDzsndfmkG5zaQuQ-d0H2lO10wANldjuWwnrDsiJIv-D6w

GOOD PRACTICE - Stop rumores

Topic of the good practice	STOP RUMORES
Summary	Developed by Federación Andalucia Acoge (and funded by the Ministry of Employment) seeks to promote an active, trained, and informed citizenry to combat rumours and prejudices addressed to migrant people; those rumours that hinder coexistence in diversity in our closest environments.
OBJECTIVES	Generating true networking, through the training and involvement of Anti-rumour Agents who adopt an active attitude to combat rumours and stereotypes in their local and nearby environments.
ACTIVITIES / RECOMMENDATIONS	These are the capillaries of the strategy to be developed in neigh-bourhoods, towns and cities, presenting objective and argued in-formation in the face of false claims, and detecting the emergence of new rumours to be fought.
SOURCES USED / LINK	https://stoprumores.com/recursos/

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READER'S SELF POSITIONING - CHAPTER 4

You will find a self-positioning table to help you reflect on your own professional practices.

CONCEPT

Level 1 - I know or recognise the concept but cannot or do not clearly define it.

Level 2 - I understand the concept and its elements, but I need to go deeper.

Level 3 - I understand the concept and compare it with my knowledge (in order to form a personal judgement) (critical understanding) .

Level 4 - I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions.

TOOLS

Level 1 - I am discovering the tool or method or identify one I already use.

Level 2 - I need to deepen the use of the tool or method with the help of the resources provided.

Level 3 - I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness.

Level 4 - I share my experience with my colleagues and keep an eye on the evolution of the tool or method.

ATTITUDES

Level 1 - I am aware of the importance of this attitude but I don't really know how to develop it.

Level 2 - I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.

Level 3 - I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.

Level 4 - I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.

INDICATE WITH AN "X" AT THE LEVEL YOU THINK YOU ARE AT IN EACH CASE

CONCEPT	I know or recognise the concept but cannot or do not clearly define it.	I understand the concept and its elements, but I need to go deeper.	I understand the concept and compare it with my knowledge in order to form a personal judgement	I have assimilated the concept, and I am able to explain it and apply its different meanings and/or dimensions
Empathy				
Emotional intelligence				
Networking				
FINAL GLOBAL VISION (X in each column)				

TOOLS	I am discovering the tool or method or identify one I already use	I need to deepen the use of the tool or method with the help of the resources provided.	I have used the tool or method for a sufficiently long time to gain some perspective and skill in its usefulness	I share my experience with my colleagues and keep an eye on the evolution of the tool or method.
Lego serious play				
Story telling				
Stakeholder mapping				
FINAL GLOBAL VISION (X in each column)				

ATTITUDES	I am aware of the importance of this attitude but I don't really know how to develop and/or train it.	I adopt these attitudes intuitively but I am aware of the need to be accompanied to learn the correct posture.	I have integrated this attitude by learning to ask myself the right questions and following the advice of my experienced peers.	I make my colleagues aware of this attitude and am able to advise them with hindsight and experience.
Developing empathy				
Keeping a peer support group				
Trainers' grounding activities				
FINAL GLOBAL VISION (X in each column)				

RECOMMENDATIONS

Your initial results are bound to change after a few weeks implementing the guidelines given in the chapter

This self-assesment can be taken just after reading the material but it can also be a measuring tool for improvements in your daily practice once you h ave started to apply some of the concepts, tools or attitudes developed in the chapter.

1 - If most of your choices are in the column 1, we invite you to review the material of the guide.

2 - If most of your choices are in the column 2, you may have to go deeper in the reading, consult resources and / or to implement the tools or attitudes regularly and even ask for advice.

3 - If most of your choices are in the column 3, you may adapt the proposed material to specific or new training situations.

4 - If most of your choices are in column 4, you may share all the knowledge, skills and tools and the way you implement them with your peers.

WEB-RESOURCES

www.**assfam**.org/assfam/activites.html

www.**chistianpuren**.com

www.**coe**.int/migration

www.**coe**.int/lang-refugees

www.**comede**.org/

www.**culturalorientation**.net/library/publications/
refugee-training-and-orientation-a-guide-for-service-providers

www.**france-terre-asile**.org

www.**infomie**.net

www.**irdes**.fr/documentation/syntheses/la-sante-des-migrants.pdf

www.**medecinsdumonde**.org

www.**parcours-exil**.org/wp-content/uploads/sites/6/2020/06/
VOLTAM_2020_brochure-mailing_-copie.pdf

www.**headington-institute**.org/resource/how-stressed-are-you-self-test

hbswk.**hbs**.edu/item/componential-theory-of-creativity

www.**karismatia**.com/lego-serious-play-metodologia

www.**vincegowmon**.com/conscious-communication-blog

GLOSSARY

Accompaniment: accompaniment is situated in a tension between two postures: the first is that of an actor trying to understand what the place is; the position occupied by the other actor; the second will consist in each of the two actors getting involved in a shared process.

Accommodation and Adaptability: this couple expresses a complex, reflexive "intercultural" dynamic by which the values of the migrant person and the values of the host country's environment or organisations are adjusted. Coping or other adaptive strategies reflect the cognitive and behavioural efforts made to manage one's stress and know-how to have the necessary available resources (resilience) to do so.

Asylum-seeker: an asylum-seeker is someone who says he or she is a refugee and seeks international protection from persecution or serious harm in his or her home country. Every refugee is initially an asylum-seeker, but not every asylum-seeker will ultimately be recognized as a refugee. While they are waiting for their claim to be accepted or rejected, they are called asylum-seekers. The term asylum-seeker does not suggest whether someone is a refugee or not, it simply describes the fact that the person has applied for asylum.

Dublin III Regulation: The Dublin III Regulation adopted by the European Union (EU) in 2013 lays down the criteria for determining which EU Member State is responsible for examining an asylum application lodged within the EU by a third-country national. According to the regulation, the application must normally be examined – with some exceptions – in the Member State where the asylum-seeker first entered the EU.

Economic migrant: is someone who leave his or her country of origin purely for financial and/or economic reasons. Economic migrants choose to move in order to find a better life and they do not flee because of persecution. Therefore, they do not fall within the criteria for refugee status and are not entitled to receive international protection.

Irregular immigrant: is someone who enters a country in a way no in line with administrative requirements, e.g. without a valid visa and/or travel documents. Also someone who enters legally, but continues to stay longer than permitted. Asylum-seekers are entitled to stay in a country until their asylum claim is decided, therefore they cannot have an illegal status, even though they may have entered in an irregular way.

Refoulement: when an individual is returned to a territory where he or she may be persecuted for reasons of "race", religion, nationality, membership of a particular social group or political opinion or where his or her life or freedom may be in danger. Refoulement includes any action that may lead to such return, for instance expulsion, deportation, extradition or rejection at the border. Refoulement is strictly prohibited by international law and is part of customary international law binding for all states whether or not they are party to the 1951 Refugee Convention or its 1967 Protocol.

Refugee: according to the 1951 Refugee Convention, a refugee is a person who is outside the country of his or her nationality and is unable or unwilling to avail him- or herself of the protection of that country because of a well-founded fear of being persecuted for reason of "race", religion, nationality, political opinion or membership of a particular social group in case of return. People fleeing conflicts or generalized violence are also generally considered as refugees, although sometimes under legal mechanisms other than the 1951 Convention.

Resettlement: resettlement is organized by the UN Refugee Agency for the most vulnerable refugees who can neither return to their home country in safety and dignity nor stay in the country of first refuge due to security risks or specific needs (e.g. treatment after traumatic experiences).

Stateless person : the 1954 Convention relating to the Status of Stateless Persons defines a stateless person as 'a person who is not considered as a national by any State under the operation of its law.

Subsisdiary protection: Subsidiary protection is an international protection for persons seeking asylum, but do not qualify as refugees. In European law, Directive 2004/83/EC states the minimum standards for qualifying for subsidiary protection status. The Directive has later been added to with Directive 2011/95/EU, which states that uniform, European states for persons eligible for subsidiary protection and the content of the protection granted. In Europe, a person eligible for subsidiary protection status means a third country national or stateless who would face a real risk of suffering serious harm if s/he returned to the country of origin. Serious harm is defined as the risk of: "death penalty or execution; or torture or inhuman or degrading treatment or punishment of an applicant in the country of origin; or serious and individual threat to a civilian's life or person by reasons of indiscriminate violence in situations of international or internal armed conflict."

Unaccompanied minor: a person under 18 years of age who has been separated from both parents and is not being cared for by an adult, who by law or custom, is responsible for doing so.

ANNEX I.

LEGISLATION
IN FRANCE, SPAIN,
ITALY, GREECE, GERMANY

Access / Procedures to enter France

Any foreigner who wishes to settle in France must be authorized to stay there. Certain residence permits may be requested from the French consular authorities in the foreigner's country of origin or residence. If they reside in France, the foreigners must apply for a residence permit from the prefecture to which they belong. The presentation of a long-stay visa has become essential to obtain most residence permits.

The residence of Algerian, Tunisian, Moroccan and sub-Saharan African nationals is governed by bilateral agreements: certain provisions of French law are therefore not applicable to them or apply to them under different conditions.

There are five main categories of residence permits that allow a prolonged stay in France: the long-stay visa which is equivalent to a residence permit, the temporary residence permit, the multi-year residence permit, the resident permit and the "retired" residence permit.

Forced migrants (asylum seekers, international protected, victim of trafficking, unaccompanied minors)

Often lasting 6 months, the temporary residence permit (APS) is issued to particular categories of foreigners and does not systematically lead to the issue of a residence permit. It concerns:
· Sick foreigners who do not meet the condition of one year's habitual residence to obtain a residence permit for private and family life;
· Parents accompanying a sick child;
· Persons engaged in the process of leaving prostitution.

Sick foreigners holding a temporary residence permit may be issued with a multi-year permit covering the foreseeable duration of treatment;

The possibility of issuing a temporary residence card for a maximum period of one year is maintained for victims of trafficking in human beings.

RECEPTION SYSTEM

Asylum seekers

The certificate of submission of an asylum application is equivalent to a provisional residence permit.

This certificate grants the asylum seeker the right to remain on the territory. It does not entitle the holder to travel abroad or to work.

When passing through the GUDA (Guichet Unique pour Demandeur d'Asile), a foreigner wishing to submit an asylum application in France is issued with a certificate valid for one month.
Renewal of this certificate is requested at the prefecture. The duration of the second certificate will depend on the procedure in which the applicant is placed:
· 4 months for persons in the DUBLIN procedure;
· 6 months for persons under the accelerated procedure;
· 9 months for persons in normal procedure.

International protected

Beneficiaries of subsidiary protection are placed under the legal and administrative protection of Ofpra. They are entitled to be issued with a temporary residence permit for a period of one year, renewable and bearing the mention "private and family life".

Stateless Persons

Stateless persons are entitled to be issued with a temporary residence permit valid for one year and renewable, bearing the words "private and family life".

If stateless persons have been legally resident in France for three years, they may apply for a residence permit (valid for 10 years).

Victim of trafficking

The system set up in 2003 provides for the possibility of issuing a residence permit "private life and family" to the only persons who file a complaint or testify in the framework for criminal proceedings instituted against perpetrators of trafficking or pimping. In case of final conviction of the author facts, a resident card is issued to the foreign person who filed a complaint or testified.

The new law called "prostitution" of April 13, 2016 provides that this residence permit is also issued as of right, but the residence permit is still not considered without participation in criminal proceedings. In addition, Article R316-1 of the Ceseda provides for a reflexion time for foreign victims of trafficking or exploitation. The aim is to inform the person who may carry complaint or to testify against the perpetrators of acts of trafficking or pimping, the possibility of have a cooling-off period of 30 days before deciding to engage in this process. If the person chooses to benefit from this a 30-day receipt is delivered. During this period, she cannot be removed from the territory.

The law of 13 April 2016 aimed at strengthening the fight against the prostitution system and to accompany prostitutes has created a new article which provides for the issuance of a six-month provisional permit, with a work permit, for persons "who have ceased prostitution, engaged in the process of leaving prostitution and of social and professional integration". The issuance of this residence permit is left to the discretion of the prefect.

https://www.lacimade.org/wp-content/uploads/2016/10/La_Cimade_Traite.pdf

Unaccompanied minors

Unaccompanied minors who are on French territory may be entitled to apply for asylum and obtain international protection. They are qualified as "unaccompanied minors" when they are under 18 years of age and are not accompanied by their father, mother or any adult mandated to represent them.

A juvenile cannot directly initiate administrative proceedings and must therefore necessarily be appointed a legal representative. Also since the Act of 4 March 2002 on parental authority, the competent public prosecutor must appoint an ad hoc administrator for a minor without a legal representative who applies for asylum on French territory. If the unaccompanied minor is under State guardianship ordered by a judge, it is the services of the Children's Social Welfare Agency (ASE) of the department in which the minor resides that will be responsible for taking all these steps.

https://ofpra.gouv.fr/fr/l-ofpra/nos-publications/brochures-d-information

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PROTECTION AND RIGHTS

Permit to stay

The Republican Integration Contract

The law relating to the rights of foreigners in France, promulgated on 7 March 2016, ratifies a major reform of the policy of reception and integration of foreigners admitted for the first time to stay in France (newcomers), including refugees.

Foreigners admitted for the first time to stay in France or who regularly enter France between the ages of sixteen and eighteen and who wish to remain in France on a long-term basis are committed to a personalised Republican integration program. He concludes a republican integration contract with the State by which he undertakes to follow the training prescribed following an individual and personalised interview with an OFII (Office français de l'immigration et de l'intégration) auditor. This approach is part of a republican integration process. In 2018, this system was strengthened, in particular by increasing the number of hours of language training and by reinforcing support for employment.

The State's commitments:
The State organises an individualised reception system to promote the integration of migrants wishing to remain in France on a long term basis. It includes the following services:
· A personalised interview with an OFII auditor to assess the migrant's needs, prescribe training and provide guidance, according to his or her individual situation;
· A 4-day civic training course lasting a total of 24 hours.
· A written and oral language positioning test carried out at the OFII to find out your level in French;
· Language training, if necessary, the needs and duration of which are defined with reference to language level A1 of the CEFR;
· An interview at the end of the CIR

The migrant's obligations:
· To respect the essential values of French society and the Republic;
· To participate assiduously and seriously in civic and language training;
· To carry out the steps stipulated during the interview at the OFII, in particularly those related to professional support;
· To attend the end-of-contract interview;
· To follow the support arrangements that are offered;
· To report any change in your situation to the OFII by letter.

The issuance of the pluriannual residence permit

The respect of the CIR and the essential values of French society and the Republic, condition the delivery of the pluriannual residence permit when renewing a residence permit (article L. 313-17 of the CESEDA).

The pluriannual residence permit is valid for a period of four years, apart from the exceptions mentioned in article L. 313-18 of the CESEDA.

Health

Whether they are in a regular or irregular situation, or in the process of applying for a residence permit, everyone can benefit from access to healthcare. In the reception centers, members of associations, NGOs or social services help migrants in their application process.

The public schemes for access to health care are linked to the situation of migrants, here is a brief overview of the schemes subject to conditions.
1. The emergency and vital care system (DSUV) is reserved for foreigners in an irregular situation who have been present on French territory for less than 3 months or who are excluded from any health protection.
2. State medical aid (AME) is reserved for foreigners in an irregular situation who have been present on French territory for more than 3 months.
3. Universal health insurance (PUMA) replaces the basic CMU as of January 1, 2016. It is intended for all persons legally residing in France for more than 3 months.
4. Universal supplementary health cover (CMUC), equivalent to a mutual insurance company, complements the previous PUMA scheme.

The Web site of the Ministry of Health offers bilingual information booklets for downloading. These documents are available in 15 languages: Albanian, Arabic, Bengali, Haitian Creole, Dari, Spanish, Mandarin, Urdu, Portuguese, Romanian, Russian, Tamil, Turkish and Georgian.

https://www.santepubliquefrance.fr/revues/les-livrets-de-sante-bilingues-outils-de-liaison-entre-migrants-et-professionnels-de-la-sante-ou-du-social

Access to services

Education

Migrants have access to social services, education, work services,

Education of migrant children in France: regardless of his or her administrative situation, every child aged between 3 and 16 in the National territory must be able to access free and secular education.

For nursery and primary schools, the administrative registration is conducted in two steps.

First at the Town Hall of the place of residence, which will issue the registration certificate. This document indicates the name and contact details of the establishment that will admit the child. Then, the school headmaster will proceed with the admission of the child.

The reception of the family by the school begins with a presentation of the French educational system. The rights and duties of families and students are also presented during the welcoming meeting. This information takes the form of a bilingual welcome booklet.
The CASNAV (Academic Centre for the Schooling of Newly Arrived Allophone Children and Children from Travelling and Itinerant Families) is organizing the assessment. A person is said to be "allophone" when he or she speaks a language other than French. A teaching team is appointed by CASNAV to analyse the child's school career and to evaluate his or her achievements:
· knowledge of French and other languages taught (e.g. English)
· writing skills
· academic skills acquired in the language of his or her previous schooling.

Based on the results of the assessment, the child is admitted:

· in an ordinary class corresponding to his or her age if he or she speaks French and has the required level.
· in a pedagogical unit for arriving allophone students (UPE2A). This system includes attendance times in the ordinary class corresponding to the child's school level and age.

Secondary school and Lyceum

To enroll a child in a secondary school, it is necessary to apply directly to the selected establishment or to the student division of the "Inspection Académique". The child is given a test of comprehension of the French language.

CASNAV (Academic Centre for the Schooling of Newly Arrived Allophone Children and Children from Travelling and Travelling Families) is organizing the assessment.

If the children have had little or no schooling before arriving in France, they are referred to a teaching unit (UPE2A). In this system, the children can follow regular classroom classes when mastery of written French is not essential (sports, plastic arts).

After the age of 16, the children can enter a general and technical high school or a vocational high school. Older children or those who are less well schooled in their country of origin are helped and advised by a pedagogical team in order to elaborate an adapted training project.

Work

To begin with, some professions are in principle closed to foreigners (outside the European Union): they can, for example, only enter the civil service as a contract agent or temporary employee, never as a permanent employee (except for teaching and research posts). The same applies to certain "regulated" professions which require diplomas, certificates or ad hoc qualifications; in some cases, a complete resumption of studies is necessary.

Algerians with a certificate of residence are exempted from having to obtain authorisation to work in France, under a specific agreement.

All other nationalities must provide proof of a document: EU Blue Card (for highly qualified workers with a gross salary of at least 53,331 euros), temporary residence permit (e.g. seconded employees), temporary residence permit (for spouses), residence card (long-term stays) or temporary work permit.

It is this last document that, while waiting for papers, an asylum seeker can apply for in order to legally hold a job in France. However, they must wait one year to apply for it. The provisional residence permit (APS) is therefore not sufficient to enter the labour market.

A foreign minor entrusted to child welfare between the ages of 16 and 18 can obtain an employee's or temporary worker's card.

The law prohibits as a matter of principle foreigners in an irregular situation from having access to work. However, while French law prohibits migrants in an irregular situation from working (it is a clause of termination of the employment contract), it also allows them to be regularised after having worked. Regularisation through work" opens up the possibility of exceptional admission to residence for a foreigner in an irregular situation. He must first of all have a valid employment contract. In addition, the worker must prove a minimum of five years of residence in France and eight months of work over the last two years (or thirty months over the last five years). Foreigners who have been residing in France for three years may also apply for a permit if they can prove that they have worked for 24 months, eight of which were in the last twelve months.

Social benefits

In France, there are about ten minimum social benefits, which meet very precise allocation criteria. And this complexity in the distribution system applies primarily to migrants.

Assistance to asylum seekers (ADA).

Its amount varies according to family composition, resources and type of accommodation - the public authorities have based their budget on an average amount of 8.40 euros per person per day, or 252 euros per month. However, these amounts are much less advantageous for applicants who are not accommodated in reception centres.

The allocation process is not automatic and people who are covered by the Geneva Convention, however, because they apply for protection, have to wait to access it. Furthermore, a refusal to provide emergency accommodation results in the loss of entitlement to the allowance.

RSA (Revenue de Solidarité Active)

The RSA, which is available to persons over 25 years of age, is only granted to foreigners (outside the European Union) if they have had a residence permit for at least five years allowing them to work in France, or if they have refugee status or hold a residence permit. In addition, this residence must be "stable and effective" (more than nine months per year).

Irregular migrants, are not eligible for family allowance or the Active Solidarity Income At most, they are eligible for certain child-related benefits.

There are exceptions, notably for stateless persons or single mothers.

Family Benefits

A foreign family in a regular situation can claim family benefits, but only if they have children living with and dependent on their parents. The children must have been born in France, have come here as part of family reunification or have a parent recognised as a refugee.

Housing assistance

Legal aliens are also eligible for means-tested housing assistance (APL, ALF and ALS).

Access / Procedures to enter Spain

The national regulation on the procedure for entry to Spain and the situations of stay and residence of foreigners is regulated in the *"Law on rights and freedoms of foreigners people in Spain LO 4/2000 de 11 enero sobre derechos y libertades de los extranjeros en España"* **and in its regulations** *"RD 557/2011 de 20 de abril. In art. 25 LO 4/2000"* **establishes the requirements to enter into Spanish territory, these refer to elements such as entering through authorized posts, being provided with a passport and presenting documents that justify the purpose of the trip, the conditions and the means of subsistence during the stay. The issuance of a visa will also be necessary unless an international agreement signed by Spain or European regulations that establish otherwise. Nor will a visa be required when the person has a foreigner identity card, or exceptionally, a return authorization.**

Two exceptions are established in which it will not be necessary to meet the above requirements:

a. When the person requests to avail themselves of the right of asylum at the time of their entry to Spain.

b. When there are exceptional reasons of a humanitarian nature or public interest.

International migrant people (economic migrants)

In art. 25 bis LO 4/2000 regulates the **different types of visa**, which are the following:

Transit visa, stay visa, residence visa; residence and work visa, residence and seasonal work visa, study visa and, finally, research visa.

Once in Spain, foreigners may be in Spain in the situations of **stay or residence**:
· **Stay** is the permanence in Spanish territory for a period of time **not exceeding 90 days**, except for other situations like admission for the purposes of studies, student exchange, non-work practices, or volunteer services.
· **Temporary residence** is the situation that authorizes you to stay in Spain for a period of more than 90 days and less than five years. The initial authorization of temporary residence which does not include work authorization will be granted to foreigners who have sufficient means of subsistence for themselves and, where appropriate, for their family.
· **Administration may grant temporary residence authorization for exceptional circumstances** in cases of rootedness (work, social or family), humanitarian reasons, collaboration with the Justice, for victims of gender violence and human trafficking. In these cases, the visa will not be required.
· **Social roots**, one of the most common ways through which people in an irregular administrative situation in Spain can obtain a residence and work authorization, has among its requirements the continued stay in Spain of the foreign person for the three years prior to the application, a one-year full-time job offer and no criminal record in Spain and in the country of origin.
· **Foreign people hired at the origin**, is also regulated by law. The Ministry responsible for Employment may approve an annual forecast of occupations and, where appropriate, of the expected figures of jobs that may be cover through the collective management of contracts at the origin in a determined period, to which only foreigners who are not or reside in Spain will have access.

International Protected Situations / Forced migrants (asylum seekers, international protected, victim of trafficking, unaccompanied minors)

In Spain, **international protection** is constituted by **the right of asylum and subsidiary protection** and is fundamentally regulated in Law 12/2009, of October 30, regulating the right to asylum and subsidiary protection (Ley 12/2009, de 30 de octubre, reguladora del derecho de asilo y de la protección subsidiaria)

Applicants for international protection: after applying, the corresponding office issues the international protection application receipt (white card), a provisional residence authorization stating that protection has been requested and valid for 6 months. Once this has elapsed, the applicant renewing the document will receive the "Document accrediting the condition of applicant in processing of international protection" (red card), which is equivalent to a residency and temporary work authorization until her/his application is resolved. The red card authorizes you to reside and work in Spain, but it is not valid as a document to cross borders. Upon request for international protection, the foreign person may not be subject to return, refoulement or expulsion until the request is resolved or is not admitted.

If **international protection is finally granted** (refugee status or subsidiary protection), a residence and work authorization is granted for 5 years. **If international protection is denied**, the applicant must make the compulsory departure from the country, unless she or he meets the requirements to remain in a situation of stay or residence or is authorized for humanitarian reasons.

The Spanish migration law includes a differentiated status for **persons victims of human trafficking**, i.e. the possibility to access a residence permit for exceptional circumstances, if a number of requirements are met.

Unaccompanied foreign minors, once it has been proved that they cannot be returned to their country of origin, will be granted a residence permit. Minors are taken into care by the services responsible for child protection and placed under the supervision of the corresponding administration. If the impossibility of repatriation of the minor is proven and, in any case, nine months after the minor has been placed at the disposal of the competent services, the residence authorization will be granted.

RECEPTION SYSTEM

Asylum seekers and international protected

Requirements to be a beneficiary of the International Protection Reception System:
· Not be a national of a member state of the EU or of countries associated with Regulation (EU) No. 604/2013 (Dublin), nor have International Protection recognized in any of them.
· Not be an unaccompanied migrant minor
· Not having stayed more than 2 years in a member or associate country of the EU (or 6 months without having applied for International Protection).
· Lack of sufficient resources to meet your needs and those of your family.

The **application for international protection** is requested at:
· The Asylum and Refugee offices (OAR-Madrid)
· Immigration offices
· Police stations
· Center for the internment of foreigners (CIE in its acronym in Spanish)
· Border posts

After the evaluation of the application (maximum one month), the admission for processing and the final positive resolution **can be considered and protected in the following cases**:
· Refugee status
· Subsidiary International Protection (as a situation of internal national conflict that endangers the lives of civilians, inter alia)
· International protection for humanitarian reasons (as victims of certain crimes classified in the Penal Code such as crimes for racist, anti-Semitic or other types of discrimination, suffer a serious illness that requires specialized health care, not accessible in their country of origin, and that the The fact of being interrupted or not receiving it poses a serious risk to health or life, inter alia)

The stay in the reception system lasts 18 months without counting the time spent in the "previous phase". This period can be extended up to 24 months in exceptional cases.

Phases of the Reception System:
· First reception (previous phase): 1 month maximum
· Reception phase -temporary- (first phase): 3-6 months maximum. The objective is to offer basic benefits, assess vulnerability factors, and support the acquisition of basic skills in the new society to start an independent and autonomous life. The reception is in social apartments or shelters of social entities. They receive support, pocket money, social, legal, and psychological care, language learning if necessary.
· Preparation phase for autonomy phase (second phase): up to complete 18 months. The objective is to carry out a personalized process that facilitates inclusion and social participation in Spain. They receive financial aid for rent and basic needs as well social, labor, legal, psychological care services, language learning if necessary.

The International Protection Reception System in Spain includes the following lines residential coverage:
a) A state Reception network and shelters made up of the Refugee Reception Centers (CAR in its acronym in Spanish) dependent on the Spanish government, intended for applicants and beneficiaries' people of International Protection in Spain.
b) Other reception facilities and shelters, subsidized by the Ministry of Inclusion, Social Security and Migrations and managed by non-profit entities (hereinafter, "Entities"), intended to serve this same group.
c) The projects and complementary resources necessary to favor measures of Reception and preparation for autonomy that facilitate the recipients to function in the new environment, access jobs and their social inclusion.

The **Centers for the Temporary Stay of Immigrants (CETI in its acronym in Spanish)** of Ceuta and Melilla are public centers conceived, since their creation, as devices for the provisional permanence of foreigners as long as they are identified and their administrative situation is evaluated accordingly.

Stateless Persons

The International Protection Reception System extends its protection to stateless persons who are in one of these two cases:
1. Have requested statelessness status in Spain, in accordance with the regulations and its procedure.
2. Have recognized the status of stateless person in Spain when they were participating in the itinerary of the International Protection Reception System at the time of notification of recognition.

Victim of trafficking

The System for the protection of victims in Spain in the foreign legislation includes:
1. Non-refoulement of persons who may be victims of human trafficking.
2. Granting of a Period of Reestablishment and Reflection (PRR) to persons identified as victims of human trafficking.
3. Exemption from administrative responsibility in case of irregular stay of the victim.
4. Granting of a residence and work authorization.

Protection and security measures for victims of trafficking: victim is informed by the police authorities of the risks to which is exposed and the necessary protection measures. The affected person may reject these measures. One of the main measures is to provide safe accommodation and coverage of her basic needs, as well as her/his relatives and minor children who are in her his care. The person will be offered also social, psychological, economic, medical support, legal support, and defense services and, if necessary, interpretation. Respecting the recovery cycles of trafficked persons, support, guidance, and advice will be offered in educational, labour, community matters and, if requested, for voluntary return.

Unaccompanied minors

According to national and international legislation, the Spanish State has the obligation to protect unaccompanied foreign minors who arrive in Spanish territory, under the same conditions as national minors.

Unaccompanied Foreign Minors in the national territory will be registered in the Unaccompanied Foreign Minors Registry (RMENA in its acronym in Spanish), with the exclusive effects of identification and location.

Once the minority of age has been established, the Services for the Protection of Minors will inform the foreign minor, in a reliable way and in a language understandable for him/her, of the basic content of the right to international protection and of the procedure provided for his application, as well as of the current regulations regarding the protection of minors and especially in human trafficking.

The General State Administration, in accordance with the principle of family reunification of the minor, after having heard the minor, and following a report from the Child Protection Services, will resolve what is appropriate regarding the return to their country of origin or to the one where they were their relatives, or, failing that, about their stay in Spain. In accordance with the principle of the best interests of the minor, repatriation to their country of origin will only be agreed if the conditions are met for the effective family reunification of the minor, or for adequate guardianship by the country's minor protection services originally.

Three months after the minor has been placed at the disposal of the competent services for the protection of minors and once repatriation with his family or to the country of origin has been attempted, if this has not been possible, the residence authorization will be granted.

This minor, will be protected by the services of protection of minors of the Autonomous Community, will go on to reside in a center for minors of said community, where he will remain until he is 18 years of age being covered according to the law, their basic, emotional, safety, educational, and/or professional needs (if they are over 16 years old).

PROTECTION AND RIGHTS

Permit to stay

The residence and stay authorization referred to above enable them to remain in the country, in case of stay, and to stay and work temporarily and permanently in case of residence authorizations. For the protection of rights, depending on which of them, it will be necessary to have some of these permissions, in others, on the contrary, it is not an essential requirement to have any of them, because they are guaranteed in themselves, regardless of the regular or irregular administrative situation of the person.

Health

The legal framework on which it is established is Royal Decree-Law 7/2018, of July 27, on universal access to the National Health System, by which foreign persons not registered or without authorized residence are recognized as the right to health protection and health care under the same conditions as people with Spanish nationality, as well as the international human rights obligations set forth in the agreements and treaties to which Spain is a party.

The aforementioned assistance will be charged to the public funds of the competent administrations provided that said persons meet all the following requirements:
a. Not having the obligation to prove the mandatory coverage of health care by other means.
b. Not being able to export the right to health coverage from their country of origin or provenance.
c. There is no third body party obligated to pay.

Access to services

Education

Foreign persons under 16 years of age have, regardless of their regular or irregular administrative situation, the right and duty to education, which includes access to basic, free and compulsory education.

Those foreigners between the ages of 16 and 18 have, regardless of their administrative situation, the right to education, including its non-compulsory stage. In addition, if they reach the age of majority during the school year, they retain the right until the end.

For their part, young foreigners over 18 who are holders of an authorization to reside in Spain enjoy the right to education under the same conditions as Spaniards.

With regard to foreign persons over 18 years of age who are in Spain in an irregular administrative situation, by virtue of the applicable regulations and jurisprudence, access to Baccalaureate, Middle and Higher Degree Vocational Training and university studies is fully guaranteed.

Regarding access to scholarships and grants, in relation to highschool and Professional Training of Middle and Higher Degree, this right is fully guaranteed for all foreigners young people regardless of their administrative situation. However, in the field of university education, young foreigners in an irregular administrative situation would not have the right to access scholarships and aid.

Regarding the admission procedure in public centers, it must be taken into account that there may be differences depending on the specific Autonomous Community.

Work

In addition to what has already been said about the possibilities of working in some specific cases already addressed in this document (hired at the origin, asylum seekers, exceptional authorization due to social roots, being a victim of trafficking or gender violence, etc.) it should be noted that the to be able to work in Spain, foreigners people must be authorized to do so and have the corresponding document that proves it, which will vary depending on the case and which may be a foreigner's identification card, a European Union Citizen Registration Certificate, a Family Member Card Community, European Blue Card etc.

Regarding the types of authorization to work, some examples are:
· Temporary residence and employment authorization (for foreigners over 16 years old authorized to stay in Spain for a period greater than ninety days and less than five years and to carry out a work activity as an employee)
· Temporary residence and work authorization for highly qualified professionals holding an EU Blue Card (for highly qualified workers from outside EU and with a high salary also for a period of less than 5 years)
· Authorization of temporary residence and employment for a fixed duration (foreigner over 16 years old authorized to remain in Spain and to carry out work activities for others in campaign or seasonal activities, works or services, or training and professional practices)
· Authorization of temporary residence and self-employment (for foreign person over 18 years old authorized to stay in Spain between 90 days and 5 years and to carry out a work activity on their own account).

People in an administrative irregular situation are not authorized to work in Spain. However, they have the aforementioned possibility of requesting authorization for social roots if they meet the established requirements.

There is also the figure of labor roots, by which foreigners people can obtain an authorization that certify their continued stay in Spain for a minimum period of two years, provided they have no criminal record in Spain and in their country of origin or in the country or countries in which you have resided for the last five years, and that demonstrate the existence of labor relations in Spain for six months at least.

Social benefits

Foreigners who have their corresponding residence and/or work authorization have the right to access social services and social benefits, under the same conditions as Spaniards. However, the right to request a specific type of social service or social benefit may include a previous regular residence time. For example, the Minimum Vital Income requires that the foreign person has resided at least regularly for one year prior to applying.

However, any foreign person (including those who are in an irregular administrative situation) has the right to basic social services and benefits. In this sense, the Catalog of References of Social Services establishes that the Autonomous Communities must offer at least the following within the framework of their social services: information, orientation, advice, diagnosis and assessment, personal autonomy, home care, and family time release, intervention, and family support, intervention and protection of minors, residential care and prevention and social inclusion and legal protection.

Regarding economic benefits, the following are established as basic: Minimum insertion income, help for victims of gender violence, economic benefits for people in a situation of dependency, and other economic benefits.

Access / Procedures to enter Italy

International migrants people

Entry for long staying is admitted with visa for work reason, family reunification and study. The entrance for work reasons is connected with a national decree that establishes the number of migrants that can access each year. This decree has been strongly reduced since the beginning of the migration crisis (2015). A foreign can enter for a small period (tourism) with a visa released by Italian embassy or without any special permission in case of particular agreement among States.

Once in Italy the foreign citizen can ask for a "permit of residence": a special document released by Home Affairs Ministers through mainly police stations that authorizes extraUe people to remain legally in the country. It is not a document of identity and it is not a certification of residence. It is valid at maximum for 2 years but after five years a person can apply for the EU longstaying permit.

International protected situations (asylum seekers, international protected, victim of trafficking, unaccompanied minors)

They enter "illegally" without a visa and make part of the group of migrants legally called "in expellable" and receive a permit to remain. The exception is for the refugees who arrived in Italy through the resettlement program: they enter legally with a refugee status.

Among the permit of residence released after an illegal entrance we can list:

International protection seekers: a permit of stay with a length of 6 months maximum that gives the right of quoting regularly until the request of international will be exanimated. It gives the rights to enter into the reception services and the right to work legally.

Under age permit of stay: released to the minor arrived alone. It allows the stay in Italy and it can be converted at 18 years old for work reason or study reason.

Special cases: when a victim of human trafficking denounce its position, he or she can ask for this permit of stay that allows working and can be converted in work permit of stay.

An asylum seekers can be recognized with refugee status or subsidiary protection after the revision from an appointed Commission. The refugee status guarantees a permit of residence of 5 years, always renewable. The refugee status gives the same right as an Italian citizen. The subsidiary protection also guarantees a permit of stay of 5 years that must be revised before renewal.

RECEPTION SYSTEM

International protection seekers

Italy foresees a unique reception system for International protection seekers and beneficiaries. Recently has been renamed in SAI- Sistema di accoglienza integrata. It consists of small centers, mostly apartments, spread all over Italy. The system also guarantees support and integration measures including job orientation, house research, social assistance, training program... There are still big centers named CAS - Extraordinary Reception Centers- used in case of unavailability of places in the SIA. CAS centers guarantee the services at minimum level: food and lodging, first medical assistance.

International protected

They are inside a national system of reception called SAI- Sistema di accoglienza integrata. The new legislation sets out that access to this reception system can also be provided to holders of a residence permit for special reasons: as victims of violence, trafficking, domestic violence, labour exploitation or calamities, or for poor health, or for acts of particular civic value. The primary objective of SIA is to provide support for each individual in the reception system, through an individual programme designed to enable that person to regain a sense of independence, and thus enjoy effective involvement in life in Italy, in terms of employment, housing and access to **local services and social interaction as well as scholastic integration for minors**. The shelters arranged within the System are spread all over Italy in small centers often apartment shared by beneficiaries. The hospitality last maximum 18 months (with exception in case of vulnerability): after this period refugees are in charge of local social services.

Victim of trafficking

A person victim of trafficking once demonstrates the will to denounce the exploiters/ traffickers to the police authority can be inserted in a program of social protection. He or she receives hospitality inside hidden centers where special programs aimed to restore normal conditions of life are sustained by specific associations focused on the protection of the victim of trafficking. Usually the shelters and coordinated at local municipality level and paid by central governments.

Unaccompanied minors

Once a minor arrives alone in Italy, he is under the legal tutelage of local authorities – the Mayor of the city that receives him becomes the legal guardian. It receives reception in small centers called usually "Family houses" until his/her turns into 18 years. Minors - if not asking for asylum - receive a permit of stay for "minor age" that allows them to study, to work and to convert once adult in work or study reason. Since 2017 the minors can be received also in SAI centers whether or not they are international protection holders or seekers.

PROTECTION AND RIGHTS

Permit of residence

Released for those entered with a long stay visa and for migrants that cannot be expelled. It gives the right to: social services access, health assistance, job market, education and schooling services.

It is the only title that justifies the presence of a foreign in Italy.

Health

Access to health is universal for all under Italian constitution. Who owns a regular permit can register to the national database to have its card of medical assistance. Who is irregular can have a special card called STP which guarantees access to regular health care assistance.

Access to services

Social services. The permit of stay gives the right to ask for local social service managed by the local municipality. The social services according to a person specific condition can provide money support, specific children assistance, contribution for rent a house, access to public housing.

Education. Access to education is granted for all minors of 16 years old. So once a child is in the country no matter his documents' condition, it can be registered for schooling.

Job market. A regular migrant can be enrolled into the national database for job research within the local Employment centers. The registration does not guarantee employment but in case you are unemployed with the registration you can have some fiscal benefit. To have a regular job you must possess a permit of residence.

Access / Procedures to enter Greece

The entry, residence and social integration of nationals from foreign states into the Greek Territory is regulated by the Code of Immigration and Social Integration (Law 4251/2014). Based on the definitions provided by the same law (article 1 par. 1), those people will need one of the following documents, in order to enter and stay in the country :

· VISA Card (Visa C): A uniform type C of Visa valid throughout the territory of the Member States of the EU in accordance with the Community Visa Code. This visa is issued for a duration that shall not exceed 90 days in any period of 180 days in Schengen area.

· Long-stay Visa Card (Visa D): A Type D Visa is issued by the competent Greek authorities for the entry and residence of foreign nationals in the Greek territory for a period exceeding 180 days and up to 365 days, based on the residency status of the country of the nationals, the Greek National legislation or the EU law.

· Residence permit Any type of certification issued by the competent Greek authorities in accordance with the provisions of Article 1 (2) (a) of Council Regulation (EC) No 1030/2002 of 13 June 2002 introduction of uniform residence permits for third-country nationals "(OJ L 157 / 15.6.2002), as in force from time to time, and on the basis of which, a foreign national is allowed to reside legally in the Greek Territory.

· Temporary residence permit: Any kind of certification provided by the Greek authorities and based on which a foreign citizen is allowed to legally reside in the Greek territory, for a specific purpose and a specific period of time depending on the completion of the purpose

Economic migrants

Long-stay Visa Card (Visa D): the authorization to enter the country with a Type D Visa is granted by the competent Greek authorities. This visa is valid for a period exceeding 180 days and can amount up to 365 days, based on the residency status of the country of the nationals according to the Greek's legislation or the EU's existing laws.

RECEPTION SYSTEM

Asylum seekers

The validation of asylum applications is carried out by the Ministry of Interior Issues of Greece through the Asylum Committee. This process must be carried out by the migrant himself/herself with the police authorities or the departments of the Directorate of Foreigners in Athens and Thessaloniki. The examination of the application through an individual interview conducted by a specialized police officer and an interpreter. The asylum seeker can be represented by a lawyer during the interview process, if he/she wishes to do so.

Once the application for asylum has been lodged, the applicant can no longer be expelled from the country.

During the examination of the application and until the final decision is taken by the Greek authorities, the asylum seeker will be provided with the Application Form for International Protection, which can last up to six months, allows them to stay in Greece during this whole procedure. The asylum seekers should carry this document at all times and it does not allow them to travel abroad.

During the processing of the asylum application, the Asylum Seeker can withdraw it for any reason. In this case, the application will not be considered, their stay in the country will not be allowed and they will have to leave Greece, unless they have obtained another residence permit.

Until the asylum status is granted, the asylum seekers are not permitted to work. Violation of this law may lead to the loss of the rights as an asylum seeker.

If the Asylum Service rejects the asylum application, the Asylum Seekers have the right to appeal against the rejection and they can benefit from free legal aid to help them in this process. The deadline for appealing is stated in the decision of the Asylum Service.

If the latter appeal is rejected, the person may be sent back to his or her country of origin or to the country through which he or she entered Greek territory.

International protected

According to the Greek Law, International protection is equivalent to the "Refugee status" and subsidiary protection status. Once the demand is granted they will receive a residence permit, which will be valid for three years. In addition:

They will be able to apply for a travel document which will allow them to visit other countries as a tourist but this visa will not permit them to stay in another EU country for more than 90 days.

They will be able to apply for a five-year residence permit if they meet the conditions required by the Greek authorities.

They will have access to social welfare benefits on the terms that apply to Greek citizens.

After 3 years for refugees and 7 years for International protection beneficiaries, providing that they have been living permanently in Greece, they will be allowed to apply for the Greek nationality, and that they meet the requirements set by the Greek government, which are:
1. Be an adult (above 18 years of age), at the time of the application.
2. Not have been irrevocably convicted of a crime/offense committed intentionally, during the last decade before the application for Greek citizenship.
3. Not be under a deportation order.
4. Have resided in Greece legally for seven consecutive years before the application. However, those who are a) EU nationals, or b) married to a Greek citizen and having a child with that person, or c) those who have parental responsibility (custody) of a Greek citizen, or d) political refugees, are required to reside in Greece legally for at least three (3) consecutive years.
5. Possess a legal permit of residence.

Stateless Persons

According to the article 1 of the Convention of Statelessness, a stateless person is someone who is "not considered as a national by any state under the operation of its law". Stateless people lack access to even basic rights. Because of their legal status, these individuals often live in conditions of protracted marginalization and discrimination, facing numerous difficulties, such as the inability to receive medical assistance, travel, enroll in educational programs, acquire property, obtain legal employment, marry or open a bank account and arbitrary detention(Mandy, 2017).

Victim of trafficking

Until 2001, Greece did not have a strict and firm legislation for protecting victims of human trafficking who entered the country. As human traffickers mostly used it as a mid-destination to other European countries. In 2010, the Law 3064/2002, for combating trafficking in human beings, crimes against sexual freedom, child pornography and sexual exploitation in general has been enacted. Victims of such criminal acts are being assisted by the Greek government and authorities to go back to their countries and are being offered a place to stay, legal assistance, counselling and full protection, in case they want to carry complaint or to testify against the perpetrators of acts of trafficking or pimping.

Reference in Greek:
https://ec.europa.eu/anti-trafficking/sites/antitrafficking/files/greece_national_information_page_el_1.pdf

Unaccompanied minors

Unaccompanied minors are those under the age of 18 who are not accompanied by an adult responsible for their care. The district attorney appoints a representative who will be responsible for them and will defend their interests.

If the minor is under 15 years old, the application for international protection must be submitted by the appointed representative. If s/he is over 15 years old, s/ he can submit the application himself/herself. The authorities will take care of her/his protection and hospitality in a suitable environment for minors.

The Asylum Service sets an interview date and the minor receives an application form for international protection.

The representative will be invited too and s/he may be with the minor at the interview. Authorities can have a medical examination to determine minor's age. The minor and the representative must be informed of this procedure and they must agree.

If a member of her/his family stays legally in a European country according to the Dublin III Regulation, that State is responsible for examining the application.

PROTECTION AND RIGHTS

Access to rights

Health

All migrants, refugees and asylum seekers in Greece have the right to free access to primary, secondary and tertiary health care (see more about the categories here). In case of an emergency medical condition that requires immediate and urgent medical attention, they can access medical services at a hospital Emergency Department by visiting the premises or by calling for free the National number for medical emergencies (166).

Education

Migrants, beneficiaries of subsidiary protection and asylum seekers can have access to the Greek educational system under the same conditions that apply to Greek citizens. A multilingual guide to education in Greece is also available in English, Arabic and Farsi (see the Guide here).

For the enrolment in the Greek school, the same supporting documents are required that are requested from the Greek citizens. Children can register even if they do not have a birth or marital status certificate. However, the following documents are required:
· the "International protection card" or the "asylum card" or a valid residence permit,
· a health or vaccine booklet or a health certificate,
· proof of residence.

Moreover, there are several educational programs for adults organized by the state or private bodies, NGOs and other organizations in Greece. The following are some examples.
· Second Chance Schools are for adults who have not completed compulsory education. The duration of studies is two years and includes afternoon courses. Students who graduate obtain a certificate that is equivalent to that of High School.
· Lifelong Learning Centers operate in municipalities.
· Greek language courses for migrants and refugees are organized by Universities, NGOs and Vocational Training Centers.

Work

A refugee who has completed the process of applying for international protection and have a valid "international protection applicant card", have the right to access employment or services.

However, an asylum seeker will not be able to access legal employment until they have completed the asylum application process. For asylum seekers, in order to be legally employed, their asylum card must be valid. In order to enter a workplace, migrants should obtain a Tax Registration Number in Greece, by submitting the following documents to the Tax Office:
· The originals and a copy of the valid "International Protection Applicant" or "Asylum Applicant",
· Proof of place of residence, providing that the asylum seeker's card does not state the current address.

According to Greek law, migrants and refugees have the same employment and insurance rights as Greek citizens. These rights relate to basic salary, family allowances, working hours, overtime, annual leave, minimum working age, apprenticeship and training, accidents at work, maternity, illness, unemployment and retirement.

Sometimes a special permit or additional formalities are required for certain types of work. For example, if they want to work in a store that has to meet certain health standards, such as restaurants, taverns, cafes, they will need to have a health certificate and a special work permit issued by a police department.

Social benefits

A recognized refugee or beneficiary of subsidiary protection with a valid residence permit can access the national welfare system. He/she is eligible to receive Social Solidarity Income (KEA) that may:
· Financial support (up to 200 € for the head of the family, plus 100 € for each additional adult, plus 50 € per child of the same family. The maximum monthly amount is 900 €, regardless of the composition of the household).
· Access to complementary social services, benefits and goods such as free medical care, inclusion in social care facilities and support.
· Services that promote labour market integration.

They can go through an evaluation process to see if they meet the criteria for a disability benefit, in case of any disability.

People aged 67 years old and over are entitled to a pension for the uninsured elderly, provided by the Agricultural Insurance Agency (OGA). If they meet the following:
· a valid residence permit,
· not insured,
· not receiving a retirement pension in another country,
· not receiving any other benefits in Greece,
· resident in Greece legally for 15 consecutive years.

Access / Procedures
to enter Germany

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"Persons persecuted on political grounds shall have the right of asylum", according to Article 16a of the Constitution of the Federal Republic of Germany, the 1949 Basic Law. In Germany, unlike, the right of asylum is not only anchored in the 1951 Geneva Convention on Refugees; it is also enshrined in the Constitution as a fundamental right.

The Residence Act (AufenthG) governs the entry, residence, employment and termination of the residence of foreigners. In this way, it serves to control and limit the influx of foreigners into the Federal Republic of Germany. The Residence Act also governs measures to pursue the higher policy aim of promoting the integration of foreigners.

Asylum procedure is the process which determines whether a person should be granted asylum in Germany or not. The asylum procedure is regulated in the German Asylum Act. The process consists of several steps: asylum application, Dublin examination ("Dublin-Prüfung"), hearing and decision making. Officially, therefore, the asylum procedure begins when the individual applies for asylum. But before you can formally apply for asylum ("Asylantrag"), you must first register as an asylum seeker ("Asylgesuch"). (Because of the Corona pandemic, application for asylum can only take place in writing (14.09.2020).)

https://handbookgermany.de/en/rights-laws/asylum/asylum-procedure.html

RECEPTION SYSTEM

Asylum seekers

The procedure for asylum seekers is the following:

· Every person who flees to Germany must contact and inform the German authorities, i.e. border patrol authorities, the police, the Immigration Office, an arrival centre ("Ankunftzentrum") or an initial reception centre ("Erstaufnahmeeinrichtung"). Asylum seekers receive a proof of arrival (Ankunftsnachweis) at the reception facility or arrival centre of the Federal Office which is responsible for them to prove that they have registered. As the first official document, the proof of arrival serves to document entitlement to reside in Germany. And what is equally important is that it constitutes an entitlement to draw state benefits, such as accommodation, medical treatment and food. Allocation to a specific reception facility is decided according to the specific branch office of the Federal Office processing the asylum-seeker's respective country of origin: Asylum-seekers can be accommodated in reception facilities for up to six months, or until their application is decided on. They can however also be allocated to another facility during this period under certain circumstances, for instance for family reunification.

- After registration, the asylum procedure can begin, and the first step in the asylum procedure is submitting the asylum application. Asylum seekers can apply for asylum at the Federal Office for Migration and Refugees (BAMF). They will be provided with an appointment either during registration or later per post. Once their asylum application has been filed, applicants receive a certificate proving that they have permission to reside (Aufenthaltsgestattung). This certificate replaces the "proof of arrival", serves as documentation vis-à-vis state agencies that they are asylum applicants, and proves that they are in Germany lawfully. Permission to reside is territorially restricted to the district (residence obligation) in which the responsible reception facility is located.

- Dublin procedure: Before the BAMF invites the asylum seeker to the hearing and inquires about their history and reasons of fleeing, they will check whether the asylum procedure can take place in Germany. If someone has been fingerprinted or recognised as an individual entitled to asylum in another European country, Germany may send the person back there, but only if the respective country agrees.

- After it is verified that Germany is indeed the European country responsible for the asylum case, there will be the hearing session. The hearing is the most crucial part of the asylum procedure. People often have to wait several months, sometimes even more than a year for the invitation.

- A few months after the hearing, the BAMF will sent a letter notifying of the decision the BAMF has made regarding the asylum application.

The BAMF can opt for one of the following rulings:

- Recognition as a refugee or asylum seeker under the Geneva Refugee Convention = residence permit for three years.

- Award of subsidiary protection = residence permit for one year (with the right to appeal BAMF's decision regarding the subsidiary protection)

- Imposition of a ban on deportation = residence permit for one year with the right to appeal BAMF's decision.

- Rejection of the asylum application; i.e. the BAMF sees no reason to grant protection in Germany. .

- Rejections of the asylum application as "Obviously unfounded"= the BAMF believes that the asylum seeker did not tell the truth during the hearing, or came to Germany for economic reasons.

Economic migrants

If people leave their homes to improve their economic situation, they are considered economic refugees. In contrast to political refugees as defined by the Geneva Refugee Convention, economic refugees generally have no right to asylum or settlement. The countries of destination are free to decide on their admission.

Nationals of non-EU countries require a visa to enter Germany. People from poor countries and crisis regions have little chance of success here, as the hurdles to obtaining a visa are sometimes unattainably high.

Stateless Persons

In accordance with the duty to treat foreigners equally, stateless persons do not, in principle, have any special requirements with regard to their residence status. Their residence is lawful if they have a residence title in accordance with § 4 (1) of the Residence Act (AufenthG) or are exempt from the requirement of a residence title.

A stateless person who is lawfully on their territory will not be expelled. Unless there are compelling reasons of State security to the contrary, the stateless person must be allowed to produce evidence in their defence, to appeal and to be represented for that purpose before a competent authority or before one or more persons specifically designated by the competent authority.

Victim of trafficking

The foreigners authority can grant victims of human trafficking for the purpose of sexual exploitation, labour exploitation as well as the crime of promoting human trafficking a temporary residence permit in accordance with Section 25, paragraph 4 a of the Residence Act. As "foreigners", persons who are affected by human trafficking and who reside in Germany are subject to the provisions of the Immigration Act with regard to their residence status.

Victims of human trafficking who have a residence permit in accordance with § 25 (4a) of the Residence Act are entitled to benefits under the Asylum Seekers Benefits Act and are thus also entitled to accommodation.

Unaccompanied minors

Children and juveniles aged under 18, who enter a Member State of the EU without being accompanied by an adult who is responsible for them, are regarded in the German asylum procedure as being minors. Unaccompanied minors are first of all taken into care by the youth welfare office that has local responsibility. This provisional taking into care ensures that they are accommodated with a suitable person or in a suitable facility.

The unaccompanied minors have the prospect of remaining in Germany. The Federal Office for Migration and Refugees (BAMF) has specially trained officers who are responsible for ensuring that the age and child-specific needs of unaccompanied minors are taken into account when interviews are conducted in the asylum procedure and when the decision on the application for asylum is taken. Their asylum application with the Federal Office is filed in writing by the youth welfare office or guardian.

The possibility of family reunification with relatives living in Germany is also examined in this context. If close social ties exist with other unaccompanied minors, the youth welfare office examines whether it makes sense to accommodate them together.

A nationwide distribution procedure exists in order to ensure that the unaccompanied minors are accommodated, supplied, cared for and supported in a manner that is suited to the child's best interests. The distribution procedure is implemented within 14 days.

Source: https://www.bamf.de/EN/Themen/AsylFluechtlingsschutz/UnbegleiteteMinderjaehrige/ unbegleiteteminderjaehrige-node.html

PROTECTION AND RIGHTS

Permit to stay

The Residence act

Foreign citizens who want to reside in Germany need to obtain a residence permit. For a short-term stay, a visa will suffice - but if someone likes to stay longer or plans to make Germany the new home, one must apply for and acquire a residence permit. Citizens of other EU states, however, are exempt from this rule, i.e. they may stay in Germany without a visa or residence permit.

There are various ways of obtaining a residence permit, more information: https://handbookgermany.de/en/rights-laws/immigration.html.

Residence permits for refugees: see Asylum seekers.

The two main pillars of federal integration policy are the Residence Act and the Federal Expellees Act, which define in law the basic framework for federal integration services.

Integration should ensure that immigrants have equal opportunities and the chance to participate in all areas, especially social, economic and cultural life. To do so, people who come to Germany intending to stay must learn the German language and acquire basic knowledge of the history and the legal system, in particular the significance of Germany's free and democratic order, the party system, the federal structure, the welfare system, equal rights, tolerance and religious freedom. And they should be familiar with Germany's constitution and laws and should respect and abide by them.

Integration course

Whether one can or has to participate in an integration course depends on the residence status. An integration course is a combination of language and orientation course and is supposed to aid the integration in Germany. The language course usually entails 600 learning hours which concludes with a final exam („Deutsch-Test für Zuwanderer" or DTZ for short) at B1 level. An integration course covers topics such as work, shopping, communicating with authorities and writing emails/letters. In an orientation course, however, one learns mainly about the history, culture, society and politics in Germany. The orientation course usually entails 100 hours of learning and concludes with a final exam.

In addition to the regular integration courses, there are specific integration courses for women, parents or young adults (up to 27 years). There are also literacy courses for people who cannot read or write well in any language and people who are not familiar with the Latin alphabet but can read and write in another language. For fast-learners, there are so-called intensive courses, in which they learn the same as everyone else in regular integration courses but in less time.

Health

Everyone has the right to primary medical care in Germany. However, the extent of healthcare services and medical treatment the refugee is entitled to depend on the residence status and the duration of the stay in Germany.

Refugees who have a residence permit usually join a health insurance scheme and are therefore entitled to all regular services their health insurance company provides.

Refugees who receive benefits- according to the Asylum Seekers' Benefits Act ("Asylbewerberleistungsgesetz")- are also provided with healthcare services. But based on the law mentioned, the scope of medical services provided to them is somewhat limited and access to healthcare is usually passed through the relevant authorities. If the asylum procedure is still ongoing or in case the refugee has a tolerated stay ("Duldung") or have been issued a border crossing certificate ("Grenzübertrittsbescheinigung"), he belongs to this group. Asylum seekers who are included in this group are divided into two subgroups based on the length of their presence in Germany:

1. People who have been in Germany for less than 15 months are only entitled to emergency healthcare, and
2. people who have been in Germany for more than 15 months are issued a so-called "HealthCard for Refugees" ("Gesundheitskarte für Flüchtlinge") in Germany. With this card, refugees can directly access medical care without going through the authorities and obtaining vouchers. If the refugee belongs to this group, he is entitled to all the regular services of the statutory health insurance, except the long-term care insurance ("Pflegeversicherung").

Source: https://handbookgermany.de/en/live/healthcareforrefugees.html

Access to services

Education

Compulsory Education

In Germany, all children are required to attend school from the age of six or seven. Every child who lives in Germany must go to school at this age and study for at least nine years. This general rule also applies to refugee children and teens- once they are granted a residence permit and leave the initial reception centre. However, the regulations regarding schooling vary from state to state. In general parents who do not send their children to school will have to pay a hefty fine.

If a child is obliged to attend school, the parents will receive a letter from the community administration in charge, containing all necessary information and contact details of the Municipal Integration Centre ("Kommunale Integrationszentrum"). They offer advice on schooling and also a doctor will examine the child. Afterwards, the school office ("Schulamt") looks for a school and informs the parents about the result. Children who do not speak German yet are initially tutored in special German courses.

Studying

Whether one is allowed to study in Germany depends on various factors such as having a a university entrance qualification ("Hochschulzugangsberechtigung"), having sufficient knowledge of the German language and having a residence permit for students. In general refugees are eligible to study at a German university, especially when the refugee status is recognised. If one has been issued a residence permit, one may not move inside Germany during the first three years. However, such residence restriction ("Wohnsitzauflage") does not apply if the refugee starts studying or finds a spot in a vocational training programme in another city. In that case the responsible Immigration Office can provide further information. If the refugee is still in the asylum procedure or has a tolerated stay ("Duldung"), however, one will, in principle, need to comply with the applicable residence restrictions and cannot move to another city even to study.

On the website of the Hochschulkompass, one can search for a fitting university. Before applying, some universities require participation in the TestAS - a test for international students, which verifies whether the person is suited for a particular degree programme. The test examines whether the intellectual abilities are sufficient for successful participation in the field of choice and helps the universities to choose the candidates among other criteria such as school certificates. For refugees the test is free of charge and an adequate TestAS result may suffice for his admission to a university.

Source: https://handbookgermany.de/en/learn/university-application.html

Work

To start working in Germany one needs a work permit, which is linked to the residence permit.

If the application for asylum has been accepted, one may work as an employee or a self-employed person without any restrictions. If it has been rejected, but one has been granted a residence permit based on a national deportation ban, the immigration office will decide whether one can obtain a work permit.

Social benefits

Social benefits in Germany are mainly based on the twelve parts of the German Social Security Statue Book. These include first of all the basic security for job seekers "Hartz IV" according to the SGB II as well as the social assistance according to the SGB XII as livelihood-securing benefits. In addition, achievements of the training or work promotion, the legal insurances, the child and youth welfare service as well as for humans with handicap fall under the term of the social benefits. The entitlement to social benefits within the various social benefit areas is generally linked to certain conditions such as age, earning capacity, need of assistance and, in some cases, contributions. Whether and which social benefits migrants receive in Germany depends largely on their residence status. It is legally determined in the German Asylum Seeker Benefit Act (Asylbewerberleistungsgesetz (AsylbLG) § 3a Bedarfssätze der Grundleistungen) and consists of specified amounts of money as well as noncash contributions.

Source: https://www.asyl.net/themen/sozialrecht/sozialleistungen/asylsuchende-geduldete-und-ausreisepflichtige-personen/ & http://www.gesetze-im-internet.de/asylblg/__3a.html

ANNEX II.

PEGAGOGICAL MODULES

MODULE 1.

REVISITING ONE'S MIGRATORY JOURNEY

Introduction

"Revisiting one's migratory journey" is a module of the DIME programme https://www.projetdime.eu/en/about-us/. The project designers have built a competence framework acquired in a formal and non-formal context. The training module development has been done according to the competences formalised in the framework. The DIME programme proposes 5 blocks of competences: Language proficiency, Mathematical and digital competences, Intercultural competences, Social and civic competences, Socio-professional and entrepreneurship competences.

This module belongs to the competence block "Intercultural competences". It aims to offer migrants a group reflection time on the situation they live and the difficulties they encounter. It is about setting up a space of expression where speech can be listened to and heard.

These support groups are not akin to therapeutic groups. The objective here is only to favour a shared expression of the migrants.

1. What is a speaking group?

A speaking group is made up of a group of individuals, all concerned by the same issues at some point in their lives.

The aim of this meeting is twofold. It enables the people involved to improve their psychological well-being, which, in turn, leads to positive relational effects towards the institutions.

The intention is to offer both a space for listening and expression, where the Word can be spoken and listened to; to offer a space that enables effective communication on the difficulties encountered in a particular issue, through the exchanges that take place within it.

2. Group management

The group must be led by an experienced professional who is used to managing group dynamics, whether as a practitioner, coach or professional trainer. Nevertheless, depending on the subject under discussion and the backgrounds of the persons involved, it is **strongly recommended that a psychologist be in charge of leading the group**. The role of the group leader is to be a "facilitator" of the relationship that is being established. The approach should be non-directive or semi-directive.

In general, the main functions of the facilitator are as follows:
· help the group identify its needs, set goals, carry out what has been decided and evaluate what has been done;
· to ensure that the group remains focused on the goals it has set for itself and the organization it has set up to achieve them;
· provide a link between the members of the group;
· "technically" animating the group at meetings;
· motivate group members to move forward;
· ensure the general smooth running of what has been decided by all the members of the group.

Specifically, the role of the facilitator during a meeting can be summarized by the following points:
· specifying the purpose of the group meeting;
· briefly stating the different stages of the meeting;
· facilitating the exchange of opinions among members (through questions, suggestions, etc.);
· giving different points of view an equal chance to be weighed and considered by the group
· maintaining order in the discussion;
· to accord the right to speak fairly;
· bring back the "out of order" on the subject originally adopted;
· helping to clarify the meaning of various interventions when they are confusing;
· from time to time, make a point (summary) of what was said or done;
· without avoiding the expression of differences or possible conflicts, ensure that the expression is in line with the objectives of the meeting and does not interfere with the course of the meeting;
· make a synthesis of the meeting (small evaluation at the end of the meeting).

The distinction between "facilitator" and "expert".
· It is very important to differentiate between "facilitator" and "expert" (or resource person). In this regard, it is useful, when considering the knowledge acquired through participation in a speaking group, to stress the distinction between objective knowledge (that which any "expert" should have) and subjective knowledge (that which the speaking group facilitator should have).
· For his part, the facilitator of the meeting does not have to be an "expert" on the subject being discussed. In fact, the facilitator does not even need to know as much as the other members of the group: His or her primary role is to help the group ask questions and find answers in one way or another, not to answer all the questions himself or herself; however, sufficient knowledge of the issue is required to lead the group properly.
· From the moment a group looks at a life situation faced by all the members, all of them are more or less experts on the issue, since they have the experience (expert-experience). In fact, when confronted with a crisis or a disruption in one's life, it is often not so much an objective knowledge that individual needs, but much more an understanding, a personal or subjective knowledge of the problem that affects him or her, enabling him or her to accept or change certain personal aspects of his or her life, while still being motivated to pursue the desired changes.

3. Group rules:

Do and don't when leading a speaking group
· Establish eye contact with the key participants, do not stare at the person, in some cultures this may be considered a sign of disrespect. Meanwhile, do not ignore the other participants. While the active participants need to be acknowledged more frequently, the passive ones should not be completely overlooked. You may follow Pareto's 80-20 rule here, with 80% of the attention being given to the key participants and the balance 20% being given to the other lot.
· Address group members with respect and dignity.
· Maintain a calm and balanced disposition throughout the discussion. This demonstrates your ability to manage stress effectively.
· The group should have psychological safety. Amy Edmondson, Harvard Business School Professor, defines psychological safety as "a belief that one will not be punished or humiliated for speaking up with ideas, questions, concerns, or mistakes."
· Don't condemn or severely criticize anyone's view point. Everyone has a right to his/her opinion. It is possible that some members of the group get aggressive while expressing themselves but they need to be managed in a certain other way.
· Don't indulge in cross discussions when the main discussion is in progress. This leads to transgression and does not conform with rules.
· Don't show a lack of attention or energy. This may show that you are indifferent to the task at hand. Kindly appreciate that energy is the capacity for doing work and any compromise on adequate energy levels will portray you as someone who is not task driven.

Set the rules of the discussion group together with the participants

Before starting, it is essential to set the rules of the discussion group together with the participants:
· discretion.
· confidentiality.
· freedom of silence and speech.
· non-judgment.
· non-monopolisation of speech.
· physical and verbal non-violence.

4. Skills required for animation

When we speak of skills, we are referring to personal dispositions that each person has more or less at the outset and that can be developed.

A good group facilitator should:
· be convinced of the value of the approach undertaken by the group, in order to be able to motivate the participants;
· be able to structure group meetings;
· be able to deal with various relational situations: aggressiveness, passivity, etc.;
· be able to "put on the back burner" one's personal ideas to give others the chance to express theirs;
· be able to really listen and understand the point of view of others.

5. What can impair the animation (or the main drawbacks of an animator)

· **Lack of adaptation to the personality of the group**, a defect that can be linked to the desire to show one's superiority over the group. The person leading a meeting may tend to overwhelm the group (consciously or unconsciously) by wanting to show the group that he/she is a competent person. However, rather than encouraging discussion among group members, this may have the effect of blocking the group from the outset.
· **The will to impose one's ideas**. Since the facilitator's interventions can guide the course of the meeting, he or she should be open to the ideas of the group members and not impose his or her own.
· **The urge to talk**. The talkative facilitator is a fearsome character because he prevents members from expressing themselves, he is not listening to the group members; given his privileged position, he influences the group in the direction of his personal ideas; he can cause uneasiness because one feels that he is speaking mainly out of fear of silence.
· **Too much rigidity**. When the facilitator imposes his or her vision on the group and guides the exchanges between members according to his or her own certainties, even if it is obvious that the way he or she facilitates affects the participation of members and prevents them from moving forward.
· **Too much flexibility**. When the facilitator proposes certain steps (e.g. a round table discussion) and allows himself to be led by the members in completely different ways. When a facilitator obviously has no idea how the meeting will be conducted and lets the group go in all directions (to justify himself, he will use the term "non-directiveness").
· **Excess or lack of authority**. Excessive authority creates blockages, while lack of authority creates confusion. Often the two attitudes coexist in the same facilitator, depending on who he or she is addressing. For example, not daring to silence people who talk a lot during the meeting, even if they are completely off topic, on the contrary, restricting the right to speak, ironizing, rejecting the ideas expressed.
· **Involvement in the discussion**. This is the case of the facilitator of a meeting where he or she is himself or herself a stakeholder (or strongly concerned by the subject). He or she obviously tends to take sides with or against what the participants say. At this point, he no longer facilitates: he participates. And, as a result, he becomes unable to play his role properly.
· **Lack of knowledge of group psychology**. When people are brought together, a number of phenomena occur between them which are called "group phenomena". A competent facilitator must be constantly alert to these phenomena.

6. Initiating a discussion topic

A range of materials can be used to launch a topic for discussion:
· Oral by verbalising the subject.
· Written and visual, for example by writing the subject on a paper/board, or by using a drawing, a symbol, an object...
· Video film (documentary information, news or fiction) with commentary
· Experience, telling a true story to relive.
· Imagination, by using a fictitious story, played, written, told or drawn.

7. Speech management

The facilitator should pay particular attention to the management of speaking time and ensure that it is distributed fairly.

Classical tools to distribute speech:
· The turn of the table: everyone takes turns to speak.
· Taking the floor: it is necessary to ask the facilitator to speak (in raising your hand for example).
· The hourglass: everyone's speaking time is minuted.
· Speaking stick: the one who speaks is the one who carries the stick (or any other object).
· The written word: each person first writes down his or her thoughts on a piece of paper (the spoken word has been thought out beforehand, and the speech will be more structured).

SUGGESTED ACTIVITIES

Note: Duration of the activities may vary depending on the size of the group.

1 - Exploring Identities

Objectives
· to capture the complexity, the correlation with the context the changing character of the identity
· to develop the awareness of identity as a changing, in space and time and subject to social interaction, set of characteristics.

Estimated duration: 3 hours

PART A

Estimated duration: 1 hour

Material needed: pens, paper, board, colourful markers, photographs or set of images (cut out from magazine or printed out from royalty-free image banks)

The students write down who they are by completing spontaneously in three minutes, the following sentences:

Who am I?
I am
I am
I am
I am

If the participants do not master the language (either oral or written), photographs or set of images can be used for the students to select.

The answers are announced spontaneously and without comment in plenary. They are recorded in the table. Clarifying questions can then be asked to explore the diversity in the interpretation of identity characteristics. The semantic relations and the field of focus of the group are searched (in the social identity, in the individual, in the national, in the professional) and questions of the type are asked:

· Would you give the same answers to a different group (for example, friends, family, someone who would judge you for a job)?
· Did you always identify and prioritize your identity characteristics in the same way?
· Do you know people who would "deny" some of the descriptions you gave yourself or would give you a description that you do not want to accept?
· How many "negative" descriptions were captured in the brainstorm? Why?

The processing of the above questions (and others that may arise) can be done in small groups (one group - one question) who announce their thoughts in plenary or with free discussion.

PART B

Duration: 2 hours

Material needed: Images, photographs

A collection of images with scenes from the life of a migrant will be given to the team. Moments from the life before migrating, during the migratory journey and from the new country will be included in the images.

The team, divided in small groups, will have to create a story of a migrants' life by choosing the images and by creating a story that will accompany the images. After this, every group will present its story to the class and they will discuss about it.

2 - Re-working on the journey's story!

Objective:
· place the important events of life and the world/experience around those, in the order in which they occurred.
· evaluate each event and the process.

Estimated duration: 3 hours

Materials needed: Pens, papers, colourful markers, photographs or set of images (cut out from magazine or printed out from royalty-free image banks)

Preparation of the Training Session

The place where the training will take place should be outside the reception centers or other buildings that migrants usually attend. The room would better be large and not dull, so that larger groups of trainees (10-15) can attend. In the beginning the group should sit in a circle, but later during the activities they can be anywhere in the place they feel safer and quieter.

A timeline or lifeline exercise is a grid that allows trainees to have a bird's eye view of their life, and to see the positive and negative shifts along the way. Additionally, it can be a tool to **make conscious self-directed changes**.

Everyone has a unique timeline. Regarding the timeline of a migrant's journey, this will probably consist of a series of events, trends and turns that culminate in producing cycles of positive and negative shifts, highs and lows in the course of its beginning till its end.

Putting the Timeline on paper is an opportunity to record vital information. There are several benefits to completing this exercise. It helps trainees:
· See the themes that connect and cut across seemingly different events.
· Recognize key achievements, growth opportunities, lessons, persons, new wisdom, and so on.
· Realize the value of negative shifts as opportunities toward positive shifts and outcomes.
· Increase a sense of purpose by connecting life events in new ways.
· Find new meanings between life at present in relation to past and future.
· Understand how past experiences better prepared them to face future challenges.

Learning Outcomes
1. Bring to the conscious surface experiences of the past and of the journey.
2. Evaluate those experiences.
3. See through the experiences the progress the trainee has made and the difficulties s/he has been through.
4. Assess the future needs of the trainees.

Conduct of the activities

Activity 1: **Energizers – Ice breaker – (15 minutes)**

If the members of the group do not know each other, it would be nice on behalf of the trainer to use some Name Games and Energizers, in order to make the group feel connected. Example of a Name Game/Icebreaker:
1. The trainer distributed the card of a boarding game (DIXIT or SPEECH for example) or any other colorful images.
2. Participants chose one card that interests them and that they thing that expresses a part of them.
3. The trainer picks also a card and begins. S/he tells her/his name, the reason s/he chose the card and a short hidden story behind it e.g. "I chose this card that represents a boat because I love travelling."
4. The whole group follows.

Activity 2: **Preparation – (20 minutes)**
The first phase consists for some preparatory steps that the whole group needs to complete before starting with their Timelines. First of all, the Trainers should make sure that everyone has the appropriate materials needed. Secondly, the trainer should encourage everyone to take time, perhaps 10 to 15 minutes, to thoughtfully reflect on the course of their journey, its high and low points, as well as stable times. The trainer could also illustrate each step by drawing his/her own Timeline.

Activity 3: **Recording the experiences - (30 minutes)**

Now that the trainees have reflected on their journey and their experiences, the trainer should move on with the process. Encourage the group to write down their experiences of their journey with a chronological order from the oldest to the most recent ones.

In case they cannot write in the host country's language, they can use their mother tongue, since this is personal. The trainer can encourage them to also use small illustrations of the experience of to cut images from newspapers that represent them. They could also use different colours or smiley to illustrate the experience.

Activity 4: **The Timeline – (30 minutes):** Now, the trainees should put all those things in on Line, the Timeline. On another piece of paper, they should draw a horizontal line and put all events/experience on the line with a chronological order.

Activity 5: **Self-reflection – (15 minutes):** The trainees take some time to look at their Timelines. The trainer can provide some food-for-thought questions: How many good things happened? How many bad things happened? Are they somehow connected? Did negative events bring a good thing after? What did the negative things teach you? Where were you, as a person, before the journey and where are you now? Are you stronger now?

Activity 6: **Sharing of the experience (45 minutes):** The trainees now are divided into groups and share their timelines. They share, if they want, the story behind and some elements of their self-reflections. Whoever wants can share the story with the whole group.
Break (15 minutes)

Evaluation of the day

The whole group gathers in the centre of the room. One after another, they come to the centre of the circle and they say a word/phrase or do a movement that better describes the training session, the training day in general and their current feeling/emotion. Everyone says their words/phrases or do their movement and then the trainer thanks everyone for the common sharing.

3 - Overtaking the past

Objective: Facilitating the group's means of expression around the migratory journey

Estimated duration: 3 hours

Material needed: Newspaper, Magazines, scissors, glue, pens, paper, colouring markers

Environment: The place should be outside the reception centres or other buildings that migrants usually attend. It should be a neutral place. The room must be large and well enlighten possibly by outside light. The participants should not be more than 10, sitting in circle on normal chair.

Conduct of the activities
The trainer sits in the circle among the participants maintaining an open body language. He holds some papers where he can take notes.

Meeting – 10 minutes
The trainer introduces calmly and make introduce individually the participants using a a small energizer game – eg "name yourself with your favourite food/or comfort word that identify yourself".

Activity 1- 40 minutes
Cutting out pictures from newspapers/magazines and building sentences about the motivation to the journey with cut letters or pictures
Sharing – 10 minutes. Open reading of the sentences and feedbacks/sharing

Activity 2 – 15 minutes
Networking break: 2 extracted names put together that have coffee together
The trainer sticks the pictures on a wall chart

Activity 3 – 40 minutes
Cutting out pictures from newspapers/magazines and building sentences about what they found once arrived in Europe
Sharing – 10 minutes. Open reading of the sentences and feedback/sharing

Activity 4– 20 minutes
Networking break: 2 extracted names put together that have coffee together.
The trainer sticks the pictures on a wall chart

Activity 5 – 45 minutes
Cutting out pictures from newspapers/magazines and building sentences about what the wish for their future

The trainer sees all the pictures/sentences together and give a general feedback to the group

Physical exercise all together to say goodbye. The trainer also arranges individual feedbacks in the next hours.

MODULE 2.

RECOGNISING DIVERSITY

Introduction

"Recognising Diversity" is a module of the DIME programme https://www.projetdime.eu/en/about-us/. The DIME programme proposes 5 blocks of competences: Language proficiency, Mathematical and digital competences, Intercultural competences, Social and civic competences, Socio-professional and entrepreneurship competences.

This module belongs to the competence block "Intercultural competences. Recognising diversity will help to develop and strengthen the group's capacity for empathy and citizenship.

The scenario presented below can and should be modulated in its construction according to the constitution of the group (origins of the participants, women's group, men's group, mixed group, intergenerational group, mastery or not of the language of the host country, length of stay in the host country, ...).

The scenario can be transposed at thematic level to other activities depending on the trainer's pedagogical skills and the resources made available to him/her (cooking, various artistic expressions, language exchanges, etc.).

In the present scenario, the first set of activities is dedicated to music. However, it can easily be transferred to other topics by following the suggested sequence of activities. Subsequent to the scenario around music, you will find a concrete example of how a transfer is possible, using food as an example. In the same way, the assessment activities proposed at the end can be adapted for other topics.

Methods

The proposed activities are described for face-to-face teaching. Due to sanitary reasons in the pandemic, carrying out the activities in an online environment may be preferred. In this case, the online environment should allow direct - i.e. synchronous - communication and interaction. Here, for example, Zoom or Teams are a good option. (It goes without saying that all learners should be equipped with good internet connection, a device to join the virtual class, a camera and a mike.

Tips and hints are included in the descriptions of the activities to facilitate the transfer of the activities into a virtual setting. These are highlighted in blue so that you can easily recognise them.

However, these types of activities are best done in a situation where people can meet face to face, speak directly to each other and also use non-verbal language, which is rather difficult online. It is also more difficult to express yourself online, as this can be more intimidating if you are not familiar with such an environment. So there is a clear preference for face-to-face activities!

Goal

The main goal is getting to know the concept of culture by dealing with a cultural treasure spread all over the world. Through access to and exchange about a cultural treasure, cultural differences and, above all, similarities are discovered. The exchange encourages communication and the use of verbal and non-verbal language and builds relationships. Participants discover new ways of communicating and become aware of their own way of communicating. Participants are able to share their values with others and by sharing their values and thus a piece of their culture, they become trainers themselves. This has an empowering effect on the participants. This module aims to enable participants to envision positive integration in their host country and to identify similarities between cultures. This module also helps to increase the intercultural competences of the trainer.

Target groups

The activities are aimed at learners from different cultures and origins. The more diverse the group, the more interesting the exchange can be. A certain level of language makes communication easier - but some of the activities can be done without much talking. The trainer should consider the language level of the group and adapt the activities accordingly. If the activities are to be carried out online, the language level of the learners must in any case be higher, as non-verbal language is almost impossible. Learners can feel frustrated and are left on their own devices.

Learning objectives
· To discover differences and similarities of culture as a means to recognise that even if there are cultural differences in the classroom there will always be similarities
· To find similarities in the differences
· To discover and be interested in the richness and diversity of the culture in the countries of origin and host countries
· To understand that there are bonds between the different cultures
· To identify cultural differences by deconstructing stereotypes.
· To be aware of own cultural biases and stereotypes
· To recognise the values and lifestyles of other people
· To create empathy through sharing emotions and feelings generated by music, food, cultural expression or any other topic that you have chosen to work on

SCENARIO INFORMATION

TITLE OF SCENARIO: Music all over the world

TOPIC IN KEYWORDS

Cultural expression, relation, empathy, confidence, integration, empowerment, inclusion

SETTING

We are going to discover each other and each other's differences through different types of music. Even though music can be very diverse in different cultures, it is an important element in every culture. The music can create a bond between people and cultures. Music is a unifying element, a bridge ... bringing people together. It also allows us to express ourselves as people, as groups, and to get to know diversity.

TASKS OVERVIEW

Task 1 (acc. to the number of learners – 2-3 hours)

<Discovering different types of world music>what kind of music is it?,

For this you will need to:
1.1 The learners bring a piece of traditional music to the classroom to listen together to them
1.2 Discover where the music comes from.
1.3 Try to imitate the rhythm (clap hand, stump with feet)
1.4 The learners bring the type of music they like.
1.5 Compare the similarities and the differences and discover a piece of culture from the others
1.6 The learners find a piece of music that they all know and like (could also be final element in task 3)

All these activities could be taken over to an online environment. However, the trainer must be able to share the music in the online space with everyone or enable participants who bring their own music to do so. Otherwise, all participants could be invited prior to the course to send their selected

music to the trainer so that he/she can create a kind of "playlist" to minimise technical problems.

And of course, it is less fun to clap and stump alone at home than to do it in a group. Please also consider that it is more demanding to express oneself online without being able to fall back to body language. The online environment might be an additional threshold that intimidates the learners. Learners might also feel more isolated or lonely outside the traditional learning environment.

However, if courses are cancelled due to the pandemic, it is certainly better to run courses altogether. Because if the courses are interrupted, there is a risk that the participants will forget and lose what they have already learned and would have to start again with a significantly lower level of proficiency from the moment the courses begin again.

Task 2 (acc. to the number of learners – 2-3 hours)

<Discovering music and their traditional background>

For this you will need to:
2.1 The learners tell/show (with pictures, film) in which occasion they listen to the music they have brought to the class.
2.2 The learners talk about the traditions and the music and make some research.
2.3 Discovering the history of the piece of music – can we dance on the music, who can dance, traditional restrictions, what do people wear when they dance, which kind of feelings are transmitted by the music
2.4 Discover the characteristics of the particular piece of music.

Also these activities could be transferred to an online environment. However, the trainer must be able enable participants who bring their pictures, films etc. to share them with the group. (screensharing) Otherwise, all participants could be invited prior to the course to send their contributions to the trainer so that he/she can create a kind of "playlist" to minimise technical problems.

Task 3 (3-4 hrs or more): <Discovering feelings related to music>

For this you will need to:
3.1 The learners talk about the type of music they listen to when they are happy, when they are sad, when they want to relax, when they are angry ...
3.2 The learners share the memories that the music recalls
3.3 The learners talk about the piece of music that in particular recalls their home country.
3.4. The learners share what they miss from their home country: a noise, a smell, nature, ...
3.5 The learners exchange about where they could find these missing things in the surrounding – maybe there is a market that sells spices with the scent of home, a restaurant that cooks ... , club where they play specific music ... (as alternative: you could make an excursion to these places– and it would take more time than if you just talked about it)

All activities are about talking to each other, sharing, communicating – which is very well feasible in an online environment.

Instead of the excursion (3.5) you could invite your learners to collect pictures or videos of these places and share these with the group. Again you should be aware of the involved technical requirements.

Optional: Task 4 (8 hrs): <Organising a party - dancing afternoon together>

For this you will need to:
4.1. The learners organise themselves and decide who brings what to a "party" – they could write invitation, organise a room, ... It is a good idea to start with setting up a joint list, where they note down everything they need. In a second step, they identify the tasks connected to the identified need and assign the task to a person or a group of people.
4.2. They organise the room, music, food, drinks, whatever they want to have
4.3 They meet in a nice atmosphere (they could bring along their own instruments, they could also come in their traditional clothes; the room could be decorated etc.) and eat, dance, talk ... together.

Organising a party online is possible – learners can meet online through Skype, Whatsapp, Zoom etc. in smaller groups to organise everything and to assign tasks and responsibilities. The party would still happen in the "real world".

If you decide to do everything online incl. the party, this is also thinkable but of course not the same. In this case there is no need to decide who brings what, but you could all the same decide on a little programme and eat, drink and dance together – each of the group members being connected virtually. Maybe you can think of a special event – someone who sings, plays a song live, tells a story etc.

RESOURCES

Task 1: music, loudspeaker, smart phone (any device to play music)

Task 2: video projector, pictures, access to internet, computer/smart phone)

Task 3: relaxing atmosphere where learners feel safe

Task 4: Everything that people want to have in their little "party" – people will bring it themselves. You need a nice room / place with a relaxing atmosphere.

For all tasks carried out online: Good internet connection, a devise to join the virtual class, a camera and a mike
In addition for:
Task 1: list of songs to play – either the trainer prepares a playlist based on the songs provided by the learners or the learners are enabled to share their songs during the activity through "screensharing".
Task 2: see task 1
Task 3: if applicable, collection of pictures or video films collected by the learners
Task 4: Option 1: preparation is done online, the party is real: everything that people want to have in their little "party" – people will bring it themselves. You need a nice room / place with a relaxing atmosphere
Option 2: preparation and party are both done online: each participant prepares for themselves something to eat and to drink that can then be consumed together. Maybe you can still have a little programme to avoid big silence

TITLE OF SCENARIO: Food around the world

Transferring the topic of music to food, as a concrete example of how well the transfer to other topics is feasible

TOPIC IN KEYWORDS

Cultural expression, relation, empathy, confidence, integration, empowerment, inclusion

SETTING

Food is one of the most basic needs we all have in common. We all need to eat in order to survive. We cannot live without food. That is what connects us. In all communities, food is not only something that keeps us alive, but also something that brings us together. Eating is a very important social element. People eat together, like to talk (even while eating) about food and about different ways of preparing it, what they like or don't like, how their tastes have changed, what food they have discovered on their travels … .

Food is a cultural asset that has developed in every society over many centuries. At the same time, each culture has its own food culture. For example, while some Asian cultures prefer to eat on the floor and with chopsticks, in Europe it is customary to eat at the table and with cutlery. At least that was the case for a long time, because a change in eating cultures can currently be observed. Yes, even eating pizza with one's hands on the sofa in front of the TV is a certain form of eating culture - to give an illustrative example. It is therefore interesting to take a look at food cultures in general.

Food brings people together. We can speak about traditional recipes, what has changed, what is the individual taste, are there things that we all like and that are everywhere available?

TASKS OVERVIEW

Task 1 (acc. to the number of learners – 2-3 hours)

<Discovering our traditional national dishes and our food preferences>

For this you will need to:
1.1 You show pictures of various food items and encourage your learners to look at the food items, name them and tell where they come from.
1.2 Show a map to see in which countries the various food items are on the menu – many food items are used in various cuisines but are prepared / seasoned or spiced differently.
1.3 The learners bring a traditional recipe for a national dish with a picture to the classroom (or even a piece of food to share with the class) and show it to the others (pin it to the wall)
1.4 The learners discover the food items that are used in the various recipes and compare the similarities and the differences and discover a piece of culture from the others
1.5 The learners find food that they all know and like. They do a common collage (with pictures of magazines, prints etc.) with their preferred food.

All these activities could be taken over to an online environment. However, the trainer must be able to share the pictures / recipes with the group and/or enable the participants to do so. Otherwise, all participants could be invited prior to the course to send their pictures and recipes to the trainer to minimise technical problems.

Task 2 (acc. to the number of learners – 2-3 hours): <Discovering our eating culture and traditions>

For this you will need to:
2.1 The learners tell/show (with pictures, film) in which occasion they eat the national / traditional dish they have brought to the class.
2.2 The learners talk about the traditions and make some research.
2.3 They talk about the changing eating habits – are the national dishes still the same, are they prepared in the same way, does the own family still eat these dishes, do they like the national dish, do they have memories connected to the national dish, in which occasions did they eat it in the past, etc.?
2.4 The learners compare the occasions in which the national/traditional dishes are served.
2.5 The learners compose a menu consisting of the diverse dishes that are presented in the class.

Also these activities could easily be transferred to an online environment. However, the trainer must be able enable participants who bring their pictures, films etc. to share them with the group. (screensharing) Otherwise, all participants could be invited prior to the course to send their contributions to the trainer to minimise technical problems.

For the research part (2.2) learners can be given a certain amount of time to research independently in the Internet and then meet again in the respective online room to present and share the results.

Task 3 (3-4 hrs or more): <Discovering feelings related to food>

For this you will need to:

3.1. The learners talk about a dish that in particular recalls their home country.
3.2. The learners share what they miss from their home country: a noise, a smell, nature, ...
3.3. The learners exchange about where they could find these missing things in the surrounding – maybe there is a market that sells spices with the scent of home, a restaurant that cooks ... , club where they play specific music ... (as alternative: you could make an excursion to these places– and it would take more time than if you just talked about it)

All activities are about talking to each other, sharing, communicating – which is very well feasible in an online environment.

Instead of the excursion (3.3) you could invite your learners to collect pictures or videos of these places and share these with the group. Again you should be aware of the involved technical requirements.

Optional: Task 4 (8 hrs): <Organising/preparing a common joint dinner>

For this you will need to:

4.1. The learners organise themselves and decide who prepares what for the joint dinner (if you have the possibility, it would be even better to prepare the food together) – they could also invite their families, write invitation, organise a room, ...

4.2. They organise the room, music, food, drinks, whatever they want to have

4.3 They meet in a nice atmosphere (could even be decorated) and eat, dance, talk ... together

Or, if possible, they also cook together and then meet and eat in a nice atmosphere.

Organising a joint dinner online is possible – learners can meet online through Skype, Whatsapp, Zoom etc. in smaller groups to organise everything and to assign tasks and responsibilities. The dinner would still happen in the "real world".

If you decide to do everything online incl. the dinner, this is also thinkable but not the same. In this case there is no need to decide who bring what, but you could all the same decide on a little programme and eat, drink and dance together – each of the group members being connected virtually. Maybe you can think of a special event – someone who sings, plays a song live, tells a story etc.

RESOURCES

Task 1: pictures of food items, map, pictures and recipes of national traditional dishes, magazines or like, scissors, glue (for the collage)

Task 2: video projector, pictures, films, access to internet, computer/smart phone)

Task 3: a relaxing atmosphere to talk

Task 4: Food for the joint dinner – people will bring it themselves. You need a nice room / place with a relaxing atmosphere. If you want to cook together, you would need all the kitchen equipment.

For all tasks: Good internet connection, a devise to join the virtual class, a camera and a mike
In addition for:

Task 1: Pictures of food items, map, pictures and recipes of national traditional dishes - either the trainer prepares a repository of pictures based on the pictures provided by the learners or the learners are enabled to share their pictures/films during the activity through "screensharing".

Task 2: see task 1

Task 3: if applicable, collection of pictures or video films collected by the learners

Task 4: Option 1: preparation is done online, the dinner is real: everything that people want to eat and have in their joint dinner– people will bring it themselves. You need a nice room / place with a relaxing atmosphere

Option 2: preparation and dinner are both done online: each participant prepares for themselves something to eat and to drink that can then be consumed together. Maybe you can still have a little programme to avoid big silence

PERFORMANCE EVALUATION

TASK 1

(2-3 hours): <Discovering different types of world music>what kind of music is it?>

Expected output(s):
· The learners will be able to share their music and by sharing their music and their culture they will become trainers themselves
· The learners will recognise the richness and diversity of the music of the countries of origin and host countries: sounds, voices, instruments, rhythms, multiple expressions and will value differences and similarities of music as a symbol for culture as a whole
· The learners will recognise the richness and diversity of cultures in a "musical common pot"
· The learners will be aware of their personal cultural values

· The learners will become self-aware and recognise themselves as a cultural subject
· The learners will understand the difference of others and will value them positively.

1.1	**Core competence:** · Self-reflection on personal cultural values **Skills and competences / strategies:** · Identify music that can and should be heard by everyone · Ability to discover one's own and other people's culture or part of their culture through music **Learning outcomes:** · Is aware of similarities and diversities · Can recognise music as a cultural element · Can value music from other cultures		**Level of mastery / Percentage**	**Comment**
Assessment criteria and task specification	All participants contribute at least one piece of music (learners AND trainer)	**Sub-task 1.1.1** 1.1 The learners bring a piece of traditional music to the classroom to listen together to them		
	Among people they manage to identify some components of each piece (instruments, voice, rhythm, origins)(80%)	**Sub-task 1.1.2** 1.2 Discover where the music comes from.		
	At least 80% of people try to imitate rhythm, music	**Sub-task :1.1.3** 1.3. Try to imitate the rhythm (clap hand, stump with feet)		

1.2	**Core competence:** · Recognising diversity and similarities of culture through music **Skills and competences / strategies:** · Understanding the difference of others positively · Becoming aware of one's own way of communicating and that there are different ways to communicate **Learning outcomes:** · Can identify and understand the difference and similarities of others and value them others positively · Is aware of bridges between cultures through music		**Level of mastery / Percentage**	**Comment**
Assessment criteria and task specification	all participants contribute	**Sub-task 1.2.1** 1.4 The learners bring the type of music they like.		
	Everyone has known a different piece from their own culture and there has been some way of sharing the differences and similarities	**Sub-task 1.2.2** 1.5.Compare the similarities and the differences and discover a piece of culture from the others		
	Everyone proposes and they choose collectively	**Sub-task :1.2.3** 1.6 The learners find a piece of music that they all know and like (could also be final element in task 3)		

Overall achievement for task 1(self-evaluation and co-evaluation)

Sensitivity and openness to cultural diversity.

Level of mastery	Inadequate	Basic	Satisfactory	Full	**Overall achievement for task 1**
Percentage %	0 – 49.9 %	50 – 59.9 %	60 – 79.9 %	80 – 100 %	

TASK 2

(2-3 hours): <Discovering music and their traditional background

Expected output(s):
· The learners can communicate about music and related experience and emotions in a non-verbal and/or verbal way.
· The learners know about traditions and music of different cultures.
· The learners are familiar with the concept of diversity and look at differences from a positive and enriching perspective.

1.1	**Core competence:** · Situate music in relation to one's life course **Learning outcomes:** · Can recognise differences and similarities in different cultures · Can recognise and value diversity through music	**Level of mastery / Percentage**	**Comment**
Assessment criteria and task specification	The traditions of all the pieces that have been shared by the participants are shown	**Sub-task 1.1.1** 2.1 The learners tell/show (with pictures, film) in which occasion they listen to the music they have brought to the class.		
	At least 80% of participants do this research on music and culture. There is a sharing and discussion of this research among all participants	**Sub-task 1.1.2** 2.2 The learners talk about the traditions and the music and make some research		

1.2	**Core competence:** · Combine research on the history of music **Learning outcomes:**	**Level of mastery / Percentage**	**Comment**
Assessment criteria and task specification	All participants discuss and share histories related with the music	**Sub-task 1.2.1** 2.3 Discovering the history of the piece of music – can we dance on the music, who can dance, traditional restrictions, what do people wear when they dance, which kind of feelings are transmitted by the music		
	The participants try to understand that even music is different most of the times the reasons behind it are very similar	**Sub-task 1.2.2** 2.4 Discover the characteristics of the particular piece of music.		

Overall achievement for task 2 (self-evaluation and co-evaluation)

Understanding and acceptance of musical/cultural diversity, deconstruction of stereotypes

Level of mastery	Inadequate	Basic	Satisfactory	Full	**Overall achievement for task 2**
Percentage %	0 – 49.9 %	50 – 59.9 %	60 – 79.9 %	80 – 100 %	

TASK 3

(3-4 hours): <Discovering feelings related to music

Expected output(s):

· The learners are able to identify similarities and differences from emotions and music
· The learners are able to reflect on their own memories.
· The learners are able to express their memories and emotions related to music.

1.1	Core competence: · Express their feelings about music sharing Learning outcomes:		Level of mastery / Percentage	Comment
Assessment criteria and task specification	It depends on the learners, their sensitivity, their ability to express themselves, their life path, the resilience work already undertaken, etc. And also if the trainer has the possibility of being supported by specialised health services	Sub-task 1.1.1 3.1 The learners talk about the type of music they listen to when they are happy, when they sad, when they want to relax, when they are angry …		
	All participants choose to recall/share a memory connected with a special music	Sub-task 1.1.2 3.2 The learners share the memories that the music recall		
	All participants tell about the selected piece of music	Sub-task 1.1.3 3.3 The learners talk about the piece of music that in particular recalls their home country.		

1.2	Core competence: · Can express their desire to communicate Learning outcomes:		Level of mastery / Percentage	Comment
Assessment criteria and task specification	All participants share what they miss in the new countries	Sub-task 1.2.1 3.4. The learners share what they miss from their home country: a noise, a smell, nature, ….		
	At least half of the experiences or options expressed are located nearby	Sub-task 1.2.2 3.5 The learners exchange about where they could find these missing things in the surrounding – maybe there is a market that sells spices with the scent of home, a restaurant that cooks … , club where they play specific music … (as alternative: you could make an excursion to these places– and it would take more time than if you just talked about it		

Overall achievement for task 3 (self-evaluation and co-evaluation)

Feeling, better understanding of others and resilience

Level of mastery	Inadequate	Basic	Satisfactory	Full	Overall achievement for task 3
Percentage %	0 – 49.9 %	50 – 59.9 %	60 – 79.9 %	80 – 100 %	

TASK 4

(8hours): <Organising a party – chating, singing, dancing afternoon together>

Expected output(s):
· The learners are able to work together on a given task.
· The learners understand and value the concept of teamwork.
· They can organise the work (with the support of the trainers).
· The learners can assign tasks to all group members according to their specific skills.
· The learners understand differences in terms of carrying out assigned tasks.
· The learners recognise that each member of the group has their own strengths and skills.

1.1	**Core competence:** · Teamwork - working together, according to each person's skills decision making, taking responsibility **Learning outcomes:**		**Level of mastery / Percentage**	**Comment**
Assessment criteria and task specification	The trainer is in the background. He or she is simply a "facilitator" so that the learners take ownership of the project.	**Sub-task 1.1.1** 4.1. The learners organise themselves and decide who brings what to a "party" – they could write invitation ...		
		Sub-task 1.1.2 4.2. They organise the room, music, food, drinks, whatever they want to have		
		Sub-task 1.1.3 4.3 They meet in a nice atmosphere (could even be decorated) and eat, dance, talk ... together		

Overall achievement for task 4 (self-evaluation and co-evaluation)

Learner's engagement in production - capacity for dissemination.

Level of mastery	Inadequate	Basic	Satisfactory	Full	**Overall achievement for task 4**
Percentage %	0 – 49.9 %	50 – 59.9 %	60 – 79.9 %	80 – 100 %	

REALISING A COLLECTIVE PROJECT

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the project idea

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Introduction

A collective project is an integral part of the learning process. It implements the methods of active pedagogy through an action-oriented approach. A collective project is a way of working across the educational objectives set out in the DIME project's training modules: https://www.projetdime. eu/en/about-us/.

This module belongs to the competence block "Intercultural competences ".

If language skills are, by nature, present at all stages of the development of a collective project, learners will have to mobilise skills present in the other training modules.

For example, in a project which aims to organise an intercultural party in a municipal park. Learners may be encouraged to use mathematical skills applied to everyday life by calculating the budget needed to organise a buffet or by making conversions to adapt a recipe to a larger number of guests. They will apply their skills in the use of digital tools by creating a flyer or making a mailing for invitations. This project will also allow them to participate in public life as citizens by meeting institutional partners. Finally, carrying out a collective project also enhances personal skills such as team work and decision making.

The group is conceived as a source of information, as an agent of motivation, as a means of mutual support and help and as a privileged link of interaction for the collective construction of knowledge.

The collaborative approach recognises the individual and reflective nature of learning as well as its social anchoring by clinging to group interactions. In fact, the collaborative approach combines two approaches: that of the learner and that of the group. In the offered experiential learning: "participation in activities that are situated in contexts that are closest to the knowledge, abilities and attitudes to be acquired" the individual experience is an important learning factor as well.

Collective projects encourage the learners' participation and allow them to learn by doing. It helps to bring together desires, proposals, needs and ideas towards a common goal. The strength of the collective gives rises to opportunities and greater synergy.

For migrant people participants the collective project allows to:
· Deepen and diversify intercultural communication forms
· Develop a joint action with a common purpose
· Enjoy working together
· Highlight the contribution of each individual within the group

METHODOLOGY

STEP 1 - DEVELOPING THE PROJECT IDEA

A collective project can take different forms:

· Recreational (e.g. the organisation of an outing or a short stay)
· Civic (e.g. a participatory work camp to clean up a public space or the organisation of a recreational afternoon in an institution for the elderly).
· Professional (e.g. organising a business forum or refurbishing a reception area in an association)
· Artistic (e.g. a danse and video project, a photograph exhibition)
· Etc...

The given Dime module duration is indicative and will be adapted to the context, the action duration, the allocated funds and the stakeholders involved.

The duration will be modulated according to the objectives to be reached and the time allowed by the training action or fundings.

1.1 Responsible and collaborative identification of one or more collective projects

At the moment, work is being carried out in a participatory manner to identify one or more collective projects.

To define a collective project, the following questions must be answered:
· What do we want to learn about?
· In which activity and with which people should we integrate ourselves to look for answers?
· Establish "working hypotheses" on the topics, i.e. answers that seem probable to us and that we want to check;
· Agree on the form that the participation of the technician/promoter will take

1.2 Facilitator 's role

In this kind of collective process, the group itself plays the leading role. The group will set the pace, and the depth with which the issues will be addressed; they will decide how to make decisions, and they will especially decide what they choose, want, and desire for their own collective project (process) and the objectives set in common.

Facilitator's role includes:

· Reporting on the proposed group work structure, verify it with the group being open to adaptations or improvements.
· Giving the necessary guidelines and indications to generate an active, creative and protagonist natural dynamic.
· Identifying the best way to deal with each topic (even the sensitive ones) offering constructive opportunities for group discussion and communication.
· Respecting personal and group rhythms and adapting the process to group dynamics.
· Recognizing in each member his/her power, his/her potential, ensuring is always balanced and valued.
· Acknowledging when the group is needing one or more previous phases before starting this process (this fact will become evident in the first sessions).
· Proposing times for cohesion, closeness, relaxation, or simply moments of enjoyment.
· Establishing a natural system of observation and continuous appropriate feedback and allow the group to evaluate each step by themselves.
· Putting aside one's own expectations, own "how to do" (the expert function is incompatible with this kind of process).

1.3. Shared and assumed responsibility

Each facilitator will have the responsibility to develop this process in a professional way and guarantee the best possible chances for all participants. Nevertheless, this goal is not the only responsibility of the facilitator. **The facilitators are part of a work team of the organization, from where feedback, knowledge management**, group support, and mutual learning is guaranteed. The organizations or entity where this process is developed has to take responsibility by guaranteeing the best process both for participants and for the facilitator. It means that the organization has to offer all resources and needed measures for the best process possible, and also recognize the importance of the process and the facilitator's work.

Some recommendations to be followed:
· The action has to be developed according to the legal measures of each country, regarding the safety and integrity of each participant, as well as the adaptability of the space or the means according to the needs of the group.
· The compulsory civil liability and accident insurance must be covered (for activities carried out internally and outside the organization)
· The participants´ data protection has to be guaranteed according to each country's legal regulation and internal organizations rules.
· If the participants are minors, they must have the written authorization of their parents (or of a guardianship).
· For all cases, it must have written authorization from the participants to get images, recordings, or audiovisual material (if applicable), as well as to broadcast the activity with images of the participants.
· The facilitators' role must be regulated by the applicable regulations regarding their employment or voluntary relationship with the entity.
· Once the work process with the group has begun, the same facilitator or facilitators start and end the process (except force majeure).
· Creating work processes with the participants and to avoid specific actions or unrelated to an objective greater than the development of the action itself (except for justified or necessary cases).

1.4. Identifying learnings from process experience

After the analysis of the collective project, it is necessary to draw conclusions from the process. Identify the lessons learned and review the experience followed so far. This will reinforce the importance of the group and the collective participation in order to achieve unattainable goals individually.

1.5. Participatory review of the process and results

As this is the first experience of group, participatory and collective work, it is necessary to evaluate this process, since those elements that make future participatory processes difficult will have to be adjusted. A participatory review of the criteria to be evaluated can also be carried out (for example, the time of the sessions, the ease of giving an opinion or participating, the validity of the techniques used, etc.)

STEP 2 - FINDING THE PROJECT IDEA

2.1 Mobilising the trainees

When the group has agreed about the idea of participating in a collective project according to the rules established upstream, the facilitators will have to make each participant engaged in the process by:
· Creating the group decision-making method (majority, consensus, collaborative agreement, responsible agreement ...). Each method has its advantages and disadvantages and depends very much on the context and on the group composition. In participatory processes, consensus is a very good option. It is a method that may require a little more time in the group decision, but that decision has a lot of solidity in its development and a lot of support because it is agreed by all the members.
· Being an active, enthusiastic and engaged trainer. Active trainers are likely to get their participants engaged as well.
· Treating each participant with respect, acknowledging their past experiences and drawing on their talents or expertise as often as possible
· Encouraging trainees to speak and to listen to others participants
· Fostering participation in pair or small group work and following up with the whole group
· Arranging frequent debriefings to allow all opinions to be heard.
· Reviewing information frequently.
· Assigning disinterested trainees with a specific task (for example, distributing resources, leading a small group discussion…)
· Encouraging willing participants to work with others who have less interest.
· Paying attention to all participants, motivating balance in communication and participation of all people, including especially those who have greater difficulties to participate or balancing the participation of those who participate in an unbalanced way (if it occurs)

2.2. Clarifying the project

It is easier to go from the concrete to the abstract, from objectives to goals, from action to the meaning.

First session (s) may start by answering two small questions to help the group members to be clearer in their heads:
· What do we want to do? (WHAT?)
· What do we expect from it? For me, for the others...? (WHY?)

Answering these two small questions may take some time but should result in objectives and goals to reach.

Then it is necessary to sort out what is really important and what is less important and to make then the choices that arise from it.

The objective should be explained as a result to be achieved, not a task. It must be concrete, measurable, dated and located.

2.3. Formulating the project

Have the project formulated and approved by a collegial decision according to the rules set out beforehand. Particular attention must be paid to the choice of words to formulate the project so that they are understood by all. Bringing out the meanings and representations (visions) that everyone has of the central terms of the project can take time.

2.4. Giving the definition and general framework of a collective project

It is important to explain what a collective project entails to avoid misconceptions

A collective action gives birth to a concrete realisation

It requires :
· **a choice of objectives and sub objectives** to be achieved and, consequently, of the strategy to be developed, a strategy that includes resources, knowledge, know-how and interpersonal skills
· **actions** that must be correlated with the objectives

It means that the general aim as well as the intermediate goals to achieve with the participants have to be identified and validated by them.

STEP 3 – PLANNING THE PROJECT

Now is time for developing the collective project supported by some social project management tools and their project cycle.

The previous process could be successful and even it could have flowed perfectly too, even so, it could have needed the facilitation of its concretion, their organization, and the group may need or prefer details to verify their collective project proposal. If this is the case, the following guidelines, recommendations, and information can help the group and its facilitation.

It is good that the group somehow put their collective project proposal in writing (or with graphics, drawings, symbols ...) because it helps in the first place to visualize the proposal and its results, and also to facilitate that all people have all the information and a greater common understanding as a group. Sometimes, when some time passes since an action, a project (even in our own lives) has been developed, it begins to assess why some results have not been achieved or this or that thing should have been achieved, or this or that hasn't been done and it should have been done.

A project has **a beginning and an end** and **frequent hazards** all along that require adaptability.

It means projecting oneself in time, moving towards a goal set, foreseeing a certain number of means and operations to reach it. The duration of each operation is planned beforehand to arrive at a production at present or an action to be carried out.

The implementation of a good project is the result of constant trial and error, backtracking and readjustments despite the planning set.

To evaluate or analyze, the most important thing is to "have good memory" or to re-read the initial proposal. During the development of a project or action, we are changing, evolving and so does our perception of things and how we evaluate them. Also, of course, circumstances, contexts, or the facts or situations that we live in change. The point is that on many occasions when the results are valued, or checked, or even subjected to critical analysis, we tend to forget what we really decided, wanted or contemplated at the beginning.

To facilitate the comprehension of a schedule, a duration, visual tools such as Gantt diagramme (the model proposed by Erasmus + is downloadable at : *https://www.erasmusplus.org.uk/file/strategic-partnerships-timetable-templatexls*

or mind maps *https://www.canva.com/graphs/mind-maps/* may be used.

Recommendations:

Facilitators will have to evaluate the disponibility and constraints of the participants, of the group to validate the objectives and assigned tasks, to adjust the times and the development period of the process. The notion of time is very different from one culture to another (see our chapter 2) and consequently not easy to integrate the host country's one.

STEP 4 - IMPLEMENTING THE COLLECTIVE PROJECT

Having reached this stage means the group is now able to implement the collective project agreed as it:
· has a common experience, own learnings.
· feels more confident and have stronger relationships.

Through common development of part 2 of the proposed methodology, the group up to now has already done :

The analysis of connections with people, environment, organizations, spaces... they already have or need to include.

A responsible and collaborative identification of one or more collective project proposals that have been selected to be carried out.

4.1. Definition of the Collective Project

The collective project was selected by the group and its concept, idea, and purpose have been already defined. Nevertheless, it may need more concretion, some clarifications and it is especially necessary to ensure that in this step all the group members understand the same thing ; everything has to be absolutely clarified for all people involved.

The following exercise can help the participants to understand and share a common meaning:

The collective project is ready for its development if it can be summarized in only one sentence for all group members to understand the same thing.

1. The group will define its collective project proposal in a single sentence
2. Make the sentence positive (if necessary) and rewrite it as if it has already been developed, achieved, or reached.
3. The group will have to put under the last sentence the "Test of the 5 for what?"

For example, imagine that the concept of a collective project has been expressed in the easy sentence: **"We prepare a communitarian meal in a green area with many group neighbors"**.

Now apply the **"Test of the 5 What for?"**:

· **1st What for?** The common group answer could be for example: "To meet and have a better relationship with neighbors".

· **2nd What for?** Regarding last "For What" answered: The common group answer could be for example: "To be able to establish supportive relationships and develop community actions of common interest".

· **3rd What for?** Regarding last "For What" answered: This answer will be the objective of the collective project -after this exercise- it has to be written as if it had already been achieved and always wording in a positive way and as specific as possible. The common group answer could be for example: "To become a committed social group that cares about each other and the social environment where they live".

· **4th What for?** Regarding last "For What" answered: This answer will be the goal or purpose. It has -after this exercise- to be also written as if it had already been achieved and always wording in a positive way and as specific as possible.
The common group answer could be for example: "To be a social and human group in a united society committed to common goals"

· **5th What for?** Regarding last "For What" answered: "To make the world a better place".
Now the group comes back to the single sentence and to the 3rd and 4th answers and will discuss the next checking questions ensuring they are really identifying what they really want to do, what they want to reach.

With the previous example it would be:

Collective project idea: "We prepare a communitarian meal in a green area with many group neighbors".

Collective project objective: "To become a committed social group that cares about each other and the social environment where they live".

Collective project purpose: "To be a social and human group in a united society committed to common goals".

Checking questions:
· Is the expected objective achieved with the collective project that has been selected? Will it even be achieved by repeating the action many times?
· Does it make sense to carry out this collective project according to what we really want to achieve?
· Will all the people involved / participants have the same knowledge of what is wanted to be achieved?
· Would this affect the results?
· Would this be fair?
· Is this the collective project that the group wants to develop?
· If the answer is "no", the collective project will be summarized in another new sentence and the same tools and reflection will be carried out again.

The reason for carrying out this process of checking and verification is that we sometimes come up with an idea and a way to achieve it, but the actions that are developed are far from achieving the objectives or results that are really wanted and expected.

After this exercice the group will have:

Their final collective project summarized in a single sentence (in positive wording and active sentence).
• A general idea about the collective project
• An understanding of the project, the general aim, the results expected, the reason and the way they can involve other people or what is the best action or actions for carrying out their collective project according to the process they want to experience and changes they want to achieve.
• clarified their specific objectives.
• a precise image of what all member groups want to develop.

4.2. Global vision of the collective project

Many aspects of the collective project were already defined, specified, and re-thought. Now it is useful to have the general (it has to be as simple as possible) chart the group has to complete and clarify. They can already include much information. It is important to verify with the group the coherence of the action considering all the factors.

it is necessary to keep in mind that the collective project the group decided to carry out has to be able to answer these general questions, ensuring that "everything fits, everything is related".

As a facilitator these questions will be useful during the whole process:
1. Why is the collective project going to be developed?
2. For what is the collective project going to be developed?
2. What is going to be developed?
3. Who or what is the collective project aimed at?
4. How is it going to be done?
5. Who is going to do it?
6. Where is it going to be done?
7. When will it be done and for how long?
8. What is it going to be done with?
9. How are the results going to be measured?

The proposed template or charts offer an overview of the collective project. The overview chart (annexe 1) will help the group to have a global vision of the project and help them know if their proposal is consistent, has a good logical structure or needs to be adapted.

Adapt what is necessary, the important thing is that everyone participates and has a common understanding.

4.3. Organizing what is necessary:
times, resources, external collaborations, materials...

Another tool will aim at organizing the steps and distributing the tasks. Again, the important thing is to adapt them to the group, that the group finds them useful and easy to implement.

The "Milestones schedule" chart (annexe 2) will help the group to structure what they need to do focused on what they want to achieve or accomplish.

It is a very graphic and "proactive" way of organizing and structuring the actions necessary to reach a goal.

Now the group has to take up the actions / activities from the previous table, schedule them and add the specific expected result

4.4. Budget, resources and how to finance a collective project

One of the most important things in the development of any project is the budget, but always in relation to the action, that is, in perfect balance and in tune with what we want to do and in the time that it is necessary to do it.

In addition to the budget, we need to know what resources we need, which we already have and which we have to get.

The first step is the analysis of what the group and the collective project need:

The budget chart (annexe 3) can help the group with this analysis. Analyze and work this table with the group until they have identified what is necessary and what is needed to have to develop their collective project.

Additionally, this specific budget template can also support the control and the common project management.

To have a complete idea of the cost of the project or the necessary investment, it is recommended that the facilitator explains this tool not only to keep track of the budget but also to value all the free, assigned, or donated resources that they have had, including their own time or that of others who have contributed to the project.

This action not only gives a complete vision to the group of the necessary budget/investment, but also puts in value all the contributions that initially do not have a direct cost.

The chart also includes some ideas for having internal and external collaborations to have the resources and the budget that is needed for the collective project.

Discuss these ideas with the group. You can brainstorm ideas first, or start from this chart to expand it with the group, or select the means the group wants to have or to reach.

Checking tools can also help the group (see the budget chart - annexe 3). When everything is already ready to carry out, or when it is useful to collect the activities tasks, or for a general collective project overview this tool can remind the more important things.

4.5. Identify stakeholders and managing stakeholder of the group

What is a stakeholder?

A stakeholder is a person or group of people who can affect or be affected by the project. Stakeholders can be individuals working on a project, groups of people or organizations, or even segments of a population. Stakeholders can be an internal part of a project's organization, or external, such as customers, creditors, unions, or members of a community.

It can help to stakeholders' identification by asking the following questions:
· Who is affected positively and negatively by the project?
· Who are the end users? For example, families, friends, other migrants
· Who could solve potential problems with the project?
· Who is in charge of assigning or procuring resources or facilities?
· Who has other specialist skills which are crucial to the project?

This is the process of developing approaches to involve project stakeholders, based on their needs, expectations, interests and potential impact on the project.

Identifying stakeholders

Stakeholder mapping allows you to identify the key actors who will influence your project and its success. Four advantages of stakeholder mapping:

1. Find out who has the most influence. When you build a stakeholder map, you can easily see who will have the highest level of influence over a project, whether it's the CEO or a project manager.
2. Focus on those who will benefit the most. Stakeholder maps help you see who will benefit most from the project, so you can focus actions towards that person or group.
3. See where there are more resources. Often when you build a stakeholder map, you will see who has constraints on the project and who has the most resources, so internally you can put the right people on your team and include those organisations that can add value to the project outcomes.
4. Have a game plan. In general, a stakeholder map gives you a good idea of which people, groups or organisations you can rely on to get the most out of the project content.

Managing stakeholder involvement

This is the process of communicating and working with stakeholders to meet their needs and expectations, address incidents and encourage appropriate engagement and involvement of interests.

Four steps to building a stakeholder map.

1. Brainstorming

Start by identifying all potential stakeholders, i.e. individuals, groups or organisations affected (directly or indirectly) by the implementation of the project, those who have influence over it or are interested or concerned about its success. Write down their names on a whiteboard or in a shared virtual space. At this point, try to be as detailed as possible: you can always eliminate duplicates or those who don't really have "skin in the game" later on.

2. Categorisation

Now it's time to group the results of your brainstorming. Are there stakeholders that can be classified into a category? How can you name this category? Are there any types of stakeholders that you have forgotten about? To make sure you haven't forgotten any of the key stakeholders, see the section 'When stakeholder mapping is key' for examples of the types of stakeholders that different projects require.

3. Prioritise

To create a communication plan, you need to prioritise the key stakeholders and make sure you start talking to them at the beginning of the project. There are different ways to prioritise stakeholders.

4. Communicating with stakeholders

Once priorities have been defined, it is important to come up with a plan to engage key stakeholders. There is no one-size-fits-all recipe, but here are some best practices that can help you create transparency and accountability for your project:
· You should have a lot of face-to-face communication with highly influential and very interested people. Building trust with them first is critical to your project.
· If someone opposes the project, you can first get the support of someone with the same level of influence and then ask the latter to convince the former.
· Communicating early and often is also important, because people will need time to think before taking a decision.
· Give each stakeholder the right amount of information depending on their interest. Some people only need an executive summary, while others will want to go deeper.

To learn more, watch the video (3,05') ***https://www.youtube.com/watch?v=eqZfiTp1HZw***

STEP 5 - ASSESSING THE COLLECTIVE PROJECT

5.1. Evaluation, learnings, at every step: are we where we want to be?

The monitoring of the process, of the actions and even the tasks carried out, must be done throughout the work process. It is very important that all learning, reflections, or evaluations are collaboratively noted in the previous charts or in others that the group adapts.

It is also recommended to hold regular feedback, follow-up, evaluation, or debate sessions.

These are some session ideas that can be developed with the group:

Open groups Assessment-Checking-Learning session:

The ACL session is very useful for reviewing the collective project process, but also for creating an open debate and reflection about:
· if the logic of the project, its objectives, and the expected results are being maintained.
· the feeling of each member group and of the group itself.
· the opportunities that have arisen or the facilities that the group has had.
· the difficulties that have arisen must be analyzed, as well as the ways of solution discussed.

It is very important that the most important topics discussed, as well as the main lessons learned, decisions, reflections, opportunities or risks identified, the proposed changes, etc. are recorded in writing and sent to all participants.

Online anonymous questionnaires

In order to analyze some issues, evaluate them, or for the group to freely express their learning, reflections, or suggestions, it may be useful to create an online questionnaire accessible to the whole group (also the results) where each person can express what they need in each comment during the whole process.

Dos and don'ts list

As practical learning of the development of actions or tasks, or even of the identification of the idea of the collective project, a document can be created online or in group sessions that include what has worked and what is better to avoid.

5.2. Establishing a group completion

If the group has made it this far, first of all, congratulations! They have done a great job.

Once the collective project has been carried out it is highly recommended to organise at least one closing session. This session can be designed by the group and can be a discussion session, a farewell or celebratory party. Reflections and final contributions can be expressed and shared, or graphic material of the activity can be shared, such as photographs, testimonies, conversations that were had, ideas that arose …

The important thing is to take a moment to close the cycle, be grateful for the process and to be prepared for possible new cycles.

ANNEXE

1. OVERVIEW CHART

Tips for completing the chart:

· **Collective project name:** attractive and motivating for all group participants, also ensuring well external impact

· **Situations or previous context necessary to develop this collective project:** internal or external circumstances, events, or situations that have to be taken into account, resolved or adapted previously

· **Goal, purpose, specific objective/s:** always worded as if it had already been achieved (if possible, nor more than one or two specific objectives), (ensure they are not activities)

· **Definition of the expected change or improvement focused on the main results to achieve:** always credible, measurable and feasible

· **Actions/activities:** not many actions/activities, as detailed as necessary, directly focused to achieve the objective/s (ensure activities are not objectives)

COLLECTIVE PROJECT NAME
COLLECTIVE PROJECT IDEA (ONLY ONE SENTENCE)
SITUATION OR PREVIOUS CONTEXT NECESSARY TO DEVELOP THIS COLLECTIVE PROJECT (NOT MORE THAN 5 SUMMARISED ITEMS)
1.
2.
3.
4.
5.

	QUICK VIEW OF THE COHERENCE OF THE PROPOSAL	MAIN RESULTS TO ACHIEVE	NEEDED AND PLANNED ACTIONS/ ACTIVITIES
GOAL, PURPOSE (one or several)			
SPECIFIC OBJECTIVE (one or several)			
WARNING ISSUES TO KEEP IN MIND **(and PLANNED MEASURES ENSURING THE GOAL AND OBJECTIVE/S ACHIEVEMENT)**			

2. MILESTONE SCHEDULE

Activity / tasks name	Star day	Concrete result to be achieved	Ending day	Person in charge	J	F	M	A	Observations, learnings, tips, assessment…
eg: Meeting place	07/ 01/ 2022	We find a public space in a green place or public park where we can have the meeting and where a community can be held without permission from the council.	12/ 01/ 2022	Emma Willians					Tips (example): Verify that it can be accessed by walking and by public transport. Verify that it is a safe place for children Ensure that it is a place considered as pleasant. Assessment: The site has been located and confirmed that the event will take place in the Phoenix park, the schedules and capacity have been verified with the person in charge of the public space. All right!

ACTIVITY/ ACTION NAME	WHAT IS NECESSARY	ALREADY REACHED OR ALREADY COUNT ON IT	RESOURCES NEEDED	BUDGET NEEDED	WHO IS IN CHARGE/ WHO IS THE TARGET	OBSERVATIONS, LEARNINGS, TIPS, ASSESSMENT...
	- A place	Yes (public area)	Participants, volunteer or collaborator	0 €	Participants	- TIPS (example): is recommended to carry some flyers, posters or similar of the action where the contact details of the people or group responsible are identified and the main activity details. This will serve those people who come with little information and in case someone responsible for the public area asks for more information. -ASSESSMENT: It was useful and necessary to know all the rules of public space and the local regulations that govern it regarding its use
eg: Meeting place	- A participants insurance (accident and civil liability insurance)	No, we need to hire it (example)	Money	150 €	Ideas: - All participants budgetary contributions - From crowdfunding - From some local sponsor (with consideration as advertising, collaboration or as a donation) - Group prepayment and request for donations to event participants - Through group participants by micro sales of crafts at the event	
	- Some chairs, tables, blankets	Yes	Group Participants collaborations with their own stuff: at least 2 tables, 5 folding chairs and 3 floor blankets	0 €	Emma Williams coordinate it with the group participants	

3. BUDGET CHART

Activity (include the activity name or artivity reference)	Number of order	Expense / resource concept	Creditor / donor	Date of expenditure / acquisition / acquisition or reservation	Date of payment / use of the resource	Total cost or estimate or value	Place of registration of the invoice or valuation (and codes if needed)

Total common project budget / inversion	
Total common project budget initial estimation	
Observations and learnings for future experiences	

4. EVENT DAY CHECKLIST

Event Day Checklist			
Task	**Reminder**	**Person in charge**	**Checking**
Meeting place	A copy of the accident and civil liability insurance is carried with the contact information in case of emergencies	Emma Willians	Done
	Take the chairs, tables and floor blankets	Emma, Alessandro, Yousef and Martina	Done
	Print directions on how to get to the meeting place, take scissors and tape	Emma and Alessandro	Done
	Printing and taking the activity posters and flyers	Yousef and Martina	Done

5. MAKING THE GROUP COMFORTABLE

To guarantee a group dynamic and make the group involved in identifying and carrying out a project, trainers and volunteers will have to create the conditions to promote the participants' comfort. This is all the more necessary when the participants do not know each other and have a very low level of understanding of the host country's language.

Here are some proposals.

1 - To make the group feel comfortable and safe to participate and communicate

· For the first session, to welcome the participants with coffee and make them visit the premises, to present them to the staff present.
· Participants will be encouraged to arrange the room as they wish (chairs, tables …)
· To check often for understanding and explain challenging points, rephrasing if necessary
· To respect the use of space is different from a culture to another and therefore personal space has to be respected (see Proxemics concept in our guide - chapter 2).
· To remain neutral and encourage everyone's opinion to be heard.
· To establishing respect and trust between all the members
· To establishing rules at the beginning, incorporating respect as a foundation for the group. Hold participants accountable to the expectations set forth in the rules. When the rules are created, post them on the wall of the training space to allow you to refer to them if trainees are not following the rules.
· Group creation of minimum agreements for conscious and collaborative communication
· Group creation of agreements for the expression of emotions

2 - To make it easier for the group to get to know each other

· To create some knowledge activities (games, play-roles)
· To organise visits with the group outside the organisation
· To mix the individuals (younger and older trainees, different language levels, men and women if possibly…) or divide by language groups.
· To feel flexible to modify the working groups when necessary
· To organize several breaks during the sessions to allow informal exchanges between trainees.
· If they feel at ease, encourage trainees to share things about themselves or their countries.

3 - To ensure that the process is enjoyable and fun

· The objective is to rally the group to the idea of preparing a collective project in the short term that will enable everyone to experience a new situation in a pleasant way.
· The members' involvement will be easier and the group cohesion greater. Different techniques of animation may be proposed:
· Using Icebreakers, energizers as much as necessary to begin the first working session and for other sessions.
· Using positive sentences (ex: " listen when others are speaking " rather than " Don' t talk out of turn ").
· Using brainstorming sessions to share ideas more easily.
· The group successes as well as achievement of intermediate objectives will be celebrated

6. SKILLS AND ABILITIES NEEDED FOR FACILITATORS IN A COLLECTIVE PROJECT

· Minimum level of knowledge of migration, international relationships, and migration processes.
· Ability to use a language other than their first language to facilitate communication and connection with the group if necessary.
· Establishing a common code of communication (or ensuring the common understanding) and at the same time respecting the diverse communication identities too.
· Key knowledge of the participants
· Keeping in mind that people may be living experiences or situations that occupy "all their mental and emotional space" and therefore may have difficulties to integrate the dynamics
· Fostering assertive, positive and responsible communication.
· Responsible decision-making selected by group agreement (go beyond votes and majorities, learn to make decisions where everyone has the opportunity to express themselves and feel that their opinion has been taken into account. Select the best responsible decision for all people, and be aware and fully responsible for all the results of the decision)
· Consider that the groups could be very heterogeneous; with different social, cultural, relational, socioeconomic, communicative references and different personal characteristics.
· Flexibility, adaptation, transformation, great doses of creativity, versatility, and improvisation.
· Ensuring information and understanding of the process to potential participants during the whole process.
· Facilitating and motivating participation.
· Generating a very creative process with creative tools.
· Guaranteeing the compatibility of the process with other daily activities of the participants and facilitating personal, family, and professional conciliation measures.
· Being absolutely respectful with other people, with oneself, with third parties, and with the social dynamics that each person is experiencing.

7. KEYS FOR THE DEVELOPMENT OF GROUP DIVERSITY

· Recognition of all identities.
· Recognition of the difference as a natural process and considering the points of union and connection also as a natural process.
· Natural mutual enrichment.
· Impeccability in the inclusive language. It is not just selecting the words, it is choosing to integrate on a mental, emotional, and behavioral level that all people, identities, experiences, and characteristics are naturally respected and valued.
· Respected group recognition of the meanings, connotations, symbolisms, and implications that the facts, words, and interactions have for each person, for their own cultural identity(s), language/s, experiences, or their own personal development.

8. HOW TO INTEGRATE THE CONFLICT INTO HONESTY RELATIONSHIPS

Different points of view, different needs, different value scales, different ways of thinking, different beliefs or different goals can create differences or distance between people. If these differences are not identified and dealt with in a co-responsible, balanced and honest way, interpersonal conflicts are generated.

However, conflicts, in a group and also individually, are avoided or ignored in many cases, instead of being faced. Conflicts are evaded, avoided, or displaced for many reasons:
· one of them is because conflicts cause fear. Sometimes the fear is caused by the own learning from previous experiences, by fear of loss or of receiving unfair treatment or damage, or because the own person defines herself/himself with insufficient skills to face conflicts (among other reasons).
· another reason may be for cultural learning. In each culture conflict is defined and conceived in a different way, and in some cultures, conflict is linked to power and structured obedience in many contexts. This connection and conception of conflict makes it difficult to face situations that need to be balanced.
· The differences in power that are recognized between the parties can also influence. If, in a conflict, roles of structural supremacy are exercised (and accepted), it can cause the avoidance of conflicts, since one of the parties will also assume to lose structurally.

Situations must be observed and analyzed very well because the conflict can be very explicit but it can also be latent and this will affect the group in the same way.

One of the first steps - once the conflict has been identified - will be to analyze the causes (what has caused it), the conflict itself, the people involved, their needs, emotions, and fears, the position of each person to face the conflict and the balance of power, how much each person has to lose, and their own personal interests, among other issues.

9. CONCRETE CASE

A concrete case - Building a food garden - 49 hours

A collective project between a primary school and a group of refugee trainees to build a food garden to share under the principle of **" the incredible Edibles "** *http://lesincroyablescomestibles.fr/*

Bringing together young and old, local actors and families, around the setting up of a space for sharing food is synonymous with exchanges, interactions on the way of cultivating, eating, … A way to demonstrate important aspects of living together and favouring the expression of multi-culturality.

In this project the public lacked the language skills and local knowledge to design the project alone. Before submitting the project to the group, the trainer had beforehand to proceed to the :

· Identification of the potential partners on the territory and contacting the selected partners, check the feasibility of the project and the conditions of the partnership.

· Define the stages of implementation and a preliminary planning schedule.

General aims	To highlight the migrants's skills (knowledge, know-how and interpersonal skills) To facilitate migrants' inclusion in the host society through civic actions including exchanges with the "natives". To improve migrants' self-confidence	
Steps	**STEP 1** *Meeting with partners and organising the schedule* **(7 hours)**	
Specific objectives	Intercultural	Understanding the main cultural references and the expression of multiple cultural identities Understanding codes of conduct and generally accepted uses in different societies and environments Establishing intercultural relations based on dialogue and mutual respect Recognising diversity as a positive value
	Linguistics	Knowing the main modalities of verbal interaction according to the situations Knowing the current vocabulary of everyday life and functional grammar Knowing the social conventions, the cultural aspects and the variability of the language Reading, understanding and writing texts according to one's needs
	Social and civics	Understanding the organisation of public life, its institutions and its administrations, knowing how to identify them and apprehending their contributions in individual situations Knowing the rules of the collective life of the host country and acting according to the current laws
	Socio professional	Understanding the education and training system of the host country. Identifying the local stakeholders Developing self-confidence
Activities	**Receiving the letter from the school** Reading it / answering it Collecting words in the "gardening" lexical field Locating the school on the map – choosing the best transportation to go there **Meeting the kids and their teacher :** Introducing oneself Exchanging / forming "teams" Debating on the "needs" (people, materiel, location…) Deciding when to meet according to school calendar **With the trainees' group :** writing a joint letter to ask for help from partners (Town Hall, Neighbourhood Committee, Les Incroyables Comestibles, etc.. and invite them to a multicultural tea party Making a short presentation of the project	
Materials	Map of the area · Bus schedule · Lap top computers · Calendars / timetables	

Overall aims	To highlight the migrants's skills (knowledge, know-how and interpersonal skills)	
	To facilitate migrants' inclusion in the host society through civic actions including exchanges with the "natives".	
	To improve migrants' self-confidence	
Steps	**STEP 2**	
	***Creation of vegetable garden containers made from recycled pallets* (21 hours)**	
Specific objectives	Intercultural	Understanding the main cultural references and the expression of multiple cultural identities
		Understanding codes of conduct and generally accepted uses in different societies and environments
		Establishing intercultural relations based on dialogue and mutual respect
		Recognising diversity as a positive value
	Linguistics	Acquiring the basic lexicon and knowing how to use it in various communication situations
		Developing oral communication skills in the target language: comprehension, locution and oral interaction
		Understanding and knowing how to give simple instructions, understanding and responding to short and clear announcements
	Social and civics	Understanding the organisation of public life, its institutions and its administrations, knowing how to identify them and apprehending their contributions in individual situations
		Knowing the rules of the collective life of the host country and acting according to the current laws
	Socio professional	Understanding the education and training system of the host country
		Understanding and applying safety instructions
		Understanding and respecting technical instructions
	Mathematics	Knowing the units of measurement: weight, length, surface, volume
		Using units of measurement
Activities	Over 6 half-days, between January and April, in the craft workshop of the Centre Social et Culturel de l'Estey, with the centre's facilitator.	
	The Insup trainees :	
	Dismantled the pallets and sorted the wooden slats	
	Cut the slats with a woodworking machine	
	Assembled and screwed the slats to build the bins	
	Sanded and treated the wood	
Materials	pallets · woodworking machine · drill and screw machine · sandpaper · brushes and linseed oil	

Overall aims	To highlight the migrants'skills (knowledge, know-how and interpersonal skills)	
	To facilitate migrants' inclusion in the host society through civic actions including exchanges with the "natives".	
	To improve migrants' self-confidence	
Steps	**STEP 3**	
	Seeding coaching **(7 hours)**	
Specific objectives	Intercultural	Understanding the main cultural references and the expression of multiple cultural identities
		Understanding codes of conduct and generally accepted uses in different societies and environments
		Establishing intercultural relations based on dialogue and mutual respect
		Recognising diversity as a positive value
	Linguistics	Knowing the main modalities of verbal interaction according to the situations
		Knowing the current vocabulary of everyday life and functional grammar
		Knowing the social conventions, the cultural aspects and the variability of the language
		Reading, understanding and writing texts according to one's needs
	Social and civics	Understanding the organisation of public life, its institutions and its administrations, knowing how to identify them and apprehending their contributions in individual situations
		Knowing the rules of the collective life of the host country and acting according to the current laws
	Socio professional	Transmitting seeding instructions to children and exchanges
		Developing self-confidence
Activities	In April, over half a day, with the children and teachers of the school.	
	The trainees went to the seed library to select seeds for planting.	
	The group then went to the school to show the children how to sow the seeds and how to care for them until they could be planted.	
	The cups containing the seedlings were then distributed to the children to look after until they could be planted in the trays.	
Materials	Buckets · Seeds · Compost and soil · Watering cans	

Overall aims	To highlight the migrants's skills (knowledge, know-how and interpersonal skills)	
	To facilitate migrants' inclusion in the host society through civic actions including exchanges with the "natives".	
	To improve migrants' self-confidence	
Steps	**STEP 4**	
	Installation of the garden containers and construction of the aromatic spiral **(7 hours)**	
Specific objectives	Intercultural	Understanding the main cultural references and the expression of multiple cultural identities
		Understanding codes of conduct and generally accepted uses in different societies and environments
		Establishing intercultural relations based on dialogue and mutual respect
		Recognising diversity as a positive value
	Linguistics	Knowing the main modalities of verbal interaction according to the situations
		Knowing the current vocabulary of everyday life and functional grammar
		Knowing the social conventions, the cultural aspects and the variability of the language
		Reading, understanding and writing texts according to one's needs
	Social and civics	Understanding the organisation of public life, its institutions and its administrations, knowing how to identify them and apprehending their contributions in individual situations
		Knowing the rules of the collective life of the host country and acting according to the current laws
	Socio professional	Managing time
		Understanding and applying safety instructions
		Developing team working
		Developing self-confidence
Activities	In May, over a whole day, with parents, children, teachers and trainees.	
	Construction of the aromatic spiral	
	Installation of the planters in the square	
	Filling the structures with soil	
Materials	Bricks · Mortar · Trowels · Buckets · Shovels · Soil · Wheelbarrow	

Overall aims	To highlight the migrants's skills (knowledge, know-how and interpersonal skills) To facilitate migrants' inclusion in the host society through civic actions including exchanges with the "natives". To improve migrants' self-confidence	
Steps	**STEP 5** ***Planting during an inaugural party in the presence of the inhabitants and stakeholders** (7 hours)*	
Specific objectives	Intercultural	Understanding the main cultural references and the expression of multiple cultural identities Understanding codes of conduct and generally accepted uses in different societies and environments Establishing intercultural relations based on dialogue and mutual respect Recognising diversity as a positive value
	Linguistics	Developing oral competences through interaction with stakeholders and guests
	Social and civics	Understanding the protocol and codes of an inauguration
	Socio professional	Managing stress, emotions. Developing team working Developing self-confidence
Activities	Welcoming guests Presentation of the garden and the constructions Serving beverages	
Materials	Fruitjuice · Biscuits · Cakes · Sweets · Glasses · Dishes	

CONTRIBUTIONS

This guide is a product of the SUPPORT ME partnership.

Research and writing :
PROJECT COORDINATORS
- **Anne Larramendy**, European Projects Manager, INSUP
- **Marie-Jo Duranton**, Educational coordinator, INSUP

PARTNERS :
- **Bernard Seguier**, research trainer, Aifrisss
- **Anh Seguier**, communication assistant, Aifrisss
- **Laura Bianconi**, Project Manager, Programma Integra
- **Valentina Fabbri**, President, Programma Integra
- **Alicia Ocon Fdez.**, Head of european projects Department, with the collaboration of Elvira Pérez Madrid and Ángela Méndez Izquierdo - Legal Department, Andalucia Acoge
- **Octavio Vázquez Aguado**, Director of the Department of Sociology, Social Work and Public Health, University of Huelva
- **Manuela A. Fernández Borrero**, Vice-Dean of Students and Academic Organisation, Department of Sociology, Social Work and Public Health, University of Huelva.
- **Fernando Relinque Medina**, Professor of Social Work. University of Huelva.
- **Fotis Skouras**, European Project Department, Edra
- **Maria Kosma**, Sociologist, European Project Department, Edra
- **Marianna Anagnostopoulou**, Psychologist -Research and Development department (RnD), IASIS NGO
- **Sabine Wiemann**, EU Department - Project Development and Management - BUPNET
- **Beate Schindler**, Researcher, BUPNET

Proof-reading :
- **Anne Larramendy**, European Projects Manager, INSUP
- **Octavio Vázquez Aguado**, Director of the Department of Sociology, Social Work and Public Health, University of Huelva
- **Manuela A. Fernández Borrero**, Vice-Dean of Students and Academic Organisation, Department of Sociology, Social Work and Public Health, University of Huelva.

Graphic design :
- **Florian Crochu**, graphic designer

Illustrator :
- **Estelle Crochu**, Atout-Diversité

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CONTACT INFO :

For more information, you are welcome to get in touch with the project coordinator or to consult our web page :

alarramendy @insup.org
htpp://www.supportme.insup.org