

**Social justice in lifelong guidance services for low-
educated adult migrants
(KA2-Adult education -2020-1-IT02-KA204-079842)**

**Pilot learning curriculum for guidance
intervention social justice-focused
(IO2)**

2022

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A2: (OER) PILOT LEARNING CURRICULUM DEVELOPMENT FOR GUIDANCE INTERVENTION SOCIAL JUSTICE-FOCUSED (IO2)

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Introduction

General aim of the Project: to improve the quality and effectiveness of guidance addressed to migrant adults with low qualifications.

The specific objectives are:

- 1) to enhance understanding of social justice in lifelong guidance practice;
- 2) to develop common and mutually recognized framework for referencing the educator's competences focused on social justice in guidance;
- 3) to increase skills of adult educators to implement quality and more effective guidance practices in Upskilling Pathways (2016/C 484/01)
- 4) to strengthen the targeted guidance aimed at reaching people who need special motivation (2016 / C484/01), as a driving force for equity and encouragement of participation.

A2: (OER) PILOT LEARNING CURRICULUM DEVELOPMENT FOR GUIDANCE INTERVENTION SOCIAL JUSTICE-FOCUSED (IO2)

OB: defined a pilot learning program for educators of adult migrants based on the Competence

Profile (IO1)

A2.1 Developing the learning program, based on the areas of competence and the progression

references defined in the Profile.

A2.1 (A) Conceptual designing of the learning program

A2.1 (B): Development

A2.2 Development of training material addressed to educators. Training material will be: selflearning material; material for guided learning experiences (also in digital environments: video

lessons); training material for experiential training.

The macro structure of the pilot training course

1. Learning Area Communication Management (60 hours)

Learning unit 1.1. Sociability (Communication) (15 hours).

Learning unit 1.2. Active listening (20 hours).

Learning unit 1.3. Conflict management and mediation (25 hours).

2. Learning Area Equality (50 hours)

Learning unit 2.1. Impartiality (25 hours).

Learning unit 2.2. Management of prejudices and stereotypes (25 hours).

3. Learning Area Equity (60 hours)

Learning unit 3.1. Equity and equality of opportunities (20 hours)

Learning unit 3.2. Intercultural understanding and relationships (20 hours).

Learning unit 3.3. Critical consciousness and critical reflexivity (20 hours).

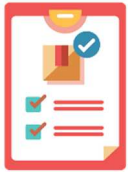
4. Learning Area Responsibility (30 hours)

Learning unit 4.1. Advocacy (30 hours).

Distribution of time in Learning Units

We consider that for achieving the project goal the appropriate distribution of time in learning units shall be (approximately): 30% self-learning; 30% guided learning; 40% experiential learning.

Icons used for mark different parts of the program



Assessment, evaluation



Debrief, feedback



**Discussion questions,
question grid**



Important, key points



Instruction



Learning activity



Reflection



Self – learning, reading



Tools

1. Learning Area Communication Management

Learning unit 1.1. Sociability

1. Introduction

The aim of this module is to improve the knowledge and skills of educators working with adults' migrants in order to develop their communication skills and to learn how to establish a positive and empathic relationship. The aim of this module is to raise awareness on how the educators can better communicate with their migrant students, taking into account communication and leadership styles and their cultural background.

The learning program consists of 15 hours training, with 4,5 hours self-learning, 4,5 hours guided learning and 6 hours experiential learning.

2. Synoptic table

Module N° 1.1 Sociability	
Name of the module	Sociability (Communication)
Aims of the module	This module intends to help educators/teachers to develop the way they communicate with migrant adults in a context of adult education to establish a positive, empathic relationship.
Prerequisites for the module	<ul style="list-style-type: none">- Willingness to learn- Participants have a background in working with adult immigrants and a desire to increase their self-awareness in this field.
Duration	<ul style="list-style-type: none">- Total hours: 15 hours- Self-Learning Hours: 4 hours and 30 minutes- Guided Learning Hours: 4 hours and 30 minutes- Experiential Learning Hours: 6 hours
Content of the module	The module consists of 5 components. 1. Theoretical (Self-learning)

	<p>The aim of the theoretical model is to develop knowledge on the concepts of sociability, how to establish positive relationships, the importance of communication and the different communication styles, the different types of leadership and intercultural approach.</p> <p>2. Mixed theoretical and practical learning (Guided learning)</p> <p>In the guided learning section, the learner will deepen some concepts already acquired in self-learning and will learn additional information through a guided experience. The guided learning is both practical and theoretical by mixing two these two aspects: short lectures and practical activities.</p> <ul style="list-style-type: none"> - A.1. Different types of communication (Group discussion) - B.1. What kind of a leader am I? (Group dynamic and roleplay) - C.1 Myth or Truth? (Group discussion) <p>3. Experiential learning</p> <p>This part contains guidelines for a practical use of the acquired knowledge. In this way, the learner will transform it a competence and reflect about the way we communicate and a good example of leadership.</p> <ul style="list-style-type: none"> - A.2. Social Contract – Group dynamic - B.2. Movie “Invictus” and a positive leadership - Film viewing and reflection - C.2. Nonverbal and nonviolent Communication – Group dynamic <p>4. Formative Assessment</p> <ul style="list-style-type: none"> - Discussions - Self - reflections - Questionnaires <p>5. Summative Assessment</p> <ul style="list-style-type: none"> - Questionnaires - Self assessment
	<p>At the end of this module, the learner will be able to:</p>

	<ul style="list-style-type: none"> - Being able to explain and understand the concept of sociability. - Being able to explain and understand the concept of communication and their different types. - Apply proper techniques of communication in order to establish a positive relationship with adults' migrants. - Listen and respond with an open mind in a more effective way. - Recognize the importance of culture in the way we communicate with others.
<p>Learning Contents</p> <p>➤ Learning/Training Activities</p>	<p>Topic A – How to use healthy communication to improve the relationship between the educator and the adult migrants</p> <ul style="list-style-type: none"> ● Definition of Sociability ● Sociability and positive relationships ● Importance of Communication and communication styles ● Types of communication <p>Topic B – The importance of a good leadership style to foster a positive relationship</p> <ul style="list-style-type: none"> ● Positive and Negative Leaders or Bosses ● Autocratic or Authoritarian leadership ● Democratic or Participative leadership ● The Laissez-faire or Free-rein leadership ● Paternalistic leadership <p>Topic C - The impact of prejudice and myths in establish a positive relationship</p> <ul style="list-style-type: none"> ● Definition of interculturality ● The intercultural approach ● Assimilation - insertion - integration <p>Activities</p> <p>Topic A</p> <p>Activity A.1.: Different types of communication</p> <p>Duration: 1 hour</p> <p>Description: It's a group discussion in order to reflect on how communication has an impact in the relationships they form with their students</p> <p>Tools: White board and pens</p>

	<p>Activity A.2.: Social Contract Duration: 1 hour Description: A group dynamic where the teacher and the students set up some ground rules to improve their communication. Tools: Cardboard and colored pens</p> <p>Topic B Activity B.1.: What kind of a leader am I? Duration: 2 hours Description: The teacher will have the opportunity to experience and to reflect on the different leadership styles, using roleplay. Tools: White board, pens and the 4 situations with the 4 leadership styles</p> <p>Activity B.2.: Movie “Invictus” and a positive leadership Duration: 3 hours and 30 minutes Description: Watch the movie “Invictus” and reflect about the positive leadership of Nelson Mandela. Tools: Movie “Invictus”, computer and projector</p> <p>Topic C Activity C.1.: Myth or Truth? Duration: 1 hour Description: There will be presented 8 statements about migrants and refugees and exemplify typical misconceptions and prejudices around these groups. Tools: A list with the statement and a guideline for the trainer.</p> <p>Activity C.2.: Nonverbal and nonviolent Communication Duration: 1 hour Description: The teacher presents different situations where a misunderstand is happening and the students have to come up with a solution, using nonviolent communication. Tools: List of statments</p>
Bibliography	

	<ul style="list-style-type: none"> ● Introduction and definition of sociability: H. Ninomiya, in International Encyclopedia of the Social & Behavioral Sciences, 2001 ● Keyton, J. (2011). Communication and organizational culture: A key to understanding work experience. Thousand Oaks, CA: Sage. ● Cheney, G. (2011). Organizational communication in an age of globalization: Issues, reflections, practices. Long Grove, IL: Waveland Press. ● Giffin, K. & B. R. Patten. (1976). Basic Readings in Interpersonal Communication: Theory and application. New York: Harper & Row. ● Aarti, R. (2012). "Four Types of Communication" Oxford Advanced Learner's Dictionary of Current English. 2004. Oxford: Oxford University Press. ● Cissna, K., & Schockman, H. E. (2020). Finding the Key to Positive Leadership: Applying Virtue Ethics and Inclusivity. In New Horizons in Positive Leadership and Change (pp. 207-227). Springer, Cham.
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3. Learning and Training Material

The learning path is built in 3 learning modules each corresponding to a learning step.

1. Self-learning: In the context of working with adult immigrants, you will learn how to better communicate and develop positive relationships. The aim of this module is to develop the knowledge and skills of educators working with adult immigrants in order to better communicate and develop positive relationships. It also aims to provide educators actual tips to improve the way they communicate, to assist them in identifying and improving their leadership style and to understand the weight of interculturality in these processes.
2. Guided learning: is aimed at transferring on a practical dimension the knowledge and information acquired in the previous phase. This is a blended way of learning which combines both theoretical notion and practical activities. In this phase the knowledge passes from the full abstract dimension to the real one. In this phase the learner will analyze the situation and context in order to train and recognize the principles learned.
3. Experiential learning: this phase is aimed at consolidating the knowledge and turning it into a competence. The activities are fully practical and require a full engagement of the learner who is responsible to put into practice and experiment all the things learned.

3.(A) Self- Learning

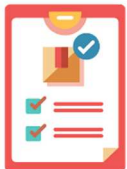


The aim of this module is to develop the knowledge and skills of educators working with adult immigrants in order to better communicate and develop positive relationships. It also aims to provide educators actual tips to improve the way they communicate, to assist them in identify and improve their leadership style and to understand the weight of interculturality in these processes.

The sections in this theoretical review are:

- Definition of Sociability
- Sociability and positive relationships
- Importance of Communication and communication styles
- Types of communication
- Autocratic or Authoritarian leadership
- Democratic or Participative leadership
- The Laissez-faire or Free-rein leadership
- Paternalistic leadership
- Definition of interculturality
- The intercultural approach
- Assimilation - insertion - integration

Quantitative assessment tool:



To use before and after the self-learning module

QUESTION 1 (5 POINTS)	
What is true regarding sociability?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
(+)	Social relationships affect mental health, health behavior, physical health, and mortality risk.
()	Social integration refers to the relative absence of social relationships.
QUESTION 2 (5 POINTS)	
What is a correct tip in order to have a healthy communication?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	Listen to each other and communicate without judgment. This does not includes communicating effectively about sex and intimacy for people in romantic relationships.
()	Work and think as two self-serving individuals, think about your individual goals.
(+)	Be willing to hear something that doesn't fall within what you've predetermined to be true.
()	When you are listening to the other, prepare your rebuttal or response.
QUESTION 3 (5 POINTS)	
From the above sentences, select the correct one:	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	

()	If the approach emphasizes punishments, the leader uses positive leadership.
(+)	To be a positive leader, you should have self-esteem and self-efficacy.
()	Emotional stability is not a relevant skill for a positive leadership.
()	Positive leaders should be called bosses rather than leaders.
QUESTION 4 (5 POINTS)	
What defines an Autocratic or Authoritarian leadership?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	The leader gives no direction and allows the group to establish its own goals and work out its own problems.
()	This style is characterized by consultation with the subordinates and their participation in the formulation of plans and policies.
(+)	This type of leadership is based on threats and punishment.
()	Autocratic leadership is based upon loose supervision, clear-cut direction and commanding order of the superior.
QUESTION 5 (5 POINTS)	
What interculturality means?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	It's a cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, material objects and possessions acquired by a group of people in the course of generations through individuals.
()	It's stereotypes about other cultures.
()	The same as multiculturalism.
(+)	It's a process through which individuals from different cultures interact to learn about each other's culture.
QUESTION 6 (5 POINTS)	
Several authors use these terms as markers to try to describe a social basis of political attitudes to foreigners:	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	Assimilation – Attachment - Integration
(+)	Assimilation - Insertion - Integration
()	Attachment - Insertion - Integration
()	Assimilation – Attachment - Insertion



Self-reflection:

1. My score was different before and after I read the materials?

2. If your score was different, in what topics do you think you improved? And if not, why?

3. In your opinion, how do you think you can improve your knowledge and skills in this area?

Explanation of the theories, basic definitions, general dimensions

Topic A – How to use healthy communication to improve the relationship between the educator and the adult migrants

Definition of Sociability



In the International Encyclopedia of the Social & Behavioural Sciences, “Sociability” is defined as the ability to enjoy other people’s company versus being alone.

Sociability

Sociability is a notion used by historians to apprehend different forms of social relationships, in particular interpersonal bonds that are initiated either consciously or unconsciously in a given context. General distinctions are made, according to their social character, between bourgeois sociability and popular sociability, and, according to the shape it assumes, between formal sociability and informal sociability. Maurice Agulhon was the first to use this notion of sociability as the keyword in his analysis of Provençal society (1966). In his study, he linked Provençal sociability to the birth of republican movements in the villages. After his first attempt, other historians started to apply this notion to different social groups, to different social aspects, to different cultural areas. In France since the 1970s, sociability has been an honoured bastion of social history. In Germany and Switzerland, many studies have been done on *Vereinswesen* (association) and *Geselligkeit* (sociability); in Italy, on *sociabilità* (sociability) or *amicizia* (friendship); in England, on neighbourhood and tavern sociability. In Japan also, this notion of sociability has been able to play a heuristic role and opened a new perspective in social history. On the other hand, at the level of the history of ideas, the correlation between egalitarian-minded associations and the formation of the public sphere is much discussed.

Various theories suggest that extraversion and its components of dominance, sociability, and talkativeness should be related to good health, but the evidence is sparse. People who are well integrated into their communities, have friends and have good relations with others are more likely to be healthier. Such social support is not, however, necessarily derived from

being highly extroverted. Closer analysis reveals many people who are not especially extroverted but who have important and stable social relationships.

Sociability and positive relationships

Social relationships—both quantity and quality—affect mental health, health behaviour, physical health, and mortality risk. Social scientists have studied several distinct features of social connection offered by relationships (Smith and Christakis 2008). *Social isolation* refers to the relative absence of social relationships. *Social integration* refers to overall level of involvement with informal social relationships, such as having a spouse, and with formal social relationships, such as those with religious institutions and volunteer organizations. *Quality of relationships* includes positive aspects of relationships, such as emotional support provided by significant others, and strained aspects of relationships, such as conflict and stress. *Social networks* refer to the web of social relationships surrounding an individual, in particular, structural features, such as the type and strength of each social relationship. Each of these aspects of social relationships affects health.



As humans, the relationships we form with other people are vital to our mental and emotional well-being and even our survival. "Social support is a very important part of being a human, and therefore when social relationships break down or are damaged, it can have a big impact on our mental health and well-being," says Northwestern Medicine Psychologist Sheehan D. Fisher, PhD, who is a relationship expert.

A positive relationship can be shared between any two people who support, encourage and help each other practically as well as emotionally. According to Dr. Fisher, the most important part of a healthy relationship is healthy communication.

Here are Dr. Fisher's tips for healthy communication in a relationship:

- Remember that you're not speaking to yourself. Try to understand where the other person is coming from and how they understand the world when communicating with them.
- Be willing to hear something that doesn't fall within what you've predetermined to be true.
- Listen without preparing your rebuttal or response.

In no particular order, people in healthy relationships tend to:

- Listen to each other and communicate without judgment. This includes communicating effectively about sex and intimacy for people in romantic relationships, to ensure that both parties are satisfied within their sexuality.
- Trust and respect each other.
- Consistently make time for each other.
- Remember details about each other's lives.
- Engage in healthy activities together.
- Work collaboratively as a team rather than as two self-serving individuals.
- Be disciplined. It's easy to let your hair down and show your worst side around people you are close with, which is why the phrase "You always hurt the ones you love" rings true to many. People in healthy relationships have the discipline to not treat their counterpart poorly just because they are close.
- Be healthy and whole on their own instead of searching for their identity or healing in another person.
- Avoid focusing on what they want to get from the other person but instead focus on how the relationship can be mutually beneficial.



Here are the benefits of healthy relationships:

Less stress: Being in a committed relationship is linked to less production of cortisol, a stress hormone. This suggests that paired people are less responsive to psychological stress, and that the social and

emotional support that comes with having a partner can be a great buffer against stress. There's even evidence to suggest that couples who cohabit are happier than those that don't. "Knowing someone loves and supports you when you're going throughout your day, even if the person is not physically present, is a mental health booster," says Dr. Fisher.

Better healing: Whether it's having someone there to remind you to take your medicine or having a partner to help take your mind off the pain, research suggests long-term partners who have undergone heart surgery are three times more likely to survive the first three months after surgery than single patients. Long-term partners also reported feeling more confident about their ability to handle post-surgery pain and were less worried about the surgery in general. A little emotional support can go a long way toward helping a person recover from a procedure or illness.

Healthier behaviors: Healthy relationships set the perfect tone for an overall healthy lifestyle. If your spouse, friends or other loved ones encourage eating a healthy diet, exercising, not smoking, etc., you're likely to follow in their footsteps. It's a lot easier to take on healthy behaviors when you surround yourself with people who are doing the same.

Greater sense of purpose: Many people strive to feel like they're doing something good for someone else and improving the world in some way. Being in a loving relationship, no matter what kind, can give a person a sense of well-being and purpose. In fact, it's possible that having a sense of purpose can actually add years to your life.

Longer life: Speaking of adding years to your life, research suggests that having social ties can increase longevity.

Everyone is unique and has their own needs and desires when it comes to relationships, handling stress and living a meaningful life. If you're the type of person who enjoys being alone, that's okay too, but attempting to form a few close relationships could contribute noticeable benefits to your mental and physical health.

Sometimes having at least one good friend (or trusted co-worker, therapist or counselor) to help walk you through issues like social anxiety or depression can end up being more than worthwhile. It might be difficult, but it also might be exactly what you need. Even just having one or two strong, healthy relationships in your life can have a positive effect on health.



Self-assessment:

Read each description and allocate them to the right concept:

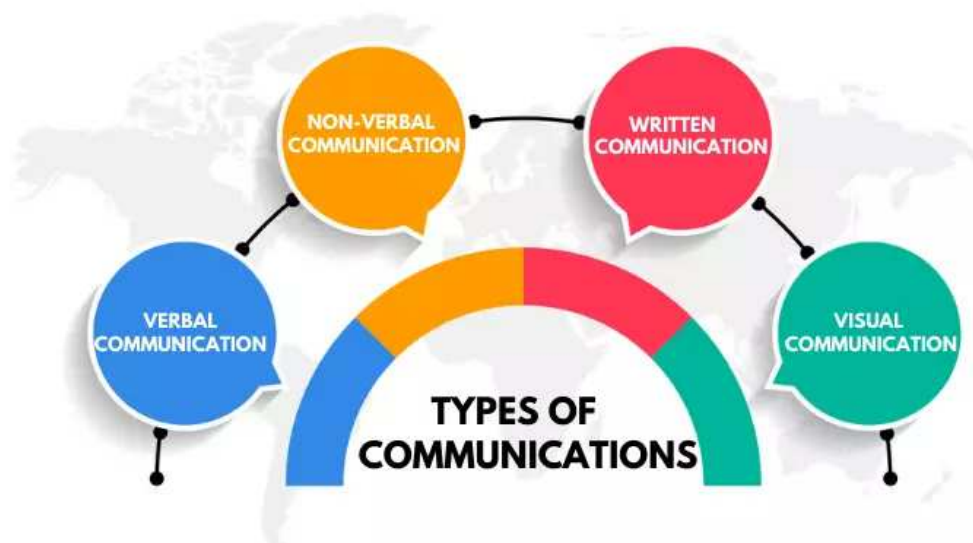
- a. ... refers to overall level of involvement with informal social relationships.
- b. ... includes positive aspects of relationships, such as emotional support provided by significant others, and strained aspects of relationships, such as conflict and stress.
- c. ... refers to the relative absence of social relationships.
- d. ... refer to the web of social relationships surrounding an individual, in particular, structural features, such as the type and strength of each social relationship.

Social Isolation	Social integration	Quality of relationships	Social networks

Importance of Communication and Communication Styles

Communication can be defined as the process of transmitting information and common understanding from one person to another (Keyton, 2011). The word communication is derived from the Latin word, *communis*, which means common. The definition underscores the fact that unless a common understanding results from the exchange of information, there is no communication. Figure 1 reflects the definition and identifies the important elements of the communication process (Cheney, 2011). Giffin & Patten (1976) also state that communication is the process of creating meaning as well as ascribing it. It is the exchange of ideas and interaction among group members. The Oxford Advanced Learner's Dictionary of Current English (2004) defines communication as the activity or process of expressing ideas and feelings or of giving people information.

Types of communication



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Verbal communication: This, as the name implies, is communicating using words. This includes sounds, words, language and speaking. Speaking is an effective way of communicating: it is classified into interpersonal communication and public speaking (Aarti, 2011). Interpersonal communication occurs when one person speaks directly to another. Here, communication would be informal: one can say what one really feels, though this is bound by the social norms guiding the sender and the receiver. Public speaking occurs when one person speaks to a large group. In this case, communication is formal; rule bound and centred more on the speaker getting results. In all of these, speakers may want to entertain, inform, persuade, or argue. Verbal communication can also be referred to as oral or spoken. It can make use of visual aids and non-verbal elements to facilitate meaning and enhance rapport and achieve a high level of understanding by removing ambiguity and garnering immediate feedback.

- **Non-verbal communication:** Non-verbal communication is the process of conveying meaning in the form of non-word messages. It covers all information, messages and ideas we convey without using words; making use of physical communication such as tone of voice, touch, smell and body motion. Non-verbal communication includes music, dance, painting, drama, and sculpture. Symbols and sign language are also included (cf. Daniel, 2016). This is because body language, facial expressions, clearing of the throat, physical contact and dress convey a lot of information. A good example of non-verbal communication is sign language, which can be used by anyone at any time. A non-verbal sign such as bell ringing is a common sign you and I understand. By itself, ringing of a bell means nothing. However, in recognized contexts, it may mean “time for school”, “change of lesson”, “is somebody at home”, “end of lesson”, or “second hand goods for sale.” According to Wilson (1972), not only can almost anything be used as a sign, but almost every sign can be used to communicate several

different things. He explains further that everything depends on agreement about and understanding of the ways in which we use signs. To him, the significance of any sign depends on the context in which it is used.

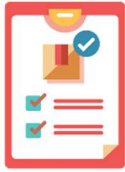
- **Written communication:** This means communicating with other people through written words. Good written communication is practised in many different languages. Email and text messages, reports, articles and memos are some of the ways of using written communication, both for business and personal purposes. An advantage of written communication is that it can be edited and amended many times before it is finally sent to the person intended. Writing is a human invention. There are as many legends and stories on the invention of writing as there are on the origin of language.
- **Visual communication:** This is a visual display of information such as topography, photography, signs, traffic codes, symbols, and designs. Television and video clips are the electronic form of visual communication (Aarti, 2011).

Communication is said to be the basis of every *interpersonal relationship*. In fact, effective communication is the key to a healthy and long-lasting relationship. If individuals do not communicate with each other effectively, problems are bound to come. Communication plays a pivotal role in reducing misunderstandings and eventually strengthens the bond among individuals. A relationship loses its charm if individuals do not express and reciprocate their feelings through various modes of communication. A healthy interaction is essential for a healthy relationship.

Feelings can be expressed through nonverbal modes of communication, as well. Your body movements, gestures, facial expressions, hand movements communicate something. Make sure you do not make faces at anyone. You should look happy and contented for the other person to enjoy your presence. Do not always look sad and irritated. Eye movements also have an important role to play in relationships. One can make out whether you are angry, unhappy, or frustrated through your eyes only.

Interpersonal communication is the process of exchange of information, ideas, and feelings between two or more people through verbal or non-verbal methods. It often includes face-to-face exchange of information, in a form of voice, facial expressions, body language and gestures. The level of one's interpersonal communication skills is measured through the effectiveness of transferring messages to others. Commonly used interpersonal communication within an organization include daily internal employee communication, client meetings, employee performance reviews and project discussions. In addition, online conversations today make a large portion of employees' interpersonal communication in the workplace.

Self-assessment



Matching the pairs: Read the definitions and match it with the correct

- a) This means communicating with other people through written words.
- b) This, as the name implies, is communicating using words. This includes sounds, words, language and speaking.
- c) This is a visual display of information such as topography, photography, signs, traffic codes, symbols, and designs.
- d) Is the process of conveying meaning in the form of non-word messages. It covers all information, messages and ideas we convey without using words, making use of physical communication such as tone of voice, touch, smell and body motion.

Verbal communication

Non-verbal communication

Written communication

Visual communication

Topic B – The importance of a good leadership style to foster positive relationships



The total pattern of leaders' actions as perceived by their employees is called leadership style. It represents the leaders' philosophy, skills, and attitudes in practice.

It is necessary to study the different leadership styles from which an appropriate style can be selected, depending upon the situation in which leadership is to be exercised and the nature of the followers involved.

Positive and Negative Leaders or Bosses

There are different ways in which leaders approach people to motivate them. If the approach emphasizes rewards, the leader uses positive leadership. If the approach emphasizes penalties, the leader is applying negative leadership. Negative leaders should be called bosses rather than leaders.

There are three classes of supervisory techniques – autocratic, participative or consultative and free-rein and corresponding to these three techniques, there are three management styles – autocratic, democratic and laissez-faire. To these one more may be added- paternalistic style.

To be a positive leader, there are some important skills and traits that you can develop or improve. Although this is nowhere near a comprehensive list, a few of the most vital of these traits and skills include:

- Positive affect

- Mindfulness
- Hope
- Confidence
- Self-esteem
- Self-efficacy
- Locus of control
- Emotional stability

Autocratic or Authoritarian Leadership



<https://www.mindomo.com/eu/mindmap/classical-leadership-styles-bb3d1b8961524a1b8c2e30374a45afe8>

An autocratic leader centralizes power and decision-making in himself. He gives orders, assigns tasks and duties without consulting the employees. The leader takes full authority and assumes full responsibility.

Autocratic leadership is negative, based on threats and punishment. Subordinates act as he directs. He neither cares for their opinions nor allows them to influence the decision. He believes that because of his authority he alone can decide what is best in a given situation.

Autocratic leadership is based upon close supervision, clear-cut direction and commanding order of the superior. It facilitates quick decisions, prompts action and unity of direction. It depends on a lesser degree of delegation. But too much use of authority might result in strikes and industrial disputes. It is likely to produce frustration and delay the development of the employees' abilities. The employees work hard just in order to avoid punishment. They will thus produce the minimum through which they will escape punishment.

This leadership style is less likely to be effective because:

(i) the new generation is more independent and less submissive and not amenable to rigid control; (ii) people look for ego satisfactions from their jobs and (iii) revolution of rising expectations changed the attitude of the people.

Autocratic leadership may be divided into three classes:

(A) **The hard-boiled autocrat** who relies mainly on negative influences uses the force of fear and punishment in directing his subordinates towards the organizational goals. This is likely to result in employees becoming resentful.

(B) **The benevolent autocrat** who relies mainly on positive influences; he or she uses the reward and incentives to direct his subordinates towards the organizational goals. By using praise and pats on the back he secures the loyalty of subordinates who accept his decisions.

(C) **The manipulative autocrat** who makes the employees feel that they are participating in decision-making, even though the manager himself has taken the decision. McGregor labels this style as Theory X.

Democratic or Participative Leadership



<https://blog.vantagecircle.com/democratic-leadership/>

Participative or democratic leaders decentralize authority. Their style is characterized by consultation with the subordinates and their participation in the formulation of plans and policies. He encourages participation in decision-making. He leads the subordinates mainly through persuasion and example rather than fear and force. Sometimes the leader serves as a moderator of the ideas and suggestions from his group. McGregor labels this style as

Theory Y. Taylor's scientific management was based on the inability of the ordinary employees to make effective decisions about their work. Hence the decision-making power was vested with the management. But recent studies indicate the need for participation by subordinates. The modern trend favors sharing the responsibility with the employees. This will foster enthusiasm in them. The employees feel that management is interested in them as well as in their ideas and suggestions. They will, therefore, place their suggestions for improvement. Advantages for democratic leadership are as follows:

- higher motivation and improved morale;
- increased cooperation with the management;
- improved job performance;
- reduction of grievances and (v) reduction of absenteeism and employee turnover.

The Laissez-faire or Free-rein leadership



<https://blog.vantagecircle.com/laissez-faire-leadership-style/>

Free-rein leaders avoid power and responsibility. The laissez-faire or non-interfering type of leader passes on the responsibility for decision-making to his subordinates and takes a minimum of initiative in administration. He gives no direction and allows the group to establish its own goals and work out its own problems. The leader plays only a minor role. His idea is that each member of the group when left to himself will put forth his best effort and the maximum results can be achieved in this way. The leader acts as an umpire. But as no direction or control is exercised over the people, the organization is likely to flounder.

An experiment conducted among Boy Scout Clubs of the USA in 1940 shows autocratic leadership is likely to rouse antagonism in the group and produce hostility towards the leader. In democratic groups, the absence of the leader made little difference, while in autocratic groups productive work dropped to a minimum, when the leader was out of the room. Democratic leadership is more likely to win the loyalty of the group. The laissez-faire

groups also developed friendly approaches to the leader as in the democratic group. But suggestions from the groups were very low and they were also less productive.

Paternalistic leadership



<https://www.cleverism.com/paternalistic-leadership-guide/>

Under this management style the leader assumes that his function is fatherly or paternal. Paternalism means papa knows best. The relationship between the leader and his group is the same as the relationship between the head of the family and the members of the family. The leader guides and protects his subordinates as members of his family.

As the head of the family, he provides his subordinates with good working conditions and fringe benefits. It is assumed that workers will work harder out of gratitude. This leadership style was admirably successful in Japan thanks to its peculiar social background.

This leadership style has still been widely prevalent in small firms in India. However, this paternalistic approach is unlikely to work with mature adult employees, many of whom do not like their interests to be looked after by a “godfather.” Instead of gratitude, it might generate antagonism and resentment in the subordinates.



Self-reflection:

1. How would you describe an Autocratic or Authoritarian leadership?

2. How would you describe a Democratic or Participative leadership?

3. How would you describe the Laissez-faire or Free-rein leadership?

4. How would you describe a Paternalistic leadership?

Topic C - The impact of prejudice and myths in establish a positive relationship with the adults' migrants

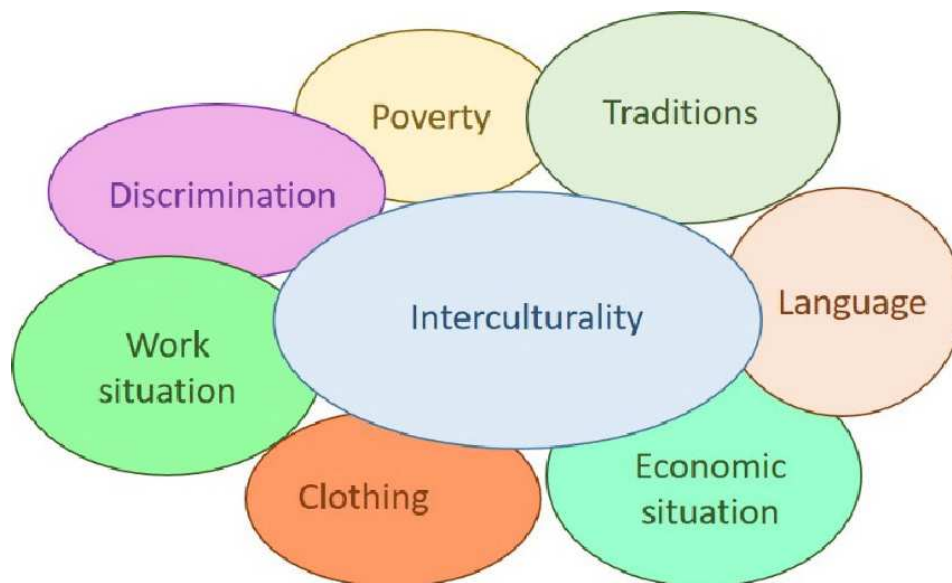
Definition of interculturality



Interculturality refers to the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. The purpose is to understand the differences in how people from a variety of cultures act, communicate and perceive the world around them. Culture has a large impact on how people conduct business; therefore, cultural implications are critical for succeeding in an international context.

What is the core concept of any interaction? Interaction is a kind of action that occurs as two or more objects have an effect upon one another. The idea of a two-way effect is essential in the concept of interaction, as opposed to a one-way causal effect.

What are some cultural concepts? Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, material objects and possessions acquired by a group of people in the course of generations through individuals.



https://www.researchgate.net/figure/Aspects-describing-interculturality-according-to-data-from-the-literature-review_fig1_354217001

Interculturalism arised in response to criticisms towards existing policies of multiculturalism. They were indeed accused by some to have failed to create inclusion of different cultures within society; instead, they have divided society by legitimizing segregated separate communities that have isolated themselves and accentuated their specificity. It is based on the recognition of both differences and similarities between cultures. It has addressed the risk of the creation of absolute relativism within postmodernity and in multiculturalism

Philosopher Marta Nussbaum in her work *Cultivating Humanity*, describes interculturalism as involving "the recognition of common human needs across cultures and of dissonance and critical dialogue within cultures" and that interculturalists "reject the claim of identity politics that only members of a particular group have the ability to understand the perspective of that group". *Interculturality* is a process through which individuals from different cultures interact to learn about each other's culture. It is important to distance oneself from one's own beliefs, without rejecting them, and to learn to objectify the reference system of one's own culture. It is also important to put oneself in the place of the other and to develop empathy towards the other.

To understand a culture means to project oneself from another perspective. However, it should be emphasized that the culture of the other should not be generalized or reduced to a set of stereotypes. Finally, prejudices must be overcome and an attempt must be made to understand the other and his or her way of perceiving reality. This will allow a proper decoding of the messages emitted by the other. Of course, it is important to be endowed with a series of knowledge that will enable each one to understand the behaviour of the other. Interculturality can be a mean of developing citizenship formation since it allows the acquisition of values such as respect for others and tolerance in order to live in a harmonious

society. Moreover, cultural diversity, far from being a disadvantage, is a richness. Proof of this, we can see them in powers such as the United States, which have known how to take advantage of the contribution of the different cultures that converge there. In the commercial field, possessing intercultural skills is currently very important for various reasons. Companies not only want their employees to have a better understanding of their workplace and their colleagues, but also to have the ability to adapt to new work environments and prevent cultural clashes.

The intercultural approach

Let Noelle de SMET set the tone: "What happens that is new in interaction if we persist in regarding the other person as alien and distant ... and if we defensively take ourselves as the norm ... or if we are content just to rub shoulders? Cultural encounters do not need to be avoided if they can take place within a relationship of equals, without patronizing sentimentality, and questions can be asked, for instance about our own cultural references and "associations" ... If no-one feels threatened with losing their identity or having to fit in with the one being foisted on them, it will doubtless be possible to work our way through all the surprising complexities inherent in encounters, procedures and life education which do not ignore differences and which start to build interculturality." The intercultural approach is commonly marked by three stages: "*de-centring*", *penetrating* the Other's system and *negotiation*.

1. "*De-centering*", taking a more distant view of oneself, trying to define one's frames of reference as an individual with a culture and subcultures (national, ethnic, religious, professional, institutional,...), blended together in one's personal development. Through this reflection on oneself, realizing what is relative about one's observations and making sense of one's reading references. "The stages through which an individual has been socialized in his/her community are lost in the mists of time, to such an extent that they may well be unaware that what seems "obvious" is a construct of the world which is culture-determined."

2. *Penetrating* the Other's system, getting out of oneself to see things from the Other's perspective. "It is an attitude of opening up, a personal effort of enquiry about the main themes which are shaped around basic systems of reference and fundamental signs that are interpreted and blended in a unique way by each individual."

3. *Negotiation*, finding the necessary minimum compromise and understanding to avoid confrontation where the stronger imposes his or her code of priorities on the weaker. It is here that cultural relativism, which would like all the values of members of a group to be made to coexist, is seen to be inoperative. How in fact do you proceed when you have a conflict of values? Living together implies agreeing about a common minimum of values and

ways of looking at things. The framework of the negotiation can be inferred from the principle of autonomy of conscience.

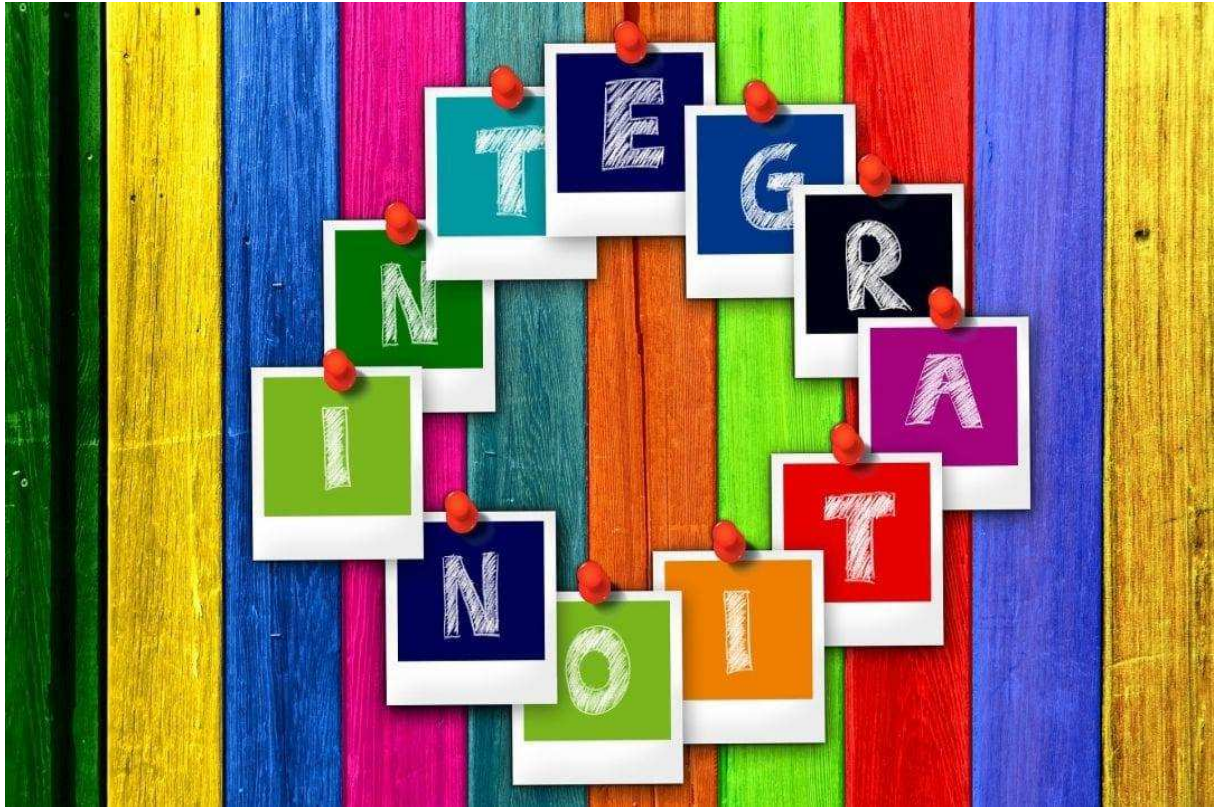
Assimilation - insertion - integration

Several authors use these terms as markers to try to describe a social basis of political attitudes to foreigners. Without falling into the error, we indicated earlier (confusion between an intercultural approach and an immigration approach), we think it is useful to use this reference in order to examine how we teach.

Assimilation: "I accept the Other if he rejects what is different about himself." He is accepted without reservation or discrimination, but only if he renounces his own personality and adopts the values and behaviour of the host society in full and without hesitation.

Insertion: "I tolerate the Other with his lasting cultural characteristics, but he is foreign, different and will remain so." He has the right to work and take part in society, but he remains different.

Integration: "I wish to go on believing in my values, but I do not make you give up yours." It is an open process. Integration is dependent on the passage of time; in the fullness of time, it yields a rich cross-fertilisation. "Negotiation is the protective barrier against that pressure to assimilate which threatens all professional representatives of institutions laying claim to a universal educational or socializing function. A policy of individual integration imposes a kind of acculturation which is often brutal, depriving individuals of the references that define their identity; when the generation which has been born in the host country integrates, it causes particular xenophobic reactions to bound up with the cultural proximity and the existing social rivalry with the local population.



<https://behorizon.org/analysis-of-academic-studies-on-the-integration-of-displaced-persons/>

However, it has the advantage of not creating a rigid long-term confrontation between established groups and of integrating the population of immigrant origin - or at least their children. A policy of collective integration allows for an acculturation process lasting three or possibly four generations, protecting the migrants themselves from emotional trauma. But it reinforces ethnic self-awareness, contributing to the reinterpretation into ethnic and social divisions of the boundaries between groups and increasing the risk of group confrontations.

Collective integration helps to emphasise the existence of groups suffering from several ethnic and social handicaps to justify acts of discrimination in social life and then to encourage the authorities to adopt compensatory policies of "positive discrimination". But above all, it could easily open the way to "community-related" thinking in the workings of public life, so that each ethnic group demands and possibly gets representation proportional to its number in each area of authority within the body politic."

Self-assessment



Write a critical reflection about how you interact with your migrants' students, identifying the leadership style you typically use (with examples) and elaborate concrete steps to create/improve a positive relationship with them.



Instructions

- The essay should reflect your understanding of the main topics – sociability, positive communication and relationships, and leadership styles.
- The essay should not be longer than 2 pages (not less than 5000 characters with spaces), Times New Roman 12 points, 1,15 points spacing. Please take note that pictures and schemes do not count.

Guide for the trainer:



The trainer needs to evaluate the trainee according to the following questions:

- Did the trainee grasp the main concepts identified? (5 points)
- Did they correctly identify their leadership style? (2,5 points)
- Did they provide concrete examples? (2,5 points)
- Did they provide concrete steps to improve their leadership style and/or communication? (5 points)
- Are these steps appropriate and doable? (5 points)

The trainer should provide written feedback and a grade from 0 to 20 (based on the questions above) in order to evaluate this essay.

3.(B) Guided Learning

Topic A - How to use healthy communication to improve the relationship between the educator and the adult migrants

Activity A.1 (1 hour and 30 minutes) Different types of communication – Group discussion



It's a group discussion in order to reflect on how communication has an impact in the relationships they form with their students.

The class will discuss some key concepts, based on their personal experience



Questions to be used in the discussion:

- what do you think communication is?
- what do you think the difference between verbal and non-verbal communication is?
- How to communicate in a healthy way?
- In what way a healthy communication contributes to a positive relationship?
- How to effectively communicate with someone that doesn't speak our language fluently (or native like)?



Feedback guide for the trainer:

The purpose of this task is for participants to reflect on how communication has an impact in the relationships they form with the students, in particular with those that don't always speak their native language fluently (eg. migrants). It is important to reflect on the way a message is conceived (via text, speaking, the use of an appropriate ton of voice, body language, etc.) and how that impacts the relationship. Some key concepts of the theoretical framework should be explored and clarified in this activity.



Questions for self-reflection:

- a. How will you define verbal and non-verbal communication?
- b. How much are they important when dealing with migrant adults?
- c. In your opinion how can you improve the relationship with migrant adult students?

Topic B – The importance of a good leadership style to foster a positive relationship

Activity B.1 (2 hours) – What kind of a leader am I?



The teacher will have the opportunity to experience and to reflect on the different leadership styles, using roleplay.



Instructions

- The participants will be divided into 4 groups. Each group will choose a random paper with the context and the type of leaders that they will have to role-play (see section of tool, below); they will have 15 minutes to prepare.
- Back in the big group, the participants will try to guess what kind of leaders they saw in the play.
- The play should last about 5 to 10 minutes. Each group will have to explain their understanding of the type of leadership they were randomly assigned.
- Every keyword will be written on a blackboard, so that you have the description for each type of leadership. The facilitator can guide the group to define some traits in case of need.

In the final part, all the participants can discuss for 15 minutes their feelings during the activity.



Feedback guide for the trainer:

Some questions to guide the final reflection:

- What was the biggest challenge in performing this activity?
- What did you learn?
- What kind of leader do you see in yourself? Why?
- Anything you identify that you can change in your practice?

Situation 1 – One of you is the teacher and the rest are the students. The teacher notices that some members of my team are demotivated, so they closely manage each of their tasks to ensure that they are following procedures correctly (BE AUTOCRATIC).



Feedback on Situation 1

Authoritarian, Autocratic Leadership

This approach is helpful when your team needs to follow a process "to the letter," to manage a significant risk. It's also effective when you need to be hands-on with people who miss deadlines, in departments where conflict is an issue or in teams that rely on quick decision-making.

But you need to be aware that relying on control and punishment to maintain standards will likely drive people away. Similarly, if you always demand from your team to work at top speed, you can end up exhausting everyone.

Instead, you can show respect for team members by providing the rationale for your decisions. They will more likely comply with your expectations if you take the trouble to explain Why the Rules Are There.

You can improve your ability to "lead from the front" by Planning for a Crisis, Thinking on Your Feet and making good decisions under pressure. At the same time, be aware of their potential negative impact on creativity, ideas gathering, motivation and trust within the team. Being too autocratic can also mean that you'll find it hard to stand back from the details and take a wider, more strategic view.

Situation 2 - One of you is the teacher and the rest are the students. There is a conflict within the team, so the teacher talks with the students like they're a member of the family, trying to be the head of the family; "papa knows best" (BE PATERNALISTIC)



Feedback on Situation 2

Paternalistic Leadership

Under this management style the leader assumes that his function is fatherly or paternal. Paternalism means papa knows best. The relationship between the leader and his group is the same as the relationship between the head of the family and the members of the family. The leader guides and protects his subordinates as members of his family. As the head of the family he provides his subordinates with good working conditions and fringe benefits. It is assumed that workers will work harder out of gratitude. This leadership style was admirably successful in Japan thanks to its peculiar social background. This leadership style has still been widely prevalent in small firms in India. However, this paternalistic approach is unlikely to work with mature adult employees, many of whom do not like their interests to be looked after by a “godfather.” Instead of gratitude, it might generate antagonism and resentment in the subordinates.

Situation 3 - One of you is the teacher and the rest are the students. The students have an eight-hour deadline for project, the teacher wants to know how is the fastest way to complete it. (BE DEMOCRATIC)



Feedback on Situation 3

Democratic, Participative Leadership

With this approach, you set goals, guide team discussions and make the final decision. But you also acknowledge that your people can have valuable insight into a problem or process, so you actively consult them. As a result, you'll likely gain creative input and fresh ideas that you wouldn't have come up with if you were working alone.

You might wonder how to manage differing opinions in the team once you opt for this style. Your goal is to build a culture in which people can have healthy debates with one another. So:

Set an example by being open and flexible yourself.

Make mutual respect a priority, to ensure everyone's participation.

Learn some Conflict Resolution skills.

Be aware that processes could become dangerously slow if you involve your team members in every decision. You'll need to judge carefully whether you need to adopt a more autocratic approach, even just briefly.

Situation 4 - One of you is the teacher and the rest are the students. The teacher needs to organize a interculturality event and hands over the task to students and ask them to come back with a plan. (BE LAISSEZ-FAIRE)



Feedback on Situation 4

The Delegating, "Laissez Faire" Leader

"Laissez faire" is a French phrase adopted into English that means, "Let (people) do (as they choose)." It describes a policy of leaving situations to run their own course, without interfering.

By adopting this style of leadership, you empower your team to make decisions and to organize its own processes, with little or no guidance. The danger of this approach is that situations can collapse into chaos if your people have low motivation or poor skills. It can work, however, if they are experienced, knowledgeable, confident, creative and result driven, or if deadlines are flexible and processes are simple.

Don't forget, though, that as the leader you will still be held accountable for the outcome! So you might want to organize team decision making processes to support your people while you take a "hands off" approach. Just be sure to delegate the right task to the right person, as a mismatch could mean that the whole team fails.

Avoid becoming too remote, even with a high-performing, highly autonomous team. Change can occur at any time in business, so your organization's requirements for your team might shift after your initial brief. If this happens, stay in touch with your people and communicate clearly and promptly. Remember, you can offer your support without becoming a micromanager!



Questions for self-reflection:

- a. How do you associate leadership with the role of the teacher?
- b. What kind of leaderships do you think are useful when dealing with a class of adult migrants? Why?
- c. What concrete measures can you take to improve your leadership style?

Topic C - The impact of prejudice and myths in establish a positive relationship

Activity C1. Myth or Truth? (1hour) – Group discussion



There will be presented 8 statements about migrants and refugees and exemplify typical misconceptions and prejudices around these groups.



Some questions to be used during the reflection:

- Do you agree with this statement? Why? Why not?
- Is this a popular misconception about this particular group? Why do you think that?
- What do you know about this particular group of people?
- Do you feel that you need to learn more about this particular group of people in order to not rush into judgment?

Is this statement true or a myth?

- All Muslim people are Arab or Middle Eastern.
- Islam is a violent religion and Muslims identify with terrorism.
- Islam oppresses women and forces them into a subservient role.
- Emigration is bad because they take all our jobs.
- Migrants do not have a higher education.
- Migrants do not want to learn our language.
- Refugees are not screen when they enter our country.
- Most migrants are here illegally.



Feedback guide for the trainer:

Use the facts bellow to give the feedback for the participants for the statements:

- All Muslim people are Arab or Middle Eastern.

FACTS: Although Islam began as a religion in the Middle East and its holiest sites are located there, the region is home to only about 20% of the world's Muslims. As of 2015, there were 1.8 billion Muslims in the world, which is roughly 24% of the world's population, according to a Pew Research Center estimate. While many people think that most Muslims are of Middle Eastern descent, in actuality Indonesia (in Southeast Asia) currently has the single largest Muslim population. Projections into the future estimate that India (in South Asia) will have the world's largest population of Muslims by the year 2050.

- Islam is a violent religion and Muslims identify with terrorism

FACTS: Within every religion, there exists a spectrum of attitudes and behaviors, and extremism is not unique to one particular belief system. There are people who sincerely view themselves as Muslims who have committed horrible acts in the name of Islam. These people, and their interpretation of Islam, is rightly called “extremist;” they are a minority within Islam and the vast majority of Muslims reject their violence and consider their interpretation a distortion of the Muslim faith. Extremism is not unique to Islam.

- Islam oppresses women and forces them into a subservient role.

FACTS: The role and status of Muslim women in society cannot be separated from the role of women in the larger society because women around the world of all ethnicities, religions and nationalities face inequality on many levels. Muslim women are not alone in this. The Quran explicitly states that men and women are equal in the eyes of God and forbids female infanticide, instructs Muslims to educate daughters as well as sons, insists that women have the right to refuse a prospective husband, gives women the right to divorce in certain cases, etc. However, interpretation of gender roles specified in the Quran varies with different countries and cultures and in the Islamic world, there exist principles and practices that subjugate and oppress women (e.g. forced marriages, abductions, deprivation of education, restricted mobility). Many contemporary women and men reject limitations put on women and reinterpret the Quran from this perspective. It is also important to understand that, similar to other religions, people in positions of power will sometimes use religion as an excuse to justify oppression of women.

- Emigration is bad because they take all our jobs.

FACTS: The arrival in 2015 of well over a million refugees, largely from the middle east and north Africa, shook the European Union again to its foundations. Old demons of nationalism and xenophobia re-emerged, populist anti-European parties gained strength and insistence on ‘national sovereignty’ blocked solutions compatible with European principles and human dignity. In the United States of America, in 2019, immigrants collectively paid more than \$492 billion in taxes, including more than \$30 billion in taxes paid by undocumented immigrants.

- Migrants do not have a higher education.

FACTS: An important dimension of migrant integration into host societies is the level of educational attainment. In 2020, just over one third (35.6%) adult migrants (aged 25-54) who were born in another EU Member State had a tertiary level of education. This rate was lower for migrants who were born outside the EU (29.6%).

- Migrants do not want to learn our language.

FACTS: Language learning is not at all a simple task and most people readily forget that it takes about twelve years to learn your first language. The first five or six years from birth are devoted to acquiring oral fluency and then another six years or so are needed to learn how to read and write, to acquire the academic and textual conventions of a language and also to extend grammatical structures, expand vocabulary and refine pragmatic conventions. First language acquisition may take more time than you thought but its outcomes are relatively uniform (under the condition that schooling is universal in a population). By contrast, the outcomes of second language learning and the time it takes to achieve those outcomes are much more variable.

- Refugees are not screen when they enter our country.

FACTS: Refugees undergo more rigorous screenings than any other individuals, when entering s country. They have to apply to get a refugee status - via present supporting documentation and an interview.

- Most migrants are here illegally.

FACTS: The number of unauthorized immigrants living in Europe increased between 2014 and 2016, then leveled off to an estimated 3.9 million to 4.8 million in 2017, according to new estimates from Pew Research Center. In 2017, unauthorized immigrants accounted for nearly one-in-five people living in Europe without EU or EFTA citizenship. sylum seekers waiting for a decision on their application accounted for nearly one-quarter of Europe's unauthorized immigrant population in 2017. Unauthorized immigrants in Europe are from all over the globe. About half of Europe's unauthorized immigrants have arrived in the region recently, and most are young.



Questions for self-reflection:

- a) Do you identify in yourself some stereotypes about adult migrants? Which ones?

b) How are you able to demystify those stereotypes in order to establish a positive healthy communication with your adult migrant students?

Sources:

- <https://www.adl.org/education/resources/tools-and-strategies/myths-and-facts-about-muslim-people-and-islam>
- <https://www.learningforjustice.org/magazine/spring-2011/ten-myths-about-immigration>
- <https://www.adl.org/resources/fact-sheets/myths-and-facts-about-immigrants-and-immigration-en-espanol>
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- <https://www.open.edu/openlearn/languages/more-languages/linguistics/what-makes-it-hard-migrants-learn-the-language-their-new-home>
- <https://www.pewresearch.org/fact-tank/2019/11/14/5-facts-about-unauthorized-immigration-in-europe/>

3.(C) Experiential learning

Activity A.2. (1 hour) Social contract - group work



A group dynamic where the teacher and the students set up some ground rules to improve their communication.



Instructions

- The teacher asks to group to set up some ground rules to improve the communication between the group and with the teacher;
- Using a cardboard and colored pens the teacher starts a discussion about what rules should be followed inside the classroom (eg. Do not interrupt when others are expressing themselves; do not be aggressive to others...)
- When everyone agrees with a rule, it is written in the cardboard.
- When all the rules are defined and written, the teacher and the students should sign the cardboard and it should be sticked in a place visible in the classroom.



Feedback guide for the teacher

- The teacher should ask different students for their opinion in order to include everyone in the process (eg. directly ask the opinion of a quiet student).
- The teacher should promote rules that foster a positive healthy communication, and he/she can ask the following questions:

- Do you think this rule is inclusive and expresses the wishes of the majority?
- Is it easy to put in practice?
- How can we enforce it?
- What to do if someone does not follow the rules?

Activity B.2 – (3 hours and 30 minutes) Movie “Invictus” and exploration of a positive leadership



Watch the movie “Invictus” and reflect about the positive leadership of Nelson Mandela.

Instructions



- The teacher should make a small introduction to the movie and explain that the movie will be watched and will be stopped in crucial moments for the group to reflect.
- The teacher should turn on the movie and stop it in 4 different moments.
- First moment: From 00.00s to 33.33s (about 30 minutes) – At the end of the scene of the speech to the assembly of the sport commission stop, after the line «*Who is with me?*».
- Second moment: From 00.00s to 58.30s (about 25 minutes) – At the end of the scene where Mandela interrupts the meeting to see the news of the rugby team training with the kids, after the line «*That picture was worth any number of speeches*».
- Third moment: From 58.30s to 01.28.32s (about 30 minutes) – At the end of the scene of the guards' conversation in the stadium, the day before the game, after the line «*That is what we all want*».
- Fourth moment: From 01.28.32s – 2.00.00 (about 30 minutes) – At the end of the movie.



Feedback guide for teachers:

- The participants are divided into groups (no more than 4/5 people per group) in order for them to reflect on the different movie's parts.
- After the first moment, the teacher can ask these questions, to be reflected in small groups:
 - What is the problem/challenge of this context?
 - What concrete examples can you find, in the movie?
 - What was the position of these two different groups?
- After the second moment, the teacher can ask these questions, to be reflected in small groups:
 - What is the mission of Nelson Mandela?
 - What strategies does Nelson Mandela use to face the problems he encounters?
 - Can you already identify a leadership style, from the ones we studied? Please, give examples from the movie.

- After the third moment, the teacher can ask these questions, to be reflected in small groups:
 - What impact did Nelson Mandela's strategies/solutions have?
 - Please identify these transformations, using examples from the movie.
- After the fourth moment, the teacher can ask these questions, to be reflected in small groups:
 - What lessons can I learn from this film that apply to my life?
 - If you had to choose one main learning, what would it be?

Activity C.2 (1 hour and 30 minutes) Non-verbal and nonviolent communication **- Group work**



The teacher presents different situations where a misunderstanding is happening and the students have to come up with a solution, using nonviolent communication.

Instructions

- The participants are divided into groups (no more than 4/5 people per group).
- Each group is given one of the challenges (see section of tool) and have to come up with a solution:
- After solving every challenge, each group presents their challenge and the solution to the classroom.
- Every time a group presents their challenge and solution, the rest of the students will comment and brainstorm about other possible solution.



Feedback guide for teachers:

Some questions to guide the final reflection:

- Among the solutions arose during the group discussion, which ones do you think are the most effective?
- From the challenges presented above; do you identify yourself with any of them? In what way? What would you do differently?
- How can a healthy communication help us to create a positive relationship with my classmates?

List of challenges:

Challenge 1:

Student 1 is making fun of the religion habits of student 2. This situation is bothering you. What can you do? Remember that you need to keep a positive healthy communication.

Challenge 2:

Every time that Student 3 talks there is a group of students at the end of the classroom laughing about the accent of that student. Find out possible solutions so everyone must respect others.

Challenge 3:

A personal object of student 4 disappeared from his/her backpack. Immediately he/she accuses the only dark skin student in the classroom. You know he/she is not guilty of it because he/she was sitting next to you the whole time. In your opinion what went wrong in the communication of the group and how can it be solved?

Challenge 4:

Student 5 is not able to understand what the teacher is saying because he/she doesn't yet speak the language. How can you help that student?

Summative assessment:



- Write an essay: After watching the movie *Invictus*, what characteristics do you identify in Nelson Mandela as an example of positive leadership and communication?
- Quiz:

QUESTION 1 (5 POINTS)	
How can you describe positive healthy communication?	
Please write a short answer:	
QUESTION 2 (5 POINTS)	
What is a correct tip in order to have a healthy communication?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	Listen to each other and communicate without judgment. This does not include communicating effectively about sex and intimacy for people in romantic relationships.
()	Work and think as two self-serving individuals, think about your individual goals.
(+)	Be willing to hear something that doesn't fall within what you've predetermined to be true.
()	When you are listening to the other, prepare your rebuttal or response.
QUESTION 3 (5 POINTS)	
From the above sentences, select the correct one:	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	If the approach uses punishments, the leader uses positive leadership.
(+)	To be a positive leader, you should have self-esteem.
()	Positive leaders should be called bosses rather than leaders.
QUESTION 4 (5 POINTS)	
What can you do to have a non-violent communication?	
Please write a short answer:	

--

QUESTION 5 (5 POINTS)

What interculturality means?

Sign the correct answer by adding a plus symbol (+) inside the parenthesis.

()	It's stereotypes about other cultures.
()	The same as multiculturalism.
(+)	It's a process through which individuals from different cultures interact to learn about each other's culture.

QUESTION 6 (5 POINTS)

What are the characteristics that a good leader has?

Please write a short answer:

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Learning unit 1.2. Active listening

1. Introduction

The aim of this module is to ensure that communication between cultural groups is effective and produces social justice oriented skills, as a matter of fact active listening is an important skill needed to improve and/or to develop communication between educators/counselors and low skilled migrant adults. This is because often when people talk to each other, they are only half-listening. On the contrary, active listening is a way of paying attention and responding to others, thereby improving mutual understanding, reducing the chance of misunderstandings and help to solve problems.

From this perspective, active listening is a fundamental skill that educators/counselors should develop and acquire in order to effectively address the various situations that may arise.

2. Synoptic Table

Module N° 1.2 Active listening	
Name of the module	The Importance of Active Listening in Intercultural Communication approach.
Aims of the module	<p>The aim of this module is to ensure that communication between cultural groups is effective and produces social justice-oriented skills.</p> <p>The educator/counselors will be able to explain the main principles and techniques of active listening applied in tangible situations of guidance of adult migrants.</p> <p>This means to be able to:</p> <ul style="list-style-type: none">● Explain principle and techniques of social justice oriented active listening.● Use verbal and non-verbal messages appropriately recognizing the meaning of signals of body language.● Listen, and respond with an open mind in a more effective way.● Minimize communication barrier between educators/counselors and low skilled migrant adults.● Approach and relate with low skilled migrants recognizing and appreciate cultural and gender difference in communication.● Apply proper techniques of active listening in concrete circumstances of guidance of adult migrants.
Prerequisites for the module	There are no specific prerequisites
Duration	- Total Hours 20

	<ul style="list-style-type: none"> - Self-Learning Hours: 6 - Guided Learning Hours: 6 - Experiential Learning Hours: 8
<p>Content of the module</p>	<p>The module consists of 5 components.</p> <p>1. Theoretical (Self-learning)</p> <p>The aims and the objectives of the theoretical module are: To define what communication is and to understand the importance of active listening in a social justice-oriented communication process and acquire the main principles and techniques of active listening between educators/counselors and low skilled migrant adults.</p> <p>Basic concepts, theories and definitions are:</p> <ol style="list-style-type: none"> a) The importance of active listening to improve and/or to develop communication between educators/counselors and low skilled migrant adults. b) Definition of active listening in its three fundamental components to acquire the essential skills: <ul style="list-style-type: none"> ● Listener Orientation ● The Reflective Technique ● Questioning Skills c) Barriers to active listening: There are many barriers to active listening, including physical and cultural factors. There are also barriers that you can create yourself if you are not careful. These include inappropriate nonverbal cues, stereotyped reactions and approach, inappropriate responses, pretending understanding, etc. d) Advantages of Active Listening: To develop the elements of listening orientation approach (empathy, acceptance, congruence, and concreteness) is crucial in order to get a successful communication process. <p>2. Mixed theoretical and practical learning (Guided learning)</p> <p>In this section we will go in depth into key elements of active listening in intercultural communication using examples and practical guided learning activities that help the counselor/educator put into practice theoretical concepts:</p> <ol style="list-style-type: none"> 1. Show you are paying attention by listening 2. Responding appropriately is your best feedback 3. Defer judgment <p>Guided learning activities related to above elements:</p>

	<ol style="list-style-type: none"> 1. <i>Listen first than talk</i>: Active Listening exercise structured to develop the ability of listening without interrupting. 2. <i>No misunderstanding</i>: Active Listening game for counselor and educator proving the ability to respond appropriately. 3. <i>Put yourself in the speaker's shoes</i>: Personal listening development activity to avoid judgement as much as possible, increasing empathy. <p>Tools: Active listening exercises, Self-analysis questions, Diary of progresses</p> <p>3. Experiential learning Experiential learning pathways</p> <ul style="list-style-type: none"> - Structuring a cognitive interview with migrants by applying the tools and theoretical concepts of active listening. - Applying active listening techniques in a structured migrant counseling desk. <p>4. Formative Assessment Tools:</p> <ol style="list-style-type: none"> a. write one or two sentences identifying the main point of a lecture b. Checklist c. Take a diary to track your progress <p>5. Summative Assessment Tools</p> <ol style="list-style-type: none"> a. Test b. Self-assessment questions c. Real task and evaluation guide
<p>Learning Outcomes</p>	<p>At the end of this module, the learner will be able to:</p> <ul style="list-style-type: none"> ● Explain principle and techniques of social justice oriented active listening. ● Use verbal and non-verbal messages appropriately recognizing the meaning of signals of body language. ● Listen, and respond with an open mind in a more effective way. ● Minimize communication barrier between educators/counselors and low skilled migrant adults. ● Approach and relate with low skilled migrants recognizing and appreciate cultural and gender difference in communication.

	<ul style="list-style-type: none"> ● Apply proper techniques of active listening in concrete circumstances of guidance of adult migrants.
Learning Contents	<p>Topic 1-The importance of active listening to improve and/or to develop communication between educators/counselors and low skilled migrant adults.</p> <p>Topic 2- Definition of active listening in its fundamental components to approach multicultural contexts.</p> <p>Topic 3- Best practices for active listening to overcoming communication barriers in Intercultural communication approach.</p> <p>Topic 4- Advantages of Active Listening in a social justice oriented approach: managing expectations, dealing with issues of confidentiality, and talking with migrants with different perspectives, needs, interests and aspirations.</p>
Learning/Training Activities	<p>Topic 1 Duration: 3 hours self-learning Activity: Theoretical lectures Type: self-learning Tools: Reading material, conceptual maps, concept checklist</p> <p>Topic 2 Duration: 1 hour self-learning and 2 hours guided learning Activity: Theoretical lectures and guided tasks (exercise) Type: self-learning, guided learning Tools: Reading material, guided activities</p> <p>Topic 3 Duration: 1 hour self-learning and 4 hours guided activities Activity: Theoretical lectures and guided tasks (exercise) Type: self-learning, guided learning Tools: Lectures, guided activities</p> <p>Topic 4 Duration: 9 hours Activity: 1 hour self-learning, 8 hours experiential Type: self-learning – experiential activities: 1- structure the format of an interview with migrants according to the principles of active listening 2- active listening oriented migrant counseling desk. Tools: Reading material, training activities.</p>

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3. Learning and Training Material

A.1) Presentation of the aims and the objectives of the module

The aims and the objectives of the module are to define what communication is and to understand the importance of active listening in a social justice oriented communication process and acquire the main principles and techniques of active listening between educators/counselors and low skilled migrant adults.

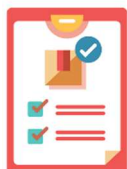
In general, active listening means using a set of skills that encourage the person interviewed by the counselor to talk, in order to help him/her to feel heard and understood. It is called 'active' because counselor intentionally do things to help them feel able to talk, and because counselor engage with all your attention on what the speaker is saying, how they are acting, and how they are feeling. Active listening happens when you 'listen for meaning'. The listener must convey empathy, acceptance and genuineness.

Develop personal active listening competence is crucial with regard to the formulation of sensitive and focused approach with migrants, in order to acquire the ability to identify migrant's different perspectives, needs, interests and aspirations.

This kind of approach is important in order to enable the counselor/educator to design and implement actions to embrace social justice in guidance practices aimed at specific target groups.

A. 2) Self-assessment tool

Active Listening Checklist



Carry out the assessment tool before reading studying and applying the content of the present module. Take notes of your answers.

After reading studying and applying the content of the present module, go back to the tool and answer the questions again.

Outcomes	Check	Actions
Active listening in theory		
Explain principle and techniques of social justice oriented active listening.	<input type="checkbox"/>	I know what active listening is.
	<input type="checkbox"/>	I know the main principles of active listening
	<input type="checkbox"/>	I can mention at least one active listening attitude
Listen and Paying Attention		
	<input type="checkbox"/>	Whenever possible, I look at the speaker and make eye contact when the speaker is talking.

Listen, and respond with an open mind in a more effective way.	<input type="checkbox"/>	I stay engaged and listen without distracting myself with other ideas I want to express.
	<input type="checkbox"/>	I focus on the speaker's words and avoid distractions around me.
	<input type="checkbox"/>	I refocus on the speaker whenever I feel my thoughts stray away from the goal of understanding the speaker's message and point of view.
	<input type="checkbox"/>	At appropriate times, I ask questions to clarify points, such as, "What do you mean when you say...?"
Verbal and non-verbal messages		
Use verbal and non-verbal messages appropriately recognizing the meaning of signals of body language.	<input type="checkbox"/>	I nod, smile, and use other appropriate facial expression on occasion to show I am listening.
	<input type="checkbox"/>	My posture (such as sitting up and leaning forward) shows that I am alert and interested.
	<input type="checkbox"/>	When appropriate, I use brief positive vocal prompts, such as "yes" and "uh-huh."
	<input type="checkbox"/>	I avoid multitasking, such as texting or shuffling through notes, to show the speaker that I am paying attention.
Suspending Judgment		
Minimize communication barriers between educators/counselors and low skilled migrant adults.	<input type="checkbox"/>	I allow the speaker to finish so I can hear the full message.
	<input type="checkbox"/>	I keep an open mind about the topic and avoid letting my personal filters, assumptions, judgments, and beliefs distort what I hear.
	<input type="checkbox"/>	I avoid interrupting to tell my own stories or opinions because I know interruptions can waste time and frustrate speakers.
Outcome	Check	Actions
Responding Appropriately		
Approach and Relate with low skilled migrants recognizing and appreciating cultural and gender difference in communication.	<input type="checkbox"/>	I respond in a relevant way that addresses the content or emotion of the message.
	<input type="checkbox"/>	After I understand a speaker's message, I ask questions if I want to know more.
	<input type="checkbox"/>	I wait politely for the speaker's response to my questions or comments.
	<input type="checkbox"/>	When I am working in a group, I summarize and reflect on what has been said by paraphrasing, using statements such as "What I am hearing is..." and "If I understand correctly, you seem to feel..."

- Compare the before and after taking notes of your progresses.

- Describe the differences analyzing your main strong and weak points, deepening where necessary.

A.3) Explanation of the theories, basic definitions, general dimensions

Topic 1 - The importance of active listening to improve and/or to develop communication between educators/counselors and low skilled migrant adults.



The simplest example of interpersonal communication is a conversation between two people. This activity makes up a significant proportion of the total amount of communication that you are involved in each day, and doing it well has a big influence on your effectiveness in your everyday

activity as a counselor.

In order to be an efficient counselor, you must be first of all an active listener which means that in a conversation process, listening to your counterpart is as important as conveying your message. And this is especially true while acting as a guidance counselor.

Listening is the most fundamental component of interpersonal communication skills and it is an active process in which a conscious decision is made to listen to and understand the messages of the speaker. As a listener, you should remain neutral and non-judgmental; this means trying not to take sides or form opinions, especially early in the conversation. This is especially true in a social justice-oriented conversation.

Active listening is concerned with improving your ability to understand exactly what the other party means when speaking to you. This is not as straightforward as it sounds because active listening involves listening for meaning (specifically, the meaning perceived by the other party), not just listening to the words they use and accepting them at face value.

Active listening requires patience because people need time to explore their own thoughts and feelings before putting them into words. This means that short periods of silence should be accepted and you need to resist the temptation to jump in with questions or comments every time the speaker pauses. When dealing with low skilled migrant groups you must take into consideration the difficulties of speaking a foreign language which may hinder the communication process.

A listener can use several degrees of active listening, each resulting in a different quality of communication. The three main degrees of active listening are:

- Repeating
- Paraphrasing
- Reflecting

DEGREE OF ACTIVE LISTENING		
Repeating	Paraphrasing	Reflecting
Perceiving	Perceiving	Perceiving
Attention	Attention	Attention
Remembering	Remembering	Remembering
	Thinking and reasoning	Thinking and reasoning
Repeat using the same words as speaker	Rendering the message using similar words as speaker	Rendering the message using your own words

There is no universally accepted definition of active listening, however, from a practical perspective, the essence of this skill is to put your own concerns, attitudes, and ideas to one side while you listen. Without these distractions you are able to observe all the conscious and unconscious signs displayed, enabling you to discern the true meaning behind spoken words.

This technique leaves the speaker in no doubt that you are giving them your full attention and when it is used skillfully, active listening can:

- Demonstrate your undivided attention
- Encourage the other party to continue speaking
- Restart a completely stalled narrative
- Reassure the other party regarding self-disclosure
- Confirm, improve, or correct your understanding
- Fill any gaps in the content of the narrative
- Improve the other party's insight into the issues
- Build rapport between you and the other party

Key Points



- Active listening is a straightforward technique that you can use to improve your communication skills.
 - Active listening involves listening for meaning, not just listening to the words that are spoken.
 - An active listener is neutral, non-judgmental, and fully engaged throughout the conversation.
 - Active listening demonstrates your undivided attention, encourages the other party to continue speaking, and can build rapport and understanding between you and the speaker.

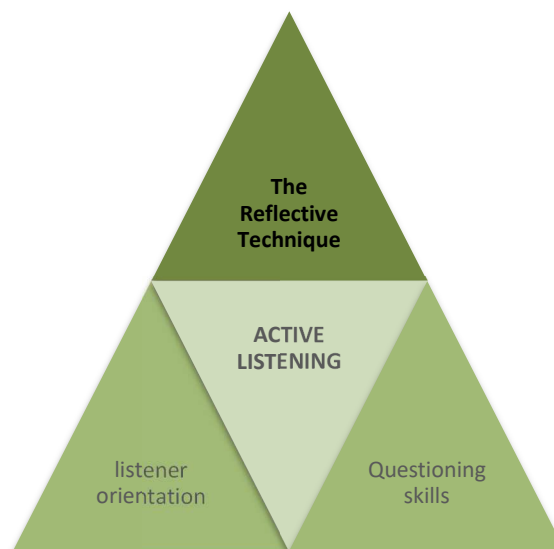
Topic 2- Definition of active listening in its fundamental components to approach low skilled migrant groups;



Any educator\counsellor who can master the techniques of active listening will be able to have a more productive approach in an intercultural communication context . This is because the migrants will feel that they are listened to and understood. The atmosphere active listening engenders within these groups means that they will be happy to communicate, creating a strong connection between you and them.

There are three components of active listening that you need to understand in order to master this Essential communication skill. They are:

1. Listener Orientation
2. The Reflective Technique
3. Questioning Skills



Listener Orientation

Successful active listening begins with you making a conscious effort to approach the conversation with a positive attitude to the other person and to the encounter itself. This means that the central question for you is not 'What can I do for this person?' or even 'How do I see this person?' but rather 'How does this person see themselves and their situation?'

The listener orientation should be characterized by undivided attention, empathy, respect, acceptance, congruence, and concreteness.

Undivided Attention

This should be self-explanatory: 100 percent of your attention is on the speaker. You need to make sure that any important communication takes place in an environment that is free of distractions and where you won't be disturbed. You should also switch your cell phone to silent and avoid looking at it, or at your computer screen, or anything other than the person you are listening to.

Empathy in active listening

Empathy begins with awareness of another person's feelings and develops naturally out of active listening. Obviously, it would be easier to empathize if the other party simply told you how they felt. However, unless you are dealing with someone who is unusually candid you will need to interpret nonverbal cues. You also need to pay attention to the precise language that they are using. This is a very touchy matter in intercultural communication processes since both verbal and non verbal cues are more difficult to understand and may be hidden under certain aspects connected to specific cultures that you as educators\counselors may not be know or be able to spot immediately.

You can show empathy by acknowledging their emotions, whether these are positive or negative. For example: 'I can understand why you feel that way.'

The ability to empathize is critical, as it helps you to 'tune in' to the things that are important to the speaker. Empathy is surprisingly difficult to achieve because we all have a strong tendency to advise, tell, agree, or disagree from our own point of view.

Respect

This means thinking well of every person, rather than judging them according to a preconceived standard of personal worth. It does not necessarily mean agreeing with them, but it does mean that you should be respectful on a personal level, rather than dismissive or condescending.

Acceptance

Acceptance, in this context, is very close to the concept of respect, and again requires a non-judgmental approach. It means that you should avoid expressing agreement or disagreement with what the other person says. It is simply accepted as the current state of play and this will serve as a starting point for later discussion. This attitude encourages the speaker to be less defensive and to say things that they might otherwise keep hidden. Migrant adults must perceive that your approach is non-judgmental in order to carry on an open and truthful conversation.

Congruence

This refers to openness, frankness, and genuineness on your part as the listener. This can be a problem if you have strong negative feelings about what you are hearing. For example: If you are annoyed with someone it can be very difficult to show empathy, respect, or acceptance.

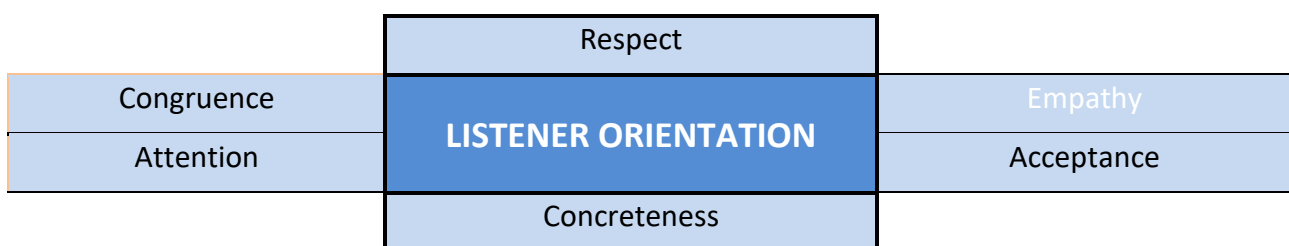
In this case your choice would be either to admit to feeling annoyed or to postpone the conversation until you have calmed down.

The first course of action may be the better one because honesty on your part will usually lead to the speaker opening up as well, rather than both of you communicating from behind a mask of false affability.

The principle of congruence is an important one because people are very good at reading each other's body language and para-verbal signals. This means that if what you say is at odds with what you feel then the other party will notice this and believe either that you are lying or confused. Generally speaking, these conflicting meanings leave the recipient suspicious or hostile, without quite knowing why.

Concreteness

Concreteness refers to focusing on specifics rather than vague generalities. Use concrete action words rather than abstract words. It is important to mention concrete data such as a specific real situation rather than a general one. Always mention facts we can refer to in real life, experiences that really happened to us. Often, a person who has a problem will avoid painful feelings by being abstract or impersonal, but this hinders an active listening approach, in particular when dealing with migrant adults. They may also depersonalize things by saying something like, 'I think most people want ...' rather than 'I want.' You can encourage concreteness by asking them exactly who or what specific incident they are referring to.



Key Points



- Listener orientation means making a conscious effort to approach the conversation with a positive attitude to the other person and to the encounter itself.

- It is characterized by undivided attention, empathy, respect, acceptance, congruence, and concreteness.

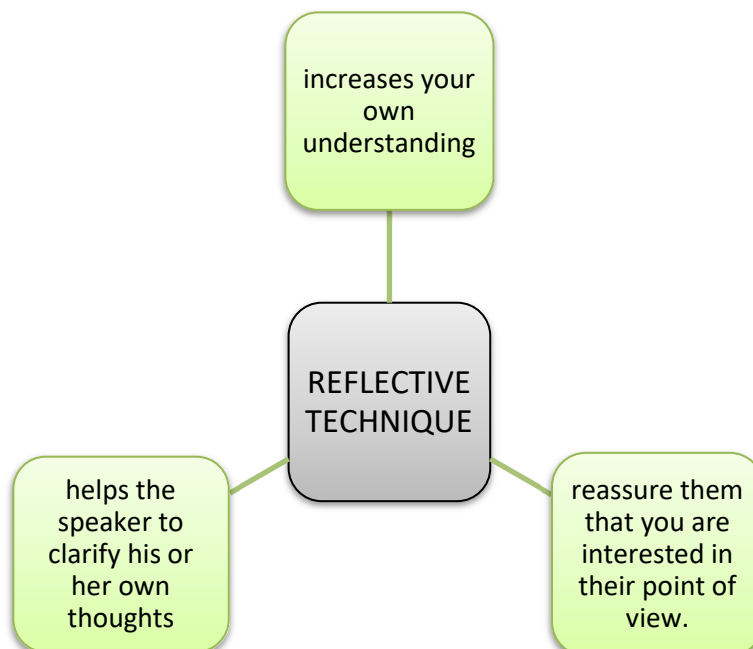
Reflective Technique

The second component of active listening is the reflective technique, which involves reflecting back to the speaker what it is you believe they mean. However, it also has a second major element, which is the clarification of the meaning of what has been heard. A counselor/educator must always make sure to get a thorough understanding of the message the interlocutor wants to convey, this process may be hindered by language and cultural barriers which are usually high when dealing with low skilled migrants.

In practice, reflection and clarification are intertwined because reflection often leads to some degree of clarification, and attempts at clarification often require some degree of reflection.

The advantages of this technique are:

- It increases your own understanding
- It helps the speaker to clarify his or her own thoughts
- It can reassure them that you are interested in their point of view.



Reflection

The term 'restatement' is often applied to this part of the technique because it involves paraphrasing the speaker's words back to them as a question. For example:

Speaker: 'I don't think that's possible.'

Listener: 'Are you saying that it's not possible for you to come to Italian classes on Monday?'

The most important part of this approach is that it must take account of the speaker's nonverbal signs as well as the actual words they use.

When employing verbal reflection, shorter interjections have the advantage that they interrupt the flow of the narrative less. Keeping your questions brief also forces you to stick to the main points, but it is not always possible because you do need to be specific rather than general.

By using reflection, the speaker can see that you are paying attention to them and making a conscious effort to understand what they mean. If you want to do this verbally you can use phrases or supportive sounds such as 'Yes,' 'Go on,' 'Ah ha,' 'OK,' or 'Mm.' Altering your posture slightly (for example, moving forward) or nodding your head shows you are taking on board what they are saying. You can also use the appropriate facial expression or make eye contact to signal to the speaker you are listening to them.

This tends to encourage people to open up and make their case in an honest and heartfelt way. If you feel there is more to explore you can use paraphrasing of the last few words spoken or an open question to keep the conversation alive. In some instances, you may just want to remain quiet in order to give the speaker time to gather their thoughts again. These simple techniques can help bring to light issues that you were previously unaware of.

REFLECTION CAN USE PARAPHRASING	
SPOKEN WORD	NON VERBAL E PARAVERBAL SIGNALS

Clarification

A mixture of reflection and direct questioning can get to the bottom of what people mean. These approaches enable you to correct misunderstandings and fill gaps in the narrative, thus gaining a better understanding of the overall situation.

The process of reflection provides an opportunity for the speaker to point out inaccuracies in your understanding. However, you need to be aware that they may not take the initiative to do so. Consequently, you should pay close attention to their body language and be on the lookout for nonverbal signs that might indicate that you have misinterpreted their meaning.

Another thing to be aware of is that you can only clarify information that the speaker has articulated. If you suspect that significant information is being withheld, you cannot reflect

it in the usual way, because you don't know what it is. Instead, you have to somehow reflect its absence by asking questions that lead the speaker to bring it into the open.

From your perspective, the end result of clarification is a fuller and more accurate understanding of the overall situation in an interaction with low skilled migrants and a detailed understanding of specific issues that arise in a multicultural context. From the speaker's perspective, the end result should be a feeling that their circumstances and point of view have been understood and that the counselor/educator has a clear and full understanding of the issues aroused.

Central to this process is the fact that the counselor/educator needs to overcome any natural tendency to rush in with suggestions or solutions. This is important to avoid acknowledging your own emotions during the communication. The counselor/educator needs to allow the speaker to present the whole picture so that they expose the level of their knowledge and the extent of their ideas on how to address the issue in hand.

Some simple techniques the counselor/educator can use to ensure that you ask for clarification rather than offer your own opinion are as follows:

- State what you think the speaker has said, as you understand it
- Check whether this is what they really meant
- Use open, non-directive questions - if appropriate
- Ask if you have got it right and be prepared to be corrected
- Admit if you are unsure about what the speaker means
- Ask for specific examples where necessary or if helpful for understanding.

By allowing several seconds of silence before you ask a question or give feedback you will ensure that the speaker has said all they want to. You can also indicate your attentiveness by accurately paraphrasing the speaker's words into a statement that communicates your impartiality and comprehension. It also allows you to clarify that you have understood their explanation of the issue.

When using clarification, a significant part of the technique is your ability to summarize the whole communication exchange, thereby illustrating your understanding of what has been said. In your summary be concise, objective, and non-judgmental, using the speaker's frame of reference to describe the essential elements of your conversation.

Where this conversation is part of several discussions you will often use your previous summary at the beginning of your next conversation to refresh and restate your current understanding.

MIX OF:	
QUESTIONING AND REFLECTION	FILL THE GAPS AND AVOID MISCONCEPTIONS

Questioning Skills

The third component of **active listening** is the art of questioning.

As a counselor/educator, developing your ability to ask questions that draw out the information needed to aid your understanding of the speaker's situation and help them find a resolution is crucial to your success. Your questions help you to:

- Focus attention
- Elicit new ideas
- Encourage exploration
- Foster commitment

Questioning Skills	
Focus attention	Elicit new ideas
Encourage exploration	Foster commitment

There are seven different types of questions you can ask, and you should make sure that you have a clear idea of why you are asking a question in a particular way and at a particular time.

Types of Questions
Open
Closed
Probing
Paraphrasing
Hypothetical
Leading
Reflective

Open questions are commonly used to encourage the other party to open up, so that you can gather the necessary information. They often start with why, what, where, which, and how.

You will find that they work best when the conversation is already flowing freely. For example:

'How was the Italian class useful for you?'
'What did you do to improve your language skills?'

Probing questions can be used to clarify something that has already been said or to find out more detail about it. Many of them are helpful in creating rapport, but you must take care not over-use them as this can make people feel as if they are being interrogated or even attacked.

Make sure your verbal and nonverbal signs are neutral or supportive when asking such questions. This type of question is useful in uncovering details that may have initially been overlooked or thought irrelevant. For example:

'Why do you think this is right/wrong?'
'What does that mean?'
'What are your options for solving the problem?'
'Could you be more specific?'
'Who is involved?'
'What needs addressing?'
'Is there an option that you have not yet considered?'
'How have you managed to put up with the situation to date?'
'How would an objective observer describe this situation?'
'What do you care most about in this situation?'
'What are your concerns?'

Closed questions require a 'yes' or 'no' answer. Such questions should be used sparingly because they tend to make any conversation feel awkward and one-sided, but in some instances an affirmative or negative answer is all that is needed. In sensitive situations, they are best avoided as they can harm the rapport and empathy that are an essential part of active listening.

Reflective questions are frequently used to check and clarify your understanding. This style of question reflects back to the speaker what they have just said and allows them to fully explore their knowledge of a situation.

These questions also provide an opportunity for the other person to give voice to the emotions they felt at that particular time without you having to interpret why this happened in your question. Use of reflective questions dispenses with you having to express an interpretation or judge why the other person felt this way. For example:

Speaker - 'I feel frustrated with myself.'
Listener - 'And what is this "frustrated with myself" experience like?'
Speaker - 'The officials at the passport issuing office are always messing me about.'
Listener - 'What does that "messing you about" behavior involve?'

Leading questions need to be used with care because they imply that there is a right answer to the question, which contradicts the ethos of active listening. They are useful in situations where you require a desired answer or need to influence people's thinking. For example:

'So wouldn't it have been better to...?'
'Don't you think we should have...?'

Hypothetical questions allow you to gauge how someone might act or what they think about a possible situation. They are effective in getting the person to think up and discuss new ideas or approaches to a problem. For example:

'What would you do if...?'
'What would happen if...?'

Paraphrasing questions are one of the best ways you can check your own understanding of what the speaker has said. For example:

Speaker - 'I can't come to school for Italian classes on Monday.'
Listener - 'I'm hearing you say that you cannot come to school for Italian classes on Monday. Am I understanding this correctly?'

Whenever you ask a question think about how and where you are trying to 'take' the speaker. If the question you ask does not result in a positive step forward then you must ask yourself three simple questions: 'Did I ask it in the wrong way?', 'Could the words I used be misinterpreted?' and 'Was the type of question appropriate?' The answers you get by asking yourself these things will enable you to develop your questioning competency and alter your behavior in the future.

TOPIC 3 - Best practices for active listening to overcoming communication barriers;



To use the active listening techniques effectively, you need to put your personal feelings aside during the conversation, ask questions, and paraphrase the answers back to the speaker. Some of the barriers that can prevent a proper understanding of the issues involved include physical and cultural factors such as a noisy environment, a strong regional accent, or a difference in terms of reference. In a multicultural context when dealing with migrants, the language barrier is a parameter to be taken into consideration in order to obtain the best possible understanding between the counselor/educator listener and the migrant speaker.

In addition to these external factors, which are usually fairly easy to overcome, there are some less obvious barriers that you should be aware of.

Inappropriate nonverbal cues

These include things like facing or leaning away from the other party, not maintaining eye contact, looking tense, or presenting a 'closed' posture by crossing your arms, etc. If what you say is being continually contradicted by your body language, then there is no possibility of the other party opening up.

Your posture and gestures must always reflect that you are paying complete attention to the person speaking to you. Distractions force you to send inappropriate nonverbal signals to the speaker, and it only takes one such signal to destroy the benefits you can gain from active listening.

Taking the Spotlight

This refers to the tendency most people have to share equally in the conversation. It involves shifting from a passive role into an active one and effectively taking the focus of the encounter away from the other party and onto yourself. It can be difficult to avoid doing this once you feel as though you understand the issues involved.

Before you are tempted to take the spotlight remember that as soon as you begin giving advice or instructions you are no longer listening to the other party. Counselors/educators should never indulge in this temptation because not listening to the migrants prevents you from giving them the need help and support.

Stereotyped Reactions

When you are seeking clarification by using reflective questioning it is very easy to get into the habit of beginning your questions with phrases like:

'Are you saying that...?'

'Do you mean that...?'

If you are not careful with this type of questioning it can alienate the other party because it can sound patronizing. You should only use this type of reflective questioning when the meaning of something they have said actually needs clarifying.

Inappropriate Responses

If you are asked a direct question then the most appropriate response is usually to answer it rather than look for any deeper meaning. If the other party says:

'When are we likely to get some answers for the officials at the passport issuing office?'

The best answer is usually a direct one. For example:

'We're getting some answers next week.'

'I should know on Thursday.'

You can then proceed to ask more questions if you genuinely need clarification of something, but you should try to avoid answering direct questions with a question of your own, because it can make you appear vague or evasive.

Pretending Understanding

If you really don't understand what the other party is trying to say then you should always seek clarification in a direct way - for example, by saying something like *'Sorry, I didn't get that. What are you saying?'*

Hoping that their meaning will eventually become clear is unnecessary and undermines the whole process. If you're confused by something that has been said, then say so and ask for an explanation.

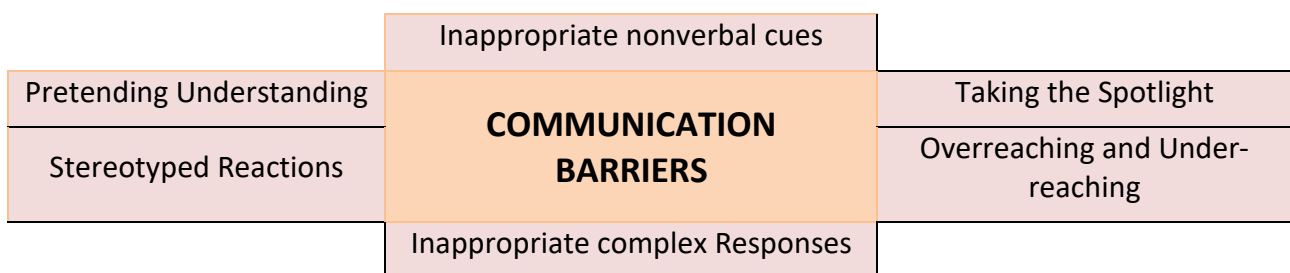
Overreaching and Under-reaching

Overreaching involves ascribing meanings that go far beyond what the other party has expressed, by stating interpretations that are conjecture on your part. Under-reaching involves missing the meaning of what has been said because it does not agree with your own view of how things are. Counselors/educators must be aware that stereotypes are always lurking when dealing with so many cultures which differ so much from our own. This is the reason why overreaching is a dangerous mistake you should not make.

It can be tempting to seek confirmation of your own views and you may need to make a conscious effort to avoid doing so.

Long-windedness

Giving very long or complex responses breaks the flow of the conversation and makes it less likely that you will gain an understanding of the other party's position. Short, simple responses are more effective.



Topic 4 - Active Listening Skills - Advantages of Active Listening



Active listening enhances your ability to absorb and pass on the data and information given during the exchange. By developing your skills and techniques to actively listen your communications will offer your listeners greater clarity and empathy.

An essential aspect of active listening is your ability to block out any distractions that may be present where you are communicating. By giving 100 percent to your conversation you will hear and comprehend the true content of the message as well as being able to pick up all the unconscious signs displayed.

If your natural tendency is to rush into a response, practice taking a breath before you talk so that the other person has the opportunity to finish what they are saying. If don't do this and you cut off the person's response before they have explained their whole viewpoint you will not have a complete picture. Beware of this and the many other barriers you must avoid to gain the benefits of active listening.

Without the whole picture of the discussion, you are more likely to misinterpret the exchange. To keep your focus on what is being said to you give the speaker signs that they have your full attention by slightly moving your head or eyes. You may also need to ask others in the situation to be quiet so the speaker can express themselves.

By behaving in this way you will be able to put together more persuasive replies and achieve your communication objective. It also illustrates your understanding of the speaker's viewpoint and how this relates to your own beliefs.

By paying attention to the other person's responses, you will be able to accurately judge their topic knowledge and adjust your communication style appropriately. You also have the opportunity to feed back to the individual that you have comprehended what they are saying to you.

This makes them feel valued and willing to contribute further, and ensures the exchange is a two-way process. This can be achieved by simply following your summation of what they have said with such phrases as:

- Does that make sense to you?
- What do you think?
- Would you agree?
- What's your view on this?

In addition, you can encourage another person to make a contribution to your exchange by using a pause or remaining silent. This offers you two advantages. First, it gives you as the

listener time to pull your thoughts together, and secondly, people have an innate desire to fill a void, so they begin to speak.

The two-way communication active listening encourages also provides you with the opportunities to give reasoned and valid feedback, as well as allowing you to gain clarification of what you believe has been said to you.

This is one of the techniques that enable you to minimize the distractions that can occur during an exchange or dialogue. Being able to retain the focus of the communication on your objective is essential for success. An important side effect of such behavior is that others will follow your lead when conducting their own communications.

By developing your abilities to use all three components of active listening - listening orientation, reflective technique, and questioning skills - you will be able to maximize the effectiveness and productivity of the individuals in your team.

Active listening is a skill that can be acquired and developed with practice. However, active listening can be difficult to master and will, therefore, take time and patience. Used appropriately, active listening may provide three very positive results:

Firstly, the listener gains information because active listening encourages the speaker to talk about more things in greater depth than he or she would be likely to do in simply responding to directive questions or suggestions. Such depth of discussion often exposes underlying problems, including ones the speaker had not recognized previously.

Secondly, the elements of listening orientation (empathy, acceptance, congruence, and concreteness) are likely to increase as the reflective listening process continues. These are the ingredients you need for an open, trusting conversation with low skilled migrants.

Finally, active listening stimulates and channels motivational energy. As the listener, you accept and encourage the speaker, but you leave the initiative in their hands. Consequently, the migrants will recognize new avenues for action and will become more confident and self-assured.

ACTIVE LISTENING RULES		
PAY ATTENTION REMOVING DISTRACTIONS	LISTENING TO VERBAL AND NON VERBAL	GIVE FEEDBACK REASSURE YOU UNDERSTOOD



A.4) Learning activity

The learner will carry on this learning activity to have a first approach in practice applying the theoretical concepts.

Exercise - Listen First, Speak Second

Objective: Having the Mindset of a Listener

Approximate Time Needed Exercise - 50 minutes

Debrief - 10 minutes

Description

This solo Active Listening exercise is based on a well-known habit-formation strategy - the process of 'imagination' and 'reflection.' This imagination-based exercise will help reinforce the behavior of entering every conversation with the objective of listening first, rather than being the first to do the speaking. You will rehearse the act of listening reinforcing the habit of listening first and speaking second. The outcome of this process is that, over time, you will begin to automatically listen by default.

Specifically, in a distraction-free place you will think of a past situation you were involved in as counselor/educator when you had the attitude of being the first to do the speaking. Now imagine yourself entering into that discussion time with the intention of actively listening first. You will keep rehearsing this image in your mind until you can easily visualize yourself listening actively to the other person(s).

Next, you will spend time reflecting on how listening first would have improved the situation when you were the first to do the speaking and then spend time reflecting on how listening first will benefit your relationship in your future activity as a counselor/educator.

Throughout the exercise you will record your thoughts and craft an action to undertake the next time you are involved in such a situation with migrant adults.

Aims

The aim of this Active Listening exercise is to help you realize the importance of entering into every discussion, in particular when dealing with migrant adults, firstly with a 'listener' attitude, so as to focus on understanding the other person's perspective. Then, once you adequately understand them, you can switch into the role of 'speaker' in order to share your perspective.

While speaking, we're always attempting to make ourselves understood, but while listening, we're actively seeking to understand the speaker's perspective on the discussion topic. Even though it's extremely tempting to manage a conversation with the objective to make ourselves heard and understood, however, often the better strategy is to enter each discussion with the goal of listening first. It enables you to really connect with migrant adults when it's your turn to speak. Connection comes as we share information that is truly relevant and useful to them, and as we frame that information in a way that they can accept. This

means that if you try to speak first rather than take the time to understand their perspective, you risk becoming irrelevant or misunderstood.



Instructions

Find a place free of distractions and sit down with a notepad and pen, if you prefer technology you may use a PC or a notepad.

Think of a past situation you were involved in as counselor/educator working with migrant adults when you had the attitude of being the first to do the speaking rather than having an active listener attitude.

Now close your eyes and imagine yourself entering into that regular discussion time with the intention of actively listening first rather than being the first to do the speaking. Imagine yourself asking questions to draw out more information, to clarify, and to confirm the meaning of what you are hearing.

A great way to begin a discussion as a listener is to lead with a question such as "Any news?" or, "What's the progress since our last catch-up?"

Keep rehearsing this image in your mind until you can easily visualize yourself listening actively to the other person.

Once you've got a clear mental image of listening actively, reflect on the following questions: How would your relationship with that migrant adult change if you regularly listened first? How would you change if you regularly listened first?

Record your thoughts on the notepad. Writing helps with the cognitive reinforcement process.

Finally, think about the next time you'll work with a migrant adult in your role of counselor/educator. What is one practical action that you can take at the start of your next discussion in order to listen to them first and allow them to speak?

Apply these techniques during the next conversation while working as a counselor/educator with migrant adults.



Debrief

- After having that discussion, come back to this Active Listening exercise and debrief the discussion using the following steps:
 - Briefly reflect on what did and didn't work. Was it more successful than the one when you had the attitude of being the first to do the speaking?
 - Decide on one listening action to do again (or to change) in your next discussion.

- Take a couple of minutes to imagine yourself doing that action.
- Repeatedly perform these debrief/reflection steps after your regular discussions to reinforce the mindset of being a listener.
- If you regularly reflect on your listening efforts, you'll begin to automatically listen more in your real-life discussions. Listening will become your default approach.

3.(B) Guided Learning

After reading and reflecting upon the theoretical material given in part A, in order to improve your practical skills as an active listener it is important to apply the key elements below. These elements embody the right attitude and behavior when involved in an active listening communication process.

The main topics are:

1. Show you are paying attention by listening
2. Responding appropriately is your best feedback
3. Defer judgment.

The Active Listening Activity proposed will help you understand the essential Active Listening skills for being a good listener.

B.1.1) Show you are paying attention by listening:

This essentially means considering the following elements to focus upon:

- Ensure you face the speaker giving him your attention (e.g Be aware of your body language having an open posture);
- No distractions;
- Avoid interrupting the speaker unnecessarily
- Encourage the speaker to continue by 'short' verbal comments
- Offer some facial expressions, such as a nod or a smile.

B.2.1. Tools used: Guided learning activity - Exercise



Exercise n. 1: Listen first than talk (2h)

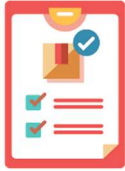
Description: Active Listening exercise structured to develop the ability of listening without interrupting.



Instructions

Find somebody to volunteer for a short conversation of about five minutes.

Invite your volunteer to choose a topic and start talking about it you must only listen in silence, without saying anything, while the other person is talking and try to understand the message the speaker wants to convey.



Once the speaker has finished talking you are allowed to speak by paraphrasing what you understood.

At the end of paraphrasing the speaker can confirm correct or clarify your paraphrasing.

Self-assessment questions

Answer the following questions to review your performance during this exercise:

- 1- Were you able to just listen interrupting?
- 2- Were you tempted to interrupt the speaker while he was talking?
- 3- How did the listening activity benefit from your non interrupting attitude?



Take a diary to track your progress: Referring to the whole exercise make a list of the main strong and weak points.

B.1.2) Responding appropriately is your best feedback

This essentially means considering the following elements to focus upon:

- Ask related and relevant questions
- Seek clarification by paraphrasing
- Assert your opinion(s) respectfully
- Respond openly and honestly, with an appropriate tone of voice



Exercise n. 2 No misunderstanding

Description: Active Listening game for counselor and educator proving the ability to respond appropriately.

Duration: 2 hours



Instructions

There are two participants to this game.

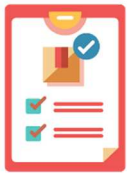
Sit with your back to your partners back. Participant one has a picture that must not show to participant two. Participant two has drawing paper and a pen and asks questions about the picture for 5 minutes in order to draw the picture as accurately as possible.

Participant one is free to answer and to describe the picture as he wants.

At the end participant one and participant two compare the drawing with the original picture and discuss about it.

Now swap roles with a new picture and repeat the exercise.

At the end of the exercise the two participant discuss together the difficulties of communication and how to overcome them using active listening strategies.



Self-assessment questions

Answer the following questions to review your performance during this exercise:

- 1- How effectively did you understand your partner's descriptions of their pictures.
- 2- What difficulties did you encounter?
- 3- How did you increase your understanding of your partner's picture?



Take a diary to track your progresses: Referring to the whole exercise make a list of the main strong and weak points.

B.1.3) Defer judgment:

This essentially means considering the following elements to focus upon:

- Avoid making assumptions
- Be empathic and nonjudgmental
- Consider the communication from the perspective of the speaker
- Let the presentation run its course
- Listen to the entire message before interjecting with your own comments



Exercise n. 3: Put yourself in the speaker's shoes

Description: Personal listening development activity to avoid judgement as much as possible, increasing empathy communication.

Duration: 2 hours

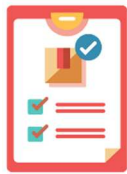


Instructions

This activity is based on having a conversation with somebody who has different ideological belief, for example a vegan versus a meat eater.

The objective is to cognitively empathize with someone who has different beliefs than yours. While carrying on the conversation attempt to go deep into understanding the ideological convictions of your counterpart always remaining friendly cultivating a fruitful discussion to better understand your partners' point of view.

Work on becoming more and more comfortable conversing with someone who disagrees with you.



Self-assessment questions

Answer the following questions to review your performance during this exercise:

- Have you tried to argue your interlocutor toward your convictions?
- Have you suspended your opinions and feelings about his ideology?
- Have you maintained respect at all times?



Take a diary to track your progresses: Referring to the whole exercise make a list of the main strong and weak points.

3.(C) Experiential learning

Experiential learning pathways include:

- Structuring a cognitive interview with migrants by applying the tools and theoretical concepts of active listening.
- Applying active listening techniques in a structured migrant counseling desk.

C.1) Experiential learning pathways.

Considering the competences developed and in order to apply them concretely the following experiential learning are proposed:

1. Structuring a cognitive interview with migrants by applying the tools and theoretical concepts of active listening;
2. Applying active listening techniques in a structured migrant counseling desk.

Follow next indications and recommendations to implement correctly.



C.1.1) Structuring a cognitive interview with migrants by applying the tools and theoretical concepts of active listening

Context: While exercising their profession, guidance counsellors/educators approach a big number of low-skilled migrant adults. The first step after getting to know each other is to carry on an interview for eliciting information. The interview does not seek to comprehensively identify each and every question that should be asked to elicit relevant testimonial evidence. Rather, it aims to provide a starting point for gathering information regarding various elements of their life and psychological background which are a fundamental pillar to develop the future relationship between the counsellors/educators

and the migrant adults. The interview questions should follow the nature of the claim, and the details of the individual claimant's narrative. Use only those questions which might be relevant to the claim. This will help you build up a strong relationship based on mutual confidence. Given the vulnerability of migrant adults, it is important to exercise caution, judgment and sensitivity when determining whether to ask a question or not.

Duration: The duration in hours depends on the single applicant to be interviewed, but in general the interview should never last less than half an hour.



Instructions

The interview starts with questions regarding personal data such as NAME, SURNAME, NATIONALITY, PLACE AND DATE OF BIRTH etc..

Then it goes deeper into questions related to the innerself:

- Where were you born? Can you describe the area? (Rural, urban)
- What were your parents doing for a living? What was their occupation?
- Can you describe the environment in which you grew up? Rural/urban? Your family's occupation?
- Until what age did you go to school? Where did you go to school? What is your highest level of education? When did you complete your education?
- Do you have any work experience? How did you support yourself? Please give details.
- Where did you last live in your country of origin?
- Are you alone or with your family in this country? Do you miss anybody in your country of origin?
- What are your wills and desires for the future?
- What are your expectations in this country?
- Do you have any desire to go back to your country? Tell me about it.
- What do you think will happen to you if you go back to your country?
- Describe your doubts or fears of returning to your country, if there are any.

The objective is to carry on the interview following theoretical principles of active listening described in A, and approaching and relating with low skilled migrants recognizing the difference in communication.

The operational steps should include:

1. Make an appointment with the adult migrant
2. Make sure you dedicate enough time to your appointment
3. Carry on the interview in a comfortable environment free of distractions where you won't be disturbed

4. Taking notes as appropriate
5. At the end of each interview take a few minutes for debriefing

Tools used during experiential learning

1. Computer and internet access
2. Printed version of the interview
3. Apps for translation into different languages



C.2.1) Active listening oriented migrant counseling desk:

Context: The counseling desk is among the most common work activities that a counsellor carries on while working with migrant adults.

This activity involves active listening as a prominent aspect, and the challenge is to manage the desk following the main principles of active listening applying proper techniques in concrete circumstances of adult migrants' guidance.

Duration: The duration in hours depends on the person consulting the desk, but in general the counseling should never last less than one hour.



Description of the operational steps/activities.

The operational steps should include:

- During the first approach create empathy and make sure you understand the reason/s why the migrant needs counselling
- Once you know the reason/s of the counselling make sure to be prepared to face his requests
- Make an appointment with the adult migrant in order to dedicate him/her enough time for the counselling
- Carry on the counseling activity in a comfortable environment free of distractions where you won't be disturbed
- Taking notes as appropriate
- At the end of each counselling take a few minutes for debriefing

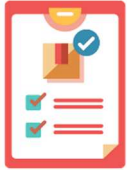
Tools used during experiential learning

1. Computer and internet access
2. Printed version of any useful material to face the migrants 'requests
3. Apps for translation into different languages

C.3) Summative Assessment.

Learning outcome n. 1

Explain principle and techniques of social justice oriented active listening



Assessment Tool: Test

1- The three main degrees of active listening are: Repeating, Paraphrasing, Reflecting

TRUE

FALSE

2- An active listener shouldn't be neutral, judgmental, and not fully engaged throughout the conversation.

TRUE

FALSE

3- Three components of active listening are:

- a) Listener Orientation, The Reflective Technique, Questioning Skills
- b) Listener Orientation, The Listener Technique, Questioning Skills
- c) Listener Orientation, The Reflective Technique, Paraphrasing Skills

4- Active listening is characterized by:

- a) undivided attention, empathy, respect, acceptance, incongruence, and concreteness.
- b) undivided attention, empathy, respect, acceptance, congruence, and concreteness.
- c) undivided attention, empathy, respect, no acceptance, congruence, and concreteness.

5- During an active listening based communication process the question should be closed in order to obtain clear information:

TRUE

FALSE

6- For an active listener is important...

- a) Plan how is going to respond
- b) Notice the feeling behind the words.
- c) Interrupt the speaker to make a point.

7- To overcome barrier communication is fundamental...

- a) Listen to the message without immediately judging or evaluating it
- b) Watch for significant body language (expressions, gestures).
- c) Take notes as appropriate.

8- What shouldn't an active listener do?

- a) block out any distractions that may be present where you are communicating.
- b) illustrate his own understanding of the speaker's viewpoint
- c) interrupt the speaker to make a point

Answers: 1:true – 2:false – 3:a – 4:b – 5:false – 6:b – 7:a – 8:c

Scoring:

8: Level 4

6-7: Level 3

3-5: Level 2

1-2: Level 1

0: Under Threshold

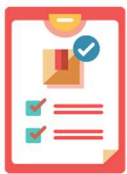
Rubric of Assessment

LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS

Explain principle and techniques of social justice oriented active listening	Explanation of some or all the principles of active listening	Theoretical knowledge of the main aspect of active listening principles and technique.	Level 4	The learner is totally aware of the principles of active listening; He/she identifies .and evaluates the domains of applications in real situations in a social justice approach
			Level 3	The learner can fully identify the principles and technique of active listening recognizing its importance in the approach with low skilled migrants group
			Level 2	The learner can identify and illustrate basic concepts of active listening
			Level 1	The learner has a limited knowledge of the principle and techniques
			Under Threshold	The learner hasn't achieved the basic principle of active listening

Learning outcome n. 2:

Use verbal and non-verbal messages appropriately recognizing the meaning of signals of body language.



Tool: Self-assessment check list

		While someone is talking, I:			
		Rarely	Usually	Sometimes	
Keep eye contact with the speaker	05	03	01		
Notice the feeling behind the words.	05	03	01		
Face the person who is talking.	05	03	01		
Watch for significant face expressions	05	03	01		
Watch for significant body gestures	05	03	01		
Totals for each column: _____		+	_____	+	_____
Grand Total = _____					

Scoring:

- 5: Under Threshold
- 6-10: Level 1

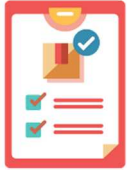
11-15: Level 2
 16- 20: Level 3
 21-25: Level 4

Rubric of Assessment

LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS
Use verbal and non-verbal messages appropriately recognizing the meaning of signals of body language.	Conveying verbal e nonverbal messages and interpretation of signals of body language.	Appropriate use of verbal and non-verbal messages in a communicative process.	Level 4	The learner is completely able to use verbal and non-verbal messages recognizing its value in a multicultural context.
			Level 3	The learner uses appropriately the verbal and non - verbal communication skills in various situations.
			Level 2	The learner can recognize and use the main verbal and nonverbal messages.
			Level 1	The learner has a limited ability to use verbal and non-verbal messages in a communicative process
			Under Threshold	The learner doesn't know how to use verbal and non-verbal messages in a communicative process.

Learning outcome n. 3

Listen, and respond with an open mind in a more effective way.



Tool: Self-assessment check list

- Interacting with people I usually consider the other person's point of view.

☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

- Talking to people I was more inclined to make statements than to ask questions.

☑ Usually (1) - ☑ Sometimes (3) ☑ Rarely (5)

- I was really interested more in listening than in speaking

☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

- I was focused much more on being understood than on understanding others.

☑ Usually (1) - ☑ Sometimes (3) ☑ Rarely (5)

- I tried to fully understand the migrant's requests in order to be able to respond effectively.

☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

Scoring:

- 5: Under Threshold
- 5-10: Level 1
- 11-15: Level 2
- 16- 20: Level 3
- 21-25: Level 4

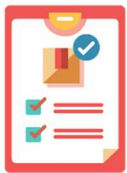
Rubric of Assessment

LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS
Listen, and respond with an open mind in a more effective way.	Answering effectively having an open mind in the listening process	Use an open mind when listening in order to answer in an effective way	Level 4	The learner is able to understand, analyze and reflect critically about migrants needs responding with a really open mind in a more effective way.
			Level 3	The learner is able to fully understand the needs of migrants and respond with a very open mind in a more effective way.

			Level 2	The learner is able to listen and identify main migrant needs and respond with an open mind in a more effective way.
			Level 1	The learner has a partial ability to respond with an open mind in a more effective way interacting with low skilled migrant adults
			Under Threshold	The learner isn't able to respond with an open mind in a effective way interacting with low skilled migrant adult

Learning outcome n. 4

Minimize communication barrier between educators/counselors and low skilled migrant adults.



Tool: Self-assessment check list

- I Ask questions to get more information and encourage the speaker to continue.

☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

- I Repeat in my own words what I've just heard to ensure understanding
☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)
- I Listen to the message without immediately judging or evaluating it respecting other's feelings and attitude
- **☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)**

I recognize that everyone has their own story and life journey

☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

- I Listen with full attention to understand another person's feelings and perspective.
☑ Usually (5) - ☑ Sometimes (3) ☑ Rarely (1)

Scoring:

5: Under Threshold

5-10: Level 1

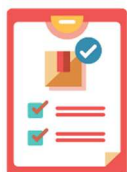
11-15: Level 2
 16 - 20: Level 3
 21-25: Level 4

Rubric of Assessment

LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS
Minimize communication barriers between educators/counselors and low skilled migrant adults.	Ability to minimize communication barriers	Carry on a communication process with low skilled migrant adults minimizing barriers	Level 4	The learner can recognize, analyze and fully overcome communication barriers between educators/counselors and low skilled migrant adults.
			Level 3	The learner knows and implement the strategies to overcome communication barriers between educators/counselors and low skilled migrant adults.
			Level 2	The learner knows and implements the basic strategies to overcome communication barriers.
			Level 1	The learner knows the basic strategies to overcome communication barriers but isn't able to implement.
			Under Threshold	The learner isn't able to minimize communication barrier.

Learning outcome n. 5

Approach and Relate with low skilled migrants recognizing and appreciating cultural and gender differences in communication.



Tool: Self-assessment questions

In order to complete the self-assessment evaluation, the counselor/educator should carry on at least 5 interviews in order to get a valuable feedback. See C.1.1

During the interview:

1. I took my time to carry on the interview without any pressure in order to put at ease the migrant.
 Frequently **(5)** - occasionally **(3)** almost never **(1)**
2. I assumed to know what the migrant adult was going to say and I stopped listening.
 Frequently **(1)** - occasionally **(3)** almost never **(5)**
3. I listened to the interviewee's viewpoint even if it differs from mine in term of perspectives.
 Frequently **(5)** - occasionally **(3)** almost never **(1)**
4. I Interrupted the migrant to talk about my opinions and beliefs
 Frequently **(1)** - occasionally **(3)** almost never **(5)**
5. I was able to carry on the interview free of distractions in order to respond in a relevant way catching the content of the message.
 Frequently **(5)** - occasionally **(3)** almost never **(1)**

Scoring:

5:	Under Threshold
6-10:	Level 1
11-15:	Level 2
16- 20:	Level 3
21-25:	Level 4

Rubric of Assessment

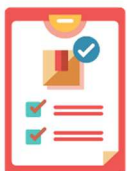
LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS
Approach and Relate with low skilled migrants recognizing and appreciate cultural and gender difference in communication.	Valorizing the communication process with low skilled migrant adults taking in consideration cultural and gender difference	Using an approach that valorizes cultural and gender difference in communication	Level 4	The learner can analyze and fully recognize and appreciate cultural and gender difference in communication with low skilled migrant adults.

			Level 3	The learner knows how to Approach and Relate with low skilled migrants recognizing and appreciate cultural and gender difference in communication.
			Level 2	The learner knows and implements the basic strategies to approach and Relate with low skilled migrants recognizing and appreciate cultural and gender difference
			Level 1	The learner knows the basic strategies to approach and Relate with low skilled migrants
			Under Threshold	The learner isn't able to Approach and Relate with low skilled migrants recognizing and appreciate cultural and gender difference in communication.

Learning outcome n. 6

Apply proper techniques of active listening in concrete circumstances of guidance of adult migrants.

Tool: Self-assessment questions



In order to complete the self-assessment evaluation, the counselor/educator should carry on at least 5 counselling activities in order to get a valuable feedback.

- I wait politely for the migrant response to my questions or comments
 - Frequently **(5)** - occasionally **(3)** almost never **(1)**
- After I understand the migrant message, I ask questions to encourage talking and to be sure I understand the content
 - Frequently **(5)** - occasionally **(3)** almost never **(1)**
- I was able to carry on the counselling without judging and free of any prejudice
 - Frequently **(5)** - occasionally **(3)** almost never **(1)**

- I was able to identify migrant’s different perspectives, needs, interests and aspirations
Frequently **(5)** - occasionally **(3)** almost never **(1)**
- I was able to respond effectively to the requests and needs of the migrants
Frequently **(5)** - occasionally **(3)** almost never **(1)**

Scoring:

- 5: Under Threshold
 5-10: Level 1
 10-15: Level 2
 15- 20: Level 3
 20-25: Level 4

Rubric of Assessment

LEARNING OUTCOMES	EVIDENCE OF LEARNING OUTCOMES	INDICATORS ASSESSMENT CRITERIA	LEVELS	DESCRIPTORS
Apply proper techniques of active listening in concrete circumstances of guidance of adult migrants.	Using proper techniques of active listening while guiding in concrete circumstances of guidance of adult migrants.	Ability to guide adult migrants in concrete circumstances using active listening techniques	Level 4	The learner is able to critically reflect, choose and apply the best active listening strategy in concrete circumstances of orientation of adult migrants.
			Level 3	The learner is able to apply appropriately the techniques of active listening in concrete circumstances of orientation of adult migrants.
			Level 2	The learner is able to apply the basic techniques of active listening in concrete circumstances of orientation of adult migrants.
			Level 1	The learner is able to define only the basic techniques of active listening in

				concrete circumstances of orientation of adult migrants.
			Under Threshold	The learner doesn't know and apply proper techniques of active listening in concrete circumstances of guidance of adult migrants.

Learning unit 1.3. Conflict management and mediation

1. Introduction

The aim of the following module is to improve the knowledge and skills of educators working with adult migrants to prevent and manage conflicts in their workplace, through increased knowledge about conflicts, causes of conflicts and conflict management related to adult migrants. The aim is to provide educators with concrete tools for constructive conflict management to use the possibilities for change in conflicts, to develop the individual, the group and the organization.

The learning program consists of 30 hours training, with 8 hours self-learning, 10 hours guided learning and 12 hours experiential learning. It also contains tools for formative assessment and summative assessment.

2 Synoptic Table

Module N° 3	
Name of the module	Conflict management and mediation
Aims of the module	<p>The aim of the module is to improve the knowledge and skills of educators working with adult migrants to prevent and manage conflicts in their workplace, through increased knowledge about conflicts, causes of conflicts and conflict management, related to adult migrants.</p> <p>The aim is also to provide educators with concrete tools for constructive conflict management to use the possibilities for change in conflicts, to develop the individual, the group and the organization.</p>
Prerequisites for the module	The participants have experience of working with adult migrants
Duration	<ul style="list-style-type: none"> - Total hours: 30 hours - Self-learning: 8 hours - Guided learning 10 hours - Experiential learning: 12 hours
Content of the module	<p>The module consists of 5 components.</p> <p>1. Theoretical (Self-learning)</p> <ul style="list-style-type: none"> - The aim of the theoretical module is to improve the knowledge about the causes of and types of different conflicts and conflict management (relevant for educators

working with adult migrants). Furthermore, is the aim to improve knowledge about causes of conflicts specifically in the context of working with adult migrants and how to avoid and handle conflicts in the same context.

The basic definition used are:

- Elements of conflicts
- Conflict escalation – the seven stages of escalation ladder
- ABC model - triangle of conflict
- Different conflict management styles
- Human needs that lead to frustration when they are not met
- Roots of conflicts and different kinds of conflicts related to adult migrants
- Factors that prevent conflicts

2. Mixed theoretical and practical learning (Guided learning)

- Concepts, theories, and key dimension deepening: Different types of conflicts and conflict management, causes of conflicts, conflict escalation, factors that prevent conflicts.
- Case scenarios conflict escalation
- Peer learning: Factors that prevent conflicts
- Role play: Different kinds of conflict management
- Exercise: Different conflict management styles, prevention of conflicts when working with adult migrants
- Group discussion: Common types of conflicts
- Group discussion - Causes of conflicts

3. Experiential learning

- Practical exercise at the workplace when a conflict arises
- Exercise at the workplace: conflict management when working with adult migrants
- Practical tasks to prevent conflict

4. Formative assessment

- Group discussions conflict management
- Group discussion conflict management styles
- Reflection
- Writing summary

5. Summative Assessment

	<ul style="list-style-type: none"> - Quiz (quantitative assessment) - Self-reflection questions (qualitative assessment) - Self-assessment - Self-assessment survey (qualitative assessment)
<p>Learning Outcomes</p>	<p style="text-align: center;">The module has 4 learning outcomes:</p> <ol style="list-style-type: none"> 1. The learner will be able to describe the different parts of conflicts and conflict escalation. 2. The learner will be able to describe conflict management strategies and which strategies to apply in different conflict situations. 3. The learner will be able to identify and analyze common causes and roots of conflicts when working with adult migrants. 4. The learner will be able to describe and apply methods and strategies of how to avoid conflicts and how to handle conflicts when working with adult migrants
<p>Learning Contents</p> <p style="margin-left: 20px;">➤ Learning/Training Activities</p>	<p>Topic A - Introduction to conflicts and conflict management</p> <ul style="list-style-type: none"> - Activity 1, 3 h. self-learning – Definition of conflict, the elements of conflict and conflict escalation. Tool: Theoretical presentation - Activity 2, 2 hour guided learning – Case scenarios conflict escalation. Tools: Instruction for writing case scenarios <p>Topic B Strategies for conflict management and mediation</p> <ul style="list-style-type: none"> - Activity 1, 3 h. self-learning – Constructive conflict management, different types of conflict management. Tool: Theoretical presentation. - Activity 2, 2 h. guided learning – Peer learning: Factors that prevent conflicts Tool: Instructions for peer learning - Activity 3, 2 h. guided learning - Role play: Different kinds of conflict management, Tool: Role play instructions - Activity 4, 1 h. guided learning - Exercise: Different conflict management styles. Tool: Instructions for exercise - Actiivty 5, 4 h. experiential learning - Practical exercise at the workplace when a conflict arises

	<p>Topic C - Causes and roots of conflicts and factors that prevent conflicts</p> <ul style="list-style-type: none"> - Activity 1, 2 h. self-learning - Human needs that leads to frustration when not met, Common types of conflicts, factors that prevent conflicts. Tool: Theoretical presentation. - Activity 2, 1 h. guided learning, Group discussion: Common types of conflicts when working with adult migrant. Tools: Instruction for group discussion. - Activity 3, 1 h. guided learning, Group discussion: Common types of conflicts - Activity 4, 1 h. guided learning, Group discussion - Causes of conflicts. Tool: Instruction for group discussion - Activity 5, 4 h. experiential learning, Exercise: conflict management when working with adult migrants - Activity 6, 4 h. experiential learning, Practical tasks to prevent conflict
<p>Bibliography</p>	<p>Jordan, Thomas (2015). <i>Konflikthantering i arbetslivet. Förstå, hantera och förebygg</i>. Malmö: Gleerups.</p> <p>Nilsson, Björn (2017). <i>Samspel i grupp. Introduktion till gruppdynamik</i>. Lund: Studentlitteratur.</p> <p>Pruitt, Dean G; Kim, Sung Hee (2004). <i>Social conflict: escalation, stalemate and settlement</i>. 3. ed. New York: McGraw-Hill</p> <p>Ydrén, Johan (2010). <i>Konflikthantering</i>. Stockholm: Forum för konstruktiv konflikthantering.</p> <p>Exercise by Thomas Jordan " Har din arbetsplats en problemlösande samarbetskultur?", from Jordan, Thomas (2015). <i>Konflikthantering i arbetslivet. Förstå, hantera och förebygg</i>. Malmö: Gleerups. Free to use.</p> <p>http://www.perspectus.se/tj/arbetsblad/2.1problemlosande_kultur.pdf</p>

3. Learning and Training Material

In this training module, you will learn more about the features of conflicts, how they escalate, causes of conflicts and which methods and tools can be used to manage them. You will learn different conflict management strategies and get concrete tools for managing conflicts in a constructive way, in the context of working with adult migrants. Theories of conflict and conflict management includes different types of conflicts, causes of conflicts,

conflict escalation and theories of conflict management such as ABC-model. The theories are all relevant and related to the context of working with adult migrants and the aim is to improve the knowledge and skills to prevent conflicts and apply conflict management in the working context.

The module is divided into three parts:

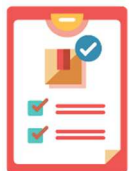
- Self-learning is the theoretical part where the aim is to get the most important theories and knowledge regarding conflicts, conflict management, causes of conflicts and prevention of conflicts.
- Guided learning with mixed theoretical and practical learning to deepen the knowledge gained from the theoretical part.
- Experiential learning is the part where the knowledge from the theoretical part and guided learning can be put into practice at the workplace and in real life.

3(A) Self- Learning (theoretical part) - Explanation of the theories, basic definitions, general dimensions

This part will start with quantitative and qualitative assessment which will be repeated in the summative assessment, to compare the participant’s knowledge and skills before, and after, the training. Three topics will be addressed:

- Topic A - Introduction to conflicts and conflict management
- Topic B - Strategies for conflict management and mediation
- Topic C - Causes and roots of conflicts and factors that prevents conflicts

Self-assessment tools



1. Quantitative assessment:

Question 1	
Which is true regarding conflicts?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	Conflicts are always destructive and lead to stress and mental illness
()	Conflicts can be constructive when managed well

Question 2	
What does the “ABC” represent in the conflict triangle?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
()	A = Attitudes B = Be open C = Conflict
()	A = Animosity

	B = Behaviour C = Conflict
()	A = Attitudes B = Behaviour C = Contradiction

Question 3	
Name at least four of the steps in the conflict escalation.	
>	
>	
>	
>	
>	
>	
>	

Question 4	
Which are the five common resolution styles?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
()	<ul style="list-style-type: none"> • Competing • Collaborating • Compromising • Avoiding • Accomodating
()	<ul style="list-style-type: none"> • Compelling • Diplomatic • Projecting • Collaborating • Competing

Question 5	
What is true regarding conflict management according to ABC model if the conflict focus on attitudes?	
Select one or more correct answers from the choices below answer by adding a plus symbol (+) inside the parenthesis.	
[]	Listen and try to understand the other perspective
[]	Focus on the contradiction

<input type="checkbox"/>	Create a clear framework and a safe atmosphere to be able to discuss the contradiction
<input type="checkbox"/>	Apologize firstly for your behaviour

Question 6	
Name seven human needs that leads to frustration when not met	
>	
>	
>	
>	
>	
>	
>	

Question 7	
Which are common types of conflicts?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
<input type="checkbox"/>	Position, behaviour, distribution, structure
<input type="checkbox"/>	Distribution, position, structure, behaviour, values
<input type="checkbox"/>	Values, distribution, behaviour

Question 8	
Fill in the gaps in the text of factors for preventing conflict	
Good _____ where we feel empathy and respect....	
Don't estimate _____ with participants/adult migrants	
Open _____, established and clear framework for _____	
Make sure there is a dialogue to manage _____ and rising conflicts in an early stage	
Define common roles, rules, goals and _____	

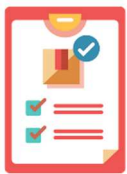
Question 9	
What do you do if you easily explode in conflicts?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
<input type="checkbox"/>	You let your feelings come, all expressions are Ok
<input type="checkbox"/>	You explain that you are upset and ask for a break
<input type="checkbox"/>	You keep your feelings inside

2. Self- reflection (qualitative assessment)



Answer the questions

- Which conflicts did you experience working adult migrants and how would you deal with them differently today?
- How do you think that different needs of migrants which are not met, affect that conflicts arises?
- How do you deal with conflicts at their different stages?
- Which conflict management do you think is proper to apply then working with adult migrants?
- How did you try to prevent conflicts when working with adult migrants and how could you improve your strategy?



3. Self- Assessment: Does the educator and the association have a problem-solving culture of collaboration?

Encircle the alternative that you think fits best.

1. Problem solving

When problems or irritations arise, I can be sure that we can reach a good solution by having a constructive dialogue.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

2. Respect

When my student/adult migrant client have comments and wishes, he/she can count on being treated with respect and interest.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

3. Learning

My association is characterised by a desire to ensure high-quality business. We welcome disagreements and critical views since they can give suggestions to improvements and learning.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

4. Accommodating

The student/adult migrant can trust that I have a desire to be accommodating if he/she has special requests and needs due to individual differences in terms of living conditions and personality.	Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
	1	2		3	4	5

5. Meeting as people

In the meeting with the adult migrant, we gather and socialise as equals, regardless of individual differences in terms of living conditions, personality and role.	Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
	1	2		3	4	5

6. Ask first

I do not make hasty judgements about other. If anyone says something that seems stupid or strange, I first ask for the background to what has been said.	Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
	1	2		3	4	5

7. Tolerance

I have a high level of tolerance because sometimes people make mistakes and wrongdoings, and therefore the adult migrant can be wrong and talk about mistakes without the risk of being branded as incompetent.	Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
	1	2		3	4	5

8. Willingness to change

I am eager to ensure high-quality business and devote myself to what our world needs. Therefore, I have a positive attitude towards a revaluation and change of working methods and priorities.	Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
	1	2		3	4	5

Topic A – Introduction to conflicts and conflict management



We are going to have a training session on conflict management and start by thinking about the last time you yourselves had a conflict with someone. Large or small. It can be a conflict you had with your neighbour, a family member, a colleague from work, or maybe someone in this group?

There are many types of conflicts, and if you come to think of a particularly infected one, you can choose a more trivial occasion instead. Take a minute to think about a conflict you have experienced. How did it go? How did you feel? Was the conflict resolved? Do you think that it was handled well for both parties?

(Give the group time to think before you carry on speaking).

Keep that experience in the back of your minds during the training so that you can relate the information you receive today to something concrete.

Conflicts are a part of human relationships and therefore a part of groups' everyday lives – regardless of whether there is good group dynamics or not. If conflicts are handled constructively, they can be a positive power of change for both the individual and the group as well as the business. In the following training, you will learn more about conflicts and how they arise, different conflict management strategies as well as practical tips on how to handle conflicts constructively. The aim of the training is for you to be able to handle the conflict constructively if it arises in your particular group. You will also get suggestions and practical tools for preventing conflicts within the group.

In this training session, we will combine informative instruction components with discussions and exercises in smaller focus groups and in whole class.

Definition of conflict

The definition of the word is “collision” and “clash”. Conflicts arise when one or several parties want(s) something that the other party is unwilling to give or do. This blockage of requests and needs leads to frustration – which causes at least one of the parties to try to influence the other in order to achieve its own goals, while at the same time, the parties are rarely willing to listen to each other's experiences or opinions.



Conflicts:

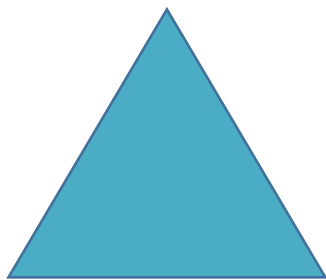
- Can be a clash of opinions, interests, values, goals, needs, routines and personalities. The bigger and more diverse the group, the greater the probability that conflicts arise.
- Can be either long lasting or short, verbal or physical.
- Can arise between groups, within groups or between individuals.
- Can be destructive and they affect both people and the business negatively when they escalate during a longer period and are not handled. In such cases, physical and mental illness increases while cooperation deteriorates, intrigues develop, the commitment to the group's common goals reduces, and the effectivity and the quality declines in the business.
- "Conflicts are always such situations where people want to change something and many times there is a potential in that (...) which can lead to many good things" (Source: Thomas Jordan, researcher in conflict management)
- Can be constructive and positive for the group when they are handled well. Constructive conflict management can prevent stress and mental illness, as well as strengthen and develop relationships and working methods through learning, new ideas and new insights.
- The absence of conflicts can be a sign of a far too dominating manager, high group pressure for everyone to think and act in the same way or far too monotonous work assignments.

The elements of conflict

Understand what the conflict consists of:

The ABC model shows the different elements of the conflict while it visualises conflict dynamics and development of conflict. The different corners show how people in conflict are motivated by different aspects. A conflict can start in any corner and the different elements can affect each other to an escalation. The theory has been developed by the peace and conflict researcher Johan Galtung and can be applied to conflicts between individuals, groups and nations.

Johan Galtung's ABC model/Conflict Triangle Galtung is a Norwegian professor and a peace and conflict researcher. He developed the model in the 1960s.



The ABC model consists of a triangle where the different corners each represents one aspect of the conflict.

Corner A. Attitudes, emotions and thoughts

This corner of the conflict represents parties' attitudes towards each other. The attitudes are affected by the thoughts and feelings that the different parties have about themselves and the opposite party, as well as how they interpret what is being said and done in the conflict. The parties often have different perceptions and experiences of what has happened and why – and this experience can come to change during the course of the conflict. The attitude is also affected by the parties' own experiences and norms related to how one should be and behave. The parties' motivation and commitment to resolve the conflict also affects corner A.

Conflicts evoke emotions – and emotions drive conflicts. Emotions can take over the conflict if we let them. In a conflict, it happens that the opposite party is depicted as an enemy or caricatured with excessively negative qualities. Often we tend to explain the negative behaviour of others as caused by flaws in their personality, rather than as something caused by external circumstances. Strong feelings cause us to exaggerate what we experience and to misinterpret more easily. When we are angry, we also have difficulties with questioning our own experience. If the conflict focuses heavily on this corner, it might be the case that the points at issue have been pushed into the background while the opposite party itself is seen as the major problem.

Example: Person A is annoyed by person B because he/she often interrupts and talks a lot in every meeting. Person A thinks that B is a bad team player, a know-it-all and an arrogant person.

Corner B. Behaviours.

This aspect of the conflict is about the behaviours of the parties, that is, how the parties communicate and act in the conflict. It includes actions, both what we do and what we do not do, but also what we say verbally and express with our body language. Pitch, facial expressions, gestures and posture make a larger impression than what we are saying. Body language 60 per cent, voice 30 per cent and words 10 per cent.

Conflicts can evoke feelings of discomfort, fear and anxiety. Some people live out these feelings by acting evasively, making excuses, denying or running away from the conflict. Others go to counterattack and confront the opposite party with anger and aggression.

When a party wants to defend its position, strong emotional expressions are often used. The need to maintain one's self-image and self-confidence sometimes take precedence over relationships with other people. A defensive behaviour complicates conflict management and communication between the parties involved. The behaviour usually changes during the course of the

conflict and the conflict may escalate. In addition, many people see their own behaviour as an inevitable response being forced by the behaviour of the opposite party – rather than as a mutual interplay between actions and reactions between both sides.

Example: Person A does not tell person B that he/she does not feel respected when B interrupts and takes over in meetings. However, person A stares at person B when this happens and after the meeting, person A goes to talk to other people in the group about how B is always so self-centered during the meetings.

Corner C. The question of fact, the factual matter, from the English word "conflict"

Corner C concerns the point at issue, the actual contradiction between two parties. The question of fact is a logical and common starting point for the conflict. The question of fact consists of incompatible requests and needs between two parties, and it is not always explicit or obvious. A conflict can have several factual matters – which can be a factor contributing to the escalation of the conflict. The list of common types of conflict (see above) shows typical examples of common questions of fact in a conflict.

Example: Person A thinks that person B interrupts and is a bad listener during meetings. The question of fact regards the need to feel like a respected and valued person in the group.

Conflict escalation

Understanding the phases of conflict:

Even though all conflicts are unique, there are general patterns in events that drive the conflict and retaining events that restrain it. These behaviours usually appear without us being aware of them – we react instead of act, which means that we often have certain behavioural patterns in conflict situations that we come back to. The conflict escalates when we experience that we are not given support for our wishes and requests and gradually affect the opposite party with more and more powerful means.

Knowing how conflicts escalate can give you the tools to manage the conflict constructively. By recognising the signs of a conflict starting to intensify, you can deliberately choose to give up destructive behaviours and prevent the conflict from escalating.

Different types of escalation:

Emotional escalation: Strong feelings emerge, a discussion turns into an argument, we get worked up and behave worse for a while, but then we calm down again. These conflicts are temporary; they reduce quickly and rarely cause permanent damage to a relationship.

Attitude change: The behaviour in the conflict gets gradually worse, our attitudes towards and perceptions of the opposite party become aggravated and persistent. A negative attitude towards the opposite party complicates and reduces the motivation for constructive conflict management. Conflicts in which the parties have changed their attitudes towards each other take longer to repair and require an active effort by everyone involved. Therefore, you should be careful not to damage your relationships with other people despite conflict.

Now you can think about the latest conflict you were involved in and reflect on which stage in the model of conflict escalation you reached in that conflict.

The seven stages of the Escalation Ladder

The escalation ladder illustrates how conflicts escalate in stages. Likewise, a de-escalation of the conflict also happens gradually. The parties involved in a conflict can be in different stages. Here we will go through the various stages of escalation and simultaneously present suggestions for how to act in order to deal with the conflict at each stage.

1. Tension
2. Personification
3. The conflict gets worse
4. Action
5. Enemy images
6. Open hostility
7. Separation



Stage 1: Tension

The conflict focuses on a contradiction.

Act:

- Define the question of fact; is the conflict about the same thing to all parties concerned?
- Accept that the opposite party can have another, different experience of the situation.
- Focus and distinguish between the question of fact and the person.

- Make things plain and base your arguments on yourself. For example, say “I need peace and quiet when we work to be able to concentrate” rather than “You are annoying when you chat”.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 2: Personification

The other party’s guilt and person becomes more important than the contradiction. Personal attacks and defence make the parties more emotionally engaged in the conflict. Changes in attitude begin to form and trust decreases. Prestige enhances, and the parties want to win the conflict in addition to resolving it.

Act:

- Go back to the question of fact and focus on that.
- Apologise and take a step back if you have made a personal attack.
- Shift the focus from the other to yourself. For example, say “I think/feel” rather than “There are many people who think that you ...”.
- Do not use generalisations such as “all the time, always, never, people, one” when you express yourself, as in the example “You always arrive late”.
- Accept each other’s differences.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 3: The conflict is growing

More questions and problems are highlighted in the conflict when focus is taken away from the original contradiction and instead is put on the opposite party as a person. More problems are drawn into the conflict in order to frame the opposite party. Often, it can be old problems that were not so important to oneself when the relationship with the other was better.

Act:

- Focus on the original question of fact or an alternative conflict area.
- Do not continue trying to solve several parallel problems that have been highlighted.
- At this stage, it is advisable to bring in a third (neutral) party who mediates and leads the conflict management.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 4: Action – the parties stop communicating with each other

If stage 3 is allowed to continue, the parties will consider further communication to be pointless. No one listens to the other and the discussion is moving in circles. Social interaction reduces if the conflict goes on for a longer period. When we no longer communicate verbally, greater focus is put on body language and behaviour. Misunderstandings and negative interpretations increase. We talk about each other rather than with each other. “The “trash talk” results in groupings and the surrounding people can be encouraged to choose sides and join the conflict. At this stage, the parties are more committed to act without justifying their intentions to the other. Such behaviour is often perceived as punitive and insulting.

Act:

- Continue or take up communication with the opposite party.
- Clarify the intentions of your actions to prevent misinterpretation.
- At this stage, a third (neutral) party is of great help.
- To help people around you who are involved in a conflict, you should maintain your neutrality. Encourage the parties to meet and communicate instead of taking a stand or listening to trash talk.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 5: Enemy images

At this stage, a negative image of the opposite party has become the truth. The other is now perceived as a mean and stupid person, rather than that oneself has a negative interpretation of the opposite party. The perception is exaggerated and without nuance. The attitude change is a fact, which locks the partners to their opinions. The conflict must be won at all costs – the opposite party will surrender, lose and apologise. Some self-control remains for fear of making a fool of oneself to the surrounding people, but the confidence and the hope of mutual understanding and solidarity is gone. The conflict is serious and energy draining.

Act:

At this stage, the parties are dependent on help from a third (neutral) party.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 6: Open hostility

At this stage, the opposite party is perceived as an object rather than as an individual who, like oneself, suffers from the conflict. The parties openly show their negative attitudes. It

can either take the form of an open attack, threats, humiliating abuse or in the form of physical assault.

Act:

- At this stage, the parties are dependent on help from a third (neutral) party. It is the last chance for conflict management.
- Even when the conflict is impossible to resolve, it is possible to process the conflict situation. Establish positions by defining what the different parties want and do not want, as well as what the parties are willing to give up.

Escalation: The conflict reaches the next stage when someone behaves in a way that the other party perceives as unacceptable.

Stage 7 Separation

The parties can no longer stay in the same environment. One party flees or is driven away. This can happen in the form of someone leaving the association voluntarily or is forced to leave.

The most important thing in order to stop and prevent escalation is to communicate with each other. Listen with the goal to understand each other. Accept that you might have different views.

Source: Johan Ydrén, Thomas Jordan.

Ask the group:

- Do you recognise the stages from the Escalation Ladder? Did the conflict escalate in this order or did it take another direction?

Topic B Strategies for conflict management and mediation

Conflict management



Thus far, we have talked about common sources of conflict, types of conflict and the elements and phases of the conflict. Now we are ready to move on to how the conflict can be managed constructively.

By handling conflicts in a clear and organised way, a good and healthy group climate is created. In such cases, conflicts can be strengthening and positive for the group. A potentially creative force develops both people and the business. Constructive conflict management prevents stress and mental illness, counteracts peer pressure and inhibitory norms that everyone should think and act in the same way. If they are managed well, they

could potentially look after several interests in the group while they also build community and group solidarity.



What does constructive conflict management mean?

Constructive conflict management means that you learn from the conflict and take necessary measures to handle the underlying problems that led to the conflict. That being said, there are no guarantees that all conflicts can be solved in a way that all parties concerned are satisfied with, but conflict management skills can nonetheless be very useful and make a great difference (Jordan 2015, 10).

Conflict management with help from the ABC model/ the Conflict Triangle

When we went through the elements of conflict, we talked about the ABC model/the Conflict Triangle. (Show image with summarising points for each corner). We will now go back to that model, but this time we will go deeper into how a conflict can be handled with a focus on the different aspects of the conflict.

By looking upon the conflict from the different corners of the conflict triangle, you can get an overview of the conflict as well as see which part of the conflict you have the best conditions to start with for constructive conflict management. The first step is to identify where the conflict is in relation to the different corners in the ABC model. Is the focus put on a question of fact (a contradiction), behaviours or emotions and attitudes?

When the conflict focuses on attitudes:

If negative attitudes and emotions are the focus of the conflict, then the parties must process their attitude towards each other.

- Acknowledge that there is a conflict and look upon it as a problem common to the parties.
- Focus on establishing a clear framework for a safe and permissive atmosphere before the question of fact (the contradiction) is discussed.
- Listen and try to understand the other's perspective. It is a prerequisite for conflict resolution.
- Question why you think and feel the way you do and try to put it into words even though it can be difficult.

When the conflict focuses on behaviour:

If the conflict is characterised by a destructive behaviour of part or one of the parties, then the first step should be to minimise and stop destructive behaviours.

- Apologise and take a step back if you have made a personal attack.
- Try to focus on the question of fact – let the parties put into words what the conflict actually concerns.
- Follow the advice for conflicts with a focus on attitudes.

When the conflict focuses on the question of fact (the contradiction):

If neither behaviour nor emotions have stepped up and escalated, there is a good opportunity to start with the question of fact.

- If the contradiction is not obvious or explicitly stated, the first step should be to investigate which underlying needs and interests the parties involved do not feel are being met. It is common to have expectations that other people will understand how oneself thinks and feels without this being communicated.
- Dare to be clear and talk about your needs and thoughts, even if it feels uncomfortable or difficult.
- Listen and try to understand the other's perspective.

Conflict management styles

Every conflict is unique, and people behave differently. In spite of this, people tend to handle conflicts according to five conflict styles. The conflict styles can be categorised according to a scale of how much care one party shows for its own interests (vertical axis) and for the other's interests (horizontal axis):

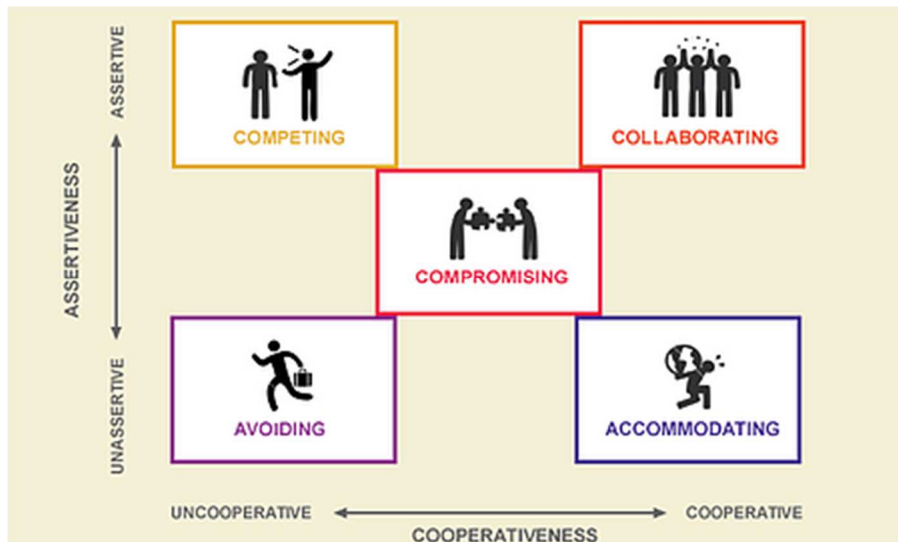
Competing

Collaborating

Compromising

Avoiding

Accommodating



Borrowed image: <https://learn.q2.com/conflict-management-styles>

People can mix conflict styles in different phases of a conflict. However, depending on habit, experience and personality, many people tend to prefer one or two conflict management styles above others. An important part of constructive conflict management is to become aware of and understand your own and other's behaviours in conflicts.

Competing

Means that:

- One party only cares about its own interests and tries to win the conflict.

Disadvantages

- Can lead to escalation if the other party also uses the competing style.
- The needs and interests of others are overrun and therefore the underlying problem can remain and build up to a new conflict later.
- Can create a bad group climate and negatively affect relationships.

Is suitable:

- When quick decisions are required or in a crisis which requires immediate action.
- When a leader does it to put an end to conflicts that cannot be resolved with dialogue or discussion.

Avoiding:

Means that:

- One party ignores, avoids, laughs away or physically leaves the conflict in the hopes that it will disappear by itself.
- One party postpones important questions.
- One party refers to formal rules to resolve the conflict (impersonal management).

Disadvantages:

- One party overlooks both its own and the opposite party's interests.
- The conflict remains and can escalate if it is allowed to continue.

Is suitable:

- For trivial or peripheral questions/issues.
- When the negative consequences of conflict management outweigh the gains.
- When the conflict requires more information before a decision can be made.
- When there are other problems that must be prioritised and if it is possible to postpone conflict management.

Compromising

Means that:

- The parties engage in negotiations that lead to an acceptable but not ideal solution. The parties give and take so that no one neither gets what it wants nor loses everything.
- A fair solution.

Disadvantages:

- Neither of the parties gets its needs and interests fully met.
- Does not necessarily investigate or solve the causes of the conflict.

Is suitable:

- When competing and collaborating has failed.
- When the parties want to reach a functioning solution for reasons of urgency. Compromising does not require a longer discussion or processing of the conflict.
- To give some breathing space in a conflict in anticipation of a collaborative solution.

Accommodating

Means that:

- One party adjusts to the opposite party's wishes and ignores its own interests.

Disadvantages:

- One party values unity above addressing important problems and issues.
- One party overlooks its own interests.

Is suitable:

- When one party has realised that the other party is right in a question or an argument.
- When a question is more important to the other than to oneself.

- When the harmony in the relationship is considered more important than personal views and opinions.

Collaborating

Means that:

- One party shows great concern for the interests of both parties and tries to find a solution that everyone involved feels fulfils their needs. Search for underlying needs.
- Gives constructive conflict management skills.

Disadvantages:

- Time consuming.

Is suitable:


- When there is time and when the parties want a solution that works for all.
- When two viewpoints are equally important and a compromise is not an option.

Topic C - Causes and roots of conflicts when and factors that prevents conflicts



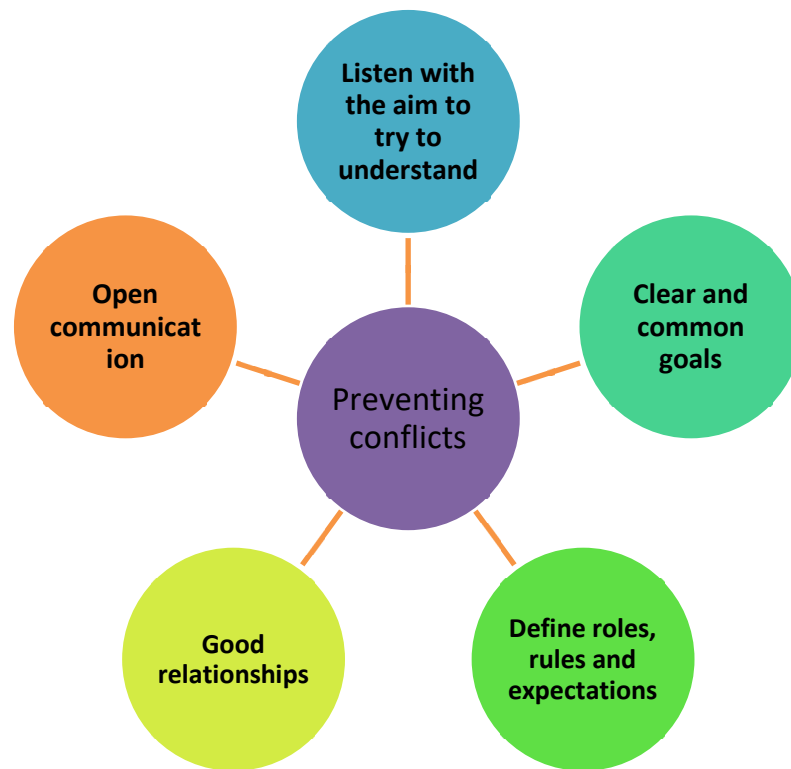
Human needs that cause frustration when they are blocked and not fulfilled:

Fairness	Confidence	Respect
Confirmation	Intelligibility	Stimulation
Reasonable workload	Solidarity	Autonomy

- 
- Respect – do I feel respected?
 - Confidence – do I have confidence in my group members and in the task?
 - Confirmation – is my performance good enough?
 - Intelligibility – what am I expected to do?
 - Stimulation – am I developing in my tasks, do I find them interesting and enjoyable?
 - Autonomy – am I given the right to influence and control?
 - Solidarity – do I feel allied to the other members of the group?
 - Reasonable workload – is the work situation sustainable?

Common types of conflict:

- *Distribution conflict* – How should time and resources be distributed within the group? In a distribution conflict, the parties disagree on how tasks should be distributed and how long they may take.
- *Position conflict* – How should roles and responsibilities be distributed? Who should be assigned a better/worse role or task? Whose word carry most weight? In role conflicts, only one party can take or must take the role/responsibility.
- *Structure conflict* – Which frameworks, order of priorities and routines apply? In structural conflicts, the parties disagree on the order in the association/business. For example, it can concern organisation structure, order of delegation, authority, decision processes, goals and methods.
- *Behavioural conflict* – How should our treatment be? Which communication styles and ways to commit oneself are considered good?
Behavioural conflicts concern the own norms of the group. Which way to behave is acceptable and which are not, both in relation to work assignments, to the members of the group and to others outside the association. For example, how much responsibility a person takes for the assignments, the working pace and the treatment of others.
- *Value conflict* – What is important to the members of the association? What is right or wrong, what works and what does not?
In value conflicts, the parts disagree on which perspective should be the guiding principle in the association. Members can experience that they are not allowed to do what they consider to be the core (the thing that is stimulating or enjoyable) of their engagement due to time pressure or lack of resources.



Factors that prevent conflict

Even though conflicts can be constructive, that is not something which should be encouraged in itself. Conflicts arise in most groups but can be prevented with a good working climate. The following factors prevent conflict:

- Good relationships where we feel empathy and respect for each other. Relationships develop when we get to know each other. Do not underestimate coffee breaks or social activities with the others in the group/association.
- Open communication – established and clear frameworks for communication. For example, it can be defined by commonly written meeting rules. Make sure that there is a forum for dialogue in order to handle tensions and incipient conflicts at an early stage. For example, it could occur in the form of regular round table discussions in connection with board meetings.
- Listen with the aim to try to understand each other
- Clear and common goals reduce competition within the group. Does everyone agree on what the mission is, what the goals are and the way to get there? Remind the group regularly about the goals and the mission. Celebrate accomplished goals and projects, this creates solidarity in the group.
- Define roles, rules and expectations within the group.

3.(B) Guided Learning

Concepts, theories, and key dimension deepening: different types of conflicts and conflict management, causes of conflicts, conflict escalation, factors that prevent conflicts. It includes: case scenario, peer learning, role play, exercise and group discussions.

Topic A: Case scenarios: Conflict escalation:



Instructions:

Work in pairs. Each person writes down a conflict at a specific stage (don't mention the stage) either a conflict from their own experience or imaginary.

The pairs change notes and the other person will try to identify at what stage the conflict is.

Repeat and discuss how to act in the different situations and stages of the conflict.

Supportive Tool: "Seven steps of conflict escalation" from the theoretical part.

Topic B: Role-play exercise: different conflict management styles



Instructions:

Assign each pair a letter, A or B, and also give them one role card each. Written on the cards are different conflict management styles that the pairs now are going to follow. Each pair gets to read a scenario of a conflict and then try to resolve it based on their assigned conflict management styles.

The discussion is interrupted after 5 minutes. The pair is given a new role card, and they will now try to resolve the conflict with a new conflict management style.

After additionally 5 minutes, the role-play is interrupted for a joint whole-class discussion. How do the different couples think that it went to resolve the conflict the first time? Did it go differently when they received new role cards? If so, why? Which role cards did they have? Which factors were crucial for resolving the conflict in those cases where the couples succeeded? Which factors were crucial in cases where the conflict was not resolved?

Role-playing cards

Accommodating

One party adjusts to the opposite party's wishes and ignores its own interests.

Avoiding

One party tries to ignore, laugh away, avoid and postpone the conflict.

Compromising

One party tries to find an acceptable solution so that both parties have their interests partly met. None of the parties involved neither gets what it wants nor loses everything.

Competing

One party only cares about its own interests and tries to win the conflict.

Collaborating

One party shows great concern for the interests of both parties and tries to find a solution that everyone involved feels fulfils their needs. Search for underlying needs.

Conflict scenario:

In the association, you are going to plan and prepare for an event. A stage will be built, lighting will be installed, coffee bread will be baked and the venue will be decorated.

When the roles have been assigned, person A notices that the gender distribution of the tasks is stereotypically male and female. Person A points out to the group that if we are going to have a democratic and norm-critical spirit in the association, we should reassign the tasks so that they are not gender stereotype.

Person B disagrees and thinks that everyone should carry out the tasks that they prefer. What can be more democratic than to actually choose the task that feels most exciting to prepare?

Try to resolve the conflict based on your role card and your conflict management style.



Debrief

- What did everyone in the group answer? Are the answers different? If so, in what way(s)?
- How can we improve the experience of the collaborative culture? Which concrete measures can the group take in order to improve the problem-solving culture?

Topic B and C. Exercise: Different conflict management styles, prevention of conflicts when working with adult migrants



Instructions:

In guidance/teaching, being able to read people and quickly get a sense of who you're dealing with is an invaluable skill. It turns your encounter with a client into an opportunity to catch a glimpse of a potential problem / threat / opportunity and how it needs to be handled. It is one of the building blocks of a professional relationship. As an educator, you will encounter a range of client types. Even if they belong to the same group "adult migrants" they have different background, personalities and experiences. Being able to identify who you are dealing with allows you to develop the right strategy to maximize your interactions with them.

The trainer should give a general description on client communication and explain that each client has different drives, needs and possibilities, even when they belong to the same target group.

Participants are invited to describe a situation where they had to deal with totally different conflicts and how they handled the situations. They are invited to use own experience from their everyday interactions with clients, and compare common as well as different approaches and responses.



Debrief

- After the brainstorming talk, the trainer hands out common conflicts and the way we normally respond to them.
 - Group discussion on strategies and advice on how to deal with different clients. The trainer encourages the participants to answer the following topics:
 - What are the important conditions to be able to learn more about the individual clients?
 - How could professionals arrange these conditions?
 - Trainer explains that educators should have to work client-centred, in relation to specific needs and client's possibilities.

Topic C: Group discussion- Common types of conflicts



Instructions:

Work in groups. Everyone makes a list of the most common types of conflicts from their experience of working with adult migrants. If possible, give an example of a conflict related to each of the different types (from own experience or imaginary). List them from 1-5.

Compare with the others in the group and discuss. Apply the conflict management strategies learnt and discuss how to act in the different scenarios.

Position
conflict

Structure
conflict

Distribution
conflict

Behavioural
conflict

Value
conflict

Topic C: Group discussion - Causes of conflicts



Instructions:

- Repeat the human needs that lead to frustration when not met, from the theoretical part.

Questions to the group:

- Do you recognize yourselves? You can think about whether you have your own experiences of having felt frustration in any of the given examples.
- How do you think this applies to adult migrants in their situation?
- What will change in our own behavior towards adult migrants and in your teaching/guidance if considering these points.

Topic C: Factors that prevent conflicts



Instructions:

- Repeat the five important factors that prevent conflicts. How can you apply this to your working situation as an educator. Everyone writes a list with concrete suggestions, either from their own experience or suggestions.

Everyone presents this to the group and the others give feedback. Discuss further in the group regarding challenges and opportunities with the suggestions.

Supportive Tool: "Factors that prevent conflicts" from the theoretical part.

**Good relationships
where we feel
empathy and respect
for each other.**

**Open communication
– established and
clear frameworks for
communication.**

**Listen with the aim
to try to understand
each other**

**Define roles, rules
and expectations**

**Clear and common
goals**

3.(C) Experiential learning

Topic A, B and C: Practical exercise at the workplace when a conflict arise



Instructions:

When coming back to your workplace, this exercise are twelve steps for application of constructive conflict management:

1. Recognise and accept that there is a conflict. Look upon the conflict as a common task to be solved constructively. Remember that conflicts can create positive change.
2. Handle the conflict as early as possible – it creates better conditions for solving the conflict before it intensifies and escalates.
3. People can assume a defensive position in the hope of being understood and in fear of their needs and interests being threatened. Therefore, you should create space for trust and security in the dialogue by establishing the framework for the conversation, for example:
 - We respect each other, even if we do not agree with each other.
 - We are honest about how we feel and what we think.
 - We let each other finish talking without interrupting.
 - The goal is to resolve the conflict without further escalation.
4. Discuss face-to-face and let all parties speak
 - Be honest and clear about your thoughts and emotions.
 - Start out from yourself and stand by your opinions and emotions. Say “I think/feel” rather than “There are many people who think that...”.
 - Distinguish between the question of fact and the person. Say “I need peace and quiet when we work individually and I am bothered by your chit-chat” rather than “You are bothering me when you chit-chat”.

- Do not use generalisations such as “all the time, always, never, people, one”, as in the example “You are always late”.
- Never assume things about the opposite party. Instead, you should ask the person directly what he/she thinks and feels. Stick to the facts.

5. We often act and react out of force of habit in a conflict – remember that you do not have to act in the way you usually do.

- Control your emotions for a moment and think about how you want to handle the situation. What do I feel? Why am I feeling this way? Do I want to feel and react in this way? To avoid conflict escalation, it is important to remind oneself that there are constructive ways of handling the conflict.

Are you afraid of conflict?

- Defuse the conflict – look upon it as a common task that can be handled and can result in positive development.
- Address the issue. To pretend that the problem does not exist or to simply sweep it under the rug does not make the conflict disappear. Partly, it causes you unnecessary suffering, and partly, it can cause friction in the group dynamics, which can have a negative impact on the whole group.
- Remember: “You do not ruin the mood, the mood has already been ruined “

Are you explosive in conflicts?

- Conflicts often cause tunnel vision, and if we are angry, we often find it difficult to question our own experience. Do not give in to a desire to retaliate with an even worse behaviour if the opposite party has behaved badly.
- Explain that you are upset and ask for a pause to calm yourself down if you find it difficult to control your emotions and reactions.

6. Come to an agreement on the question of fact. Investigate the contradiction in the conflict by letting the different parties listen to, repeat and summarise the other’s experience. It is important to have a common understanding of the conflict.

- Ask clarifying questions, such as: “Have I understood you correctly if...? and “Do you mean that...?”
- Try not to interrupt each other. It is better to correct afterwards in case you want to change, add, correct or confirm the interpretation.
- Endeavour to listen in order to understand the opposite party instead of convincing the opposite party that you are right. To listen and to be heard earns respect and brings about a reconciliation.

7. Accept and respect that the other person does not share the same view of the situation. Our unique baggage of experiences, needs and values affect our understanding and interpretation as well as our way of handling the conflict.

8. Apologise when it is necessary. Admit your mistakes.

9. Are there any policy documents or common rules to refer to? Referring to clear rules can facilitate conflict management.
10. Get help from a third (neutral) party who can lead the discussion if the negotiations have broken down or if the conflict has escalated to a point where you cannot move forward in conflict management.
11. Create a written action plan with concrete measures and goals. It is important to have a deadline for when the action plan must be completed.
 - Come to an agreement on the purpose of conflict management.
 - Discuss suggestions for solutions and rank these based on how realistic and practicable they are.
 - Evaluate how it went with the action plan and the handling of the conflict. Is the conflict resolved? Have the problems disappeared? Is there anything left to attend to and to take care of?
12. When the conflict cannot be resolved, it is possible to process the conflict situation. Clarify positions by defining what the different parties want, what they do not want and what they can give up and define the limits for what can be tolerated.



“Remember that conflict management requires practice and that we stop and remind ourselves that there are other ways to act when conflicts cause tunnel vision” (Johan Ydrén).

Topic B and C: Exercise at the workplace: conflict management when working with adult migrants



Instructions:

The trainer gives 45 minutes as preparation time to repeat the knowledge from the theoretical session.

- In small groups participants map some cultural differences between one or two individual clients coming from another country and the host country and which type of conflicts usually arise in the meeting with an educator.
- Discussion in a big group if they recognize the described conflicts from their own experiences.
- The trainer facilitates the discussion using the following questions:
 - Analyse the cultural differences between one of your clients and your country
 - What are the common conflicts that arise?

- Regarding coaching, do you think a specific knowledge is more relevant for the kind of cultural background? Why? Why not?
- Summarize how you would choose to solve the different conflicts.



Feedback and repetition

Integration agents deal with individuals with different cultural background. The model demonstrates that sometimes we are not aware of the influence our own cultural heritage / wiring has on our communication. Therefore, it helps to look at people from a different perspective offering support and explanations when needed.

Topic A, B and C: Practical tasks to prevent conflict



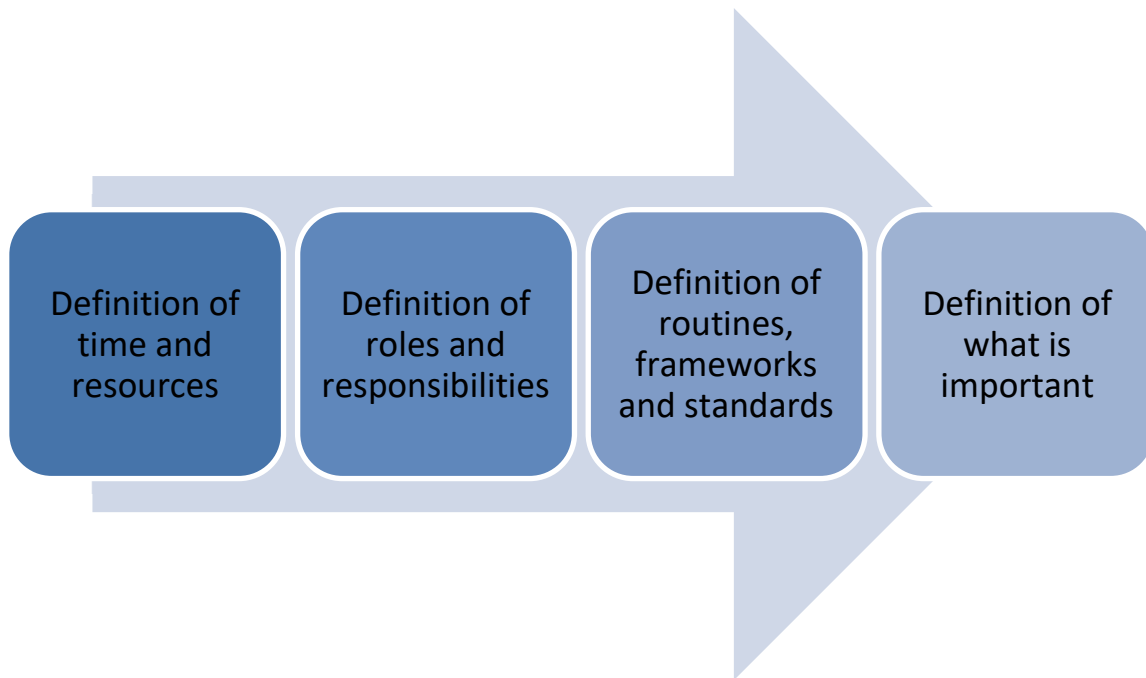
Instructions:

Prevent common types of conflict by completing the following tasks. You can return to the checklist on other occasions, but a tip is to decide when you are going to discuss respective point to make sure that it is done. It is an important step towards improving the working climate in the group and towards establishing the foundation for a well-functioning group to thrive in. Document everything in writing and keep it a place to which everyone has access.

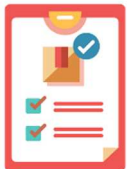
- Define how time and resources should be distributed within the group/between you and the adult migrant, in order to prevent distribution conflicts.
- Define how roles and responsibilities should be distributed, it should be clear who is doing what and which responsibilities are included in each role in order to prevent role conflicts.
- Define which routines, frameworks and standards apply to you. It should include rules governing how we behave towards each other within the group/between you and the adult migrant, as well as rules governing how we treat each other outside

the group. Come to an agreement on which type of commitment is to be expected from members and which communication styles apply in order to prevent structural conflicts.

- Define what is important to the own group/the adult migrant. Write down goals, purpose of and vision for the work. Which approach should serve as guidance? What is right or wrong, good or bad? A common vision prevents value conflicts.



4. Formative assessment



Group discussion: Discuss the group's view on conflict management.



Questions to the group (individual reflection or discussion in pairs):

- What do you usually do when there is a conflict? Have you talked about how to go about it? Do you have your own strategies for conflict management?
- Why is it useful to be able to handle conflicts? Is it relevant?
- What do you take with you as the most important lessons learned in conflict management?

Group discussion: Different conflict management styles



Questions to the group (individual reflection or discussion in pairs):

- Do you tend to use a particular conflict management style?
- Do you prefer to use different conflict management styles depending on the situation and the role (work, home or depending on different relationships)?

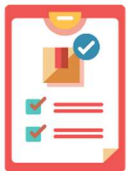
- Is any of the conflict management styles easier or more difficult? Why?

Reflection:



- Different conflict management styles are suitable for different situations. To practice and to use the different styles gives you greater capacity to adjust to the situation.
- If you have a tendency to always choose certain conflict management styles, it can limit you in your life and in your relationships.
- The next time you are involved in a conflict, stop and think about whether this is how you want to feel, react and act. You can actively reflect upon, critically review and to some extent change your thoughts, emotions, habits, automatic reactions and behaviours. It is possible to practise self-insight and to relearn habitual impulse actions.
- Once again, you can think to yourselves whether you may already have had a conflict in the group concerning any of the mentioned types. It is important to carry that reflection with you in order to be able to move forward with conflicts that have not been resolved or to prevent similar in the future.

Writing summary:

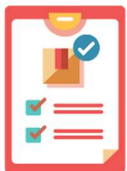


Work in pairs. Write a summary of what you learned in the training in 100 words. Read it to the other person and discuss.

- What was the most important things?
- What was new?
- What ideas do you have to change in your guidance/teaching, in the organization and at individual level?

Summative assessment

Self-assessment tool



Quantitative assessment:

Question 1	
Which is true regarding conflicts?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	Conflicts are always destructive and lead to stress and mental illness
()	Conflicts can be constructive when managed well

Question 2	
What does the "ABC" represent in the conflict triangle?	

Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.

()	A = Attitudes B = Be open C = Conflict
()	A = Animosity B = Behaviour C = Conflict
()	A = Attitudes B = Behaviour C = Contradiction

Question 3

Name at least four of the steps in the conflict escalation.

>
>
>
>
>
>
>

Question 4

Which are the five common resolution styles?

Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.

()	<ul style="list-style-type: none"> ● Competing ● Collaborating ● Compromising ● Avoiding ● Accomodating
()	<ul style="list-style-type: none"> ● Compelling ● Diplomatic ● Projecting ● Collaborating ● Competing

Question 5

What is true regarding conflict management according to ABC model if the conflict focus on attitudes?

Select one or more correct answers from the choices below answer by adding a plus symbol (+) inside the parenthesis.

<input type="checkbox"/>	Listen and try to understand the other perspective
<input type="checkbox"/>	Focus on the contradiction
<input type="checkbox"/>	Create a clear framework and a safe atmosphere to be able to discuss the contradiction
<input type="checkbox"/>	Apologize firstly for your behaviour

Question 6	
Name seven human needs that leads to frustration when not met	
>	
>	
>	
>	
>	
>	
>	

Question 7	
Which are common types of conflicts?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
<input type="checkbox"/>	Position, behaviour, distribution, structure
<input type="checkbox"/>	Distribution, position, structure, behaviour, values
<input type="checkbox"/>	Values, distribution, behaviour

Question 8	
Fill in the gaps in the text of factors for preventing conflict	
Good _____ where we feel empathy and respect....	
Don't estimate _____ with participants/adult migrants	
Open _____, established and clear framework for _____	
Make sure there is a dialogue to manage _____ and rising conflicts in an early stage	
Define common roles, rules, goals and _____	

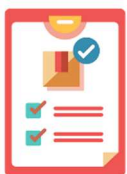
Question 9	
What do you do if you easily explode in conflicts?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
<input type="checkbox"/>	You let your feelings come, all expressions are Ok
<input type="checkbox"/>	You explain that you are upset and ask for a break
<input type="checkbox"/>	You keep your feelings inside

Self- reflection (qualitative assessment)



Answer the questions:

- Which conflicts did you experience working adult migrants and how would you deal with them differently today?
- How do you think that different needs of migrants which are not met, affects that conflicts arises?
- Which conflict management do you think is proper to apply then working with adult migrants?
- How did you try to prevent conflicts when working with adult migrants and how could you improve your strategy?



Self- Assessment: Does the educator and the association have a problem-solving culture of collaboration?

Encircle the alternative that you think fits best.

1. Problem solving

When problems or irritations arise, I can be sure that we can reach a good solution by having a constructive dialogue.

Not true at all	True to some extent	Partly true	True to a large extent	Completely true
1	2	3	4	5

2. Respect

When my student/adult migrant client have comments and wishes, he/she can count on being treated with respect and interest.

Not true at all	True to some extent	Partly true	True to a large extent	Completely true
1	2	3	4	5

3. Learning

My association is characterised by a desire to ensure high-quality business. We welcome disagreements and critical views since they can give suggestions to improvements and learning.

Not true at all	True to some extent	Partly true	True to a large extent	Completely true
1	2	3	4	5

4. Accommodating

The student/adult migrant can trust that I have a desire to be accommodating if he/she has special requests and needs due to individual differences in terms of living conditions and personality.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

5. Meeting as people

In the meeting with the adult migrant, we gather and socialise as equals, regardless of individual differences in terms of living conditions, personality and role.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

6. Ask first

I do not make hasty judgements about other. If anyone says something that seems stupid or strange, I first ask for the background to what has been said.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

7. Tolerance

I have a high level of tolerance because sometimes people make mistakes and wrongdoings, and therefore the adult migrant can be wrong and talk about mistakes without the risk of being branded as incompetent.

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
1	2		3	4	5

8. Willingness to change

I am eager to ensure high-quality business and devote myself to what our world needs. Therefore, I have a positive

Not true at all	True to some extent	to	Partly true	True to a large extent	Completely true
			3		

attitude towards a revaluation
and change of working methods
and priorities.

1

2

4

5

2. Learning Area Equality

Learning unit 2.1. Impartiality

1. Introduction

The aim of the module is to move away from the biased behavior of individuals working with immigrants with low education and to act on the basis of an impartial approach within the individual, group and organization. Thus, it is aimed to establish a healthy communication with refugees, immigrants and asylum seekers in the host countries and to increase the quality of the service received.

The learning program consists of 25 hours training, with 7,30 hours self-learning, 7,30 hours guided learning and 10 hours experiential learning. It also contains tools for formative assessment and summative assessment.

2. Synoptic Table

Module N°2.1.	
Name of the module	Learning Area Equality- Impartiality
Aims of the module	The aim of this unit is to make people aware of the biased behaviors of immigrants with low education and to develop an impartial understanding in this regard. Thus, it is aimed to socially and economically integrate refugees, migrants and asylum seekers in the host countries involved in the project.
Prerequisites for the module	Participants have a background in working with adult immigrants and a desire to increase their self-awareness in this field.
Duration	<ul style="list-style-type: none">- Total Hours (25 hours)- Self-Learning Hours (7 hours and 30 min.)- Guided Learning Hours (7 hours and 30 min.)- Experiential Learning Hours (10 hours)
Content of the module	<p>The module consists of 5 components.</p> <p>1. Theoretical (Self-learning)</p> <p>The aim of the theoretical module is to develop knowledge on defining the concepts of neutrality, discrimination, objectivity and</p>

	<p>bias, the causes and types of biased behavior, openness to differences and impartiality (applicable for educators working with adult immigrants).</p> <p>2. Mixed theoretical and practical learning (Guided learning)</p> <p>Based on the learnings resulting from individual learning, information about impartiality will be increased with new methods and resources, accompanied by a guide. It is planned to apply and test the knowledge gained with a guide. During the learning, it will be asked to observe the outputs and find solutions to the problems.</p> <p>3. Experiential learning</p> <p>It is expected that the participant will gain experience by reinforcing the knowledge and learning about impartiality with experimental studies.</p> <p>4. Formative Assessment</p> <ul style="list-style-type: none"> ● Data analysis to test results. ● Feedback for essay ● Feedback for activities <p>5. Summative Assessment</p> <ul style="list-style-type: none"> ● Essay ● Quiz
Learning Outcomes	<p>At the end of this module, the learner will be able to:</p> <ol style="list-style-type: none"> 1. Recognize that all human beings are equal in the enjoyment of human rights. 2. Take an impartial approach while working with immigrants. 3. Realize that differences are diversity. 4. Avoid discriminatory words, expressions and behaviors.
Learning Contents	Topic A. What is the concept of impartiality?

<p>➤ Learning /Training Activities</p>	<p>Objective of the topic: Describes the basic concept of impartiality as well as some of its core principles in the context of working with migrants.</p> <p>Activity A.1. Theoretical presentation about impartiality Self-learning (2 hours): Tools: <ul style="list-style-type: none"> - Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions) - Assignment for self-learning </p> <p>Activity A.2. Group Discussion about Impartiality Guided learning (1 hour and 30 min.): Tools: <ul style="list-style-type: none"> - Discussion questions </p> <p>Activity A.3. Observing and Communicating with Institution, Organization Association etc. Experiential learning (2 hours and 30 min.): Tools: <ul style="list-style-type: none"> - Guide for Experiential learning. - Materials for self-learning: </p> <p>Integrity and Impartiality, Barbara Herman, The Monist Vol. 66, No. 2, Integrity and Purity in Art and Morals (April, 1983), pp. 233-250. https://www.jstor.org/stable/27902803</p> <p>For further exploration of the topic the learners are advised to read:</p> <ul style="list-style-type: none"> - Impartiality, T. Jollimore, Stanford Encyclopedia of Philosophy. https://plato.stanford.edu/entries/impartiality/#:~:text=The%20plausibility%20of%20identifying%20the,every%20person%20is%20equally%20important. - Ethics and Impartiality, John Cottingham, Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition Vol. 43, No. 1, Jan. 1983, pp. 83-99. https://www.jstor.org/stable/4319575
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- The Possibility of Impartiality, William Lucy, Oxford Journal of Legal Studies, Volume 25, Issue 1, Spring 2005, pp. 3–31.

<https://academic.oup.com/ojls/article-abstract/25/1/3/1598135?login=false>

Topic B. Impartiality Areas

Objective of the topic: Explains and analyses the concept of impartiality as well as its core principles in the context of working with migrants.

Explains and analyses what limits the impartiality taking into account the perception of others culture/ giving priority to others culture/ having expectation about migrants culture

Activity B.1. Theoretical presentation about Impartiality Areas

Self-learning (1 hour and 30 min.):

Tools:

- Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions

Activity B.2. Sharing examples and experience on impartiality.

Guided learning (2 hours):

Tools:

- Questions for sharing experiences and examples.

Activity B.3. Creative Drama – Write Your Story

Experiential learning (2 hours and 30 min.):

Tools:

- Guide for organizing activity
- Guide for feedback on activity

Topic C. Pitfall in Impartiality Practices

Activity C.1. Theoretical presentation about pitfalls in impartiality practices.

C.1. Discrimination

C.1.1. Gender

C.1.2. Race or Ethnicity

C.1.3. Religion

C.1.4. Nationality

C.1.5. Age

C.1.6. Disability Discrimination

C.2. Culture

Objective of the topic: Identifies and critically reflects on how one's own biases and prejudices might affect discernment and professional performance.

Activity C.2. Movie (The Best of Enemies) Discussion.

Guided learning (2 hours):

- Movie Discussion

Tools:

- Guide for activity

Activity C.3. Case Study about Impartiality Practices. Experiential learning (2 hours and 30 min.):

- Case study

Tools:

- Guide for activity

Topic D. How can I be impartial?

Objective of the topic: Intentionally selects and applies a variety of techniques in order to maintain impartiality in contact with migrants.

Recognises and challenges barriers for impartiality within the organisation and the community, and organises interventions to support impartiality.

Activity D.1. Theoretical presentation about how we can be impartial. Self-learning (1 hour and 30 min.):

- Theoretical presentations (1 hour and 30 min.)

Tools:

- Guide for self-learning (objectives of self-learning, questions).
- Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions.

	<p>Activity D.2. Group Discussion on examples of impartiality in the workplace</p> <p>Guided learning (2 hours):</p> <ul style="list-style-type: none"> - Group Discussion (2 hours) <p>Tools:</p> <ul style="list-style-type: none"> - Guide for activity <p>Activity D.3. If you were the judge?</p> <p>Experiential learning (2 hours and 30 min.):</p> <ul style="list-style-type: none"> - If you were the judge? (2 hours and 30 min.) <p>Tools:</p> <ul style="list-style-type: none"> - Guide for activity
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<p>Bibliography</p>	<p>Appendix</p> <p>Aslan, A. (2017). International Migration And Muslim Women (In European Context). <i>Batman University Refereed Journal of Islamic Sciences Faculty</i>, Vol 1/Issue 1, November, 2021, http://earsiv.batman.edu.tr/xmlui/bitstream/handle/20.500.12402/1617/ULUSLARARASI%20G%20VE%20M%20SL%20MAN%20KADINLAR%20%28Avrupa%20Balam%29%5b%23335837%5d-337203.pdf?sequence=1&isAllowed=y</p> <p>Canadian Judicial Council, Ethical Principles for Judges, November, 2021, https://cic-ccm.ca/cmslib/general/news_public_judicialconduct_Principles_en.pdf</p> <p>Cottingham, J. (1983). Ethics and Impartiality. <i>Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition</i>, Vol. 43, No. 1, pp. 83-99. https://www.istor.org/stable/4319575</p> <p>Herman, B. (1983). Integrity and Impartiality, <i>The Monist</i>, Vol. 66, No. 2, 233-250, https://www.istor.org/stable/27902803</p> <p>Jollimore, T. (2021). Impartiality. <i>Stanford Encyclopedia of Philosophy</i>, https://plato.stanford.edu/entries/impartiality/#:~:text=The%20plausibility%20of%20identifying%20the,every%20person%20is%20equally%20important.</p>
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	<p>Lane, J. (2022). Impartiality. <i>Journal of Research in Philosophy and History</i>, Vol. 5, No. 1, November, 2021, https://www.researchgate.net/publication/357679024_Impartiality</p> <p>Lucy, W. (2005). The Possibility of Impartiality. <i>Oxford Journal of Legal Studies</i>, Volume 25, Issue 1, pp. 3–31. https://academic.oup.com/ojls/article-abstract/25/1/3/1598135?login=false</p> <p>StuDocu, Module 10 Reason and Impartiality as Requirements for Ethics, November, 2021, https://www.studocu.com/ph/document/batangas-state-university/ethics/lecture-notes-10-reason-and-impartiality-as-requirements-for-ethics/15956176</p>
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3. Learning and Training Material

General and short overview of the contents and the learning path built.

In the context of working with adult immigrants, you will learn neutrality strategies and gain concrete tools to manage discrimination. The aim of the theoretical module is to develop knowledge on defining the concepts of neutrality, discrimination, objectivity and bias, the causes and types of biased behavior, openness to differences and impartiality (applicable for educators working with adult immigrants). All of the topics are relevant and relevant to the context of working with adult immigrants and the aim is to develop the knowledge and skills to prevent biased behavior and to practice objectivity in our work life.

3. A. Self- Learning

A. 1) Objectives

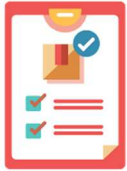
The aim of this module is to develop the knowledge and skills of educators working with adult immigrants to be impartial and objective in the workplace, through increased knowledge of bias towards adult immigrants, the causes of biased behavior and impartiality. The aim is to provide educators with tangible tools to prevent discriminatory behavior and increase impartial behavior to improve the individual, group and organisation.

The basic definitions used in the theoretical section are:

- What is impartiality, why is it important?
- Ways to manage partial behavior
- What is objectivity?

- The importance of impartiality in ethics
- What is discrimination, what are its causes?
- How are neutrality strategies applied when working with adult immigrants?
- More resources (books, video presentations, magazines, reading articles, watching movies)

A. 2) Self-assessment tool (examples)



Quantitative assessment questions:

1. Do you accept unconditionally those living in your country?
 - Yes
 - No
2. Would you like to be your immigrant neighbor?
 - Yes
 - No
3. What you might encounter in your life?
 - Yes
 - No
4. Is it on the impartiality list?
 -
 -
 -
 -
 -
5. Which of the following is not one of the pitfalls in practice in the field of impartiality?
 - A) Discrimination
 - B) Gender
 - C) Religion
 - D) Nationalism
 - E) Media

A. 3) Explanation of the theories, basic definitions, general dimensions

Topic A – What is the concept of impartiality?

Activity A.1. Theoretical presentation about impartiality. Self learning.



Impartiality can be described as the principle that decisions ought to be based on objective criteria, rather than on the basis of bias, prejudice, or preferring to benefit one person over another for improper reasons. Impartiality is essential to ensure that the message is transmitted in its

entirety without any outside influence.



The definition of impartial is not favoring one side or opinion more than another. An example of impartial is the nature of a judge in a court case. Treating all parties, rivals, or disputants equally; not partial, not biased; fair.

European Union law refers in the Charter of Fundamental Rights of the European Union.

A right to good administration:

Every person has the right to have his or her affairs handled impartially, fairly and within a reasonable time by the institutions, bodies, offices and agencies of the Union (Article 41)

From a behavioral point of view, when it is defined as a human behavior and attitude in the behavioral dimension, it is not wanting to participate or consciously participating in an event, such as not supporting or not being a fan of any football team.

From a philosophical point of view, remaining impartial is ultimately a choice or a decision, since everything on earth is interrelated and we have a responsibility to life as human beings. Therefore, it is impossible to be truly impartial.

From a sociological point of view, impartiality is considered as consenting to the opinion, behavior and activity of the majority, not being against it, thinking and behaving in a way that stays within the norms.

From the point of view of scientific research method, studies such as experiment, and observation proofing require an impartial point of view due to the nature of science.

In the legal sense, impartiality refers to the impartiality of the persons and institutions that act as arbitrators in the conclusion of the contract, and mainly of the judiciary. The impartiality of the judiciary as a power ensures and facilitates the control of the other two powers that make up the state, with objective principles.

Political impartiality, especially in parliamentary regimes, explains the impartial referral and management of the decisions and actions taken under the umbrella of the parliament by the parliamentary presidency. In addition, the state of not making any suggestions to the warring states in foreign policy, mediation activities and at the same time protecting the country's own interests is called "active neutrality".

A.1. Impartiality in Various Aspects

Behavioral Point of View
not wanting to participate or consciously participating in an event, such as not supporting or not being a fan of any football team

Philosophical Point of View
remaining impartial is ultimately a choice or a decision, since everything on earth is interrelated and we have a responsibility to life as human beings.

Sociological Point of View
consenting to the opinion, behavior and activity of the majority, not being against it, thinking and behaving in a way that stays within the norms

Scientific Research Method Point of View
studies such as experiment and observation proofing require an impartial point of view due to the nature of science.

In the legal sense
impartiality of the persons and institutions that act as arbitrators in the conclusion of the contract, and mainly of the judiciary.

Political Impartiality
especially in parliamentary regimes, explains the impartial referral and management of the decisions and actions taken under the umbrella of the parliament by the parliamentary presidency.

What is the importance of impartiality in ethics?



Ethics is the practice of acting right, being the right person, and thinking about values. The term ethics is derived from the Greek word "ethos" meaning "personality, character".

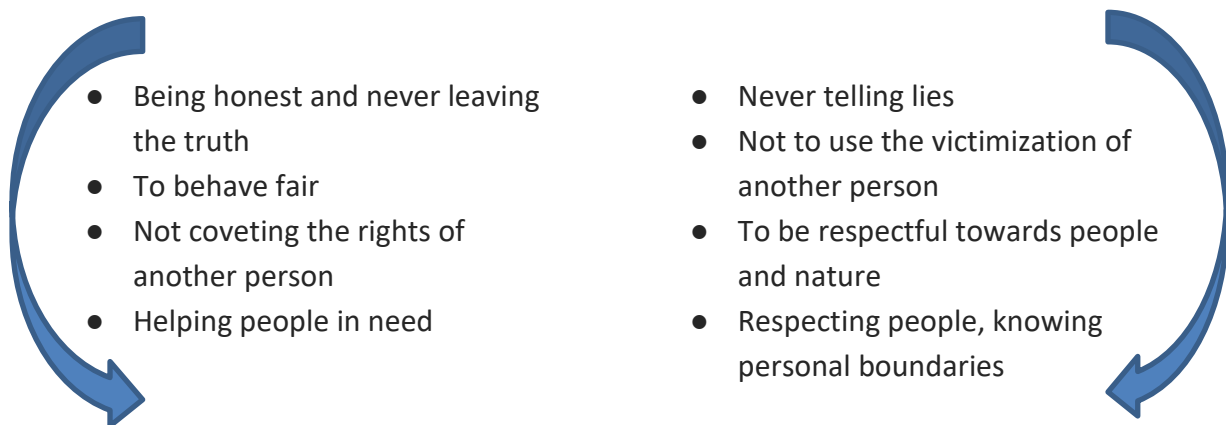
Although they are used interchangeably, morality and ethics can be considered as different concepts. While ethics as a field of philosophy mostly covers the discussions about living rightly and the claims developed in this field, morality is based on social acceptances,

traditions, assumptions, rules and laws. Of course, there are arguments about these concepts and claims about each other.

Ethics covers many issues and debates in different disciplines. The ongoing ethical debates in many fields such as anthropology, economics, politics, sociology, law, criminology, psychology, biology, ecology form the basis of these fields. Since ethics is about universal values, it deals with judgments and truths that can include all human practices. Ethics, which is based on concepts such as good, bad, right, wrong, justice, crime, value, virtue, conscience, is divided into different sub-branches.

Today, there are types of ethics that have different meanings. In particular, individual ethics, work ethics, organizational ethics and business ethics are among the best known. Ethics types include managerial ethics and professional ethics. Individual ethics are based more on moral values. Individual ethics deals with one's responsibilities towards society.

There are some ethical values that are accepted by everyone in the world. Ethical values can be listed as follows:



It also requires impartiality with respect to whether one can violate a moral rule; that is, it is not morally allowed to violate a rule in circumstances if it would be irrational to be willing for everyone to know that they are allowed to violate the rule in those same circumstances.

The idea that impartiality is a defining feature of the moral outlook raises obvious questions and difficulties in relation to our ordinary beliefs and behaviors. Most of us live in ways that exhibit considerable partiality toward relatives, friends, and other loved ones, and to others with whom we are affiliated or associated. The existence of vast global disparities in the distribution of wealth and access to resources may not seem to accord well with the characteristically modern view that all people are in some fundamental sense equal from a moral point of view. Although general and abstract moral principles requiring

impartiality tend to strike many of us as fairly plausible, our more particular views and practices often seem to place considerably less significance on it.

It is not clear, however, that the demands of impartial benevolence are sufficient to exhaust those of morality. Treating a person appropriately and respectfully may well require certain sorts of emotional and/or cognitive responses: sensitivity to her needs and values, empathy for her suffering, and the like. But if these responses are pictured as the results of positive traits or attributes (and not simply as, say, the result of a lack of bias or prejudice), then it is not clear that merely being impartial between persons is sufficient to guarantee that one will possess and display the necessary sensitivities. Indeed, characterizations of impartial agents which proceed in negative terms (that is, by defining various preferences, emotions or bits of information that she does not possess or that do not move her) often risk picturing the impartial agent as impersonal and even indifferent.



Reflection

Write a summary of at least 5 sentences about what you have learned.

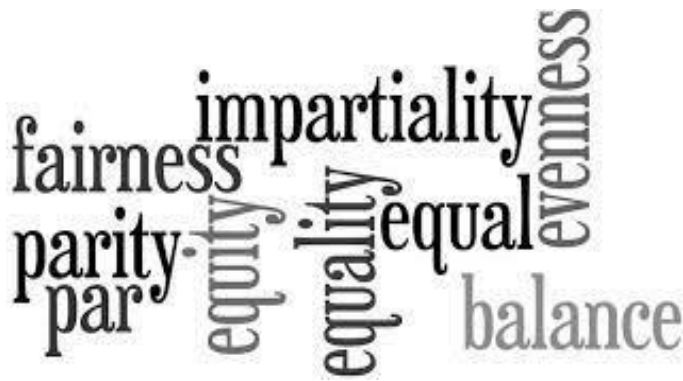
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Topic B – Impartiality Areas

Activity B.1. Theoretical presentation about Impartiality areas. Self learning.



Certain requirements of impartiality are basic. News coverage should be free from racism, sexism, and bias against particular religious, national, or ethnic groups. It should not include explicit editorializing, nor should it be shaped by beholdenness to certain parties covered in the story. These basic requirements of impartiality are uncontroversial.



Human, as a social being, interacts with each other in all his actions. This interaction imposes some responsibilities on people in their attitudes and behaviors towards other members of the society. One of the concepts used in relation to these responsibilities of human

beings is the concept of impartiality. So much so that the concept of impartiality has been seen as one of the most important conditions for an individual to live as a healthy individual in society. Since impartiality has individual and social aspects, the concept of impartiality must be examined not only individually but also in terms of its impact on the social field, both while raising people and shaping institutions.

These Impartiality Areas will be addressed at this part:

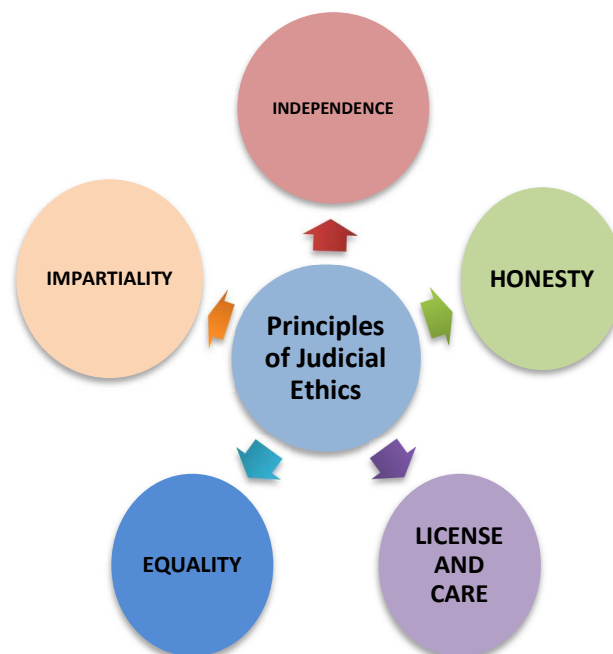
- Impartiality in the Judiciary
- Impartiality in Civil Society
- Impartiality in Public Institutions
- Impartiality in terms of Professional Ethics Principles
- Political Impartiality
- Impartiality in Media Language
- Impartiality in Working Life

B.1. Impartiality in the Judiciary

While the independence of the judiciary means the institutional and constitutional protection of judges against pressure and interference due to the social function they perform, another and important principle accompanying the independence of the judiciary is the principle of "impartiality of the judiciary".



While independence refers to the protection of the judiciary against environmental influences, impartiality means that, after independence, the judge gets rid of preconceptions and ideological tendencies during the internal judgment phase. The impartial use of judicial powers is extremely important in ensuring the independence of judges. The independence of the judiciary entails the responsibility to apply the law impartially. Judicial impartiality is an essential component of justice.



The principle of impartiality requires that the law be applied by judges without personal bias or prejudice against individuals. Judges should disseminate the law uniformly and consistently. In other words, the impartiality of the judiciary should be similar to the equal protection of the law. Judges must apply the law equally or impartially to all. This principle is violated when a judge has a personal bias or prejudice about a party of a dispute. A

sense of ill will or, conversely, favoritism towards one of the parties is inappropriate and shows that a judge does not have the degree of impartiality necessary to decide a case fairly. Some types of prejudice are incompatible with the judicial function and unacceptable to judges. Clearly, racial prejudice should play no role in judgment temperament. In the vast majority of cases that come before the judges, ethnicity is an irrelevant consideration that has nothing to do with the issue at hand. Racial bias is often based on misguided stereotypes about groups of people. Racial prejudice is humiliating and offensive to individuals to whom it is directed. It rejects the equal protection of the law and has no place in the judicial process. Similarly, gender partiality and prejudice based on ethnic or religious background is inappropriate for a judge and should be excluded from the judicial process.

Ensuring the independence of the judiciary is the duty and responsibility of the states. First of all, the basic principles regarding the independence of the judiciary should be guaranteed in the constitution and the rules regarding their implementation should be regulated by law in such a way that there is no room for hesitation.



B.2. Why is Judicial Impartiality Important?

The Dreyfus Case



The Dreyfus Case; In 1894, the trial in which Captain Alfred Dreyfus was wrongfully accused of espionage and tried in France, and the events that followed.

Captain Alfred Dreyfus, a soldier in the French army, is the protagonist of the book, *The Worldly Unforgettable Judgment Delusion*. Dreyfus is the son of a wealthy family and is Jewish. During the period when anti-Semitism was widespread, Captain Alfred Dreyfus was arrested on the grounds that he had sent some secret military documents to the German Military Attaché Von Schwartzkoppen, he was declared guilty by

the press before the trial began, and he was executed without trial by newspapers with racist headlines.

The Dreyfus Trial began in 1894. The case was based on a document allegedly written in Dreyfus's handwriting, which was found in the wastebasket of the German Military Attaché. There is no other evidence in the file. Dreyfus stated that the handwriting on the paper was not the product of his own hand, and instead of investigating whether this document belonged to Dreyfus, he was convicted as a result of the report prepared by the French Intelligence. The defendant Dreyfus and his lawyer did not see the report prepared by the intelligence, and based on this report, which was not shown at the trial stage, the court judges unanimously sentenced him for treason. As a result of the decision, Dreyfus was stripped of his military rank and sentenced to life imprisonment, although the decision was appealed, the conviction was not overturned. Dreyfus was taken to Devil's Island to serve his life sentence.

Events After the Dreyfus Trial

The conviction of Dreyfus, who started serving a life sentence, started a great debate in France at that time. The debate, which started over Dreyfus's innocence, turned into a national problem and struggle with the participation of the army, parliament, government, press and intellectuals. Supporters of Dreyfus blocked and punished. Major Picquart, who was appointed head of the military intelligence service two years after Dreyfus was sentenced by the court, after examining the Dreyfus file in detail, revealed that the real culprit was another officer named Esterhazy. Picquart argued that the Dreyfus case should be re-trial but was exiled to Tunisia. As a result of the re-reporting of the incident in the press, the French General Staff had to file a lawsuit against Esterhazy, but Esterhazy was acquitted in a military court after a two-day trial.

B.3. Impartiality in Civil Society



Non-governmental organizations are non-profit organizations that recruit their members and employees voluntarily and earn their income through donations and membership payments. They are outside of public institutions and work independently, working with lobbying, persuasion and actions in line with political, social, cultural, legal and environmental objectives. Non-governmental organizations operate under the name of chambers, unions, foundations and associations. Foundations and associations are legal societies established to develop a useful service to society and to help everyone. It is of great importance that NGOs carry out all processes in an impartial, transparent and accountable

manner.

However, they may exhibit biased behaviors during the service process. For example, an NGO helping cancer patients turned away a Syrian cancer patient because she/he was an immigrant. In this case, it is not possible to talk about the principle of impartiality. However, within the framework of human rights, NGOs should provide impartial and equidistant services.

In the light of which principles can impartiality be realized in Non-Governmental Organizations?

1- independence / autonomy: Independence/autonomy means that NGOs act independently and freely within the framework of international and national law and do not feel pressured by any political or social view, idea, ideology.

2- mutual respect: The principle of mutual respect, in addition to the framework envisaged in the principle of equality, requires all stakeholders to listen to each other's views, try to understand, respect and consider them legitimate. It is necessary to accept that NGOs are equal stakeholders of the processes and to respect the knowledge, experience and expertise they share.

3- equality: The principle of equality in civil society means the recognition of the existence of mutually equal rights. In order for the principle to be implemented as such, all parties must recognize each other as equal stakeholders.

4- transparency: The principle of transparency arises from the right of all stakeholders to access information. The existence of information is not sufficient to ensure transparency.

The information must be suitable for its purpose, freely accessible, timely explained, accurate and complete.

5- pluralism: Participation in decision-making processes should be ensured in accordance with the principle of pluralism and secured by various mechanisms. Participation processes should take into account all the differences in the society, and the participation of non-governmental organizations from all walks of life, who have different views on the subject and have the potential to be, should be encouraged and ensured.

B.4. Impartiality in Public Institutions

Every individual's rights are determined during public service. The principle of equal and impartial approach to every individual in the public sector is essential. Otherwise it leads to discrimination and triggers social tensions. In this sense, public service providers should carry out business and transactions based on public service principles. These principles are:



Public Service Awareness: In public services, facilitating the daily life of the people, meeting the needs in the most effective, fast and efficient way, increasing the service quality, increasing the satisfaction of the people, making the services need and result-oriented.

Commitment to Purpose and Mission: Public Officials; to act in accordance with the purpose and mission of the institution or organization they work for, to act in line with the country's interests, community welfare and service ideals of their institutions.

Honesty and Impartiality: In all actions and transactions of public officials, in line with the principles of legality, justice, equality, impartiality and honesty, not to discriminate or be biased due to reasons such as language, religion, philosophical belief, political thought, ethnicity, gender while performing their duties. Not behaving against or restricting fundamental rights and freedoms and preventing equal opportunities.

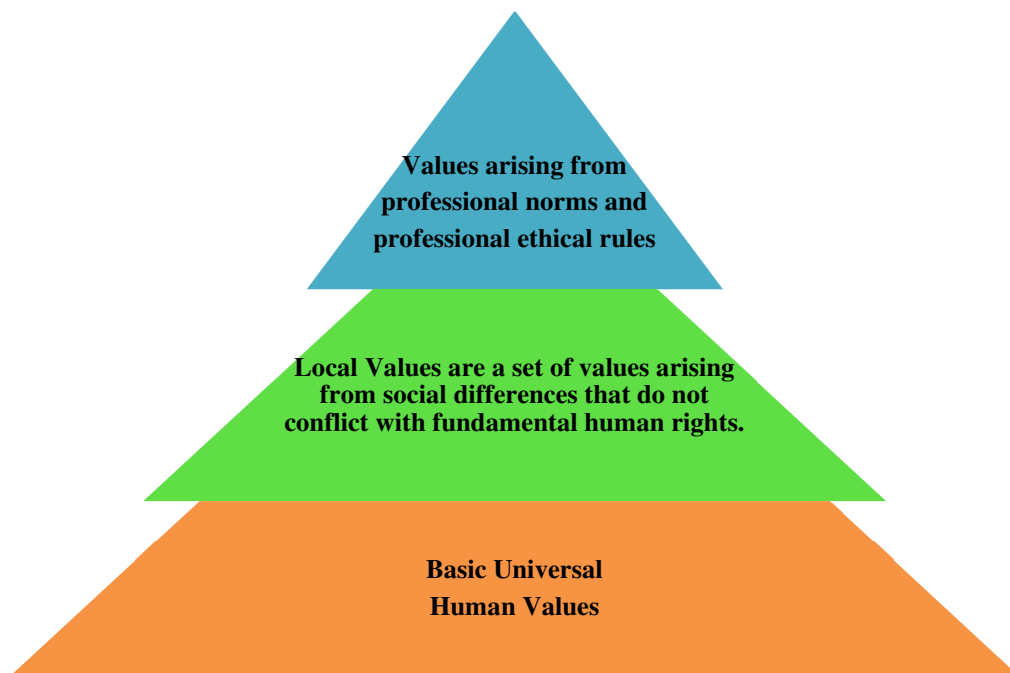
Respect and trust: Behaving in a way that ensures trust in the public administration, avoiding behaviors that damage the public's sense of trust in the public service, create suspicion and harm the principle of justice.

Courtesy and Respect: Public officials should behave politely and respectfully towards other personnel and those who benefit from the service, and show the necessary attention, and if the subject is outside their authority, direct them to the relevant unit or authority.

Avoiding Conflict of Interest: Public officials; to be careful about all kinds of benefits that affect or seem to affect their impartial and objective performance of their duties and that are provided to themselves, their relatives, friends or people or organizations with whom they have relations; to be careful about their financial or other obligations and similar personal interests, and to take the necessary measures to avoid conflicts of interest.

B.5. Impartiality in terms of Professional Ethics Principles

Values and moral rules serve as a guide in the formation of ethical behavior. Ethical values are the life and action possibilities of the person. The person who realizes such possibilities becomes a “valuable” or “ethical person”. Ethical values; they are hierarchically ordered in the form of golden rules and basic rules, universal values, high values, local values, professional norms or professional ethics. Universal values can be counted as the sanctity of life, respect for people, honesty, justice, equality, freedom, keeping one's word, confidentiality, loyalty, property rights, privacy, public welfare, etc. In addition, sub-values of these values have been developed.



Impartiality as a professional principle, aims to provide services to all humanity in an impartial, unprejudiced and equal manner, in a way that does not serve personal or group interests and purposes or our prejudices, within the framework of respect for fundamental human rights. The profession expects its performers to comply with this principle.

B.5. Political Impartiality

Impartiality in the political arena requires the absence of legally enforced social classes or caste boundaries and the absence of discrimination arising from an inalienable part of one's identity. For example gender, ethnicity, age, sexual orientation, origin, caste or class, income or property, language, religion, conviction, opinion, health or disability cannot be grounds for unequal treatment before the law and should not be unfairly reduced opportunities. In the parliamentary regimes responsible for ensuring this situation, political impartiality is ensured by the impartial referral and management of the decisions taken and carried out under the umbrella of the parliament by the parliamentary presidency. In addition, the state of not making any suggestions to the warring states in foreign policy, mediation activities and at the same time protecting the country's own interests is called "active impartiality". From time to time, it may be difficult for states to carry out completely impartial policies. At this point, international organizations such as the UN, EU and various international treaty states should be forced to fulfill their obligations of impartiality.

B.6. Impartiality in Media Language



Media bias is the bias of journalists and news producers within the mass media in the selection of many events and stories that are reported and how they are covered. The term "media bias" implies a pervasive or widespread bias contravening the standards of journalism, rather than the perspective of an individual journalist or article. The direction and degree

of media bias in various countries is widely disputed. Practical limitations to media impartiality include the inability of journalists to report all available stories and facts, and the requirement that selected facts be linked into a coherent narrative. Every news organization and every piece of news should try to be unbiased. Because the media and news sources that we do not have an unbiased understanding of can trigger socially prejudiced behaviors and hostility towards the different.

B.7. Impartiality in Working Life



Discrimination can occur both between employers and employees and between employees in working life. The fact that businesses are incompatible with the qualifications of the job in the recruitment and selection of employees, or that certain restrictions are placed on the job applicants, or that the desired characteristics are clearly not required in that job position, show that discrimination has been applied from the very beginning of business life. According

to the ILO (2003; 2007), since it creates a significant inequality situation among individuals, the most obvious example of discrimination is when individuals look for features other than the basic conditions required by the qualifications of the job.

As types of discrimination, discrimination based on religion and ethnic origin, which is most common in business life, discrimination based on age, discrimination based on gender, and discrimination based on disability are classified and examined. In this sense, ensuring impartiality at every stage of business life is of great importance. Recognition of impartiality inevitably means the elimination of discrimination in all its forms. Protection against

discrimination and impartiality is a universal and fundamental right. Impartiality, as a fundamental principle of law, has a field of application in working life as well as in all areas of social life. It is embodied in the form of equal treatment for those who are in an equal situation in business life.

B.8. How can you manage impartiality issues in working life as a manager or as a colleague?

Understand each side

Before you try to fix the problem, you need to properly understand where each party is coming from and what their main concerns are. Talk to each individual involved separately before you bring them together and allow them to speak openly, even if they are criticizing other people.

Identify the cause

It may be a personality clash or someone may have dropped the ball, but either way it's important to get to the core of the issue. It's not just about determining what happened but understanding what element of this was upsetting to each party. For example, it may be that party A was left out of an email by party B. This led to a project missing a deadline, but A feels upset because they feel undervalued when actually it was probably just an honest mistake.

Avoid being antagonistic

It's easy to get frustrated when you feel people aren't being completely honest or actually addressing the question you've asked them but being antagonistic will just make them feel victimized. Focus on getting to the core of what upset them or what they feel was done incorrectly. It can also be a good idea to get their ideas on what should have been done instead of what happened.

Don't try to fix the past

If you suggest what should have happened, it can easily lead to you siding with one party, even if you don't mean to. You should instead focus on what can be done in future to avoid similar situations happening again. This is especially important if you are dealing with two members of the same team as any ongoing friction could jeopardize morale and productivity.

Avoid assigning blame

When you get both parties together, it can be easy to fall into a trap of trying to get everyone to apologize or recognize their role in the situation. However, this can be inflammatory and lead to even greater conflict. Instead, get each employee to voice their concerns about the situation and focus on avoiding similar situations in future.

Reflection



Write a summary at least 5 sentences about you learned in this issue.

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Topic C- Pitfalls in Impartiality Practices

Activity C.1. Theoretical presentation about pitfalls in impartiality practices. Self learning.

Pitfalls await us as we achieve impartial behavior. These are discrimination (gender, ethnicity, religion, ideology, age), culture.



The human brain naturally puts things in categories to make sense of the world. Very young children quickly learn the difference between boys and girls, for instance. But the values we place on different categories are learned – from our parents, our peers and the observations we make about how the world works. Often, discrimination stems from fear and misunderstanding. Discrimination can be damaging even if you haven't been the target of overt acts of

bias.

C.1. Discrimination

Discrimination is an important concept defined as the expression of prejudice in behavior. It is a specific behavior that involves acting differently towards members of one group than towards members of another group. It is an act of accepting or rejecting other people

simply because of their membership in a particular group. Discrimination, which consists solely of unfair judgments based on other people's group membership, is often associated with prejudice (related to ethnicity, ancestry, or other groups).

Discrimination and prejudice can be explained to some extent by the historically developed socio-economic conditions of intergroup social relations and psychodynamic processes that may result in competition. a biased attitude (the tendency to act favorably or unfavorably towards a particular group).

Discrimination (separate treatment/discrimination) is a behavior. Discrimination is keeping an outgroup at a distance that makes it impossible to approach an ingroup and institutionalizing it more or less formally. Members of a group may place different groups at different social distances. Some groups are considered "close kin by marriage". Others are not even considered "close friends" or "neighbors" and are kept at the distance of "working in my country". Others are seen even more distant and are not even accepted into the country. One of the most important examples of this is the fact that dark-skinned people and Chinese were not allowed in restaurants in the USA in the 1930s. The reason for this different treatment is racist and discriminatory prejudice against Far Easterners.

This, as Allport points out, is a kind of *denial of rights* created by prejudice. For this reason, prejudice and discrimination involve a dangerous process that can lead to human rights violations and genocide. On the one hand, prejudice, stereotype and discrimination can cause the exposed group to feel "defeated all over", "doomed to lose", and lower the level of expectation. The concept of "the effect of belief in the probability of success", which is one of the basic assumptions of locus of control theorists, is very important at this point; individuals' efforts to achieve are largely dependent on their estimates of their chances of success. In this respect, groups that are the target of discrimination may have a tendency to "not attempt" in any matter and to stay in their own corner by looking for personal excuses.

The negative situation caused by discrimination in target groups or individuals is not limited to "withdrawal" and "intimidation". At the same time, it causes further psychological damage. According to more than 90% of experts, it creates detrimental consequences for group members who are discriminated against. The contradiction between the principles of discrimination and democratic equality creates tension; a feeling of inferiority and being unwanted occurs in members of this group; submission, fear of being slaughtered, a tendency to withdraw and aggression appear, and the perception of reality deteriorates. In addition, the members of the discriminating group also have mental health disorders. As they begin to think that they are doing injustice to the group they exclude, they experience intense internal conflicts and feelings of guilt.

C.1.1. Gender

Sexism is a form of discrimination based on a person's sex or gender. It has been linked to stereotypes and gender roles, and may include the belief that one sex or gender is intrinsically superior to another. Extreme sexism may foster sexual harassment, rape, and other forms of sexual violence. Gender discrimination may encompass sexism, and is discrimination toward people based on their gender identity or their gender or sex differences. Gender discrimination is especially



defined in terms of workplace inequality. It may arise from social or cultural customs and norms. We can divide discrimination based on gender into two:

Gender Discrimination: It is the discrimination, deprivation and restrictions made on the basis of gender that prevent people from being recognized, used and benefited from their basic freedoms in the political, economic, social and cultural fields, depending on their roles as femininity and masculinity.

Discrimination Based on Sexual Orientation and Gender Identity: Individuals with sexual orientations different from heterosexuality are subject to violations of basic human rights, especially their right to life. This discrimination is a violation of human rights, ranging from seeing homosexuality as a "disease" and therefore trying to be "cured" to murders of trans and homosexuals.

C.1.2. Race or Ethnicity

Ethnocentrism; It is the tendency to see one's own culture, religion and ethnic group superior, while despising and humiliating outside groups. One feature of ethnocentric behavior is that rejection of outgroups is of a general nature. The ethnocentric person tends to view the group they are not a part of negatively and evaluates people first according to the groups they are part of. Another characteristic of the ethnocentric person is that they change the definition of the outgroup, depending on the context of the discussion.

„Racism is an extension of the ethnocentric attitude. Racism is generally defined as “a person's belief that some other race is inferior to him or her”. The word race has long been used to refer to ethnic or cultural groups, although in reality it refers to differences between groups of people. It is stated that such a use is the result of mixing, that racial

groups refer to hereditary ties, and ethnic groups to social and cultural ties (Harlak, 2000:34).

Racial discrimination occurs when employees are treated differently than other employees because of unalterable characteristics, such as physical features attributed to their „race“. Color discrimination occurs when persons are treated differently than others because of their skin pigmentation. Color discrimination can occur within the same ethnic group.

C.1.3. Religion



Religious discrimination is valuing or treating people or groups differently because of what they do or do not believe in or because of their feelings towards a given religion. For instance, the Jewish population of Germany, and indeed a large portion of Europe, was subjected to discrimination under Adolf

Hitler and his Nazi party between 1933 and 1945. They were forced to live in ghettos, wear an identifying star of David on their clothes, and sent to concentration and death camps in rural Germany and Poland, where they were to be tortured and killed, all because of their Jewish religion. Many laws (most prominently the Nuremberg Laws of 1935) separated those of Jewish faith as supposedly inferior to the Christian population.

C.1.4. Nationality

Discrimination on the basis of nationality is usually included in employment laws (see above section for employment discrimination specifically). It is sometimes referred to as bound together with racial discrimination although it can be separate. It may vary from laws that stop refusals of hiring based on nationality, asking questions regarding origin, to prohibitions of firing, forced retirement, compensation and pay, etc. based on nationality. Discrimination on the basis of nationality may show as a "level of acceptance" in a sport or work team regarding new team members and employees who differ from the nationality of the majority of team members.

Minorities and Discrimination: It is all of the discriminatory behaviors faced by groups who have a different religious, ethnic or linguistic identity, who want to preserve this identity, who are smaller in number than other groups in the society and who are not in a dominant position, in business and social life.

C.1.5. Age

People may encounter discriminatory behaviors in business life, interpersonal relationships or while receiving services just because of their age. For example, some people may not be

accepted for a job because they are "old", while others may be subjected to humiliating behavior in their environment because they are seen as "young".

C.1.6. Disability Discrimination

Based on the judgments of disabled people that they are "in need of help" or "incapable", the disabled person has been perceived with the feelings of pity and compassion throughout history. It is disability discrimination that develops based on these stereotypes and makes it difficult for people with disabilities to benefit from their rights such as education, travel, employment and participation in community life.

C.2. Culture



Culture, with its material and spiritual elements, is what keeps us together as a society. They provide us with a valuable community identity, hold us together and form the social networks that unite us. Therefore, culture is a very important concept from a sociological point of view.

C.2.1. Features of Culture

Culture is a system of rules. Culture consists of ideal rules and behaviors adopted by the society. Written and unwritten rules that determine the life of people in society ensure the integrity and continuity of culture. Because, thanks to the rules, cultural accumulation is provided and transferred to new generations. People work through rules and create cultural elements.

Culture is integrative. All the elements that make up the culture have the feature of forming a harmonious and integrated system. Unless cultural integration is achieved, significant gaps occur in socio-cultural and economic fields in the society, and conflicts may occur between people.

Culture is specific to society. Every society, whether developed or underdeveloped or underdeveloped, has its own culture. Primitive societies may not have all the elements of culture; But in societies that exist, all of these elements are complete and there must be harmony and balance between them in order for them to function fully with each other. The excess or inadequacy manifested in some of these may harm others. This causes shocks and gaps in society. In this respect, culture is the expression of a harmonious and

balanced whole. This balanced integrity gives health to the society, serves the integration and happiness of the person with the society.

Culture is universal. Behaviors and understandings that all nations live and care about as a common value form the universal culture. For example, traffic rules are same in every country. Fields such as human rights, education, laws, sports, art, literature, music are the common values of all nations.

Culture cannot be criticized. Since culture develops depending on the will and preference of a nation, it is closed to criticism. It would not be correct to regard the culture of one nation as right and the other as wrong. The culture of each nation is correct and appropriate in its own way.

Culture is open to change. Throughout history, societies have been influenced by each other's cultures. This influence takes place through channels such as geographical proximity, migration, war, trade, tourism, and the culture of generally strong nations affects other nations. Today, American and European culture has become widespread in many countries of the world. This is because these societies are economically and politically strong.

C.2.2. What are the Factors Affecting Intercultural Communication?

Taylor (1994) defines intercultural competence as having cultural knowledge and behavioral skills so that a person can understand and interact with a different culture or a foreigner from a different culture.

Our cultural features are our wealth. Helps us see life from other angles. Thus, cultural differences allow us to look at life from a wider perspective. Enculturation is the creation of a new culture that does not exist through the meeting of people from the subculture of the society or from different cultures. In this way, a new culture is reached. Acculturation occurs through the interaction of two different cultures.

Intercultural sensitivity; It means being sensitive to cultural differences and the perspectives of people from different cultures.

Cultural conflicts; Results from differences in the norms and values of behavior of people from different cultures. Each person behaves according to the values and norms of her/his own culture. This can cause to estrangement and conflict within the dominant culture.



The habits of people in different cultures may differ in their lifestyles. If we summarize them in a few items;

- The habits of people in different cultures differ in parallel with the society they grew up in. Such as having breakfast as the first thing in the morning.
- Since all societies have different distinguishing features such as language, religion and ethnicity, their cultures are also different.
- One of the most important elements in determining the culture of a society is religion. Religion has shed light on the cultures of societies for centuries. Religious do's and don'ts have determined these cultures.
- Traditions and customs of people have led to the formation of different cultures. Traditions from the past to the present are different for every society.

Another difference is the differences in traditional clothes. As an example, the traditional dress of Scotland is the kilt. Men also wear this. But in many countries it is not welcomed for men to wear skirts.

Religious differences: It is one of the biggest differences in the formation of a culture. Beliefs play a role in the formation of cultures. Dos and don'ts are different in religions. In other words, the beliefs are different.

Traditions and Customs: Traditions and customs of all people may differ. Even people living in the same country have regionally based customs and traditions. This is a cultural difference in itself.

Eating Habits: Since some countries have traditional eating and drinking cultures, this habit can also be shown as a cause of cultural difference.

Living Places: It can be said that there are different cultural habits in the places where people live. There are differences in the way of life of a person living in a rural area and a person living in a city.

C.2.3. Political Discrimination and Multiculturalism



Discrimination is the name of the cultural/political attitude that transforms any relationship of difference or otherness into a power relationship, a hierarchy issue. As such, it aims to eliminate the difference and create an example, but since this is impossible, it can ignore the different or the other. These conditions can take the

form of inclusion by forcing the immigrant to adopt the existing dominant culture, or completely silencing and excluding, both of which are discriminatory.

A very small and privileged part of the immigrants are able to establish a system for themselves in the countries they go to and achieve integration. However, since the majority of the rest are low-education and income groups, extreme poverty and exclusion may threaten to drag them into disproportionate and uncontrolled movements from time to time. Multiculturalism should not be to adapt the dominant culture by force or to exclude it by applying discriminatory policies. The first one tries to reach the goal by including the foreign/external elements and making them look like themselves, and the second by getting rid of all foreign/external elements and clearing them.

As a result, coexistence and multiculturalism (a prerequisite for all kinds of societies and communities) are only possible with the acceptance of a non-hierarchical difference that does not give rise to relations of domination.

Summary



Write a summary at least 5 sentences about the issues you learned.

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Topic D- How can I be impartial?

Activity D.1. Theoretical presentation about how we can be impartial.

Impartiality seems mostly to be required in the context of specific roles – such as when a person is acting as a judge, an umpire, a journalist, or a representative of some public institution; or, perhaps, when we are evaluating and selecting first-order moral rules.



One must show impartiality throughout all dealings with colleagues, partners and members of the public. This is achieved by being unprejudiced, fair and objective. Considering different sides of a situation and ensuring that each side is given equal consideration. Not favouring one person or group over another, acknowledging that discrimination increases feelings of unfairness

and makes our jobs harder to do. Not allowing personal feelings, beliefs or opinions to unfairly influence our actions in any situation.

Assessing each situation based on its own merits ensuring the behaviour is fair and consistent in actions.

Behaviours:

- Taking into account individual needs and requirements in all of the actions
- Understanding that treating everyone fairly does not mean everyone is treated the same
- Always giving people an equal opportunity to express their views
- Communicating with everyone, making sure the most relevant message is provided to all
- Valuing everyone's views and opinions by actively listening to understand their perspective
- Making fair and objective decisions using the best available evidence
- Enabling everyone to have equal access to services and information, where appropriate



D.1. Ways of being impartial

Through discussion of the Relationship between Personal Interests and Decisions

When thinking about impartiality, members will need to ask themselves if there is a conflict between their advice or decisions and their own personal interests. A good test is to imagine a fair and

knowledgeable observer: Does this person have any reason to suspect that your objectivity may have been compromised? If so, action will be needed to fix it.

By discussing the relationship between the interests of an institutional or identity affiliation and the decisions made

Threats to a member's impartiality may include asking her/his to act in a way that is contrary to rules, other professional requirements, or even her/his duties under the law. Members directly employed by an organization may face special pressure to conduct their work in the business interests of that organization and must be vigilant to avoid misleading regulators, boards or other users.

Through the decision maker's opening herself/himself up for discussion

When assessing the potential for partiality, parties should be aware that there are many forms of partiality, including ethical and technical partiality. Some examples of partiality may include situations where a technical methodology is chosen because the Member is familiar with it, even if others are more appropriate (this does not mean that using the technique that can be implemented quickly is necessarily wrong; to be clear about the rationale for the approach they have chosen) or even if such a challenge is appropriate where a member is reluctant to challenge the work of a colleague who is also a friend. For example, if a service is to be provided in a field or a recruitment is the topic, even if all qualifications are available, the employer or the service provider may act partially. He/she may provide the work or service to his/her own group. Members can reduce the risk of acting in a biased manner by being aware of the potential for bias and taking this into account to ensure they are acting impartially when making decisions or giving advice. Being open to the appropriate challenge from others and being willing to change or adapt one's approach can help reduce the risk of partiality because it is possible to have a partiality and not even be aware of it.

Ensuring Impartiality by Legal Ways:

In order to ensure impartiality, it is necessary to work in various fields. The most important of these is the use of rights and freedoms which should be guaranteed by law. If the rights and freedoms cannot be exercised despite the laws, this guarantee should be the judiciary.

Judiciary consists of judges, prosecutors and lawyers. The ability of judges, prosecutors and lawyers to be guaranteed depends on their ability to work independently, impartially and freely.

There are, of course, international principles, recommendations, and domestic legal regulations that allow prosecutors and lawyers to carry out their duties safely. It should be particularly noted; Recommendation No. R (94) 12 (1-2-b) to Member States on the Independence, Efficiency and Role of Judges of the Committee of Ministers of the Council of Europe states that "The Legislative and Executive bodies should ensure the independence of judges and no step should be taken that jeopardizes this".

In the United Nations "Principles on the Role of Prosecutors" adopted in Havana in 1990, it is stated that if prosecutors act in accordance with the stated principles, they will contribute to a fair and equitable criminal justice and the effective protection of citizens against crime. It has been stated that no one can be discriminated against for any reason in the appointment of prosecutors and that the safeguards against this must be taken into account.

In addition the Age Discrimination in Employment Act of 1967, as amended, protects individuals who are 40 years of age and older from employment discrimination based on age. Under this Act, it is unlawful to discriminate against a person because of his/her age with respect to any term, condition, or privilege of employment.

Through the elimination of partiality of Media:

Media has an important role in establishing impartiality. The only thing that journalists who provide a public service can do as human beings is to try to write their news in a fairer, more balanced and "impartial" way as much as they can.



First of all, journalists who carry out this action must have the necessary intellectual ability and professional training in order to be able to report impartially. What is expected from a reporter who tries to be as impartial as possible while writing her/his news is to try not to include her/his own views in the news. At this point, the journalist has the right to choose the topic covered and to determine what is important and what is not, using her/his own knowledge.

This right of the journalist arises from the necessity of determining the event that is the subject of the news and the information in the news text. The reader should be able to make

evaluations by interacting with the news text, which has no other concern than telling the event itself. Only in this way, journalism gets rid of being a profession that guides the reader in some way, and allows them to make genuine evaluations.

How do you ensure that you behave in a fair and impartial way?

- Identify the authority to make the decision.
- Ensure impartiality and independence.
- Uphold procedural fairness.
- Establish the issues to be decided.
- Determine the facts.
- Evaluate the facts and then make the decision.
- Give meaningful and accurate reasons for your decision.
- Check your bias.



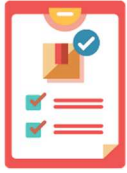
To be impartial in the midst of disagreement means to put aside the urge to judge, decide or resolve, in order to focus on simply understanding the viewpoints of all involved. It means listening to and acknowledging each person's viewpoint with equal consideration.

Reflection



Write a summary of at least 5 sentences about what you have learned.

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A. 4) Assessment tool. Writing essay.

Make 10 statements on what you learnt or make a summary of 100 words on what you have learnt.

Guide for writing the Essay

1. The essay should reflect your understanding of main concepts: Impartiality.
2. The essay should be longer than 2 pages (not less than 5000 characters with spaces), Calibri 12 points, 1,15 points spacing. Pictures and schemes do not count.
3. Writing the essay you should not only find, copy and paste the appropriate parts of the documents, giving the answers to the questions, but also provide your own point of view, your comments, examples from your practice.
4. The structure of the essay:
 - I. Introduction
A short paragraph on the causes of impartiality.
 - II. Main body of the Essay (please write your own title for this Chapter).
Write a few paragraphs about what you learned in this section and about impartiality.
 - III. Summary
Write a summary of what you have learned on the importance of impartiality and its place in our life.



Feedback Guide:

The trainer is required to evaluate the essay written within the framework of the following questions. At the same time, s/he should write a feedback to the student within the framework of these questions.

The questions:

1. Did s/he identify "What does impartiality mean?"
2. Did s/he identify "What does discrimination mean?"
3. Did s/he mention the problems caused by discrimination?
4. Did s/he mention the reasons for impartiality?
5. Did s/he mention examples of impartiality?
6. Did s/he mention the importance of being impartial?

3. B) Guided Learning

B. 1) Objectives.

Concepts, theories and key dimensions deepening.

Topic A. What is the concept of impartiality? Learning activities.



Activity A.2. Group Discussion about impartiality (1 Hour and 30 min.)



Instructions

- Students will be divided into 5 groups.
- There will be a discussion based on personal experiences on what the concept of impartiality means in itself and the factors that make it difficult to remain impartial. The duration is 1.30 hours.



Questions to be used in the discussion:

- What is the first thing that comes to mind when you think of impartiality?
- What do you think is impartiality?
- What are the factors that make it difficult to be impartial?
- Why is it important to be impartial?
- What are the social and political problems that being biased can cause in a society?



Feedback guide:

- The purpose of this discussion is to make participants realize how impartiality is defined and interpreted by them.
- In what ways the principle of impartiality in the social, political and economic system facilitates and improves this functioning, and its importance in ensuring social cohesion will be discussed.
- As a result of a multi-dimensional analysis to evaluate impartiality in all its dimensions, the factors that push people to act biased will be discussed and how this will affect practices based on social equality and human rights in the context of basic ethical principles.
- Raising awareness to measure the impact of personal factors (disposition, temperament, character, past learning) on our behavior and attitudes; for this purpose, opinions and suggestions will be received on how to build an egalitarian, participatory and diversity approach, in order to realize that identity, culture, ethnicity, affiliations, traditions, social acceptances and prejudices can be an obstacle to impartiality and to remove this obstacle.
- It will be discussed what kind of damages can be caused to a social group or class that is actually favored and to be protected in the long run, so that the participants will be conscious of integrity and impartiality.
- As a result, the discussions will be evaluated within this framework and feedback will be given to the participants.

Topic B. Impartiality Areas. Learning activities.



Activity B.2. Sharing examples and experience on impartiality. (2 hours):

Objective: Participants will discuss their thoughts about these experiences by sharing their past experiences.



Instructions:

- Students will be divided into 5 groups.
- There will be a discussion on discrimination experiences and examples within the framework of impartiality areas. The time is 2 hours.
- The main aim is to enable the participants to learn the full meaning of the word discrimination and to distinguish the experiences that they can associate with the concept of discrimination.
- After giving meaning to the word discrimination, the areas of impartiality will be discussed, and the feelings will be expressed with the discussion about whether they are exposed to discrimination in both social and working life.
- Considering that there may be a biased approach, communication problem and lack of information based on examples of media news, the importance of the correct use of the media and the impartiality of the media will be emphasized.



Questions to be used in the discussion:

- What are the discriminations you experience in your working life? Give an example and share your feelings.
- Do you think that you are treated impartially when receiving services in any field (education, health, law, working life, etc.)?
- Have you ever been discriminated against while receiving a service?
- Can you give an example of news written with biased language in the media?



Feedback guide:

During the discussion, the gains and perspectives of the participants on the basis of the main concepts mentioned above will be observed and feedback will be given to the participant in the following questions.

- Can s/he distinguish between impartial and discriminatory behaviors?
- Does s/he know the impartiality areas?
- Does s/he know the importance of impartiality areas and the importance of being impartial in these areas?
- Is s/he aware of the harms of discrimination?

Topic C. Pitfalls in Impartiality Practices. Learning activities.



Activity C.2. Watching Movie (The Best of Enemies). Discussion. (2 hours):



Instructions:

There will be a discussion on the movie (The Best of Enemies) that we want learners to watch in the self-learning part.



Questions to be used in the discussion:

- Why couldn't the whites be sure of the representatives chosen from among themselves?
- What are the factors affecting the impartiality of voters?
- How do our social roles and statuses affect us in the decision-making process?
- What do you think about councilors turning their backs when Ann Atwater is speaking?
- What do you think of C. P. Ellis' last speech?

Topic D. How can I be impartial? Learning activities.



Activity D.2. Group Discussion on examples of impartiality in the workplace. (2 hours):



Instructions:

- Students will be divided into 5 groups.
- There will be discussion on being impartial, impartial behavior and the importance of impartiality. The time allotted for this is 2 hours.



Questions to be used in the discussion:

- Is it possible to be impartial?
- How can we be impartial?
- What is the importance of impartiality?
- What are the benefits of being impartial?

3. C) Experiential learning

C.1) Experiential learning pathways.



Activity A.3. Observing and Communicating with Institution, Organization Association etc. (2 hours and 30 min.)

In this learning step, meetings will be held with different institutions and foundations to exchange ideas on what to do and what needs to be done about immigrants discrimination and impartiality.



Instructions:

- A meeting room where the meeting tables are round and each table is organized for a maximum of 8 people is preferred.
- Participants and leaders of various organisations, foundations and communities are invited to this meeting room.
- The invited organization and foundation officials introduce themselves one by one. The time allotted for this is 30 minutes.
- Then the participants are divided into groups of 5 people and one organization and foundation official is included at each group.
- Then the problems about the concept of impartiality and discrimination is started to discuss. The time for this activity is one and a half hours.
- Idea Exchange will be made about the impartiality concept and solution offers about discrimination.
- At the end of the meeting one speaker from each group briefly gives information about what they discussed. The time for this activity is 30 minutes.
- The Basic Questions of the meeting:
 1. How can you define discrimination?
 2. What is impartiality in your opinion?
 3. What are the most discrimination-related problems you encounter in your field of work?
 4. What kind of negativities does discrimination cause?
 5. How can one be impartial?



Activity B.3. Creative Drama – Write Your Story. (2 hours and 30 min.):

Instructions:



- Divide the participants into five groups.
- Put 5 cards with the 5 subtitles of the impartiality areas (Impartiality in civil society, Impartiality in public institutions, Political impartiality, Impartiality in Media Language, Impartiality in Working Life) in a box.
- Ask each group to choose a card. The preparation time given for this is 15 minutes.

- Ask each group to prepare a scenario based on impartiality and discrimination on the topic of their choice. The time given for this is 45 minutes.
- Ask the group to present the prepared scenarios. Duration is 30 minutes.



Feedback guide

After the drama is performed, discuss the areas of impartiality and discrimination around the following questions (1 hour):

- How did you feel when faced with discriminatory behaviour?
- What causes discrimination?
- What are the harms of discrimination?
- Why is impartiality important?



Activity C.3. Case Study about Impartiality Practices. (2 hours and 30 min.):

Objectives:

There will be a discussion on discrimination and impartiality through the main cases on impartiality practices. Then results will be evaluated.



Instructions:

- Divide the participants into five groups. 15 minutes.
- After informing the groups about the event, distribute the following questions to groups. 15 minutes
- Ask the group to read the questions and discuss their cases that are the subject of these questions. Give it 45 minutes.
- Ask each of the groups to explain the conclusions they came to as a result of the discussion. Give it 45 minutes.



Discussion questions:

Discuss the resulting decisions within the framework of the following questions:

- What is discrimination and impartiality?
- What do you think is impartiality?
- What are the most discrimination-related problems in your field of work?
- Do you think you can act impartially when working with immigrants and minorities?
- What could be examples of impartiality?



Activity D.3. If you were the judge? (2 hours and 30 min.):



Instructions:

- Divide the participants into five groups. 15 minutes.
- After informing the groups about the event, distribute the card of the attached story to each group. 15 minutes
- Ask the group to read the story and be the judge of the case that is the subject of this story, to discuss the case. Give it 45 minutes.
- Ask each of the groups to explain the decisions they have reached as a result of their discussion, together with their reasons. Give it 45 minutes.



Discussion questions:

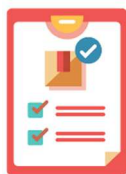
Discuss the resulting decisions within the framework of the following questions:

- Do you think you are impartial during the proceedings?
- Is it possible to be impartial?
- Which factors made it difficult to remain impartial in decisions?

The story:

Temporary custody of Zeynep, a three-year-old child whose parents are in the process of divorce, was given to mother Ayşe by the court. The father is 22 years old, Syrian national, mute and unemployed. He lives with his mother during the divorce process. The mother, on the other hand, is 20 years old and works as a cashier in a market. After the court, Ayşe's brother, Firat, says that her sister was very affected by the divorce process and that she abused her child and consumed alcohol almost every day. He also adds that he will take the child and settle abroad tomorrow and will never show the child to the father, Mohammed. Hearing this, Muhammed plans to kidnap his child. He sneaks into the house where Ayşe and her child live at midnight. He makes Ayşe, who is watching TV, smell the substance that has a fainting effect. Ayşe faints when she smells the substance. Mohammed takes the child to his own home and opens a custody case again. If you were the judge, would you decide whether the child should stay with the mother or the father? Do not forget to include your reasons.

Summative assessment



1. Quiz (questions examples):

1. Which of the following is an example of impartial behavior?
 - A) The teacher exhibits the same behavior to all students in his class
 - B) The teacher gives 10 points more to the students from his/her nationality
 - C) Always giving the last row when assigning sequence numbers to immigrants.
 - D) The doctor's unwillingness to treat an immigrant
 - E) Not accepting citizens of some countries in the restaurant
2. Which of the following is an area of impartiality?
 - A) Media

- B) Public institutions
- C) Policy
- D) Working life
- E) All of them

3. Can you write 3 importance of being impartial?

-
-
-

4. Is it on the impartiality list?

-
-
-
-
-

5. Which of the following is not one of the pitfalls in practice in the field of impartiality?

- A) Discrimination
- B) Gender
- C) Religion
- D) Nationalism
- E) Media

2. Essay

Make 50 statements on what you learnt or make a summary of 500 words on what you have learnt.



Instruction

The essay should reflect your understanding of main concepts: Impartiality, discrimination, impartiality areas, pitfalls in impartiality practices.

- The essay should be longer than 2 pages (not less than 5000 characters with spaces), Times New Roman 12 points, 1,15 points spacing. Pictures and schemes do not count.

- Writing the essay you should not only find, copy and paste the appropriate parts of the documents, giving the answers to the questions, but also provide your own point of view, your comments, examples from your practice.

The structure of the essay:

I. Introduction

A short paragraph on the meaning of impartiality and discrimination.

II. Main body of the Essay (please write your own title for this Chapter).

Write a paragraph on the causes of impartiality and discrimination.

Write a paragraph on the impartiality areas.

Write a paragraph on the pitfalls in impartiality practices.

Write a few paragraphs about what you learned in this section and about impartiality.

III. Summary

Write a summary of what you have learned on the importance of impartiality and its place in our life.



Essay Feedback Guide:

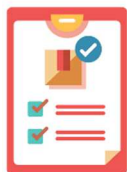
The trainer is required to evaluate the essay written within the framework of the following questions. At the same time, s/he should write a feedback to the student within the framework of these questions.



The questions:

1. Did s/he identify "What does impartiality mean?"
2. Did s/he identify "What does discrimination mean?"
3. Did s/he mention the problems caused by discrimination?
4. Did s/he mention the reasons for impartiality?
5. Did s/he mention the impartiality areas?
6. Did s/he mention the pitfalls in impartiality practices?
7. Did s/he mention examples of impartiality?
8. Did s/he mention the importance of being impartial?

3. Checklist (All activities)



	Yes	No	Partly
1- I am aware of the principles of impartiality.			
2- I know what the areas of impartiality are			
3- I know about discriminatory behavior.			
4- I recognize the pitfalls that can come up when trying to be impartial.			

5- I think it is easy to act impartially in situations where different cultures live together.			
6- Our personal thoughts cause partial behavior in our communication with those who are different from ourselves.			

Learning unit 2.2. Management of prejudices and stereotypes

1. Introduction

The aim of the module is to enable individuals working with immigrants with low education to move away from their prejudices and stereotypes and act on the basis of an empathetic approach individually, in groups and within the organization. Thus, it is aimed to increase the quality of communication and service with immigrants and to reveal mutual understanding.

The learning program consist of 25 hours training, with 7,30 hours self-learning, 7,30 hours guided learning and 10 hours experiential learning. It also contains tools for formative assessment and summative assessment.

2. Synoptic Table

Module N° 2.2	
Name of the module	Learning Area Equality - Management of Prejudices and Stereotypes
Aims of the module	The aim of the unit is to make people aware of the prejudices and stereotypes of immigrants with low education and to improve themselves in this regard. To provide educators with concrete tools based on an empathetic approach, individually, in groups and within the organization, in order to provide unbiased and objective service.
Prerequisites for the module	The participant has experience of working with adult immigrants and has the desire to develop social self-awareness by increasing their self-awareness in this field.
Duration	<ul style="list-style-type: none"> - Total Hours (25 hours) - Self-Learning Hours (7,30 hours) - Guided Learning Hours (7,30 hours) - Experiential Learning Hours (10 hours)
Content of the module	The module consists of 5 components. 1. Theroretical (Self-learning) The aim of the theoretical module is to develop knowledge about defining the concepts of prejudice, stereotyping, empathy, the causes and types of different prejudices and stereotypes, and dealing

with prejudices and stereotypes (applicable for educators working with adult immigrants).

The basic definition used is:

- What is prejudice, the causes of prejudice
- 5 ways to manage prejudices
- What is stereotype, the causes of stereotypes
- Theories of prejudice and stereotype
- How are prejudice and stereotype management strategies implemented when working with adult immigrants?
- Discovery section with more resources

Tools:

Theoretical materials.

Reading (Articles and Books)

Watching Movies

2. Mixed theoretical and practical learning (Guided learning)

- Testing knowledge by multiplying individual learning resources and rearranging their own learning resources in the light of knowledge.
- Reaching reliable and accurate sources of information with guidance.
- Making use of common experience and knowledge with interactive learning methods.

Tools:

Case Study

Role plays (scenarios)

Creative Drama and Effective Communication

Movie Recommendations and Reviews

Cards

Activities:

A word a connotation

Can you say "No"?

Is one photo enough?

3. Experiential learning

- Evaluation and discussion of the results with a workshop to discuss the outputs of the work done by adult immigrants to gain experience in the field through experimental studies.

	<ul style="list-style-type: none"> - Testing the expected learning outcomes from field studies <p>Tools:</p> <p>Meetings</p> <p>Role plays (scenarios)</p> <p>Observing and Communicating with Institution, Organization Association etc.</p> <p>Cards</p> <p>Activities:</p> <p>Your immigrant neighbor</p> <p>Different Cuisine Experience</p> <p>Whose story is this?</p> <p>4. Formative Assessment</p> <ul style="list-style-type: none"> -Data analysis to test results. -Feedback on experiential learning essays. -Feedback on case study. -Pretest-posttest <p>5. Summative Assessment</p> <ul style="list-style-type: none"> -Evaluation of learning outcomes in terms of suitability for the purpose. -Essays-Write a story (with keywords), What did you learn? -Tests
<p>Learning Outcomes</p>	<p>At the end of this module, the learner will be able to:</p> <ol style="list-style-type: none"> 1. Describe, explain and analyze the concept of stereotypes and prejudices and the key strategies to manage them. 2. Reflect on and recognise how one’s own prejudices and stereotypes might affect professional performance. 3. Intentionally select and apply a variety of strategies in order to facilitate a stereotype-free interaction with the migrant. 4. Anticipate, recognise and identify stereotypes and prejudices that are specific to individual migrants and migrant groups, and intentionally select strategies to help migrants overcome stereotypes and prejudices about themselves and the new society. 5. Discuss, recognise and challenge practices in the organisation and community that are shaped by stereotypes and prejudices.

<p>Learning Contents</p> <p>-Learning/ Training Activities</p>	<p>Topic A. What are Prejudice and Stereotype?</p> <p>Objective of the topic: Explain and analyze the concept of stereotypes and prejudices.</p> <p>Self-learning(2,30 hours):</p> <p>Activity A1 -Theoretical presentations (1 hour)</p> <p>Activity A2 - Reading (Articles and Books) (1 hour and 30 min.)</p> <p>Tools:</p> <ul style="list-style-type: none"> - Guide for self-learning (objectives of self-learning, questions). - Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions). - Articles <p>Guided learning(1,30 hours):</p> <p>Activity A3 - Case Study- A word a connotation (1 hour and 30 min.)</p> <p>Tools:</p> <ul style="list-style-type: none"> - Words Cards - Guide for activity <p>Experiential learning (2 hours and 30 min.):</p> <p>Activity A4 - Observing and Communicating with Institution, Organization Association etc. (2 hours and 30 min.)</p> <p>Tools:</p> <ul style="list-style-type: none"> - Guide for activity
	<p>Materials for self-learning:</p> <p>-Implicit Bias and Philosophy, Michael Brownstein and Jennifer Saul, Oxford University Press, pp. 90-115.</p> <p>https://books.google.com.tr/books?hl=tr&lr=&id=TJQDDAAAQBAJ&oi=fnd&pg=PA90&dq=info:9JSmRyREZIJ:scholar.google.com/&ots=OHV5B4Eahp&sig=sBaUYsMBHsqmm1COK0Hkhywpjvk&redir_esc=y#v=onepage&q&f=false</p> <p>For further exploration of the topic the learners are advised to read:</p> <p>- Stereotypes and Prejudice in the Perception of the “Other”, Cătălin-George Fedor, Procedia - Social and Behavioral Sciences Volume 149, 5 September 2014, pp. 321-326.</p> <p>https://www.sciencedirect.com/science/article/pii/S1877042814049702</p>

- Stereotypes and Prejudices at School: a Study on Primary School Reading Books, Daniela Damigellaa, Orazio Licciardello, Procedia - Social and Behavioral Sciences, Volume 127, 2014, pp. 209 – 213.

https://www.researchgate.net/publication/262196255_Stereotypes_and_Prejudices_at_School_A_Study_on_Primary_School_Reading_Books

For further exploration of the topic the learners are advised to watch:

<https://m.youtube.com/watch?v=zftZI1M1S2Y&t=10s>

https://m.youtube.com/watch?v=NBN_SJMdErc

Topic B. Causes of Prejudices and Stereotypes

Objective of the topic:

1. Reflect on and recognise how one's own prejudices and stereotypes might affect professional performance.
2. Explain and analyze the causes of prejudices and stereotypes.

Self-learning(1 hour):

Activity B1 - Theoretical presentations (1 hour)

Tools:

- Guide for self-learning (objectives of self-learning, questions).
- Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions).

Guided learning(2 hours):

Activity B2 - Creative Drama and Effective Communication- Is one photo enough? (2 hours)-

Tools:

- Cards (It has photos).
- Guide for activity.

Experiential learning (2 hours and 30 min.):

Activity B3 - Meeting- Your immigrant neighbor (2 hours and 30 min.)

Tools:

- Guide for activity.
- Criteria for formative assessment of essay.

Topic C. The Relationship between Stereotypes and Prejudices

Objective of the topic:

Explain and analyze the relationship between stereotypes and prejudices.

Self-learning(1 hour):**Activity C1** - Theoretical presentations (1 hour)

Tools:

- Guide for self-learning (objectives of self-learning, questions).
- Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions).

Experiential learning (2 hours and 30 min.):**Activity C2** - Meeting- Different Cuisin Experience (2 hours and 30 min.)

Tools:

- Guide for activity.
- Criteria for formative assessment of essay.

Topic D. .Negative effects and consequences of Prejudices and Stereotypes**Objective of the topic:**

1. Anticipate, recognise and identify stereotypes and prejudices that are specific to individual migrants and migrant groups, and intentionally select strategies to help migrants overcome stereotypes and prejudices about themselves and the new society.
2. Analyze the negative effects and consequences of prejudices and stereotypes.

Self-learning(2 hours):**Activity D1** - Watching Movie (2 hours)

Tools:

- Movie (The African Doctor)
- Guide for activity

Guided learning(1 hour and 30 min.):**Activity D2** - Movie Discussion (1 hour and 30 min.)

Tools:

- Movie (The African Doctor)

	<ul style="list-style-type: none"> - Guide for activity <p>Topic E. Management of Prejudices and Stereotypes</p> <p>Objective of the topic:</p> <ol style="list-style-type: none"> 1. Intentionally select and apply a variety of strategies in order to facilitate a stereotype-free interaction with the migrant. 2. Anticipate and identify stereotypes and prejudices that are specific to individual migrants and migrant groups, and intentionally select strategies to help migrants overcome stereotypes and prejudices about themselves and the new society. 3. Discuss, recognise and challenge practices in the organization and community that are shaped by stereotypes and prejudices. <p>Self-learning(1 hour):</p> <p>Activity E1 - Theoretical presentations (1 hour)</p> <p>Tools:</p> <ul style="list-style-type: none"> - Guide for self-learning (objectives of self-learning, questions). - Theoretical materials (section A.3). Explanation of the theories, basic definitions, general dimensions). <p>Guided learning(2 hours and 30 min.):</p> <p>Activity E2 - Case Study- Can you say “No”? (2 hours and 30 min.):</p> <p>Tools:</p> <ul style="list-style-type: none"> - Guide for activity <p>Experiential learning (2 hours and 30 min.):</p> <p>Activity E3 - Role plays (scenarios)- Whose story is this? (2 hours and 30 min.)</p> <p>Tools:</p> <ul style="list-style-type: none"> - Story Cards - Guide for activity
<p>Bibliography</p>	<p>Appendix</p> <ul style="list-style-type: none"> - American Psychological Association. November, 28, 2021, https://www.apa.org/topics/racism-bias-discrimination - Brownstein, M. & Saul, J. (2016). <i>Implicit Bias and Philosophy</i>, Oxford University Press. - Cambridge Dictionary, November, 27, 2021, https://dictionary.cambridge.org/tr/s%C3%B6zl%C3%BCk/ingilizce/stereotype - Damigellaa, D. & Licciardello, O. (2014). <i>Stereotypes and Prejudices at School: a Study on Primary School Reading Books. Procedia - Social and</i>

	<p><i>Behavioral Sciences</i>, Volume 127, pp. 209 – 213. https://www.researchgate.net/publication/262196255 <u>Stereotypes and Prejudices at School A Study on Primary School Reading Books</u></p> <p>-Fedor, C. (2014). Stereotypes and Prejudice in the Perception of the “Other”. <i>Procedia - Social and Behavioral Sciences</i>, Volume 149, pp. 321-326. https://www.sciencedirect.com/science/article/pii/S1877042814049702</p> <p>-Fiske, Susan T. Prejudice, Discrimination, and Stereotyping. NOBA, November, 28 ,2021, https://nobaproject.com/modules/prejudice-discrimination-and-stereotyping</p> <p>-LUMEN, Prejudice and Discrimination, November, 28 ,2021, https://courses.lumenlearning.com/wmopen-psychology/chapter/prejudice-and-discrimination/</p> <p>-New World Encyclopedia, Prejudice, November, 29 ,2021, https://www.newworldencyclopedia.org/entry/Prejudice</p> <p>-MARICOPA, Stereotypes, Prejudice and Discrimination, November, 28 ,2021, https://open.maricopa.edu/culturepsychology/chapter/stereotypes-prejudice-and-discrimination/</p> <p>-Pressbooks, Module 9: Prejudice, November, 29 ,2021, https://opentext.wsu.edu/social-psychology/chapter/module-9-prejudice/</p> <p>- Vescio, T. & Weaver, K. (2017). Prejudice and Stereotyping. <i>Oxford Bibliographies</i>, November, 27, 2021, https://www.oxfordbibliographies.com/view/document/obo-9780199828340/obo-9780199828340-0097.xml</p>
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3. Learning and Training Material

In this training module, you will learn more about the characteristics of prejudice and stereotypes, and how they escalate, and the causes of prejudice and stereotypes, and what methods and tools can be used to manage them. In the context of working with adult immigrants, you will learn a variety of strategies about managing prejudice and stereotypes, and gain concrete tools to develop empathetic behaviours. The module covers theories of prejudice and stereotype, and theories of prejudice and stereotype management, and different types of prejudice and stereotype, and causes of prejudice and stereotype. All of the theories are relevant to the context of working with adult immigrants. The aim is to develop knowledge and skills to prevent prejudice and stereotype, develop an empathetic understanding, and apply prejudice and stereotype management in your work context.

3.(A) Theoretical Learning)

A.1) Objectives of the module

The aim of this module is to improve the knowledge and skills of educators working with adult migrants to prevent and manage prejudice and stereotypes in their working place, through increased knowledge about prejudice and stereotype, causes of prejudice and stereotype, and management of prejudice and stereotype. The aim is to provide educators with concrete tools for constructive prejudice and stereotype management so that they can use the possibilities of change and improve the individual, group and organization.

The basic definitions used in the theoretical section are:

- What is prejudice and the causes of prejudices
 - 5 ways to manage prejudices
 - What is stereotype and the causes of stereotypes
 - Theories of prejudice and stereotype
 - How are prejudice and stereotype management strategies implemented when working with adult immigrants?
- Implicit Bias and Philosophy, Michael Brownstein and Jennifer Saul, Oxford University Press, pp. 90-115.

https://books.google.com.tr/books?hl=tr&lr=&id=TJQDDAAAQBAJ&oi=fnd&pg=PA90&dq=info:9JSmRyREZIIJ:scholar.google.com/&ots=0HV5B4Eahp&sig=sBaUYsMBHsqmm1COK0Hk hypwjk&redir_esc=y#v=onepage&q&f=false

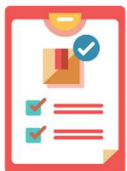
- Stereotypes and Prejudice in the Perception of the “Other”, Cătălin-George Fedor, Procedia - Social and Behavioral Sciences Volume 149, 5 September 2014, pp. 321-326.

<https://www.sciencedirect.com/science/article/pii/S1877042814049702>

- Stereotypes and Prejudices at School: a Study on Primary School Reading Books, Daniela Damigellaa, Orazio Licciardello, Procedia - Social and Behavioral Sciences, Volume 127, 2014, pp. 209 – 213.

https://www.researchgate.net/publication/262196255_Stereotypes_and_Prejudices_at_School_A_Study_on_Primary_School_Reading_Books

2) Self-assessment tool



Quantitative assessment questions:

Question 1	
Which is true regarding prejudice?	
Sign the correct answer by adding a plus symbol (+) inside the parenthesis.	
()	It is the most important information for getting to know a community.
()	Prejudice is a negative attitude and feeling toward a particular social group.

Question 2

Which of the following correctly lists the components of prejudice?

Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.

(a)	A = Affective B=Cognitive C=Conative
(b)	A = Affective B=Cognitive C = Conflict
(c)	A = Attitudes B = Affective C=Cognitive

Question 3

Write down 5 ways to reduce prejudice and stereotypes.

>
>
>
>
>

Question 4

Which discriminatory behaviours are ranked from the mildest to the most severe?

Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.

()	<ul style="list-style-type: none"> ● Expressing opposition ● Distancing ● Discrimination ● Physical attack ● To destroy
()	<ul style="list-style-type: none"> ● Expressing opposition ● Distancing ● Physical attack ● Discrimination ● To destroy

Question 5

Give 5 examples of prejudices and stereotypes used in daily life.

>
>
>
>
>

Question 6	
Which is not a form of discrimination?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
()	age
()	ethnicity
()	gender
()	humanism

Question 7	
Fill in the gaps in the text of factors for preventing conflict	
Cognitive Prejudice refers to what people believe is _____.	
_____ can extend to institutions or social and political systems.	
_____ is a highly organized structure of emotions, beliefs, and behaviors.	

Question 8	
Which of the relationships between discrimination, stereotype and prejudice are true?	
Select the correct answer from the choices below by adding a plus symbol (+) or minus (-) inside the parenthesis.	
()	Every prejudice has a behavioural aspect. But it is not always displayed.
()	Prejudice and stereotypes carry on discrimination.
()	Culture promotes prejudice.

➤ **Self- reflection, qualitative assessment questions:**

- Do you know more people from different kinds of social groups than your parents did?
- How often do you hear people criticizing groups without knowing anything about them?
- Could you feel that some associations are easier than others?
- What groups illustrate ambivalent biases, seemingly competent but cold, or warm but incompetent?
- Do you or someone you know believe that group hierarchies are inevitable? Desirable?
- How can people learn to get along with people who seem different from them?

A.3) Explanation of the theories, basic definitions, general dimensions

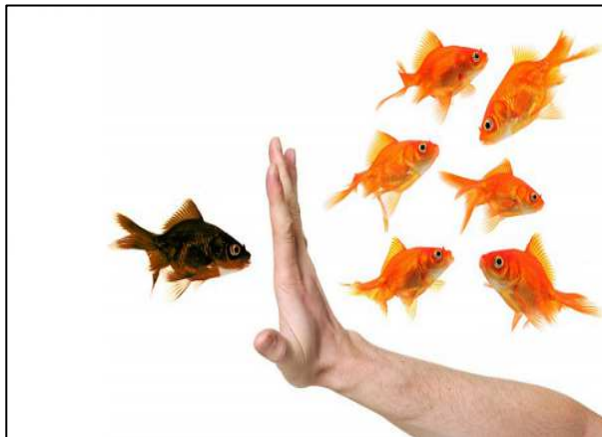
Topic A – What is Prejudice and Stereotype?



Prejudice and discrimination are some factual situations that are frequently encountered in social life. It can appear in different areas and in different appearances. There is a lot of historical material on this subject. The history of humanity has witnessed many events of prejudice and discrimination: such as gender, ethnicity and belief discrimination. People who have been exposed to discrimination or prejudice in different incidents complain about this, but they could not stop exhibiting such behaviours. Humans have made the distinction between me and you, we-you. It has led to the continuation of discrimination by determining the point of view of people or groups that do not have their own characteristics. In attitudes such as discrimination or prejudice against the individual, people justify themselves. It is returned as discrimination to the person who made the behavior. This has turned into an endless circle in life.

Prejudice is a previously expressed, immature, unproven, baseless judgment, attitude or opinion.

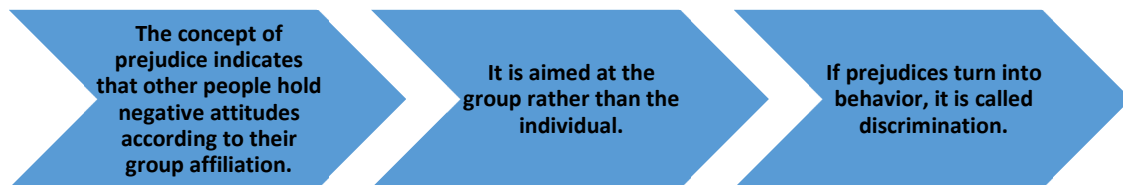
Prejudice



Prejudice is the negative attitudes and feelings towards an individual just because the person is a member of a certain social group (Allport, 1954; Brown, 2010). Prejudice is common against people who are members of an unfamiliar cultural group. It is a concept that has individual, group and social aspects. The definition of prejudice varies according to the field in which it is used. If we redefine prejudice. It is the positive-negative attitudes that the individual, group or society does not have enough information or takes on the other party (knowledge-group-society) by getting wrong information. Therefore, prejudice is an attitude. When we look at the etymology of the word attitude, it means that is ready for action in Latin. It is assumed that attitudes influence behavior. Attitude, in the most general sense, is defined as a learned tendency that pushes the individual to show certain behaviors in the face of certain people, objects and situations. If our attitude towards an object or event is positive, our decisions about it are likely to be positive. Also if our attitude is

negative, there is a possibility that our decisions about it will be negative. Attitudes of an individual cannot be seen with the naked eye, but by looking at his behavior one can have an idea about his attitude towards an object.

Prejudice, which gains meaning as a type of attitude, is encountered in many areas in our social life. Prejudice is a mostly negative hostility evaluation and attitude towards members of a group (defined by ethnicity, religion, gender, occupation, education level, etc.). Attitudes are one of the causes of prejudice. Attitudes are long-term trends of emotions, beliefs, and behaviors that are highly organized. These trends focus on other people, groups, ideas, other aspects of the country, or objects.



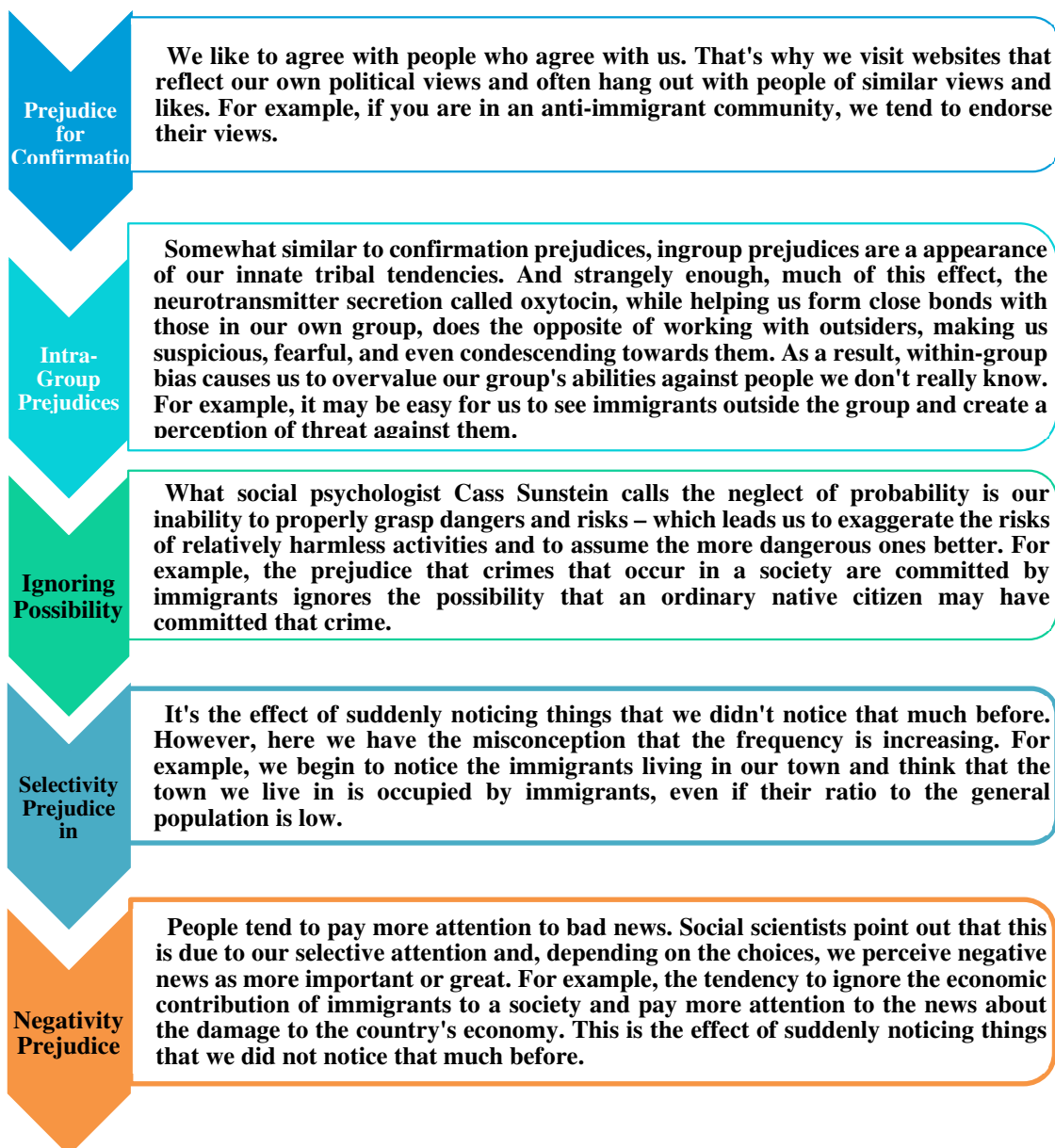
The two components of prejudice

1. **Cognitive Prejudice** refers to things what people believe is true. An example of cognitive prejudice can be seen in adherence to a particular metaphysical or methodological philosophy, excluding other philosophies that may offer a more complete theoretical explanation.

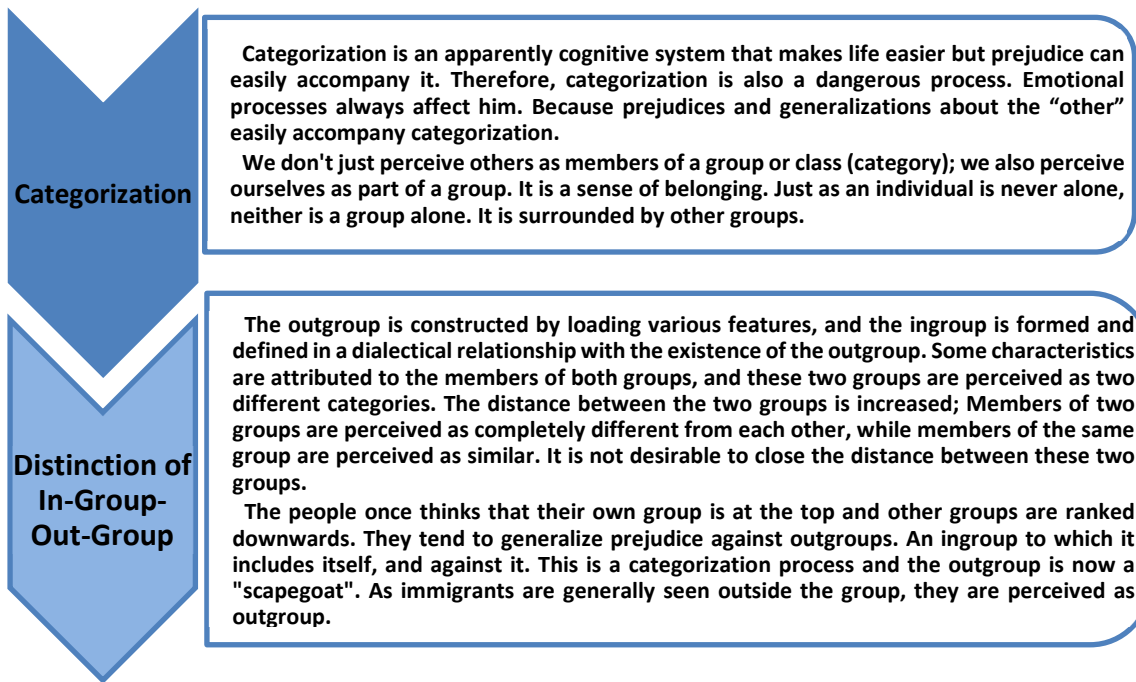
It is important to distinguish between cognitive prejudices and logical fallacies. A logical fallacy is an error in logical argumentation.

Some social psychologists believe that our cognitive prejudices help us process information more efficiently, especially in dangerous situations. However, they can lead us to make big mistakes. Here are some key points to keep in mind.

Some Cognitive Prejudices That Prevent Our Rational Thinking:



2. **Affective Prejudice** refers to things what people like and dislike. An example of emotional prejudice can be seen in attitudes towards members of certain classes, such as ethnicity, national origin, or creed. Psychological prejudice is a type of prejudice against a group that is triggered from social sources that do not seem to have a cognitive basis.



3. **Conative prejudice** refers to how people are inclined to behave. It is regarded as an attitude because people don't actually act on their feelings. An example of conative prejudice might be found in expressions of what one would do if, hypothetically, the opportunity presented itself.

Stereotypes



A stereotype is a specific belief or assumption (thoughts) about individuals based solely on their membership in a group, regardless of their individual characteristics. Stereotypes can be positive or negative and when overgeneralized are applied to all members of a group. In other words, a stereotype is a schema of the personal or physical characteristics of a class or group of people. A schema is a cognitive structure that represents knowledge about the attributes of a concept. It is a set of cognitions such as thoughts, beliefs, and attitudes that are related to each other. It allows us to easily make sense of a person, a situation, an event or a place with limited information. For example, "all Jews are stingy," "all young people listen to loud music." Stereotyping is a situation that ignores the individual characteristics of people and attributes common features to all of them. It can cause a variety of motivations, such as fear, economic hardship, scapegoating.

We can also say that stereotypes are inferences about the personal or physical characteristics of an entire class of people. For example, a German is intelligent, meticulous and serious. These inferences rarely apply to many people in the same class and are often misled in terms of social interaction. Stereotypes have effects on memory. When we have information about a person, we sometimes put that person into a stereotype and then

combine the information given with the information in our stereotype. Thus, our memory about the person is partially established based on the stereotype. A stereotype is a rigid mental image of a group. For example, racism or ethnic discrimination is an inevitable dimension of social life. There is no concern for the authenticity of images in stereotypes. Even if there is knowledge or experience that the resulting image is not like that in reality, the rule "exceptions do not break the rule" is taken into account and is not changed.

The characteristics of stereotypes can be listed as follows:

1-Stereotypes are partly simple information. They facilitate obtaining information about the problem under discussion and forming a personal opinion. They also feed preconceptions that are deeply rooted in society. Thus, they present situations that contradict reality.

2- They express a predictive or emotional state and are value judgments. They are inherited from generation to other generation. They are part of the content of culture.

3- Stereotypes arise from society, customs and traditions, or our personal tendencies and create beliefs in the form of stereotypical value judgments.

4- Stereotypes are often false and negative judgments and images. They are more of a prejudice than truth. For example; the Warrior Irish, the Mysterious Oriental, the naughty Negro. There are also positive stereotypes. For example, French women are

5-Stereotypes are products of oral culture as they are based on ordinary knowledge. Stereotypes are acquired, disseminated, and thus become behavior through conversation by various groups.

Theoretical Approaches to Stereotypes and Prejudice



When the definitions of stereotypes and studies on stereotypes are examined, it is seen that stereotypes are divided into three different approaches as psychodynamic, socio-cultural and cognitive.

Psychodynamic Approaches

The psychodynamic approach emphasizes the importance of motivational and psychological factors that may arise through the use of stereotypes. This approach, which is based on Freud's psychoanalytic theory, explains that prejudiced and stereotyped attitudes of the person, as an indispensable part of the whole personality, have a protective duty against the person's inner conflict and emphasizes the role of early childhood experience.

This theory, which acts from an individual psychological point of view, tries to explain the stereotypes that prevent the formation of friendly and good relations between members of different groups, based on the processes in the inner world of the individual and by emphasizing the personality factor. People instinctively have a desire to evaluate themselves positively. Steele (1988), on the other hand, explained the reasons for the emergence of this motive in the theory of self-affirmation. In this direction, the person chooses to devalue other people and groups while glorifying himself with the motive of favoritism. According to this explanation, negative stereotypes towards social groups arise from the desire of people to compare their own group with other groups and find it more valuable.

Socio-cultural Approaches

In the socio-cultural approach, it is emphasized that stereotypes are learned and developed under the influence of socialization and culture. According to this approach, individuals learn the social stereotypes defined in the culture from their social environment as well as their families and tend to perceive them as stereotypes.

The socio-cultural view of stereotypes is based on Lippmann's (1922) statement that "the source of stereotypes is the cultural environment".

Examining stereotypes from the perspective of group formation and group conflict: they determined that groups form and standardize negative attitudes and stereotypes towards outgroups when they enter into functional relationships under conditions of competition and inhibition. According to the research findings, in-group solidarity increases as a result of competing group relations, and social distance increases as a result of negative stereotypes against the out-group. It was seen that each group glorified their own group and vilified the other group, and in this way, they tried to justify both their behavior and their stereotypes.

Cognitive Approaches

At the center of the cognitive perspective, it is emphasized that individuals use stereotyped knowledge structures and beliefs in order to better manage the complex social world in the information processing process. These stereotypes guide information seeking and information acquisition processes and affect how new information is re-coded, elaborated, represented, and retrieved. This situation can manifest itself on the behavior of the individual. In summary, the cognitive approach sees perceivers as cognitive structures that contain a summary of the knowledge and beliefs of the members of a society.

Hamilton and Gifford (1976) explained the formation of stereotypes in line with people's information-processing processes with the False Relationship Theory. The illusory relationship can be explained as establishing a relationship between two events that are not actually related and exaggerating the level of this relationship. When this relationship is established between an event and a result, it can lead to prejudiced behaviors. In addition, it is seen how stereotyped beliefs are maintained through prejudiced information processing when guided by the perceiver's previous beliefs.

- Implicit Bias and Philosophy, Michael Brownstein and Jennifer Saul, Oxford University Press, pp. 90-115.

https://books.google.com.tr/books?hl=tr&lr=&id=TJQDDAAAQBAJ&oi=fnd&pg=PA90&dq=info:9JSmRyREZIJ:scholar.google.com/&ots=0HV5B4Eahp&sig=sBaUYsMBHsqmm1COK0Hk hypwjk&redir_esc=y#v=onepage&q&f=false

For further exploration of the topic the learners are advised to read:

- Stereotypes and Prejudice in the Perception of the “Other”, Cătălin-George Fedor, Procedia - Social and Behavioral Sciences Volume 149, 5 September 2014, pp. 321-326.

<https://www.sciencedirect.com/science/article/pii/S1877042814049702>

- Stereotypes and Prejudices at School: a Study on Primary School Reading Books, Daniela Damigellaa, Orazio Licciardello, Procedia - Social and Behavioral Sciences, Volume 127, 2014, pp. 209 – 213.

https://www.researchgate.net/publication/262196255_Stereotypes_and_Prejudices_at_School_A_Study_on_Primary_School_Reading_Books

For further exploration of the topic the learners are advised to watch:

<https://m.youtube.com/watch?v=zftZI1M1S2Y&t=10s>

https://m.youtube.com/watch?v=NBN_SJMdErc

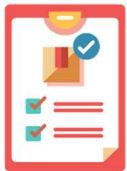
- Lippmann (1992) introduced the concept of stereotype to the literature to refer to “images in our heads”.
- Stereotypes used in the context of intergroup relations, beliefs and representations in the social psychology literature are baseless beliefs about an individual, group or community.
Example; Germans are disciplined.
The French are good cooks.
The Japanese are fond of their dignity, etc.

Discrimination

When someone acts on prejudiced attitudes toward a group of people this is known as discrimination. Discrimination is negative action toward an individual as a result of one’s membership in a particular group (Allport, 1954; Dovidio & Gaertner, 2004). As a result of holding negative beliefs (stereotypes) and negative attitudes (prejudice) about a particular group, people often treat the target of prejudice poorly. Discrimination can extend to institutions or social and political systems.

“A great many people think they are thinking when they are merely rearranging their prejudices.”
– William James

Self-assessment Tool



Multiple choice quiz:

1. Which of the following is not an example of stereotyping?
 - a) We must be protected from refugees.
 - b) All Japanese are very hardworking.
 - c) Immigrants increase crime and violence.
 - d) Germany is a European country

2. Which of the following is not an example of prejudice?
 - a) You cannot pass this exam.
 - b) I'm sure you won't come with us.
 - c) He cannot write beautiful poetry.
 - d) He didn't buy a very nice car.

- “It emphasizes the role of early childhood experience while explaining that prejudiced and stereotyped attitudes of the person, as an indispensable part of the whole personality, have a protective duty against the person's inner conflict.”
3. The definition given above is which of the theoretical approaches to stereotypes and prejudice?
 - a) Psycho (Motivational) Approaches
 - b) Socio-cultural Approaches
 - c) Cognitive Approaches
 - d) Historical Approaches

4. Which of the following is incorrect information?
 - a) The source of stereotypes is the cultural environment.
 - b) Stereotypes are only positive attitudes.
 - c) Stereotypes are inferences about the personal or physical characteristics of an entire class of people.
 - d) Stereotypes have effects on memory.

5. Which of the following is not a feature of stereotypes?
 - a) Stereotypes begin by being spoken by various groups, disseminated and thus become behaviour.
 - b) Stereotypes express a predictive or emotional state and are value judgments.
 - c) Stereotypes are inherited from generation to generation.
 - d) Stereotypes can be changed easily.

Reflection



Could you summarize what you learned in at least 5 sentences?

Fight Against Discrimination

Rosa Louise McCauley Parks (February 4, 1913 – October 24, 2005) was an American activist in the civil rights movement best known for her pivotal role in the Montgomery bus boycott. The United States Congress has honored her as "the first lady of civil rights" and "the mother of the freedom movement".



On December 1, 1955, in Montgomery, Alabama, Parks rejected bus driver James F. Blake's order to vacate a row of four seats in the "colored" section in favor of a white passenger, once the "white" section was filled. Parks was not the first person to resist bus segregation, but the National Association for the Advancement of Colored People (NAACP) believed that she was the best candidate for seeing through a court challenge after her arrest for civil disobedience in violating Alabama segregation laws, and she helped inspire the black community to boycott the Montgomery buses for over a year. The case became bogged down in the state courts, but the federal Montgomery bus lawsuit *Browder v. Gayle* resulted in a November 1956 decision that bus segregation is unconstitutional under the Equal Protection Clause of the 14th Amendment to the

U.S. Constitution.

Parks' act of defiance and the Montgomery bus boycott became important symbols of the movement. She became an international icon of resistance to racial segregation, and organized and collaborated with civil rights leaders, including Edgar Nixon and Martin Luther King Jr. At the time, Parks was employed as a seamstress at a local department store and was secretary of the Montgomery chapter of the NAACP. She had recently attended the Highlander Folk School, a Tennessee center for training activists for workers' rights and racial equality. Although widely honored in later years, she also suffered for her act; she was fired from her job and received death threats for years afterwards. Shortly after the boycott, she moved to Detroit, where she briefly found similar work. From 1965 to 1988, she served as secretary and receptionist to John Conyers, an African-American US Representative. She was also active in the Black Power movement and the support of political prisoners in the US.

After retirement, Parks wrote her autobiography and continued to insist that there was more work to be done in the struggle for justice. Parks received national recognition, including the NAACP's 1979 Spingarn Medal, the Presidential Medal of Freedom, the Congressional Gold Medal, and a posthumous statue in the United States Capitol's National Statuary Hall. Upon her death in 2005, she was the first woman to lie in honor in the Capitol Rotunda. California and Missouri commemorate Rosa Parks Day on her birthday, February 4, while Ohio, Oregon, and Texas commemorate the anniversary of her arrest, December 1.

Topic B- Causes of Prejudice and Stereotype



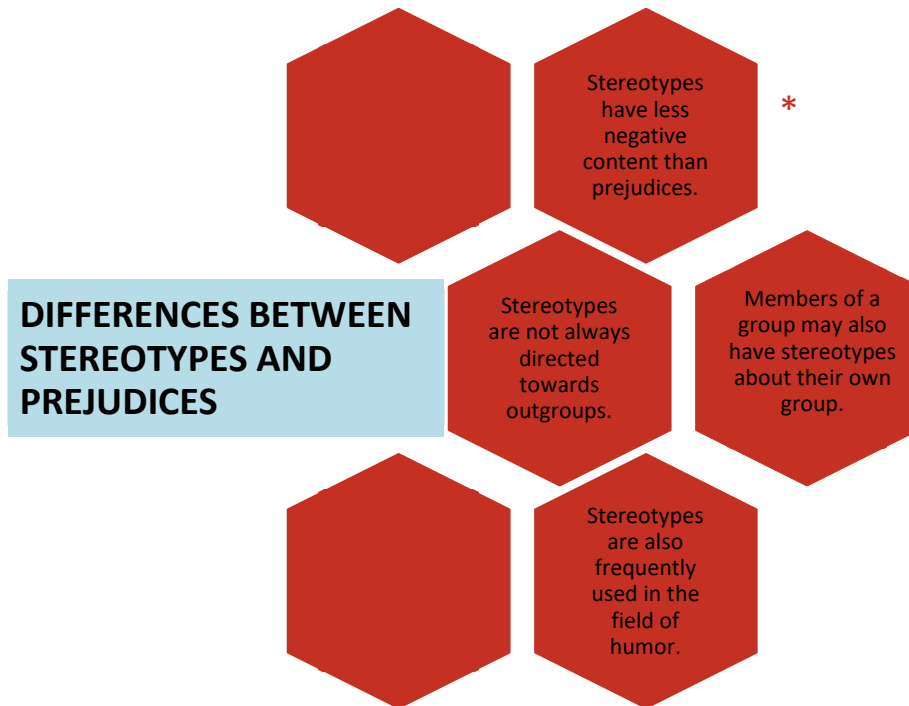
Human beings are very diverse and although we share many similarities, we also have many differences. The social groups we belong to help form our identities (Tajfel, 1974). These differences may be difficult for some people to reconcile, which may lead to prejudice toward people who are different. Prejudice is common against people who are members of an unfamiliar cultural group. Thus, certain types of education, contact, interactions, and building relationships with members of different cultural groups can reduce the tendency toward prejudice.



associated with the other group.

In fact, simply imagining interacting with members of different cultural groups might affect prejudice. Indeed, when experimental participants were asked to imagine themselves positively interacting with someone from a different group, this led to an increased positive attitude toward the other group and an increase in positive traits

Furthermore, imagined social interaction can reduce anxiety associated with inter-group interactions (Crisp & Turner, 2009). What are some examples of social groups that you belong to that contribute to your identity? Social groups can include gender, ethnicity, nationality, social class, religion, sexual orientation, profession, and many more. As with social roles, you can be a member of more than one social group at the same time. An example of prejudice is having a negative attitude toward people who are not born in the United States. Although people holding this prejudiced attitude do not know all people who were not born in the United States, they dislike them due to their status as foreigners.



Reasons for prejudices

Psychodynamic explanations

According to the psychoanalytic approach, prejudice is a psychodynamic process. According to psychoanalysts, prejudices and stereotypes are related to a natural human tendency. Owners of this approach say that the frustrations experienced in the early childhood create emotional tensions. In the following years, they developed a model that when some aggression and hostile feelings are felt that are not justified by the current situation, they are attributed to others through the projection mechanism.

As a result of blocking, when an attackable target is not found, other targets, the "scapegoating" target, are attacked instead of the actual target, in response to the consequences arising from the blocking. Lynching dark-skinned people, burning synagogues, and attacking representatives of minority groups have been examples of such behavior.

The second of the psychodynamic theories focused on the point that prejudice would develop only in a person with a weak character or a flawed personality configuration. This perspective does not accept prejudice as a normal condition; Prejudice emerges as a result of neurotic people's insecurity and severe anxiety.

Socio-cultural explanations

Dealing with prejudice only from a psychological point of view, even if it explains the situation from a personal point of view, cannot answer some questions from a social point of view. Therefore, if we examine prejudice only from a psychological point of view, we make a psychological reduction. However, the social-psychological approach starts from the social phenomenon level based on observation and passes through the personality level and then again to the social level. In this respect, considering the historical, socio-cultural reasons while examining prejudice is collected under three headings:

Historical, economic, situational (phenomenal), personal and sociocultural reasons:

Prejudices that Prothro considers an "American predicament" are attitudes acquired from family, teachers, and peers. For this reason, it is necessary to see prejudices as a part of the learning process instead of just connecting them to the natural tendency of people.

Prejudices acquired through social learning begin to be learned in the family at a very young age. In addition, s/he learned some group labels. If these group labels contain derogatory adjectives, the child will know that these words are used only when angry or when bad words are spoken. When the child grows up a little and starts to go to school, the neighborhood and town in which he grew up continue to affect him/her. The words spoken, behaviors, judgments, gossip, and nicknames around the child leave traces in the minds of children, and this trace causes them to adopt the same prejudices as their parents or neighbors. Thus, the child begins to realize their place in society by establishing definite identifications. Develops concepts on "how I treat" those on his side and others. Uses labels of peer groups.

In this process, the role of parents and peers in the formation of stereotypes is forgotten and it is thought that this was the case in the past. In adulthood, he is now a person with prejudices caused by a wider sociocultural structure.

In summary, it is seen that prejudice is formed as a result of the common interaction of psychodynamic, historical, economic, situational, social learning, mass communication and cultural factors. As Goldstein says, prejudices arise mostly at the situational, historical and cultural levels.

Reflection



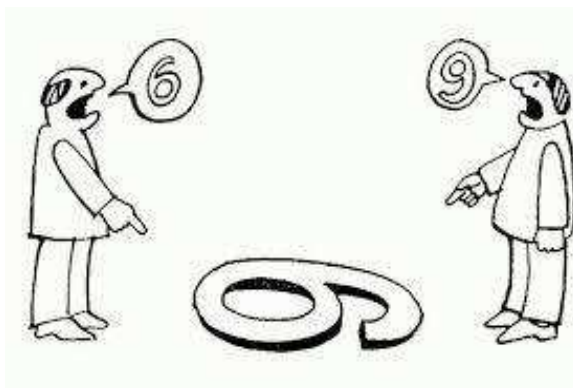
Could you write down 3 of the reasons for the prejudices?

Causes of stereotypes:



Stereotypes save the person from a new learning process for each new attitude object or person/group s/he encounters. Providing the opportunity to use certain tendencies and expectations, facilitates the work of the person and brings order and consistency to her/his behaviour.

The less knowledge a person has about a group, the easier it is to accept the ideas of others about that group and tend to stereotype the group. Contrary to this situation, there is no need to develop stereotypes about well-known groups and individuals.



In order to develop an attitude about a group about which little is known, an individual gathers information that s/he has read and heard from others. Thus, the patterned attitude s/he develops gives the individual an idea about that group in a short way. This allows one to preset expectations about and behaviour towards a member of the group, about whom little is known most of the time.

In this context, the individual can organize the environment with his own eyes and pre-arrange her/his reactions to her/his environment, by having brief information about other groups, thanks to stereotypes.

In general, the more closely an individual knows a social group, the more diversity s/he sees within that group. Evaluation with stereotypes increases as familiarity decreases. At the same time, as the group becomes smaller and weaker, participation decreases and stereotypic evaluation increases.

Stereotypes help minimize cognitive and social uncertainty. It can also clarify social roles, power differentiation and intergroup conflicts, legitimize status and add positive meaning to ingroup identity. It can be said that stereotypes are determined by the influence of many

factors, especially socio-cultural and religious reasons, ideological and economic reasons, environmental factors, personality structure of the individual, expectations, fears, the image to be left, friend groups, etc.

Stereotypes develop in two directions:

1. Tendency to Generalize

It is spreading the characteristics of one or more people whom we do not know to all other people in the same category. For example, if someone with a short, mischievous child thinks that all short children are mischievous. It is a matter of suddenly, emotionally generalizing an image over a situation in which we have lived. without much thought to a large audience.

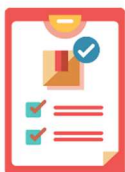
2. Tendency for Privatization

It is when we apply an opinion we hold about a country, group, or situation to a person from that country, group, or situation. For example, if a Turk accepts immigrants as criminals without having any relationship with the immigrants yet. This applies more than the first. Stereotypes have an effective place in social life and human relations. In essence, we can say that stereotypes express a prejudice, an obsession with an idea, or sometimes a superstition rather than a fact. The cognitive approach to stereotypes was introduced as a response to personality-based explanations. Although stereotypes are the product of a cognitive process, they cannot be controlled and therefore are not inevitable consequences for which the person cannot be held responsible.

Reflection



Could you write down 3 of the reasons for the stereotypes?



Self-assessment Tool

Multiple choice quiz:

1. Which of the following is not a cause of prejudice?
 - a) Prejudices acquired through social learning begin to be learned in the family at a very young age.

- b) Prejudices are attitudes acquired from family, teachers, and peers.
 - c) Prejudice emerges as a result of neurotic people's insecurity and anxiety.
 - d) Prejudices come naturally.
2. Which of the following is not a cause of stereotype?
- a) In order to develop an attitude about a group about which little is known, the person gathers the information he has read and heard from others, and thus the foundations of stereotypes are established.
 - b) Stereotypes may arise with socio-cultural and religious information.
 - c) Stereotypes emerge with education.
 - d) It can be said that stereotypes are determined by the effect of many factors such as ideological and economic reasons, environmental factors, personality structure of the individual, expectations etc.
3. Which of the information given about prejudices and stereotypes is correct?
- a) Prejudices and stereotypes can be used interchangeably.
 - b) Prejudices and stereotypes mean the same thing.
 - c) Although prejudices and stereotypes are confused with each other, both concepts point to different situations.
 - d) It is not possible to talk about a relationship between prejudice and stereotypes.

Reflection



Could you summarize what you learned in at least 5 sentences?

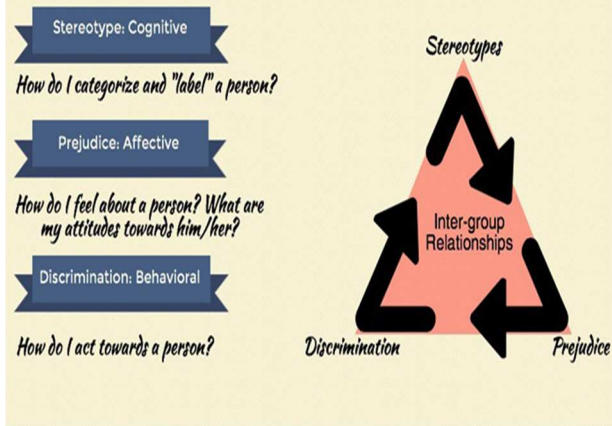
Topic C- The Relationship between Stereotypes and Prejudices



Discrimination and prejudice are often seen together or used interchangeably. However, both concepts point to different situations. Prejudice, as the word suggests, means "prejudging". The issue here is not the individual's action, but the thought in the mind. The thought that exists in the mind can be positive or negative. People generally attribute negative meaning to prejudice. However, the concept can be found in both properties. If it is discrimination, it is the transformation of negative prejudice into behaviour. However, not every negative prejudice turns into a behaviour. Discrimination takes different forms. Sometimes it starts with staying away from the person s/he has prejudices, it can go to destroying her/him. The

factors that reveal this situation are the individual's cultural environment, economic structure, education and most importantly family.

Stereotypes, Prejudice & Discrimination



People who are seen as different in society for any reason are called other, foreigner, minority, immigrant, extraordinary, guest, refugee, asylum seeker. Although each concept has a different emphasis or meaning, all of these concepts express the differences between groups. These concepts, which express individuals who do not belong to the dominant group, contain the distinction between us and them.

Basically, ethnocentrism underlies this differentiation and, accordingly, the effort to identify with different concepts. People evaluate other cultures by comparing them with their own. This attitude is called ethnocentrism. Ethnocentrism arises from human relationships. Similarity gives comfort, difference brings discomfort. We perceive different beliefs, values, and behaviours as threats to our own values and beliefs.

These prejudices, which have negative features, do not survive on their own in society. Prejudices become integrated with stereotypes. People generally generalize by attributing the same characteristics to almost all members of a group (regardless of differences between them). These generalizations form stereotypes. From this perspective, stereotypes are people's beliefs about a group and remind of the characteristics of a group.

Summary, prejudice and stereotyping are biases that work together to create and maintain social inequality. Prejudice refers to the attitudes and feelings—whether positive or negative and whether conscious or non-conscious—that people have about members of other groups. In contrast, stereotypes have traditionally been defined as specific beliefs about a group, such as descriptions of what members of a particular group look like, how they behave, or their abilities. As such, stereotypes are cognitive representations of how members of a group are similar to one another and different from members of other groups. Importantly, people can be aware of cultural stereotypes and have cognitive representations of those beliefs without personally endorsing such stereotypes, without feelings of prejudice, and without awareness that such stereotypes could affect one's judgment and behavior.

Social Identity Theory and Social Categorization

Social identity theory asserts that people have a proclivity to categorize their social world into meaningfully simplistic representations of groups of people. These representations are then organized as *prototypes*, or “fuzzy sets of a relatively limited number of category defining features that not only define one category but serve to distinguish it from other categories” (Foddy & Hogg, 1999). This *social categorization* process leads us to emphasize the perceived similarities within our group and the differences between groups and involves the self. We construct in-groups, or groups we identify with, and out-groups, or groups that are not our own, and categorize the self as an in-group member. From this, behavior is generated such that the self is assimilated to the salient in-group prototype which defines specific cognitions, affect, and behavior we may exhibit. We favor ingroups, called ingroup favoritism, to enhance our own self-esteem and produce a positive self-concept. Another consequence is that we tend to see members of the outgroup as similar to one another while our ingroup is seen as varied, called the outgroup homogeneity effect (Park & Rothbart, 1982). One reason why this might occur is that we generally have less involvement with individual members of outgroups and so are less familiar with them. If we have contact, then they are less likely to be seen as homogeneous.

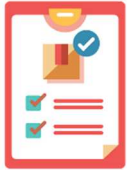
Conflict Theory

Another line of thinking does assert that groups will engage in prejudicial and discriminatory practices because they are competing for limited resources. The interesting thing is that competition comes about due to either real imbalances of power and resources, called the realistic group conflict theory (LeVine & Campbell, 1972) or perceived imbalances, called relative deprivation. In the case of the former, groups competing for limited jobs may engage in discriminatory practices or make prejudicial comments about the other group.

Dominant groups likewise want to maintain the status quo or continue their control over subordinate groups. Those with a social dominance orientation (SDO) view their ingroup as dominant and superior to outgroups and seek to enforce the hierarchy as it exists now

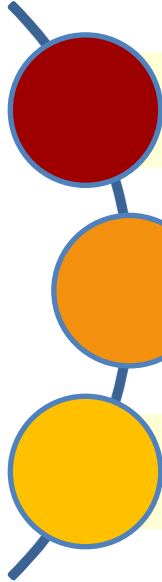
Attribution Theory

Attribution theory (Heider, 1958) asserts that people are motivated to explain their own and other people’s behavior by attributing causes of that behavior to either something in themselves or a trait they have, called a dispositional attribution, or to something outside the person called a situational attribution. We also commit the fundamental attribution error (FAE; Jones & Harris, 1967) which is an error in assigning a cause to another’s behavior in which we automatically assume a dispositional reason for his or her actions and ignore situational factors. Related to the current discussion of prejudice and discrimination, we commit the cognitive error of group-serving bias by ignoring an outgroup member’s positive behavior and assigning dispositional attributions to their negative behavior while attributing negative behavior to situational factors and positive behavior to dispositional ones for ingroup members.



Self-assessment Tool

Complete the definition



1. Discrimination is...

2. Prejudice is...

3. Stereotype is...

Reflection



Could you summarize what you learned in at least 5 sentences?

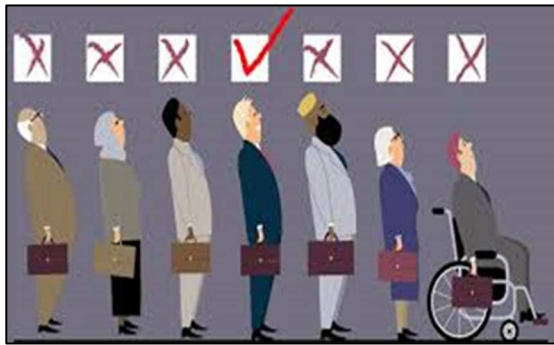
Topic D- Negative effects and consequences of Prejudices and Stereotypes



Stereotypes begin to develop at an early age. Various political, historical, economic and cultural factors play a role in this development. Stereotyped attitudes are mostly fed by hearsay information from others, and serve to close the lack of real knowledge and define the truth for the person.

Therefore, it is often more emotional than rational. As a result of these features, it can be said that stereotypes do not change easily and are stable over time. The generally strong emotional power of stereotypes indicates that their roots are deeply rooted in society and allows to explain the nature of relations between different groups, genders and ethnicities. If stereotypes are easily accessible in memory, they become permanent and give direction

to individuals' attitudes and behaviours. It may not be possible to re-questioning stereotypes through new information, often old schemas in one's mind will determine reading new data.



Stereotypes determine the expectations and behaviours of the individual. Thus, it guides how and in what way people observe and make sense of events, people and groups. It allows the individual to filter the objective reality in the outside world. In this case, it can be said that stereotypes constantly come between the world and the individual. We often uses

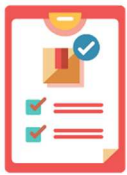
stereotypes while making sense of the social environment. Since stereotypes contain both incomplete and biased information and serve to legitimize the individual's own position. They are insufficient in the objective perception of social reality. In this context, stereotypes are blind spots that prevent objective, consistent and balanced evaluations about the other. They are considered strict in the sense that they are insensitive both to education and criticism and to changes in reality.

Stereotyped beliefs and prejudiced attitudes are not simply due to social conditioning. Because they allow people to channel their hostility. They also exist because they are by-products of normal thinking processes. Fallacious extension of one's negative past experiences to the general case can be harmful. It can be termed bias. If a person has developed the concept that members of one group have certain characteristics because of a unpleasant past acquaintance with a member of that group, s/he may presume that all members of the group have such characteristics.

In other cases, prejudice may be a matter of early education: children taught that certain attitudes are the "correct" ones may form opinions without weighing the evidence on both sides of a given question with no malice intended on the child's part. An adult might even be shocked to hear racial slurs or comments and their own opinions on various groups echoed back at them from their children. In the United States of America, Australia, and Europe in particular, it is considered taboo by some people for persons to publicly express their prejudices against another ethnicity or group of people. This view has been bolstered by a degree of legal framework and policy within many large organizations. However such taboos do not exist endemically outside the public sphere, and numerous monocultures regard alleged slurs as normal everyday language. This mismatch between an establishment view and a folk view of taboos related to "prejudice" is connected to a frequently reported perception of political correctness restricting the organic expression of views within society, and concomitant backlash against such restriction of free speech.

The Pygmalion Effect (Self-Fulfilling Prophecy)

- Stereotypes can create reality.
- It is a myth that states that something that people wish to happen or that they perceive as real will happen sooner or later.
- For example: “A Young girl with a negative self-image behaves accordingly”
“The bankruptcy of the bank with rumours that the bank will go bankrupt”
“If you say something 40 times, it becomes true”
“It came to my mind”



Self-assessment Tool

Multiple choice quiz:

Prejudice is making a decision about a person or an event without having sufficient information. Being prejudiced could cause people to think and act erroneously. For example, approaching cultural differences with prejudice brings many problems in society.

1. Which of the following is NOT one of the problems caused by prejudice?

- a) Prejudice causes discrimination in society.
- b) Prejudice accelerates intercultural interaction.
- c) People with different cultures can be excluded by the majority.
- d) prejudice could cause violence between different groups in society.

Stereotype is a form of perception and behavior caused by the tendency to classify people according to their characteristics. These features, which are thought to exist in humans, are mostly not based on reality. The stereotype develops in line with the tendency of privatization and generalization.

2. Which of the following situations is an example of stereotyping?

- a) Mehmet believes that the team he supports will become the champion this year.
- b) Gozde keeps his distance from her new neighbours from the countryside
- c) Sevim thinks that all Japanese are hardworking and smart.
- d) Merve does not want to take a new student to her friend group.

People evaluate us and make some ideas in their minds on many issues, from our lifestyle to the way we dress, to the music we listen to and the way we speak.

3. Does this situation cause which of the following?

- a) Prejudice b) Empathy c) Stereotype d) Personalization

4. Accordingly, which of the following is not one of the characteristics of stereotypes?

- I. Stereotypes are purely positive.
- II. Stereotypes can be changed.
- III. Stereotypes are based on scientific data.
- IV. Stereotypes develop in the form of personalization and generalization.

- a) II only II; b) I and IV; c) I and III; c) I, II and III

Reflection



Could you summarize what you learned in at least 5 sentences?

The Clark Doll Experiment



The Clark Doll Experiment This 1947 photograph (by Gordon Parks, for Ebony Magazine) may look simply like a child being observed at play, but, in fact, it reveals an experiment that helped lead to the Supreme Court's monumental decision in *Brown v. Board of Education*, demanding the racial integration of American public schools.

The social psychologists Kenneth and Mamie Phipps Clark sought to challenge the court's existing opinion that "separate but equal" public schools were constitutional (*Plessy v. Ferguson*, 1896) by testing whether African-American children were psychologically and emotionally damaged by attending segregated schools.



Dr. Kenneth Clark showed children between the ages of six and nine two dolls that were exactly the same – except one was dark-skinned and one was white. He would then ask the children a series of questions about the dolls, questions like... "Show me the doll that you like to play with ... show me the doll that's a nice doll ... show me the doll that's a bad doll."

While the majority of all children ended up choosing the white doll as the good doll and the dark-skinned doll as the bad doll, the dark-skinned children who attended segregated schools had an even higher instance of choosing the dark-skinned doll as bad and preferring the white doll to play with – over 70%. By Dr. Clark's account, when those boys and girls were then told, "Now show me the doll that's most like you," some became "emotionally upset at having to identify with the doll that they had rejected." Some even stormed out of the room.



As Dr. Clark recalled, he and his wife concluded that “color in a racist society was a very disturbing and traumatic component of an individual’s sense of his own self-esteem and worth.”

As late as the early 1950s, social science findings did not often cross the radar screen of the nation’s highest court. But during preparations for the cases that made up *Brown*, the N.A.A.C.P. chief counsel (later Supreme Court Justice) Thurgood Marshall dismissed warnings by other civil rights lawyers that the justices would be offended if they were subjected to tales about dolls and wailing children.

In May 1954, he was proved right. When *Brown* was decided, the court cited the doll study as a factor in its deliberations. That night, at an exuberant dinner, Mr. Marshall raised a glass to Kenneth Clark and demanded of those once-skeptical colleagues, “Now, apologize!”

Reflection



1. What was the purpose of the Clark Doll Experiment?

2. What did the results of the experiment show us?

3. Why do you think these results were so important to helping overturn the *Plessy vs. Ferguson* “separate but equal” decision?

Topic E- Management of Prejudices and Stereotypes

The data obtained from prejudice researches showed that the reason for the prejudiced attitude between the two communities and mostly the host society is the lack of information about the events and situations. Since the access to the information is provided indirectly and is accepted without question by the people who receive the information, a communication network consisting of false information is formed. This misinformation mostly contains negative judgments about immigrants. The influence of the media in the

dissemination of this false and biased information should not be overlooked. For this reason, the atmosphere of conflict and unrest between both communities continues to increase day by day.

All these reasons have shown us the importance of managing prejudices and stereotypes. There are 3 methods in the management of prejudices and stereotypes:

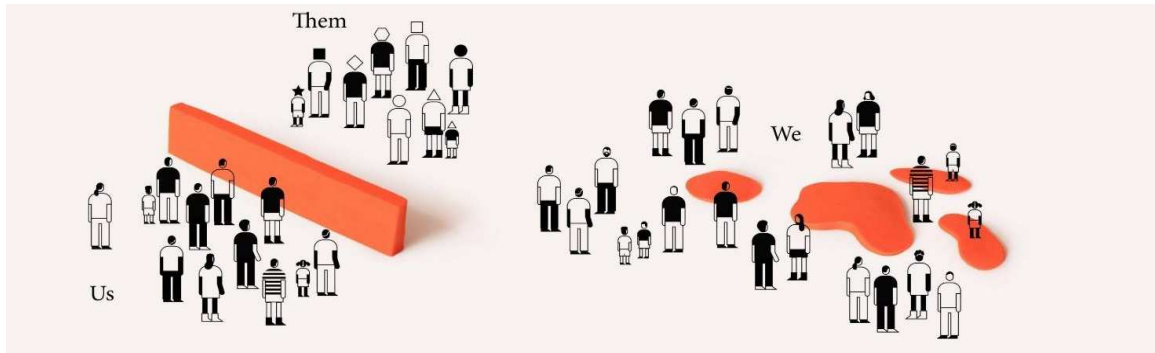
1. Social contact hypothesis.
2. De-categorization.
3. Recategorization.

1. Social Contact Hypothesis



The lack of contact between social groups clarifies the boundaries between groups and reinforces negative judgments about the 'other'. 'Social contact' was put forward as a hypothesis in the 1950s to prevent social distancing and ultimately prejudice. The hypothesis is based on the premise that if lack of interaction

and segregation among people from various groups fosters prejudice, on the contrary, ensuring social contact between group members who perceive each other negatively may reduce prejudice. For this purpose, if we interact among the members of the groups that perceive each other negatively, these people may begin to question their hostile stereotypes about the 'other' group members, realize that there are different voices and opinions within the 'other' group and abandon their generalizing and erroneous judgments. They may even discover the similarities between their own group and the 'other' group and perceive the members of that group as 'human' again. It is believed that as a result of the representatives of groups that are hostile to each other coming together in a comfortable and friendly environment and establishing human relations, good relations can be developed and their perspectives on conflict can change.



How Does Social Contact Reduce Prejudice and Discrimination?

With the realization of learning about the 'other' group:

It is the questioning and updating of existing stereotypes and attitudes in the light of the 'new information' obtained about the 'other' as a result of contact. For example, in a summer camp that brings together Israeli and Palestinian children, children learn new things about each other. A Palestinian child's realization that there are religious and non-religious among Israelis, some like football like himself and others dislike sports, causes the homogeneous perception and stereotypes about the 'other' group to be questioned.

With the change of behavior:

Making contact with the group member perceived as hostile or prejudiced in a friendly environment, that is, changing the behavior before the stereotypes and attitude, may result in the behavioral change to bring about the cognitive and emotional change. A new form of positive behavior can lead to the development of a positive attitude. Based on the same example, seeing that they can first play a football match with an Israeli, play for the same team and collaborate, may lead to the questioning of stereotypes by first changing behavior for a Palestinian child.

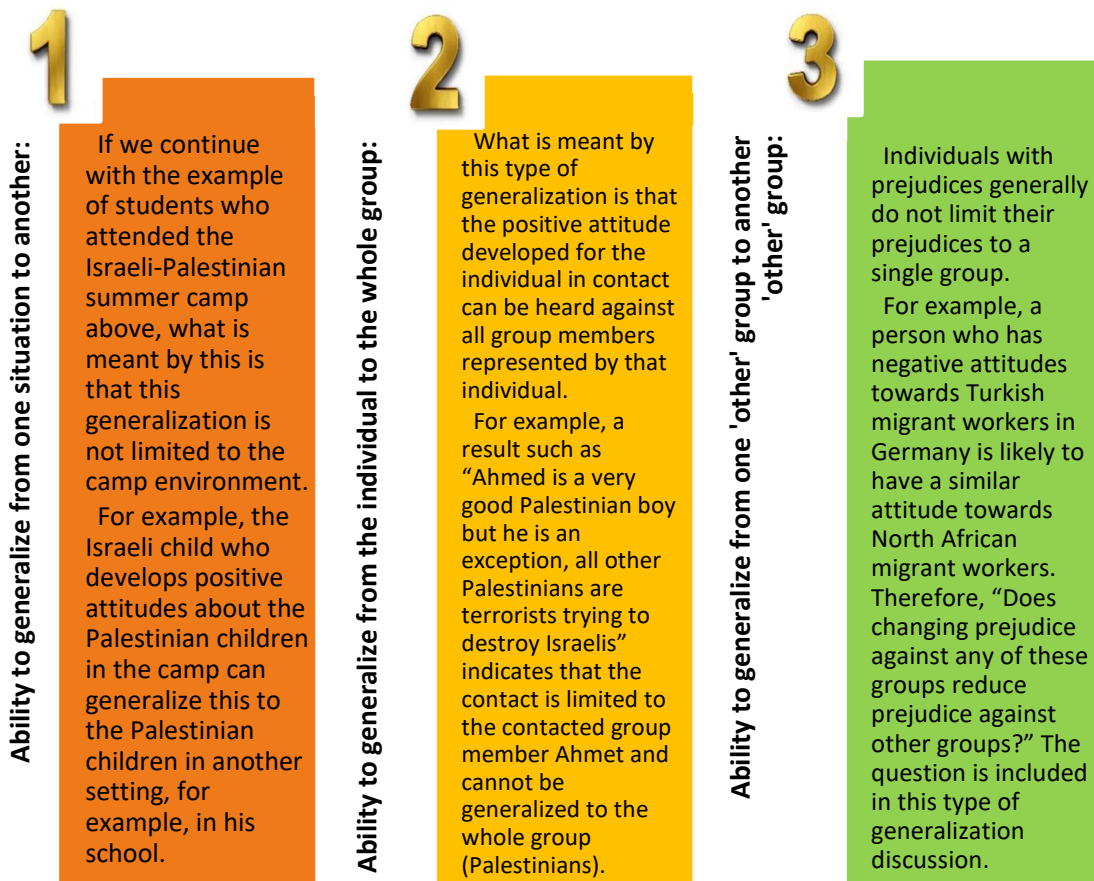
By establishing emotional bonds:

Negative attitudes and prejudices can be changed by providing positive feelings and empathy towards other group members. A Palestinian and Israeli boy can develop friendships and form an emotional bond at summer camp. As a result, their attitude towards all 'other' group members may also become more positive.

By re-evaluating your own group:

The reduction of attitudes and prejudices towards the 'other' group may also occur through the individual's reassessment of his or her group belonging. For example, seeing that their own group is not that homogeneous and uniform, or seeing the weak points of their own group can reduce the prejudice against the 'other' group.

The issue of generalization of the gains obtained from contact from the individual to the whole group and even to other group members has been seriously addressed. The problem of generalization arises in three stages, and each of these needs to be taken into account when organizing a social contact program. These three stages are:



Social contact is one of the most important tools of social change we still have, along with education, to deal with prejudice, discrimination and intergroup conflict when appropriate

conditions are met. Despite all its criticisms and shortcomings, it is a social change tool that we have, but that needs to be carefully designed, in order to enable individuals from different groups to interact in a friendly environment and to cope with prejudice and discrimination.

For further exploration of the topic the learners are advised to watch:

<https://m.youtube.com/watch?v=D9lhs241zeg>

2. De-categorization

This strategy was proposed by Brewer and Miller (1984). Accordingly, if group affiliation is less evident during social contact, social categories become more flexible. The transition of group boundaries is facilitated so that group members can 'individuate' more easily and the distinction against the whole 'other' group is blurred. When the sharp boundaries of group categories disappear, the individual and the characteristics of the individual begin to come to the fore in social relations. People define each other not because they are members of a certain group or community, but in line with their human characteristics. In this context, they establish relationships with each other.

3. Recategorization

This third strategy addresses how generalization can be realized from the individual level to the whole group level. The strategy depends on the two groups coming together for a common purpose that they have to cooperate for their existence and the formation of a new common or upper identity category that transcends both ethnic categories.



Prejudice is the responsibility of those who harbor it. To suggest that a victim of prejudice has a responsibility to change the mind of a prejudiced person is victim-blaming. Little research supports the idea that any specific strategy enacted by victims can get perpetrators to change their minds.

Instead, people who are victims of prejudice should focus on self-care and

healthy coping skills. Some strategies that may help include:

- Build a strong network of supportive, caring people. Friends and family who believe a person about their experiences can make it easier to cope with prejudice.

- Develop a strong cultural identity. Research has found that people who develop strong positive associations with their culture, ethnicity, or gender are better equipped to manage the stress of prejudice and discrimination.
- Identify, combat, and reframe negative thoughts. Discrimination and prejudice can be internalized. A woman exposed to constant pressure to look a certain way may begin to believe that her primary source of worth is her appearance. Identifying and tackling these thoughts, often with the help of a therapist, can help restore a healthy sense of self-worth.
- Push back against prejudice when possible and practical. Complaining about a racist teacher, documenting wage gaps, and reporting sexual harassment may help restore a sense of agency and offer greater access to equitable treatment.
- Take a break from triggering media and people. Following a high-profile sexual assault case, a woman who was raped might feel triggered and anxious. Taking a break from social media and spending time around people who are sensitive to the effects of sexual assault may help restore a sense of balance.

The strategies for handling prejudices and stereotypes would be effective if they aim at:

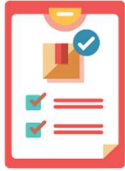
- Minimising opportunities for learning prejudices.
- Changing negative attitudes.
- De-emphasising a narrow social identity based on the ingroup.
- Discouraging the tendency towards self-fulfilling prophecy among the victims of prejudice.
- Cultivating awareness of their biases.
- Working to increase empathy and empathic communication.
- Practicing mindfulness and loving-kindness.
- Developing cross-group friendships in their own lives

Self-assessment Tools

1. Match the sentences below:

- Adward and Moshe are fun of Real Madrid Football Team
- Hans thanks Dr. Muhammed for Operations.
- Fatima meet that Micheal Struggle agaist hicab ban.

- Recategorization
- De-categorization
- Social Contact



2. Multiple choice quiz:

1. Which of the following is not one of the methods used in the management of prejudices and stereotypes?
 - a) social contact
 - b) pre-categorization
 - c) recategorization
 - d) socialization

2. Which of the following is not one of the methods used in social contact management?
 - a) The realization of learning about the 'other' group
 - b) The establishment of emotional bonds
 - c) Re-evaluating one's own group
 - d) Scientific experiments



Reflection

Could you summarize what you learned in at least 5 sentences?

3.(B) Guided Learning

Objective: Concepts, theories and key dimensions deepening.

Topic A - What is Prejudice and Stereotype?



Activity A.1. Creative Drama and Effective Communication- A word a connotation (1,30 hours)

Participants will be asked to explain and play the connotations of the words on the cards given to them. Thus, it is aimed to distinguish the concepts that include prejudice and stereotype.

Instructions:



1. Divide the participants into five groups.
2. Distribute cards with the following sample words to each group. Also, reflect the words on the screen with a reflector.

Example Words: immigrant, foreigner, other, poor, suburban, citizen, us, homeland, etc.

3. Give information about the process with the words you have shown with the reflector.
4. Ask the groups to prepare and share a 5-minute scenario that includes their thoughts when they first saw the words on the cards in their hands. Give them 15 minutes for that. In this role-playing activity, ask them to share their suggestions for the solution of prejudiced and stereotyped behaviors created by the word written on the cards in their hands within 5 minutes.



After the groups have shared their thoughts on the words, the following questions will be discussed in the plenary session:

- o What influences the thoughts behind the words?
- o Do words affect our behavior?
- o Is this discrimination? If so, what kind of discrimination is this?
- o How can we rearrange our behavior when faced with such a situation?

Give feedback for activity results.

Topic B: Causes of Prejudices and Stereotypes



Activity B.1. Creative Drama and Effective Communication- Whose story is this? (2 hours)

Photos of people from different countries and their stories will be placed in two separate columns on the cards that will be given to the participants, and they will be asked to match these photos with their stories. After all participants have finished matching, the correct pairing will be displayed on the screen. Afterwards, there will be a discussion on our prejudices and their reasons based on the matchings. Thus, it is aimed that the participants become aware of the prejudices and stereotypes against immigrants and acquire an empathetic approach.



Instructions:

1. Divide the participants into five groups.

2. Distribute the following photos to each group. Also, project the photos onto the screen.
3. Ask them to match the stories with the photos in the visuals you have shown with the projector. Give them 15 minutes for this. In this role-playing activity, after matching the photos, give time 15 minutes and ask them to script the story of the photos.
4. Have each group act out their scenarios for 5 minutes.



After the groups played out their scenarios, the following questions will be discussed in the plenary session:

- o What are the reasons behind our prejudices?
- o Is this a biased attitude? Why?
- o Is there an idea of ethnicity here? If there is this, is it related to the cultural, political, economic or social structure? Or is it a biological and genetic concept/idea?

Give feedback for activity results.

Tools:

- Photo Cards



A) Delbaz, 48 years old, Syrian, Painter.

B) Delbaz, 48 years old, Afghan, Painter.

C) Delbaz, 48 years old, Persian, Painter.

D) Delbaz, 48 years old, Spanish, Painter.

<https://turkey.iom.int/stories/delbaz>



- A) Zahra, 25 years old, Persian, Fashion Designer.
- B) Sara, 25 years old, Spanish, Fashion Designer.
- C) Zahra, 25 years old, Persian, Fashion Designer.
- D) Sara, 25 years old, French, Fashion Designer.

([https://storyteller.iom.int/stories/story-about-us-fashion-journey-creating-](https://storyteller.iom.int/stories/story-about-us-fashion-journey-creating-opportunities)

[opportunities](https://storyteller.iom.int/stories/story-about-us-fashion-journey-creating-opportunities))



- A) Nahide, 16 years old, Syrian, table tennis player, represents Turkey.
- B) Nadia, 16 years old, Albanian, table tennis player, represents Turkey.
- C) Nadia, 16 years old, Russian, table tennis player, represents Turkey.
- D) Nahide, 16 years old, Bosnian, table tennis player, represents Turkey.

([https://turkey.iom.int/stories/passion-](https://turkey.iom.int/stories/passion-makes-perfect)

[makes-perfect](https://turkey.iom.int/stories/passion-makes-perfect))

Who do you think can be an economist?



A)



B)



C)



D)



E)



F)

© Prolineserver 2010 / Wikipedia/Wikimedia Commons

ANSWER: E

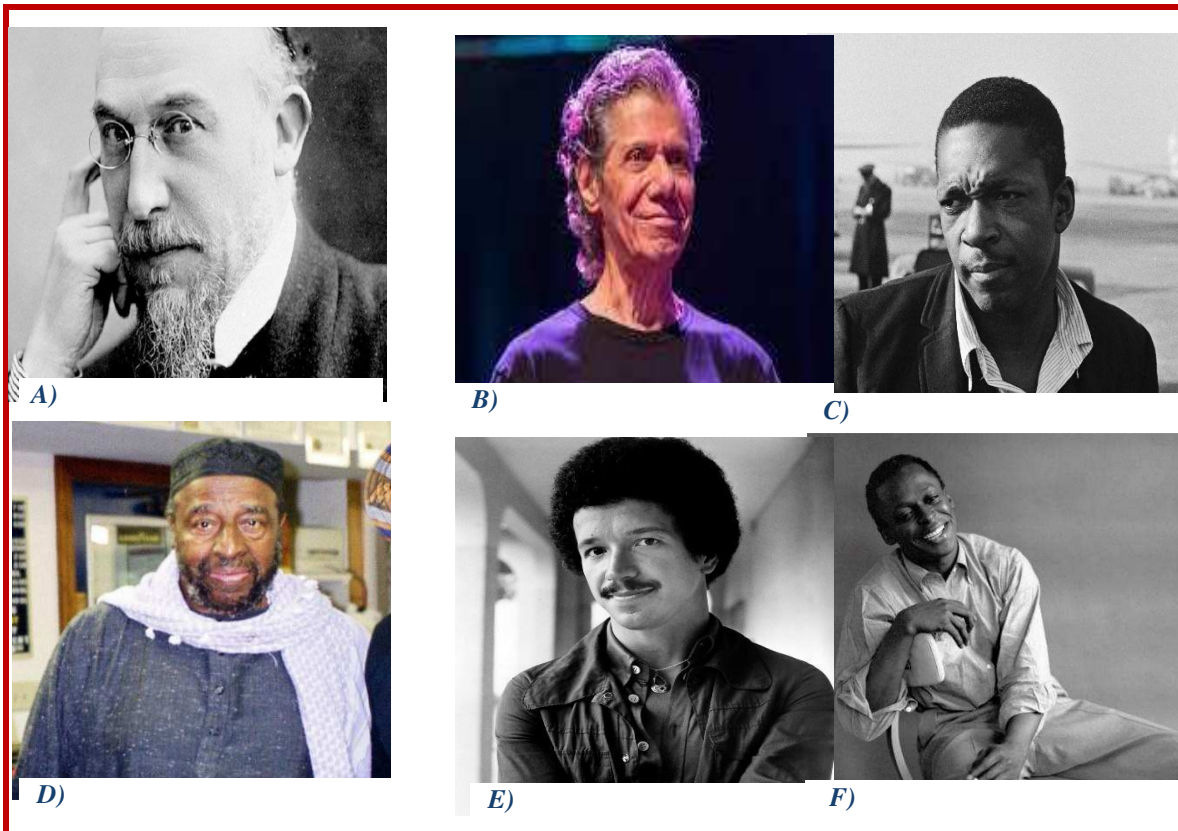
Anshula Kant (born 7 September 1960) is the chief financial officer and managing director of the World Bank Group, appointed on 12 July 2019. She is from Roorkee, India.

In 1981, Kant completed her masters' in Economics from Delhi School of Economics. She earned her bachelors' in Economics from Lady Sri Ram College for Women in 1979 At the Indian Institute of Bankers, she is a Certified Associate.

In 1983, joined the State Bank of India (SBI) as a probationary officer. She became the chief general manager of SBI (Maharashtra and Goa), deputy managing director of operations for National Banking Group, and chief executive officer of SBI (Singapore). In September 2018, she became the managing director of SBI for a period of two years, and a member of the bank's board.

On 12 July 2019, she was appointed as the chief financial officer and managing director of the World Bank Group, and will be responsible for the balance sheet and financial and risk management.

Who do you think can be a Jazz Musician?



ANSWER: D

Yusef Lateef was born **William Emanuel Huddleston**; October 9, 1920 – December 23, 2013) was an American jazz multi-instrumentalist, composer, and prominent figure among the Ahmadiyya Community in America.

Although Lateef's main instruments were the tenor saxophone and flute, he also played oboe and bassoon, both rare in jazz, and non-western instruments such as the bamboo flute, shanjai, shofar, xun, arghul and koto. He is known for having been an innovator in the blending of jazz with "Eastern" music. Peter Keepnews, in his New York Times obituary of Lateef, wrote that the musician "played world music before world music had a name".

Lateef's books included two novellas entitled *A Night in the Garden of Love* and *Another Avenue*, the short story collections *Spheres* and *Rain Shapes*, also his autobiography, *The Gentle Giant*, written in collaboration with Herb Boyd Along with his record label YAL Records, Lateef owned Fana Music, a music publishing company. Lateef published his own work through Fana, which includes *Yusef Lateef's Flute Book of the Blues* and many of his own orchestral compositions.

Topic C - The Relationship between Stereotypes and Prejudices

Guided learning will not be done on the heading.

Topic D - Negative effects and consequences of Prejudices and Stereotypes



Activity D.1. Movie Discussion- The African Doctor (1,30 hours).

You can find so many subtitles on the Netflix.

Discussing the inferences about the movie (The African Doctor), we wanted the participants to watch.



Questions for discussing:

Have the following questions discussed in guided-learning part after watching the movie in the self-learning part.

- o Why is everything harder when we are dark-skinned (foreign)?
- o Struggling for them to see as normal people!?
- o What were the prejudices and stereotypes of the local people towards the incoming dark-skinned family? What could be the reasons behind these prejudices and stereotypes?
- o Discuss why the professional status of the African doctor is not considered sufficient in terms of Social Acceptance.
- o What are the effects of using socialization tools (football team) in the management of prejudices and stereotypes? Discuss.
- o Discuss the presidential election process in the village within the framework of prejudices and stereotypes

Topic E- Management of Prejudices and Stereotypes



Activity E.1. Case Study- Can you say “No”? (2,30 hours)

Firstly, the participants share their experiences and then it will be discussed what reactions they can give in the same situation.



Instructions:

1. Divide the participants into five groups.
2. Members in each group take turns sharing their individual experiences with other members of the group for 5 minutes each. Ask the other members to think for 5 minutes on how they would react and solution suggestions if these experiences are encountered afterwards, and then ask to share them with each other within the 5 minutes given to each participant.

3. At the end of the activity, ask each group to share their thoughts and results with a spokesperson they chose within 5 minutes.



Have the groups discuss this work within the framework of the following questions:

- o What are the causes of our prejudices and stereotypes?
- o What are the overgeneralizations in those experiences?
- o Listing mutually prejudiced and stereotypical behaviors.
- o How can we manage our prejudices and stereotypes?

Give feedback for activity results.

3.(C) Experiential learning

Topic A. What are Prejudice and Stereotype?



Activity A.2. Observing and Communicating with Institution, Organization Association etc. (2 hours and 30 min.)

Visiting associations, foundations and public institutions that serve immigrants together with the participants and obtaining information about the work done in the area and the problems experienced. Thus, it is aimed to provide more effective communication and quality service.



Instructions:

- A meeting room where the meeting tables are preferred round and each table is organized for a maximum of 8 people is preferred.
- Participants and various organizations, foundations and community leaders are invited to this meeting room.
- The invited organization and foundation officials introduce themselves one by one. The time allotted for this is 30 minutes.
- Afterwards, the participants are divided into 5 groups and an organization or foundation official is included in each group.
- Then the problems related to prejudices and stereotypes are discussed. The time allotted for this is 1.30 hours.
- There is an exchange of ideas about the solution proposals related to the prejudices and stereotypes.
- At the end of the meeting, the spokesperson of each group gets up and briefly gives information about what was discussed. The time allotted for this is 30 minutes.
- The main questions of the meeting:
 1. How would you define prejudice?
 2. How would you define stereotyping?
 3. What are the most common examples of prejudices and stereotypes in your field of study?

4. What disadvantages do prejudices and stereotypes cause?
 5. What precautions do you take against prejudices and stereotypes?
- Give feedback for activity results.

Topic B. Causes of Prejudices and Stereotypes



Activity B.2. Meeting- Your immigrant neighbor (2 hours and 30 min.)

Participants will be asked to meet their neighbors from a migrant family or local community in or around their neighborhood and listen to their story. They will then be asked to express their experience with an essay. It is aimed for the participants to meet with their immigrant neighbors by meeting them and to establish close contact with each other in life.



Instructions:

- Participants are divided into groups of 3 or 5 each.
- The names determined from the list of immigrants residing in your city and determined at the meetings are written on the cards one by one and these cards are thrown into a box (the immigrants are asked if they want to participate in this event before).
- Group leaders are asked to choose one of these cards.
- The groups are asked to go to a cafe, a park or, if they wish, to the immigrants' house to meet and spend time (Pre-study for this activity can be done at the end of this topic's guided learning activity.).
- At the end of this activity, participants are asked to write an essay.

Guide for writing the Essay

1. The essay should reflect your understanding of main concepts: Stereotypes and Prejudices.
2. The essay should be longer than 2 pages (not less than 5000 characters with spaces), Calibri 12 points, 1,15 points spacing. Pictures and schemes do not count.
3. Writing the essay you should not only find, copy and paste the appropriate parts of the documents, giving the answers to the questions, but also provide your own point of view, your comments, examples from your practice.
4. The structure of the essay:
 - I. Introduction
 - a short paragraph on the causes of prejudices and stereotypes.
 - II. Main body of the Essay (please write your own title for this Chapter).
 - Write in a few paragraphs how you met your immigrant neighbor, your meeting experiences, your neighbor's experiences in the country and the points that caught your attention about his or her story.
 - III. Summary

- What are the main causes of prejudices and stereotypes in the context of theoretical learning and people's stories?

Topic C. The Relationship between Stereotypes and Prejudices



Activity C.1. Meeting- Different Cuisin Experience (2 hours and 30 min.)

Participants are asked to go to any cafe or restaurant belonging to different countries and try the food of that country. Since cuisine and language are an important tool in the transfer of culture, it is aimed to create cultural awareness by trying different cuisines.



Instructions:

- The participants are divided into groups of 8 each.
- Restaurants belonging to the cuisines of 3 or 5 different countries, which are the most common in your city, are determined and their names are written on cards and thrown into a box.
- Group leaders are asked to choose one of these cards. If there are more than 3 or 5 groups, restaurant names can be written several times.
- Groups are asked to go to these restaurants and eat (Pre-study for this activity can be done at the end of this topic's guided learning activity.).
- At the end of this activity, participants are asked to write an essay.

Guide for writing the Essay

1. The essay should reflect your understanding of main concepts: Stereotypes and Prejudices.
2. The essay should be longer than 2 pages (not less than 5000 characters with spaces), Calibri 12 points, 1,15 points spacing. Pictures and schemes do not count.
3. Writing the essay you should not only find, copy and paste the appropriate parts of the documents, giving the answers to the questions, but also provide your own point of view, your comments, examples from your practice.
4. The structure of the essay:
 - I. Introduction
 - a short paragraph on the relationship between stereotypes and prejudices.
 - II. Main body of the Essay (please write your own title for this Chapter).
 - What were your previous thoughts and prejudices about different cuisines?
 - What did you learn from this experience?
 - What are the interesting experiences you had in this experience?
 - III. Summary
 - What are the key points between stereotypes and prejudices in the context of theoretical learning and people's experiences with different cuisines?

Topic E. Management of Prejudices and Stereotypes



Activity E.2. Role plays (scenarios) – My Story (2 hours and 30 min.)

The cards with the stories of people from different cultures will be given to the participants and they will be asked to play the stories written on the cards and their experiences during this game will be discussed. Thus, it is aimed that the participants gain an empathetic approach by understanding the experiences of immigrants and local people.



Instructions:

- Divide the participants into five groups.
- Ask the participants to choose one of the story cards.
- Ask the participants to read the story on the card in their hand and imagine themselves in the place of the main character in the story. Then ask them to close their eyes and imagine what the main character in the story is going through. Give participants 10 minutes for this process.
- Ask the participants to open their eyes and tell the stories in their own words and share how they felt after telling the stories. Give it 10 minutes each.
- Afterwards, ask the participants to be themselves again and express how they would react if faced with a migrant or local population. Give this 5 minutes.
- At the end of the activity, discuss from the participants how prejudices and stereotypes can be managed. Give it 30 minutes.

Give feedback for activity results.

Story cards

Story 1: I lost my mother and father to the bombs that fell on our house. They were old and all my other siblings were married, they all lived in different regions. I lost some of them too. I had a minor injury to my leg. However, I had a chronic illness. My kidneys are leaking water and I had to take regular medication. I knew that my sister had gone Turkey with her family. I wanted to join them too. However, they said it was dangerous and it would be difficult to cross the border. I had nothing to lose. Risking death, I set out with a group from Syria at midnight. They were caught on the way, some of them escaped, but the women and children remained. I was also a woman, but since I did not have a child detaining me, I also attempted to escape. There was a buffer zone, when I crossed it, I would be on the Turkish side and I would be safe. I continued in the dark. It rained, the mud was sticking to my shoes, my feet were getting heavier and slower my walking. That's why I took off my shoes. I was running from the fields until I was out of breath, lying on the ground and resting for a while, then I would get up and run again. In this way, I crossed the border and surrendered to the Turkish soldiers...

Story 2: I was a teacher at the university. I had two daughters, one of them was a university student and the other was a teacher. My uncle was in the army of Assad, but was arrested because he took the side of the opposition. They began to think that we were supporting the opposition too. I was fired from my university job. I started to worry about the safety of my daughters and our future. We thought that we could go to Turkey and maybe go to Europe from there. I came to Turkey with my family. We wanted to go to Europe, but it was a long and difficult process. I didn't want to escape in boats and risk our safety. I started looking for a job, but I didn't know what job I could do as a university teacher. My daughters also wanted to continue their profession here, but it was very difficult to find a job with good conditions. By the way, I had a heart attack and my older daughter didn't want me to work. She sought a job to give private lessons. We started to live on the little money that some Turkish families earned by giving Arabic lessons to their children...

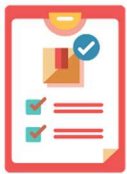
Story 3: I am African. My wife was working in a private company in Africa, we met him there and got married. We had twin children. My children looked like my husband, they were red-haired and blonde. The people there thought my children were cursed. They treated them as they did albino children. They were excluding my children. Meanwhile, my husband passed away due to a work accident. After losing my husband, I gave my children to the state dormitory to protect them. Because I was afraid that I would not be able to ensure their safety. I was getting death threats. Later, I decided to take my children to Turkey with my husband's family. However, my husband's family did not welcome me at all. They kicked me and my children out of the house that belonged to my husband. I do not know what to do. I want to return to Africa, but I am afraid that if I take my children with me, I will not be able to protect them. I don't have a place to stay right now...

Story 4: I was going to college and I was two months pregnant. My husband was working. I was shocked when my husband told me that they would send us to Siberia. None of us knew exactly what was going to happen to us. We could not take our family memories or our belongings. Just what we could fit in one small suitcase. There was a framed picture of my father on the wall. I took it out of the frame and put it between my clothes. When we arrived at the train station, they started to divide us into groups and separated me and my husband. Because I was pregnant, I was constantly nauseous and very weak from lack of care. I remember fainting a few times. They sent us to a part of Siberia. I was not in the world. The only thing that kept me alive was my baby. Other women were trying to encourage me. I fell ill with cold and neglect. I slept for months. I even wanted to die, but whenever I thought of my baby, I burst into sobs. I gave birth to my child in this camp. I couldn't take care of her as I wanted, I couldn't breastfeed...

Story 5: I was working in Afghanistan. I was an electrician. But there are many groups out there. The groups are armed and always in conflict. They were pressuring me to participate in attacks against the State. I had a wife and two children. I was afraid. There were some of my relatives who went to Turkey before. They said they were safe there. I talked to my wife and we decided to come to Turkey. We went from Afghanistan to Iran

first. We stayed there for a while. We had acquaintances who helped us figure out how to cross the border to go to Turkey. We crossed the border on foot, spent a few nights outside, digging a hole in the ground with our hands, laying our child in it, and covering it with earth so that it wouldn't get cold... When we came to Turkey, we went to the city where our relatives lived.

C.3) Summative Assessment.



Checklist:

	YES	NO	N/A
1- I know the meaning of the prejudice.			
2- I know the meaning of the stereotype.			
3- I know behaviors that include prejudice and stereotypes.			
4- Prejudices are changeable behaviors.			
5- I can understand which group, religion or ethnicity people belong to from their appearance.			
6- Prejudice and discrimination are words that have the same meaning.			
7- Causes of prejudices are formed by people's previous experiences.			
8- Prejudice are thought patterns that can learn.			
9- Discrimination occurs as a result of prejudices.			
10- Prejudices are the result of discriminatory behavior.			

For the summative assessment of learning outcomes, we will use the “Assessment Rubric”.

Learning outcomes	Evidence of learning outcomes	Indicators, assessment criteria	Levels	Descriptors
<p>1.Describes, explains and analyses the concept of stereotypes and prejudices and the key strategies to manage them.</p>	<p>They know which attitudes reflect prejudices and stereotypes</p> <p>They show an attitude without judging the personal story of the other person and display a sensitive approach.</p>	<p>-Multiple Choice Tests(Level 1,3)</p> <p>-Self-assessment (Level 1,2)</p> <p>-Essays (Level 3,4)</p> <p>-Rubric Rulers(Every Level)</p> <p>-Pretest-Posttest (Every Level)</p>	<p>Level 4</p>	<p>Critically reflects on the concept of stereotypes and prejudices and different strategies to manage them.</p>
			<p>Level 3</p>	<p>Accurately compares and analyses on the concept of stereotypes and prejudices and different strategies to manage them.</p>
			<p>Level 2</p>	<p>Explains and discusses the concept of stereotypes and prejudices and the key strategies to manage them.</p>
			<p>Level 1</p>	<p>Describes the basic concept of stereotypes and prejudices and some key strategies to manage them.</p>
			<p>Under Threshold</p>	<p>They cannot manage their stereotypical and biased behavior.</p>

<p>2.Reflects on and recognises how one's own prejudices and stereotypes might affect professional performanc.</p>	<p>They avoid own prejudices and stereotypes when working with immigrants</p> <p>They become aware of the effect of stereotypes on their reactions.</p>	<p>-Multiple Choice Tests(Level 1,2)</p> <p>-Self-assessment (Level 1,2,4)</p> <p>-Essays (Level 3)</p> <p>-Rubric Rulers(Every Level)</p> <p>-Pretest-Posttest (Every Level)</p>	<p>Level 4</p>	<p>Identifies and critically reflects on how one's own prejudices and stereotypes might affect professional performance.</p>
			<p>Level 3</p>	<p>Accurately compares and analyses on how one's own prejudices and stereotypes might affect professional performance.</p>
			<p>Level 2</p>	<p>Discusses how one's own prejudices and stereotypes might affect professional performance.</p>
			<p>Level 1</p>	<p>Recognises on how one's own prejudices and stereotypes might affect professional performance.</p>
			<p>Under Threshold</p>	<p>They cannot notice their prejudiced and stereotypical behavior.</p>
<p>3.Intentionally selects and applies a variety of</p>	<p>During communication with the immigrant, they</p>	<p>-Multiple Choice Tests(Level 2,3)</p> <p>-Self-assessment (Level 1,4)</p>	<p>Level 4</p>	<p>Predicts and critically reflects on various strategies to facilitate a</p>

strategies in order to facilitate a stereotype-free interaction with the migrant.	can control their reactions. They show an attitude without judging the personal story of the other person and display a sensitive approach.	-Essays (Level 2,3) -Rubric Rulers(Every Level) -Pretest-Posttest (Every Level)		stereotype-free interaction with the immigrant
			Level 3	Discusses various strategies to facilitate a stereotype-free interaction with the immigrant
			Level 2	Lists various strategies to facilitate a stereotype-free interaction with the immigrant
			Level 1	Defines various strategies to facilitate a stereotype-free interaction with the immigrant
			Under Threshold	They do not know the strategies that facilitate a stereotype-free interaction with the immigrant.
4. Anticipates, recognises and identifies stereotypes and prejudices that are specific to individual migrants and	They recognize the prejudices and stereotypes of immigrants towards the host society They contribute to the removal of	-Multiple Choice Tests(Level 1,2) -Self-assessment (Level 2,3) -Essays (Level 3,4)	Level 4	Selects and applies effectively strategies to help migrants overcome stereotypes and prejudices about themselves and the new society.

migrant groups, and intentionally selects strategies to help migrants overcome stereotypes and prejudices about themselves and the new society.	prejudices of immigrants. Identifies prejudices and stereotypes in communication with immigrants and exhibits an unprejudiced behavior.	-Rubric Rulers(Every Level) -Pretest-Posttest (Every Level)	Level 3	Anticipates and identifies stereotypes and prejudices that are specific to individual migrants and migrant groups.
			Level 2	Selects a strategy to help migrants overcome stereotypes and prejudices about themselves and the new society.
			Level 1	Recognises some stereotypes and prejudices that are specific to individual migrants.
			Under Threshold	It cannot identify stereotypes and prejudices specific to individual immigrants and immigrant groups, and cannot choose strategies that will help immigrants overcome stereotypes and prejudices about themselves and the new society.
5.Discusses, recognises and challenges	They consult and discuss relevant organizations	-Multiple Choice Tests(Level 1,2)	Level 4	Generates ideas/solutions and works collaboratively

<p>practices in the organisation and community that are shaped by stereotypes and prejudices.</p>	<p>while managing biased issues.</p>	<p>-Self-assessment (Level 2,3) -Essays (Level 3,4) -Rubric Rulers(Every Level) -Pretest-Posttest (Every Level)</p>		<p>with other organisations to reform practices in the organisation and community are shaped by stereotypes and prejudices.</p>
			Level 3	<p>Discusses practices in the organisation and community that are shaped by stereotypes and prejudices.</p>
			Level 2	<p>Lists practices in the organisation and community that are shaped by stereotypes and prejudices.</p>
			Level 1	<p>Recognises practices in the organisation and community that are shaped by stereotypes and prejudices.</p>
			Under Threshold	<p>It does not matter that it is shaped by stereotypes and prejudices in the organization and society.</p>

3. Learning Area Equity

Learning unit 3.1. Equity and equality of opportunities

1. Introduction

The module of *Equity and equality of opportunities* deals with aspects of social justice, inclusion, personal rights and responsibilities and develops educators' practical skills when working with migrants. The module involves 20 hours and consists of 3 learning stages: theoretical (self-learning), mixed theoretical and practical learning (guided learning) and experiential learning. The contents of the module include 5 topics:

Topic A. Social justice.

Topic B. Equity and equality.

Topic C. Tools to promote social justice, equity and equality during guidance practice.

Topic D. Application. Experiential learning.

Topic E. Summing up the topic.

Each topic involves 1-3 relevant activities which will be evaluated applying formative assessment (reports, feedback on guided learning activities) and summative assessment (a quiz.)

2. Synoptic Table

Module N°3.1.	
Name of the module	Equity and equality of opportunities
Aims of the module	<ol style="list-style-type: none">1) To develop knowledge and understanding of concepts of social justice, equity and equality of opportunities.2) Raise awareness of rights of migrants.3) To develop practical skills of applying principles of social justice, equity and equality in daily work with migrants.4) To promote inclusion, equity, and equality.
Prerequisites for the module	No
Duration	Total Hours 20

	<ul style="list-style-type: none"> - Self-Learning Hours 5,5 - Guided Learning Hours 6,5 - Experiential Learning Hours 8
<p>Content of the module</p>	<p>The module consists of 5 components.</p> <p>Theoretical (Self-learning) In this component, the learners will develop knowledge and understanding of concepts of social justice, equity and equality of opportunities. This part will involve reading basic theoretical texts and watching videos. Each topic has instrument for self-evaluation.</p> <p>Guided learning (mixed theoretical and practical learning) In this part the learners will deepen the knowledge and understanding of the basic concepts of social justice, equity and equality necessary to work with low skilled migrant adults. This part involves discussion in groups on the results of self-learning activity, analysis of the cases of behavior of persons dealing with low skilled migrants, preparation for experiential learning activities and creation of the collage on the topic of <i>Just Society</i>. The collage serves for two purposes: summarizing the topic and formative assessment of learning.</p> <p>Experiential learning In this part participants will apply the knowledge implementing three activities: designing the Code of Ethics of the Guidance Councillor/Educator; organizing the discussion on the designing the Instruction of Behavior of the Guidance Councillor/Educator; organizing the discussion on social justice, equity and equal opportunities with members of persons’ organization and members of the community.</p> <p>Formative Assessment</p> <ul style="list-style-type: none"> - Feedback on guided learning activities. - Feedback on the reports of experiential learning. - Feedback on the created collages.
<p>Learning Outcomes</p>	<p>At the end of this module. the learner will be able to:</p> <ul style="list-style-type: none"> ● Explain and analyze the general principles of and the differences between equity and equality. ● Select and apply tools to promote social justice, equity and equality during guidance practice. ● Seek knowledge to provide relevant information in response to the individual situation.

	<ul style="list-style-type: none"> • Discuss and reflect on how social justice, equity and equality can be promoted within the organization and the community. • Recognize and challenge barriers to inclusion, equity and equality within the organization and the community.
<p>Learning Contents</p> <p>Learning/Training Activities</p>	<p>Topic A. Social justice. Topic B. Equity and equality. Topic C. Tools to promote social justice, equity and equality during guidance practice. Topic D. Application. Experiential learning. Topic E. Summing up the topic.</p> <p>Topic A. Social justice. Objective of the topic: Explain and analyze the general principles of Social Justice. Activity A.1. (2 h). What is social justice? Definitions and principles. Self-learning. Tool: Theoretical materials. Activity A.2. (40 min.) Workshop. Social justice. Card sorting activity. Guided learning. Tools:</p> <ul style="list-style-type: none"> – Instruction of the assignment (objectives, questions and expected result). – Guidelines for feedback. <p>For further exploration of the topic the learners are advised to read:</p> <ul style="list-style-type: none"> – Rawls, J. (1985). <i>Justice as Fairness: Political not Metaphysical</i>. Philosophy and Public Affairs, vol. 14, No. 3, (Summer, 1985), pp. 223-251. Retrieved from: http://www.johnjthrasher.com/wp-content/uploads/2013/11/Rawls_1985_Justice_as_fairness_political_not_metaphysical.pdf – Barak, G. (2015). <i>Social Justice and Social Inequalities</i>. Retrieved from: https://www.researchgate.net/publication/304183928_Social_Justice_and_Social_Inequalities – United Nations (2006). <i>The Role of the Social Justice in an Open World</i>: Retrieved from: https://www.un.org/development/desa/socialperspectiveondevelopment/2015/08/20/social-justice-in-an-open-world-the-role-of-the-united-nations/ – <i>The Vail of Ignorance</i>. Retrieved from: https://www.futurelearn.com/info/courses/introducing-humanism/0/steps/37106

Topic B. Equity and equality.

Objective of the topic: explain and analyze the general principles of and the differences between equity and equality.

Activity B.1. (1 h.). What is equality and equity? Self-learning.

Tool: Theoretical materials.

Activity B.2. (40 min.). Workshop. Employment. Case analysis. Guided learning.

Tools:

- Description of the case and instructions (objectives, questions and expected result).
- Guidelines for feedback.

Activity B.3. (40 min.). Workshop. Education. Case analysis. Guided learning.

Tools:

- Instructions (objectives, questions and expected result).
- Guidelines for feedback.

For further exploration of the topic the learners are advised to read:

- *Environmental Equity Vs. Environmental Justice: What's the Difference?*
<https://www.mobilizegreen.org/blog/2018/9/30/environmental-equity-vs-environmental-justice-whats-the-difference>
- *Equity vs. Equality: What's the Difference?*
https://www.marinhhs.org/sites/default/files/boards/general/equality_v._equity_04_05_2021.pdf

Topic C. Tools to promote social justice, equity and equality during guidance practice

Objective of the topic:

- Select and apply tools to promote social justice, equity and equality during guidance practice.
- Provide information on designing code of ethics of counselling specialist, working with migrants.
- Provide information on organizing and conducting the discussion on the topics of social justice, equity and equality.

Activity C.1. (30 min.). Codes of Ethics. Self-learning.

Objectives:

- Providing information on the codes of ethics of similar professions.
- Preparation for guided learning activity.

Tools: theoretical materials.

Activity C.2. (2 h.). Workshop. Designing the Code of Ethics of the Guidance Councillor/Educator. Guided learning.

Tools:

- Instruction for designing the code of ethics, including exemplary structure.
- Guidelines for feedback on the draft codes of ethics.

Activity C.3. (1 h.). Organization of the discussion on social justice, equity and equality. Self-learning.

Tools:

- Theoretical materials.

Activity C.4. (2 h.). Workshop. Creating plan for organizing the two-hours discussion on the topic of social justice, equity and equality in the participants organization. Guided learning.

Tools:

- Instruction for the creating the plan, including exemplary structure of the plan.
- Guidelines for feedback on the plans.

For further exploration of the topic the learners are advised to read:

- Centre for Teaching Excellence, University of Waterloo. *Facilitating Effective Discussions*. Retrieved from: <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/alternatives-lecturing/discussions/facilitating-effective-discussions>
- Costa, E. (2017). *10 ways to promote social justice everyday*. Retrieved from: <https://www.mindfood.com/article/promote-social-justice/>
- Dlugan, A. (2015). *How to Plan a Great Group Discussion*. Retrieved from: <http://sixminutes.dlugan.com/group-discussion-plan/> .
- National Association of Social Workers (NASW). (2021). *Code of Ethics*. Retrieved from: <https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English>

Topic D. Application. Experiential learning.

Objectives of the topic:

- Seek knowledge to provide relevant information in response to the individual situation.
- Select and apply tools to promote inclusion, equity and equality during guidance practice.
- Discuss and reflect on how inclusion, equity and equality can be promoted within the organization and the community.

	<ul style="list-style-type: none"> - Recognize and challenge barriers to inclusion, equity and equality within the organization and the community. <p>Activity D.1. (4 h.). Organize the designing the Code of Ethics of the Organization on Consultancy of Migrants. Experiential learning.</p> <p>Tools:</p> <ul style="list-style-type: none"> - Description of the assignment (objectives, questions to consider and expected result). - Assessment criteria of the report. <p>Activity D.2. (4 h.). Organizing the two-hours discussion on the topic of social justice, equity and equality within participants organization and the community. Experiential learning.</p> <p>Tools:</p> <ul style="list-style-type: none"> - Instruction for organizing the discussion and reporting (objectives, target group(s), questions, planning, writing the report). - Guidelines for assessment of experiential exercise. <p>Topic E. Summing up the topic of Learning unit 3.1. Equity and equality of opportunities.</p> <p>Objective of the topic: Evaluation of the learning.</p> <p>Activity E.1. (1,5 h.) Create the collage from given materials (magazines, promotional brochures, advertisements, small objects) on the topic Just Society. Guided learning.</p> <p>Tools:</p> <ul style="list-style-type: none"> - Instructions (objectives, procedure and expected result). - Guidelines for feedback on activity results.
Bibliography	See Appendix

Appendix

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Bin Mubayrik, H.,F. (2020). New Trends in Formative-Summative Evaluations for Adult Education. Access via Internet:

<https://journals.sagepub.com/doi/full/10.1177/2158244020941006>

Bromley, M. (2015). Pedagogy: The SOLO taxonomy and constructive alignment. Access via Internet: <https://www.sec-ed.co.uk/best-practice/pedagogy-the-solo-taxonomy-and-constructive-alignment>

Main, P. A Teacher's Guide To SOLO Taxonomy. Access via Internet:

<https://www.structural-learning.com/post/what-is-solo-taxonomy>

Collage techniques. Access via Internet:

https://arl.human.cornell.edu/PAGES_Delft/Collage_deeper.pdf

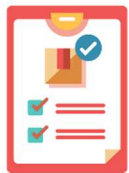
Strittmatter-Haubold, V., Fadja, E. (2013). Das Sandwich-Prinzip - Basis-Architektur zum Gestalten von Lehr-Lern-Arrangements. In Strittmatter-Haubold, Veronika & Fadja Ehlail. Lernen im Aufwind. Methodenreader zur Gestaltung von Lernprozessen (13-15).

3. Learning and Training Material

Topic A. Social justice.

A.1) Objective of the topic

Explain and analyze the general principles of Social Justice.



A.2) Self-assessment tool

1. Answer the questions:

- What are the main principles of social justice according to John Rawls?
- What is the main argument criticizing the concept of social justice?

2. What is the veil of ignorance? Select the correct answer:

- a) it is the instrument to help decision makers to ignore the social differences while making the decisions
- b) it is the first of Rawls's two principles of justice
- c) it is a thought experiment used for reasoning about the principles that should structure a society based on principles of social justice.

A.3) Explanation of the theories, basic definitions.

A.3.1. Social justice

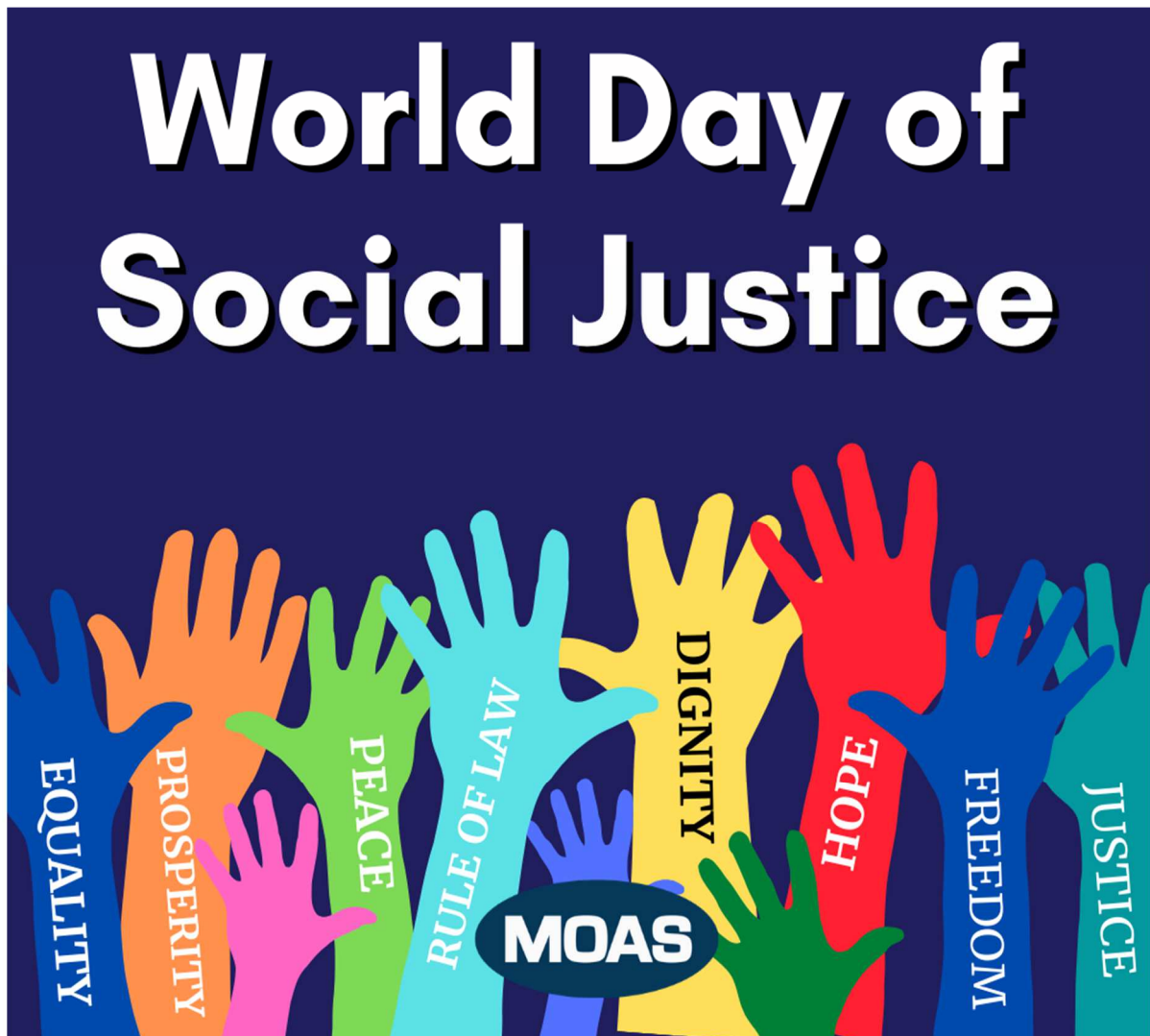


Probably the most influential theory of social justice has been John Rawls' notion of 'justice as fairness' in his A Theory of Justice (1972), which draws upon both the basic social contract theory and the Kantian philosophical tradition of justice as impartiality. He claimed that the rules and institutions of a just society can be obtained only by people acting in an unnatural position of ignorance of their own position, or behind a "veil of ignorance." Accordingly, he is suggesting that a fair distribution can only come about by establishing rules or procedures designed for the purposes of securing impartiality as much as possible (Barak, 2015).

Maurianne Adams et al. described 'social justice' as "Full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable" and all members of a space, community, or institution, or society are "physically and psychologically safe and secure" (Adams et al., 2016).

Quoting Mona Khechen (Khechen, 2013) we can say that “Social justice is commonly associated with the creation of a just society, with the underlying assumption that justice implies human welfare through equal rights and share of benefits, fair treatment, recognition of cultural differences, and equitable access to resources and opportunities”.

Social justice is therefore based on public commitment to the principles of equality, distribution, redistribution and respect for diversity. In a society where there is social justice, human rights are guaranteed and the most disadvantaged social classes have opportunities for development.



Picture 1. World day of asocial justice¹.

¹ Picture from: <https://www.moas.eu/world-day-of-social-justice-2021-20th-feb-2021/>

A.3.2. The veil of ignorance

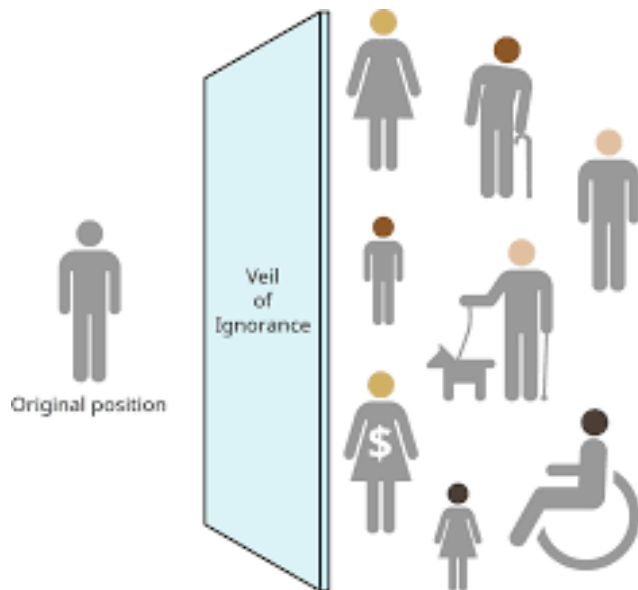
The political philosopher John Rawls proposed a thought experiment. He asked us to imagine that we are responsible for designing a **just society**. However, we do not know what position we will hold in this society once it has been created. We do not know what our gender, ethnicity, or sexual orientation will be. We do not know whether we will be healthy or sick, or suffer from any disabilities. We do not know whether we will be rich or poor. We don't even know what our tastes, passions, and interests will be.

'Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does any one know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities.' *John Rawls, A Theory of Justice*.

Rawls described this as being placed behind a **veil of ignorance or in the original position**. He believed that this uncertainty about our own potential position provided the necessary motivation to morally consider what would make a truly just society. Through not wishing to disadvantage ourselves, we would need to ensure that no one in the society was disadvantaged by the society. We would be required to empathise with those who, in the real world, hold a different position to ourselves and consider how we would wish to be treated in their situation. From behind the veil we would therefore opt for a much fairer society than we have in reality.

Rawls believed that people behind the veil would be drawn to the principles of **individual freedom** and **equality of opportunity**. One would then not be penalised by society due to an accident of birth or circumstance.

'The natural distribution is neither just nor unjust; nor is it unjust that persons are born into society at some particular position. These are simply natural facts. What is just and unjust is the way that institutions deal with these facts.' *John Rawls, A Theory of Justice*.



Picture 2. The veil of ignorance².

We are obviously not all born equal. Nor can society make everyone equal. Some inequalities are inevitable. Of course, some can also be desirable. Few people would want to eliminate those inequalities and differences that provide the rich variety in human personalities and talents.

However, humanists believe we can and should work to remove those inequalities of opportunity that can be removed by social reform or action. We should work to eliminate unfair inequality where we can. Inequalities of opportunity stand in the way of overall human welfare and progress.

The thought experiment is not therefore just an interesting philosophical exercise for humanists. It can also be a call to action. For humanists, there is no divine justice. There is no other life in which to rectify the injustices suffered in this life. That is part of their motivation to work for a more just society in the here and now. If we recognise that the world is such that we would not be happy to be in the position in which other human beings find themselves, then we should seek to change it.

A.3.3. Principles of Social Justice

Rawls's final clarification on the two principles of justice:

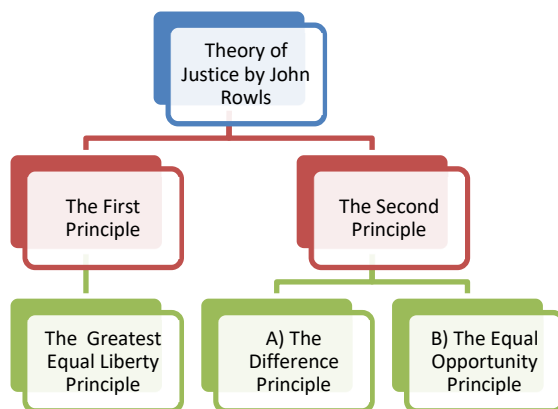
1. "Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all".
2. "Social and economic inequalities are to be arranged so that they are both:

² Picture from: <https://www.ethicalpsychology.com/2019/08/veil-of-ignorance-reasoning-favors.html>

(a) to the greatest benefit of the least advantaged, consistent with the just savings principle, and

(b) attached to offices and positions open to all under conditions of fair equality of opportunity."

The first principle is often called the *greatest equal liberty principle*. Part (a) of the second principle is referred to as the *difference principle* while part (b) is referred to as the *equal opportunity principle*.



Picture 4. Theory of Justice by John Rawls.

Rawls orders the principles of justice lexically, as follows: **1, 2b, 2a**. The *greatest equal liberty principle* takes priority, followed by the *equal opportunity principle* and finally the *difference principle*. The first principle must be satisfied before 2b, and 2b must be satisfied before 2a. As Rawls states: "A principle does not come into play until those previous to it are either fully met or do not apply." Therefore, the equal basic liberties protected in the first principle cannot be traded or sacrificed for greater social advantages (granted by 2(b)) or greater economic advantages (granted by 2a).

The greatest equal liberty principle

"Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all".

The *greatest equal liberty principle* is mainly concerned with the distribution of rights and liberties. Rawls identifies the following equal basic liberties: "political liberty (the right to vote and hold public office) and freedom of speech and assembly; liberty of conscience and freedom of thought; freedom of the person, which includes freedom from psychological oppression and physical assault and dismemberment (integrity of the person); the right to hold personal property and freedom from arbitrary arrest and seizure as defined by the concept of the rule of law."

The difference principle

Social and economic inequalities are to be arranged so that they are **(a)** to the greatest benefit of the least advantaged members of society, consistent with the just savings principle **(2a)**.

Rawls' claim in (a) is that departures from equality of a list of what he calls primary goods—"things which a rational man wants whatever else he wants" are justified only to the extent that they improve the lot of those who are worst-off under that distribution in comparison with the previous, equal, distribution. His position is at least in some sense egalitarian, with a provision that inequalities are allowed when they benefit the least advantaged. An important consequence of Rawls' view is that inequalities can actually be just, as long as they are to the benefit of the least well off. His argument for this position rests heavily on the claim that morally arbitrary factors (for example, the family one is born into) shouldn't determine one's life chances or opportunities.

Rawls is also oriented to an intuition that a person does not morally deserve their inborn talents; thus that one is not entitled to all the benefits they could possibly receive from them; hence, at least one of the criteria which could provide an alternative to equality in assessing the justice of distributions is eliminated.

Further, the just savings principle requires that some sort of material respect is left for future generations. Although Rawls is ambiguous about what this means, it can generally be understood as "a contribution to those coming later".

The equal opportunity principle

Social and economic inequalities are to be arranged so that they are **(b)** attached to offices and positions open to all under conditions of fair equality of opportunity **(2b)**.

The stipulation in 2b is lexically prior to that in 2a. This is because *equal opportunity* requires not merely that offices and positions are distributed on the basis of merit, but that all have reasonable opportunity to acquire the skills on the basis of which merit is assessed, even if one might not have the necessary material resources - due to a beneficial inequality stemming from the difference principle.

A.3.4. Critic of the concept of *Social Justice*

The notion 'social justice' is criticized by liberal economists and politicians who use the arguments of the Nobel Prize-winning economist F.A. Hayek. In the 2nd volume *Law, Legislation and Liberty*, Hayek called the idea of social justice a "mirage" (Hayek, 1978). He argued that "social justice is an empty phrase with no determinable content" and "the results of the individual's efforts are necessarily unpredictable, and the question as to whether the resulting distribution of incomes is just has no meaning". He considered

government redistribution of income or capital as an unacceptable intervention on individual freedom, saying that "the principle of distributive justice, once introduced, would not be fulfilled until the whole of society was organized in accordance with it. This would produce a kind of society which in all essential respects would be the opposite of a free society".

Ben O'Neill of the University of New South Wales and the Mises Institute argues: "In fact, since the program of social justice inevitably involves claims for government provision of goods, paid for through the efforts of others, the term [social justice] actually refers to an intention to use *force* to acquire one's desires. Not to earn desirable goods by rational thought and action, production and voluntary exchange, but to go in there and forcibly take goods from those who can supply them!"

For further exploration of the topic the learners are advised to read:

- Rawls, J. (1985). *Justice as Fairness: Political not Metaphysical*. Philosophy and Public Affairs, vol. 14, No. 3, (Summer, 1985), pp. 234-239. Retrieved from: http://www.johnjthrasher.com/wp-content/uploads/2013/11/Rawls_1985_Justice_as_fairness_political_not_metaphysical.pdf
- United Nations (2006). *The Role of the Social Justice in an Open World*: Retrieved from: <https://www.un.org/development/desa/socialperspectiveondevelopment/2015/08/20/social-justice-in-an-open-world-the-role-of-the-united-nations/>
- *The veil of ignorance*. Retrieved from: <https://www.futurelearn.com/info/courses/introducing-humanism/0/steps/37106>

For better understanding of the topic please watch this video:

- POLITICAL THEORY - John Rawls <https://www.youtube.com/watch?v=5-JQ17X6VNg>
- What Does Social Justice Mean to You? <https://www.youtube.com/watch?v=c4t1VhOOmuY>

A.4) Learning activities



Activity A.4.1. (1,5 h). What is social justice? Definitions, principles. Self-learning.

Objective: provide basic information and clarify the concepts.

Tool: Theoretical material (Section A.3) Explanation of the theories, basic definitions).



Reflection:

Answer the questions:

- What are the main principles of social justice according to John Rawls?
- What is the main argument criticizing the concept of social justice?



Activity A.4.2. (40 min.) Workshop. Social justice. Card sorting activity.

Objective: Deepening understanding of the concept of social justice.

Materials:

- Sticky notes (one per person) 5x10 cm.
- Pencils
- White board or flip chart-paper.



Instructions:

1. Give each participant one sticky note.
2. Ask participants to write on the sticky note how they understand what is social justice? Explain that this exercise is anonymous. You will read them in random order. Give 10 minutes for writing.
3. Collect the sticky notes.
4. Read the definition and stick notes to the white board or sheet of flipchart paper.
5. Group the notes according to similarities, key words, used for definition. (groups can be: equal rights, equal access, equal opportunities, fair distribution, fair treatment, respect of diversity). (10 min. for steps 4-5)



Guidelines for feedback

- Provide definitions from the text above (A.3.1.). Show the similarities of the definitions of the participants with definitions by scholars. (5 min.)
- Explain the principles of social justice using Picture 4. Theory of Justice by John Rawls. (15 min.)

Topic B. Equity and equality.

B.1) Objective of the topic

- Explain and analyze the general principles of and the differences between equity and equality.

B.2) Self-assessment tool

Answer the questions:

- What is the difference between equality and equity?
- What are the three areas of priority of UN with regard to equality and equity?

Select three correct answers:

- 1) Equity in living conditions
- 2) Equality of income
- 3) Equality of rights
- 4) Equality of opportunities
- 5) Equity of resources

B.3). Explanation of the theories, basic definitions, general dimensions.

B.3.1. Equity and Equality

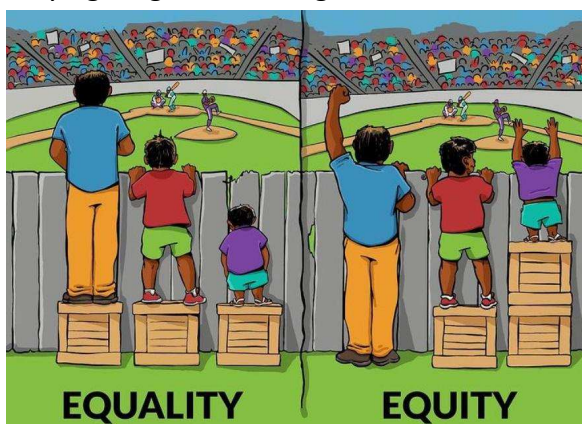


Equality is one of the central principles of democracy and is based on the belief that all people should have the same opportunities to be successful and have a productive, enjoyable life. The idea of equality is key to the notion that everyone will be able to achieve based on their efforts and

contributions to society instead of their status or position. Equality was particularly important during the civil rights era when nonwhites didn't have equal standing or treatment before the law. More recently there has been a debate about whether equality is enough and whether equity is a more important principle.

Equity recognizes that everyone doesn't begin in the same place in society. Some people face adverse conditions and circumstances making it more challenging with the same effort to achieve the same goals. Equity advocates for those who may have been historically disadvantaged, making it difficult for them to be successful. What is "fair" as it relates to equity isn't a question of what is the same but rather the point from which a person begins. Equity takes into account historical and other factors in determining what is fair.

The image is a cartoon designed by artist Angus Maguire, that illustrates the difference between the two concepts by showing a side-by-side comparison of three people of varying heights watching a baseball match over a fence.



Picture 5. Equality and Equity

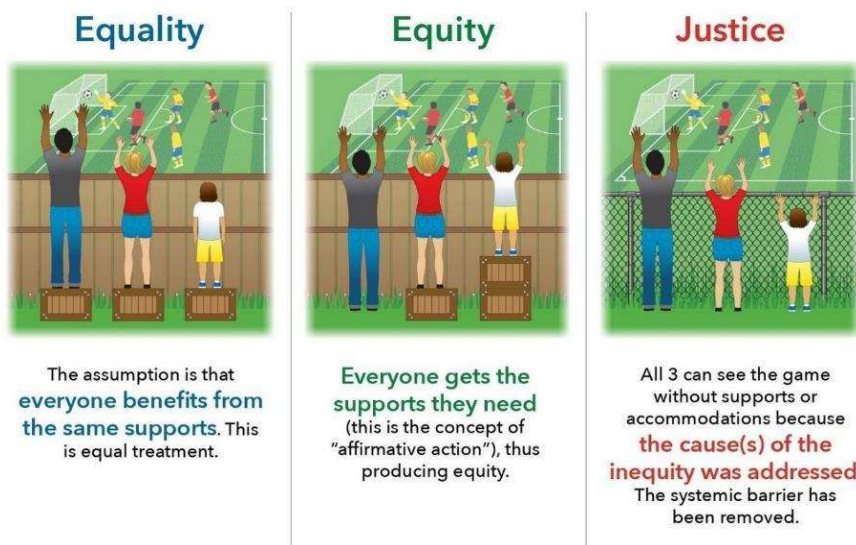
The first side of the cartoon illustrates equality and shows the three people standing on equal-sized crates, leaving the shortest person unable to see the game and the tallest person with the most advantage. Next to that, illustrating equity, the cartoon shows each person standing on the amount of crates that they actually need in order to easily watch the baseball game.



Equality essentially means providing everyone with the same amount of resources regardless of whether everyone needs them. In other words, each person receives an equal share of resources despite what they already have, or don't have.

Equity is when resources are shared based on what each person needs in order to adequately level the playing field.

From the other hand, it would be the most effective just simply by removing the barrier (the fence):



Picture 6. Equality, equity and justice³.

B.3.2. Three areas of priority

The United Nations Document *Social Justice in an Open World: The Role of the United Nations* (United Nations, 2006) identifies three areas of priority with regard to equality and equity:

³ Picture from: <https://www.mobilizegreen.org/blog/2018/9/30/environmental-equity-vs-environmental-justice-whats-the-difference>

Equality of rights, primarily implying the elimination of all forms of discrimination and respect for the fundamental freedoms and civil and political rights of all individuals. This represents the most fundamental form of equality. As stated in article 1 of the Universal Declaration, “all human beings are born free and equal in dignity and rights”, and article 2 is even more specific: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as ethnicity, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”

Equality of opportunities, which requires stable social, economic, cultural and political conditions that enable all individuals to fulfil their potential and contribute to the economy and to society.

Equity in living conditions for all individuals and households. This concept is understood to reflect a contextually determined “acceptable” range of inequalities in income, wealth and other aspects of life in society, with the presumption of general agreement with regard to what is just or fair (or “equitable”) at any given time in any particular community, or in the world as a whole if universal norms are applied.”

B.3.3. Six areas of inequality



The same document names six areas of distributive inequality corresponding to situations that, from the perspective of those directly concerned and of the “impartial observer”, require correction. Listed roughly in descending order in terms of their relative importance and in ascending order in terms of how difficult they are to measure; the highlighted areas of inequality are as follows:

1. Inequalities in the distribution of income.
2. Inequalities in the distribution of assets, including not only capital but also physical assets such as land and buildings.
3. Inequalities in the distribution of opportunities for work and remunerated employment.
4. Inequalities in the distribution of access to knowledge.
5. Inequalities in the distribution of health services, social security and the provision of a safe environment.
6. Inequalities in the distribution of opportunities for civic and political participation.

Three ways in which this happens:

Firstly, the rise in unemployment, the cut in wages, the reduction in social benefits, the increase in taxes and the cost of basic goods contribute to the impoverishment of those who were already on the poverty line.

Second, it implies cuts in key areas of creating equal opportunities, such as education, and presupposes an increase in costs in accessing fundamental systems, such as health or justice.

Third, in a logic of intersectionality, these measures will affect more severely those who, being poor, find themselves even more marginalized in society, such as women, illegal immigrants or people with disabilities.

For further exploration of the topic the learners are advised to read:

- *Environmental Equity Vs. Environmental Justice: What's the Difference?*
<https://www.mobilizegreen.org/blog/2018/9/30/environmental-equity-vs-environmental-justice-whats-the-difference>
- *Equity vs. Equality: What's the Difference?*
https://www.marinhhs.org/sites/default/files/boards/general/equality_v._equity_04_05_2021.pdf

B.4) Learning activities



Activity B.4.1. (1 h.). What is equality and equity? Self-learning.

Objective: clarifying the concepts of equity and equality of opportunities,

Tool: Theoretical materials (section B.3). Explanation of the theories, basic definitions, general dimensions).

Reflection:



Answer the questions:

- What is the difference between equality and equity?
- What are the three areas of priority of UN with regard to equality and equity?



Activity B.4.2. (40 min.). Workshop. Employment. Case analysis.

Objectives:

- To develop knowledge and understanding of concepts of social justice, equity and equality of opportunities based on critical thinking needed in real work with migrants.
- To develop practical skills of applying principles of social justice, equity and equality in daily work with migrants.
- To raise awareness of the rights of migrants.



Instructions:

- 1) Individual work. Give participants copies of the description of the situation and ask to select the employee for the position based on available data. Prepare to explain why.

Situation

You are a director of a kindergarten, and you are looking for a full-time cleaner. You got four applications for the position:

APPLICANT 1 is a dark-skinned young single low-skilled man from Nigeria who is looking for a day-time job because he's doing an evening language course. The language skills are yet basic, but the person in question is able to understand and communicate on every-day basis.

APPLICANT 2 is an illiterate young married woman from Afghanistan. She has no local language skills, no working experience and has a 3-year-old daughter, who could attend the same kindergarten if the woman would be employed.

APPLICANT 3 is a single elderly retired woman from Russia. She speaks only Russian, has higher education, back in the day she used to work as a teacher and has never done any low skilled job. She is free in late afternoons and evenings after her classes at the third age university where she practices yoga.

APPLICANT 4 is a local low-educated, recently divorced middle aged woman. She has been a housewife all her life, so she has no work experience. She can work during the day when her minor children are at school.

2. Divide the group into smaller groups of 3-5 persons.

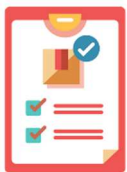
3. Ask the groups:

- Compare the individual decisions.
- Discuss the results from the point of equity and equal opportunities.
- Prepare to present your results (choices and main ideas of the discussion) for the plenary.
- Present the results of the smaller groups.



Guidelines for feedback:

- 1) Check if the learners are able to validate their choices of the case employees from the point of view of equity and equality (no racial, nationalistic, sexist or ageist comments appear in the arguments).
- 2) Pay attention if the learners are able to justify their choices during the discussion and accept the other participants' arguments with tolerance at the same time giving insightful observations and questions.
- 3) Observe if the presentations of the results are valid and grounded with arguments which are based on the ideas of equity and equality.



Assessment criteria:

- Level 1. A learner is able to identify and name the possibilities of inequity or inequality in the case.
- Level 2. A learner is able to justify his/her choices and outline positive and negative aspects of the case participants' behaviour.
- Level 3. A learner is able to compare his/her ideas with the other learners and select the best options for the sake of equity and equality in the case.



Activity B.4.3. (40 min.) Workshop. Education. Case analysis. Guided learning.

Objectives:

- To promote inclusion, equity, and equality in educational environment.
- To develop intercultural approaches.
- To contemplate on challenges of work with intercultural societies.



Instructions:

1. Present the situation

Situation

A group of Kurdish migrants come to school to study the local language. The school has an Arab teacher, and the administrator hopes that he will be able to help them to study and integrate into the group which consists of Arabs from different countries. However, it turns out that the Kurdish students do not speak or understand Arabic (even the Muslim ones, as a matter of fact, another half are Christians). The teacher of the local language is lost, she cannot work at the same pace with the group, the Kurdish students need special preparation and different teaching techniques than the Arabs (who have an assistant teacher speaking Arabic).

2. Divide the group into smaller groups or 3 persons and ask to discuss following issues:

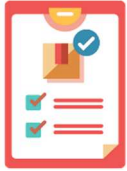
- What are the reasons why the Kurds could not speak or write Arabic?
- Discuss what prejudices may have led the school staff to think that they should know Arabic.
- Name the best ways for the school to behave for the sake of equality for all students in the case.
- Reflect any similar examples when some prejudices could interfere in the equity and equality of educational process.

3. Present the results of the discussion to the plenary.



Guidelines for feedback

- Check if the learners identify the prejudices why the schools thought that Kurds should know the Arabic (“They are a part of the Arabic society, they must know the language”; “They pray in Arabic, they know the language”).
- See if the learners give proper solutions to the problem (based on principle of equity and equality): the school could try to address relevant institutions to find a Kurdish speaking assistant/volunteer who would help the Kurdish students integrate; the school could assign the Kurds another teacher who could give more time to teach them in the initial stage of the process).
- Check if the learners are able to give reasonable (based on equity and equality principles) examples which might interfere the teaching process.



Assessment:

Level 1. A learner is able to recognize the main reason for the problem in the case.

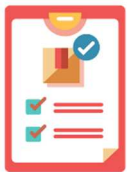
Level 2. A learner is able to outline the equity and equality based actions for the school to take to achieve social justice in the case.

Level 3. A learner is able to analyze similar examples and compare his/her experiences with the other learners.

Topic C. Tools to promote social justice, equity and equality

C.1) Objective of the topic

- Select and apply tools to promote social justice, equity and equality during guidance practice.
- Provide information on designing code of ethics of counselling specialist, working with migrants.
- Provide information on organizing and conducting the discussion on the topics of social justice, equity and equality.



C.2) Self-assessment tool

1. Think how your organization could better promote the idea of social justice?
2. What is the main purpose of introducing the code of ethics of the organization?
3. What are the main parts of the Code of Ethics?
4. Answer the questions on organizing the discussion:
 1. What does the choice of target audience depend on?
 2. What most important aspects do you need to foresee before the discussion?
 3. What responsibilities should be attributed?
 4. What should you do if the discussion gets side-tracked?
 5. How are you going to finalize and close the discussion?

C.3) Explanation of the theories, basic definitions, general dimensions.

C.3.1. Tools on the organizational level



On the level of organizations, which are working with migrants we can find several tools to promote social justice, equity and equality. Most of them are dealing with the capacity building of the organizations:

- Creating code of ethics, instructions, or behavior guidelines for guidance specialists.
- Organizing discussions on the topics of inclusion, equity and equality involving service providers and migrants.
- Organizing meetings with local communities.
- Organizing meetings and discussions with local politicians.
- Organizing advocacy campaigns.

- Writing articles, giving interviews, supplying examples.
- Training the persons who are supplying social services for migrants and other disadvantaged groups.

C.3.1.1. Code of Ethics Ethics of Guidance Councillor/Educator.



A code of ethics is a guide of principles designed to help professionals conduct business honestly and with integrity. Codes perform a number of functions:

- Guide appropriate behavior
 - Prevent harm to others (via unethical behavior)
 - Set standards for ethical behavior that allow people to identify (and report) unethical behavior
 - Generate goodwill among employees by promoting ethical behavior and high standards

Usually, codes of ethics include the set of core values, principles of behavior and (not always) professional standards, e.g., National Association of Social Workers (NASW). (2021). *Code of Ethics*.

Here are several examples which can guide you in designing Code of Ethics of Guidance Councillor/Educator.



ACA Code of Ethics Preamble⁴

The American Counseling Association (ACA) is an educational, scientific, and professional organization whose members work in a variety of settings and serve in multiple capacities. Counseling is a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals. Professional values are an important way of living out an ethical commitment.

The following are core professional values of the counseling profession:

1. enhancing human development throughout the life span;
2. honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts;
3. promoting social justice;
4. safeguarding the integrity of the counselor–client relationship; and
5. practicing in a competent and ethical manner.

These professional values provide a conceptual basis for the ethical principles enumerated below. These principles are the foundation for ethical behavior and decision making. The fundamental principles of professional ethical behavior are

⁴ ACA Code of Ethics. (2014). Retrieved from: https://www.counseling.org/docs/default-source/default-document-library/2014-code-of-ethics-finaladdress.pdf?sfvrsn=96b532c_2

- *autonomy*, or fostering the right to control the direction of one's life;
- *nonmaleficence*, or avoiding actions that cause harm;
- *beneficence*, or working for the good of the individual and society by promoting mental health and well-being;
- *justice*, or treating individuals equitably and fostering fairness and equality;
- *fidelity*, or honoring commitments and keeping promises, including fulfilling one's responsibilities of trust in professional relationships; and
- *veracity*, or dealing truthfully with individuals with whom counselors come into professional contact.



***Guidelines for Policies and Systems Development for Lifelong Guidance. A Reference Framework for the EU and for the Commission*⁵.**

Operational principles for lifelong guidance provision:

Citizen-centred: publicly funded lifelong guidance services and products exist to serve citizens. Such services and products are accessible, without discrimination, in a flexible and secure manner allowing for the personalisation of services. Citizens have a key role in their design and evaluation.

Holistic inclusive approach: publicly funded lifelong guidance services and products recognise the life experience, the life-stage, diversity, gender, and the social and economic circumstances of citizens.

Ease and equity of access: citizens can access publicly funded lifelong guidance services and products through multi-channel service delivery (face to face, letter, phone, email, and internet). All citizens have access to the same level of services.

Transparency: citizens are made aware of and understand the nature of the lifelong guidance services and products provided, the processes and procedures involved, and the rationale behind these.

Individual and group differences in career management skills: policies for publicly funded lifelong guidance services and products recognise that individuals, groups and communities differ in their competence to manage their learning and work pathways. They support citizens to become competent at planning and managing their learning and work paths and the transitions therein.

Stakeholder participation and openness: All stakeholders participate in the development of policies and systems for lifelong guidance and are willing to share knowledge (e.g. strategies, methods, concepts, tools, policy evaluations) and stimulate debate in order to advance knowledge and improve problem solving at EU, national, regional and local levels.

Efficiency and effectiveness: publicly funded lifelong guidance services and products are able to demonstrate their added value and return on investment to governments and taxpayers.

⁵ <http://www.elgpn.eu/publications/browse-by-language/english/elgpn-tools-no-6-guidelines-for-policies-and-systems-development-for-lifelong-guidance/>

Evidence based policy development: research evidence including policy evaluation is incorporated into policy debates and decisions on lifelong guidance policy and systems development.

Outcome focused: policies support and promote learning, economic, and social outcomes from lifelong guidance activities.

Professionalisation of services and tools: lifelong guidance services (face to face, distance, telephone) and tools (in any media form) are developed and implemented in accordance with national standards. Staff who perform lifelong guidance activities have the required professional knowledge, competence, and qualifications.

Integrated policy approach: policies for lifelong guidance are an integral part of education, training, employment, youth, and social policies. Coherence of policies for lifelong guidance across each of those sectors is supported.



CODE OF ETHICS FOR TEACHERS⁶

1. The Code of Ethics for Teachers (hereinafter referred to as the Code) sets out the basic requirements for the professional ethics of pedagogical staff and freelance teachers (hereinafter referred to as teachers) and their obligations to treat students, their parents (guardians) and other family members, colleagues and the community ethically and professionally.

2. Teachers shall be guided in their activities by the following basic principles of behavior and activity:

- 2.1. respect;
- 2.2. justice;
- 2.3. recognition of human rights;
- 2.4. responsibility;
- 2.5. honesty;
- 2.6. diligence and solidarity.

3. **The principle of respect.** Following this principle, the educator recognizes that communication with students, their parents (guardians, caregivers), and other members of the family and institutional community is based on recognition and trust in personal dignity and unparalleled value, thus creating a safe, open, self-respecting and creative atmosphere.

4. **The principle of justice.** Following this principle, the educator recognizes the diversity of students' educational needs, takes into account the specifics of each student's social and cultural environment and is impartial in assessing each student's achievements and progress, educational needs, participation of students or their groups in community resolution.

⁶ Ministry of Education, Science and Sport (MESS) (2018). *Code of Ethics of Pedagogues* (in Lithuanian).

Retrieved from: <https://e->

[seimas.lrs.lt/portal/legalAct/lt/TAD/cde5eef16db011e89a0fd2d617326139?jfwid=qjs00i3g2](https://e-seimas.lrs.lt/portal/legalAct/lt/TAD/cde5eef16db011e89a0fd2d617326139?jfwid=qjs00i3g2)

5. **The principle of recognition of human rights.** In accordance with this principle, the educator does not violate the student's rights and legitimate interests, follows the provisions of equality and non-discrimination, and seeks to ensure that social, racial, linguistic, religious or other factors do not influence his / her professional behavior.
6. **Principle of responsibility.** Following the principle of responsibility, the pedagogue acts as a professional, constantly improving his / her professional competencies, which are necessary for the quality of pedagogical work - to develop on the basis of each student's abilities, educational needs and aptitudes.
7. **The principle of fairness.** In accordance with the principle of fairness, the pedagogue provides correct information about his / her experience, professional position and competence, uses resources honestly in his / her professional activities, follows the internal rules of the educational institution, does not abuse his / her position or student's trust for personal gain.
8. **The principle of dedication and solidarity.** Following the principle of dedication and solidarity, the teacher communicates with students, their parents (guardians, caregivers), other students' family members, colleagues and the community in order to ensure the well-being of students, demonstrating understanding of the student's emotional state through empathy and actions.
9. To comply with the requirements of the Code is a personal obligation and honor of a teacher seeking to perform his / her duties properly and qualitatively, to increase the prestige of the profession and trust in the country's education system, and their violation entails responsibility provided for in the Law on Education and other legal acts. When considering liability for violation of the requirements of the Code, the opinion of the ethics commission formed by the head of the institution where the teacher works and the head of the institution shall be examined and evaluated.
10. Each educational institution shall establish standards of ethics and conduct for teachers in its community in accordance with the requirements of the Code.



C.3.1.2. Organizing the discussion on the topics of social justice, equity and equality.

The Discussion Method is also called the Socratic Method after the Ancient Greek philosopher Socrates, who would engage his students with questions and dialogue. Because the audience is small, the tutor is able to determine each speaker's progress of understanding the topic, and students have ample occasion to make their difficulties known. There is a true meeting of the minds. The Discussion Method demands that students come to class well prepared or at least have a general idea of the topic. Compelling them to think out their arguments in advance and to answer their peers' questions and counter-arguments, it sharpens their powers of reason, analysis, and articulation. It thus provides them with fundamental skills necessary for success in any discipline.



Picture 7. Discussion⁷.

Why a discussion? Discussions help:

- To understand a subject or topic area more deeply.
- To explore ideas and exchange information.
- To expand and clarify your knowledge.
- To improve your ability to think critically.
- To increase your confidence in speaking on the subject.
- A discussion can change your attitudes and ideas.
- A discussion can help a group make a particular decision or come to a conclusion.
- A discussion gives you the chance to hear the thoughts and ideas of other participants and get the broader view on the subject.

Steps of organising a discussion

1) Think of the title of the discussion

Though you know that your discussion will evolve around equity and equality you might want to narrow the subject depending on the needs in your organization.

2) Define the objectives of your discussion

Having a clear goal in mind makes it much easier to plan a discussion. You know what you want the participants to get out of it. But it is not enough. Before starting the discussion you have to clearly outline your expectations for it. For this reason you must have reasonable objectives of the discussion which could be measured after the event and encourage making decisions for further actions concerning equity and equality.

3) Find target audience

⁷ Picture from: <https://talkingtown.co/product/how-to-stand-out-in-a-group-discussion/>

Define to yourself what participants you expect. Think who could contribute most from the discussion. Inform them about the event in detail. The more specific you can be about what you expect, the more likely your audience will be able to succeed at it. Also, let them know about any forehand knowledge they should own. You can distribute a list of questions for each discussion, ask participants to bring in their own questions, suggest key concepts or themes for them to focus on.

4) Prepare materials, visuals and media

Think about any materials and you might need for the discussion: posters, post-its, paper, white-board, markers etc. It's always useful to try out the media beforehand so it doesn't let you down during the event.

5) Identify key terms for the discussion

Point out the key terms that your audience must be collectively aware of during the discussion, e.g.: EQUITY, EQUALITY, PREJUDICE, MIGRANT, REFUGEE etc. and be ready to specify their meaning.

6) Plan the contents

Plan the contents of the discussion: what will be said in the beginning, what will be the main accents of the contents, how you will end the event.

1. Welcome, introduction and presentation of the topic (10 min.)

You are advised to start leading a discussion by introducing yourself and stating the purpose of the discussion (to get a better understanding of equity and equality promoting issues).

e.g. Welcome everyone, I very much appreciate your presence here. My name is X and I'm here to lead a discussion on equity and equality matters. Lots of human rights (education, job) are yet out of reach for millions of refugees and migrants across the world. Be it in camps along the way or in their new host countries, displaced children and adult people face issues of equity and equality around the world. The teachers and consultants of migrants and refugees also face different cultural barriers. Despite being highly skilled and experienced, they are not aware of the ways to approach a migrant. That is why the topic of promoting equity and equality is of urgent importance and needs to be addressed in our discussion.

2. Discussion in groups on selected questions (question selection depending on target audience, community needs (round 1) (3 questions * 15 min. = 45 min.).

Asking questions to stimulate the discussion. Start the discussion by asking one of the study questions you assigned or by asking group members which of the questions they found most challenging.

- *What is the difference between equity and equality?*
- *Why does the difference between equity and equality matter?*
- *What are some real-world examples of equity and equality?*
- *Can you think of other examples of people being treated with equity that led to them being able to succeed?*

- *Can you think of an example of how treating someone with Equality might not actually be fair or may limit their success?*
- *How are equality and equity related to fairness? In school, sports, society, etc.?*
- *Can you think of ways your school, organization or community could work to be more equitable?*
- *How to promote equity and equality?*
- *What does equity and equality mean to you? Do you have any real-life examples of equity and equality issues?*
- *How could equity and equality be best promoted speaking of migrant problems?*

3. Break (10 min.)

4. Discussion in groups on selected questions (question selection depending on target audience, community needs (round 2) (2 questions * 15 min. = 30 min.).

5. Debriefing/Summary of the Rapporteur (25 min.)

Debrief the audience. It is the most important part of a discussion, the time to summarize and synthesize. Most of learning in discussions happens during debriefing, so don't squeeze it. Many techniques can get participants to share what their smaller groups have done with the entire class: verbally, on newsprint/flipchart, whiteboard or overhead, photocopy, etc. And you don't have to hear from everyone; calling on a few groups at random to report works quite well.

Extra tips for leading a discussion:

- **Keep the discussion focused.** Make sure that only one member of the group speaks at a time. If the discussion gets off track, stop and bring the discussion back to the key issues. Ensure the discussion remains relevant and doesn't drift off topic of equity and equality, e.g. doesn't become political discussion.
- **Repeat the key point of all comments** or questions for the rest of the class, using your microphone if possible. For instance: "Jennifer just asked..." Summarize or rephrase a speaker's point if necessary.
- **Take notes.** Be sure to jot down key points that emerge from the discussion and use these for summarizing the session. Students may want to write down before they speak as well. The process of writing down their answers will enable students to generate new ideas as well as questions. After they have finished writing, ask for volunteers or call on students to share their ideas. This activity also gives quieter students the opportunity to prepare answers they can share with the group.
- **Be alert for signs that the discussion is deteriorating.** Indications that the discussion is breaking down include: subgroups engaging in private conversations, members not listening to each other and trying to force their ideas, excessive "nit-picking," and lack of participation. Changing the pace by introducing a new question can jump-start the discussion. Make sure no one dominates the discussion by inviting and encouraging contributions from all students.

- **If participants are having trouble communicating, avoid making remarks such as: “Slow down,” “Take a breath,” or “Relax.”** This will not be helpful and may be interpreted as demeaning. Avoid finishing the person’s sentences, or guessing what is being said. This can increase their feelings of self-consciousness.
- **Prevent the discussion from deteriorating into a heated argument.** Remind students of the ground rules for discussion: they need to practice active listening, remain open-minded, and focus on ideas and content rather than on people and personal issues. Defuse arguments with a calm remark and bring the discussion back on track.
- **Bring closure to the discussion.** Announce that the discussion is ending and ask the group if there are any final comments or questions before you pull the ideas together. Your closing remarks should show the students how the discussion progressed, emphasizing 2-3 key points and tying the ideas into the overall theme of the discussion. Also be sure to acknowledge the insightful comments students have made. Providing closure to the discussion is critical for ensuring that group members leave feeling satisfied that they accomplished something. Summarize the discussion (possibly, by displaying the final points on posters).
- **Remember that not all students are comfortable with extended direct eye contact.**

7) Think over group arrangement

Be sure of how you are going to allot the participants. If they will speak individually, you might want to sit them in a circle or square. If they are going to be split in groups. You should consider the size of the groups (students are more likely to speak in smaller groups. Larger groups of four-five are better for more complex tasks and generating lots of ideas) and the way to split them (randomly assigning students to groups avoids the problem of friends wanting to get off track; or long-term groups, you may want to select for certain attributes or skills or by interest in the topic).

8) Plan the breaks

Think if you need any breaks during the discussion and anything that you might need during them to fulfil the participants’ basic needs: drinks, snacks, toilets nearby.

9) Mind the timing

Discussions can often become very heated and the only way to control them and not to get side-tracked is to follow the timing. Be prepared with a clock on the wall or a watch on your wrist. It’s a good idea to have a timing gadget in case some participants feel like consuming the speaking time.

10) Plan and assign responsibilities

Who will be the Moderator?
 Who will be the Key Speaker?
 Who will be the Rapporteur?
 Who will be responsible for finding adequate space?
 Who will be responsible for snacks and drinks?

Who will be responsible for providing stationery supplies and equipment?

11) Make the evaluation of the discussion and write a report

Contemplate on how you are going to evaluate the discussion:

- **Ask the participants to write a one-minute paper.** You can ask the participants to write about how their thinking changed as a result of the discussion or how the discussion fits into the context of their previous knowledge. Have the participants hand in their papers and review samples to assess what they have learned.
- **Ask the participants to respond to specific questions about the discussion.** How your participation influenced your understanding of the topic or encouraged to act? What questions related to the discussion remain unanswered? You might also use a more formal questionnaire and have students rate these various aspects of the discussion.

Based on the given answers write an up to one-page report on the discussion.

For further exploration of the topic the learners are advised to read:

- *Centre for Teaching Excellence, University of Waterloo. Facilitating Effective Discussions. Retrieved from: <https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/alternatives-lecturing/discussions/facilitating-effective-discussions>*
- Costa, E. (2017). *10 ways to promote social justice everyday.* Retrieved from: <https://www.mindfood.com/article/promote-social-justice/>
- Dlugan, A. (2015). *How to Plan a Great Group Discussion.* Retrieved from: <http://sixminutes.dlugan.com/group-discussion-plan/> .
- National Association of Social Workers (NASW). (2021). *Code of Ethics.* Retrieved from: <https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English>

C.4) Learning activities



Activity C.4.1. (30 min.). Codes of Ethics. Self-learning.

Objectives:

- Providing information on the codes of ethics of similar professions.
- Preparation for guided learning activity.

Tools: theoretical materials (section C.3.1.1).

Reflection:



Answer the questions

- What is the main purpose of introducing the code of ethics of the organization?
- What are the main parts of the Code of Ethics?



Activity C.4.2. (2 h.). Workshop. Designing the Code of Ethics of the Guidance Councillor/Educator. Guided learning.

Objective: Practicing designing of code of ethics of counselling specialist, working with migrants.

Tools:

- Instruction for designing the code of ethics, including exemplary structure.
- Examples of codes of ethics (section C.3.1.1.).
- Guidelines for feedback on the draft codes of ethics.



Instructions:

1. The purpose of this assignment is preparation for the Experiential Learning back in home organization where participants will have to organize designing the code of ethics of the organization.

2. Explain the participants that the aim of the exercise is to design the draft Code of Ethics of Guidance Councillor/Educator which should contain 7-10 principles (values) of work of Guidance Councillor/Educator and guidelines for behavior.

3. The work will be organized in three steps: individual examining of the examples, group work on designing the Code of Ethics and presentation of designed Codes of Ethics to the plenary.

Step 1. Individual work. (30 min.)

1. Give the participants copies of examples of codes of ethics (section C.3.1.1.). You can give available examples from your country.
2. Ask participants to read the examples and choose appropriate ideas for writing the Code of Ethics of the Guidance Councillor/Educator . Note that given examples do not give direct answers and should be considered as guides.

Step 2. Group work (40 min.).

1. Divide the group into smaller groups of 4-5 persons.
2. Ask groups to compile the Code of Ethics of Guidance Councillor/Educator which should 7-10 principles (values) of work of Guidance Councillor/Educator and guidelines for behavior.

The Code of Ethics of Guidance Councillor/Educator

Principles	Behavior guidelines

3. Prepare 5 min. presentation (on flipchart paper or on PowerPoint).



Step 3. Presentations (about 30 min.).

1. Ask participants present their Codes of Ethics (5 min. per group).
2. After each presentation open floor for questions from other groups. (Allocate up to 5 min. for questions and answers).



Guidelines on feedback on the Draft Codes of Ethics.

- How principles are related with main ideas of social justice, equity and equality of possibilities such as equal rights and share of benefits, fair treatment, recognition of cultural differences.
- How principles give the direction for behavior of Guidance Councillor/Educator , for example, principle of *justice* requires consultant to recognise the life experience, the life-stage, diversity, gender, and the social and economic circumstances of citizens.

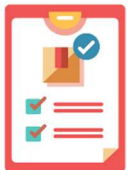


Activity C.4.3. (60 min.). Organization of the discussion on social justice, equity and equality. Self-learning.

Objective: To provide the theoretical information about organizing a discussion on equity and equality.

Tools:

- Theoretical-materials (Section C.3.1.2).



Self-assessment tool:

Answer the questions on organizing the discussion:

1. What does the choice of target audience depend on?
2. What most important aspects do you need to foresee before the discussion?
3. What responsibilities should be attributed?
4. What should you do if the discussion gets side-tracked?
5. How are you going to finalize and close the discussion?



Activity C.4.4. (2 h.). Workshop. Creating plan for organizing the two-hours discussion on the topic of social justice, equity and equality in the participants organization. Guided learning.

Objectives:

1. To provide instruction for the creating the plan for discussion.
2. To compose a detailed plan for leading the discussion on promoting equity and equality in the participants' organizations.

Tools:

- Instruction for the creating the plan, including exemplary structure of the plan.
- Guidelines for feedback on the plans.

Instructions

To be theoretically well-prepared to lead a discussion is only a part of the job. Another important aspect is to outline the steps for its implementation during the exact meeting. For this reason, you are invited to complete the below provided table to check if you are ready to hold the discussion event from the start to the end.

Plan of organizing the discussion

The title of the discussion	
Objectives of the discussion	
Target audience	
Materials, visuals and media	
Key terms	
Contents	
Group arrangement	
Breaks	
Timing	
Responsibilities	
Evaluation of the discussion and writing a report	



Guidelines for feedback on the plans.

- 1) The learners' discussion tables should be fully completed with their answers.
- 2) The answers should correspond the topic of the discussion about equity and equality.

The main assessment criteria:

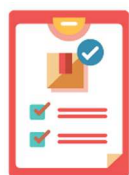
- Clear target group.
- Concrete measurable objectives and expected results (outcomes).
- Clear responsibilities.
- Questions leading to the achieving objectives of the discussion.
- Realistic scenario, timing.

Topic D. Application. Experiential learning.

D.1) Objective of the topic

Provide guidance/educational paths that learners (guidance counsellors/educators) will use in their work practice with low-skilled migrant adults in order to increase and further apply what they learnt in the module.

D.2) Self-assessment tool



Write one-page report on organizing the process of drafting The Code of Ethics of Guidance Counsellor/Educator including the next steps for finalizing the Code of Ethics.

1. Write one-page report on the organization of the discussion on the topic of social justice, equity and equality within participant's organization and the community.
2. Fill in the checklist of organizing the discussion:

Tasks	YES / NO
I have a clear title for the discussion.	
I have defined clear achievable objectives.	
I have informed my participants of any necessary advance preparation.	
I have prepared and tested all materials, visuals and media for the event.	
I have selected and defined the key terms that might lead to ambiguity.	
I have outlined the questions and steps of the discussion.	
I have thought of how to arrange the people in the room.	
I have planned the timing and the breaks.	
I have assigned responsibilities.	
I have decided about the evaluation of the participants and am ready to write an up to one-page report.	

D.3) Experiential learning.

D.4) Learning activities



Activity D.4.1. (4 h.). Organize the designing the Code of Ethics of the Guidance Counsellor/Educator of Adult Migrants.

Objectives:

- Discuss and reflect on how social justice, equity and equality can be promoted within the organization and the community.
- Recognize and challenge barriers to social justice, equity and equality within the organization and the community.

Expected result:

1. Draft Code of Ethics of the Guidance Counsellor/Educator of Adult Migrants.
2. Draft Code of Ethics shall have 7-10 principles and guides of behavior implementing those principles. You can write it in free form, or you can use the form bellow:

(Name of Organization)

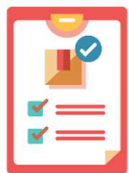
The Code of Ethics of Guidance Counsellor/Educator of Adult Migrants

Principles	Behavior guidelines



Instruction:

1. Invite a group of interested persons of your organization (5-7 persons).
2. Present the idea of creating the Code of Ethics of the Guidance Counsellors/Educators of Adult Migrants.
3. Present several examples of Codes of Ethics. For this purpose, you can use the draft Codes of Ethics designed during the training or any available examples.
4. Brainstorm the principles of behavior and activity. Choose 7-10 principles most appropriate for the context of guiding adult migrants.
5. Discuss and write the guidelines for behavior or activity for implementing the principles.
6. Write the Draft Code of Ethics.
7. Write one-page report on organizing the drafting process including the next steps for finalizing the Code of Ethics. Attach the list of participants and Draft Code of Ethics and send the report to the course organizers.



Assessment criteria of the report:

1. Report reflects the process of drafting the Code of Ethics.
2. Draft Code of Ethics has not less than 7 principles of behavior of Guidance Counsellors/Educators with behavior guidelines.
3. List of participants.



Activity D.4.2. (4 h.). Organizing the two-hours discussion on the topic of social justice, equity and equality within participants organization and the community.

Objectives:

1. Discuss and reflect on how social justice, equity and equality can be promoted within the organization and the community.
2. Recognize and challenge barriers to social justice, equity and equality within the organization and the community.

Tools:

- Instruction for organizing the discussion and reporting (objectives, target group(s), questions, planning, writing the report).
- Guidelines for assessment of experiential exercise.



Instructions:

Organizing and conducting the discussion on equity and equality might be challenging for both the leader of the discussion as well as the audience.

Sometimes the line may become too thin, and people may start personalize the issue or become too sensitive about the topic. It may also happen that the terms may lead to ambiguity that is why it is very important to well prepare for the event and check all the points that are essential for a truly productive discussion.

Steps for organizing the discussion:

1. Create small organizing committee.
2. Decide on time and place of the discussion.
3. Plan the organization of the discussion and scenario (fill in the table).
4. Invite the participants.
5. Organize registration.
6. Conduct the discussion.
7. Evaluate the discussion.
8. Write the report.

Check if you have the table with your notes which you prepared during the guided learning

Tasks	YES/NO
I have a clear title for the discussion.	
I have defined clear achievable objectives.	
I have informed my participants of any necessary advance preparation.	
I have prepared and tested all materials, visuals and media for the event.	
I have selected and defined the key terms that might lead to ambiguity.	
I have outlined the questions and steps of the discussion.	
I have thought of how to arrange the people in the room.	
I have planned the timing and the breaks.	
I have assigned responsibilities.	
I have decided about the evaluation of the participants and am ready to write an up to one-page report.	



Guidelines for assessment of experiential exercise:

- Plan of organizing the discussion is prepared.
- The self-check task table is completed with YES/NO answers.
- The results of the discussion are written in at least one-page report.

Topic E. Summing up the topic of Learning unit 3.1. Equity and equality of opportunities.

E.1) Objectives of the topic:

- To summarize the topic of social justice, equity and equality of opportunities.

Collages help in structuring, developing, analyzing and presenting visual issues that are difficult to express in words.

Collage is used to explore ideas, advocate concepts, and develop possible directions in which to work.

The outcome of making a collage is a visualization of an aspect of the problem or topic.

Collage can be used for different purposes and in different parts of training:

- To find out participants' knowledge and understanding of the topic in the beginning of training.
- To clarify the direction of action, for solving the problem at any phase in training.
- To assess the knowledge and understanding of the topic in the end of training (topic).
- To summarize the topic.

Sources of information:

- Collage. Retrieved from: <https://en.wikipedia.org/wiki/Collage>
- *The Origins of Collage*. Retrieved from: https://web.archive.org/web/20121103132135/http://www.kriegartstudio.com/newsing_cranes/susan_krieg_history_collage.htm
- *Collage Techniques*. Retrieved from: https://arl.human.cornell.edu/PAGES_Delft/Collage_deeper.pdf
- Tania K. Cowling. *Creative Collage Ideas for School Projects*. Retrieved from:
- <https://www.wgu.edu/heyteach/article/creative-collage-ideas-for-school-projects1905.html>

E.4) Learning activity



Activity E.4.1. (1,5 h.) Create the collage from given materials on the topic of Just Society. Group work. Presentations, discussion.

Objectives

- To summarize the topic of social justice, equity and equality of opportunities.
- To assess learners' understanding of the concepts of social justice, equity and equality of opportunities.

Necessary materials:

Lifestyle magazines, travel magazines, advertising brochures (construction materials and tools, household items etc.), different objects (paper clips, chewing gum, balloons, paper or plastic cups and plates, gift wrap, wallpaper, greeting cards, tissue paper, sandpaper, aluminum foil, egg cartons, etc.

Tools:

Scissors, glue, masking tape, color markers or crayons.



Instructions:

1. Prepare in advance the working space for groups. Groups can work on the floor or on the tables. There should be enough space for 4-5 groups of 4-5 persons in the group.

2. Place in the working space 1-2 sheets of flipchart paper, pile of magazines and brochures, objects, scissors, glue, color markers (similar set for each group).
3. Divide the group into 3-5 smaller groups of 3-5 persons (depending on the number of trainees).
4. Give the groups an assignment to create the collage from given materials on the topic of *Just Society*. Learners can use any objects, draw lines, arrows, use words or short phrases (better taken from magazines, not written by themselves).

“You are the group of persons who are even still not born. You don’t know what your gender, ethnicity, or sexual orientation will be. You don’t know whether you will be healthy or sick, or suffer from any disabilities. You do not know whether you will be rich or poor. You don’t even know what your tastes, passions, and interests will be.”

“Your assignment is to create the picture of the Just Society in which you would like to live when you will be born”.

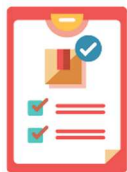
5. Give 40 min. for the implementation of the activity.
8. Ask the groups to present their collages. Allocate for all presentations about 20 min. (5 min. per group). While presentations write down the main points for feedback.
9. After the presentations give the feedback on the collages and presentations by all groups. (10-30 min.)

Feedback could be done in two ways: giving feedback after presentation of each collage or giving general feedback after all presentations. The first option will take more time.



Guidelines for feedback on activity results:

- Creativity (using different materials and unusual associations, humor, going above the surface and beyond the area of the flipchart paper)
- Clarity of the message.
- Demonstrating understanding of the concepts.



Assessment:

- Level 1. Learners provide definitions and describe the general principles just society.
- Level 2. Learners explain and analyze the general principles and characteristics of just society.
- Level 3. Learner accurately explains and critically reflects on the general principles and characteristics of just society.

Use the created collages to repeat the main points about social justice, equity and equality of opportunities.

Learning unit 3.2. Intercultural understanding and relationships

1. Introduction

The project aims to orientate educators/counsellors of low skilled migrant adults to acquire and improve their own practices related to social justice, and in this perspective training contents have been developed. Our users possess the knowledge and techniques to work and interact with migrants, therefore our materials must provide support to improve the knowledge and skills by orienting them towards a more social justice- oriented approach, with the focus on fostering intercultural competences in a multicultural environment.

This specific module deals with intercultural competence, which includes recognition and appreciation of one's own and others' multiplicities and how they come into play in different situations. People participate in different groups or cultures, which may be defined according to nationality, ethnicity, language, age, social class, gender, religion, political or sexual orientation, etc. Their sense of belonging is not only multiple, but it also shifts – increasing or diminishing in intensity – according to the context and purpose of their interactions, as well as their interlocutors. The cultural identity may be inconsistent, negotiated and co-constructed in different situations, and may depend on power and voice in a given relationship.

This specific module focuses on developing the competences of adult educators in the field of intercultural competence training, in relation with migrants. It is a module that supports the educators to explore the different dimensions of the intercultural competence in order to create the most adequate educational contents for the migrant learners. The module involves 30 hours of theoretical learning, mixed theoretical and practical learning, as well formative and summative assessment activities.

The structure of the module is the following:

- 1. Topic A- Understanding cultural diversity as a general characteristic of our societies**
- 2. Topic B- Migration and the challenge of intercultural obstacles**
- 3. Topic C- Understanding the role of intercultural competence as a catalyst for social justice**
- 4. Topic D- The impact of the intercultural competence in integrating migrants**
- 5. Topic E Empathy and diversity of relationships through intercultural understanding**

Each topic included 2-3 activities that are based on theoretical, mixed theoretical and practical learning as well as experiential learning. The progress in these activities will be evaluated through formative and summative assessment.

2. Synoptic Table

Module N°3.2.	
Name of the module	Intercultural understanding and relationships
Aims of the module	<ol style="list-style-type: none"> 1. To convey an exhaustive understanding of the importance of cultural dimensions and their impact on identity (especially in the context of living in a culturally different society or in a multicultural society). 2. To stimulate critical reflection on the role of cultural diversity and its impact on individuals, communities and society as well as interactions 3. To promote inclusion, social justice and equity among people who choose/have to live in a new/unknown cultural context. 4. To enhance curiosity towards learning about other cultures and to appreciate cultural diversity as an opportunity and not as a burden for the personal and professional lives.
Prerequisites for the module	N/A- this module addresses equally experienced and newcomers to the field.
Duration	<ul style="list-style-type: none"> - Total Hours- 30 hours - Self-Learning Hours-9 - Guided Learning Hours-9 - Experiential Learning Hours- 12
Content of the module	<p>The module consists of 5 components.</p> <p>1. Theoretical (Self-learning)</p> <p>Out of the whole learning module, 9 hours will be dedicated to self-learning and to developing a theoretical understanding of the concepts that will be used in the module.</p> <ol style="list-style-type: none"> 1. Historically understanding the concept of cultural diversity (reading documents that provide a comprehensive understanding of the evolution of the concept). <p>Rather than an exciting concept that opens up societies to new ideas and cultures, the idea of 'multiculturalism' is currently out of favour, at least in popular political discourse. Yet, according to sociologist Tariq Modood, founding Director of the Bristol University Research Centre for the Study of Ethnicity and Citizenship, many of the problems we face today are crying out for multicultural solutions.</p>

	<p>2. The concept of intercultural competence through reading of different sources of information (educational contents, policy papers, national approaches and EU approaches in the field) The documents we recommend are accessible (both in terms of language as well as in terms of online reach):</p> <p>3. Understanding the relevance of intercultural competence in the activities with adult migrants (reading relevant interviews of migrants, having access to statistics that measure the importance of intercultural competences in the integration of migrants). We will put at the disposal of the learners viable sources of information (books, academic journals, interviews, data interpretation, statistics)</p> <p>4. The concept of migration through different sources is a concept the learners have to understand in a larger context so that they can explain to themselves the different patterns that are related to this phenomenon.</p> <p>2. Mixed theoretical and practical learning (Guided learning)</p> <p>-Concepts, theories and key dimension deepening- we will deepen the concept of cultural diversity and the intercultural dimension as well as the intercultural competence as a prerequisite for an educator that works with migrants. -Guided learning activities are based on the theoretical learning of the first phase and will explore the following activities: - group assignments for explain in group certain concepts or situations related to the use of intercultural competence, resolving specific cases in which the intercultural competence can be practiced, to develop a plan for intercultural understanding within the specific group of migrants with whom the educators are working.</p> <p>3. Experiential learning</p> <p>Experiential learning will put together the already acquired information and developed competence in the first two stages of learning and will use pathways of learning such as:</p>
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	<ul style="list-style-type: none"> - Developing activities for migrants using intercultural topics and methods of learning (identifying common elements of cultures and discovering the diversity of cultures through music, literature, film, food, etc). - Organizing intercultural events in the organization - Writing some intercultural behavior guidelines for the organization and as well for the migrants participating in the activities. <p>4. Formative Assessment</p> <p>The formative assessment will occur during the learning activities, in order to have a constant overview of the progress of the learning activities.</p> <p>Learners will assess themselves on the assignments from the learning phases</p> <ul style="list-style-type: none"> ● Discussions during course (15 minutes debate)-1 point ● Project based learning exercises (15 minutes)- 1 point ● One page papers based on the readings that are assigned for theoretical and individual learning ● Assessing the plan of the ideal intercultural learning environment designed by the learners- 1 point ● One-minute paper: 60 seconds for the student to summarize a paper or a discussion in the class-1 point ● Muddiest point: students identify the most difficult point to comprehend and explain that -1 point ● Feedback on practical and experiential assignments during the course. Instruments: quality criteria, observation lists, self-assessment, peer-assessment- 1 point <p>5. Summative Assessment</p> <p>In contrast, summative assessments evaluate student learning, knowledge, proficiency, or success at the conclusion of an instructional period, like a unit, course, or program.</p>
<p>Learning Outcomes</p>	<p>At the end of this module, the learner will be able to:</p> <p>Knowledge</p> <ol style="list-style-type: none"> 1. The learner can explain the role of cultural diversity and intercultural understanding in contemporary societies. 2. The learner can explain the main differences of cultural dimensions and how they affect the identity. 3. The learner can explain practices of own organization addressing the challenges of intercultural societies. <p>Skills</p>

	<ol style="list-style-type: none"> 1. The learner critically reflects on cultural aspects which influence educator's/guidance counsellor's worldviews and affect/impact the educational/guidance relationships/process 2. The learner critically reflects on cultural aspects which influence migrants' worldviews and relationships with the local people 3. The learner uses intercultural approaches (methods/techniques/strategies) in the activities with migrants. 4. The learner applies different approaches promoting social justice and inclusion in migrant groups. <p>Attitudes</p> <ol style="list-style-type: none"> 1. The learner displays curiosity and willingness to learn about other cultures. 2. The learner is characterized by empathy, a friendly approach and judgmental suspension. 3. The learner is prone to promoting inclusion, equality and equity. <p>In addition the following attitudes are pre-existent and they are developed through the activities</p>
<p>Learning Contents</p> <p>➤ Learning/Training Activities</p>	<p>Topic A- Understanding multiculturalism as a general characteristic of our societies</p> <p>Activity A.1.- Reading articles and studies on cultural diversity and its historical role in the evolution of our societies. Tools: Theoretical materials chapters A1, A2, A3</p> <p>Activity A.2.- Creating the map of cultural diversity- this would be a visual map (either digital or physical) with specific images and words of the cultural diversity of our continent and world- 3 hours Tools:</p> <p>Activity A.3.- Looking for cultural diversity in our daily lives- Each learner identifies examples of cultural diversity display (shops, traditions, music, writings, behaviours), list them and get in contact with them so that cultural diversity receives a practical meaning for the learner- 3 hours</p>

Topic B- Migration and the challenge of intercultural obstacles

Activity B.1.- What theories lay behind the concept of migration?- This activity is aimed at understanding the context of migration, through analysis of the theories of migration. After these activities learners will be able to answer questions such as: Why do people leave their home countries and move to other countries? How do they choose the country of destination?

Tools: Theoretical materials that can be interpreted and discussed

Activity B.2.- Types of migration- What do we know about migration in a globalized and multicultural world?- This activity focuses on different types of migrations (from rural to urban, from national to international, from temporary to permanent). The living context of a migrant can be understood and explained, if the individual experience is placed in a larger context, in which the migration types shape the world and design migratory movements all over the world.

Tools: Theoretical materials that can be interpreted and discussed

Activity B.3.- The challenges of migration in an intercultural society. This is an activity of 1 hour based on a testimony of a return migrant that has not managed to adapt in a new society. Learners are requested to analyze this experience and to develop a plan of activities for migrants that could facilitate their integration and acceptance of a new

Tools: the testimony

Topic C- Understanding the role of intercultural competence as a catalyst for social justice.

Activity C.1.- Understanding the role of intercultural competence in integrating migrants

Watching and reading interviews (testimonies of migrants that have have intercultural challenges when moving to another country and also who benefited from intercultural approaches in their integration path in a new country)- analysis in pairs of

these materials followed by a group discussion. Watching and reading interviews (testimonies of migrants that have have intercultural challenges when moving to another country and also who benefited from intercultural approaches in their integration path in a new country)- analysis in pairs of these materials followed by a group discussion.

Activity C. 2. - Case studies of intercultural competence and understanding in different fields (economy, education, culture). We will use 3 statements to provoke the learners to identify the characteristics of the intercultural dimension of the activities and the impact of this particular dimension.

Activity C.3 - Prejudices- Awareness of one's own prejudices about migrants- Working with migrants requires a careful look at the imprint left by one's own culture as a result of socialization; each society is imprinted with its own culture and cultural norms, which affect and build social life and relationships under certain paradigms. Through this, each society and social group develops its own collective stereotypes related to its own culture / ethnicity / origin as well as those of other different cultures / ethnicities / origins.

Topic D- The impact of the intercultural competence in integrating migrants

Activity D.1.- Cultural mediation- why is cultural mediation essential in integrating people in a global society- the activity is aimed at putting the basis of the understanding of the impact of cultural mediation, intercultural competence and intercultural communication in setting the context of learning for adult educators that will work with migrants.

Activity D.2. - Understanding the role of intercultural competence in integrating migrants through analysis of articles-This activity has the role of fixing knowledge and encourage learners to explore the topic.

Activity D.3.- Ethnic diversity around the world- The activity concentrates on understanding the diversity of the world and the fact that some regions have a rather multicultural profile

and therefore developing an intercultural competence becomes essential.

Activity D.4.- – Success stories vs. failure in integration due to use or lack of intercultural competences- we will analyze within the group four of these stories and identify the activities that were productive using intercultural competence and those who were counterproductive because the intercultural approach was ignored.

Activity D.5.- Observation on the field- observation of more experienced adult educators at work and making observation of the methods that work and those that do not in working with migrants under the lens of intercultural understanding and competence.

Topic E- Empathy and diversity of relationships through intercultural understanding

Activity E.1.- Cultural diversity of the cities in Eastern and Central Europe- In Central Europe there are many cities that have a cosmopolite ethnic structure as well as architecture. These cities are the living evidence that people from different cultures and religions can leave together and contribute to a prosperous development of a city or even an entire region. The learners will identify the values and the energy of this places and try to identify how these values can push forward tolerance and empathy.

Activity E.2.- Auction of rights – The activity is aimed to make the learners empathize with the migrants situation through the understanding of their rights and placing a high value on the role of migrants in the lives of different communities around the world.

Activity E.3.-Creating criteria and framework for the promotion of empathy and mutual understanding with the organization- this will be a group assignment meant to build a code of conduct with the organizations in which each of the learners are active.

Activity E.4.- Learning by doing- each of the learners will explore the attitudes they developed during the module in

	<p>applying the above mentioned code of conduct in their interaction with a migrant within the organization (during a counseling session, a training session etc).</p>
<p>Bibliography</p>	<p>Appendix</p> <ol style="list-style-type: none"> 1. Carre, P. (2000). Motivation in adult education: From engagement to performance. Proceedings of the 41st Annual Adult Education Research Conference. Vancouver: University of British Columbia. 2. Courtney, S. (1992). Why adults learn: Towards a theory of participation in adult education. London: Routledge 3. Cross, P. (1992). Adult learners. San Francisco: Jossey – Bass Dean, G. (2004). An introduction to adult learners: nothing is for sure. Fieldnotes for ABLE Stafe edition. Available at: http://www.pde.state.pa.us/able/lib/fieldnotes04/fn04adult_learner.pdf 4. Hiemstra, R., & Sisco, B. (1990). Individualizing instruction: Making learning personal, empowering, and successful. San Francisco: Jossey-Bass 5. Jarvis, P. (2004). Continuing education and training. Athens: Metaichmio 6. ALLEMANN – GHIONDA, C. 2009. From intercultural education to the inclusion of diversity: Theories and policies in Europe. The Routledge International Companion to Multicultural Education (Banks, J.A. ed.), 2009, 134 – 145. 7. Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P., & Philippou, S. (2013). Developing intercultural competence through education. Strasbourg: Council of Europe. 8. Byram, M., Nichols, A., & Stevens, D. (2001). Introduction. In M. Byram., A. Nichols., & D.Stevens (Eds.), <i>Developing intercultural competence in practice</i> (pp. 1-8). Clevedon, UK:Multilingual Matters. 9. Holmes, P. (2015). Intercultural encounters as socially constructed experiences: Which concepts? Which pedagogies? In N. Holden, S. Michailova, and S. Tietze (Eds.), <i>Routledge companion to cross-cultural management</i> (pp. 237-247). New York: Routledge. 10. Parekh Bhikhu, Theorising Political Theory, Published June 1, 1999 Review Article https://doi.org/10.1177/0090591799027003005

3. Learning and training material

Topic A- Understanding cultural diversity and multiculturalism as a general characteristic of our societies

A.1. Cultural diversity



Activity A.1. Reading articles and studies on cultural diversity and its historical role in the evolution of our societies.

Reading the text below on cultural diversity and its historical role in the evolution of our societies. The learner can also refer to the books mentioned in the first part of the guide, if he/she can dedicate extra time to a more in depth reading. Emphasis will be put on the importance of accepting cultural diversity as a catalyst for the progress of the global society. The importance of globalization with studies both from the educational field and political and social sciences will be tackled during this specific activity.

Objectives:

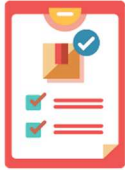
- Understanding of meaning of cultural diversity and multiculturalism
- Ability to explain a broader range of concepts that are related to the field of cultural diversity and multiculturalism
- The learner will be able to have a documented conversation on the topic of cultural diversity and multiculturalism.



Instructions

The learners have to be able to answer the following questions in an open discussion that has the purpose of introducing the topics of concern in our activities:

1. What is cultural diversity? What does it mean to you and how does it affect your lives?
2. What are the main features of a culturally diverse society? How do you feel as citizen of a multicultural country or world?
3. Give examples of ethnic communities and the specific characteristics of these communities? Why are they different as compared to other communities?
4. What are subcultures in the modern society? Can the concept of subcultures help us understand the differences among ethnic communities?
5. What is the perspective diversity and how can this concept help us understand the differences among different cultures?



Assessment

The facilitator will assess: the knowledge of the learners, their willingness to participate in the discussion, their ability to explain and use concepts

Additional assessment will be based on an individual paper on the topic (answering in writing one of the questions that was addressed during the debate, developing the answer in a 2 pages paper to be handed in after the third meeting so that the learner has enough time to go to various sources).

Multiculturalism, a social fact



Multiculturalism is linked to the observation of the evolution of modern societies. In this sense, it designates a social development characterized by the manifest increase of cultural differences. Without reducing the complexity of such a phenomenon, we can nevertheless rely on the typology proposed by Bhikhu Parekh and distinguish three main categories of cultural diversity (Parekh 1999: 27):

a) The “diversity of communities” (communal diversity): this type is not to be confused with the variation of lifestyles within a given culture or with the contestation of dominant norms. It designates groups such as immigrant communities, diaspora communities (Jews, Gypsies), indigenous peoples and regional minorities (Basques, Quebecers, etc.), which have in common to gather around an “ethnic identity”. Sociologists insist on the variety of criteria for ethnic identification (language, religion, traditions, etc.) and on the dual nature of this process, both subjective and objective.

b) The “diversity of subcultures” (subcultural diversity) refers to the variety of lifestyles that are affirmed in modern democracies, due to the liberalization of mores and the individualization of behavior. “Youth culture”, “gay culture” or “punk culture” are examples of “subcultures”, insofar as they correspond to the particular ways of life observable within a given culture.

c) “Perspective diversity” comes from questioning the dominant norms in a cultural group. It asserts itself, for example, when feminists challenge the significance of patriarchal patterns in domestic, social and political life, or when fundamentalists reject the process of secularization of the modern state, or when environmentalists denounce the anthropocentrism. These individuals do not necessarily form subcultures within a common culture but challenge the very foundations of the latter. It is through their critical posture that they arouse the emergence of new cultural representations.

Parekh's typology indicates that the multiculturalism of modern societies proceeds both from structural changes and from an evolution of collective sensibility, since the liberalization of lifestyles simultaneously provokes the multiplication of subcultures and a questioning of dominant standards. Since ethnic borders have always crossed human societies, it nevertheless takes on a new meaning in societies that are increasingly aware of their multicultural character. This explains why the legal protection of ethnic groups has been able to become a political objective in modern democracies and why multiculturalism, as a social fact, is closely linked to multiculturalism, as a political project.

Multiculturalism, a political project

Multiculturalism publicly affirms that civic equality is compatible with respect for cultural differences. It officially confirms the break with the assimilationist model that prevails in most democracies and that makes political integration dependent on the adoption of majority cultural norms.

In concrete terms, it translates into the implementation of political measures and legal exemptions, in order to guarantee ethnic minorities equal treatment when the standards in force do not work for them. These measures make it possible, for example, to adapt the national calendar or dress codes to minority traditions (cf. the paradigmatic case in the literature on multiculturalism of the Sikh turban and kirpan in Canada, a country where the law allows members of this community to deviate from the regulations on the wearing of helmets and the carrying of weapons). Multiculturalist policies are not limited to the accommodation of laws by the courts; they also refer to a whole range of political measures designed to promote the integration of immigrants (affirmative action program in the economic and educational fields, specific political representation, courses in the language of origin for the children of immigrants, fight against racism, financing of ethnic festivals, etc.). Other democratic regimes such as Australia, Great Britain, Switzerland and the Netherlands have adopted similar policies, without going so far as to make multiculturalism a constitutional principle. Along with Canada, however, they are among the countries that have adopted “integrated multiculturalism” as opposed to the “split multiculturalism” of the United States (Wieviorka 2001). In the first case, multiculturalist policies explicitly aim to promote respect for cultural diversity through a form of public recognition. In the second case, the dimension of recognition is less clear; although it does seem to influence the debates on political correctness and on the reform of school curricula, it does not as such inspire the policies of Affirmative action, the primary aim of which is to combat racist prejudices and not to promote the respect for cultural differences.

Multiculturalism is therefore a recent and multifaceted political phenomenon. It is probably too early to measure its real effects on the integration of minorities. It should however be noted that the reception of this type of policy by public opinion is mixed. If the “right to be different” aroused the enthusiasm of some in the 1980s and 1990s, it has also always provoked strong resistance. Currently, with the resurgence of xenophobic nationalism in Europe and fears aroused by Islamic terrorism, multiculturalist policies are widely questioned in most of the democracies which had adopted them, such as in Great Britain, the Netherlands and the Quebec province of Canada.

Multiculturalism, a philosophical debate

The evolution described above has greatly influenced the evolution of political philosophy debates, especially in English-speaking democracies where multiculturalism has been implemented. In an intellectual universe dominated by the liberalism of John Rawls, the interest in this political phenomenon mainly translated into a critical discussion of the liberal theory of citizenship.

a) The politics of difference

The first famous defense of the multiculturalist idea is rooted in a critique of “abstract universalism”. In *Justice and the Politics of Difference*, Iris Marion Young denounces the

inability of such universalism to guarantee the political equality of individuals with different identities and ways of life. Institutionalized in the context of a given culture, civic status endorses the domination of the identity deemed “normal”, namely, in Western democracies, that of the healthy, wealthy white man. Far from guaranteeing the equality of all before the law, it marginalizes the point of view of minority identities. A correctly understood universalism must therefore renounce being “undifferentiated”; on the contrary, it must implement a “politics of difference”, that is to say favor the political representation of dominated groups in order to include all perspectives in the process of democratic deliberation.

b) The politics of recognition

If the first defense of multiculturalism took the form of a political promotion of cultural diversity understood in the broad sense, the debates that followed have mainly focused on the case of ethnic diversity. In his famous article on “The Politics of Recognition”, Charles Taylor defends the cause of the Quebec minority in Canada. To justify the right of this minority to preserve its cultural identity, in particular by the political promotion of the use of French, Taylor takes up the criticisms addressed by Michaël Sandel to the “procedural republic” and formulates the first communitarian defense of multiculturalist policies. Like Sandel, he refuses the limits of a conception of political legitimacy based on the primacy of the just over the good, according to which individual freedoms must not be sacrificed to the promotion of the common good. Such a “liberalism of rights” is in essence “inhospitable to difference”, because it immediately excludes the promotion of cultural identity from legitimate political goals. It therefore neglects the crucial role that the latter plays in the lives of individuals and must be replaced by a liberalism more open to this cause. Such an evolution is required, according to Taylor, by the very meaning of modern equality, which rests both on the universal value of dignity and on the specific value of authenticity.

c) Multicultural citizenship

Will Kymlicka's theory, which constitutes the most detailed answer of political liberalism to the two criticisms mentioned above, defends the capacity of this philosophy to take up the challenge of multiculturalism. In *Liberalism, Community and Culture*, Kymlicka revisits the main objections that communitarians raise against liberals, notably that of “the freedom of the void” (Taylor) and the “uncluttered self” (Sandel), in order to challenge the received idea according to which political liberalism would be inseparable from an atomistic and individualistic social philosophy. Liberals in no way deny the value of community attachments and fully admit that the life plans adopted by an individual are inspired by them. However, they refuse to reduce practical reason to the mere discovery of inherited norms: the individual remains free to criticize his cultural context and to revise the choices it has led him to make, thanks to the concept of justice that he draws from his reason. This principle of revision does not prevent liberal philosophy from recognizing the “value of cultural belonging”, which Kymlicka proposes to interpret as a “primary good” in the Rawlsian sense. He thus develops an instrumental defense of cultural identity which considers it as the “shared vocabulary” giving meaning to individual choices, as the necessary condition for the exercise of autonomy.



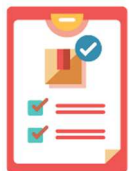
Activity A.2.- Cultural Map of diversity. Guided learning.

Objectives: Through this activity, learners will be able to identify words, traditions and elements that are characteristic to some of the regions, countries of the world. The learners will have a better knowledge of the cultural diversity and will also develop their empathy and openness towards other cultures. This activity is a good starter for the following activities of the project.



Instructions

- Divide the group into smaller groups of 3-4 learners
 - Ask groups to create a map of cultural diversity on given parts of the World, e.g., Asia, Africa, etc.)
 - The map shall have identification of cultures in the given part of the world and should have at least 10 specificities of the specific cultures or and countries.
 - The format of the maps can be 2 D, 3D, possibly digital.
- Presentation of the project in front of the other learners and collecting feedback.



Assessment

We will assess the final product, the maps that are presented by the learners. Assessment will be provided both by the facilitator and the colleagues.



Activity A.3.- Multiculturalism nowadays- what is our understanding? Guided learning.

Understanding the role of cultural diversity in the progress of a global world is considered to be essential for adult educators that will work with migrants. These people should have the ability of understanding and transposing into training the competence of intercultural communication, that offers guidance to migrants in a new society and makes them feel curios and willing to explore and eventually be integrated in a new cultural context.

Objectives

Analytical competences, descriptive abilities, arguing, critical thinking as well as the ability to write an argumentative essay without specific guidelines related to the structure of the essay.

Duration: 1.5 hours



Source: The Sociology of Multiculturalism <https://www.massolit.io/courses/the-sociology-of-multiculturalism>



Instructions

1. The learners are asked to look at the image (they already know the topic of the course, so it is intuitive for them to understand that the photo expresses a multicultural dimension in our societies.

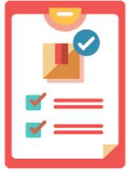
2. The facilitator asks the following questions:

- Are the people depicted living an open multicultural society? Why?
- Do the people in the image have identified a common language, do they properly communicate with each other?
- Do you see anywhere in the picture signs of discrimination or alienation because of the differences among cultures?



Feedback

- How do you perceive your society? Is it a multicultural society? Is it a society open to people from different cultures and communities
- Write an argumentative essay of one page on the topic.



Assessment

Learners are write to write short argumentative point of view answering the final question. The essay will be based on the discussions in the class as well as on the resources that have been put at the disposal of the learners.

We assess: - understanding of the concept, the ability argue for their own point of view, the competence of placing their own vies in wider context.



Activity A. 4.- Looking for cultural diversity in our daily lives. Experiential learning.

Discovering cultural diversity in our lives is of utmost importance in having a proper understanding of cultural diversity, its benefits and characteristics. Reading about cultural diversity and participating in different activities is not sufficient in order reach a decent comprehension of the phenomenon and integrate it in our own set of values.

Objectives: Knowing some specific elements of a different culture, through direct interaction with the people from that culture and developing the ability of integrating or reproducing elements of other cultures in their own lives.

Duration: 2 hours



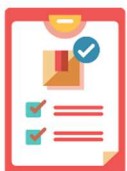
Instructions

Each learner identifies examples of cultural diversity display (shops, traditions, music, writings, behaviours), list them and get in contact with them so that cultural diversity receives a practical meaning for the learner- 3 hours.

Examples

Ex.1. One learner identifies and Indian shop in his/her neighbourhood, visits the shop and talks to the owner and also buys some products. In the next course session he/she presents the experience and the products that him/her has bought in the shop.

Ex.2. The learner identifies a traditional Croatian dance and he/she learns the basic steps. In the next course, he/she presents some elements of the dance (experiential learning) and some historical and contextualized details about it.



Assessment

We will assess both the openness of the learner to engage in such an experience, the level of curiosity and interest in discovering characteristics of a new culture as well their ability to reproduce and to use what they have learned through that specific experience.

Topic B- Migration in a globalized and multicultural world. Challenges for the migrants and how intercultural competence can ease the process.



Activity B.1. - What theories lay behind the concept of migration? Self-learning.

This activity is aimed at understanding the context of migration. After this activities learners will be able to answer questions such as: Why do people leave their home countries and move to other countries? How do they choose the country of destination? The activity consists in reviewing the theories and create a digital or physical graphic of theories. Learners will also make a choice on which theory seems more relevant to them at present.

Objectives

understanding of the theoretical evolution of migration, understanding on how theories can explain different types and characteristics of the migration process, being able to explain in an educational context how can cultural relations and similarities influence the decision of migrating to one country or another.

Duration: 1 hour



Instructions

1. Learners are asked to read the text bellow and to look for the references on the internet in order to have a more complex understanding of the phenomenon of migration, as a starting point for an intercultural way of living, for those choosing this particular path.

2. Individually make a graphic of the types of migration theories and of the contents (what does each theory stand for). The graphic place accent on the theory you find to be more suitable to explain the current migration patterns.

Text

Migration studies have developed at the pace of the evolution of international relations theories, evolving from the assimilationist theories associated especially with Robert Park and the Chicago School (Horvath & Anghel, 2009, pp.13-41), to the transnational model increasingly frequented today, a model that emphasizes the possibility that the break-up of the country of origin is not a total one, a situation that is favored by the transformations in transport and communications, which by the increased speed and lower costs make any distance accessible and any communication possible (, 2003). "Here" and "there" are no longer separate dimensions, they are not spaces and cultural contexts linked only by annual trips and regular remittances, but also by permanent communication and frequent visits.

Migration is analyzed from several perspectives, depending on the specialization of those who research it. Anthropologists focus on how migration shapes the cultural-identity transformation of migrants, formulating in most cases the hypothesis that social relations support the preservation of cultural differences. Political scientists focus on migration policies and the state's ability to control migration, formulating hypotheses that the states can control through their action or lack of action the way population regards migration.

Sociologists investigate the reasons that in some cases explain integration and in others discrimination and exclusion, using the hypothesis of the relationship between integration and social and human capital. Last but not least, economists are looking for explanations for the causes that determine the volume of migration and its effects, focusing on hypotheses related to the influence of the economic factor (Bretell & Hollifield, 2015, pp. 1-20).

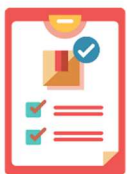
A comprehensive approach to the phenomenon of migration is not possible in an isolated research context, so the most efficient analysis is the one that uses resources from the four disciplines, leading to complete and viable conclusions. Thus, migration theories fall into three types of classifications (Horvath & Anghel, 2009, pp.13-41).

First. The neoclassical economic theories that claim from the late nineteenth-century theorizations that belong to Ravenstein and that put between the conditions economic and migration cause-effect relationship, migration becoming an element of regulation in the international labor market, on the north-south, east-west axes (Ravenstein, 1885). These theories have proven that they can be verified empirically, but the approach they propose is not enough.

Second. The structural models are those that highlight the center-periphery dichotomy and bring to the fore discussions about migration, family and household as a unit of analysis.

Third. The theory of the global migration system postulates the obligation of the researcher to analyze both ends of the migration process, focusing on the relations between the country of origin and the country of destination in a global context. It is the theory that operates with both macrostructures (international markets, states, institutions, policies, etc.) and microstructures (migrant relationships, friendships, family relationships, individual experiences, etc.), bringing the various types of research together and generating a complex and complete approach (Horvath & Anghel, 2009, pp.13-41).

The new era of migration that overlaps with the era of globalization has several relevant features: increasing the number of migrants and areas of the world participating in the migration process, diversifying and changing the dynamics of migration and last but not least an increase in migration dependence. Given these changes that work in parallel with global interconnection, migration is taking on a new meaning, gradually losing the characteristics it had in the glory days of nation-states and the moderate permeability of borders.



Assessment

We will assess the graphic of theories that will be developed by the learners as well as their arguing for one theory or another when it comes to explain the current migration patterns in the world.



Activity B.2. - Types of migration. What do we know about migration in a globalized and multicultural world?

This activity focuses on different types of migrations (from rural to urban, from national to international, from temporary to permanent). The living context of a migrant can be understood and explained, if the individual experience is placed in a larger

context, in which the migration types shape the world and design migratory movements all over the world.

Objectives: knowledge about the different types of migration and what triggers each of the type, understanding the relation between a successful migration project and the intercultural competence, critical thinking, competence of arguing and presenting a standpoint.

Duration: 1.5 hours



Instructions

1. Learners are asked to make a list of the types of migration they know. After this individual task is completed, we put together the answers on a common flipchart page, in order to group the types of migration.

2. The learners confront their choices with the image below that depicts some types of migration. Then they answer the questions:

- Which are the types of migration they have not identified?

- Which types of migration were on their list, but not on the image?

3. In groups of 2-3, the learners imagine or recollect a migration experience that fits into the respective types of migration through answering the following questions:

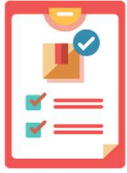
1. What triggers the migration?

2. What were the benefits of the specific migration experience and what were the challenges?

3. Was the intercultural competence an asset in handling the challenges of migration?

Types of migration





Assessment

Assessment has a formative structure; the facilitator will focus on assessing the degree of understanding of the topics through the discussion that takes place during the session.



Activity B.3.- The challenges of migration in an intercultural society

This is an activity based on a testimony of a returning migrant that has not managed to adapt in a new society. Learners are requested to analyze this experience and to develop a plan of activities for migrants that could facilitate their integration and acceptance of a new society.

Objectives

Empathy towards the struggles of migrants, analytical competences, critical thinking, planning, structuring the ideas, summarizing and delivering contents that are useful for migrants

Duration: 1 hour



Instructions

I left with high aspirations in 2009, very soon after my country had joined the European Union. I arrived in multicultural Brussels from a small town in Western Romania and it was overwhelming at all levels: infrastructure, people, behaviours. I started my studies in a beautiful sunny autumn, with high aspirations and the confidence that I can find myself a place in this new world. The studies were captivating and equally difficult, and they occupied most of my time. So, after half a year of studies I found myself in the situation of having no foreign friends, only Romanian ones. Soon I started a job with a small circle of Romanian professionals with connections to an international and multicultural professional environment. A job that I have been doing for almost five years, five years that did not take me closer to people from other countries, I managed to have only one foreign friend from another country. I invested no time in developing relationships with people from Belgium or from the multicultural city in which I was living. My life was limited to my small Romanian group, even if obviously the language was not a barrier. I am still wondering why. Was it my fault? Was I not prepared to accept to new society and to make myself accepted by this new society? Or this new society was not ready to accept people from other countries, especially from Eastern Europe?

1. Analyze the following extract from the interview of a Romanian student returning to Romania after 5 years of studies and work in Belgium:
2. Answer in groups one of the two questions:
 - What should have Camelia done differently in order to make more friends from the destination country?
 - What kind of training opportunity should have Camelia accessed in order to be able to more easily make friends and feel acculturated in the new country?

3. In groups, develop 10 objectives for a training plan Camelia should have taken in order to better understand the cultural differences and to feel more adapted to the new society.



Feedback

It is based on the discussion and on the plan that will be developed by the learners. Peer feedback will be encouraged in this activity.

Topic C- Understanding the role of intercultural competence as a catalyst for social justice.



Activity C.1.- Case studies of intercultural competence and understanding in different fields (economy, education, culture). Guided learning.

We will use 3 statements to provoke the learners to identify the characteristics of the intercultural dimension of the activities and the impact of this particular dimension.

Objectives

To develop analytical competence, critical thinking, reflective abilities, summarizing abilities

Duration: 2 hours

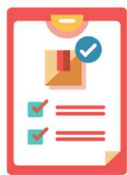
Statements:

- 1. Intercultural competence in economy: In an increasingly global market, intercultural competences are as important to business as the financial competences.*
- 2. Intercultural competence in education: Education is based on cultural diversity and tolerance.*
- 3. Intercultural competence in culture: The only true language of culture is the intercultural language.*



Instructions:

1. Choose one of the above presented sentences
2. Give a one page own view on the statement
3. Find three-four academic and journalistic sources approaching the chosen topic.
4. Compare the researched materials between themselves as well as to the own perspective
5. Produce a final 2 paragraph summary of the different approaches.
6. Look at the poster below and say what activities that can foster intercultural communication and relationships.



Assessment

The facilitator will assess the participation of the learner in the activity as well as the quality of the final assignment.



Activity C.2.- Awareness of one's own prejudices about migrants- A set of three exercises exploring the life of a migrant. Guided learning.

Objectives

To develop empathy, the ability to imagine a situation that involves cultural differences and to explain that situation, critical thinking, the ability to imagine learning situations in which the adult educator provides educational contents to the migrant.

Duration: 3 hours



Instructions:

Working with migrants requires a careful look at the imprint left by one's own culture as a result of socialization; each society is imprinted with its own culture and cultural norms, which affect and build social life and relationships under certain paradigms. Through this, each society and social group develops its own collective stereotypes related to its own culture / ethnicity / origin as well as those of other different cultures / ethnicities / origins.

Stereotypes are cognitive “shortcuts” (Kubik, 2010) attributed to a sample of qualities of a group of people, ignoring the diversity of its members. Exaggerating these stereotypes and attributing them on a larger scale to all members of a group turns them into prejudices. As a result, prejudice goes beyond stereotypes because it involves a hostile and questionable attitude toward anyone who belongs to a group only because they belong to that group (Allport, 1954).

Stereotyped prejudices are difficult to address because they are simple and easy to convey. They usually persist for a long time, even without contact or interaction between various social groups. In this way, we, as individuals and professionals in a particular culture and social group, can also transmit or act in accordance with stereotyped prejudices without questioning them or even without any contact with members of the social group, cultural or ethnicity in question.

As a result, professionals working with migrants need to be aware of their own "mental images" of migrant women and question their own prejudices about them (e.g. poverty, lack of education, strong patriarchal values, motivation to work).

How can we become aware of our own prejudices against migrants?

Identifying and accepting one's own prejudices and stereotypes can be a difficult process. Below is a collection of practical tips to consider when working with migrants, as well as three exercises that can be helpful for professionals to become aware of their own prejudices against migrants.

Regarding the intervention, it is important to:

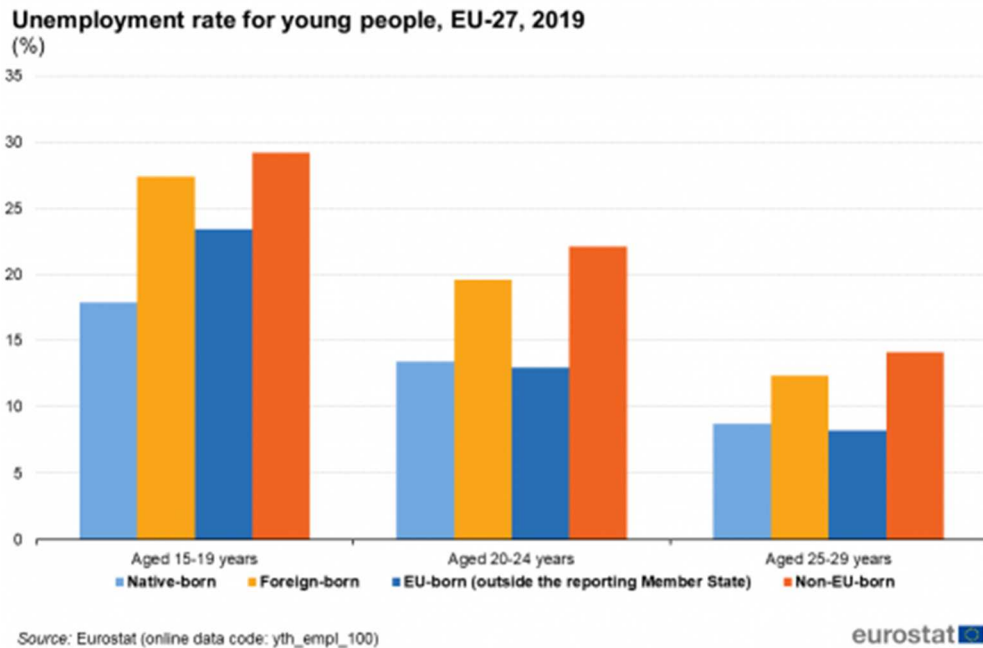
- Consider migrant as individuals, not as members of a culture, country, religion, etc.
- Allow migrants to express themselves about their situation and needs without taking them for granted.
- Avoid simplistic interpretations of the reality we associate with an ethnic or cultural minority.
- Avoid paternal attitudes. Equal relations between users and professionals should be promoted.
- Try to promote migrants' ability to choose for themselves and treat them like adults.
- Exercises to become aware of one's own prejudices and stereotypes

Exercise 1: Imagining the life of a migrant

Imagine a young man named Solar. He has lived in your city for a year. Try to describe the story of his immigration and his daily life in the host country:

- Where does Solar come from?
- Why did he leave his country?
- Why did he come to your country?

- Do you know him? Why? Why not?
- Is he educated? What kind of education does he have?
- How do he spend his days?
- What are the chances of a migrant on the labour market? Look at the graphic below.



Afterwards, compare and discuss your story with your classmates' stories.



These questions may be helpful:

- What kind of migrants have you considered?
- Is he poor, rich, unmarried, married, well educated, not very well educated?
- A men of color from Africa, from the Middle east or from Eastern Europe?

Exercise 2: Imagine yourself as a migrant

Imagine yourself as a migrant visiting the institution where you work. Write down the feelings you have when you go through your workplace:

- What do you expect?
- What do you "like"?
- What do you "dislike"?
- Do you feel "welcomed"?

Then analyze your own thoughts described in the first exercise.

Exercise 3: Stereotypes about migrant women

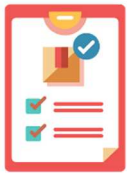
Do you agree or disagree with the following statements about migrant women? Why?

- They do not want to integrate into our society.
- She prefers to live according to the traditional roles of women.
- They are not well educated.
- They are not aware of gender equality.



After thinking about these statements, think about these questions:

- What evidence do you have to support your opinions (research, credible sources)? Or is your perception based on previous opinions or social consensus on how people are?
- Associate some of these statements with women in a particular country of origin?
- How many migrant women do you know?



Assessment

This activity is a an emotional one, in which we test the abilities of intercultural understanding, tolerance and mutual respect and therefore the assessment is oriented towards the attitude of the learner in the given context.

Topic D- The impact of the intercultural competence in integrating migrants



Activity D.1.- Cultural mediation- why is cultural mediation essential in integrating people in a global society. Self-learning.

The activity is aimed at putting the basis of the understanding of the impact of cultural mediation, intercultural competence and intercultural communication in setting the context of learning for adult educators that will work with migrants.

Duration: 1.5 hours



Instructions

1. Look at the image below and explain briefly what your understanding of the image is.



2. Read the text below and extract the essential methods to be used in intercultural communication in a learning context.

2. Reflect on your own experiences with activities related to the intercultural communication. Share experiences with the colleagues present in the session.

3. Design an introductory session about intercultural competence for a group of migrants from a chosen country (either from Europe or from outside the continent).

Text. Methods and techniques of communication from the intercultural perspective



In any meeting between two people there is a negotiation of meaning, which is the very essence of communication and which leads to achieving a shared and mutually accepted meaning. This statement is valid in any intercultural context because true communication involves reaching an agreement, meaning that the message sent by the speaker receives the same meaning in the moment of its reception by the interlocutor. Specific to intercultural communication is the fact that its protagonists do not have the same cultural references or do not use the same language, which is a difficult obstacle to overcome. People might speak different languages, behave totally different and have a distinct perception and *weltanschauung*, but the intercultural competence can provide the solution for these situations.

When communication is difficult, misunderstanding and divergences might occur between reference groups, and misunderstanding may escalate into a conflict. The conflict can then trigger aggression, which is of course the most negative point which cultural diversity can reach, when not handled properly. Nevertheless, being different is not always a menace, it can be also an opportunity to be seized by the parties involved in the communication process.

Turning cultural difference into an asset, a positive premise, is possible by using various methods and techniques of communication. The success of intercultural communication

depends on the degree of openness and willingness to communicate and to find common ground for discussion even when the context may look unfavorable. The purpose of intercultural communication is to show people that even if we are different, we have conflicting cultural backgrounds, we all have the same rights, the basis for an open communication being constituted by mutual respect. Thus, adequate assertiveness is a method by which we fulfill the purpose of communication. Its structure is as follows:

1. *formulation of the action*
2. *empathizing with the interlocutor's answer*
3. *formulation of the result preferred by the interlocutor.*

The main characteristic of this method of communication is that it avoids blaming, putting emphasis on empathy and how the person feels. (I feel... What I would like is to...). In the first stage of the communication process, an objective description of the action or situation is made. The second stage refers to the response of the protagonists of the communication and it can take the form of emotion or impulse that conveys openness and not resistance to the interlocutor. Therefore, tone of the answer must avoid any trace of reproach, be it open or implicit. Accusing the interlocutor of another culture causes defensiveness and adversity.

The third stage aims at putting the spotlight on the preferred result for the interlocutor. He/she must feel free to choose.

Another technique that is frequently used in intercultural mediation and communication is negotiation. The main concept in this technique is that of win-win, this consists in assuring gain on both sides. In this way, relationships are strengthened. The structure of this process is the following: investigating the needs of the parties involved, diagnosing the points of complementarity and those of differences, identification of solutions, cooperation actions and discourse.

Helena Cornelius (1996) proposes the following guidelines for using this method:

1. Formulate the needs of each of the participants in the communication process
2. Try to meet everyone's needs, not only artificially, but genuinely.
3. Support the values of others as well as your own (each of the participants have to feel comfortable in the process, and convinced that their values are thoroughly considered.
4. Try to be objective and dissociate the problem from people (if there are problems in the communication process it does not necessarily mean the specific person has triggered the problem, it can also be the wider context that has favored a specific negative evolution).
5. Focus on fairness, not strength
6. Look for creative and ingenious solutions
7. Be harsh with the problem but gentle with people (avoid blaming)

In an intercultural context, misunderstandings can often lead to dissent. That's why we can use another technique: providing feedback. Without feedback it is easy that the interlocutors become passive listeners, never knowing for sure if they understood the message of the other properly. But by checking the understanding of the others ideas, the interlocutors will become more involved. There are also situations where, even if an acceptable agreement is reached, the opposing party may reject the agreement of sheer suspicion. Even if a person conveys a correct message, based on intercultural values, if that person does not respond in an equal manner to their interlocutor, the message loses its value. But how is the feedback provided? There are 2 situations feedback situations:

a) when the sender of the message ensures that the receiver of the message understood it correctly

b) when the recipient of the message makes sure that he has understood correctly what has been said by the sender of the message. (Birkenbihl, 1998, p.163). The type of response may vary from "closed" answers to "open" answers that allow a beneficial orientation of the conversation.

Probationary feedback consists of a question or group of questions about what the speaker just said in order to get additional information. Asking questions leads to a better understanding of the speaker so that the message is descriptive, not evaluative. For this purpose interlocutors can use questions that begin with: "What do you mean by that when say..." because the use of the phrase " why " triggers defensive attitude. When parts of the message are insufficient, probing can be used "Can you tell me more about this?" Also reflective probing is useful for encouraging the speaker to deepen analysis of the subject in question: "You said that you were disappointed by...."

Reflected feedback consists of accepting the message conveyed by the speaker, helping him to explore the subject in depth. Therefore, from time to time one can intervene to say: "If I am understood it correctly"

b) when the recipient of the message makes sure that he has understood it correctly the sender of the message. (Birkenbihl, 1998, p.163). The type of response may vary from "closed" to "closed" limits discussions and debates on the subject to "open" answers that allow a beneficial orientation of the conversation.

Probationary feedback consists of a question or group of questions about what the speaker just said in order to get additional information. This type of approach created the guarantee for the speaker that the interlocutor is really connected to their message.

In this sense, there are certain ways of reflection, which are used to ensure the effectiveness of communication, including: paraphrasing, summaries, reflections of feelings. These methods are important, because listening is not enough to make sure both sides understand exactly what was said, what was intended. Ambiguity, uncertainty, inaccuracy and misunderstanding must be resolved in a way non-accusatory and non-threatening. Proof that the message was understood in the same way by both parties is paraphrasing.

Methods and techniques for optimizing communication and in particular that of intercultural communication are diverse and more and more relevant in a globalized world. What should be kept in mind is that the use of different instruments of communication, is "the main

vehicle for social interaction". People talk to each other, smile at each other, exchange opinions, they know each other, and they accept each other. This type of exchange makes intercultural competence possible.



Activity C. 2. - Understanding the role of intercultural competence in integrating migrants through analysis of articles. Self-learning.

This activity has the role of strengthen knowledge and encouraging learners to explore the topic.

Objectives

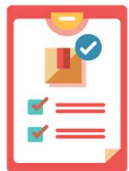
understanding at a theoretical level what does the intercultural competence stand for, the ability to observe and identify the characteristics of this competence.

Duration: 1 hour



Instructions

1. Discover what intercultural competence stands for, through discussions in pairs. We change the composition of the pairs at each 10 minutes.
2. At the end, each of the participants at the exercise will have extracted through discussion at least 10 characteristics of the intercultural competence
3. Present the characteristics in front of the class
4. Group the characteristics in categories and draft a comprehensive structure of the relevance of the intercultural competence



Assessment

We will assess the competence of identifying the characteristics of the intercultural competence as well as the ability of speaking publicly about them. The facilitator will also look at the competence of creating new categories.



Activity D.3.- Ethnic diversity around the world. Guided learning.

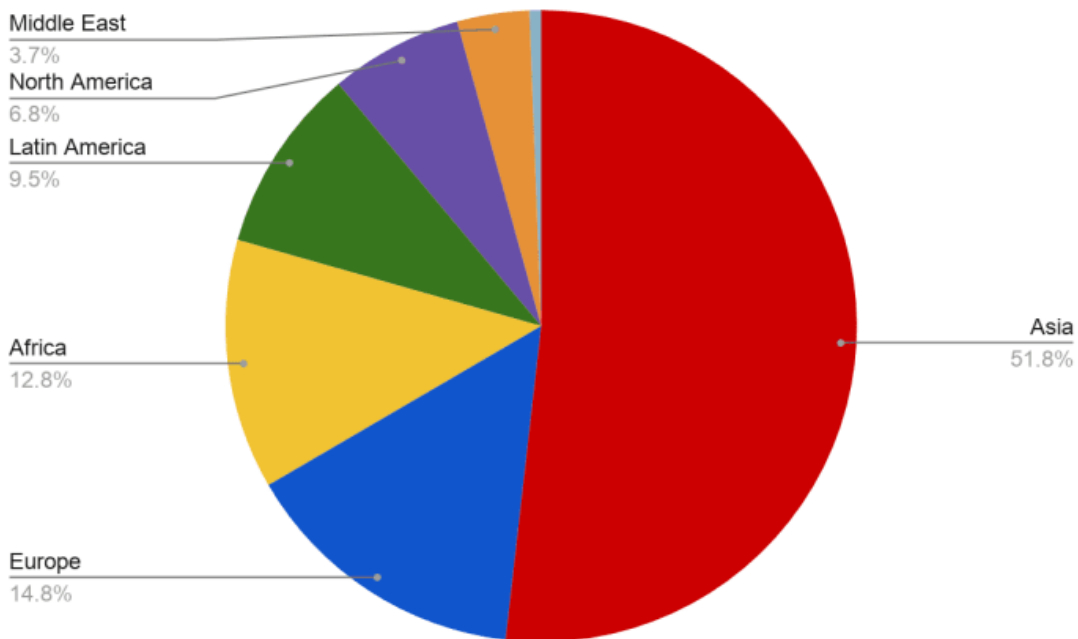
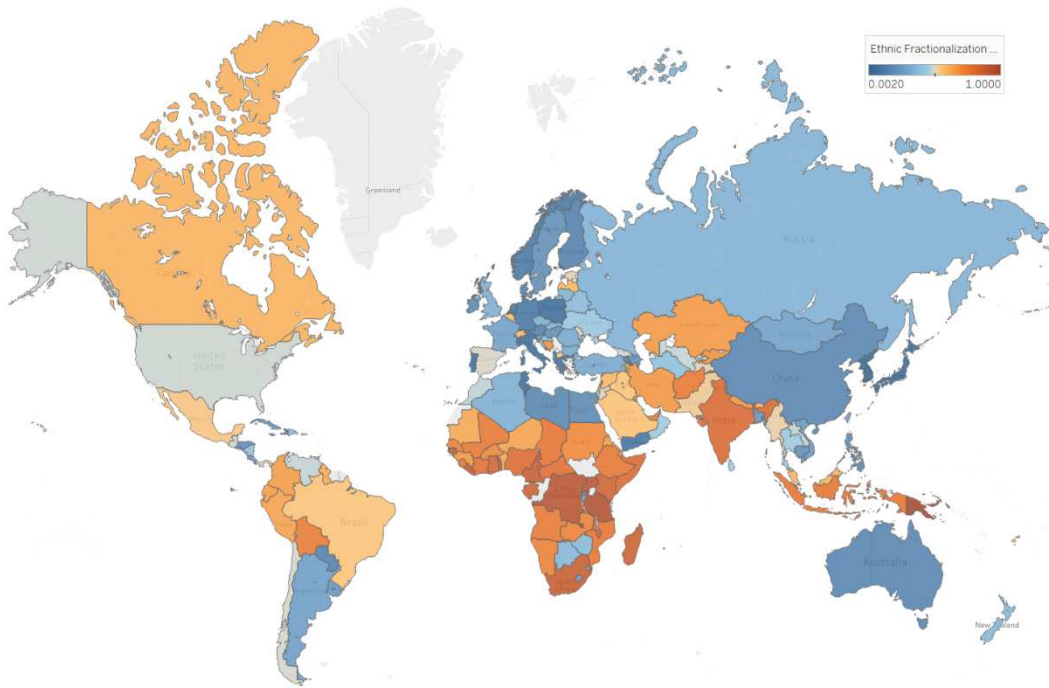
The activity concentrates on understanding the diversity of the world and the fact that some regions have a rather multicultural profile and therefore developing an intercultural competence becomes essential.

Duration: 1 hour



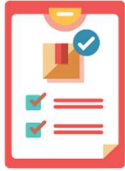
Instructions

Discuss the distribution of ethnic diversity in the world -15 minutes and explain in one paragraph why some regions have been more open to cultural diversity than others. Look at the map below and the graphic distribution below:



Discuss the following topics:

- The distribution of the ethnic diversity
- Historical background for some regions
- The role of intercultural communication in the chose regions
- Are some people more open to cultural diversity and intercultural communication than others? Organize a debate (affirmative and negative arguments).



Assessment

The participation in the debate.

The learner critically reflects on cultural aspects, the learner uses intercultural approaches (methods/techniques/strategies) in the activities with migrants, the learner applies different approaches promoting social justice and inclusion in migrant groups, active listening, paraphrasing, positive reformulation, etc., ability to analyze and synthesize information, observing opportunities for innovation or change.



Activity D. 4.- – Success stories vs. failure in integration due to use or lack of intercultural competences.

We will analyze within the group four of these stories and identify the activity were productive using intercultural competence and those who were counterproductive because the intercultural approach was ignored.

Duration: 1 hour

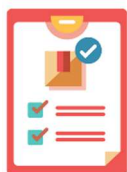


Instructions

1. Learners are grouped in 3-4 members groups.
2. Each group has to identify in their communities, among the people they know (new migrants or integrated migrants), people that would be interested to share their stories.
3. Each group takes an interview of a migrant that has been chosen by the group of learner and look at the conditions and characteristics presented in the graphic below:



4. Each group analyzed which activities and progress in the life of the migrant were more productive thanks to intercultural education and understanding or less productive due to the lack of intercultural understanding and competences.
5. The analysis is presented in class, in a ten minutes speech.



Assessment

Participation in making the interview and presenting the results.

The learner critically reflects on cultural aspects, the learner uses intercultural approaches (methods/techniques/strategies) in the activities with migrants, the learner applies different approaches promoting social justice and inclusion in migrant groups, active listening, paraphrasing, positive reformulation, etc., ability to analyze and synthesize information, observing opportunities for innovation or change.



Activity D.5.- Observation on the field. Experiential learning.

Observation of more experienced adult educators at work and making observation of the methods that work and those that do not in working with migrants under the lens of intercultural understanding and competence.

Duration: 1.5 hours



Instructions

2 learners are grouped together.

1. They participate in a one-hour activity undertaken by more experienced adult educators in the school (language courses, practical skills courses, legislation courses, etc).
2. During this time, they make an analysis of the interaction of the educator with the migrant looking at some characteristics that are specific to the intercultural competence. One of the learners will analyze the positive parts of the course while the other learner will analyze the drawbacks of the course.
3. They will write jointly a set of recommendations for the adult educators- the dos and the don'ts.



Assessment

Assessing the analysis and the recommendations made by the learners.

Criteria: the learner critically reflects on cultural aspects, the learner uses intercultural approaches (methods/techniques/strategies) in the activities with migrants, the learner applies different approaches promoting social justice and inclusion in migrant groups, active listening, paraphrasing, positive reformulation, etc., ability to analyze and synthesize information, observing opportunities for innovation or change.



Topic E- Empathy and diversity of relationships through intercultural understanding



Activity E.1.- Cultural diversity of the cities in Eastern and Central Europe

In Central Europe there are many cities that have a cosmopolitan ethnic structure as well as architecture. These cities are the living evidence that people from different cultures and religions can live together and contribute to a prosperous development of a city or even an entire region. The learners will identify the values and the energy of these places and try to identify how these values can push forward tolerance and empathy.

Objectives

Improving communication, awareness of the host country environment and use of services, civic competence, self-knowledge, analysis and synthesis of information, self-confidence, organization and management, autonomous action, perseverance and endurance, initiative, teamwork and cooperation, negotiation and conflict management, intercultural competence, interpretation and situational context, learning to learn

Duration: 1hour



Instructions

1. Learners are asked to read the following text and extract the characteristics of Timișoara and its different ethnicities. They are asked to make a list of characteristics. Learners are asked to look at the picture below depicting an event in Timișoara and describe it.



2. Learners are asked to identify and present 10 other cities around Europe and the world where the values of cultural diversity are relevant and shape the communities.

Questions:

- Which cities around the world do you know in which cultural diversity has been highly praised and valued in the lives of the communities?
- What are the specific traits of each city?
- How cultural diversity was integrated, what was the role of intercultural communication?
- Formulate ten premises that make of a city an intercultural and culturally diverse city

Timișoara, a multicultural city

What makes Timișoara a benchmark of Romania, a unique and innovative space? Perhaps first of all, it is the multiethnic and multicultural diversity, the atmosphere of tolerance and especially the harmonious melange resulting from the joining and interweaving of traditions, customs and cultures belonging to a multitude of ethnic groups, in a city at the confluence of several civilizations.

In a space where the Roman Catholics represented the majority, religious freedom was not restricted, being freely practiced by the Orthodox, Mosaic, Reformed-Calvinist, Evangelical-Lutheran and Greek-Catholic religions.

Jews

During the interwar period, the Jewish communities in Timișoara numbered over 12,000 people. Their role, especially in the development of economic life was a significant one, but their role as promoters of culture was equally important. Among the favorite activities of the representatives of these communities was publishing - many of them having their own printing houses and zincographers, the one in the field of the textile, cotton, wool and silk industry. Jews were also famous in manufacturing soap, oil, the leather industry, and in the manufacture of footwear and hats. Their activity in the cultural field was remarkable, the Jewish artists being the ones who laid the foundations of the city's philharmonic orchestra.

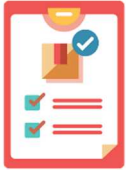
Germans

The German community was the engine of economic development in the Banat area. Through their sacrificial and profound involvement, the settlements became prosperous. În interwar Timișoara, the Swabians formed the nucleus of the German minority. At that time, the German population was 27,807. The end of the Habsburg Empire and the union of Banat with Romania represent moments of development of the German ethnic group. It is a time of rebirth, after the process of Hungarianization which had been a factor in slowing down. During that time, German-language schools and theaters reopened and German-language newspapers were established.

Hungarians

In the interwar period, the number of ethnic Hungarians amounted to about 27,000 people in Timișoara. The process of forced Hungarianization had ended, and the Romanian state was concerned with the idea of a nation, more precisely with

belonging to a nationality. Like other nationalities, Hungarians have left their mark on Timisoara society, both economically, politically, culturally and artistically.



Assessment

The evaluation will take place during the activity. The following aspects will be evaluated: communication skills, active participation, teamwork and cooperation, reflection, intercultural competence



Activity. E.2.- Auction of rights. Guided learning.

The activity is aimed to make the learners empathize with the migrants' situation through the understanding of their rights and placing a high value on the role of migrants in the lives of different communities around the

world.

Objectives

- Awareness of human rights and the importance of living in a democratic state respect.
- Knowledge of migrants' rights.
- Knowledge of the resources and services of the country and development of civic competence.
- Reflection and awareness on the defenseless condition in which migrants live without documents.

Duration: 1 hour

Necessary materials: White sheets, pens, computer, telephone, printer, access to internet, banknotes.



Instructions

Given that the citizens of the European Union are legally and socially protected, but that undocumented migrants do not have the same opportunities, the facilitator presents the following quote from Martin Luther King "History will record that the greatest tragedy of this period of social transition was not the strong cry of the wicked, but the unforgivable silence of the good".

The facilitator raises awareness of human rights as rights that must be protected and ensured for all. Next, the group is divided into three smaller groups. Each group will receive several pieces of cardboard with the rights written on them and two other empty pieces:

- The right to education
- The right to work
- The right to freedom of migration and residence
- The right to freedom of opinion, expression and association
- The right to health

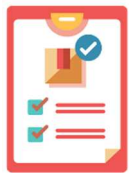
- The right to freedom of thought
- The right to shelter
- The right to live safely and without violence

If a right deemed important is missing, the groups will write it on the blank pieces of cardboard. Then each group will choose three rights that they consider indispensable and essential. The other rights will be classified in order of relevance. The counterfeit banknotes will then be distributed to each group and the rights will be auctioned. Each right will have a starting price of 100 euros and each group will participate in the auction in order to obtain the chosen rights. If they fail, they will try to get the others in order of relevance. The winning group will be the one who manages to win the chosen rights.

Finally, each group will have to explain why they chose those three rights. In the second part of the activity, each group will make an informative brochure on how those rights can be guaranteed and secured. To make the brochure, each group will have the following information and resources:

- Printed information on migration laws
- List of public and private resources
- Internet access to consult web resources
- Access to a phone to request information about resources

After obtaining the necessary information, the participants will have one hour to make the brochure.



Assessment

The evaluation of the brochure will consider the following:

- Clarity of information
- Detailed and reliable information
- Adapting the information to the target audience

The group, with the help of the facilitator, will decide which brochure will be distributed to individuals and associations.



Activity E.3.-Creating criteria and framework for the promotion of empathy and mutual understanding with the organization. Experiential learning.

This will be a group assignment meant to build a code of conduct with the organizations in which each of the learners are active.

Objectives

Improving communication, digital competence, awareness of the country environment and use of services, civic competence, self-knowledge, analysis and synthesis of information, self-confidence, organization and management, autonomous action, perseverance and

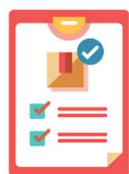
endurance, initiative, teamwork and cooperation, negotiation and conflict management, intercultural competence, interpretation and situational context, learning to learn.

Duration of activity: 1 hour



Instructions

- Learners are grouped into pairs
- They have to make a peer review of the organizational practices and rules in the organization they work with. The peer review is based on an existing code of conduct as well as on the information provided by the colleague.
- After making this peer review, they will create a list of 15 points/recommendations for a new code of conduct to be implemented in both organizations, which is focused mainly on empathy and mutual understanding.
- Each pair of learners presents the code of conduct that they have designed.
- Feedback from facilitator and from colleagues



Assessment

The evaluation will take place during the activity. The following aspects will be evaluated: communication skills, active participation, teamwork and cooperation, reflection, intercultural competence

Activity E.4.- Learning by doing



Each of the learners will explore the attitudes they developed during the module in applying the above mentioned code of conduct in their interaction with a migrant within the organization (during a counseling session, a training session etc).

Objectives

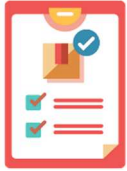
Improving communication, digital competence, awareness of the country environment and use of services, civic competence, self-knowledge, analysis and synthesis of information, self-confidence, organization and management, autonomous action, perseverance and endurance, initiative, teamwork and cooperation, negotiation and conflict management, intercultural competence, interpretation and situational context, learning to learn.

Duration of activity in class: 1 hour.



Instructions

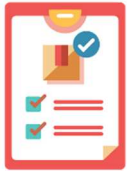
1. Individual assessment.
2. Each learner applies the newly developed code of conduct in her/his activity with migrants
3. After each of three sessions of counseling or training the learner makes a brief analysis of his/her approach fitting or not within the code of conduct. The learner has to improve his/her abilities from one session to the other.
4. The experience is shared in class.



Assessment

The evaluation will take place during the activity. The following aspects will be evaluated: communication skills, active participation, teamwork and cooperation, reflection, intercultural competence

Formative assessment- additional assessment tool



This tool aims to provide learners with a self-reflection sheet that they can keep throughout the course to assist in the process of identifying skills. The facilitator will present the Tool at the beginning of the competency identification process. At the end of each group session during the course or as individual work after each session, participants will record the skills identified and / or developed during the session.

The facilitator will need to emphasize the need to bring the journal to class in order to update along it. After each session, the facilitator will lead the closing activity and encourage the women to complete their journals based on previous activities and reflections on skills, skills and strengths.

At the end of the sessions the journal will be reviewed by the facilitator and the group of learners will provide feedback to their peers.

The journal of competence development is essential for understanding the progress throughout of the 30 hours of individual, theoretical, mixed and experiential learning.

Journal for competence development		
Session no and date:		
Competences that have been identified today		
Name of the competence	Description of the competence	How can you prove the achievement of this specific competence?

Competences that have been practiced today		
Name of the competence	Description of the competence	How can you prove the achievement of this specific competence?

Formative assessment will also be based on the following assessment activities:

- Discussions during course (15 minutes debate)-1 point
- Project based learning exercises (15 minutes)- 1 point
- One page papers based on the readings that are assigned for theoretical and individual learning
- Assessing the plan of the ideal intercultural learning environment designed by the learners- 1 point
- One-minute paper: 60 seconds for the student to summarize a paper or a discussion in the class-1 point
- Muddiest point: students identify the most difficult point to comprehend and explain that -1 point
- Feedback on practical and experiential assignments during the course. Instruments: quality criteria, observation lists, self-assessment, peer-assessment- 1 point

Summative assessment



Summative assessments evaluate student learning, knowledge, proficiency, or success at the conclusion of an instructional period, like a unit, course, or program

The assessment of the theoretical learning will be organized under the structure of group projects or individual projects, either written or oral.

Therefore we will assess the three dimensions researched by the learners:

- assessment of the understanding of the intercultural competence (learners will be divided in 3-4 groups of 4 and they will have to develop a joint project in which to respond to the following questions:
 1. Is intercultural competence a known concept? What does it stand for?
 2. Do we value this competence in our societies? In which way?
 3. Is intercultural competence compulsory?

The trainer will assess in the projects:

- the ability to explain the contents
 - the capacity to summarize and to synthesize the information
 - critical thinking
- B. assessment for the historical progression and manifestation of the concept of intercultural competence (individually learners will choose to analyze the approach towards intercultural competence in different parts of the world- How has this concept grown in Eastern Europe, Northern Africa or Australia?- each of the learners will present their finding and together we will draw a time axis of the intercultural competence)

The trainer will assess the following competences: knowledge of the historical progression, ability to explain the progression and the capacity to structure information under an axis of progression.

- C. assessment of the understanding of the importance of using the concept and developing the skill of intercultural competence among adult migrants. The assessment will be made by the a simulation game- each of the learners will simulate in class the opening of a course to be held for adult migrants in which they foster intercultural learning and education

The trainer will assess during the simulation: the ability of the learner to blend with the role, the arguing abilities and also his/her capacity to address the specific target group.

The evaluation of the progress of the learner will be done: 70% of the evaluation will focus on the formative assessment of the progress and 30% of the evaluation will be made of summative evaluation.

Each assignment that will be formatively assessed will be awarded 1 point (a total of 7 points)
The final evaluation through summative assessment will be rewarded 3 points.

What are the assessment results of the advanced learner: he/she has a basic understanding of the concept and its history and a limited capacity of applying the intercultural education with migrants.

Between 9 and 10 points

What are the assessment results of the medium learner: he/she has a good understanding of the concept of the concept and its history and also a good capacity of applying the intercultural education concepts in the work with migrants.

Between 6 and 9 points

What are the assessment results of the beginner?

Between 3 and 6 points

Additional Reading for Theoretical Learning of the Topics

Developing Intercultural Competence in Practice- Edited by: Michael Byram, Adam Nichols and David Stevens

This book provides practical help for teachers who wish to help their learners acquire intercultural competence in the ordinary classroom. It contains descriptions of lessons and materials from a wide range of classrooms in several countries and for beginners to advanced learners.

Intercultural Competence: Interpersonal Communication Across Cultures, Books a la Carte Edition (8th Edition) 8th Edition

by Myron W. Lustig (Author), Jolene Koester (Author), Rona Halualani (Author) book gives learners sufficient knowledge, appropriate motivations, and useful skills that enable them to experience how cultural differences can affect communication with others. The authors offer some practical suggestions concerning the adjustments necessary to achieve intercultural competence when dealing with these cultural differences.

Self-Study Course of Trainer of intercultural mediators

http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_2.pdf

Adult Education Teacher Competences

<https://lincs.ed.gov/publications/te/competencies.pdf>

About the official (policy) understanding of the concept:

Policy documents of the European Commission:

<https://education.ec.europa.eu/focus-topics/improving-quality-equity/inclusive-education/migrants-refugees>

EUs view on the role of intercultural competences:

Multiculturalism-<https://www.sirius-migrationeducation.org/multiculturalism/>

Additional reading

Linda Morrice (2012)- Learning and Refugees: Recognizing the Darker Side of Transformative Learning

Barraja-Rohan Anne-Marie (2018)- Teaching conversation for intercultural Competence
<https://files.eric.ed.gov/fulltext/ED432918.pdf#page=148>

Michael Byram, Anwei Feng (2005), Teaching and Researching Intercultural Competence, Routledge 1st Edition

Lily A. Arasaratnam, Ten Years of Research in Intercultural Communication Competence (retrospective)-<https://immi.se/intercultural/nr35/arasaratnam.html>

Bretell, C & Hollifield, J.F, (2015) Migration Theory: Talking across disciplines, New York: Routledge

Castles, S, Miller M.J & Ammendola G., (2003) The Age of Migration: International Population Movements in the Modern World, New York: The Guilford Press

Chiswick B & Hatton T.J, (2003), in Globalization in Historical Perspective (ed. Bordo M.D, Taylor A.M, Williamson J.G), International Migration and Integration of Labour Markets, Chicago: University of Chicago Press, disponible en

<http://www.nber.org/chapters/c9586>

De Haas H (2008), Irregular Migration from West Africa to the Maghreb and the European Union, International Organization for Migration in Geneva

Glorius. B et al. (2014), Migration in Transition: Migration Patterns after EU Enlargement, Amsterdam: Amsterdam University Press

Other reading recommendations related to the topic of multiculturalism

- Still Not Easy Being British by Tariq Modood
- Multicultural Citizenship by Will Kymlicka
- Rethinking Multiculturalism by Bhikhu Parekh
- The Home We Build Together by Jonathan Sacks
- Multiculturalism Without Culture by Anne Phillips

Learning unit 3.3. Critical consciousness and critical reflexivity

1. Introduction

This module is about the theme of Critical Consciousness and Reflexivity, in which different concepts of Consciousness and Critical Thinking/Reflexivity will be explored through theoretic contents and by using the informal educational activities related with the following topics:

Topic A. Critical Consciousness and Reflexivity

Topic B. Critical Thinking and Dilemmas

Topic C. Debriefing - Importance of Debriefing to promote Critical Consciousness and Reflexivity

The module involves 20 hours and consists of 3 learning stages: theoretical (self-learning), mixed theoretical and practical learning (guided learning) and experiential learning.

Each topic involves relevant activities which will be evaluated by applying formative assessment (discuss and reports, feedback on guided learning activities) and summative assessment (quiz).

It is very important to emphasize that awareness and critical thinking are different from criticism, and this module is not about training individuals to make judgments about everything and everyone, but rather about encouraging the ability to evaluate different situations logically and consciously.

This is fundamental for the course of life and for the exercise of citizenship. After all, it is through critical reflection on the world around us that we are able to find problems and points for improvement and, thus, increasingly contribute to the development of society. Therefore, this will be an essential characteristic of people with a profile to potentially transform realities.

It is therefore intended to encourage critical thinking, through humanized education, socially just and based on the ability to perceive the other and the problems generated in society, helping adult migrants to reflect on their reality and to become active citizens.

The growing complexity of issues relating to education in today's society reveals the need for change in training programs that still focus on instrumental rationality instead of perspectives that encourage an educator's ability to reflect at a critical level. So, for the

exercise of his/her profession, he/she is required to have training that covers the domain of knowing how to teach with reflexivity and critical thinking in addition to knowledge of school contents. The theme Reflexivity has become a target of investigation in recent decades in several countries.

2. Synoptic Table

Module n.º 3.3	
Name of the module	Critical Consciousness and Reflexivity
Aims of the module	<ul style="list-style-type: none"> - get to develop knowledge and understanding of the concept of critical consciousness - get to know the concept of reflexivity - be able to develop critical thinking to question different realities - be able to distinguish both concepts - be able to recognize the importance of the critical consciousness and reflexivity in the knowledge integration - the relation between logical reasoning and critical consciousness - promote <i>Social Justice</i> by development critical consciousness and thinking
Prerequisites for the module	<ul style="list-style-type: none"> - willingness to learn - willingness to experience teaching in multicultural environment
Duration	<p>20 Hours:</p> <ul style="list-style-type: none"> - 6h Self-Learning Hours - 6h Guided Learning Hours - 8h Experiential Learning Hours
Content of the module	<p>The module consists of 5 components.</p> <p>1. Theoretical (Self-learning)</p> <p>In this component, the learners will develop knowledge and have an understanding of the concepts of Critical Consciousness and Reflexivity. This part will involve reading basic theoretical texts and watching videos. Some of the topics promote critical self-reflexivity and individual reflection. The aim is to foster a critical thinking and approach in a working field with adult migrants.</p> <p>The theoretical contents to provide self-learning has to do with the following subjects:</p> <ul style="list-style-type: none"> - Definition of critical consciousness and reflexivity; - The critical thinking and dilemmas; - The development logical reasoning;

	<p style="text-align: center;">- The Debriefing technique.</p> <p style="text-align: center;">2. Mixed theoretical and practical learning (Guided learning)</p> <p>In this part, trainees will understand and deepen the basic concepts of Critical Consciousness Awareness and Reflexivity for working with low-skilled migrant adults. Through responses to questionnaires related to the previously studied concepts, their relevance to working with adult migrants with low qualifications will be jointly analyzed, making use of a brainstorming session to explore and share different perspectives of knowledge and their understanding of it, namely through analysis, reflection and group evaluation of different dilemmas presented and/or related to different cultures (approached on the spot/in loco, considering the individual culture), as well as on how to lead a good debriefing.</p> <p>This part involves discussion in groups on the results of self-learning activity, preparation for experiential learning activities and creation of role play or different scenarios on the topic of <i>Social Justice</i>. By doing those activities the trainer should summarize the topic and do formative assessment of learning.</p> <p>The mixed theoretical and practical learning has to do with the following subjects:</p> <ul style="list-style-type: none"> - Concepts, theories and key dimension deepening; - Moral dilemmas (related to different cultures); - How to conduct a good debriefing; - Guided learning activities. <p style="text-align: center;">3. Experiential learning</p> <p>In this part participants will apply the knowledge implementing six activities using the nonformal education method.</p> <p style="text-align: center;">4. Formative Assessment</p> <ul style="list-style-type: none"> - Feedback and discuss on guided learning activities - Feedback and debate on the reports of experiential learning - Feedback on the created activities - Tools: Activities based on the proposed themes by using informal education method <p style="text-align: center;">5. Summative Assessment</p> <ul style="list-style-type: none"> - Quiz
Learning Outcomes	<p>At the end of this module, the learner will be able to:</p> <ol style="list-style-type: none"> 1. Explain and analyze the different concepts of consciousness and critical thinking/ reflexivity; 2. Select and apply tools to promote consciousness and critical thinking/reflexivity during guidance practice;

Activity A.2. “Step up your critical thinking skills”

Duration: 30 minutes

Objectives: Making bonds between the participants | Making the participants to use their creativity and critical thinking | Highlighting different ways to accomplish the same task.

Experiential Learning

Activity A.1. “Brainstorming”

Duration: 1h 30min

Objectives: Explore and analyze the concept of Critical Consciousness and Reflexivity.

Activity A.2. “The Hand of Reflexivity!”

Duration: 1h 30min

Objectives: Work the reflection and the critical consciousness towards the expectations of the migrants about the host country.

Activity A.3. “The onion of diversity”

Duration: 1h 30min

Objectives:

- Understand the relationships between the different actors and the systems of which they are part.
- Reflect on different perspectives.

Topic B. Critical Thinking and Dilemmas

Self-Learning Activities

Activity B.4.1 “Listen to me”

Duration: 1h

Objectives: Promote critical thinking; respect differences as a form of social inclusion.

Guided Learning Activities

Activity B.1. “Think out of the box”

Duration: 2h

Objectives: to promote reflexivity and critical thinking; to develop non-violent problem-solving skills with self-awareness; encourage participation; work as a group; be able to respect others’ opinions; to test their knowledge about types of dilemmas.

Experiential Learning

Activity B.1. *“Connecting The Dots” - (Inspired in Método Original Português, CLARO’ED! Combater a Discriminação Invisível, 2021)*

Duration: 2h

Objectives:

- Promote inclusion and social responsibility by using critical thinking.
- Understand the challenge and the power of a multicultural society for dealing with different kinds of dilemmas and having innovative solutions.
- To respect multicultural perspectives and use them to promote critical thinking to evolve and enhance skills and knowledge.

Topic C. Debriefing - Importance of Debriefing to promote critical consciousness and reflexivity

Self-Learning Activities

Activity C.4.1 *“Debrief suggestion”*

Duration: 2h

Objectives: Promote critical consciousness and reflexivity; Stimulate critical thinking; Create solutions to different kinds of dilemmas with reflexivity, by describing some steps to debrief the situation.

Guided Learning Activities

Activity C.1

“Masks Off” - (Inspired in Método Original Grego, CLARO’ED! Combater a Discriminação Invisível, 2021)

Duration: 2h

Objectives:

- Promote self-awareness and critical consciousness in relation to own prejudices in relation to people with disabilities among others, LGBTQ+, gypsies...
- Promote a better understanding of invisible discrimination and microaggressions.
- Understanding that situations are the result of interactions between multiple perspectives.

	<ul style="list-style-type: none"> ● Promote good debriefing skills with critical consciousness and reflexivity. <p>Experiential Learning</p> <p>Activity C.1. <i>“Can I enter?”</i> (Retrieved from FAROL – Manual de Educação para os Direitos Humanos com Jovens, 2001)</p> <p>Duration: 1h</p> <p>Objectives:</p> <ul style="list-style-type: none"> ● Develop knowledge and understanding migrants and/ or refugees’ condition and their rights ● Practice the ability to present arguments and make judgments ● Promote solidarity with people who are forced to leave their homes ● Develop the debriefing skills to promote critical consciousness and reflexivity <p>Activity C.2. <i>“The Language Barrier”</i> (Retrieved from FAROL – Manual de Educação para os Direitos Humanos com Jovens, 2001)</p> <p>Duration: 30 minutes</p> <p>Objectives:</p> <ul style="list-style-type: none"> ● Raise awareness of discrimination by border services and immigration authorities ● Develop intercultural communication skills ● Foster empathy with refugees and asylum seekers ● Promote critical consciousness and reflexivity towards refugees’ reality.
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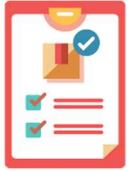
	<p>Perkins, DD., & Zimmerman, MA. (1995). Empowerment theory, research, and application. <i>Am J Community Psychol</i>, 23(5), 569-579.</p> <p>Rudolph, J., & Simon, R., & Raemer, D., & Eppich, W. Debriefing as formative assessment: closing performance gaps in medical education. <i>Acad Emerg Med</i>. 2008;15(11):1010-1016. doi:10.1111/j.1553-2712.2008.00248.x Vituale.org/learn-how-to-conduct-a-successful-debriefing/</p> <p>Windsor, L., & Benoit, E., & Dunlap, E. (2010). Dimensions of oppression in the lives of impoverished black women who use drugs. <i>J Black Stud</i>, 41(1), 21-39.</p> <p>Windsor, L., & Dunlap, E., & Golub, A. (2011). Challenging controlling images, oppression, poverty, and other structural constraints: Survival strategies among African-American women in distressed households. <i>Journal of African American Studies</i>, 15(3), 290-306.</p> <p>Zimmerman, MA. (2000). Empowerment theory: Psychological, organizational, and community levels of analysis. In J. Rappaport & E. Seidman, <i>Handbook of community</i>, 43-63.</p> <p>Link: http://acervo.paulofreire.org:8080/jspui/bitstream/7891/3070/1/FPF_PTPF_12_069.PDF</p>
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3. Learning and Training Material

3(A) Self-learning

Topic A. Critical Consciousness and Reflexivity

A.1) Objective of the topic: Explore and analyze the general principles of Critical Consciousness and Critical Reflexivity.



A.2) Self-assessment tool (quantitative assessment and self-reflection – qualitative assessment)

To use before and after the self-learning

1. Answer the questions (01 point for each correct answer)

a) In your own words explain what you understand about critical consciousness.

b) In your own words explain the construct and the development of critical consciousness and reflexivity.

c) According to critical pedagogist Ira Shor, critical pedagogy is defined as: *“Habits of thinking, reading, writing, and speaking that go beyond surface meaning, first impressions, prevailing myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand deeper meaning, radical causes, social context, ideology and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, media or discourse.”.*

Is this statement true or false?

A) True

B) False

d) Identify some specific experiences about the learning process.

A) Spectator, observer, witness, defender, activist and solidarity

B) Spectator, observer, witness, defender and sympathy

C) Witness, defender, activist, solidarity, and tranquility

e) Assuming that all education/training practice is intrinsically ethical or moral, distinguish three types of situations.

A) Personal moral reactions, norms for correct behavior and ethical reflection.

B) Personal reflection, ethical moral reactions, and norms of correct behavior.

C) Personal ethical reactions, norms for moral reactions and moral reflection.

f) From John Dewey’s perspective, are morals innate or fixed?

A) From John Dewey’s perspective, morals are fixed.

B) From John Dewey’s perspective, morals are innate.

C) From John Dewey's perspective, morals are neither innate nor fixed.

g) Critical Consciousness Theory focuses on what?

- A) Critical Consciousness Theory focuses on the role of oppression and privilege in creating and sustaining social and individual dysfunction.**
- B) Critical Consciousness Theory focuses on the role of freedom and disadvantage in creating and sustaining social and individual dysfunction.**

h) *Critical Consciousness refers to the process by which individuals apply critical thinking skills to examine their current situations, develop a deeper understanding about their concrete reality, and devise, implement, and evaluate solutions to their problems.*

True or false?

- A) True**
- B) False**

i) The development of critical consciousness does not happen through group dialogue, participatory action, and empowerment. True or false?

- A) True**
- B) False**

j) What is Critical Thinking?

- A) Critical thinking is the act of analyzing facts to understand a problem or topic thoroughly.**
- B) Critical thinking is the act of analyzing guesses to resolve a problem or topic thoroughly.**

k) How many stages of Critical Thinking Development exist?

- A) Six**
- B) One**
- C) Four**
- D) Ten**

l) What is usually required from trainees when their trainers' become advocates of quality thinking and learning?

- A) Not state and explain goals and purposes and not gather and organize information and data.**
- B) Clarify the questions they need to answer and the problems they need to solve; examine things from more than one point of view; deal with complexities in problems and issues and distinguish significant matters from insignificant ones.**
- C) Not consider implications and consequences and not express themselves precisely and exactly, also not consider the point of view of others.**

m) What are our moral judgments guided by?

- A) Our moral judgments are not guided by facts about the world, but by the force of logical consistency.
- B) Our moral judgments are guided by facts about the world, not by the force of logical consistency.
- C) Our moral judgments are guided by facts about the world and by the force of logical consistency.

n) When are the rules moral?

- A) Rules are moral when they are formulated from a personal point of view
- B) Rules are moral when they are formulated from an impartial point of view

o) Ilheiu, the samurai of the film "After the Rain" by Akira Kurosawa, acted immorally?

- A) No.
- B) Yes.

p) When does the moral disagreement disappear?

- A) Moral disagreement disappears whenever we can't distance ourselves from subjectivity and culture.
- B) Moral disagreement disappears whenever we can distance ourselves from subjectivity and culture.

q) What is a dilemma?

- A) A dilemma is a situation that challenges an agreeable solution.
- B) A dilemma isn't a situation that challenges an agreeable solution.

r) What is a classic dilemma?

- A) A classic dilemma is a choice between two or more alternatives, in which the outcomes are equally undesirable, or equally favorable.
- B) The classic dilemma does not typically involve a moral or ethical crisis, but the person or character's life may change because of their decision.
- C) Both options are correct.

s) *An ethical dilemma arises when a person is forced to decide between two morally sound options, but they may conflict with the established boundaries of a business, a governmental agency, or the law.* Is this true or false?

- A) True
- B) False

- t) An ethical dilemma differs from a moral dilemma because it does not involve following rules rather than one's conscience, although one's conscience can certainly move an individual to consider breaking the rules. *Is this true or false?*
- A) True
 B) False
- u) What is a moral dilemma?
- A) A moral dilemma is a situation in which a person is torn between right and wrong and looks at the very core of a person's principles and values.
 B) A moral dilemma is a situation in which a person is torn between right and wrong but doesn't look at the very core of a person's principles and values.
- v) What is a debriefing?
- A) Debriefing is an experience that enables participants to connect activities and lessons they learned in an activity.
 B) Debriefing isn't an experience that enables participants to connect activities and lessons they learned in an activity.
 C) Debriefing is a situation that connects activities and lessons.
- w) The debrief process can split into three main areas: objective facts – the truth, effects – subjective personal interpretation, transfer of agreed learning – shared understanding. Is this true or false?
- A) True
 B) False

Evaluation Scale:

0 - 5 points – *No knowledge*

5 - 10 points – *Minimal knowledge*

10 - 15 points – *Basic knowledge*

15 - 20 points – *Adequate knowledge*

20 - 28 points – *Superior knowledge*

Self-reflection



Answer the questions:

1. Is your evaluation different before and after you read the materials?
2. If your evaluation was different, in what topics do you think you improved?
And if not, why?
3. In your opinion, how do you think you can improve your knowledge and skills in this area?

A.3) Explanation of the theories, basic definitions, general dimensions

A.3.1 Critical Consciousness and Reflexivity

Critical pedagogue Ira Shor defines critical pedagogy as:

“Habits of thinking, reading, writing, and speaking that go beyond surface meaning, first impressions, prevailing myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand deeper meaning. , radical causes, social context, ideology and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, media or discourse.”

SHOR, Ira (1992). Empowering Education - Critical Teaching for Social Change, The University of Chicago press, p. 129.



The specificity of social justice problems challenges traditional educational practices. Furthermore, social and political controversies often arise due to the lack of agreement on the norms and values involved and the acceptability of the proposed solutions. Therefore, problems related to social justice are increasingly seen as not having easy and linear solutions. In this context, it seems vital to have complex and pluralistic approaches through which adult migrants can discuss and reflect on different ideas and ways of dealing with problems related to the issue of social justice, without ever agreeing with “anything-will-do” solutions.

The scale of social justice problems cannot be consistent with relativistic solutions. While there are no right answers, the seriousness and urgency of these problems cannot be overlooked, and trainers/trainers must find and implement appropriate ways of dealing with knowledge, uncertainty, values and norms, ethical dilemmas, political controversies, concerns about the planet and its inhabitants, etc. In this way, it will become clear that the challenges of social justice are not only cognitive, but also ethical and political, involving values and feelings.

The objective of the *SoJust Project* is to support and inspire trainers/teachers to promote an inclusive moral development in migrants that will prevent or remedy behaviors that are incompatible with social justice, which occur especially when people are in the sphere of the “spectator”. Most people fall into this category. Thus, the attitudes, concerns and actions of “bystanders” are a necessary condition for social justice, but they are not enough. In any project related to the theme of social justice, learning based on observation, reflection and discussion of concrete or hypothetical cases will always be at stake. The concrete or hypothetical cases will



<https://theconversation.com/visual-illusion-that-may-help-explain-consciousness-new-study-151864>

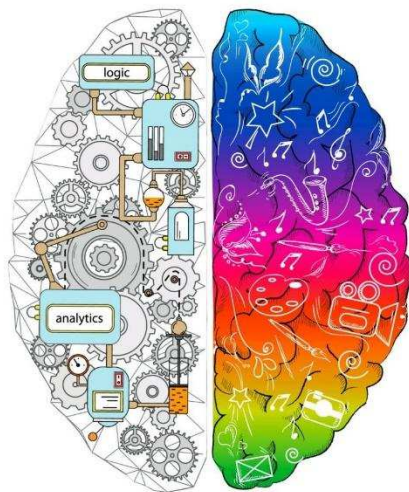
be the basis to promote learning for moral inclusion: it is expected that migrants will move from mere “spectators” to “activists” and members who intervene with a view to remedying situations of social injustice. Sometimes the phases of the learning process can be identified in some specific experiences of these “spectators” and can be classified with respect to their roles in relation to social justice issues. These phases are described below:

- **Spectator:** first phase in which one passes from ignorance to some kind of knowledge of a given ethical or political problem. It is called the spectator's phase and corresponds to the moment in which he directly or indirectly observes a real or hypothetical problem, without attributing moral significance to it, or without attributing meaning to it or recognizing personal interest.
- **Observer:** occurs when the individual who witnesses an ethical or political problem, is awakened to that problem for several possible reasons, starting to pay attention, to look for information intentionally, to try to observe more similar events and in a less superficial way, looking for causes, standards, and consequences of that ethical or political problem. Viewers are now intentional observers.
- **Witness:** if the learning process continues, observers develop concerns about the ethical or political issue that lead to the decision to act to raise awareness of others. At this stage, people talk about behaviors that are incompatible with a genuinely moral life, saying what they know, and the spectator becomes a witness who tells others what they know, often publicly, through social media.
- **Defender:** as the concern grows, the spectator feels more and more impelled to speak publicly and openly against behavior that is incompatible with a genuinely moral life, denouncing, but above all, defending ethical behavior, joining groups that defend these causes, writing letters to newspaper editors, speaking in schools, universities, etc. These people are now advocates of a genuinely moral life.

- **Activist:** when the defender takes direct actions to remediate a given ethical or political problem, such as trying to influence government policies, or intervening in de facto situations by going to places where behaviors blatantly incompatible with a genuinely moral life occur, to prevent the action of offenders or helping victims, thus assuming the burden of responsibility for individual actions and personal risk. Without this availability, there will hardly be any change in concrete situations that are blatantly incompatible with a genuinely moral life.

- **Solidarity/victim/martyr:** activism occurs in the vast majority of cases within groups within their countries, but some activists join in solidarity with native groups who fight in places where behaviors incompatible with a genuinely moral life occur, seeking to help and becoming a member of the group that directly suffers the consequences of behavior blatantly incompatible with a moral life. They end up taking the same risks as the victims to the point that some lose their lives and become martyrs in the struggle for a genuinely moral life. They come to be recognized as heroes in the struggle for the defense of a genuinely moral life.

Somehow, this process of moral development, which implies the expansion of the moral community, is based on universal ethical principles.



https://theweekenduniversity.com/lecture_day/a-day-on-consciousness/

In this project it is also assumed that all educational/training practice is intrinsically ethical or moral, making it possible to distinguish three types of situations: personal moral reactions, norms for correct behavior and ethical reflection. Moral reactions are spontaneous, unpremeditated, and unintentional reactions to a personal experience of what to do or not to do in a given situation. Norms for correct behavior are social conventions relating to correct patterns of action in certain types of social activities. Ethical reflection is a rational and systematic reflection on the reasons that justify moral actions. Teachers/trainers must be prepared to provoke and critically guide ethical reflection in

migrants, so as to promote their moral growth, in relation to social justice issues, in a way that is democratically accountable and critically competent.



From John Dewey's perspective, morals are neither innate nor fixed, but something we learn in an ongoing process. We learn from the experience of moral situations that force us to reflect on certain "truths" that we take for granted. The democratic ideal is in this process a moral ideal, since democracy is a way of life in which people with different experiences create new possibilities for influencing each other. The principles on which this teaching/training perspective is based are: starting from the moral experience of migrants, through concrete cases; introducing concrete normative ethical theories and having an ethical language.

A final assumption of this project is the fact that it is based on the teaching/learning of argumentative skills for the discussion of ethically non-neutral complex problems. It is not about the acquisition and strict application of information, but the construction and evaluation of the cogency of arguments to participate in deliberative discussions. The quality of argumentation is correlated with the quality and diversity of deliberation.

Critical Consciousness: others perspectives

Critical Consciousness Theory focuses on the role of oppression and privilege in creating and sustaining social and individual dysfunction. Social dysfunction may include disproportionate levels of unemployment, disease, crime, homelessness, marginalization, drug trafficking, and/or lack of access to services in a community. Individual dysfunction might be substance use disorders and HIV/HCV risk behaviors, and criminal behavior.

From a critical consciousness perspective, dysfunction is perceived as a direct consequence of structural and internalized inequality.

Freire (2000:164) developed Critical Consciousness Theory in response to the illiteracy rates of impoverished Brazilian people. Ignorance is more than a lack of knowledge; it is also a lack of critical thinking skills. Knowledge serves a purpose within a society. Often, that purpose is to uphold conventional, often oppressive, ways of thinking. One of the purposes of traditional schooling is to "shape" into the mainstream. Acquiring knowledge without critical thinking skills may indoctrinate a person into an oppressive culture. In addition to the acquisition of knowledge, critical thinking skills are necessary to resist oppression.

A.3.2 Critical Consciousness: The Construct

Critical Consciousness refers to the process by which individuals apply critical thinking skills to examine their current situations, develop a deeper understanding about their concrete reality, and devise, implement, and evaluate solutions to their problems. In Community

Wise, critical consciousness is a key ingredient for positive behavior change. It has two components: anti-oppressive thinking and anti-oppressive action. Anti-oppressive thinking means developing a deeper understanding of structural and internalized oppression. Anti-oppressive action means collaborative efforts to overcome and dismantle structural and internalized oppression. Developing a critical awareness of systems of privilege and oppression is necessary, because without this awareness, one cannot take action. Critical thinking and the anti-oppressive thinking of critical consciousness work together, because oppression involves controlling information, and it requires uninformed thought. Without the ability to think critically, a person cannot develop anti-oppressive thinking.



The other key ingredient of critical consciousness is anti-oppressive action. Anti-oppressive action occurs at the individual and community levels. The individual can harness resources and work with others to minimize oppression in the community through personal development and community organizing (e.g., volunteering at a community organization, helping disseminate information, engaging in the

political process). In order for anti-oppressive action to occur, the entire community must be able to think critically and develop community capacity. Community capacity refers to the community's ability to effectively draw upon their existing strengths and resources in order to address community problems. Strengths and resources include community members' participation in community action, empowerment, leadership, skills, resources, understanding of community history, community power, and critical reflection.

A.3.3 Critical Consciousness Development



The development of critical consciousness happens through group dialogue, participatory action, and empowerment. When people develop critical consciousness, they come together to develop and apply critical thinking skills to discussions about their communities, how community conditions impact them, and how they can join in taking action to improve their lives and the lives of their communities. The dialogue goes beyond a simple discussion of personal opinions. It involves the application of critical thinking skills, active listening, and open minds. Through dialogue, it is expected that people will learn about themselves, particularly about how they think and how they limit themselves through deeply held assumptions and beliefs that reflect internalized oppression. During critical consciousness-raising, people are encouraged to challenge the forces of oppression that are identified and channel their feelings of anger, sadness, and frustration into anti-oppressive action.



As part of the process of developing critical consciousness, people are expected to identify and join community organizations that address issues that “speak to them.” People learn through direct involvement how to work collectively to achieve a community

objective and how to build social connections. Activities may include: attending community meetings, joining organizations as members, creating new businesses that serve community needs, fundraising, volunteering for community-oriented events and work, and participating in local politics. People are encouraged to engage their peers in Change Talk and to develop support groups. By involving themselves in consciousness-raising dialogues, people can form new identities and begin to change the way they see themselves, the world around them, and their ability to improve themselves and their own communities.

A.4) Learning activity



Activity A.4.1. “Too quick to judge”

Objectives: Promote critical consciousness and critical Reflexivity.



Instructions:

After reading the explanation of the theories, basic and general definitions available in this topic, watch the video and write a critical reflection about not judging before knowing the context that involves each individual (social, cultural, personal, academic...). Think about what you can do to improve or change, and in what way you can make a difference. If you wish you can draw a draft with your thoughts and share them with the group.

Duration: 1h

Source: https://www.youtube.com/watch?v=Fzn_AKN67oI



Feedback:

- In your opinion, is this activity relevant to promote a critical consciousness and reflexivity?
- In your opinion, how do you think you can improve your knowledge and skills in this area?



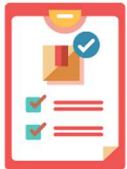
3(A) Self-learning

Topic B. Critical Thinking and Dilemmas

B.1) Objectives of the topic:

- explore and analyze the general principles of critical thinking and dilemmas;
- explore, analyze and reflect on different dilemmas with critical and reflexivity consciousness.

B.2) Self-assessment tool



Answer the following questions:

- a. In your opinion, what is critical thinking? (5 points)
- b. What do you think about the critical thinking process? (5 points)
- c. Choose some stages of critical thinking and reflect on them, giving concrete examples. (5 points)
- d. In your opinion, what are the advantages of being a critical thinker when you're dealing with multicultural and minority groups? (5 points)
- e. Explain the difference between Classic, Ethical and Moral Dilemmas. (5 points)
- f. Apply different examples of different Dilemmas that migrants with low qualifications might experience. (5 points)
- g. Suggest and describe solutions to deal with the previous dilemmas. (5 points)

Evaluation Scale:

0 - 5 points – *No knowledge*

5 - 10 points – *Minimal knowledge*

10 - 15 points – *Basic knowledge*

15 - 20 points – *Adequate knowledge*

20 - 30 points – *Superior knowledge*



Feedback questions:

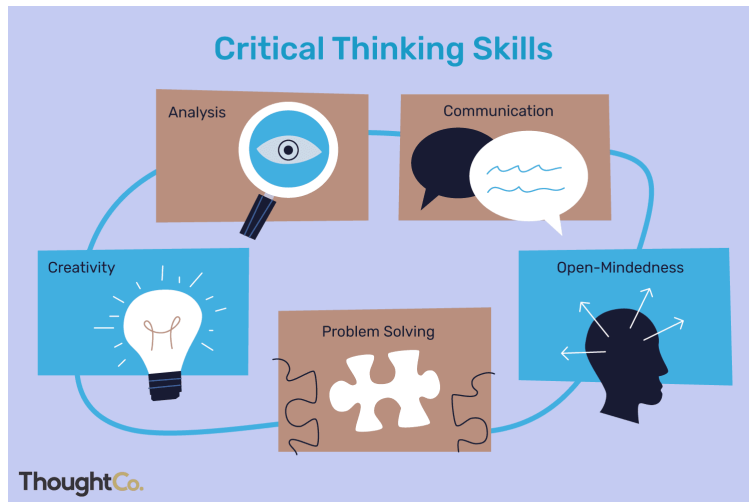
- In your opinion, is this activity relevant to promote critical thinking and awareness?
- In your opinion, how do you think you can improve your knowledge and skills in this area?

B.3) Explanation of the theories, basic definitions, general dimensions

B.3.1. Critical thinking and Dilemmas

Critical thinking is the act of analyzing facts to understand a problem or topic thoroughly. The critical thinking process typically includes steps such as collecting information and data,

asking thoughtful questions and analyzing possible solutions. For example, if you're working in human resources and need to resolve a conflict between two employees, you will use critical thinking to understand the nature of the conflict and what action should be taken to resolve the situation.

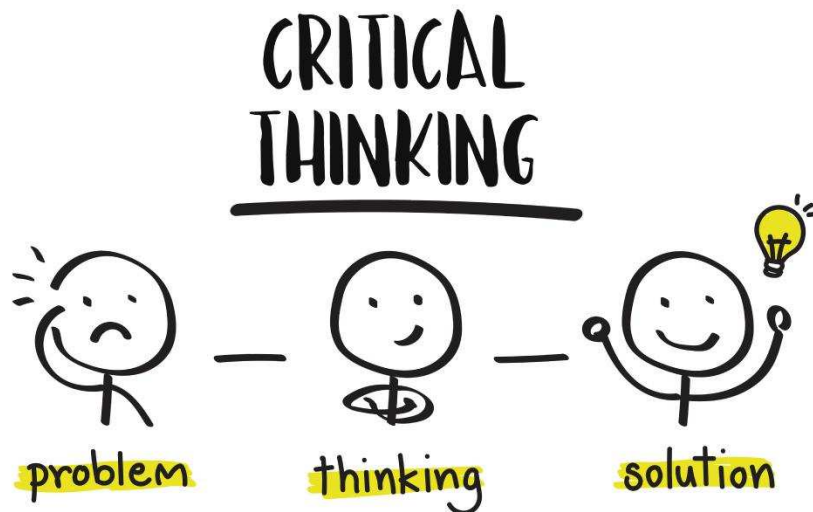


<https://www.thoughtco.com/critical-thinking-definition-with-examples-2063745>

Critical thinking skills allow you to understand and address situations based on all available facts and information. Typically, using critical thinking at work involves processing and organizing facts, data and other information to define a problem and develop effective solutions. It's a good idea to reflect on the critical thinking skills you already possess and which you may need to develop and highlight them on your CV and during interviews. In addition, you might consider setting goals and adopting practices to help you build the critical thinking skills necessary to succeed in your job as well as in your private life.

The article "*Critical Thinking Development: A Stage Theory*" (2021) provides a practical organizer for trainers interested in using a conceptual map to guide learners' thinking through developmental stages in the process of becoming critical thinkers.

Before moving to the stages themselves, a brief overview of what we mean by critical thinking is in order. Our working definition is as follows: We define critical thinking as: the ability and disposition to improve one's thinking by systematically subjecting it to intellectual self-assessment.

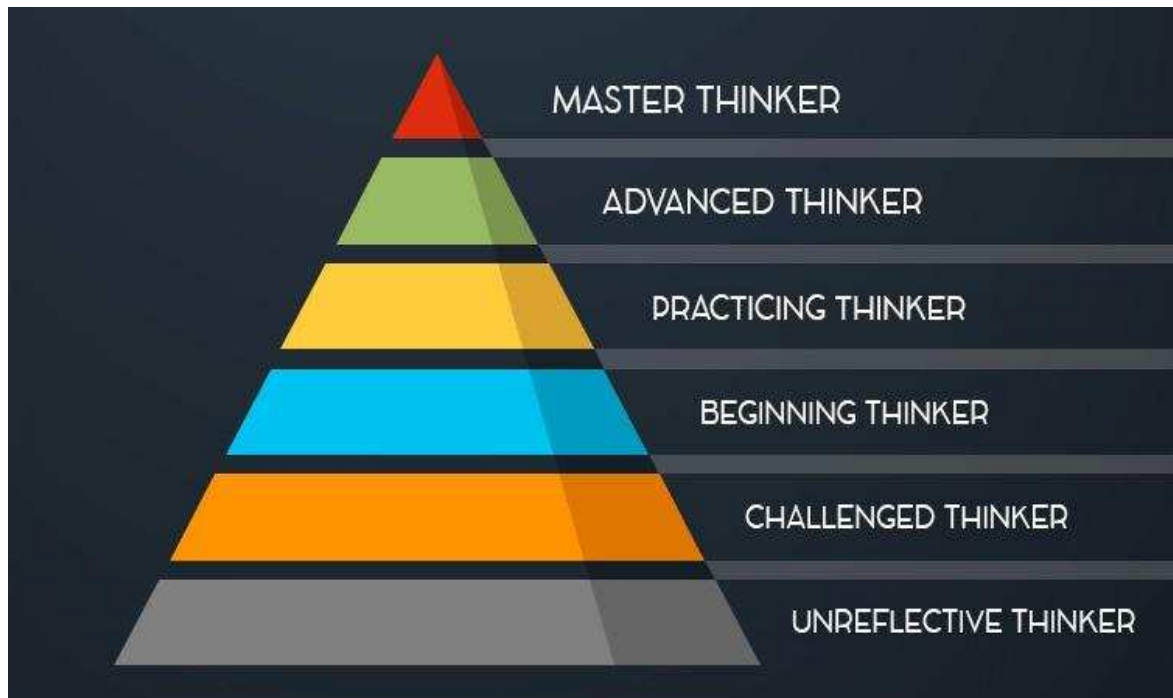


<https://katiabrunetti3.medium.com/critical-thinking-devemos-questionar-e-buscar-respostas-existenciais-2d2d4410811>

It is important to recognize that on this view, people are critical thinkers, in the fullest sense of the term, only if they display this ability and disposition in all, or most, of the dimensions of their lives (e.g., as a parent, citizen, consumer, lover, friend, learner, and professional).

The stages of Critical Thinking Development

- Stage One: The Unreflective Thinker
- Stage Two: The Challenged Thinker
- Stage Three: The Beginning Thinker
- Stage Four: The Practicing Thinker
- Stage Five: The Advanced Thinker
- Stage Six: The Master Thinker



<https://www.linkedin.com/pulse/critical-thinking-development-stage-theory-brannon-sanford>

Stage One: The Unreflective Thinker

1. *Defining Feature:* Unreflective thinkers are largely unaware of the determining role that thinking is playing in their lives and of the many ways that problems in thinking are causing problems in their lives. Unreflective thinkers lack the ability to explicitly assess their thinking and thereby improve it

Stage Two: The Challenged Thinker

2. *Defining Features:* Thinkers move to the “challenged” stage when they become initially aware of the determining role that thinking is playing in their lives, and of the fact that failures in their thinking are causing them serious and significant problems.

Stage Three: The Beginning Thinker

3. *Defining Feature:* Those who move to the beginning thinker stage are actively taking up the challenge to begin to take explicit command of their thinking across multiple areas of their lives. Thinkers at this stage recognize that they have basic problems in their thinking and make initial attempts to better understand how they can take charge of and improve it. Based on this initial understanding, beginning thinkers begin to modify some of their thinking, but have limited insight into deeper levels of the trouble inherent in their thinking. Most importantly, they lack a systematic plan for improving their thinking, hence their efforts are hit and miss.

Stage Four: The Practicing Thinker

4. *Defining Feature:* Thinkers at this stage have a sense of the habits they need to develop to take charge of their thinking. They not only recognize that problems exist in their thinking, but they also recognize the need to attack these problems globally and systematically. Based on their sense of the need to practice regularly, they are actively analyzing their thinking in a number of areas. However, since practicing thinkers are only beginning to approach the improvement of their thinking in a systematic way, they still have limited insight into deeper levels of thought, and thus into deeper levels of the problems embedded in thinking.

Stage Five: The Advanced Thinker

5. *Defining Feature:* Thinkers at this stage have now established good habits of thought which are “paying off.” Based on these habits, advanced thinkers not only actively analyze their thinking in all the significant areas of their lives, but also have significant insight into problems at deeper levels of thought. While advanced thinkers are able to think well enough in the important areas of their lives, they are not yet able to think at a consistently high level across all of these areas. Advanced thinkers have good general command over their egocentric nature. They continually strive to be fair-minded. Of course, they sometimes lapse into egocentrism and reason in a one-sided way.

Stage Six: The Master Thinker

6. *Defining Feature:* Master thinkers have not only systematically taken charge of their thinking, but are also continually monitoring, revising, and re-thinking strategies for continual improvement of their thinking. They have deeply internalized the basic skills of thought, so that critical thinking is, for them, both conscious and highly intuitive. As Piaget would put it, they regularly raise their thinking to the level of conscious realization. Through extensive experience and practice in engaging in self-assessment, master thinkers are not only actively analyzing their thinking in all the significant areas of their lives, but are also continually developing new insights into problems at deeper levels of thought. Master thinkers are deeply committed to fair-minded thinking, and have a high level of, but not perfect, control over their egocentric nature.

B.3.2 The Advantages of Critical Thinking



<https://fia.com.br/blog/pensamento-critico/>

When trainers become advocates of quality thinking and learning, in keeping with this theory, they teach in such a way that trainees are regularly required to:

- 1) state and explain goals and purposes;
- 2) clarify the questions they need to answer and the problems they need to solve;
- 3) gather and organize information and data;
- 4) explicitly assess the meaning and significance of information you give them;
- 5) demonstrate that they understand concepts;
- 6) identify assumptions;
- 7) consider implications and consequences;
- 8) examine things from more than one point of view;
- 9) state what they say clearly;
- 10) test and check for accuracy;
- 11) stick to questions, issues, or problems; and not wander in their thinking;
- 12) express themselves precisely and exactly;
- 13) deal with complexities in problems and issues;
- 14) consider the point of view of others;
- 15) express their thinking logically;
- 16) distinguish significant matters from insignificant ones.

There are many ways to teach content so that learners progress as thinkers. However if we are to do so, we must explicitly focus on the mind intellectually and grasp the stages that they must progress through. It's important to recognize that all develop incrementally as thinkers, and that the progress of any one of us is directly dependent on our level of intellectual knowledge and commitment. Put another way, if I am to develop my critical

thinking ability I must both "discover" my thinking and must intellectually take charge of it. To do this I must make a deep commitment to this end.



Why is this so important? Precisely because the human mind, left to its own, pursues that which is immediately easy, that which is comfortable, and that which serves its selfish interests. At the same time, it naturally resists that which is difficult to understand, that which involves complexity, that which requires entering the thinking and predicaments of others.

For these reasons, it is crucial that we as teachers and educators discover our own "thinking," the thinking we do in the classroom and outside the classroom, the thinking that gets us into trouble and the thinking that enables us to grow. Educators must treat thinking (quality thinking) as the highest priority. When learning together as developing thinkers, when seeking to raise thinking to the next level, and then to the next after that, everyone benefits, and schooling then becomes what it was meant to be, a place to discover the power of lifelong learning. This should be a central goal for all our learners. It is in all of our interest to accept the challenge: to begin, to practice, to advance as thinkers.

B.3.3 The Dilemmas



<https://ciat.org/ciatblog-los-dilemas-de-la-digitalizacion/?lang=en>

Do you remember a time when you had to make a choice and each option was equally unpleasant? Perhaps you lied, and something terrible happened, or you were faced with the task of divulging the truth and being

punished for lying. This mess is called a dilemma: a situation that challenges an agreeable solution. In literature, dilemmas form the central conflict many protagonists encounter. Many people face all kinds of dilemmas in life, and the choice they make can have long-lasting impacts. Common types of dilemmas include classic, ethical, and moral.

Classic Dilemma

A classic dilemma is a choice between two or more alternatives, in which the outcomes are equally undesirable, or equally favorable. The dilemma does not typically involve a moral or ethical crisis, but the person or character's life may change as a result of their decision.

As a young adult, some examples of classic dilemmas include:

- Which job offer to accept
- Wondering whether or not to make the move to a new city
- Younger students may face different classic dilemmas. Some of these can include:

- Two adult migrants with specific traditions are having a birthday party at the same time, how can they manage their parties?
- What to wear on picture day, considering one's culture?

Classic dilemmas are more than simple choices, because they usually prompt the person to think about the outcomes of the choices. As a result, a character in a story may find themselves on an adventure, in fear for their lives, or instituting change because of the choice they made in their dilemma.

Ethical Dilemma



<https://www.linkedin.com/pulse/ethical-dilemmas-consulting-industry-company-clients-jiarui-bie>

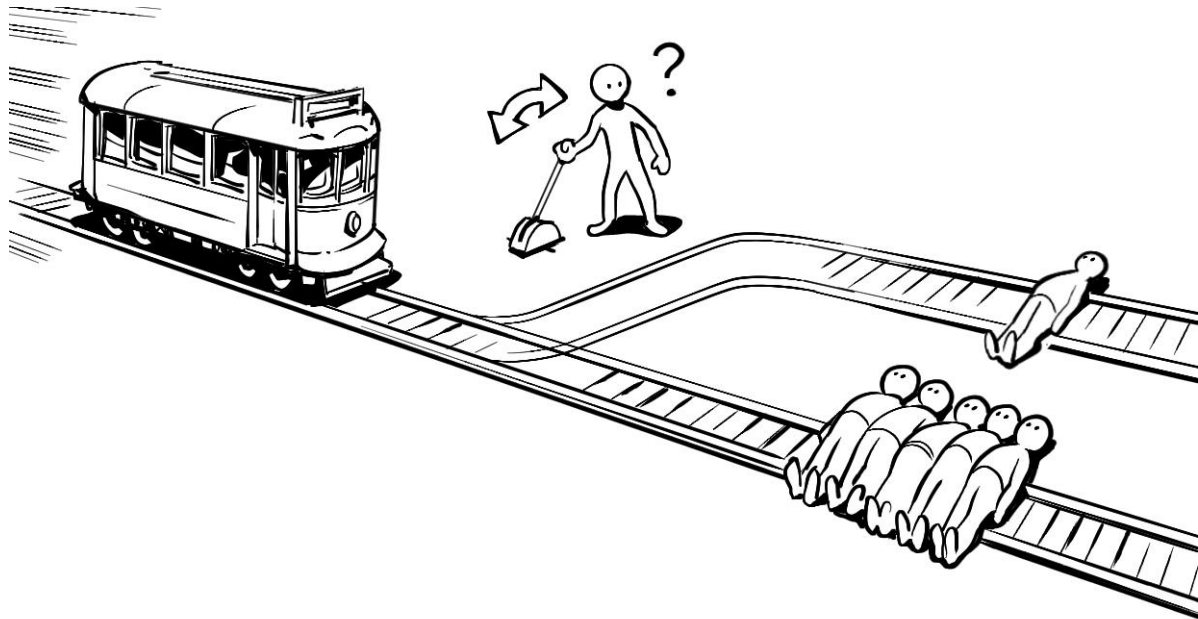
An ethical dilemma arises when a person is forced to decide between two morally sound options, but they may conflict with the established boundaries of a business, a governmental agency, or the law. Some ethical dilemmas may involve following the truth versus being loyal to a friend; following the laws or rules versus having compassion for an individual's plight; and concerns about an individual person versus the larger impact on a community. An ethical dilemma differs from a moral dilemma because it involves following rules rather than one's conscience, although one's conscience can certainly move an individual to consider breaking the rules. Ethical dilemmas are especially important in the medical and criminal justice fields, and in careers such as social work and psychology. In addition, most public servants have to undergo ethics training to address common dilemmas they may come across while working with the public. Recent advancements in science have also brought forward interesting and uncharted ethical dilemmas. Some examples of ethical dilemmas include:

- An administrative assistant discovers his/her boss has been laundering money, and he/she must decide whether or not to turn him/her in.
- A doctor refuses to give a terminal patient morphine, but the nurse can see the patient is in agony.

- A government contractor discovers that intelligence agencies have been spying on its citizens illegally, but is bound by contract and legalities to keep his confidentiality about the discovery.

Moral Dilemma

A moral dilemma is a situation in which a person is torn between right and wrong and looks at the very core of a person's principles and values. The choice the person makes may leave them feeling burdened, guilty, relieved, or questioning their values. A moral dilemma often forces the individual to decide which option he or she can live with, but any outcomes are extremely unpleasant no matter what.



The Switch Dilemma. (cc) David Navarrot. <http://www.cienciacoognitiva.org/?p=1147>

Moral dilemmas are often used to help people think through the reasoning for their beliefs and actions and are common in psychology and philosophy classes. Some examples of moral dilemmas include:

- The classic “*lifeboat dilemma*”, where there is room for 10 people only in the lifeboat, but there are 11 passengers on the sinking ship. A decision must be made as to who will stay behind.
- A train with broken brakes is speeding towards a fork in the tracks. On the left, there is a woman crossing with her two children; on the right, there is a man doing routine maintenance on the tracks. The engineer must decide which side to aim the speeding train towards.
- A husband learns he has a terminal illness and he decides to ask his wife for assistance in ending the pain before it gets too bad.
- A friend discovers her best friend’s boyfriend is cheating. She must decide whether to tell her friend or keep it a secret.

B.3.4 Logical Reasoning and Morality

Our moral judgments are not guided by facts about the world, but by the force of logical consistency. The idea is that any rational being must conform to the principles of logic. Therefore, if we can logically show that certain moral principles are justified, then moral principles will be objectively valid for all rational beings. They will be objective in the sense that they do not represent the perspective of this or that person, this or that culture, but because they are true for any rational being. Therefore, moral principles are mind-independent in the sense that they are independent of particular perspectives or interests.



<http://4.bp.blogspot.com/-xpob5V-pDHk/UW7mx9P0QPI/AAAAAAAAAex4/8Vfpkz5PP9Q/s1600/moral+brain.jpg>

This approach has many formulations. We will consider here Thomas Nagel's formulation, called normative realism, which shows us the extent to which fundamental ethical problems result from our ability to adopt increasingly objective viewpoints that separate us from our subjective viewpoints.

The importance of logical consistency



"Ozy and Millie"

www.ozyandmillie.org

©2002 D.C. Simpson

<https://ozyandmillie.org/archives/comic/ozy-and-millie-1039>

It seems true that if a concrete moral principle applies to one case, then that moral principle will have to be applicable to all situations alike in all morally relevant respects. Using reason as a justification for a concrete action, but then not considering the same justification in all situations equal in all morally relevant respects, seems inconsistent and arbitrary. Thus, considering everyone's interests seems to be an objective and universal moral requirement. Notice that if someone says that João is a good person because he donated blood, then, to be consistent, one has to say that Manuel is a good person because he also donated blood. If both have donated blood, and someone says that João is a good person, but Manuel is not, then he is being inconsistent. Rules are moral when they are formulated from an impartial point of view, that is, when equal moral consideration is given to the interests of all, regardless of particular inclinations and desires.

Nagel argues that all human beings are capable of impartial motivation, that we can be moved to make moral judgments from a merely objective point of view. Of course, this motivation competes with other motivations of a selfish or personal nature. But the justification of a particular action is a matter of considering the reasons why I should act impartially, independently of my personal motives, weighing them against other motives. We find a good example of what is being said in the film "After the Rain", by Akira Kurosawa. In this film we see the samurai Ilhei, who is moved by the misery of the people around him, and decides to participate in fights against false samurai for money, which is prohibited by the samurai code of honor. With the money earned in these fights, Ilhei decides to buy food to distribute to the poor. One day, the samurai discover what Ilhei is up to and condemn him for breaking the samurai code of honor. However, from an impartial point of view, Ilhei acted in an objectively moral manner as he took into account not only his own interests, but the interests of all the people involved. The motivation was not partial or selfish, but moral from an impartial point of view. We can always say that Ilhei was stupid because he sacrificed himself in the name of interests contrary to his personal interest. However, no one can say that Ilhei acted immorally. Any person will consider that he acted objectively in a moral way, because he acted according to impersonal or impartial reasons and, therefore, objective.



"Your mother and I are separating because I want what's best for the country and your mother doesn't."

<http://www.danceofreason.com/2014/11/getting-along-with-moral-disagreement.html>

But why is there moral disagreement? Nagel says that moral disagreement occurs whenever we fail to distance ourselves from our subjective inclinations and desires. At that point, we thought it impossible to have objectivity in ethics. When we see people act for reasons that are not moral but for subjective impulses, it creates the illusion that there are no moral reasons to act. It is this subjective illusion, produced by projecting our desires and inclinations onto the world, which end up taking the form of normative reasons. This is the basis of ethical subjectivism: elevating personal preferences and prejudices to the rank of cosmic values. The consequence of this illusion, says Nagel, is ethical *nihilism*.

Nagel also argues that the fact that there are great divergences about morals in different cultures, over time, is insufficient to conclude that values do not have objective reality. Moral disagreement disappears whenever we are able to take off our shoes, to distance ourselves from subjectivity and culture. It is not a question of eliminating subjectivity and culture, but of integrating them. The task of ethical theory is to develop and compare conceptions of the good life that can be understood and considered from a perspective that is not particular and, therefore, from many perspectives, insofar as we are able to abstract from their particularity (subjectivity or culture).



The proper question to ask is, therefore, the following: supposing there is reason to act, the question is *what kind of reason is that and how does it fit into the kind of reasons that exist and that do not apply only to me or to my culture?*

According to Nagel, to be rational is to be consistent. A good number of objectivist ethical theories hold that values are not just a matter of opinion or culture. Actions are right or wrong insofar as they are or are not justifiable by sound methods of reasoning. It is in this sense that we can accept a soft universalism based on human rights. These will be the basic



<https://medium.com/@AmericanPublicU/the-question-of-moral-relativism-and-winning-at-ethics-8b8fa5bb6c7b>

moral principles shared by all human beings, regardless of particular cultures. And it is these basic moral principles that allow us to rationally defend those actions are permissible when they respect the intrinsic value of human beings or that they contribute to a greater good, in the same way that actions are not permissible when they do not respect the intrinsic value of human beings or when they benefit particular interests.

Ethical objectivism resides in moral argument, that is, in the belief that it is possible to present reasons that consistently justify that a given behavior is morally unacceptable or that a given behavior is morally obligatory. In this context, even if there is moral disagreement, it seems reasonable to accept that there is moral progress.

Note that slavery was abolished and women gained the right to vote, for example. If this represents moral progress, then it seems reasonable to infer that there are fixed moral standards that we can consider in evaluating our actions. If these fixed moral standards do not exist, then we have no reason to think that the world is better off now than it was 100 years ago. Indeed, the best explanation we have for believing that there is moral progress is that there *is* actually moral progress.

B.4) Learning activity



Activity B.4.1. "Listen to me" (1h.)

Objectives: Promote critical thinking; respect differences as a form of social inclusion.



Instructions: After reading the explanation of the theories, basic and general definitions available in this topic, watch the video and afterwards think about situations where multicultural barriers are notorious and what should be done to promote social inclusion and social justice.

Source: <https://www.youtube.com/watch?v=ctbI3RftTNk>



Feedback:

- In your opinion, is this activity relevant to promote critical thinking and stimulate different perspectives to improve social inclusion and social justice?

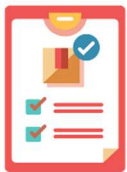
- In your opinion, how do you think you can improve your knowledge and skills in this area?

3(A) Self-learning

Topic C: Debriefing – Importance of debriefing to promote critical consciousness and reflexivity

C.1) Objective of the topic: get to know and apply the debriefing technique with migrants with low qualifications to promote critical thinking and consciousness.

C.2) Self-assessment tool



Answer the questions:

- In your opinion, what is necessary to have a good debriefing?
- Do you think it's important to do a debriefing to promote critical consciousness and respect multicultural environments?

C.3) Explanation of the theories, basic definitions, general dimensions

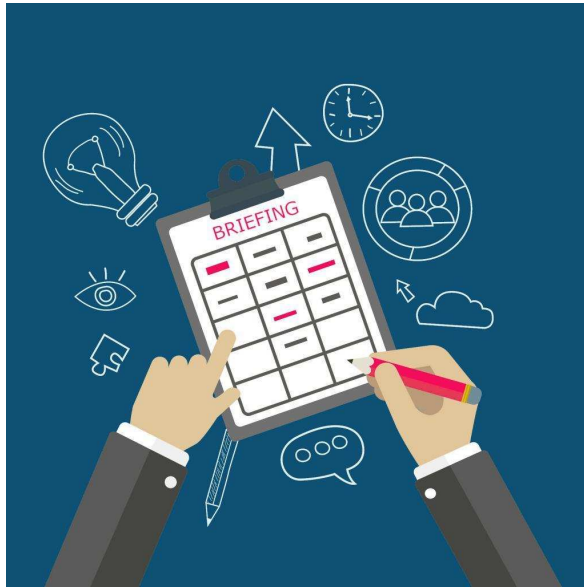
C.3.1 Debriefing



Debriefing is an experience that enables participants to connect activities and lessons they learned in an activity. There are generally two types of debriefs. Short term, 'Hot' debriefs and longer term, 'structured' debriefs.

As the name suggests, hot debriefs take place almost immediately after a task is completed. They enable a 'visceral' viewpoint of how people felt things went. These typically take place at team and troop level and detail very specific actions. Prolonged, 'structured' debriefs give more time for reflection and analysis of areas for development. These debriefs often look at the wider perspective of operations, sometimes at service level and beyond. This, in turn, helps develop direction, focus and future mission statements.

The main goals of the debriefing process are to clarify what took place - in chronological order, resolve misconceptions/misunderstandings, provide context in which positive accomplishments can be emphasized, identify lessons learned for future operations and enhance team/organization cohesion. The first things to clarify as part of the process are who will conduct the debrief, who it is intended for and when it should occur. During the debrief itself all team members or specific team leaders should be asked to describe in chronological order what took place and what their actions were. This process should be conducted in an environment that allows everyone to have a say, regardless of his or her



<https://www.trainingwheelsgear.com/products/debriefing-thumball>

rank. This activity will only be useful if people feel like they can speak honestly without fear of recrimination.

The debrief process can split into three main areas: objective facts – the truth, effects – subjective personal interpretation, transfer of agreed learning – shared understanding. Questions for each area may include:

Objective facts and reality of what took place:

- What specifically happened?
- What did you see/feel?
- When did this happen?
- Who did what? (Roles and responsibilities)

Interpretation and the effect actions had:

- What does this mean?
- What were the migrants group successes?
- Which behavior/actions had the most effect on the group and its members?
- What judgments did you make?
- What assumptions did you make?
- What helped/hindered the team?

Learning and future intentions:

- What do we choose to do next time?
- What good practice can we take with us?
- How can we apply this “lesson” next time?
- What do we want to start/stop/continue doing?
- Where do we need to pay more focus/attention?

Debriefing needs to become part of the culture of the learning process that so far only resort to ‘crises’ debriefs (when something has gone wrong). They are typically reactive and have the side effect of making people respond defensively.

By focusing on the debrief process and by sorting the small elements out in a disciplined way, educational entities can create greater freedom for learners to take action and be more effective in the long term, more conscious and be more aware to develop critical thinking and reflexivity with balance between ethical and moral values and principles.



Instructions to learn how to apply and conduct a good debriefing after activities



<https://teachingblog.mcgill.ca/2021/02/23/debriefing-sessions-sharing-recent-learning-among-colleagues/>

1. Stop talking at people start talking with people

Invite people into your conversation, rather than just telling them what they need to know.

2. Sequence your discussion to prepare your group for talking

In the same way you use warm-ups and stretches before more strenuous exercise, you also need to warm people up to get them talking. Here's a quick three-step model for how to conduct a debrief that works a treat:

- Ask **'What'** questions – these questions refer to what happened during an exercise and are used to get the discussion off to a good start. For example, "What happened after you fell?"
- Ask **'So What'** questions – these questions relate the activity back to the goals of your program and add meaning to it. For example, "Why do you think people stopped talking all of a sudden?"
- Ask **'Now What'** questions – these questions drive home the lesson's objective by discussing future behaviour and goals. For example, "How can you prevent the discussion from getting out of control next time?"

3. Ask lots of open-ended questions

The question "How are you feeling?" is more powerful than "Are you feeling cold?" Open-ended questions are more likely to provide greater insight and opportunities for people to participate in a two-way conversation.

4. Use a variety of formats to keep your group engaged

Debriefing is more than just asking your group to circle up and asking a few questions. The first step in learning is engaging the brain, so choose a variety of discussion techniques that are fun, interactive and meaningful to attract people's attention. Take a look at some of the fun, interactive and rewarding debrief ideas featured on playmeo's activity database (<https://www.playmeo.com/>).

5. Make it easy to see & hear each other

Consider using circles to conduct your conversation and moving closer to hear each other. Also, be aware of the impact the wind and the sun may have on your group's ability to see and hear you. For example, it is recommended that you face into the sun, rather than your group, otherwise, it will give people just another excuse to look elsewhere. And keep their backs to the distraction of other people, interesting panoramas and other events that will easily distract them from your conversation.

6. Use a neutral response to comments

People develop many coping skills to make sure they don't look stupid in front of their peers. For example, rather than joining a discussion right away, some people prefer to wait for others to make the initial responses. So, if you telegraph your opinion of their responses with "Great," "Good answer" or "Exactly right" you may encourage some people to delay their response, or not respond at all, because they'll believe that the right answer has already been given. Clearly, this is not a hard and fast rule, but if you're looking to attract lots of input from your group, consider the impact your comments may have.

7. Use what works for you & change what doesn't

Adapt everything you read here to match the age, needs and characteristics of your particular group, the weather, your environment, the time you have and, of course, your personality.

C.4) Learning activity



Activity C.4.1. “Debrief suggestion” (2 h.).

Objectives: Promote critical consciousness and reflexivity; Stimulate critical thinking; Create solutions to different kinds of dilemmas with reflexivity, by describing some steps to debrief the situation.



Instructions: After reading the explanation of the theories, basic and general definitions available in this topic, suggest and describe a situation you experienced (or imagine one) which made it difficult to make an adjusted decision. Afterwards, reflect critically by applying some questions of different areas of debrief and imagine you need to conduct one about the situation you suggested/presented.



Feedback:

- Did this activity help you understand the importance of debrief to promote reflexivity and achieve different ways and perspectives by having a critical thinking approach?
- Do you think debrief may help you understand and respect multicultural environments and be part of your learning process and life experience (self-reflection)?

3(B) Guided Learning

Topic A. Critical Consciousness and Reflexivity



Activity A.1. “Story Telling” ⁸ (1h 30min)

Objectives:

- Spread awareness about your own stereotypes and prejudices.
- Understand with reflexivity and critical consciousness how stereotypes and prejudices affect our everyday interactions.
- Making participants use their creativity and critical thinking.
- Highlight different ways and perspectives to accomplish goals in life with consciousness and reflexivity.

Materials/ Equipment:

- Paper, pen, copy of the first part of the personal story for each participant and facilitator; copy of the second part of the personal story for each participant (to give participants at the end of the debate and reflection).

⁸ Inspired in Método Original Checo, CLARO’ED! Combater a Discriminação Invisível, 2021.



Instructions

Participants read half of the personal story of someone from a group that is generally target of discrimination by their mainstream society (adjust the story if needed, because it depends on the group that you are working with). They are then asked to imagine the rest of that person's life story. Finally, they are confronted with the second part of the story and compare it with the ones they've created. During the reflection time (questions below), they reflect on how the way they imagined the second part mirrors their own ideas about a given group, ethnicity, or culture, etc.



Questions to reflect

1. How do you feel after hearing the complete story?
2. What surprised you the most?
3. What was the biggest difference between yours and the real story?
4. Why do you think there were so many/so few differences?
5. How can you translate this experience into everyday real life situations?
6. Do you know of any other situation in which somebody was judged by other people's bias and not by their own personality?
7. How can this experience change your attitude in life?



B.2. A.1 Tools used during training/ learning activities

Materials:

- Paper, pen, copy of the first part of the personal story for each participant and facilitator, copy of the second part of the personal story for each participant.

Story of Yousef Saíd

First part of the story...

Yousef Saíd grew up in Angola. He is the son of a Portuguese mother and an Angolan father. He is currently 27 years old and has recently immigrated to Portugal seeking a better life.

In order to adapt faster, he preferred to come alone to find an apartment and jobs for him and his wife and also enroll their daughter in school. His mother had information and knowledge about Portugal and he also had other emigrants' testimonies.

He doesn't have studies because he dropped out of school when he was younger. In spite of that, he is an ambitious man, having initially gotten a job in construction and he lived in a tiny apartment while he waited for his family to arrive. They arrived 4 months ago. Adaptation has been difficult, because the integration process is not always easy and he felt discriminated against on several occasions. His wife still hasn't got a steady job, but she's

been working as a cleaning maid in private buildings and houses for a few hours. Their daughter is having many difficulties at school and, consequently, has a very low academic performance.

Yousef Saíd wanted to improve his qualifications and sought to register at the Qualifica Center. After his interview and diagnosis, he decided to join a training course to increase his qualifications, since he aspires to apply for better job offers and to be able to help his daughter with her studies and encourage her to finish school. However, expenses were accumulating and the hope of achieving this goal was fading...

Second part of the story...

While accompanying his daughter's difficulties and trying to keep her focused on her studies, Yousef Saíd completed the ninth grade (B3) through a Process of Recognition, Validation and Certification of Skills (RVCC). During this experience, Yousef Saíd discovers a taste and a talent for computers and therefore decides to integrate the Adults Training Education Course (*Curso EFA Secundário de Dupla Certificação*), a course for adults that not only certifies the 12th grade but also certifies him as a Computer Technician), promoted by a School in partnership with an association of immigrants. This gave him the opportunity to integrate successfully into society, to improve and acquire knowledge about the area and improve his Portuguese, because although the language in Angola is Portuguese, there are many differences, namely the accent and dialects.

After finishing this course, Yousef returned to work in construction but started looking for a job in his new, specialized area. A while later he succeeded in finding a job, in computers, at a local business, where the salary was better and he felt, finally, that he had found a job he loved. Soon he was able to move from his small apartment to a bigger and more comfortable one. When they moved, Yousef encouraged his wife, who also had low qualifications, to follow the same path as him, not only for a sense of personal achievement but also as a way of improving her chances of finding a better job. Yousef's wife has taken the first step in her process by enrolling in the *Qualifica* Center.



B.3. A.1 Tools used by trainer for formative assessment

- Questions to reflect | Feedback guide for the trainer.

B.4. A.1 Tools used by learner for practical learning and indications/ recommendations on how to use it

- Learners may ask the trainer questions as they write the second part of the story and may debate their opinions with other colleagues.

- Learners can write, with only one word, what this activity made them feel and what they really achieved by doing it.



Activity A.2. “Step up your critical thinking skills” (30 min.)

Objectives: Making bonds between the participants | Making the participants use their creativity and critical thinking | Highlighting different ways to accomplish the same task.



Instructions:

The participants will be divided into 4 groups of 5 people. Each group will be assigned a goal related to critical thinking; they have to come up with practical suggestions about how they can achieve that specific goal. This way, they will have practical directions to guide them in taking action to become better thinkers in everyday life.



B.2. A.2 Tools used during training/ learning activities

Materials: 5 pieces of A4 sized paper, pen.

The objectives will be (for example):

1. Get a better job.
2. Improve relationships in the local community.
3. Overcoming language barriers between migrants and the host community.
4. Respect each other’s rituals and cultural differences (e.g. prayers during working hours/classes/training...).



B.3. A.2 Tools used by trainer for formative assessment

- Debate different kinds of perspectives to achieve goals without disregarding divergent opinions and proposals, recording, in a tree of solutions, the different proposals and possibilities.
- Qualitative evaluation based on their capability of creating innovative solutions to achieve different goals, respecting others, despite their culture, traditions, values, etc.



B.4. A.2 Tools used by learner for practical learning and indications/ recommendations on how to use it

- Learners may ask the trainer questions as they write the steps to achieve their goals and then to debate them.
- Learners can write, with only one word, what this activity made them feel and what they really achieved by doing it.

3(B) Guided Learning

Topic B. Critical Thinking and Dilemmas



Activity B.1. “Think out of the box” (2 h)

Objectives: to promote reflexivity and critical thinking; to develop non-violent problem-solving skills with self-awareness; encourage participation; work as a group; be able to respect others’ opinions; to test their knowledge about types of dilemmas.

Materials/Equipment: 4 sheets or A4 cards, each containing one of the letters: A, B, C, D.



Instructions

1. Place the cards with the letters A, B, C and D on each of the four walls of the room in a visible position, preferably above eye level.
2. Ask the participants to go to the center of the room and inform them that they will be presented with several dilemmas, each with several possible solutions and that they will have to choose one of them.
3. Explain that each solution corresponds to one of the letters posted on the walls of the room, so that each person should listen to the dilemma, choose the solution they most identify with and move to the corner of the corresponding room. However, if there is a more solid solution coming from another actor and that justifies another option, it is possible to change to another letter/wall of the room.
4. The facilitator reads the first dilemma and each participant moves according to the instructions in the previous point.
5. Ask participants to justify their choice and with that try to convince people who chose other options to join them.
6. The process is repeated whenever a dilemma is presented to the group.
7. At the end, spark a debate on the issues the game raised.



Feedback guide for the trainer:

- The facilitator must ensure that everyone participates in the debate by directly questioning those who do not speak spontaneously.
- Everyone should also be asked not to just follow their friends in their decisions about the letter/option to choose and think about the dilemma before making a decision.
- It should also be explained that it will be easier for them to justify their position if it is the result of a personal choice.
- The letter D guarantees the possibility for the participants to add another solution to those presented. It is important not only for this factor but also because it allows a response adapted to the age of the participants.



B.2. B.1 Tools used during training/ learning activities

Materials/Equipment: 4 sheets or A4 cards, each containing one of the letters: A, B, C, D. Dilemmas below.

Dilemma 1

Alexia is a gypsy woman who goes to school, to improve her knowledge and skills for having more qualifications. In her class, she is the only person of this ethnicity.

When the history teacher asks the students to do a work on the culture of the Romani people, what would your strategy be if you were in her class?

- a) Ask Alexia for help because she must understand more about the subject than you;
- b) Go to the internet looking for information on this topic because you think she shouldn't know more than you or the internet;
- c) You don't even remember that Alexia exists because you don't get along with her and do the work based exclusively on research;
- d) Another option.

Dilemma 2

Your sister has a new boyfriend who is Muslim and she asks you to help her convince your parents to accept this relationship, as she is very happy with him. You already had the opportunity to meet him and you liked him.

What do you do?

- a) You go to talk to your parents and try to convince them that they should accept it;
- b) You tell your sister that you will not get involved in this matter;
- c) You talk to your parents so that they forbid your sister from dating that boy because despite seeming nice, you never know if Muslims become dangerous people.;
- d) Another option.

Dilemma 3

Paul is homosexual. However, he never had the courage to tell his family or friends. He likes a guy in his class and would love to date him. But he has no idea if this boy is also homosexual and if he could be in love with him. He is afraid that if he reveals his feelings to the boy, he will tell everyone and they will make fun of him.

What should Paul do?

- a) Forget the idea and seek psychological treatment to stop being homosexual.
- b) Tell his parents and friends that he is gay, ask the boy out and see what happens.
- c) Try to get closer to the boy and get to know him better, and find out if he is homosexual and possibly interested in him, before revealing his feelings to him.
- d) Another option.

Dilemma 4

You know of a woman in your building who is a victim of domestic violence. One particularly violent night she screams for help. You hear the screams. What do you do?

- a) You go to her house to find out what is going on.
- b) Call the police and report the situation.
- c) You do nothing because you know that her husband is an alcoholic and he only hits her when he comes home drunk. On other days, nothing happens.
- d) Another option.

Dilemma 5

Marco and Sónia are dating and are part of your group of friends. They're both really cool, but you can't help but notice that he's very jealous, even controlling her cell phone messages. One day things got complicated and he hit her right in front of you. Both Marco and Sónia asked you not to talk to anyone because it won't happen again. What do you do?

- a) Don't tell anyone because you believe it will not happen again.
- b) You convince Sónia to go talk to the school psychologist and offer to go with her.
- c) You comment with common friends because you want to know what they think.
- d) Another option.

Dilemma 6

Humberto is new to school and does not have an easy life: he has a strange style of clothing and is very shy. One day, when he passes in front of your group of friends, he stumbles, revealing his clumsiness and awkwardness. Everyone laughs. And you?

- a) You laugh with others, because he really is a nerd.
- b) You don't find your friends' laughter funny and ask them to stop laughing.
- c) You don't react, but in the next break you go talk to Humberto and give him some fashion and attitude advice.
- d) Another option.

Dilemma 7

While chatting with a friend in a café, your friend says she wants to adopt a child, preferably a dark-skinned one because "they are more humble and docile" and, therefore, she is thinking about traveling to Africa to adopt a child.

- a) You think this is a racist attitude, creating labels to refer to children, but you don't say anything because you don't want to argue in public.
- b) You agree with her.
- c) You tell her that with that attitude it would be preferable to adopt a plush toy because she is getting ready to adopt a child against whom she expresses prejudices.
- d) Another option.

Dilemma 8

You have a colleague who shares posts on Facebook that show his racial hatred and who boasts of being a neo-Nazi. What attitude should you take towards him?

- a) You try not to get along with him, because you think he's a pain in the butt.
- b) You like to hear him talk because it shows that he has his own ideas and that he has already thought and researched a lot about that subject.
- c) You respond to his posts with arguments that show he is wrong, and whenever you meet him and hear him defending racist ideas, you show your displeasure, even though you know that you go against the grain of the friends around him.
- d) Another option.

Dilemma 9

You are in a queue in a public service (eg. hospital, City Council, school, etc.) and you notice that the public servant who is attending is treating a very humble-looking woman in a discriminatory way. What do you do?

- a) You pretend not to hear, because the woman is an adult and has to defend herself.
- b) You ask the public servant not to talk like that, but if he/she answers you badly you shut up and you regret having interfered.
- c) You think the public servant is correct because that woman in front of you is delaying the service because she doesn't know anything about anything...
- d) Another option.

Dilemma 10

You're in the hospital visiting your grandfather who broke his leg. In the same room is an elderly man who was operated on for cancer and who complains of pain to a passing nurse. The latter, fed up with their complaints, vents: "I don't know why they waste my taxes on these old men!".

- a) You are shocked and go to talk to the gentleman to take no notice of what she said, but you are not going to report it for fear that they will take revenge on your grandfather.
- b) You are shocked and go look for someone responsible and tell what happened demanding that the person be punished.
- c) You keep silent because, in fact, you agree that given the country's financial difficulties, it is necessary to rethink public expenditure.
- d) Another option.

Dilemma 11

A girl with a mental disability that prevents her from learning like you is placed in your class. Since then, the classes have suffered some disturbance and the subjects move more slowly. In this regard, you:

- a) You think she should be in a special institution for these cases because she is disturbing the classes.
- b) Do you think she has the right to be with you because it is the way to have a “normal” life.
- c) You are indifferent because you are not interested in school.
- d) Another option.

Dilemma 12

Ibrar is a young Pakistani who arrived in Portugal illegally. He sleeps on the street and looks for food in the garbage because he doesn't know anyone. He ends up receiving support from an association to eat and sleep, but a volunteer is needed to help you deal with legalization and find work.

- a) You volunteer because you imagine what it is like to be in his shoes.
- b) It doesn't even occur to you to volunteer because you don't particularly care about people in this situation. You just ignore it.
- c) You think that someone should report the case to Immigration Control, if he is here illegally, he should be deported;
- d) Another option.



B.3. B.1 Tools used by trainer for formative assessment

- Debate different kinds of perspectives to deal with different dilemmas without disregarding divergent opinions and proposals.
- Qualitative evaluation based on their capability to explore dilemmas and innovate solutions, respecting multicultural environments, despite their culture, traditions, values, etc. and promoting *Social Justice*.
- Tips for exploring the activity/ Feedback guide for the trainer.



B.4. B.1 Tools used by learner for practical learning and indications/ recommendations on how to use it

- Learners may ask the trainer questions.
- Self-reflection about the objectives of the activity to debate in group, by being self-aware of their capability to deal with dilemmas and respect others, despite their culture, traditions, values, etc..
- Learners can write, with only one word, what this activity made them feel and what they achieved by doing it.

3(B) Guided Learning

Topic C: Debriefing – Importance of debriefing to promote critical consciousness and reflexivity



Activity C.1. “Masks Off” (2 h)⁹.

Objectives:

- Promote self-awareness and critical consciousness in relation to own prejudices in relation to people with disabilities among others, LGBTQ+, gypsies...
- Promote a better understanding on invisible discrimination and microaggressions.
- Understanding that situations are the result of interactions between multiple perspectives.
- Promote good debriefing skills with critical consciousness and reflexivity.

Materials/ Equipment:

A space (inside or outside) decorated according to the scenario at work. This space should give participants the privacy to perform their «masks» without outsiders’ interference, the «masks» - papers with the description of the role they should act, props to give life to the scenario, facilitators (number depends on the group size).



Instructions

- In a simulation exercise, participants are presented with a scenario, in which they have to act according to the role («mask») they were assigned to. It is expected that participants become aware of their own prejudices by the way they react to a given situation.
- Have the scenario prepared before the arrival of participants. Be creative and create the most real environment you can. If possible, arrange the scenario in another room than the class, so that the participants join the scenario only when they are prepared to start the simulation.
- Bear in mind that you may need to adjust the scenarios after you have a clear view of the group of participants that you’re working with. Some masks can be changed to better fit the group you’re facilitating this activity to.

⁹ Inspired in Método Original Grego, CLARO’ED! Combater a Discriminação Invisível, 2021.



B.2. C.1 Tools used during training/ learning activities

a. Scenario: *Classroom scenario*

- **Assigned role for 2 facilitators:** trainer indifferent to other cultures, trainee with an open mind
- **Situations that are in some of the masks (but can be different, according to participants' reaction to their mask):**
 1. A man who wants to stop the class because it's time to pray.
 2. A woman does not want to be paired with another man, in class, because her husband doesn't let her.
 3. A man refuses to be paired with a girl because he thinks it's unrespectable and/ or she's weak.
 4. A trainee who treats the trainer badly because he is gay.
 5. A learner who refuses to hear and learn a subject because it is against their culture.
 6. A trainer who does not like one of his learners because of his/her religion and/or culture.
 7. A woman refuses to talk to other men.
 8. A learner who doesn't understand anything that the instructor says and he/she shouts at him/her to speak in their mother tongue (insert national language of the country of majority of participants).

b. Masks to be given to participants:



A learner who wants to do things his/her way only.	A learner that doesn't respect other religions and/ or cultures.	A learner that isn't interested in learning and respecting the main culture of the country he/she chose to live in.
A good trainer.	An atheist trainer who judges the learners' religions and/or cultures.	A woman/man who tries to use the other gender's bathroom. Act accordingly.
A learner that loves and wants to learn all the different cultures.	An old woman that discriminates against different cultures, especially eastern ones (in the previous scenario, an Arab person will sit next to you. Act accordingly.).	A white fascist (in the previous scenario you must talk during the class break on your mobile phone and comment on other migrant colleagues in a passive aggressive way).



Feedback guide for the trainer:

1. How did this activity make you feel?
2. How was the process of creating your character? Would any of you like to share their character's personal story as they envisioned it?
3. How difficult was it for you to act according to your mask? Why?
4. How did you make your mask visible during the simulation? What kind of behaviour, accessories did you use to do so? What did you base these choices on?
5. How did people react to your mask? How did you feel?
6. Which situation struck you the most? Why?
7. Can you identify microaggressions that were into play?
8. Have you felt victim of any microaggression during this simulation? Did anyone try to intervene? How? Did it make it better or worse?
9. If you didn't intervene: Why not? Did your interpretation of your mask not allow you to?
10. Why couldn't your character act against a specific type of discrimination?
11. Have you ever seen any similar situation in real life? Did you intervene? Why? Did somebody intervene? If yes, give an example.



B.3. C.1 Tools used by trainer for formative assessment

- Debrief questions | Feedback guide for the trainer.



B.4. C.1 Tools used by learner for practical learning and indications/ recommendations on how to use it

- Self-reflection about the objectives of the activity. Debate in group, by being self-aware in given answers when the trainer does the debrief questions to reflect.
- Experience the difference of doing this activity without the debriefing method (no debriefing questions). Was it the same? Do you think you'd be able to promote self-awareness and critical consciousness the same way or does the debrief process help and improve better critical thinking and reflexivity?
- Learners can write, with only one word, what this activity made them feel and what they really achieved by doing it.

3(C) Experiential Learning

Topic A. Critical Consciousness and Critical Reflexivity

C.1. Experiential learning pathways



Activity A.1. "Brainstorming" (1h 30 min)

Objective: Explore and analyze the concept of Critical Consciousness and Reflexivity

Materials/ Equipment: paper, pens, whiteboard.



Instructions

Each participant is invited by the trainer to formulate an answer or word about what they think what Critical Consciousness is and what Reflexivity is. Then each one will write their opinion/ word on white board.

After that, all the class will debate the concept of critical consciousness and reflexivity, namely by given practical examples and by answering the questions:

"What it is Critical Consciousness?",

"What do you think reflexivity is?",

"When do we need to be more aware to promote reflexivity?",

"What is good and bad?", etc... (adapt questions to your target group of migrants).



Activity A.2. "The Hand of Reflexivity!" (1h 30 min).

Objectives

Work the reflection and the critical consciousness towards the expectations of the migrants about the welcoming country.

Materials/ Equipment: A4 sized paper, pens, whiteboard, copies of the document below for each participant and for the trainer.



Instructions

- Draw your hand, as represented in the illustrated figure below.
- Fill with the information that is asked.
- After that, debrief the activity
- Save the picture of the hand and a few months or years later look at it again and check if your opinion has changed since then.



C.2. A.1 Tools used by learners during experiential learning and indications/ recommendations on how to use them

The Hand of Reflexivity

One thing that my country needs to improv:

I am committed to:

One thing that I appreciate in my country:

Curiosity about my country

Something in the culture of my country that defines me:



Activity A.3. “The onion of diversity” (1h 30 min.)

Objectives:

- Understand the relationships between the different actors and the systems of which they are part.
- Reflect from different perspectives.



Instructions

In this activity the participants must form two circles, one circle inside and one circle outside to represent the layers of an onion. The participants must stand in front of each other, two by two.

Each group of two must quickly identify a point in common (a habit, a feature, an attitude, etc..) and then find a way to express it (you can let them express freely or choose a different mode of expression, for each group of two: “sing a song”, “role play”, “write a poem in two lines”, “use a symbol”, “use sound”, etc...)

Then the circle outside must move to the right and form new couples that must find a similarity and express it. The people in charge can give information regarding the nature of the similarity (favorite food, what they don’t like in school, in their family, musical tastes, political orientation, etc...), evolving and going deeper into the layers of an onion.

The groups can change several times until the circle is complete (depending on the size of the group). A more complex variation consists in inviting the couples to identify their differences and the things they have in common (or find an expression that symbolizes these two aspects).



Feedback questions

This exercise can be followed by a discussion from the following questions:

- What differences surprised us?
- Where did they come from?

3(C) Experiential Learning

Topic B. Critical Thinking and Dilemmas

C.1. Experiential learning pathways



Activity B.1. “Connecting The Dots”¹⁰ (2 h).

Objectives:

- Promote inclusion and social responsibility by using critical thinking.
- Understand the challenge and the power of a multicultural society for dealing with different kinds of dilemmas and having innovative solutions.
- To respect multicultural perspectives and use them to promote critical thinking to evolve and enhance skills and knowledge.

Materials/ Equipment

Lego Pieces (many from the same set, a few from a different set that **DOES NOT** fit the others); Tables; Separate spaces for each team.

Description

Participants have to build a bridge between 2 given points using the material given. However only one of the groups will be successful doing so (the first group), as they will have the needed pieces to cover the distance and all the pieces connect to each other.

During the debriefing the challenge of connecting all the dots and how that connection is essential to build a fulfilling society should be stressed upon.

Without the contribution of all its members, it’s impossible to build a society that takes into account everybody’s needs and that addresses all social issues.

Participants should realize, during the debriefing, the meaning of the pieces that do not connect: they represent microaggressions, intolerance, violence that permeates a society and that does not allow the connection to happen.

Each group should be in a different space/room, so that they cannot see each other’s progress. It is suggested the presence of a facilitator in each room to make sure the tables are not moved and to boost the group's spirit, whenever they get frustrated and want to give up.

¹⁰ Inspired by Método Original Português, CLARO’ED! Combater a Discriminação Invisível, 2021.

Instructions



Each room should have 2 tables: on the first table there should be written «point A» and on the second table there should be a «point B». «Point A» should be written in a smaller or weaker or uglier font, while «Point B» should be written in a more advanced font.

That difference should represent that society always tries to evolve and that evolution is only possible through diversity and social cohesion.

The tables should be separated according to the number of LEGO pieces given to the first group.

Only the first group, using all the pieces will be able to connect the points. Therefore, the distance between their tables should be recreated in the other groups.

It is essential that facilitator try beforehand the construction and define the correct distance and the pieces needed to successfully build the connection (**correct number of pieces given only to the first group**).

Separate the materials and put them on the working rooms (a room for each group):

- ✓ **1st group** gets all the needed pieces (1/2 red; 1/4 yellow, 1/6 blue, 1/6 white);
- ✓ **2nd group** doesn't get the yellow pieces;
- ✓ **3rd group** gets 1/2 red, 1/4 yellow, 1/6 blue and 1/6 white **HOWEVER 1 piece of each color is from a different set (pieces that does not fit the others).**



Debriefing Questions

1. How did you feel while building the structures?
2. What was your common objective?
3. Which one is your structure? What difficulties did you have while building your creation?
4. Explain the group strategy/ process.
5. Which similarities can you see between all structures?
6. Why do you think the colors are different? What do you think they means?
7. Which color did the different pieces (that didn't fit) have?
8. What do you think the different pieces mean?
9. How do you think it can translate to real life?

3(C) Experiential Learning

Topic C: Debriefing – Importance of debriefing to promote critical consciousness and reflexivity

C.1. Experiential learning pathways



Activity C.1. “Can I enter?”¹¹ (1 h).

*“Refugees and refugees, go home! Go... if they could.”
(FAROL, page 115)*

Themes: Debrief Migration, Discrimination and Intolerance, Peace and Violence with reflexivity.

Objectives:

- Develop knowledge and understanding migrants and/ or refugees’ condition and their rights
- Practice the ability to present arguments and make value judgments
- Promote solidarity with people who are forced to leave their homes
- Develop the debriefing skills to promote critical consciousness and reflexivity

Description

This activity is a drama about a group of migrants/ refugees’ people who are trying to leave to another country. The addressed themes are the following:

- The status of migrants/ refugees’
- The social and economic arguments for granting or denying the right to asylum

Rights:

- Right to seek and benefit from asylum in another country related (in case of refugees’) | Right of non-refoulement (the right of refugees not to return to their country where they are at risk of persecution and death)
- Right to non-discrimination

Instructions:



- Copy the files with papers: one for each inspector of the national immigration service refugee or refugees and observer.
- Set the stage for the role play. Draw a line on the floor, which represents the border or arrange the furniture to create a physical border with a gap for the border crossing point. Use the table to create a border control window and, if you want, do posters on entry rules into the country or on customs issues.
- Explain that you are going to do a role play about a group of migrants/ refugees’ who are leaving their home country and going in search of safety in another country.

¹¹ Retrieved from FAROL – Manual de Educação para os Direitos Humanos com Jovens, 2001.

- Start with a group reflection to find out what participants know about migrants/ refugees'. Write the points on a large sheet of paper or a flipchart so that you can then refer to these points during the analysis.
- Show the participants the organization of the room as they read the following text (adjust to the class reality – migrants/ refugees reality and/ or countries): *"It is a cold, dark and humid night, on the border of country X and Y. X, a large number of migrants/ refugees now arrive at the border; need to pass to country Y. They are hungry, cold and are very tired; they have almost no money and have no documents other than their passport. People responsible for immigration from country Y are not all of the same opinion – some want to let migrants/ refugees, but others do not. Migrants/ Refugees are desperate, and they use every possible arguments to persuade those who are responsible."*
- Split participants into three groups. One group to represent migrants/ refugees from country X, the second group to represent those responsible for immigration in country Y and the third group will be the observers.
- Ask migrants/ refugees and those who act as inspectors to prepare their roles and their arguments. Distribute the files and give them 20 minutes.
- Begin the role play. The performance can take as long as you like, but 10 minutes should be enough.
- At the end, give the observers 10 minutes to prepare and then start the debriefing and evaluation.

Discussion questions



Begin by asking those who observed the activity for general comments on the role play. Then, listen to what who played a migrants/ refugees' and who played an inspector felt in their role. Finally, enter into the analysis of the issues addressed and of what the participants learned:

- Was the treatment given to migrants/ refugees' fair?
- In accordance with article 14th of the Universal Declaration of Human Rights and the Convention, of 1951, concerning the Statute of Refugees, these persons are entitled to protection. Were they given that protection? Why/ Why not?
- Do you think a country should have the right to refuse entry to migrants/ refugees? When? For what reasons?
- Would they do this if they were an inspector? And if they knew that these people would face death if they returned to their country?
- What kind of problems do migrants/refugees face once they arrive in the country host? What human rights do you see violated?
- What can be done to resolve some of the acceptance problems that migrants/refugees face in your country?
- Are there internally displaced persons in your country? Or in a neighboring country?

- What can and should be done, in the first place, to prevent people from becoming migrants/refugees?



Tips for the facilitation team:

- The initial group reflection aims to assess what knowledge the participants have about refugees and/ or migrants: *why does exist refugees and/ or migrants; what leads them and drives them to abandon their homeland; where do they come from and where are they going.* This information will help you to know how to guide the final analysis, and what additional information will you need for this phase.
- Think carefully about what to do if you have a refugee in your group. Maybe it is best if he or she is not part of the group that will represent refugees, as you may have bad memories of the experience.
- The three groups need not be the same. They can choose to have only three or four observers and let the rest of the people role play a more active role in the dramatization.
- They can give copies of the supplementary information to the observer so that they have access to information on the rights of migrants/ refugees while the other two groups are preparing for the role play.
- The scene takes place on a dark and cold night... At the time of the role play, why not turn it off lights and open windows to make it look more realistic? If appropriate for your situation, and to add to the confusion of migrants/ refugees, they can also write the signs at the border in a foreign language or invent a language! However, don't forget to explain the language to the inspectors!

Suggestion:

Find out more about the migrants and/ or refugees in your country, especially about their daily lives. Participants may want to contact a local migrant and/ or refugee support association and interview them and people working there.



Role of Migrants and/ or Refugees

Arguments and options of migrants and/ or refugees

They must prepare arguments and tactics; have to decide if they want to argue as a group or if each member presents their arguments individually.

You can use these arguments that we present and others that you remember:

- We have the right to receive asylum;
- Our sons and daughters are hungry; you have a moral duty to help us;
- We will be killed if we go back;
- We do not have money;
- We have nowhere else to go;
- I was a doctor/nurse/engineer in my hometown;
- We just want shelter until it's safe to return;
- Have you already taken in other migrants/ refugees;
- Where are we? They told us they would drop us off in country Z.
- I will try to bribe the inspectors to let me in.

Before the role play begins, give some thought to the following options:

- Will you perform as a group or individually?
- Are you willing to separate if the inspectors ask you to?
- What will you do if you are sent back? Are you willing to go home if they try to send you away?
- Will they ask to be let in to go to country Z?
- Do any of you have documents? Are they true or false?

Your role is to represent a diverse group of migrants/ refugees, so don't forget to preparation, decide what your identity is: age, sex, family relationships, profession, wealth, religion and whether or not you bring goods with you

Role of Observers

Your role is to observe the role play. At the end of it, you will be asked for general feedback. Choose one person from among you to represent you.

As you see the piece, among other details, you should keep in mind:

- The different roles played by migrants and/ or refugees and by inspectors;
- The arguments presented and the way they are presented;
- Violations of Human Rights and the rights of migrants and/ or refugees.

They must decide how they are going to take note of all these points. They can, for example, subdivide the group so that half takes note of what was said by the migrants/ refugees and the other half pay attention to the inspectors.

Role of Inspectors

Arguments and options of inspectors

You must prepare your arguments and tactics; have to decide if they want to argue as a group or if each member presents its arguments individually.

You can use these arguments that we present to you and others that you remember:

- These people are desperate; we cannot send them away;
- If we send them back, we will be responsible if they are arrested, tortured or even killed;
- We have a legal obligation to accept migrants/ refugees;
- They don't have money, so they will need state support. Our country does not have the means to do so;
- Do they have travel or identification documents? Are they true or false?
- Do they look like real refugees (in case you choose the scenario with refugees)? Maybe they are just here to try to improve their standard of living...
- Our country is a military and economic partner of their home country. We cannot protect them;
- Maybe they have skills that we need...
- There are already enough migrants/ refugees in our country. We need to take care of our citizens. These people have to go to richer countries;
- We could demand that they pay us a bribe to let them in;
- If we let them in, other people will come;
- They don't speak our language, they have a different religion and they eat different food. They will not be able to integrate;
- They will bring us political problems;
- Some of these people may be terrorists or criminals and war criminals in disguise.

Before the role play begins, give some thought to the following options:

- Will you let all migrants/ refugees cross the border?
- Are you going to let just a few people cross the border?
- Will you divide them according to age, profession, wealth...?
- Or are you going to do something different from all this?



Activity C.2. “The Language Barrier”¹²(30 min.)

Do you know how to answer these questions? Would your asylum application be accepted?

Themes: Migration; War and Terrorism; Discrimination and violence

Objectives:

- Raise awareness of discrimination by border services and immigration authorities
- Develop intercultural communication skills
- Foster empathy with refugees and asylum seekers
- Promote critical consciousness and reflexivity towards refugees’ reality.

Description:

This activity is a simulation of difficulties faced by refugees pass when they apply for asylum. Some of the subjects addressed include:

- The frustrations and emotional factors that refugees must experience
- Overcoming language barriers
- Discrimination during the asylum application process

Rights:

- Right to seek and receive asylum
- Right not to be discriminated against based on ethnicity or country source
- Right to be considered and found innocent until evidence to the contrary

Materials: Copies of the “asylum application”, one per participant; Pens, one per participant.



Instructions

1. Arrange the room so that you can sit behind a table to the role play of a formal and bureaucratic place.
2. Let the participants arrive, but don't greet them, pretending you didn't see them arriving. Don't say anything about what's going to happen.
3. Wait a few minutes, even after the expected start of the activity, distributing a copy of the asylum application and a pen were given to each participant.
4. Tell participants they have five minutes to complete the form, but don't say no more. Ignore all questions and all protests. If you have to communicate, speak another language (or an invented language) and use gestures. Keep the

¹² Retrieved from FAROL – Manual de Educação para os Direitos Humanos com Jovens, 2001.

communication in minimum. Remember that refugee people's problems are not your problem. Your job is just to distribute the forms and get them back!

5. Greet participants tersely (eg. *"It's late. The form. Fill it. You only have a few minutes"*).
6. When the five minutes have passed, collect the forms without smiling and don't have any kind of personal contact.
7. Call a name that appears on the completed forms and tell that person to identify themselves. Look at the form and make up something about the way they completed the form, for example, *"You did not answer question 8"* or *"I see that you answered 'no' to question 6. Application refused"*. Don't get into debate, pass soon to the next stage, calling the next person.
8. Repeat the process several times. No need to review all requirements, continue just the time necessary for participants to understand what is happening.
9. Finally step out of your role and invite participants to discuss what happened.



Discussion questions

Start by asking the participants how they felt during the activity, followed by a discussion of what happened, what they learned and the relationship that activated it has with Human Rights.

- How did they react when they were filling out an intelligible form?
- How realistic was the simulation of an asylum seeker's experience?
- Do you think that in your country asylum seekers are treated fairly during the process? Why?
- What are the consequences for someone whose asylum application is refused?
- Have they ever been in a situation where they did not speak the language and were confronted by an authority, for example a policeman or a person who checks the tickets? How did they feel?
- What Human Rights are in cause in this activity?
- What possibilities do asylum seekers have to request protection from violations of Your rights?
- How many asylum seekers are there in your country? Do you think your country accepts a fair number of refugees?
- What rights are denied asylum seekers in your country?



Tips for the facilitation team:

This is a relatively easy activity to facilitate: the most important issue is being "tough" and keep the paper, having a serious, hard, and bureaucratic attitude. The problem of people asylum seekers is not your problem, they are here to do their job! The question is that many people do not want refugees in their country and immigration

officers receive orders to control the processes of these people and accept input only to those who have their identification and who complete the forms correctly. People Refugees often do not speak the language of the country in which they find themselves, being very difficult to fill out the forms. Furthermore, they are in a state of enormous tension and emotions, so it is especially difficult for them to understand what is going on and why their requirements are often refused.

The form is in a creole language. Creole languages were born because of two people, without a common language, who try to communicate, resulting in a great mixture; for example, Jamaican Creole contains many English words with dialectal pronunciation and English grammar.

There are more examples, such as: African countries (eg. Mozambique, Angola...); Latin American (eg. Haiti and the Dominican Republic...); The Pacific Ocean and the Indian Ocean (eg. Papua New Guinea, Seychelles...).

The reason we used Creole in this activity is because relatively few know it. If someone in the group knows Creole, they can ask them to be the official border or immigration.

Ideas for action:

Find out more about the procedures and what happens when a person asylum seeker arrives at the border. Where and when do you fill out the first forms? Do you have the right to an interpreter from the beginning? Search the internet for the official information site, invite someone from the immigration authority to come and talk about the challenges of their work, and interview asylum seekers to get their view on the situation, on how fair the system seems to them and what difficulties they had to face, especially in relation to the initial form filling. The information collected may be used in campaigns awareness campaign on refugees and refugees or returned to the immigration department or organization such as the United Nations or Amnesty International.

The likelihood that a refugee will have access to protection depends to a large extent on of the procedures used to access asylum cases. even the requirement for stronger international protection can fail if not fairly considered.

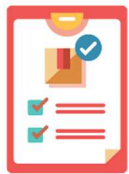
Border and immigration authorities must understand the obligation to receive asylum seekers, and legal and interpretive support should be made available to applicants.

The European Asylum Procedures Directive came into force on 1 December 2005, establishing minimum standards in relation to procedures in the States Members in granting and suspending refugee status. The Directive addresses the access to procedures (including border procedures), detection, assessment of applications, personal interviews and legal support. From ECRE's point of view, the Directive *“falls short of a full and fair assessment of*

an asylum application...are included among the issues of concern... the sanction of front-end procedures that derogate from the principles and guarantees of the Directive itself. In 2009, the Directive was amended to ensure better harmonization of the asylum system in Europe.”

Files	
Example of an Asylum application form	
Requerimento para asilo	
1. Cyfenw	
2. Enw	
3. Dat nesans	
4. Pais, ciudad de residencia	
5. Ou genyen fanmi ne etazini?	
6. Kisa yo ye pou wou	
7. Ki papye imigrasyon fanmi ou yo genyen isit?	
8. Eske ou ansent?	
9. Eske ou gen avoka?	
10. Ou jam al nahoken jyman	

C.3 Summative Assessment



Quiz 01 | Critical consciousness

Note! Right answer in green.

Duration: 5 minutes

Objectives: To test knowledge of the participants before/ after the learning unit.

Instructions: The participants have to answer the questions about each topic. Each correct answer values 2 points.

Materials: Projector, Laptop, Phones

- I. **Dysfunctions comes from:**
 - a. structural inequality
 - b. internalized inequality
 - c. **both**
- II. **Critical consciousness helps you to:**
 - a. debate arguments
 - b. **examines your current situation and evaluate solutions**
 - c. express yourself non-verbally
 - d. express yourself verbally
- III. **Anti-oppressive thinking means:**
 - a. negating the negative thoughts
 - b. **developing a deeper understanding**
 - c. collaborative efforts to overcome structural oppression
 - d. thinking in a stressful situation

IV. Anti-oppressive actions means:

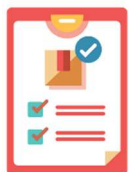
- a. developing a deeper understanding
- b. collaborative efforts to overcome structural oppressions**
- c. conflict management

V. During critical consciousness development, the people involved:

- a. come together to develop and apply critical thinking skills to discussions about their communities
- b. turn ideas into actions
- c. are encouraged to challenge the forces of oppression that are identified and channel their feelings of anger, sadness, and frustration into anti-oppressive action
- d. are expected to identify and join community organizations that address issues that “speak to them.”
- e. all of the above**

Evaluation scale

- 0 - 2 points** – *No knowledge*
- 2 - 4 points** – *Minimal knowledge*
- 4 - 6 points** – *Basic knowledge*
- 6 - 8 points** – *Adequate knowledge*
- 8 - 10 points** – *Superior knowledge*



Quiz 02 | Critical thinking

Note! Right answer in green.

Duration: 5 minutes

Objectives: To test knowledge of the participants before/after the learning unit.

Instructions: The participants have to answer the questions about each topic. Each correct answer values 02 points.

Materials: Projector, Laptop, Phones

I. Critical thinking is:

- a. turning ideas into actions
- b. the act of analyzing facts to understand a problem or topic thoroughly**
- c. argumenting your opinion

II. Critical thinking includes the following steps:

- a. collecting information and data
- b. asking thoughtful questions
- c. analyzing possible solutions
- d. all**

III. The unreflective thinkers:

- a. like to analyze their circumstances/ideas
- b. reflect on their mistakes and try to correct them
- c. are unaware of the role that thinking is playing in their lives**

IV. The challenged thinkers are:

- a. people who seek challenges in their everyday life
- b. people who give challenges to other people because it's fun
- c. people who become aware of the determining role that thinking is playing in their lives**

V. The beginning thinkers:

- a. recognize that they have basic problems in their thinking and make initial attempts to better understand**
- b. seek to learn new things, because of their beginner mindset
- c. give advice to whoever wants to improve their thinking

VI. The practicing thinkers are:

- a. people who like to practice
- b. people who have a lot of practical ideas
- c. people who recognize the need to attack the problems globally and systematically**

VII. The advanced thinkers:

- a. have the highest awareness of his/her own thoughts
- b. have significant insight into problems at deeper levels of thought**
- c. recognizes the need to attack the problems globally and systematically

VIII. The master thinkers:

- a. like to manipulate other people's thinking
- b. are continually monitoring, revising, and re-thinking strategies for continual improvement of their thinking**
- c. reached the highest level of awareness over his thoughts, so they don't feel like they need further improvements

Evaluation scale

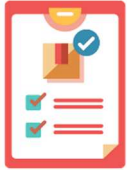
0 - 4 points – *No knowledge*

4 - 6 points – *Minimal knowledge*

6 - 8 points – *Basic knowledge*

8 - 10 points – *Adequate knowledge*

10 - 16 points – *Superior knowledge*



Quiz 03 | Dilemmas

Note! Right answer in green.

Duration: 5 minutes

Objectives: To test knowledge of the participants before/after the theoretical program/ self-learning

Description: The participants have to answer the questions about each topic. Each correct answer values 02 points.

Materials: Projector, Laptop, Phones

I. The dilemmas are decisions that can influence our future.

- a. Yes
- b. No

II. The type of dilemmas are:

- a. Philosophical, Classic, Psychological
- b. All dilemmas are the same
- c. Classic, Ethical, Moral
- d. Classic, Ethical, Philosophical

III. A classic dilemma is:

- a. Deciding what shirt to wear on a picture day
- b. You're 14 years old, but you declare yourself as 12 to get the discount.
- c. Your best friend copied from your test and he got a higher grade than you. If you turn him in, you can have the higher grade.

IV. Ethical dilemma is when...

- a. You don't know which college to attend
- b. Two friends are having birthday party at the same time and you have to decide where to go
- c. You discover that your boss is selling drugs; do you turn him in?

V. A moral dilemma is:

- a. Government spying
- b. Legalizing Marijuana
- c. Not knowing what shirt to wear on a picture day

Evaluation scale

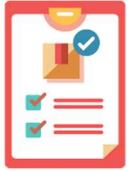
0 - 2 points – No knowledge

2 - 4 points – Minimal knowledge

4 - 6 points – Basic knowledge

6 - 8 points – Adequate knowledge

8 - 10 points – Superior knowledge



Quiz 04 | Logical reasoning and Debriefing

Note! Right answer in green.

Duration: 5 minutes.

Objectives: To test knowledge of the participants before/after the learning unit.

Description: The participants have to answer the questions about each topic. Each correct answer values 02 points.

Materials: Projector, Laptop, Phones

I. Logical reasoning is based on:

- a. **set of facts**
- b. opinions

II. Debriefing can be

- a. short
- b. long
- c. **both**

III. The goal of the debriefing is:

- a. to introduce the activities to the group
- b. **to clarify what took place, in chronological order**
- c. to create a safe place between the participants

IV. The debriefing process can be split into the following areas:

- a. interpretation and the effect actions had, and learning and future intentions
- b. objective facts of what took place, and learning and future intentions
- c. **objective facts of what took place – Interpretation and the effect actions had – learning and future intentions**

V. During debriefing you have to talk:

- a. to people
- b. **with people**

VI. One-way interactions are recommended in debriefing

- a. True
- b. **False**

VII. Which debriefing type is recommended after a task is completed?

- a. **short-term debriefing**
- b. long-term debriefing

Evaluate scale

0 - 4 points – *No knowledge*

4 - 6 points – *Minimal knowledge*

6 - 8 points – *Basic knowledge*

8 - 10 points – *Adequate knowledge*

10 - 14 points – *Superior knowledge*



Final Feedback:

1. Do you think all concepts and contents of this module are important to your day life and somehow, they made difference to promote a more defined critical consciousness, awareness and reflexivity in different contexts of your life and interpersonal relationships with other cultures?
2. In your opinion how do you think you can improve your knowledge and skills in this all area?

4. Learning Area Responsibility

Learning unit 4.1. Advocacy

1. Introduction

The aim of this module is to take the learner on a step-by-step path towards acquiring advocacy competence. Specifically, the learning pathway is divided into three phases: self-learning that will be aimed at providing all the theoretical competences related to advocacy, in order to understand both its principles and objectives, while also being able to distinguish the different ways of carrying it out; the second phase will use a more practical approach, in which the learner will be able to deepen the knowledge already acquired and learn new ones, experimenting the importance of the basic principles of advocacy (and the reasons why it is carried out) together with his/her working group with migrant adults and with other colleagues; the third phase will be based on a broader practical learning base involving the organisation and the reference community, and will aim at experimenting advocacy processes both for the learner and for his/her working group.

2. Synoptic Table

Module N°4.1	
Name of the module	Advocacy
Aims of the module	The module is aimed at guiding the learner into a competence building path. Specifically, the module deal with: -Learn how advocacy works and how to implement each step of an advocacy campaign -Learn more about power, privilege and oppressions and how to deal with them applying also anti-oppressive practices. -Challenging society's issues with the organizations and the community -Let adult migrants be more aware about the power of self-advocacy
Prerequisites for the module	
Duration	<ul style="list-style-type: none">- Total Hours: 30 hours- Self-Learning Hours: 5 hours- Guided Learning Hours: 11 hours

	<p>- Experiential Learning Hours: 14 hours</p>
<p>Content of the module</p>	<p>The module consists of 5 components.</p> <p>6. Theoretical (Self-learning) In the first part, the learner will understand the main characteristics of advocacy, how it works and how apply it. Moreover, the theory will also deepen the main important social issues regarding adult migrants inclusion.</p> <ol style="list-style-type: none"> 1. What is Advocacy? 2. Power, privilege and anti-oppressive principles <p>Guided Learning In guided learning section, the learner will deepen some concepts already acquired in self-learning and will learn additional information through a guided experience. The guided learning is both practical and theoretical by mixing two these two aspects: short lectures and practical activities.</p> <ol style="list-style-type: none"> 1. Guided Learning (both theoretical and practical): Deal with power Role Play game. If I were in your shoes: educators live an adult migrant experience. 2. Guided-Learning (both theoretical and practical): Guided-Learning about privilege and oppression Case Study: An history of oppression and intersectionality 3. Guided-learning: Theory for advocacy practical application Case Study: How does advocacy work? 4. Think Lab <p>Experiential Learning This part contain explanation an guidelines for a practical use of the acquired knowledge. In this way, the learner will transform it a competence. The aim is to create his/her advocacy campaign.</p> <ol style="list-style-type: none"> 1. Workshop about advocacy. 2. Public event with community. 3. Community Labs. 4. Try out self-advocacy.

	<p>7. Formative Assessment</p> <ul style="list-style-type: none"> -Discussion -Peer feedback for practical assignment -Muddiest point -Guided evaluation discussion <p>8. Summative Assessment</p> <ul style="list-style-type: none"> -Quizzes -Collection of result of practical activities (signature list, evaluation questionnaire, documentation produced)
<p>Learning Outcomes</p>	<p>At the end of this module, the learner will be able to:</p> <ol style="list-style-type: none"> 1. The learner will be able to describe the principles of advocacy 2. The learner will able to describe about the main social issues occurring related to privilege, oppression, power 3. The learner will be able to analyze the context and situation of occurring social issues and others' advocacy campaign 4. The learner will be able to individuate the possible solutions for a non-inclusive context based of power, privilege and oppressive practices 5. The learner will be able to plan and organize an advocacy campaign 6. The learner will be able to experiment the principles of social justice and advocacy in the community
<p>Learning Contents</p> <p>➤ Learning/Training Activities</p>	<p>Topic A: What is Advocacy</p> <p>Topic B: Power, privilege and anti-oppressive principles</p> <p>1.Theoretical (Self-Learning)</p> <p>Explanation of key concepts, theoretical notions, principles</p> <p>Topic A: What is Advocacy?</p> <ul style="list-style-type: none"> -The definition of advocacy (why?) -The role of an advocate -Misconception about advocacy -Existing type of advocacy -Advocacy principles -Advocacy main themes -Advocacy in guidance/counselling processes <p>Duration: 2.5 hours</p>

Tools: infographics, videos, slideshow, text and images

Topic B: Power, privilege and anti-oppressive principles

- Definition of power, privilege and oppression
- An introduction about power
- The relationship of society with power
- The concept of Social Groups
- What is privilege?
- Privilege in Action
- Definition of oppression and its manifestation
- The five faces of oppression
- The principles of anti-oppressive practices

Duration: 2.5 hours

Tools: infographics, videos, slideshow, text and images

2.Mixed theoretical and practical learning (Guided learning)

Concepts, theories and key dimension deepening through a practical approach of the theoretical notions acquired.

Topic B: guided-learning

1. Meeting (2 hr.)

Role Play game. If I were in your shoes: educators live an adult migrant experience. (The educator experiments a real-life experience of an adult migrants about privilege, and oppressive action)

Duration: 45 min.

Guided Learning (both theoretical and practical): Deal with power

Tools: game scenario context; guide and instruction for the game; stimulating question grid; feedback collection grid

Duration: 1.15 hour

2. Meeting (2.5 hours)

Guided-Learning: Guided-Learning about privilege and oppression

Duration: 1.15 hour.

Case Study: An history of oppression and intersectionality (Analyse a case study and individuate how the anti-oppressive principles could be applied)

Duration: 1.15 hour

Tools: the case study scenario, guideline to analyze the case study, stimulating questions grid for discussion, white paper elaboration, feedback collection grid.

Topic A: guided-learning

3. Meeting (2.5 hr)

Guided-learning: Theory for advocacy practical application

Duration: 1.5 hour

Case Study: How does advocacy work? (Analyse an advocacy practice to understand what is effective and what's not)

Duration: 1 hour

Tools: the case study scenario, guideline to analyze the case study, stimulating questions grid for discussion, white paper elaboration, reflection note, feedback collection grid.

4.Think Lab (4 hours):

Focus group: evaluation of education/counselling relationship in an anti-oppressive point of view;

Duration: 1 hour

Brainstorming activity: phase to find solution for work daily issues

Duration: 1 hour

5. Workshop advocacy campaign: the solution during found the brainstorming becomes the core of an advocacy

Duration: 2 hours

Tools: guideline for discussion, collection grid for discussion results, reflection note, guideline for brainstorming and brainstorming layout, workshop learning scheme

3.Experiential learning

The experiential learning aims at turn the knowledge into a competence. After the acquisition of theoretical notion and practical exercises of them, the learner must experiment the knowledge into a fully practical experience.

1. Workshop about advocacy: educators/counsellor work on advocacy principles and how to apply them within the organization

	<p>Duration: 3 hours Tool: workshop learning scheme, workshop guideline, tools for workshop implementation</p> <p>2. Public event with community: public application of the results of the “try out advocacy” (I) workshop. The event is aimed at involve external participants and the community. Duration: 1 hour Tools: guideline for public event organization</p> <p>3.Community Labs: workshop with external participants (association, companies, volunteers groups, schools, educational centers, local policymakers etc etc) to discuss about fundamental issues relevant for migrants and their inclusion in local communities (3 fundamental themes: job market, education, interculturality) Duration: 8 hours Tools: workshop learning scheme, workshop guideline, tools for workshop implementation</p> <p>4.Try out self-advocacy: organization and realization of an advocacy campaign by migrants and migrants leader. Duration: 2 hours Tools: workshop learning scheme, workshop guideline, tools for workshop implementation</p>
Bibliography	Appendix

3. Learning and Training Material

The learning path is built in 3 learning module each corresponding to a learning step.

1. Self-Learning: to provide the theoretical knowledge about advocacy and the social issues relevant mostly for adult migrants, such as the power exercitation, the concept of privilege and oppressive and anti-oppressive practices, that affect a social justice-oriented relationship among the community and migrants.
2. Guided learning: is aimed at transferring on a practical dimension the knowledge and information acquired in the previous phase. This is a blended way of learning in which are combined both theoretical notion and practical activities. In this phase the knowledge pass from the full abstract dimension to the real one. In this phase the learner

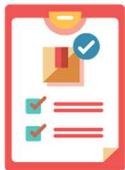
will analyze situation and context in order to train and recognize the principles learned.

3. **Experiential learning:** this phase is aimed at a consolidate the knowledge and turn it in a competence. The activity are fully practical and requires a full engagement of the learner who is responsible to put into practice and experiment all the thing learned. In this phase the learner put in practice the knowledge organizing a advocacy campaign.

Topic A: Self- Learning

The module addresses 3 key topics for social justice-oriented practice: what is advocacy and how it works; power, privilege and anti-oppressive practices; intersectionality. The last two topic deals with the most common social issue relevant fo adult migrants inclusion in societies, which are also applied in unconscious ways both from the communities and the organizations. Advocacy is a key solution to address the above-mentioned social problems.

Self-assessment tool



Multiple choice quiz:

- 1. What does advocacy mean?**
 - a. Defending someone in court
 - b. Helping someone to make their rights violate
 - c. Giving advice to a person in difficulty
 - d. Organize actions and build paths for the resolution of social, economic and political problems

- 2. Who can perform advocacy action?**
 - a. Anyone who wants to act to propose solutions to social, economic and political problems
 - b. Only professionals working in the social and justice sectors
 - c. Associations and NGOs working for the defense of human rights
 - d. Representatives of public administrations dealing with social and economic policies

- 3. Are there different types of advocacy?**
 - a. Yes
 - b. No

- 4. To be an advocate...?**
 - a. You must have a specific qualification
 - b. You need to occupy relevant professional positions
 - c. It does not require special educational or professional qualifications

d. It does not require special qualifications but you have to work in the field of social policies

5. What are the principles of advocacy?

- a. Independence, Equality and Loyalty
- b. Independence, Fairness and Honesty
- c. Transparency, Equality and Loyalty
- d. Availability, Humility and Equality

6. Are Activism and Lobbying part of Advocacy?

- a. Yes, always
- b. No
- c. Yes, but activism and lobbying are not always advocacy-oriented

7. What does lobbying mean?

- a. Influencing policy makers on a given issue
- b. Leverage the knowledge of some representatives to support their own interests
- c. Individuals with similar interests constitute an action group
- d. Actively intervening in political decisions

8. What are the stages of an advocacy process?

- a. Activity planning, Campaign organization, Campaign implementation
- b. Understanding the problem, Planning action, Campaign implementation
- c. Partnership Research, Action Planning, Activity Monitoring

9. An advocacy campaign...

- a. It is based on the analysis of a problem, the definition of the objectives to be achieved to propose a solution, on the realization of activities to achieve the solution
- b. It is based on the choice of a topic to be dealt with and the organization of awareness-raising actions on it.

10. An effective advocacy campaign...

- a. It is oriented to communication and dissemination of data to increase the sensitivity of public opinion
- b. It is oriented to dialogue with political decision-makers to influence their positions
- c. It is oriented to the achievement of objectives that can be considered useful for the resolution of the problem
- d. It is oriented to solving a problem through actions of activism, lobbying and massive and powerful communications.

Self- reflection



- What do you think advocacy is?
- Who do you think can perform advocacy?
- What do you think is an advocacy campaign?
- Have you ever participated in or organised advocacy campaigns? If so, were you aware of the principles governing it and did you apply them?
- If not, have you ever thought of participating?
- If you are aware of advocacy, how important do you think it is in addressing social problems?
- If you are not familiar with advocacy, have you ever thought of finding out about it?

Explanation of the theories, basic definitions, general dimensions

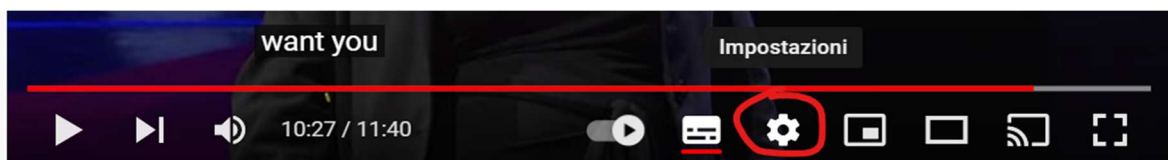
Topic A: The definition of advocacy (why?)

- Existing type of advocacy
- Principles of advocacy
- Theory for advocacy practical application

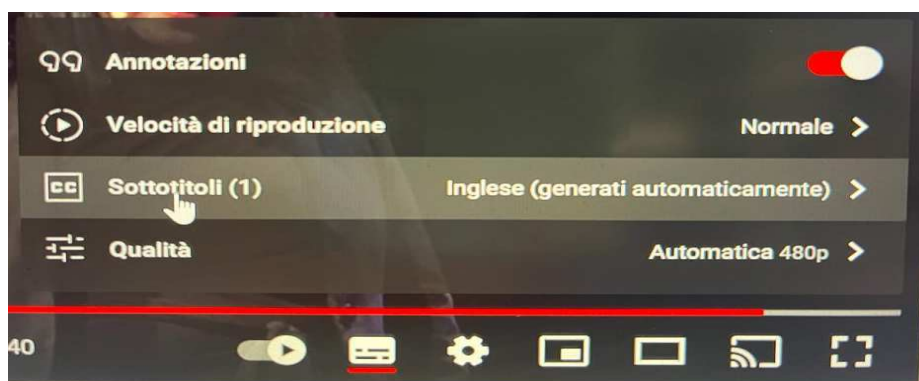
Instructions for watching videos with translation into your own language.

You can view the video with an automatic translation into several languages. To enter mode, follow these steps

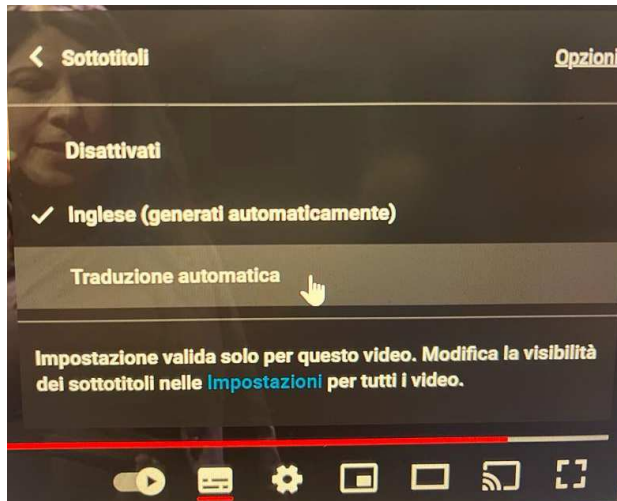
1. Start the video.
2. In the toolbar, click the gear icon



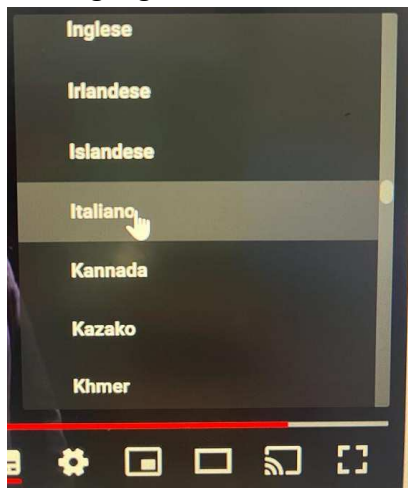
3. Open the menu, click on "Subtitles"



4. A side menu will open, from here click on "Automatic Translation"



5. After clicking on "Automatic Translation", a list with all the languages will appear. Choose yours and the titles will be automatically translated into the chosen language.



TOPIC A: What is advocacy?

Introduction (12 min.): [The power of advocacy | Xiomara Torres | TEDxPortland - YouTube](#)

This video contains the testimony of Xiomara Torres, one of the few female judges and belonging to an ethnic minority, operating in America. Her story is a dazzling example of how an advocacy action can change a person's life.



Self-reflection:

Answer the following questions:

1. *What feelings did the story arouse in you?*
2. *What would have happened if Xiomara had not found her advocate?*
3. *What is your opinion on advocacy after watching the video?*

1. The definition of advocacy

The term **advocacy** has many definitions and here are some of them:

“Advocacy means giving a person support to have their voice heard. It is a service aimed at helping people understand their rights and express their views.”

(Advocacyfocus.org)

“Advocacy can be described as the process of identifying with and representing a person’s views and concerns, in order to secure enhanced rights and entitlements, undertaken by someone who has little or no conflict of interest.”

(Henderson R., Pochin M.)¹³



The word advocacy has different definitions and all of them are also affected by the cultural context in which they are created. For example, in Italy, advocacy is mainly explained as the implementation of programs and actions aimed at modifying rules, practices and organizational models¹⁴, thus assuming a broad connotation and that refers mainly to legal and regulatory contexts; in other realities, it is recognized as advocacy even the sole action of intervening in support of an individual in difficulty even in much smaller contexts, like the workplace.

The essence of advocacy, therefore, has not changed over time, based on the principle of providing aid and support to an individual who is in difficulty, but its objective has been circumscribed. In fact, advocacy aims to provide support to those who do not have the opportunity to make their voice heard, who do not have the tools or are not recognized the opportunity to assert their choices. Advocacy aims to give everyone a chance to change: both individually and nationally.

Before continuing on the advocacy definition course, it is necessary to learn a basic vocabulary:

Advocate: the one who undertakes the action of advocacy and acts, communicates in favor of the individual, or the group, in conditions of disadvantage.

Partner: it is the individual who is at a disadvantage who avails himself of the support of the advocate.

Partnership: this is the relationship between advocate and partner. Their relationship is a partnership governed by some essential values such as loyalty, independence and equality.

¹³ (Henderson and Pochin, 2001, pg.2)

¹⁴ (Bodini et al, 2019)

2. The role of an advocate

An advocate has a supportive role for his/her partner and, accordingly to the type of advocacy they provide, builds a strong partnership.

An advocate can:

- Help a person speak up for themselves or give their views.
- Help a person to understand the process they are going through, their rights and what choices are available to them.
- To be part of an important decision being made about their partner
- Research, analyse the cause of an issue and provide a solution.
- Act and speak to guarantee the respect of partners' fundamental rights.
- Being promotor of an action social-justice oriented.
- Operate to build a communication channel with the policy-makers or to influence the public opinion about a particular issue, spreading both information about a particular phenomenon and suggesting a solution.



As we have already mentioned, advocacy can be carried out in different contexts and in different dimensions, starting from the small episodes of everyday life to the structuring of complex campaigns of international interest. However, to be able to continue the path of advocacy, there are essential skills necessary for the path taken to be effective and serene.

These are the skills that are most frequently recognized in an advocate, who, therefore, moves his actions certainly on the basis of shareable moral and ethical principles relating to equality, inclusion and the will to protect and enforce the rights of marginalized people and groups. However, moral values are not enough because an effective advocacy process cannot do without a set of transversal skills and abilities.



The advocate must not replace his partner, but act as a support in the path necessary for his rights to be recognized. This support translates into an active search for useful tools, speaking on behalf of the partner if he cannot express himself, helping the partner to find a safe communication channel to achieve their goals.



Attention, often the partner may suffer an attitude of indifference on the part of subjects who will not consider him capable to express their opinion. This can also be considered discrimination against the person and his needs, the advocate in this case can take charge of supporting the partner in seeing the right to decide on his own life recognized.

Communication: these soft skills are fundamental to the effectiveness of an advocacy relationship. The advocate, in fact, must be able to communicate in different ways:

1. Communication with the partner: communicating with an individual who is subject to discrimination, who is resigned to remain silent, requires honesty, transparency and security. The advocate will have to be honest and not promise what he is not sure he can get; however, he must be confident in communicating how it intends to intervene in support of the partner. In this way, he will create a relationship based on trust and loyalty, avoid creating false expectations, but encourage the partner to continue with the advocacy path.
2. Communicate with the outside: when the advocate has to communicate with the interlocutors and recipients of his advocacy message, he must prove to be confident, determined and motivated. Often, advocacy actions encounter obstacles such as indifferent or obstructive attitudes, so it is essential that the advocate has the necessary charisma to communicate directly and safely, without letting external skepticism undermine the certainties on which one's advocacy action is based. In addition, determination will be necessary to make sure that you get the right attention from your interlocutors.



The advocate must be able to interpret the needs and demands of his partner, especially when he has little ability to express himself. It must then interpret these requests externally without falling into the error of manipulating information. Communication, therefore, cannot ignore the fundamental value of coherence with respect to the objective set in the relationship with the partner.



Learning activity 1. Read the beginning of the story and write the its rest following the guide question based on the 5 W

Ali is 18, is from Senegal and has recently arrived in Europe. He has also been diagnosed with learning difficulties, so he slowly learns the national language. Ali has difficulties at school because his classmates annoy him during the lessons and not all the teachers dedicate time to him ...

Who?	Who will become Ali's advocate?
Why?	Why do the advocate choose to help Ali?
How?	How will the advocate help Ali?
What?	What difficulties will Ali's advocate encounter?
When?	When does Ali's advocate decide to act?
Where?	Where will the advocate go and to which interlocutors will he take Ali's request?

3. Misconception about advocacy

Activism	Advocacy	Lobbying
<p>"The activity of working to achieve political or social change, especially as a member of an organization with particular aims"</p> <p>Oxford Dictionary</p>	<p>"1. Public support that somebody gives to an idea, a course of action or a belief 2. Support, advice and help given to people, often with special needs or aims, who are unable to speak for themselves"</p> <p>Oxford Dictionary</p>	<p>"To try to influence a politician or the government and, for example, persuade them to support or oppose a change in the law"</p> <p>Oxford Dictionary</p>

The concept of advocacy should not be exchanged or replaced by that of activism and lobbying, however this is a very common mistake. Here are the definitions of each term according to the Oxford Dictionary and you can immediately grasp the difference between advocacy and lobbying, more subtle, instead is the nuance of meaning between advocacy and activism.

Advocacy can involve both activism and lobbying action are not always part of an advocacy process. Activism and lobbying

Activism consists mainly in carrying out actions of strong impact on a given phenomenon in order to focus the attention of public opinion on it.

Advocacy supports the causes of an individual or group affected by injustices, listening to them, informing themselves, studying a solution and becoming a spokesperson for it or helping the subject and / or group to find a space for speech. Advocacy in its multiple manifestations can also include activism, organizing debates, sit-ins and public demonstrations.



The **lobbying** process, as deducible from the Oxford definition, consists of establishing a channel of communication with representatives and political decision-makers in order to influence their vote on certain laws or make them spokesmen for a certain political action in institutional forums. Lobbying can be part of an advocacy process, trying to achieve the goal for the resolution of an injustice. However, lobbying is also carried out by those who try to safeguard their interests even in opposition to causes oriented towards social justice, so as to take on a negative connotation.

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Learning activity 2. Distinguish the following action in activism, advocacy and lobbying. Read the sentences and allocate it in the relative column.

- a) Online petition campaign to urge legislation protecting refugees' rights to be sent to the President of the European Commission
- b) Interview with a parliamentary group to support the vote on a law granting citizenship to a child born to immigrant parents
- c) Dialogue at the prefecture for the issuance of a residence permit for an immigrant
- d) Sit-in in front for the recognition of fair pay for workers
- e) Dialogue with the administrative offices for the distribution of housing for low-income families
- f) Afternoon support sessions for migrants with integration difficulties
- g) Demonstration with collection of signatures to activate night surveillance programs in dangerous neighborhoods
- h) Demonstration in front of a representative venue to request recognition of equal job opportunities

ADVOCACY	ACTIVISM	LOBBYING

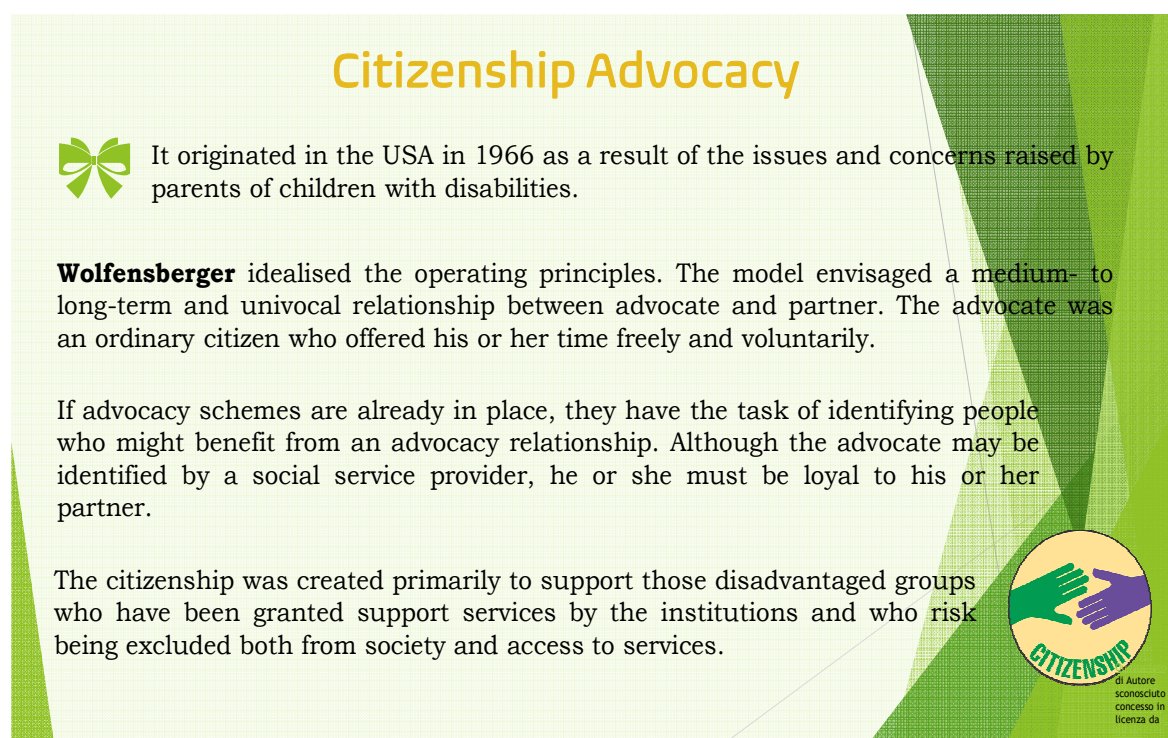
¹⁵ USIDHR ([Activism Versus Advocacy: What is Human Rights Advocacy? - US Institute of Diplomacy and Human Rights \(usidhr.org\)](https://www.usidhr.org/)) and Hall S. (2018)

4. Existing type of advocacy


As highlighted in the introductory part, advocacy is a broad umbrella under which different types of actions and different manifestations of support enter. It can be carried out both at the micro level, supporting a single individual in achieving a goal, and at the macro level with the aim of supporting an entire category of people through a multitude of different activities.

Therefore, depending on the methods of execution, six types of advocacies can be identified

1. Citizen advocacy




Citizenship Advocacy

 It originated in the USA in 1966 as a result of the issues and concerns raised by parents of children with disabilities.

Wolfensberger idealised the operating principles. The model envisaged a medium- to long-term and univocal relationship between advocate and partner. The advocate was an ordinary citizen who offered his or her time freely and voluntarily.

If advocacy schemes are already in place, they have the task of identifying people who might benefit from an advocacy relationship. Although the advocate may be identified by a social service provider, he or she must be loyal to his or her partner.

The citizenship was created primarily to support those disadvantaged groups who have been granted support services by the institutions and who risk being excluded both from society and access to services.



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One of the fundamental points of citizenship advocacy is precisely the principle of voluntariness that the citizen applies when he decides to help another. To greatly affect the spread of citizenship advocacy are the numerous reports of malfunctioning of state welfare services that are recorded in many countries: problems of inequality and unequal treatment, discrimination or abuse against those who already suffer marginalization and stigmatization emerge.

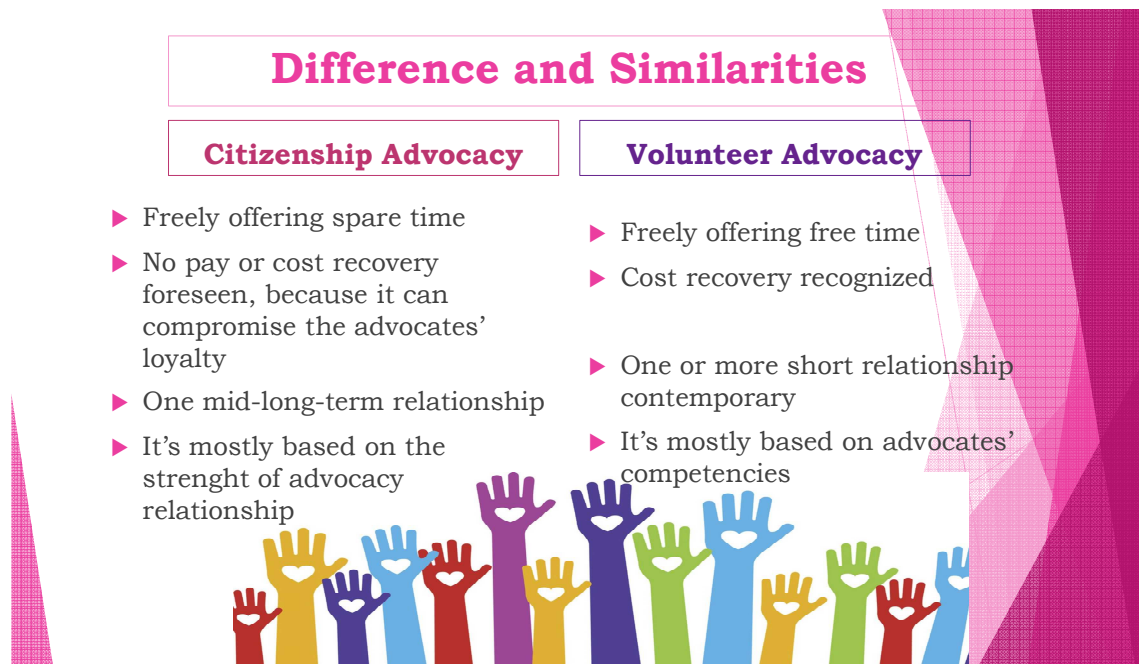
2. Volunteer Advocacy

The volunteer advocacy is based upon the same principles of citizenship advocacy, nevertheless they are not fully the same. The volunteer advocacy is based on an issue-centered model, that is focused on the problem that they want to solve, so the advocates operating accordingly to a volunteer scheme don't focus only on a particular group but on

¹⁶ Henderson R. and Pochin M. (2001), pp. 3-5

similar problems and are more generic in partner acceptance. For this reason, the volunteer advocates can work with more than one partner per time, if they have a common issue to solve.

Also the nature of the advocacy relationship changes: if citizenship advocacy is based on the transparency and the strength of the relationship between the advocate and the partner, the volunteer advocacy is based on the competencies and the knowledge that the advocate has about that specific issue. For this reason, the organization that provides a volunteer advocacy scheme search people who already knows the field or provide specific training to the volunteer¹⁷.



3. Self-Advocacy

To introduce the self-advocacy, we suggest you watch the following video

[Self Advocacy- A State Of Mind | Abby Edwards | TEDxYouth@Dayton - YouTube](#)

Self-advocacy arises from the free initiative of individuals suffering from some problems and who independently decide to break the patterns in which they find themselves, moving autonomously so that their rights are recognized.

As Abby testifies, self-advocacy does not mean having to fight huge battles that require great economic or organizational efforts, but also simply sending an email to ask for information, to report a disservice or to request a new one. Although practicing self-advocacy is so simple, why do a few practice it? The reasons are many: the first, more obvious, have to do with the lack of physical and / or cognitive abilities that allow an individual to relate directly to the outside, but the remaining reasons have to do with the lack of control over their lives to which many people are subjected.

¹⁷ Henderson R. and Pochin M. (2001) p.5

If we stop to reflect, everyone in life has experienced the feeling of not having control over our choices, of feeling caged in situations in which we do not feel comfortable and we struggle to recover control because the outside world establishes rules on which we think we cannot intervene, even if it would be enough to say "NO!" for things to begin to change.

Now, imagine how these mental constraints are doubly firm in the mind of an individual who experiences a situation of discomfort or who is in a non-optimal psycho-physical condition. A subject who suffers and who, often, because of his condition lives on the margins of society, how can he believe that he can defend himself?

Some brave people, however, have decided to beat their limits and commit themselves to claiming their rights even in small steps and in this very often technology is an excellent ally. Around this courageous people attention is catalyzed and they become spokesmen for an entire group, creating value around them and feeding new processes oriented towards greater social justice.

4. Peer Advocacy

Peer advocacy exists when the partner and the advocate share the same background of experiences and / or belong to the same group and therefore the relationship is based both on a deep capacity for understanding, and for a deep correspondence in needs and problems.

"Clara is a woman who has suffered domestic violence and who has managed to escape from her unhealthy family context, rebuilding another life in a new city. Clara in the neighborhood group one day meets Mara. Mara has conspicuous marks on her arm and when asked how she got them, she declares that she slammed into a door. These episodes are repeated, until Clara decides to come forward, to tell her story to Mara to help her understand that it can be changed. Together they begin an advocacy journey in which Clara supports Mara in regaining her freedom."

Among the types of advocacy that exist, peer advocacy is the least frequent because it requires a considerable effort of trust on both sides involved. People who need advocacy and who live in similar situations have more difficulty meeting, as they often do not know they need it or cannot easily communicate with the outside.

Peer advocacy is also based on kindness and altruism: neglecting one's ego in favor of someone else is an act of extreme courage.

Peer advocacy can also occur when two subjects who live together the same type of discomfort, decide to support each other to try to achieve a better result.

5. Professional casework advocacy

Reasons why professional casework advocacy born



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The spread of a working sector that moves in the social context is mainly due to a paradigm shift in the political vision for which advocacy and activism actions find support not only in private funding, but also in public funding, as also well demonstrated by the call for action of the European Commission.

Therefore, one of the fundamental aspects, as can be seen from the same term, is that the advocate in this case is paid to carry out his advocacy action on behalf of the partner. Moreover, the advocacy relationship is not based on a direct long-term relationship between the two parties, but on the ability of the advocate to identify the necessary information on the problem to be faced and apply the right skills for its resolution.

On this type of advocacy, some raise doubts about the integrity and transparency of the relationship, according to which an advocacy action based on an economic compensation can affect the quality of the result, also exposing itself to the risk of the emergence of any conflicts of interest.

To counter these possibilities, the accreditation procedures of the organizations and also the selection and monitoring process is greater, and also the advocates will be chosen with greater attention not only giving value to the knowledge of the sector of intervention, but also to that package of soft skills and ethical values necessary to carry out this profession.

¹⁸ Henderson R. and Pochin M. (2001) p. 9



Learning activity 3.

1. Matching the pairs: Read the definitions and match it with the correct

Advocates a paid worker
 The relationship can be based on mutual support
 The advocate may support more partners per time and receive a recovery cost
 The person works for his/her right to be recognized
 The advocacy is based on a long-term relation

Volunteer Advocacy

Self-Advocacy

Citizenship Advocacy

Peer Advocacy

Professional casework Advocacy

2. Complete the definition

Self- Advocacy is...

Volunteer advocacy is...

Citizenship Advocacy is...

Peer Advocacy is...

Professional casework Advocacy is...

5. Advocacy principles

Although advocacy has different manifestations, as well emerged, all are based on an act of altruism and solidarity that is oriented to the achievement of objectives that push society to be more oriented towards social justice and egalitarian treatment of people. However, to achieve these goals, advocacy must be based on fundamental principles, which cannot be ignored¹⁹.

1. Independence



The advocate must operate in a regime free of conflicts of interest, therefore he must be independent of respect and have no interest in the interlocutors who will have to accept the advocacy requests promoted by him. The advocate to honestly represent his partner must be devoid of any personal interest and must also be willing to maintain his position as advocate even in the most difficult moments.

2. Equality

Advocacy action must be accessible to everyone through tools and methods that are based on a principle of inclusion. To ensure that we operate in a principle of equality, advocacy must reflect three criteria:



- *Availability:* advocacy must be open and available to all groups and/or individuals who need it, and to do this it is necessary that the action itself is made public and open to the knowledge of all. Advocacy, following the goal of supporting the human rights of others, must be free to all so that they can know the opportunity
- *Language and cultural awareness:* in order to make the action of advocacy available to all, it will be necessary to base the action on a principle of maximum diffusion. The information, services, activities must be advertised also taking into account the cultural profiles of its beneficiaries. Using adequate linguistic support, a knowledge of the culture of your partner is essential to proceed in an advocacy path.

3. Loyalty

It is the fundamental principle of advocacy. A relationship must necessarily be based on the loyalty of the advocate towards his partner. This loyalty is expressed in several aspects:

- In the disinterested action and without attempts to manipulate the needs of the partner according to a personal evaluation criterion



¹⁹ Henderson R. and Pochin M. (2001) pp. 31-32

- In listening to and helping your partner in a personal but reasoned, logical and consistent decision-making process with his needs
- In the confidentiality of the information in possession and in the maintenance of secrecy towards those who are not involved in the advocacy process
- In the loyalty to share information, events and results according to the consistent reality of the facts. Basing their action and setting their goals on solid foundations and concrete evidence.

6. Advocacy main themes

The birth of contemporary advocacy dates back, according to Butler's 1988 publication²⁰, to the concern of a group of parents about who would take care of their children with disabilities after their deaths. Through time has expanded in several fields because people suffered discrimination in each aspect of their daily life.

The areas in which advocacy manifestation are more frequent:

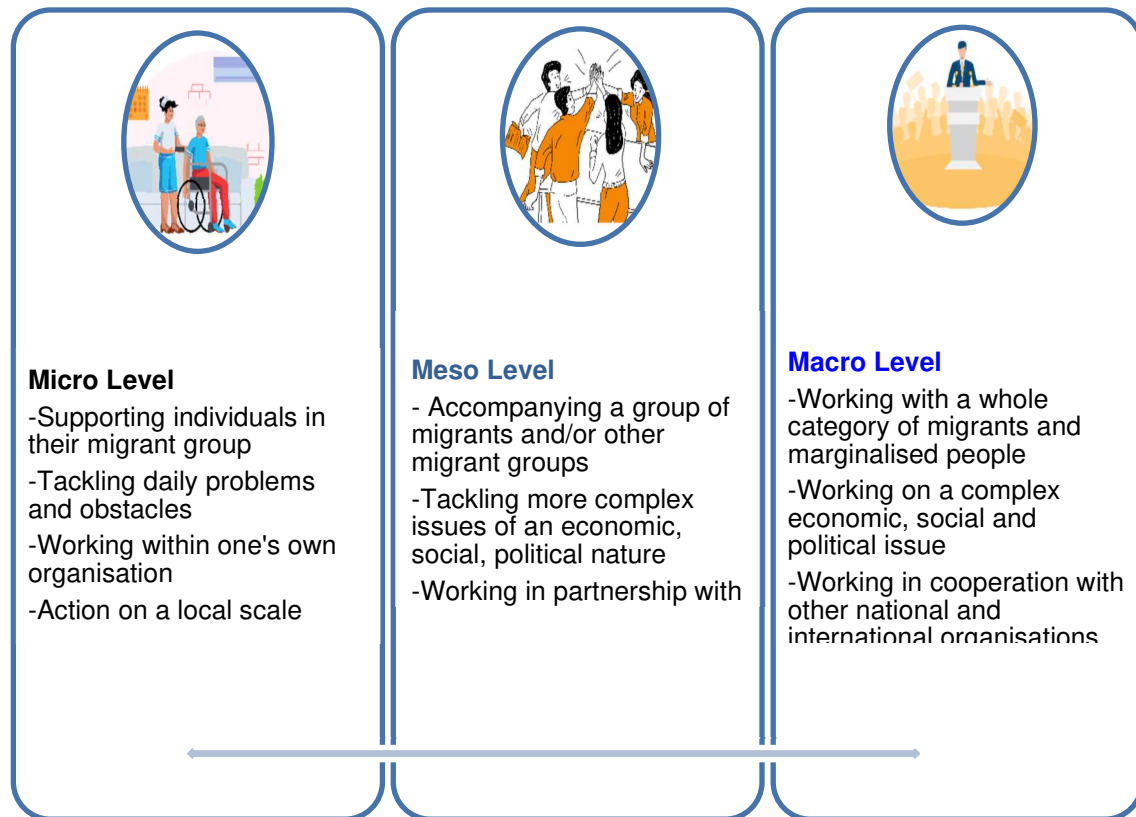


<p>Health</p> <ul style="list-style-type: none"> - Recognition of equal access to medical care - Fair treatment of patients - Guarantee of respect for the person and his health conditions 	<p>Justice</p> <ul style="list-style-type: none"> - Recognition of the inviolable rights of an individual - Ensuring fair treatment by the justice system - Legal support for individuals with poor accessibility conditions. 	<p>Education</p> <ul style="list-style-type: none"> - Access to public education - Recognition of means of support for those with learning or cognitive impairments - Access to free education without political, social and economic constraints 	<p>Job</p> <ul style="list-style-type: none"> - Work treatment that respects the dignity of the worker - Free access to the labour market - Equal treatment for workers - Recognition of the right to work
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²⁰ Butler et al, (1988), p.3

7. Dimensions of advocacy

Advocacy, as already mentioned, can manifest itself in different ways and on a large scale, starting from the individualistic sphere to the national one. Below are analyzed in detail:



8. Advocacy in guidance/counselling processes

Advocacy in the process of counselling and guidance is almost always a desirable result in the partnership that is created between the educator/counselor and their migrant group. The educator / counselor, in fact, plays a fundamental role in the collection and analysis of the needs of their work group, and plays, above all, a fundamental role in the decision-making processes that migrant adults put in place with respect to themselves and the life path to be undertaken in the new community. Obviously, educators / counselors can themselves become advocates of their own working group or of the individual, but they can also act to trigger virtuous processes of peer advocacy and self-advocacy, supporting the subjects involved in believing in their abilities and providing them with the tools to undertake this path.

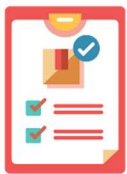
Advocacy in the educational relationship

In the learning dimension, an educator, with the collaboration of his organization or his colleagues, can develop learning paths that are based on the principles of advocacy, reinforcing the principles already observed and integrating others.

1. **Person Led pathways** in which the migrant can acquire new skills, also considering those already possessed. It is essential to remember, in fact, that the migrant adult may not possess skills and knowledge strictly related to the culture of reference of the community of arrival but will possess skills and knowledge related to their culture of birth, not known to us, but equally useful. An effective learning path takes into account these peculiarities and analyzes that set of skills that characterize each individual to build a learning path functional to him.
2. **Empowerment** is one of the fundamental objectives to be pursued in a learning path for a poorly trained adult. The learning of knowledge, tools and the acquisition of skills must be built in such a way as to make the migrant adult safer and able to have confidence in their potential and improve their starting condition.

Advocacy in the counseling relationship

As has been previously highlighted, the advocate must be able to listen to his partner and help him, without forcing, in the process of choice, in identifying his needs and understanding how they can be respected and satisfied. The counselor, in his role, already responds to this description, placing himself as an interlocutor of the migrant adult and supporting him in the construction of a path. In this perspective, it is essential that the counselor guides their migrant adults also in a path of self-awareness and empowerment that guides them towards the ability to do self-advocacy and peer advocacy.



Self-assessment tool

Multiple choice quiz:

1. What does advocacy mean?

- a) Defending someone in court
 - b) Helping someone to make their rights violate
 - c) Giving advice to a person in difficulty
 - d) Organize actions and build paths for the resolution of social, economic and political problems
- I. **Who can perform advocacy action?**
 - a) Anyone who wants to act to propose solutions to social, economic and political problems
 - b) Only professionals working in the social and justice sectors
 - c) Associations and NGOs working for the defense of human rights
 - d) Representatives of public administrations dealing with social and economic policies
 - II. **Are there different types of advocacy?**
 - a) Yes
 - b) No

III. To be an advocate...?

- a) You must have a specific qualification
- b) You need to occupy relevant professional positions
- c) It does not require special educational or professional qualifications
- d) It does not require special qualifications but you have to work in the field of social policies

IV. What are the principles of advocacy?

- a) Independence, Equality and Loyalty
- b) Independence, Fairness and Honesty
- c) Transparency, Equality and Loyalty
- d) Availability, Humility and Equality

V. Are Activism and Lobbying part of Advocacy?

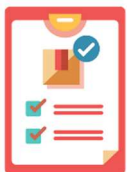
- a) Yes, always
- b) No
- c) Yes, but activism and lobbying are not always advocacy-oriented

VI. What does lobbying mean?

- a) Influencing policy makers on a given issue
- b) Leverage the knowledge of some representatives to support their own interests
- c) Individuals with similar interests constitute an action group
- d) Actively intervening in political decisions

Topic B: Power, privilege and anti-oppressive principles

In the application of social justice, the exercise of power, privilege and anti-oppressive practices play a fundamental role. These issues are the basis of many of the problems that emerge in society and are treated by the multiple advocacy campaigns carried out both at the individual, territorial and international level. The module aims to clarify what they are and how they manifest themselves, how to recognize them and how to apply anti-oppressive theories in social activities.



Self-Assessment

Multiple choice quiz

1. What is power?

- a) The ability to influence others and have access to multiple resources
- b) To have a decision-making role or being a policy maker
- c) To be at the highest level in society

2. **What is privilege?**
 - a) To cover a prestigious role in a society
 - b) To be recognized roles because of merits and social status
 - c) Unearned access to resources as member of a particular group

3. **What is oppression?**
 - a) The exercise of power by a tyrant
 - b) The system that keeps society divided between social groups
 - c) The system of censorship that is put into practice against opponents and the press

4. **Power is always negative**
 - a) True
 - b) False

5. **Group, aggregation and association are the same**
 - a) True
 - b) False

6. **What is a social group?**
 - a) A social group is based on shared set of characteristics and people belonging are affected by it.
 - b) A social group is based on a set of common attributes that characterize people belonging to it.
 - c) A social group is formed by people who share some characteristics and organize themselves as a group.

7. **There are different form of privilege**
 - a) True
 - b) False

8. **To have privilege doesn't mean to affect other people's life**
 - a) True
 - b) False

9. **Which are the 5 manifestations of oppression?**
 - a) Exploitation, Marginalization, Powerlessness, Cultural Imperialism, Violence
 - b) Censure, Cultural Silence, Discrimination, Marginalization, Violence
 - c) Exploitation, Censure, Powelessness, Discrimination, Persecution

10. **Anti-oppressive practice is...**
 - a) A practice aimed at challenge iniquity and injustice
 - b) A set of exercise to delete oppression

- c) Teaching people how to resist to oppression

Explanation of the theories, basic definitions, general dimensions

Topic B: Power, privilege and anti-oppressive principles

- What are power, privilege and oppression
- How are power and privilege exercised
- Anti-oppressive practices

1. Definition of power, privilege and oppression



Power: the ability to influence others behavior and the access of other people to different resources: cultural, political, economic.

Privilege: Unearned access to resources only readily available to some people as a result of their advantaged social group membership. This access is guarantee to people belonging to a dominant group.

Dominant group: is a social group which thank to their position in the society has better access to resources such as money, better education, better job positions. This conducts them to have access to better opportunities, consolidating their social role as dominant group.

Oppression: A system that maintains advantage and disadvantage based on social group memberships and operates, intentionally and unintentionally, on individual, institutional, and cultural levels.

Social Identity: is an individual's sense of who they are based on which social group(s) they belong to. Social identities allow individuals to have a sense of belonging accordingly to shared characteristics. These characteristics are based on gender, ethnicity, religion, sexual orientation and many other.

Social Justice: the practice to promote equity, equality, respect and guarantee that to everyone the same rights and access to opportunities.

2. An introduction about power

Watch this video made by Eric Liu in which he provides a very effective and immediate explanation of what power is. Here the link [Understand Power](#).

Self-reflection



Answer the questions

- *Have you ever thought that power was the prerogative of a few individuals?*
- *Have you ever thought that power can also be exercised by an ordinary citizen?*

- *Have you ever thought of power as a purely negative force?*

The video shown offers a series of interesting ideas for understanding power and leads to really useful reflections on how individuals should approach the concept of power.

Erroneously, it is thought that power is a practice attributable only to subjects who belong to the ruling classes, which can determine the surrounding society according to their own needs, connoting power negatively. Power is considered by most citizens as the abuse of an individual's ability to influence in favor of his own interest at the expense of a minority group, and if in many cases this assumption can be considered true, it is also important to emphasize that in many others power has taken on a positive connotation, used to achieve socially important results. Although, in fact, power may seem elitist, it can be exercised by anyone as long as they commit themselves to reading the society around them and focusing their efforts on achieving virtuous goals.

3. The relationship of society with power

Power is neither negative nor positive a priori.

How is it possible, then, that these episodes of centralization of power, that the use of power for negative purposes, is repeated so frequently?

About power, its causes and its effects, the majority of the population is affected by a lack of in-depth knowledge. Society is in fact affected by a fatalistic belief that things happen not for specific reasons, but because they have always happened in this way.

One of the reasons that fuels fatalism is the fact that knowledge has been delegated to a few. The social, political, and economic dynamics are the result of a stratigraphic process that has its basis in even rather remote times. The geopolitical balances, the social assets of a nation and of the entire planet are the result of the chain of multiple events between them: the concept of Europe was born on the rubble of the Second World War, which, in turn, was the result of all previous historical events. The delegation of the same knowledge in the hands of a few has fueled these dynamics whereby power becomes an instrument of the few and not the prerogative of all.

Therefore, the answer to the answers to our question is the lack of knowledge that causes people not to act.

A second lies in educators/counselors' lack of awareness of the "potential power" to which they would have access. To achieve this awareness, it is necessary to be educated in civil life. Civic education, in fact, is not only the learning of the legal and regulatory bases that regulate the Nation in which you live, but also lies in the ability to proactively practice your role as citizens. Living one's life also requires actively living one's role as citizens.

To understand and exercise power, as educators/counselor, three factors are needed:²¹

²¹ Taken from the intervention di Eric Liu [“Why ordinary people don’t understand power”](#)

1. Have a solid value system. An educator/counselor who wants to exercise his/her power to change the society to which he refers must base his/her action on a system of ethical and moral values. The difference between an exercise of negative and positive power is configured not only in the purposes, but above all on the values that move the subject that perpetuates it. A educator/counselor who wants to exercise his/her power in a positive way must pursue fairness, respect, inclusion.



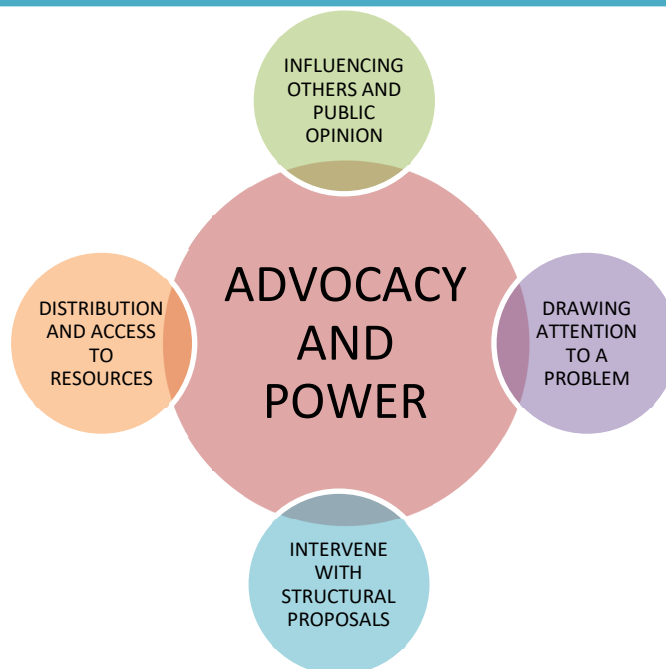
2. The ability to read the systems on which the society around him/her is based. Society is a living and mutable organism, which is continuously influenced by different factors and events. We must be able to read these mechanisms and to do so we must be informed, collect evidence and study history, politics and economics.

3. Share this experience with others. The power of the few will have to surrender to the awareness and demands of the many. As defined, power is the ability to influence the behavior of others, so an action can be considered powerful when it receives support.



Power is therefore neutral and takes on different nuances depending on who exercises it and why he exercises it.

from the definition, power is the ability to influence the behavior of others and also influence people's access to resources. An advocacy campaign, as shown in the graph, can do all this, but bring benefits to the society in which it intervenes.



5. The concept of Social Group

In order to better understand power relations, privilege dynamics and oppressive ones, it is essential to provide coordinates on the concept of social group. Belonging to a social group means sharing with others a way of life or a characteristic that also defines the identity of the individual and through which others also recognize him²². Young also notes that the definition of a group is often confused with that of association or aggregation.²³.



As we said, a social group is based on the sharing of a common factor and belonging to the group is based both on the self-recognition of that characteristic, but also on the recognition of the same by external subjects. And very importantly, each individual belongs to several groups at the same time and can also modify their relationship with them by modifying their distinctive attributes.

²² Young (1988) p. 273

²³ Id. pp. 275

Groups can recognize themselves according to different characteristics such as: sexual orientation, gender, ethnicity, religion and many others, from much wider and that include many people, up to others smaller because they are based on less common characteristics..

What are the relationships that are established between these groups?



Learning activity 5.

Reflect about the modern society and individuate as much social group as possible. Then, reflect about which relationship exists between them. Put them in connection and explain the current dynamics that influence them.



Learning Activity 6. Complete the definition

A social group is....

An aggregate is....

An association is...

Power means...

Social identity means...

Self-Reflection



Answer the questions:

- What are your feelings about power after reading the chapter?*
- Have you been thinking about how much potential people have?*
- Do you think is possible for normal citizens to exercise power for positive purpose?*

6. What is privilege?



To introduce you the concept of privilege, watch this video [The power of privilege: Tiffany Jana at TEDxRVAWomen - YouTube](#)

From the definition of privilege, we understand that the whole series of opportunities and resources not earned through personal commitment, but to which one has access because one belongs to a dominant social group, can be defined as such.

A social group is identified with the sharing of a characteristic or attribute by the individuals who are part of it and who are in turn influenced by belonging to that group. There are different social groups that are distinguished by ethnicity, gender, religion, sexual orientation, level of education and between these groups there are interactions, which are manifested through dynamics of oppression or alliance. There are, in fact, groups that are considered dominant because the characteristic that distinguishes them is considered for prejudice and stereotype more valiant than another and therefore exercises power over groups considered minority. Sometimes, this exercise of power is unconscious, but the result of the stratification over time of an incorrect classification system.

Members of some groups, for example, suffer neither injustice nor prejudice, nor are they denied access to resources, while members of other groups have to deal with them every day. The overlap between the individual and the social group, therefore, negatively affects the path of a subject who pays the price of being able to be recognized according to a specific characteristic.

In this sense, therefore, Social Justice operates, which does not claim to eliminate these differences, but to eliminate every form of injustice connected to it, promoting a society based on equity, respect and inclusion.



Learning activity 7. Social groups.

Look at these characters and guess to which social groups they belong to. Then list which privilege they can have, and which are them denied.



7. Privilege in Action



counseling.ufl.edu - 2020

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²⁴ The picture was taken from UF Counselling&Wellness Center (<https://counseling.ufl.edu/resources/bam/module2-2/>)

This illustration explains clearly and effectively how privilege works. A person who has privilege, usually, isn't aware of what it means for him and how his unknown privileges can mean the negation of the same opportunities to others.

8. Definition of oppression and its manifestation

Generally, the term oppression is associated with an image of military and political totalitarianism, in which a tyrant oppresses his nation by applying regimes of censorship of freedom and expression. However, with the social movements of the '60s and '70s, the term took on a different meaning, as Young notes.

The term oppression, in the modern era, designates all the injustices and iniquities that some social groups suffer as a result of the actions and practices widespread in neo-liberal society²⁵. In some cases, these social oppressions are also endorsed by political regimes (as was the case with apartheid in South Africa), but in most cases, these unfair practices are intrinsic to the structure of society; therefore, spread in a transversal way and do not only affect the action of a few. These oppressive manifestations are evident in the daily actions carried out even by ordinary citizens who act in a prejudicial way towards social groups not affected by specific privileges.

In the common lexicon, often the concept of oppression is superimposed on that of discrimination, however, discrimination is to be considered an instrument of oppression, but they are not perfectly coinciding with it. Discrimination, in fact, is characterized by the possibility of recognizing in the dynamic in which there is a discriminated person and the agent of discrimination; oppression occurs even in the absence of manifest discrimination.

Systemic Oppression	It implies that an oppressed group does not necessarily have a group that oppresses it.
Structural Oppression	It implies the relationship between groups, so oppression is the result of these dynamics, not always consciously.

²⁵ Young (1988) p. 271

9. The Five Faces of Oppression²⁶

Exploitation

Introduction

- It is based on the Marxist theory of exploitation in the capitalist context.
- It aims to explain how the difference between classes continues to exist in a society that has normatively eliminated these differences and is based on a free trade labor market.
- Society is divided into the wealthy (those who "have") and the poor (those who "have-nots"), and the wealth of the former is based on the exploitation of the latter's labor.

Definition

Using the labor of others to make a profit and not rewarding them properly, exploiting their labor and not respecting their rights.

Examples

Miners in Africa are exploited for the extraction of precious stones but their wage is not relevant to the goods' prices.

Menial labors are generally occupied by low-skilled, black- or- yellow skinned, female people. If now is considered a service, these works lack in autonomy and are mostly underpaid.

Marginalization

Introduction

- Marginalization is more diffused than exploitation.
- It is more prevalent in economic and work fields.
- The effect is to let these social group being dependent to social services which can adopt oppressive attitude

Definition

Relegating or confining a social group to the lower level or at the edge of the society, depriving them of the right to exercise their social rights, capabilities and have access to different opportunities.

Example

Ethnic groups, the elderly, single mothers, or young people looking for their first job. They are excluded from the job market and so they cannot participate to social life.

Latinos or Young Black in USA, Eastern Europeans or North African in Europe have difficulties in being employed

²⁶ Id. pp. 276-288

Powerlessness

Introduction

- Based also in Marxist socialist theory about the society division in two classes: those who «Have» and those who «Have-nots»
- People who have a lower grade of education or had a access to fewer opportunities are generally affected by powerlessness because they stand a grade below other groups
- The deepest form of powerlessness is the introjection of one's own condition that manifests itself in the belief that one is less valuable than others.

Definition

The powerless are generally dominated by ruling classes and receive orders. They tend to not express their opinions and participate to decision making processes.

Example

In work fied, the distinction between professionals and non-professionals make non-professionals powerlessness, putting them in a condition of subordination

Cultural Imperialism

Introduction

- It's a kind of oppression which is based whole cultural system and different culture are in a relationship of subordination.
- Different parameters are used in the dissemination, setting values and goals of various cultures
- Involves the paradox experiencing onself as invisible at the same time that one is marked out and noticed as different

Definition

The culture of the ruling class is universalized and established as the norm, playing the influenzing role. Other culture aren't considere not valuable as the dominant one.

Example

Sexualism is a form of cultural imperialism, where the heterosexuality is considered the ruling one, while all other types are considered as Others. The messages, the values and the achievement of the society are set upon heterosexuality.

Violence

Introduction

- It is a systemic form of oppression because it is directed at any member of a group
- The violence has different forms. Also namecalling or petty harassment must be considered as violence.
- It is always based on irrationality: the violence against these groups is unjustified, although the ones who practice it sustain the contrary.

Definition

It is the most visible form of violence. Members of a group live with the knowledge that they must fear random, unprovoked attacks on their person or property

Example

Randomly racist attack into streets. Rapes or aggressions.

10. Anti-oppressive practices²⁷

After analyzing the manifestations of oppression, it is necessary to dwell on the role those social workers have in mitigating it, challenging social inequalities.

On this issue is fundamental the contribution of Burke and Harrison who expose the principles of anti-oppressive practices and suggest how to translate theory into practice.

First, however, it is necessary to clarify the **meaning of anti-oppressive practice**.

11. The principles of anti-oppressive practice



Burke and Harrison report the anti-oppressive principles elaborated by Clifford. These principles are useful to evaluate the social work due to make it empowered.

Anti-oppressive principles and their application in social work

Anti-oppressive practice is one of the social justice-oriented approaches used in social work. It indicates the evaluation of social dividing factors considering them both as issues of broad social structure and as personal and organizational issues. It evaluates the exercise of the use and abuse of power not only of the individual, but also of how they manifest themselves within complex social structures such as education, economics, etc. It aims, therefore, to recognize the oppressive mechanisms in place and to promote practices that provoke their eradication.

²⁷ Burke, Harrison (1998) pp. 131-138

Social Division: as we seen, our society is divided in different social groups each of them related to a privilege or the corresponding form of oppression. The major division regards ethnicity, class, gender, disability and age, but there are also minor division that are narrowly connected to other form of inequality or discrimination. It is frequent that a person suffer for intersectional discrimination, so a dark-skinned, young women will suffer all the oppression related to the three social groups she belongs to. The social division principles requires the understanding of how the division interconnect and shape peoples' life.



To do: Analyze systematically all the social division the individual belongs to. Analyze also each social division and its manifestation in order to understand in which way it influence the individual's oppression experience.



Linking Personal and Political: the individuals' life story must always be read accordingly to the cultural, political and economical context in which they mature their experience. The evaluation of the situation cannot be made just focusing on the actions and the experience itself, but must be read also taking into account all the mentioned factors.

To do: Examine the integral users experience, not just focusing on the reason why he/she encountered the social services. Take care that each decision made about the users and examine also the evidence used in the decision-making. Are the evidence taken account relevant for the case treatment?



Power: many users experience the effects of powerlessness, and their life experience has also been affected by the way power has been exercised over them. One of the causes of their sense of powerlessness comes from the lack of access to resources that can change their life experience, or that provide them with an opportunity for change.

To do: analyzes and evaluates the exercise of power put in place by the type of intervention you are going to carry out. Analyze, as a starting point, what is the power you are endowed with as belonging to a specific social group and make sure that you have not been influenced by a vision based on it. Does your intervention really constitute an opportunity to smooth out disparities and an opportunity for the user, or does it risk exacerbating the user's feeling of powerlessness?



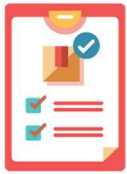
Historical and geographical location: each user experience will have to be placed in a temporal and geographical space, since they will have some influence on the experience itself. Some oppressive experiences are precisely to be considered intrinsic to the place and the historical period in which they are implemented: the same social group, in fact, in some places may or may not suffer oppression, or suffer different ones.

To do: in the evaluation of the intervention to be implemented, it also analyzes the geographical and historical context in which the user has found himself. In addition, these factors will influence how the organization provides its services. The social worker, in fact, must question the limits of his action, going beyond the limits of the agency itself.



Reflexivity: in the relationship with the user, the social worker must also take into account his social identity and be aware of the way in which his reference value system may influence the evaluation of the case he is dealing with. In addition, to influence the success of the relationship between social worker and user, is the attention not to re-propose in the relationship a model of relationship based on the oppressive experience. For example: if the user is a young and dark-skinned woman, it may not be suitable to entrust her to a male and white social worker.

To do: evaluate and make sure that you are the right social worker to deal with the case and that your social identity may not alter the relationship with the user by placing him in conditions of discomfort and increasing his sense of powerlessness.



Multiple choice quiz

1. What is power?

- d) The ability to influence others and have access to multiple resources
- e) To have a decision-making role or being a policy maker
- f) To be at the highest level in society

2. What is privilege?

- d) To cover a prestigious role in a society
- e) To be recognized roles because of merits and social status
- f) Unearned access to resources as member of a particular group

3. What is oppression?

- d) The exercise of power by a tyrant
- e) The system that keeps society divided between social groups
- f) The system of censorship that is put into practice against opponents and the press

4. Power is always negative

- c) True
- d) False

5. Group, aggregation and association are the same

- c) True
- d) False

6. What is a social group?

- d) A social group is based on shared set of characteristics and people belonging are affected by it.
- e) A social group is based on a set of common attributes that characterize people belonging to it.
- f) A social group is formed by people who share some characteristics and organize themselves as a group.

7. There are different form of privilege

- c) True
- d) False

8. To have privilege doesn't mean to affect other people's life

- c) True

d) False

9. Which are the 5 manifestations of oppression?

- d) Exploitation, Marginalization, Powerlessness, Cultural Imperialism, Violence
- e) Censure, Cultural Silence, Discrimination, Marginalization, Violence
- f) Exploitation, Censure, Powelessness, Discrimination, Persecution

10. Anti-oppressive practice is...

- d) A practice aimed at challenge iniquity and injustice
- e) A set of exercise to delete oppression
- f) Teaching people how to resist to oppression

Topic B: Guided-learning



Activity 8. Role Play Game: If I were in your shoes...²⁸

Note for the facilitator: use alternatively one or the other activity. This activity contains a series of shorter simulation exercises with the aim of placing participants in a reflective dimension with respect to their role in

society, the impact of their attitudes and the application of cultural or gender prejudices and stereotypes. The activity is aimed at making participants better understand the experience of others and understand what aspects can be improved.

Duration: 45 minutes

Objective of the activity: Understand how discriminatory and prejudicial actions are implemented in everyday life, even unconsciously. Participants will be able to identify dynamics of oppression, privilege and intersectionality, cultural discrimination and application of prejudicial attitudes. It will increase awareness of the use of language and anti-discriminatory actions.

Working mode: This activity must involve educators/counsellors.

- Participants must be divided into pairs or groups of 4. (5 min.)
- Participants are explained the methods and rules of the game (5 min)
- Each group will be presented with a situation and each participant will be assigned a role. For each scenario there are two main roles. The educators/counselor will play the one assigned, so one person of the pair or group will act the part of the migrant. Each group/couple will read the assigned situation and understand their role. (5 min.)
- Each group/couple stages the assigned situation. (20 min.)
- Debriefing (10 min.)

²⁸ Task adapted based on the template contained in IMPROaction 3.0 toolbox (<https://www.salto-youth.net/tools/toolbox/tool/improaction-3-0.2630/>)

Materials: Context card and roles card.

Tools: game scenario context; guide and instruction for the game; stimulating question grid

Game Instruction:



The goal of the game is to simulate situations of discrimination and / or marginalization to understand the dynamics that feed them. To increase the effectiveness of the game, participants can stage an event that actually happened to them, describing the context, assigning roles and replicating it.

Please note: discrimination must not only concern the experience of migrant participants, but also that of educators/counsellors, if they have experienced events in which they have felt marginalized/discriminated against by the migrant group. To play, assign each pair/group the Context Card and the corresponding Roles card.

Rules for playing:

- Do not scream and don't have aggressive attitudes
- Don't insult or say bad words
- Do not take a provocative attitude
- Do not assume an attitude of superiority and arrogance
- The representation must be realistic, but not excessive
- If a participant does not feel comfortable, can stop the game

Contex Card	
Scenario 1 – Ignoring a person in a public office	Context: A user goes to a public office to request information and documents for the activation of a service....
	Instructions: The operator ignores the user and does not provide clear answers
Scenario 2 – Job interview	Background: a store is looking for an employee and an immigrant boy participates in the interview...
	Instructions: the shop owner is not kind to the candidate...
Scenario 3 – New at school	Context: a new boy arrives at school...
	Instructions: the class does not welcome the student...
Scenario 4 – Trouble with the car	Context: a man is in trouble with his car
	Instructions: passers-by do not help him...
Scenario 5 – Settling into a new place	Context: a boy has difficulty settling into a new center...
	Instructions: an operator wants to help him but the boy refuses because he does not trust ...

Roles Cards			
Scenario 1	Operator User	Scenario 3	Students in classroom Student new arrived
Scenario 2	Job interviewer Candidate	Scenario 4	People Men
Scenario 5	Boy Operator		



Stimulating question grid (debriefing 10 min.)

The session will serve the participants to further understand the point of view of the other, the sensations that are felt in certain situations. Together we will find solutions to limit harmful attitudes, to understand how to manage uncomfortable situations and increase awareness of one's actions and words.

- How did you feel about your role?
- What did you learn from this activity?
- Are you aware that we can all activate discriminatory attitudes towards others?
- What are the right tools to manage these feelings?
- Has your awareness of your role in the relationships changed?



Activity 9. Getting to the roles

Objective of the activity: Raising the awareness on how to act for inclusion. To develop inclusive attitudes in daily life. To be conscious of our privileges and how manage them for

inclusion. To develop social skills and way how to demonstrate your idea on the topic. To develop skills on how to combat social exclusion.

Working mode: This activity can be done both with educators/counsellors and migrants or only with educators.

- The facilitator explains the rules (5 min.)
- Organization of play ground. Set a line for starting and be sure to have enough space to let the participant move back or forward. Assignment of the role (5 min)
- Play time (15 min.)
- Discussion (15 min.)
- Feedback and Reflection (15 min.)

Materials: Role cards and Statement list

Tools: Game instructions, Stimulating question grid, Feedback and reflection grid.



Game instructions

Each participant gets a paper with a role in the society. Keep information reserved, don't share your role among other participants. Let participants close their eyes and reflect on the following:

- Think about your character
- How do you feel in the society
- Put yourself into the shoes of the character
- What problems do you face? (if any)
- Do you feel included in the society and why, or why not?
- What is your everyday life like now?
- Where do you socialize?
- How this affects your self -development?
- How this affects your life?
- How this affects your feelings?
- What sort of lifestyle do you have?
- Where do you live?

Ask participant to stand on the line, close their eyes, think about their character and its situation in the society. Read the statements, after each statement participants should move backward or forward according to their character position in the society. (NOTE: read statements with clear voice and with reasonable pause between).

At the end everyone opens eyes and check the situation where they are. Participants share their characters; how do they feel being on that place. People with same characters preferably share why they were on those positions. What are the feelings, how privileged do you feel and why.

Role Cards	
Male migrant engineer, 40 yo	Female resident lawyer, 50 yo
Male resident farmer, 70 yo	Male African artist, 25 yo
Single unemployed resident mother, 30 yo	Single employed immigrant mother, 30 yo
Disabled migrant woman, 20 yo	Disabled migrant men, 20 yo
Gay resident doctor, 50 yo.	Migrant politician, 60 yo
Homeless woman, 20 yo	Male, artisan in retirement, 65 yo
Migrant actress, 25 yo	Male graduated and unemployed, 23 yo
Resident office employee, married with kids, 40 yo	Resident office employee, married with kids, 40
Migrant boy, 18 yo	Disabled resident boy, 18
Divorced, factory worker with kids, 50 yo	Migrant housewife with kids, 50 yo

Statement	
You have never encountered any serious financial difficulty	You feel your language, religion and culture are respected in the society where you live.
You have decent housing with a internet connection and television	You feel that your opinion on social and political issues matters, and your views are listened to.
Other people consult you about different issues	You are not afraid of being stopped by the police

You know where to turn for advice and help if you need it	You have never felt discriminated against because of your origin
You have adequate social and medical protection for your needs	You can go away on holiday once a year
You can invite friends for dinner at home	You have an interesting life and you are positive about your future
You feel you can study and follow the profession of your choice	You are not afraid of being harassed or attacked in the streets
You can celebrate the most important religious festivals with your relatives and close friends.	You can go to the cinema or the theatre at least once a week
You are not afraid for the future of your children	You can buy new clothes at least once every three months
You can fall in love with the person of your choice	You feel that your competence is appreciated and respected in the society where you live.



Stimulating discussion grid

The discussion will serve the participants to discuss the positions they occupy, as the perception of the role assigned to them changes between them and the other participants, they will discuss what seem to be the most recurrent social and economic variables and how these impact differently on the individual roles interpreted.

- Did you feel your character was included in society? Why?
- What helped you to feel into the character?
- Does your character others' perception close to yours?
- Does the position you occupy realistic to the real condition of your character?
- Do differences emerge about characters role in society?
- What factors were most affecting for you?
- Characters in equal conditions, have different position or are differently perceived? Why?



Feedback and Reflection

- What happened during the activity?
- What were you feeling during the activity?
- What do these differences between people mean in real life?
- What do you think this exercise was for?
- What strategies would you use for developing empathy in society?
- Do you think facing these differences is useful for raising awareness?
- What can we take from this activity to develop empathy on social exclusion?
- Do you think we can take something from this activity to develop empathy about social exclusion?

Guided-learning: Deal with power

Changing perspective: acting as active citizenship (both educator/counselors and adult migrants).

As sustained **Eric Liu**²⁹:

"Part of the art of exercising power means being awake, having a voice, but it also means having an arena in which to plausibly exercise decision-making."

One of the ways to start changing things and acting in a perspective of positive power. The first arena we can intervene in is our community.

Tips to act as active citizens.

Set goals you'd like to achieve for your city

Think about how you would like to achieve your goals

Analyze the dynamics that affect your city: political and government forms, influential people, map existing ideas, an overview of resources and possible threats

Consider how to intervene on the forms of power present in the territory and how they would influence your action

Learn about regulations, attend city meetings, gather the information you need to understand how to implement change

Engage other people in your journey, share the information you've obtained, and raise awareness of others



Learning activity 10. Analyzing the context.

Analyze the territorial context in which you live. Do you actually know how is the current situation? Who are the most influencing people? What kind of problem are there? How the laws and policies influence them?

²⁹ Intervention at the TedEx ([Eric Liu: Why ordinary people need to understand power - YouTube](#))

TOPIC B: Guided-Learning about privilege and oppression

Privilege illustration



Privilege is socially consolidated because it was born together with civilization itself and manifested itself through the division into social classes, economic classes, wars of conquest and the justification of the same on the belief that one culture or ethnicity was higher than others.

These privileges, therefore, have been strengthened over time, so much so as to suggest the social and economic organization of the modern world, even in democratic countries.

Mary and Mark have the same story, the obstacles that only the same will encounter;

Mary lives on the outskirts of a big city and has African origins. Her family has a low income, therefore, Mary attends a public school in her neighborhood and does not have access to an education of the highest level. However, Mary dreams of being a doctor, so she studies hard and works to save money for university...

Mark lives on the outskirts of a big city and has European origins. His family has a low income, therefore, Mark attends a public school in his neighborhood and has no access to an education of the highest level. However, Anna dreams of being a lawyer, so she studies hard and works to save money for university...

however, one of the two will meet a few less.

This difference is measured in what is called an **"invisible package of unearned benefits"**³⁰: Mark is a boy and is white, therefore, he will benefit from some privileges that have nothing to do with his abilities, but only with his physiological characteristics.

Watch this video in which Sue Borrego effectively explains what a "invisible packaged of unearned benefits" is and how it affects the world we live. [Understanding My Privilege | Sue Borrego | TEDxPasadenaWomen - YouTube.](#)

Self-reflection



Answer the questions:

- Have you ever thought about the unconscious privilege you have?*
- Are you aware about the way these unconscious biases are affecting the society in which we live?*
- How do you think is possible to tackle these privileged assets of the society?*

³⁰ The definition was made by Peggy McIntosh in the essay "White Privilege: Unpacking the Invisible Knapsack" published in 1989 in Peace and Freedom Magazine.

Below the list of the most common privileges present in our society and a description of them³¹:



White privilege: White privilege refers to the unearned advantages afforded to people who are assumed, based largely on complexion and related physical features, to be of European ancestry. Having white privilege is not to be racist, because it doesn't deal with your attitude toward other people, but with the attitude other people have with you, treating you without judging you by the cover. The white privilege is the results of biases and racist theory which brought to the conviction that white people are better than other.

The form of oppression connected with white privilege is **racism**, which implies discrimination of subject according to those physical and cultural manifestations that determine his belonging to an ethnicity. The manifestations of racism are diverse and all lead back to “individual- and group-level processes and structures that are implicated in the reproduction of racial inequality³²”. Racism can also be perpetrated in institutions and governments, which fuel a **systemic racism** that manifests itself through anti-racial regulations and procedures.

Male Privilege: patriarchal societies recognize better opportunities and better access to resources for men. An example of male privilege is the gender pay gap that exists between men and women who hold the same job and on which an attempt is being made to educate companies.

The form of relative oppression is **machism or patriarchy** which is that attitude that discriminates and devalues the female universe and considering women are inferior to men.



Class privilege and Economic Inequality: the privilege concerns individuals who belong to high social classes characterized by wealth and considerable job positions. These privileges are, of course, denied to people who come from lower social classes.

The form of oppression of reference is **the economic disparity and in services** for which people with more humble social extradition cannot have access to the same type of services, do not have the possibility of accessing professions, educational paths or high-quality medical care.

Religious privilege: consider one religion more important than another as the most widespread or permeated in the organization of institutions and in the legislation itself.

³¹ University Libraries at Rider University ([What is Privilege? - Privilege and Intersectionality - Research Guides at Rider University](#))

³² Collins (2018) <https://www.learningforjustice.org/magazine/fall-2018/what-is-white-privilege-really>

Those who practice the dominant religion in a certain territory will have greater privileges than others, even if only related to the possibility of practicing worship.

The form of relative oppression is persecution for religious ends in which individuals practicing a certain creed are discriminated against and marginalized, and in the most serious cases deprived of their freedoms and rights. There are many religious persecutions in the world, which sometimes lead to armed conflicts, as is observed in the Middle East.

Ability privilege: it is the serie of privileges and considerations of "normality" that are recognized to people not suffering from mental and / or physical disabilities.



The form of relative oppression is **the ableism** in which people with disabilities are not guaranteed the same resources or opportunities, having to continuously face the comparison of products and services built on a standard that is based on normal-gifted individuals. An example of ableism is the

presence of architectural barriers in public buildings, on public transport and that even places of entertainment are designed for the use of the gifted.

Physical Appearance: society has established standards of perfection also for the physical characteristics of an individual, spreading these image stereotypes through the channels of communication and entertainment. This standardization of the image has resulted in the homologation of people as well as the marginalization of those who do not respond to the canons.



The relative form of oppression is **body shaming** which discriminates against individuals not considered to conform to the canon. This

determines the flattening of individual peculiarities and consequent repercussions also on the psychological health of the weakest subjects. Phenomena such as eating disorders are strongly connected to the assimilation of physical stereotypes widespread in modern society.

Cisgender: the privilege is recognized to those who fit into the social groups of the fixed gender canons: man, woman with a heterosexual sexual orientation; therefore the privilege that those whose biological sex also corresponds to the common gender identity have. To this are connected the phenomena of **heterosexism** (the prejudices that are in favor of only man-woman relationships), **the assumption of heterosexuality** (belief that everyone is heterosexual and that heterosexuality is the norm), **heteronormativity** (the belief that heterosexuality is the dominant sexual form).



The form of relative oppression is **homotransphobia** that manifests itself in the discrimination of all those who manifest a different sexual orientation or gender identity. Discrimination related to gender and sexual orientation has different forms, but among the most widespread and considered harmless, for example, the wrong use of the pronoun, asking what the real name of a transgender person is, asking if you have always been homosexual.



Learning activity 11. Find the privilege

Read each statement and assign it to a privilege.

I can be confident that I will receive simply a promotion at work- _____

I will never be expected to change my name after getting married, or be questioned if I don't- _____

Decisions to hire me won't consider my ethnicity or national origin - _____

I won't be asked if I am married or I want children during a job interview - _____

My able-bodied status gives me easy access to public facilities - _____

I have a place where pray and practice my religion - _____

I will be chosen in a campaign because I have straight blonde hair, blue eyes - _____

I can go out alone with my friends and none won't judge me - _____

Topic B: guided-learning activities



Learning activity 12. Case Study – A history of oppression an intersectionality

Objective of the activity: the activity presented is aimed at exercising the ability to analyze a context where discrimination, margination, intersectionality and power dynamics are played. Through the analysis of the case presented, the participant must be able to assess how the dynamics above described are occurring and how the situation can be solved.

Timing: 1 hour



Instructions:

- Work in groups. If the group exceeds 5 participants, divide them into two groups.
- Each group will analyze one case at a time.
- The analysis of each case study will last 15 minutes.
- At the end of the analysis, the facilitator will bring together the two groups and proceed to the guided discussion phase lasting 20 minutes.
- The results of the discussion must be collected on a whiteboard and used as for the reflection phase of the participants.

- The reflection phase lasts 5 minutes.
- The last stage is the collection of feedback from participants, the duration of which is 10 minutes.

Materials: Case study explanatory materials, white paper, pens, post-it

Tool: Guideline to analyze the case study, Stimulating question grid, Feedback collection grid

Case Study

Everything more difficult for a foreigner with disabilities³³

Mobility, home, work and even requesting a new wheelchair: everything is more difficult, if not almost impossible, for a young migrant with disabilities, who arrived in Italy from Africa.

My name is Bakri, I am 32 years old and I came from a great African country after a long and tormented journey. I live in a facility for immigrants, where I have good relations both with the operators and with the other people who share my accommodation. I attended an Italian language course for foreigners, I also obtained a high school diploma and, thanks to the legal advice service present in the Center, I was recognized the accompanying allowance and the disability pension. I move, in fact, in a wheelchair: I have a motor disability, and this, combined with the fact of being a foreign person, is making it almost impossible for me to find a home and a job, which are my main desires. In recent times, it seems to me that there are more racist people, or perhaps it is I who now notice it more. I have more and more difficulty finding people to help me, and there are also those who get impatient with my slowness and treat me badly. I know, I should have gotten used to it, but you never get used to being considered different, in the most negative sense of the term, just because you grew up in another country or because you find it difficult to perform the various tasks at the same time as the others. Not to mention the almost impossibility of finding a house for rent. When people meet me, they immediately change their attitude; they think that, being an immigrant and with disabilities, I cannot find work and pay regularly. "I don't want to rent you a house, because then, if you don't pay, I can no longer kick you out: no judge would throw a disabled person in the middle of a street": this is what I was told once, using these very words. But I could very well pay the rent, thanks to the disability allowance, but no one understands this. How important it would be for me to have a home, a fixed point in which to build a life independently! I was also told that I could apply for social housing, but that was not true, because I am not a citizen. So I thought I'd try to buy it, a house. I could count on some friends and family to lend me their savings, and then I would pay off a mortgage. I went to the bank to request it but was denied it, saying that my refugee status expires and it is not at all said that I will be renewed. And then: I cannot have a mortgage because I am not an Italian citizen, I cannot have a social home because I am not an Italian citizen, I cannot have a house in 4 rent because I am not a recognized citizen and because I am disabled. How

³³ Bucci (2020), pp. 3-4

do I get out of the structure where I live? I feel like I'm in a dead end. When I was in my home country I helped my father in a family business, he had a small shop where groceries and other household items were sold. Here for me it is complicated to look for a job. First, I have difficulty moving independently. I can't drive a car because I don't have the money to buy it with the special controls I would need. So I have to move by public transport, but it is almost impossible to find a bus with the platform for the wheelchair and, when I would like to take the subway, in most cases the elevators or escalators are out of order. This, of course, causes me serious problems. A person in a wheelchair cannot go around the city like any other. How, then, could I be punctual? This aspect should also be considered when hiring a person with disabilities. I know that life is complicated for everyone, but in the case of a disability the obstacles become insurmountable. I grew up getting used to having to do twice as much as everyone else does, but it's not always easy to accept this situation. Even to have a new wheelchair I had great difficulties. The old one was all ruined, without a pillow, and created enormous problems for me, especially considering the condition of the streets and sidewalks of the city where I live. At first I was told that asylum seekers were not entitled to a wheelchair. Yet, I could go to the doctor and, if I needed it, I could take the medicines. Why, instead, could I not have a wheelchair that I needed to move? I then asked a parish and they got me a new wheelchair, not perfect, but at least with a soft pillow of the right size. Now that I have refugee status, I applied, but it was not easy to find a doctor to prescribe me. Indeed, inside the structure where I live, many thought that I still had no right to have it. I had to inquire about various laws and documents, to make it clear that this was not the case. I know that there are not many people with disabilities in the Centres, but I believe that those who work there should know well the rights that are guaranteed. Also because they are people paid to give us information and help us when we encounter difficulties. Let me be clear: I do not want others to help me because I am compassionate: a poor foreigner with disabilities! I just want my rights to be respected and that, if I don't know the laws, there is someone to help me know them.



Guideline to analyze the case study (15 min.)

This first phase of the activity is designed to lead the participant in an analytical reading of the case study, detecting facts and useful data in the light of the theoretical knowledge acquired.

Context description	Identify and describe the political, social, and economic context of the story.
Description of the theme and the problem	Identify the theme and issue of the story.
Description of the teller condition	Identify and describe which are the feelings of the teller.
Description of actions	Identify and describe what actions the teller made.
Results Description	Identify (if possible) the results.



Stimulating questions grid (20 min.)

The discussion phase of the case study will be facilitated by the use of these questions. The proposed questions will be used to analyze the case study from a critical point of view, no longer analytical. This phase is aimed at highlighting how much the participants has understood about anti-oppressive, power and privilege dynamics, in order to identify the mistake and what can be improved.

- What are the main issues that characterize the story?
- How frequent are these issues in the environment around you?
- What factors of discrimination are applied and why are they applied?
- What are the factors that affect the manifestation of this discrimination?
- What principles can be applied to resolve these issues?
- How would you support the storyteller?

The facilitator uses these questions as a common thread of the discussion, but lets the participants discuss and supports the natural course of the conversation, without forcing or interrupting it.



Feedback collection grid (10 min.)

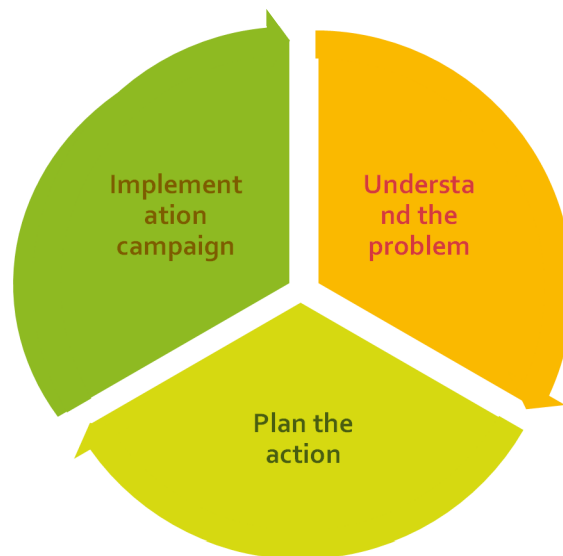
- Was the activity useful for testing theoretical knowledge in a practical dimension?
- Which phase of the activity was most interesting? The most challenging one?
- Has the activity strengthened your knowledge on topic B and C?
- Are you more aware about anti-oppressive practices and intersectional discrimination?

Topic A: Guided-Learning

Theory for advocacy practical application

Conducting an advocacy action both at the micro and macro level, requires special attention at every stage of its implementation. An advocacy process, in fact, is basically

divided into 3 phases:



The three phases are closely linked to each other and are based on each other, if the structure is not solid, the campaign will not fully achieve the set results..

The roadmap of an advocacy campaign

Watch the video [Part 1: Making Advocacy Effective - Tutorial - YouTube](#), in which the fundamental steps to plan an advocacy campaign are presented, which respond to the first fundamental phase, which is to understand the problem. Below, we will analyze these steps in more depth in order to build a clear picture on how to act.

Understanding the problem

Taking an advocacy action presupposes the identification of a problem that you want to remedy. Before you can start looking for solutions in response to the phenomenon and the advocacy campaign to support it, it is necessary to carry out an in-depth analysis of the phenomenon itself.

Before proceeding, therefore, it is necessary to:

I. Identify the problem

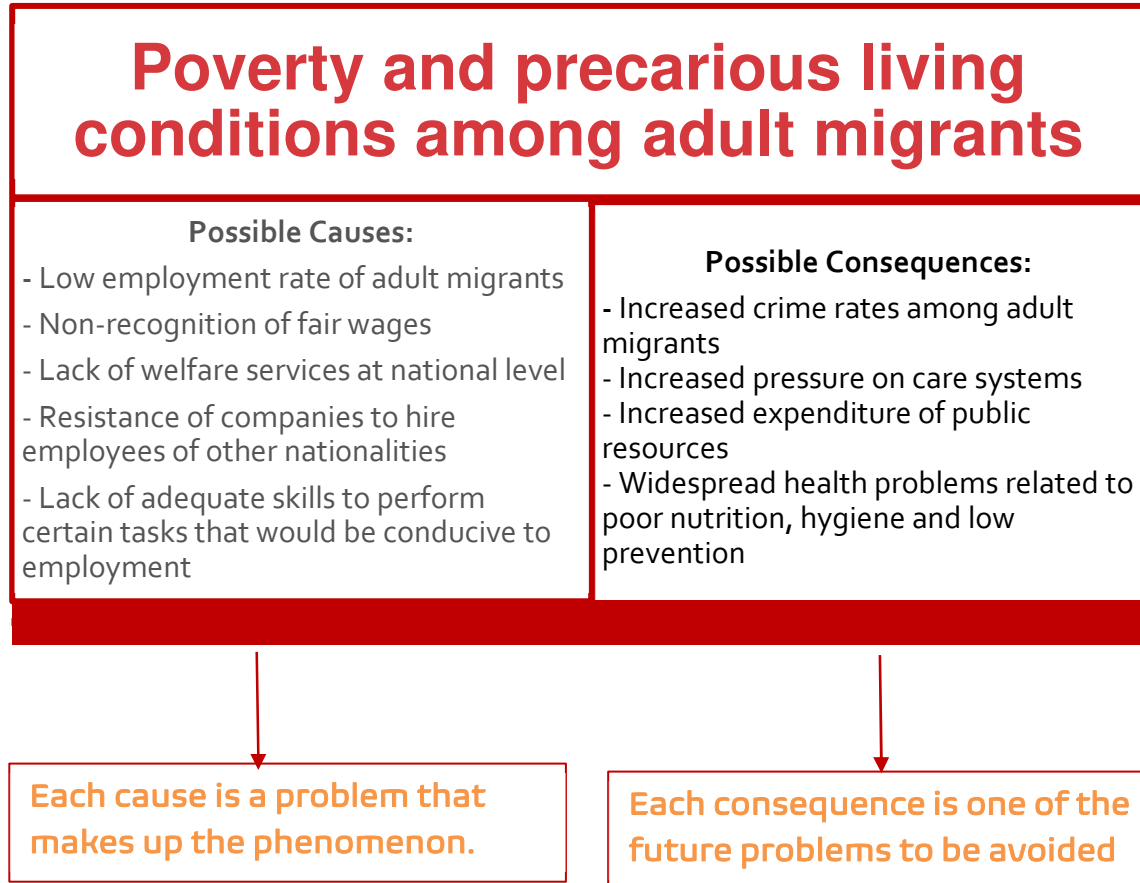
Identify a theme on which you want to work, then it is necessary to circumscribe the problem that you want to face and analyze it. The punctuality of the topic to be covered is the fundamental basis for the success of an advocacy campaign. A great social, political or economic phenomenon is multi-faceted and cannot be addressed in its entirety without risking to waste one's time, energy and resources, but must be faced in small steps.

To be able to identify a problem in a simple and effective way, analyze the chosen theme and answer the questions:³⁴

³⁴ Euromed [Online training guide – EU advocacy ►](#) - [EuroMed Rights Online training guide – EU advocacy ►](#)
[دليل تفاعلي – الدعوة أمام الاتحاد الأوروبي ►](#)

- What are the possible causes?
- What are the possible consequences?

Answering these questions will help you identify the problem you want to remedy. Let's take an example...



Learning Activity 13. Analyse a phenomenon

Answer to the same question about causes and consequences related to the following phenomenon

- Lack of inclusion of migrant groups in society
- Phenomena of emigration to other countries of migrant groups from the first host country

II. Problem Analysis and Collecting evidence

Once you have identified the problem you want to address and solve through the advocacy campaign, it is essential to analyze it, due to have a thorough knowledge of the

phenomenon since this will avoid the emergence of obstacles to the realization of our plan and will provide us with the necessary tools to overcome those that will arise. Analyzing the problem serves to know it better and collect evidence that will be fundamental for our success.

What is the use of collecting evidence?³⁵



1. Data, statistics, testimonials **will make your advocacy message** clear and effective. Accurate information draws the attention of public opinion and supporters to your cause.
2. Clear and real data will also defend you from any detractors. Advocacy campaigns can be subject to criticism: **the best** weapons to defend it are transparency **and concreteness**.

How much data and evidence can be considered sufficient?

There is no correct number. However, it **is important** to consider at what **level** you decide to act (micro, meso, macro) and therefore who your interlocutors will be, how wide you want the listening audience to be. If the advocacy you have in mind concerns a small group on a **local dimension**, it will be enough, for example, to collect **significant data only for that area and only on the few interested** parties to be presented to your interlocutor. If the advocacy you have in mind concerns an entire category on a **national basis**, then you will need **statistically relevant data** that reflects the situation **throughout the country**.



What data to collect and how can I collect it?



As we said, the data must reflect the interlocutor to whom they must turn. The government apparatus will prefer statistical and numerical data, while testimonies and

³⁵ PLAN International (2014) pp. 33-36

stories have a greater grip on the people who will have to support the cause. Data collection can take place in several ways and they are effectively represented in this scheme:

III. Find the stakeholders

A solid and effective advocacy campaign is also based on the development of cooperative relationships between the proposing organization and all potential stakeholders interested in supporting the cause, especially those who possess the right know-how to manage the campaign itself.

A stakeholder adds value to our action because it can amplify the message to different audiences, can provide a new point of view in the analysis and research of the objectives to be met, can manage task activities for the implementation of the campaign or can actively influence the results of our campaign.

Who can be the stakeholders in an advocacy project?

1. Voluntary Organisations/NGOs
2. Public/administrative bodies
3. Companies
4. Schools and teachers
5. Media
6. Informal groups

The choice, therefore, of the stakeholders can be varied but it is important that it is functional for the success of our project. Analyze the benefits that a stakeholder can bring and how it can help, and then, initiate the procedures to approach and involve it. Again, it's important to have the data that supports your position to effectively demonstrate the value that advocacy action has in that context.

Plan the action & Campaign Implementation

IV. Define the objective

After understanding the problem, analyzing the context and identifying the possible stakeholders, define the goal or objectives to be achieved. Choose a few goals at a time, always keeping in mind the importance of working in a circumscribed way.



Choosing too many objectives would lead to the dispersion of the action because it is objectively difficult to carry out many actions at the same time in an effective and concrete way. In addition, setting too many goals together could increase the chances of failure and, therefore, increase a sense of dissatisfaction with the campaign itself and lead us to give up. This must not happen! A few steps at a time, to solve one problem at a time. To choose the objectives, therefore, adopt a S.M.A.R.T. approach.

SMARTEN things up. Make sure your objectives are:

- S**pecific: Say what you mean. Change? Who, what, when and where?
- M**easurable: Will it be possible to measure success? It should be!
- A**chievable: Be realistic about what can be achieved.
- R**esults oriented: Focus on achieving meaningful change.
- T**imebound: Say when the change will happen by.

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Translation table

Specific	Measurable	Achievable	Results Oriented	Timebound

V. Define the target and the message

To achieve your goals, you'll also need to determine who you want to target and how you intend to communicate your message. When you have set the goal, you must therefore ask yourself who it is addressed to? And once you've pinpointed the who, you'll have to ask yourself how you want to achieve it and how you'll need to convince it to implement this change.

The target audience varies according to the objective



If the goal is to change a law, the target will have to be the local, regional or national government institution.
 If the goal is to bring about a cultural change, the target will be public opinion, ordinary people and, above all, those who have proved to be most hostile to change.

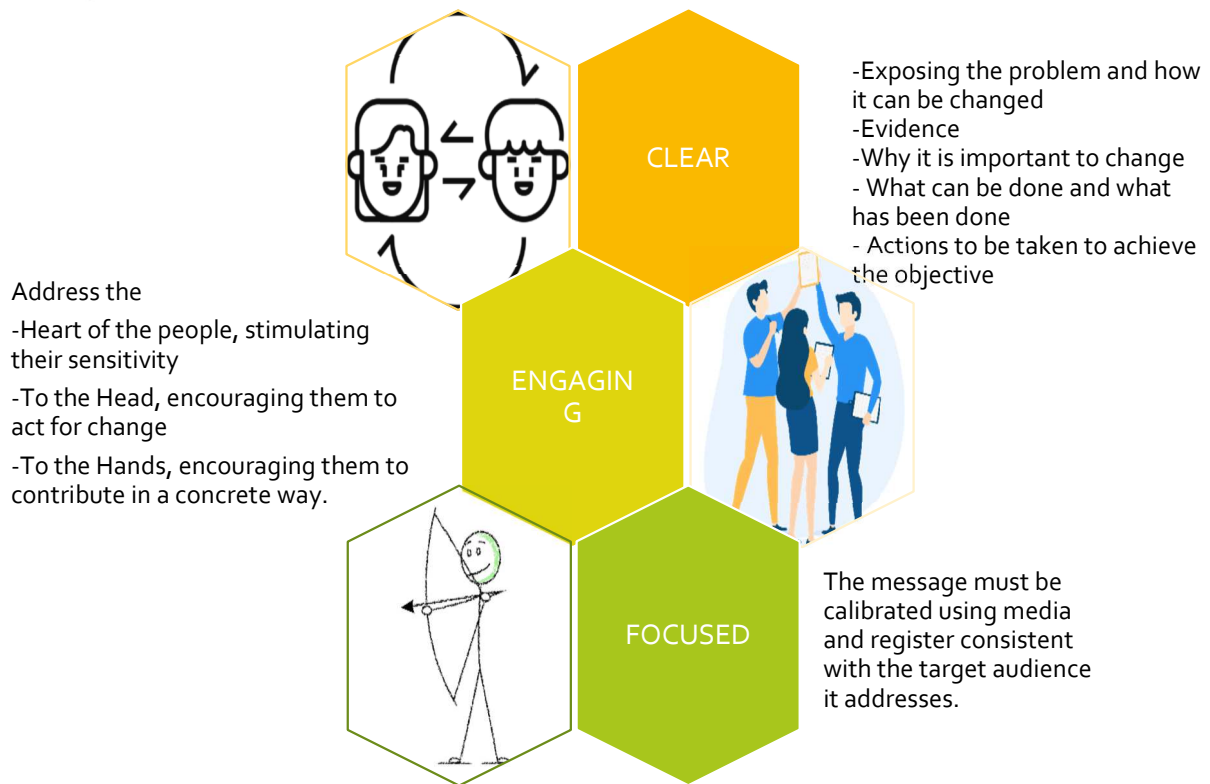
Studying the target in depth will allow you to structure a strategy to communicate effectively with it. Identify the WHO and THE WHAT affect the decision-making capacity of your target and in this way your chances of success will multiply

How do you build a good message?

³⁶ PLAN International (2014), p.54



Learning activity 14. SMART objectives



Choose a problem and try to define the relevant objectives using the SMART approach, defining

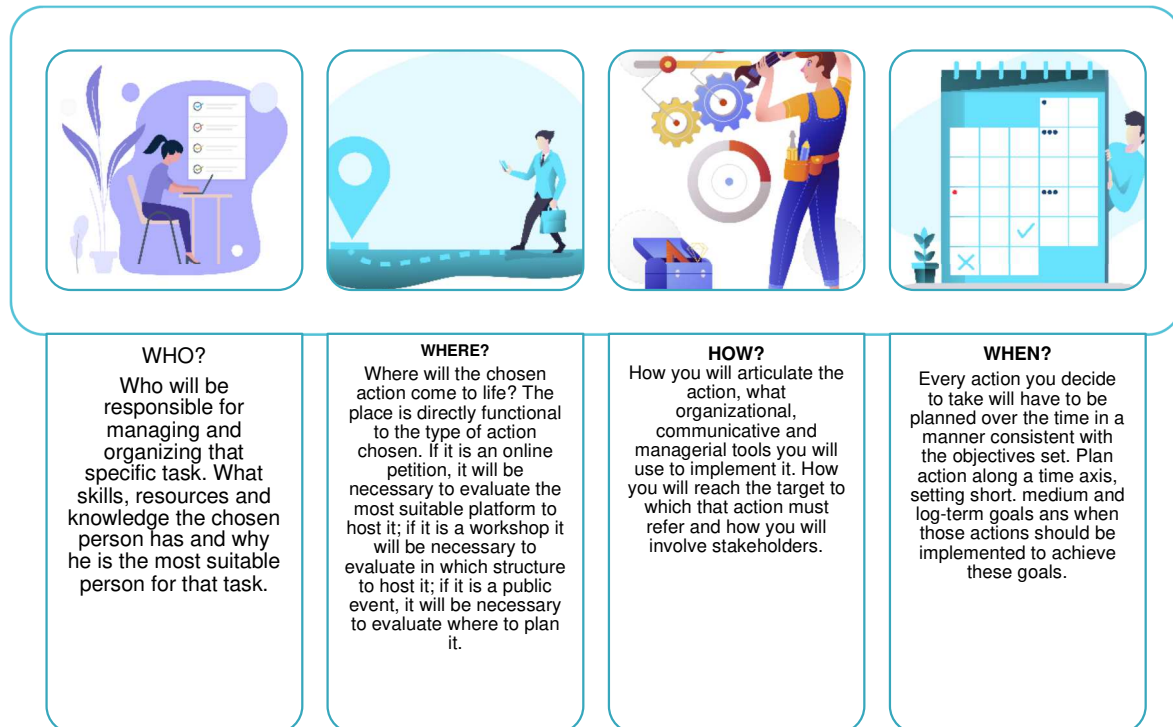
- WHAT is your goal,
- WHO is your target group,
- HOW you will approach them,
- HOW do you want to apply your solution,
- HOW you will communicate your goal and the related issue,
- WHERE do you will implement your advocacy actions,
- HOW much time will require,
- WHEN you will plan each task to accomplish the goal

VI. Defining the action plan

Once the problem has been analyzed, the stakeholders have been involved, the objectives have been defined, the target has been identified, the message has been built and the means of communication chosen, the action plan of the advocacy campaign must be developed.

Each goal must be achieved through one or more advocacy actions, which must be planned in every detail to minimize risks. Analyze which of the typical activities of advocacy is the

most effective and consistent with respect to the set goal and, once the right activity has been identified, it must be planned according to specific criteria.



What actions can be considered when planning an advocacy campaign?

The actions can be multiple, and as highlighted in the previous pages, some of these falls within both the typical activities of activism and lobbying. Each action, following the same criterion applied for the construction of the message, must be designed in a coherent way with respect to the objective to be achieved and the target to which it refers. For example: public demonstrations have a strong impact on the population and, depending on the size and number of participants, can attract more or less media attention. However, although these may attract the attention of policy-makers, they will not be enough to influence their vote. Dialogues with political decision-makers, the collection of signatures, will be fundamental to influence the results of a political and administrative nature, but they will not get strong interest from the population.

Some of the campaigning actions, with the advent of new technologies, have also moved online, such as collecting signatures or petitions. There are advantages to transferring these activities online, however there are rules that you will not be able to escape to keep the effectiveness of your action high. Online campaigns follow the same principles presented so far and therefore stick to these rules:

- Choose **a few problems** to deal with and a few goals
- **Respect netiquette**: do not "scream" by writing with the caps lock, do not use aggressive tones with those who

- Use **few diffusion platforms** and choose them according to the target and also your ability to use them



attack you, always check the sources of the posts you are sharing

- Use **clear**, professional language
- **Build a community**. Social networks are places where conversations are triggered: do not expect to have to communicate uniquely to the outside, but actively interact



Learning Activity 15. Define the action plan.

Fill the table following the instruction and considering the information acquired

Objective	Action	Target	Resources	Who	When	Where
Describe the objective you want to reach	Point out all the actions needed to reach the goal	Define for each action which is the target to refer	Define which resources and tools will be used for the action implementation	Individuate who is in charge of the action's implementation	Define when this action must be accomplished to reach the goal	Where the action will take place

VII. Monitoring process and follow-up

The advocacy path based on a series of short, medium and long-term objectives will have to be constantly monitored to make sure that the goals can be met, and above all to detect possible risks and effectively stem them.

In addition monitoring the actions put in place is useful to acquire important information:

Evidence: you will have the concrete and real results produced by your activities. These results will be an additional fuel for the future because you can show that the desired change is taking place.

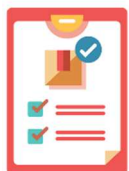
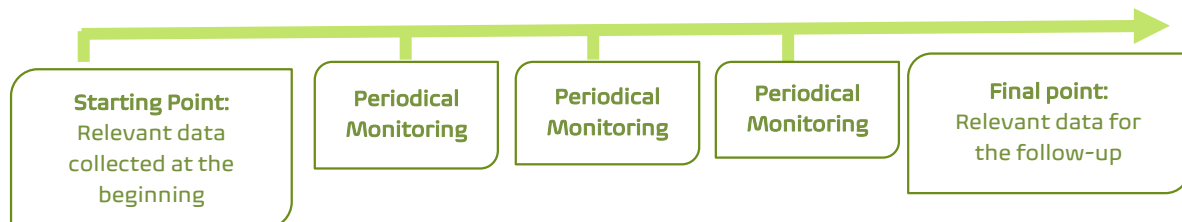
Improvements: The data also tells you if something has gone wrong or if it's not working as it should. Data below expectations should not discourage you, but provide you with indications on what can be improved and adjusted.

The same monitoring activities will also be necessary in the follow-up phase.

At the end of the planned advocacy process, it will be necessary to take stock of the expected results satisfied, the goals achieved and the objectives met. The end-of-path

analysis activity must be more careful and punctual than monitoring because this is not to be considered the end, but the beginning of a new path.

It is necessary to analyze the data critically, detect the critical issues and understand if it would have been possible to achieve more. An advocacy path is never linear and does not always lead to the set goal, but it will still offer the opportunity to acquire new skills, new tools and new knowledge that can make subsequent paths stronger.



Self-Assessment

1. What are the stages of an advocacy process?

- b) Activity planning, Campaign organization, Campaign implementation
- c) Understanding the problem, Planning action, Campaign implementation
- d) Partnership Research, Action Planning, Activity Monitoring

2. An advocacy campaign...

- a) It is based on the analysis of a problem, the definition of the objectives to be achieved to propose a solution, on the realization of activities to achieve the solution
- b) It is based on the choice of a topic to be dealt with and the organization of awareness-raising actions on it.

3. An effective advocacy campaign...

- b) It is oriented to communication and dissemination of data to increase the sensitivity of public opinion
- c) It is oriented to dialogue with political decision-makers to influence their positions
- d) It is oriented to the achievement of objectives that can be considered useful for the resolution of the problem
- e) It is oriented to solving a problem through actions of activism, lobbying and massive and powerful communications.

Topic A: Guided-Learning activities



Learning activity 16. Case Study: How does advocacy work?

Objective of the activity: the activity presented is aimed at exercising the ability to analyze an advocacy action. Through the analysis of the case presented, the participant must be able to assess whether and what principles of advocacy have been respected, how the campaign has been structured and evaluate its results and potential. The participant must evaluate the communication asset of the campaign and the expected objectives.

Timing: 1 hours



Instructions:

- Work in groups. If the group exceeds 5 participants, divide them into two groups.
- Each group will analyze one case at a time. The analysis of each case study will last 20 minutes.
- At the end of the analysis, the facilitator will bring together the two groups and proceed to the guided discussion phase lasting 20 minutes.
- The results of the discussion must be collected on a blackboard and used as for the reflection phase of the participants.
- The reflection phase lasts 10 minutes.
- The last stage is the collection of feedback from participants, the duration of which is 10 minutes.

Materials: Case study explanatory materials, white paper, pens, post-it

Tool: Guideline to analyze the case study, Stimulating question grid, Feedback collection grid

Case Study

UN Human Rights Office

#StandUp4Migrants

Launched in December 2020

#StandUp4Migrants is a campaign and online toolbox that aims to foster a positive change in narratives on migration. It also raises awareness for how fear-driven anti-migrant narratives and misinformation, sometimes actively promoted, can lead to discrimination and division in society. It uses storytelling in the form of animated videos to convey a narrative about migration from the perspectives of both migrants and members of host communities. Under the campaign hashtag, all users can get involved in the campaign by sharing their own stories about migration. At the same time, the campaign illustrates ways in which everyone can contribute to a narrative change and share content that effectively expresses their individual experiences. The campaign toolbox offers a seven-step guide with information, practical activities and inspirational examples on how to get engaged in the public discourse



about migration. The guide is based on the [UN Human Rights Seven Key Elements on Building Human Rights Based Narratives on Migration and Migrants](#).

Useful links: www.standup4humanrights.org/migration

Indication on case study

The synopsis of this case study was taken from the portal "OECD – Better Policies for Better Lives".³⁷ The portal collects campaigns, tools, platforms and useful news on the issue of integration and the fight against discrimination, on which other campaigns can be identified to be analyzed for learning purposes. To see the case study campaign in more depth, we recommend visiting the project website.

The analysis of a case study is aimed at:

- Apply critical thinking to the reading of the presented situation
- Transfer theoretical knowledge on a practical level in the analysis process
- Identify and analyze replicable models
- Identify, analyze and solve critical points in the narrative



Guideline to analyze the case study (20 min. per each case study)

This first phase of the activity is designed to lead the participant in an analytical reading of the case study, detecting facts and useful data in the light of the theoretical knowledge acquired.

Context description	Identify and describe the political, social, and economic context in which the advocacy campaign takes place.
Description of the theme and the problem	Identify the theme and issue your advocacy campaign is targeting
Objectives Description	Identify and describe what are the goals that the advocacy campaign wants to achieve
Target Description	Identify which target audience the advocacy campaign is targeting
Description of actions and message	Identify and describe what actions have been planned. Describe the message that comes through the campaign.
Results Description	Identify (if possible) the results obtained by the campaign.

Stimulating questions grid (30 min.)

³⁷ [Campaigns, tools, platforms - Good communications can be a powerful tool in support of migrant integration. This site brings together articles and good practice examples from the OECD Network of Communicators on Migration](#)

The discussion phase of the case studies will be facilitated by the use of these questions. The proposed questions will be used to analyze the case study from a critical point of view, no longer analytical. This phase is aimed at highlighting the strengths and weaknesses of the analyzed campaigns and, therefore, identifying the replicable models and errors to avoid.

Considering the theme of the advocacy campaign, is the problem to be addressed circumscribed enough or is it too wide?

Among the problems that characterize the theme of the advocacy campaign, would you have chosen to intervene on the same problem?

Are the objectives identified consistent with the problem that the campaign wants to address?

If not, what goals would you have identified?

Are the actions introduced suitable for meeting the objectives set? If so, why? If not, why and which ones would you have chosen?

Is the target of each action well defined? Are the actions and the communication style consistent with the identified target? If so, why? If not, what errors do you find and how would you correct them?

Are the results achieved adequate in relation to the action promoted? What results would you expect to achieve through this campaign?

The facilitator uses these questions as a common thread of the discussion, but lets the participants discuss and supports the natural course of the conversation, without forcing or interrupting it.



Feedback collection grid (10 min.)

- Was the activity useful for testing theoretical knowledge in a practical dimension?
- Which phase of the activity was most interesting? The most challenging one?
- Has the activity strengthened your knowledge on advocacy?



Learning activity 17. Think Lab

This activity is divided into 3 different phases, in a path that leads the participant from reflection on the dynamics of daily relationships to the ability to identify solutions to address the different problems that concern them.

1) Focus group (1 h.)

Objective of the activity: in the light of the knowledge learned on anti-oppressive dynamics, the concept of power, privilege and intersectionality, educators / counsellors will compare their significant work experiences, the dynamics on which their work activities focus, highlighting difficulties and recognizing if in their practices are traceable actions that refer to the theories learned. The activity serves to lead participants on a path of self-awareness, but also of support and sharing with colleagues.

Working mode: This activity must be carried out by the educators/counsellors with the help of a facilitator.

- Activity explanation and goal identification (5 min.)
- Explanation of discussion rules (5 min.)
- Focus group (40 min.)
- Feedback and debriefing (10 min.)

Materials: White paper, flipchart, post it

Tools: Focus group guideline, focus group questions, feedback grid



Focus group guideline (for the facilitator)

The facilitator must conduct the discussion impartially, helping the participants to conduct the discussion serenely and stimulating the comparison, without making judgments.

- Set a positive tone.
- Set a non-judgmental environment
- Make sure everyone is heard; draw out quieter group members.
- One speaker per time
- Set a maximum time per speech
- Probe for more complete answers.
- Monitor your questions and the time closely – it is your job to make sure you are on track.
- If participants are out of topic, re-arrange the discussion on the interested topic.
- No right or wrong answers, only differing points of view.
- Thank participants and tell them what your next steps are with the information.



Focus Group question

- Is there an episode in your work experience in which you found yourself in difficulty managing a relationship with a migrant adult?
- Why did you feel in trouble?
- How did you handle this difficulty?
- In the management of the educational/counselling relationship, have you had the feeling of applying a bias in the evaluation?
- What space of free expression is guaranteed to the migrant adults with whom you work during the meeting sessions?

- In some of your previous experiences, can you trace attitudes related to an oppressive or power dynamic?
- Have you ever suffered prejudice from a migrant adult?
- Are you aware of situations in which migrant adults have suffered oppressive or discriminatory attitudes externally? Did they ask for your help?
- Considering what has been learned about the anti-oppressive and power and privilege dynamics, how much do you think they are really applied in the field of education/counselling of migrant adults? How much knowledge and awareness do educators of such topics have?



Feedback grid

- What do you think about this activity?
- Was it helpful in dealing with colleagues?
- Have important issues emerged that you had not yet focused on?
- Following the activity, will you pay more attention to how you interact with your work group?

2) Brainstorming

Objective of the activity: the activity is aimed at transferring the results of the focus group discussion into a practical dimension, applying a concrete analysis approach to the work activity, identifying problems and possible solutions. The first awareness derived from the comparison, is consolidated by reflecting on the practical dimension of the relationship. In addition, the knowledge will be applied in a concrete context, abandoning the theoretical and abstract dimension.



Instructions:

This activity must be carried out by the educators/counsellors with the help of a facilitator

- Activity explanation and goal identification (5 min.)
- Explanation of brainstorming phases and rules (5 min.)
- First brainstorming session (20 min.)
- Debriefing (5 min.)
- Second brainstorming session (20 min.)
- Debriefing (5 min.)

Materials: White paper, flipchart, post it

Tools: Brainstorming guideline, explanation of brainstorming phase 1 and 2, feedback grid



Brainstorming guideline

- Introduce the question to be brainstormed
- Explain what will be done with the brainstormed ideas
- Write the question to be brainstormed at the top of the first page of flipchart paper.

- Set the rules for brainstorming
- Offer a one minute "quiet period" before the brainstorm for people to think about the question and jot down a few ideas
- Guide the brainstorm by recording ideas on a flipchart or whiteboard as they come. Ask only for ideas and not evaluation. Stop any comment about the found ideas.
- When you write down the ideas, number or letter them to make them simple to read
- Invite new ideas, and encourage the group to share their ideas freely. Help generate energy and free-thinking through encouragement.
- When the paper is full, don't stop the brainstorming! Change page and continue.
- As the responses slow down, offer last chances for additional ideas, then stop the brainstorm.
- After the brainstorming is finished, give a review of the proposal and ask for clarification if something is not clear.

Brainstorming rules

- All ideas are welcome
- No comments or evaluation during the brainstorm
- The more ideas the better
- Don't worry about duplicate ideas at this point
- Use a positive and encouraging language
- Manage the discussion in order to let all participant talk and make other listening



Debriefing phase: the debriefing phase is useful to let the participants explain the own ideas and detect which are the most frequent ones, the most important one. Let them prioritize the idea they want to work on after. This phase is also for reflection and giving feedback about participants' feelings and emotions.

Brainstorming 1: in first brainstorming session, the participants must point out the daily issue they deal with during their work session. All the issue are ok, there isn't any kind of classification of them. Let them to list all the issue they have from the smallest to the biggest one.

Debriefing phase 1: Participants will discuss the problems they have identified, which are the most frequent and which are not. They will prioritize the problems identified depending on the importance and degree of influence of the same on their daily activities.

Brainstorming 2: the object of the brainstorming will be to identify possible solutions for the problems identified in the previous phase and which have been considered the most important to be addressed. You will find as many solutions as possible and will be collected on the board/ flipchart.

Debriefing phase 2: participants will discuss about the proposed solutions and will prioritize them accordingly the ones the consider most effective, implementable, and fitting according to their competences and experiences. They will also reflect on the value

of being active and proactive in changing the current situation and about how much is important for everyone to be involved in community.



Feedback grid

- What have you learned from this activity?
- How do you feel after sharing your opinions and ideas?
 - Are you satisfied about the solution you found?
 - How do you feel about taking action to solve the issue you found?

3) Workshop on advocacy action

Objective of the activity: the activity is aimed at putting into practice the knowledge learned on the organization of advocacy campaigns, in order to transform knowledge into competence. Participants will put into practice the first notions of planning and analysis of activities. The creation of the advocacy campaign will start from the results obtained from the brainstorming session.

Instructions:

Participants are the educators/counsellors who participate in the previous activities of the Think Lab.

- Explanation of objectives (5 min.)
- Explanation of activities (5 min.)
- Workshop activities for identifying problems and start planning the advocacy campaign (1, 5 h.)
- Debriefing and feedback (20 min.)

Material: Flipchart, paper, pen

Tool: Workshop guideline, workshop learning scheme. To build the learning scheme, use the provided tool. Choose the activity among the proposed ones in section workshop activities or plan new ones accordingly to your needs.

Output that must be developed by facilitators: Advocacy campaign plan

Experiential Learning

The experiential learning section provides indication about practical activity to be done both within the organization and community. The activities aimed at dealing with the two topics proposed in self-learning a guided-learning sections contemporary because the issue related to oppression, privilege and power detectable into local communities and adult migrants group can be face through advocacy campaign.



Learning activity 18. Workshop about advocacy (3 h. or 1.5x 2)

Objective of the activity: the activity is oriented to the dissemination of the culture of advocacy within the organization in which the educator / counsellor operates. The aim is to strengthen the knowledge of the practice and share its founding principles and effective models of operation. Learning is based on two phases: the theoretical and the practical in which the principles explained will have to

be tested through the creation of an advocacy campaign aimed at the community. The practical experimentation will be the preliminary phase of the realization of the second activity of the experiential path, namely the Public Event Community.

Instructions:

The participants are other colleagues and member of the organization; **facilitators are educators/counselor who had both the self-learning and the guided-learning.**

- Explanation of objective (5 min.)
- Explanation of the activity (5 min.)
- Advocacy theoretical explanation (60 min.)
- Practical activity for planning an advocacy campaign (90 min.)
- Debriefing and feedback (20 min.)

Learning Outcome: the activity must be planned due to the reaching of the following learning outcome

Learning Outcome facilitator

- The facilitator explains theories and advocacy principles
- The facilitator selects and define the issue they want to deal with campaign
- The facilitator will be able to plan and organize an advocacy

Materials: flipcharts, pc, ppt presentation, pen, post it

Tool: Workshop guideline, workshop learning scheme. To build the learning scheme, use the provided tool. Choose the activity among the proposed ones in the section workshop activities or plan new one accordingly to your needs.



Learning activity 19. Public Event with Community (1 h.)

Objective of the activity: the aim is to involve community to let them aware of the organizations' activities, to involve them in advocacy campaign, to sensitize the community about adult migrants problem, to find support for future activities such as the Community Labs. The target are both citizens and association/other organizations.

Instructions:

The activity can be done both online and presential.

- Presentation of the event
- Presentation of the advocacy activity and explanation of the aim
- Discussion and feedback

Output: develop informative materials for participants due to involve them in future activities

Tool: guideline for public meeting organization



Guideline for public meeting organization

- Decide who to invite – who’s working on similar issues? Who has influence? Who can be interested in?
- Set a date and time – if there are some participants who is strongly recommended to participate, be sure they can or agree on the date and time
- Organise a venue –set a comfortable space if the meeting is presential where everyone can see and listen perfectly. If you host it online, be sure to use a platform easy-to-use and to a have a strong connection
- Agree to agenda – what are the key points that need to be discussed? Create a list of the most important points.
- Presentation and Facilitation – explain the aim of the activity, thanks the one whose participating. Take few time for passive communication, then open the discussion a facilitate it.
- Take minutes – collect interesting suggestions and opinions, take note about the most active participant so they can be involved also in future activities.

To prepare the presentation

- ✓ Interest an influence – what are the topics that influence your audience the most? Focus on the topics that turn on their attention and exploit them to involve them actively
- ✓ Design a brilliant message – don’t waste too much time on passively talking. Prepare a short and effective speech in which you have to explain the aim of the activity, the topic and the goals you want to reach. Use an appealing approach, simple and impactful



Learning activity 20. Community Labs (2h x 4 times)

Objective of the activity: the activity is oriented to the practical involvement of the community in the advocacy campaign. The meeting with the community will serve both to educate the participants on the concept of advocacy and transfer their key competences and will serve to concretely start an advocacy campaign to influence the opinion of the participants on the chosen topics. The organization in this way will be able to concretely engage in an advocacy process and in the meantime collect opinions on concrete issues of the community and ideas for their resolution.



Instructions:

The facilitators are educators/counsellors directly involved in advocacy campaign implementation. The activity should be planned in different meetings each dealing with a specific field such as **job market, education, interculturality and one aimed at the community issues’ analysis**. Chose one topic to be developed for each meeting

- Presentation of the activity
- Practical activity to identify issues, causes and effects.
- Practical activity to identify possible solutions.
- Practical activity on possible intervention

- Feedback and debriefing

Learning Outcome: the activity must be planned due to the reaching of the following learning outcome

- The facilitator applies right communication principles for advocacy campaign
- The facilitator experiments the principles of social justice and advocacy in the community

Tools: Workshop guideline, workshop learning scheme. To build the learning scheme, use the provided tool. Choose the activity among the proposed ones in the section workshop activities or plan new one accordingly to your needs.



Learning activity 21. Try out self-advocacy (2 hours)

Objective of the activity: the aim is to involve migrant adults in a concrete advocacy process. After explaining the theory and importance of advocacy, it is necessary for migrants to engage in a practical application of what they have learned. The activity will increase their awareness of the concrete possibility of doing self-advocacy, discovering the potential of a self-advocacy action and increasing their security.



Instructions:

The participants are adult migrants; the facilitator is the educator/counsellor.

- Explanation of objective (5 min.)
- Explanation of the activity (5 min.)
- Self-advocacy theory explanation (30 min.)
- Practical activity (identify issue, causes; identify possible solutions; plan the action) (60 min.)
- Debriefing and feedback (20 min.)

Learning Outcome: the activity must be planned due to the reaching of the following learning outcome

- The facilitator describes the principles of advocacy
- The facilitator analyzes the context and situation of occurring social issues and others' advocacy campaign
- The facilitator plans advocacy campaign

Tool: Workshop guideline, workshop learning scheme. To build the learning scheme, use the provided tool. Choose the activity among the proposed ones in the section workshop activities or plan new one accordingly to your needs.

TOOLS FOR WORKSHOPS IMPLEMENTATION

In this section you will find useful tools to implement the proposed workshops in both guided and experiential learning. The tools have been inserted at the end of the module since they are valid for all the proposed workshops and are:

1. **Workshop Guideline:** guidelines on how to organize, plan and implement a workshop. It contains generic and methodological indications useful for any achievable workshop without specificity on the theme and the target.
2. **Tools for workshop activities:** The tools collected refer to activities of various kinds all oriented to the practice of advocacy. They respond to various objectives (introduction to advocacy, problem identification, problem analysis, goal analysis, campaign planning) and can be chosen by the facilitator depending on the objectives set by the workshop and the type of participants involved. They can be mixed together in a different way to offer an always effective and engaging experience,



Planning the workshop

Set the objective: define which learning objective you want to achieve with the workshop. Resume it in few words and keep it mind for next planning steps.

Identify participant: think carefully who the attendance to the workshop will be. Keeping in mind the participants' profile is necessary to understand how to achieve your goal and which activities are most suitable for them.

Planning: while you are planning the workshop, speak with the participants in order to understand which are their expectations and which kind of activities will engage them the most.

Adapt activities: there are a lot of activities to be done during a workshop, but be sure that the ones you have chosen are relevant for the participants. Adapt them in contents and rules accordingly to the goals and to who will do them.

Workshop learning scheme

Section	Activity	Objective
Define workshop phases. To reach your learning objective set a step path to let people get involved gradually.	Set the relevant activities for each workshop phase.	Define results is reached with each activity.

Planning tool example

Introduction	Name tag	Group building
What is advocacy	Presentation and pest analysis	Improving awareness
Plan advocacy	Ideas for action, world café	Sharing opinions, identifying activities, improving skills

Closing	Our vision	Sharing opinion, improving awareness
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During the workshop

Opening the workshop: set the space in order to be sure that everyone can see and hear well what you and others say. Welcome people and set and comfortable environment. Set behavioral rules about turns to speak, respecting others' opinions and be open-minded

Presentation: explain the objective and the main theme of the workshop. Give an overview of the activities path. When you are introducing a topic or an activity be sure to be clear and move from the simple to the complex: if you start with something difficult to understand or do, you will lose their attention and engagement. Use daily examples to introduce them into the topics.

Participatory activities:

Start: explain the objective and the rules of each activity. If it complex, introduce the steps one per time. Be sure that everyone has understood what you are asking for.

During: observe the group and help the ones are in difficulties and help the ones are not fully involved, be available for clarification but don't be intrusive, give update about time left.

Close: keep time for questions, debrief the activity by asking the group to reflect and give feedback, finish the activity clarifying the learning objectives.

Debriefing and feedback

Introduction: explain what the topic of the discussion is and why it's important, explain the importance of debriefing after an activity.

Discussion: listen carefully participants' opinions and ask for clarification when something is not clear, encourage everyone have his/her say, manage the speaking turn, ask participants to avoid evaluation or judgment on other participants' opinion.

Close: check about peoples' feeling, ask what they have learned and if the expected to reach that results, ask feedback about activity efficiency. Sum up all the most current ideas and objectives. Thanks the participants for their collaboration and praise them for the achieved results.

Tools for workshop activities.



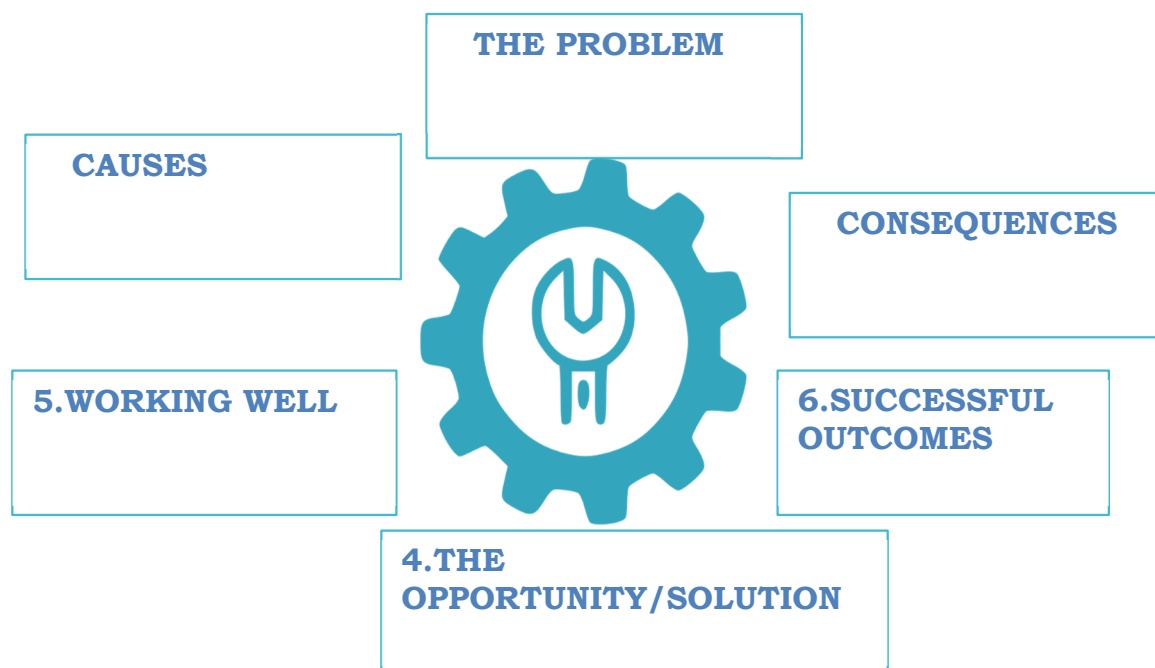
Problem to Opportunity Machine³⁸

Tool objective: apply a different method of thinking so that the problems identified can be analyzed in terms of opportunities.

Workshop Section: Introduction phase/ Definition of advocacy campaign goals

Instruction:

1. Fill in the problem boxes around the machine. Start with writing the main problem above the machine, then write the causes and consequences of the problem Steps 1 – 3.
2. Now imagine someone has flipped the ‘successful advocacy switch’ and all the problem statements were reversed, write each of them as a positive statement, for example if the problem is ‘young people don’t attend school’ you would write the opportunity as ‘young people attend school.’ Steps 4– 6.



Advocacy-meter³⁹

Objective: assess if the chosen issue is good for your advocacy campaign and is suitable for the organization you work with.

Workshop section: Introduction/ Choosing issue to address with advocacy

Instruction:

1. Answer to the question and choose a number from 1 to 10 (1 not at all – 10 extremely)

³⁸ PLAN INTERNATIONAL (2014) p.25

³⁹ Adaptation of the Advocacy-ometer proposed in “An Advocacy Toolkit” by Plan International (2014) p. 43

2. Calculate the total score and check the state.

Question

- Does your organization/team have experience in your chosen industry?
- Has your organization/team faced situations related to the chosen problem?
- Does your organization/team have the knowledge on the issue to plan an advocacy campaign?
- Is your organization/team passionate about your chosen theme?
- Your organization/team is determined to solve the problem?

Total Score:

Results:

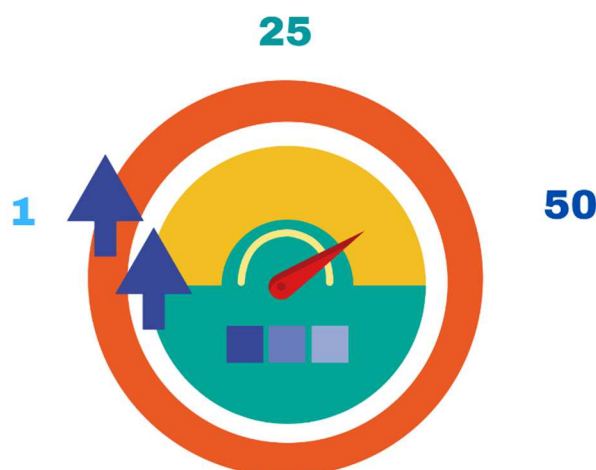
1-10: Let's think deep about the issue, is that the best one?!

10 – 20: It's ok, but not enough. Join an already existing campaign and offer your contribute

20 – 30: You're on the right path! Start planning and thinking the possible outcomes

30 – 40: It's almost perfect. Start planning the campaign and the actions.

40 -50: You're ready, just do it!



My Aim⁴⁰

Objective: Meditate about priorities and motivation, learn to reach objectives, deal with problems. The participant will brainstorm about how to deal with an issue and the possible solution or the motivation relevant for it.

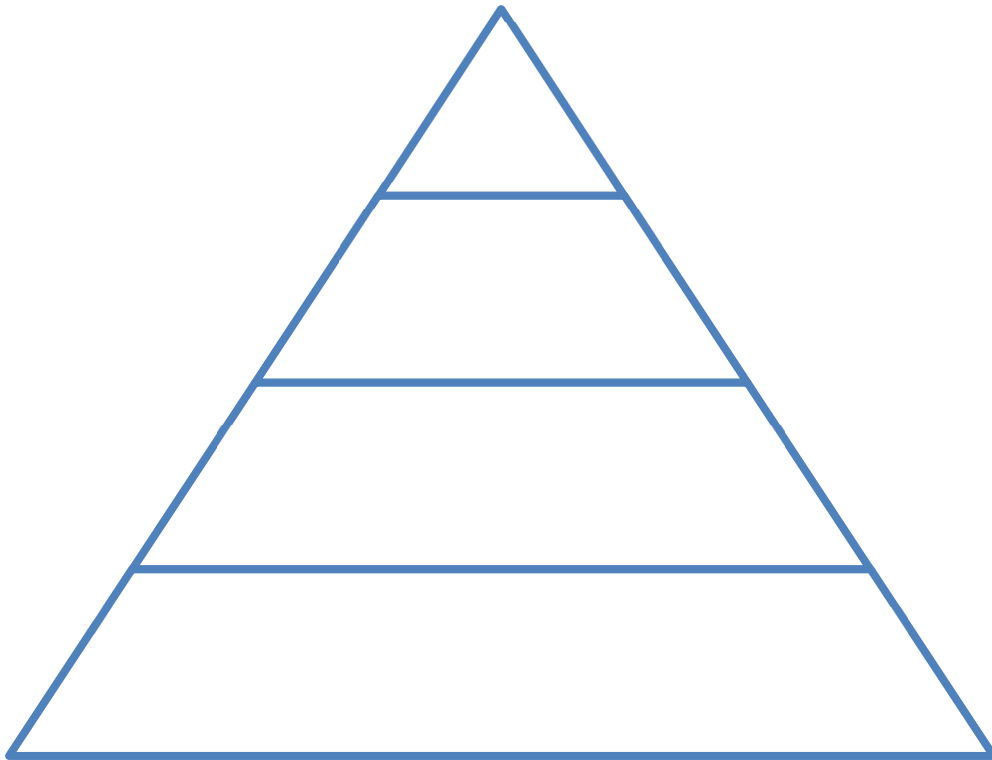
Workshop section: Understanding the problem/ Defining the goals

Instruction:

1. Write on the blackboard the word aim and ask to participant to brainstorm about the aim they want to reach

⁴⁰ Adaptation of the tool contained in "Unexpressed talent toolkit" (2014) p.54

2. Give to the participants a copy of the pyramid and ask them to fill it with the word related to the achievement, the actions, the feelings and the motivation from the bottom to the top. The word on the bottom are more motivating than the ones on the top, because they are the base on which the aim will be reached.
3. Discuss with the group about the pyramids.
 - Things they consider overriding
 - Emotions they feel and how they can be motivating or discouraging
 - Actions to undertake to reach their aims
 - Difficulties they must deal with





Our expectations⁴¹

Objective: to detect the expectations about the potential advocacy campaign and about organizations actions. The participants will identify which expectations they would like to satisfy through the action planned for the advocacy campaign.

Workshop Section: Introduction

Instruction:

The trainer/counselor prearranges a board divided in three spaces where she/he writes the following questions:

- What do I know about this initiative?
- What would I achieve taking part in this initiative?
- What fears/worries or doubts do I have with regard to this proposal?
- What do I offer to the success of this initiative?

Freely and in an anonymous form, participants answer the questions on coloured post-its that they post on the board in the corresponding columns. Differences and similarities in the answers of the group are then noticed, the project aims are reminded and the adopted methodology is specified.



PEST Analysis

Objective: the PEST analysis is used to think about the cultural, political, social context around and understand what is happening in society and what issue are most affecting.

Workshop section: Understanding the problem/ Identifying the issue

Instruction:

1. To complete a PEST analysis look at your research and make a list of the Political, Economic, Social and Technological factors which are having an impact, and write them into the separate boxes.
2. Look at each of the factors and think about the impact they are having. Which are the most influential factors?
3. Consider how you will need to respond to the important environmental factors you have identified.

⁴¹ Adaptation of the tool contained in “Age in Tandem – Competence oriented tool for training and consulting” (2012) p. 74

P (political factors)

E (economic factors)

S (social factors)

T (tecnological factors)



SWOT Analysis

Objective: the activity is aimed at investigating the strengths and weaknesses of a given context, action and subject to increase awareness of the capabilities, resources and prospects for success. The analysis will provide a detailed picture of the factors that will influence the action and a prediction of the difficulties that may arise.

Workshop section: Planning the action

Instruction:

The analysis is based on 2 fundamental aspects: strengths and weaknesses.

1. The strengths constitute the added value of the action or resources within a broader action plan, positively influencing the achievement of the expected results.
2. Weaknesses are just as important because they reveal which actions and resources within an action plan may not lead to the desired results or affect the path. The analysis of weaknesses is necessary to predict difficulties and understand how to overcome them.
3. Opportunities are the external factors that can positively influence our action plan
4. Threats are the external factors that can adversely affect our plan of action.

The trainer will ask the group to fill in the table as freely as possible in order to investigate in a concrete and effective way the context, resources or subjects to be involved in the campaign.

Strengths
What are the most important knowledge/skills we have?
The most important experience we have?
The most important motivation we have?
Weaknesses
What are the knowledge/skills we don't have?
What is the most important negative experience lived?
The biggest fear we have?
Opportunity

List favorable conditions or situations, network of contacts, help from outside, additional resources available...

Threats

List external threats that negatively affect my situation, conflicting actions, unfavorable external subjects...



Problem tree⁴²

Objective: the activity is useful to highlight which causes lead to a given problem, analyzing it in a capillary way and identifying a series of minor problems on which to intervene with an advocacy campaign.

Workshop Section: Understanding the problem/ Identifying the issue

Instruction:

The tool to use has a tree shape:

- The roots represent the causes
- The trunk represents the main problem
- The branches represent the various effects of the main problem

This activity really effective if also the ones effected by the problem are participating.

1. Write the problem you want to address on the trunk.
2. Point out the causes which are indentifiable from the research done on the problem. Are there political, social, economic situation that undergoes the problem? Write each cause in a box an put it on the roots, below the problem, then gather it summarizing them in a wider cause.
3. Point out the effects thourgh the problem manifest itself.

Once you have fill the Tree problem, you will have an overview about the contexts and the factors the advocacy campaign can address and deal with. Identify which of the effects or the causes are most relevant and coherent with your organization and plan the action.

⁴² Adaptation of the tool in "An educational advocacy toolkit" (2014) p. 47



Objective tree⁴³

Objective: l'obiettivo è quello di individuare gli obiettivi utili alla risoluzione del problema individuato e anche le possibili azioni per raggiungerli. L'attività sollecita il partecipante ad adottare un sistema di pensiero positivo, passando dall'analisi all'azione.

Workshop section: Identifying objectives/ Planning action

Instruction: to use this tool is necessary to have filled a problem tree. To fill the objective tree is enough to turn in simple and positive statements the causes, the problem and the effects defined before. Use positive words such as improve, increase...

⁴³ Adaptation of the tool in "An educational advocacy toolkit" (2014) p. 48





The GROW Model

Objective: The GROW model is used to define goals in an effective way to achieve what the participant or organization proposes.

Wokshop section: Identifying objectives/planning action

Instruction: In the GROW model each letter indicates a word, the letters are

G: Goal, the goal we want to achieve

A: Reality, analyzing the real possibilities of the participant.

O: Options, the different alternatives to achieve the goal.

W: Will, which is a series of questions: what, when, how ... Participants are divided into pairs.

The activity takes place in groups or in several groups based on the total number of participants. At the end of a first phase of definition of the Grow model by the various groups, the trainer will conduct a plenary discussion session to define a common model for all participants.

GROW MODEL	
G = GOAL	What is the topic or subject you want to talk about? What is the goal of the subject? What kind of result are you expected to achieve? When do you want to reach? What intermediate steps can be identified?
R = REALITY	What is the current situation, linked to the theme? Do you have partners to share your goal with? What actions have you taken so far? What obstacles need to be overcome in order to move forward? What obstacles or organizational resistance prevent you from acting? What skills are needed to achieve the goal? What is the situation that you actually want to solve?
O = OPTIONS	How do you achieve this? Write 2 or 3 different options to make it happen. What are the benefits and costs of each option? Which of these solutions would you prefer or would be better for you?
W = WILL, MOTIVATION	Which option or options do you choose? What are your criteria and measures of success? When exactly does each phase of the action begin and end? What could prevent your progress through these stages or to achieve the goal? What would you do to remove internal and external barriers? Who should know

	your plans? What kind of support do you need and by whom? What do you intend to do to get that support and when?
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Who do we talk to...?

Objective: this tool is useful to identify the target to which you want to refer. It helps to analyze them accordingly to the goals to be achieved which is the most suitable target and how it should be involved.

Workshop section: Planning action

Instruction: To have an effective campaign, it's important to define the right target.

1. Assign to each group an objective and ask them to identify all the possible suitable target.
2. After the group work, set a plenary discussion to cross feedback about the chosen target.

Objective:	
Who?	Define which target is most suitable for reaching this objective
Why?	Define why this is the most suitable target
What influence it?	Which factors influence them the most?
How?	How do you plan to reach and involve them?



Speak out loud!

Objective: brainstorm about the means of communication and the message to effectively involve the target. To have an effective campaign, the communication is one of the key of success you have to focus on.

Workshop section: Planning the action

Instruction: Set a brainstorming session and ask to the participant to wear the shoes of the target and image what is functional for the target to whom the advocacy campaign is addressed.

What is the target?	What channel should be used?	How should be the message?
Teen-agers, adult workers, NEET, policy-makers	Social Media, TV, press release, articles	Clear, formal, informal, complex



Community Mapping⁴⁴

Objective: to raise awareness about social issues that affect the community; to identify issues or problems to be addresses through advocacy

Workshop section: Understanding/Identifying the problem

Instruction: Note to facilitator: In the description below the area being mapped is a local neighbourhood, however this activity can also be adapted so that the area mapped is a particular school or education institution.

1. Explain that task is to make a giant map of their local area.
2. As a group draw in pencil a very rough map of the geography: roads, towns, hills, borders: whatever is right for the scale of the area you are working in. It doesn't have to be accurate or detailed.
3. Ask everyone to use the coloured pens to trace out the geography and then add in landmarks which they feel are important using different colours for different types of organisation (e.g., green for factories and shops, red for housing, blue for government buildings etc. – whatever is appropriate).
4. Now ask the group to identify some of the 'assets' locally:
 - What services and facilities does the community have?
 - What specific social services or facilities are available? Who uses them?
 - What skills does the community have?
5. Now ask the participants to write down on post-it notes some of the emotions or feelings they have for different parts of the city, as well as for the different social services buildings and facilities they have placed on the map – these can be positive or negative. They should now place these post-it notes on the map.
6. Invite the group to write on different coloured post-its their ideas for improving the area or social service facilities.
7. Explore in plenary some of the reasons behind the feelings and ideas.

⁴⁴ Adaptation of the tool in "An Educational toolkit" (2014)



World Café

Objective: to encourage learning and sharing among the participants; to raise awareness about social issues; to gather ideas about the causes of the problems as well as solutions and advocacy activities.

Workshop section: Understanding/Identifying problems; Finding solutions/Planning actions

Instructions: The room should be set up like a café with different tables and chairs around each table. Providing refreshment can also help to create a good atmosphere for sharing.

1. Introduce the process to the participants: We will shortly place a different question in the centre of each table. *You will be invited to sit at a table where the topic interests you and discuss the question with others.. Each table will have a note taker who will capture the key points from the conversation. After a set amount of time, except the note taker, yo will be asked to move to a different table. You will have the opportunity to visit different tables If a table looks busy please wait until the next round. At the end we will hear from the note-takers about the key points raised.*
2. Now identify someone who is prepared to act as a note-taker for each of the questions. This could either be a participant or a member of your group or organisation. The role of the note-taker is to capture key discussion points. The note-taker does not change tables. After each round they should give the new group a quick summary of the previous conversations before inviting them to continue the conversation.
3. At the end of the World Café it's usually a good idea to have a short break which will allow the note-takers to prepare a short presentation on the outcomes of the conversation at their table.
4. Invite the note-taker to deliver a brief presentation of the discussions and invite comments from the group. Remember the group should not seek to achieve consensus (everyone agreeing the same thing), different perspectives should be acknowledged.

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