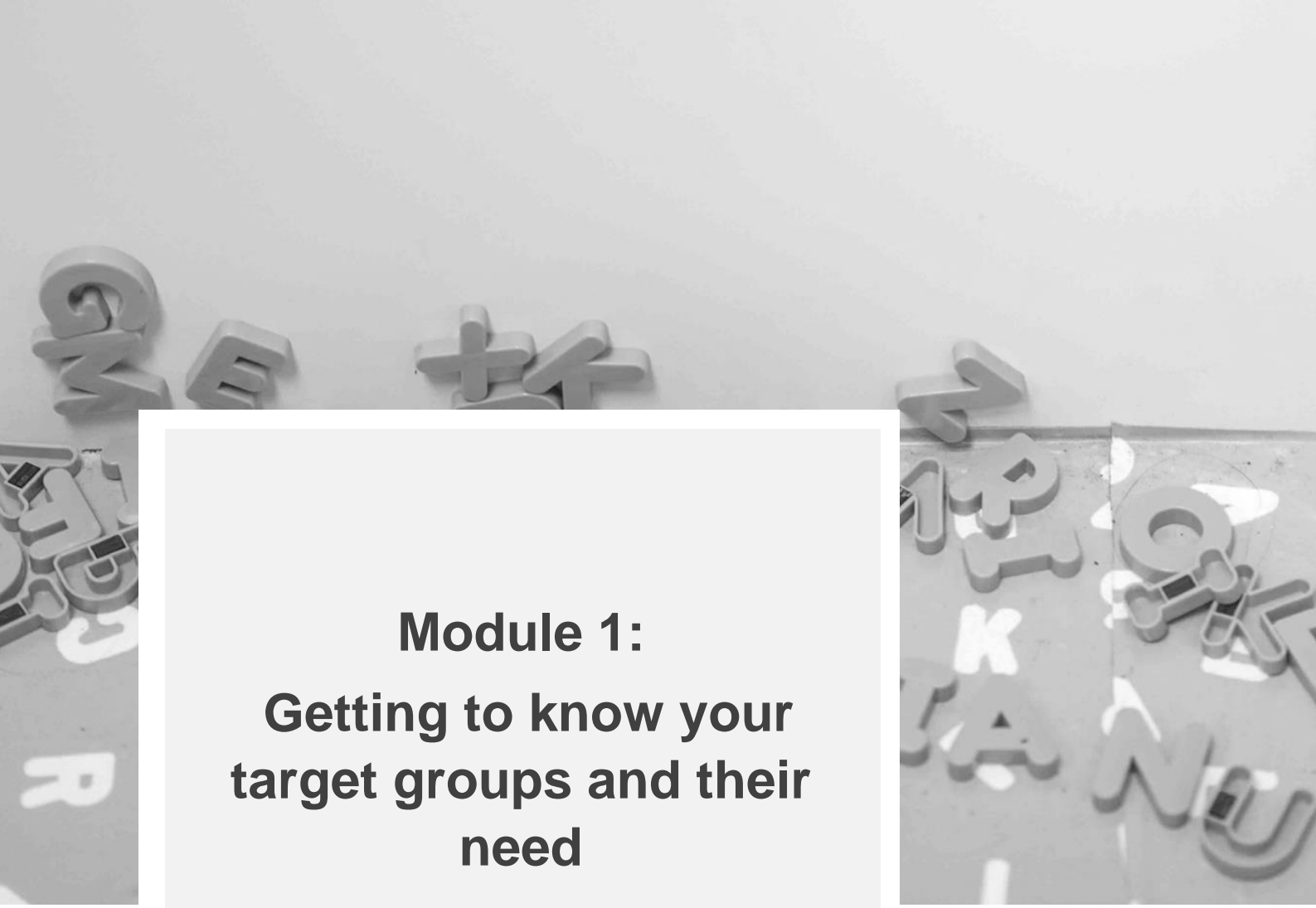


# ELT + V

## EMPOWERING LANGUAGE TEACHERS INCLUDING NON-SPECIALIST VOLUNTEERS

Project number 2020-1-UK01-KA204-078807



### **Module 1: Getting to know your target groups and their need**

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## Table of Contents

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<b>MODULE 1.....</b>	<b>3</b>
<i>General introduction .....</i>	<i>3</i>
1. <i>Know your students' background .....</i>	<i>3</i>
2. <i>Social and cultural dimensions that can influence work.....</i>	<i>5</i>
3. <i>The intercultural perspective in teaching .....</i>	<i>7</i>
<i>Conclusion .....</i>	<i>10</i>
<i>Annex 1.1. Some definitions .....</i>	<i>11</i>
<i>Annex 1.2. The geopolitical context of migration .....</i>	<i>12</i>
<i>Annex 1.3. Push and Pull factors .....</i>	<i>15</i>
<i>Annex 1.4. Your student's background.....</i>	<i>16</i>
<i>Annex 1.5. Get to know your students .....</i>	<i>19</i>
<i>Annex 1.6. Help your students introduce themselves .....</i>	<i>22</i>
<i>Annex 1.7. Discover your students' resources .....</i>	<i>25</i>
<i>Annex 1.8. The linguistic profile of refugees .....</i>	<i>28</i>
<i>Annex 1.9. The multilingual portrait .....</i>	<i>30</i>
<i>Annex 1.10. Stereotypes and prejudices about religions .....</i>	<i>33</i>
<i>Annex 1.11. The didactic relationship in a cultural perspective .....</i>	<i>35</i>
<i>Annex 1.12. Exploring cultural identity .....</i>	<i>37</i>
<i>Annex 1.13. Cultural tree.....</i>	<i>39</i>
<i>Annex 1.14. Goals of intercultural education.....</i>	<i>42</i>
<i>Annex 1.15. Addressing cultural differences and managing intercultural communication .....</i>	<i>44</i>
<i>Annex 1.16. Establishing Classroom Rules .....</i>	<i>47</i>
<i>Annex 1.17. Managing conflict .....</i>	<i>49</i>

# MODULE 1

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## General introduction

Migrations have always been part of human history, but never as in the contemporary era has this phenomenon become numerically large and globally extended.

Globally, the number of migrants has risen from 75 million in 1965 to 105 in 1985, to reach 174 million in 1995 and 272 million today, which represents 3.5% of the world population. It is estimated that there are 26 million refugees among them. This rapid increase is connected to the greater ease of movement that characterizes the contemporary world, but also to the growing economic disparity, the climate crisis and the conflicts that afflict many countries.

### 1. Know your students' background

When we come into contact with an "immigrant" and do not question their past, we cannot grasp the complexity of their experience: "Before becoming an immigrant, the migrant is always and above all an emigrant" (A. Sayad).

Migration is a phenomenon that involves every aspect of the social, relational and psychological life of the people concerned. We must always be aware it is a complex phenomenon.

#### Understanding the different reasons behind migrations

The reasons that push a person to migrate can be very different from each other: conflicts, individual or group persecutions, poverty, climate change, search for better professional opportunities, family reunification ...

This means that the migration may have been:

- Chosen (economic migration) or suffered (forced migration)
- individual or involving a family
- direct and safe (humanitarian channels) or long and risky (irregular migration)
- completed (the country where the people are is the final destination) or still in progress.



ANNEX 1.1.

Some definitions



ANNEX 1.2.

The geopolitical context  
of migration



ANNEX 1.3.

Push and pull factors

## Understanding the background of migrants

It is important to know the background of origin of the migrants in order to frame the main cultural dimensions that could influence the relationship with them and the didactic activity.

Background is a multidimensional concept of which we can identify some main dimensions:

- continent and country of origin: they represent the most “visible” and immediate dimensions and can help us to have some general information about the possible reasons for migration and the cultural, religious and linguistic context of origin.
- Place of origin: it is important to remember that within the same country it can make a huge difference, in terms of education, culture and traditions, coming from a large city or from an isolated and rural context. This is why we must always avoid generalizing and thinking that all people from the same country are the same.
- Family of origin: the family background must be taken into account in even more detail (social class, professions, educational background ...).



ANNEX 1.4.

Your student's  
background



ANNEX 1.5.

Get to know your  
students



ANNEX 1.6.

Help your students  
introduce themselves



ANNEX 1.7.

Discover your students'  
resources

## FURTHER READING

### UNHCR Operational data portal – Refugees situation

<https://data2.unhcr.org/en/situations>

### International Organization for Migration (IOM)

<https://www.iom.int/>

### European Asylum Support Office

<https://euaa.europa.eu/>

### Migration Policy Institute

<https://www.migrationpolicy.org/programs/mpi-europe>

### The United Nation Refugee Agency

<https://www.refworld.org/>

### UNICEF - News and stories on refugee and migrant children in Europe

<https://www.unicef.org/eca/news-and-stories-refugee-and-migrant-children-europe>

## 2. Social and cultural dimensions that can influence work

Culture is like water for fish: it is something in which we are completely immersed, that we take for granted and that we are can hardly define. This is valid as long as we are in a context in which our culture is shared with the community in which we live. Migration questions the possibility of "taking one's culture for granted": the encounter between native and migrant creates a culture shock that brings out many of the things we take for granted.

A "classic" definition states that «Culture [...] is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society » (E.B. Tylor). This definition introduces three fundamentals: culture is learned by man as a member of society; culture must be shared by several people; culture is integrated, as it is made up of a set of different but all interconnected elements. Culture is therefore social, shared and composite.

The concept of culture, as well as the concept of cultural identity and language, is a dynamic concept: culture is subject to continuous evolution. It is constantly changing, especially in contemporary society, where people from all over the world are now sharing the same spaces.

Culture is one of the pillars on which personal identity rests and develops. Migrants, being far from the society and community in which that culture has its roots and derives its meaning, often experience a sense of disorientation and threat to their own identity (cultural shock). For this reason, a phenomenon that occurs quite often in migration is that of a stiffening of some cultural aspects as a symbolic bulwark of one's own identity: for example, people who in their country of origin had no particular interest in religion, in the new context rediscover this dimension as an element capable of strengthening an identity questioned by the daily difficulties of living in another country.

The existence of a set of cultural values makes learning a foreign language something that affects the entire personality of the individuals. Encountering people carrying cultural values different from theirs can put the persons in crisis and lead them to a mental closure that also limits language learning. On the contrary, it is necessary to try to favour a harmonious development of the learners' skills, in such a way as to expand their ability to relate to the other.

In everyday life we don't meet "cultures", but single people who bear particular declinations of those cultures. This means that, while respecting differences, it is possible to work to find a common ground of values and principles from which we can build an effective educational relationship.

It is important to be aware that we will not be able to know in detail all the cultural differences connected to the different origins of our students, but we must always have in mind the complexity as a distinctive feature of the intercultural relationship.

### The main cultural dimensions to consider

Managing a multicultural group represents a didactic and relational challenge, but it is a challenge that can enormously enrich all those involved. The classroom



ANNEX 1.8.

The linguistic profile



ANNEX 1.9.

The multilingual portrait



ANNEX 1.10.

Stereotypes and  
prejudice about religions



ANNEX 1.11.

The didactic relationship  
in a cultural perspective



ANNEX 1.12.

Exploring cultural  
identity

becomes a microcosm that, in a few square meters, allows to express an enormous variety and cultural richness.

Obviously there is nothing simple in managing a complex group, the teacher will have to try to be aware of their own prejudice in order to try not to be influenced and will also have to consider that the students will also be bearers of prejudice about the teacher and the other students.

These are some of the main cultural dimensions to be taken into account:

- **time:** time management is an aspect that takes on very different values depending on the culture of origin, not all over the world people are used to a division of time marked by clocks and calendars; it is important to know this and take it into account in order to plan activities effectively.
- **Space:** personal space and interpersonal distance are another element that can create some embarrassment or difficulty.
- **Languages:** migrants often speak many local languages or dialects, sometimes they can also know some vehicular languages related to the colonial past.
- **Gender issues:** one of the most complex aspects to manage is certainly connected to gender relations; the relationships between man and woman are very different in different cultures and often there are problems connected to a different interpretation of these aspects or to the difficulty of seeing a female in a role of authority.
- **Religion:** religious affiliation implies the observance of a series of religious precepts and respect for holidays that can be difficult to reconcile with the school calendar.

## FURTHER READING

### **Taking a Closer Look at Religions Around the World**

<https://www.tolerance.org/classroom-resources/tolerance-lessons/taking-a-closer-look-at-religions-aroundthe-world>

### **Cultural Dimensions of Learning: Addressing the Challenges of Multicultural Instruction**

<http://www.irrodl.org/index.php/irrodl/article/view/809/1497>

### **Teacher Leadership**

<https://www.tolerance.org/magazine/publications/critical-practices-for-antibias-education/teacher-leadership>

### 3. The intercultural perspective in teaching

Every didactic relationship, especially if it takes place in a multicultural context, is based on respect for the persons, their vision of the world, their system of values and their needs. It is therefore essential to have an aptitude for listening and for creating an atmosphere of acceptance and trust.

In this context, "respect for differences" means respect for socio-cultural identity, with its many facets of ethnic, national, regional, religious, social class. To these dimensions we must then add the specificity of the experiences connected with migratory trajectories or with political exile, with all that they imply on the social, juridical, economic and psychological levels.

The recognition of the other passes through the awareness of all these dimensions that go well beyond the knowledge of the culture of origin.

The intercultural approach to teaching is based on the idea that recognition is based on a process of interaction, of communication in which two actors are present: the migrant student and the teacher. You do not encounter a culture, but individuals and groups who participate in a culture; in the same way teachers themselves are bearers of culture and participate in their system of values and norms.

The intercultural approach is therefore a dynamic and dialectical approach that consists of three phases: decentralization, knowledge of the other, mediation. The intercultural approach is a stimulus to "put yourself in the other's shoes" to "look at the world through their eyes".

One of the purposes of the language courses is to promote interaction between various cultures and therefore the need to use intercultural communicative competence. This need is explicitly recognized in the Common European Framework of Reference for Languages which inserts intercultural awareness into the communication skills of those who learn and use a language and mentions, among the know-how skills, intercultural skills:

- the ability to bring the culture of origin and the foreign culture into relation with each other;
- cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
- the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
- the ability to overcome stereotyped relationships.

The teaching of culture must not be relegated to an isolated moment of the lesson, but every opportunity must be used to highlight the profound meaning of the language and culture that is being taught.

#### **Decentralization**

Decentralization means taking distance from oneself, to see oneself as the bearer of a culture and sub-cultures to which professional models and institutional norms are integrated, relocated from time to time in a personal perspective.



ANNEX 1.13.

Cultural tree

It is only through a better knowledge of oneself, of one's social and cultural identity, that the relativity of one's points of view can emerge.

Always bearing in mind that, without blaming oneself, ethnocentrism as well as prejudice and stereotypes are typical of human beings, they are normal processes inherent in their belonging to a society and to groups.

The important thing is to circumscribe them better and above all to fight against racism, which threatens each of us in certain contexts.

### Knowledge of the other

How can one know the culture of the other in an empathic way?

- **Information:** getting informed through reading and in-depth analysis is an indispensable step, but it risks remaining insufficient if the observation is limited to an objective knowledge that does not seek to integrate the individual dimension that is significant for the person in question.
- **Listening:** it is important to learn to listen to the other person's speech without trying to interpret it immediately. We must be attentive to the repetitions of the key words, bearers of the fundamental values that structure the identity of the person as "honour", "shame", "tradition", "respect", trying to clarify the meaning with the interlocutor. This listening to language is a privileged path for understanding the universe of the culturally different other. But that's not enough.
- **Non-verbal communication:** attention must be paid to the subtlest but most significant contexts and details, bearers of meaning (clothing, symbolic-religious objects, organization of space, position of the interlocutors, etc.).
- **Take time:** the intercultural approach is first of all a matter of time, we must give ourselves time since the discovery of the universe of the other, decentralizing from one's own, is a learning process that requires a time of progressive maturation.

Finally, it is important to emphasize that there will always remain a part of misunderstandings and an approximation of the meaning and that these must be considered as an unavoidable component of the encounter with the other.

### Mediation

Negotiation and mediation are part of the conflict resolution phase.

The fundamental question, both at the national and at the class level, is how to allow the coexistence of respect for differences and adherence to sometimes conflicting behavioural and cultural codes: to what extent should one tolerate behaviour consistent with the culture of the context of origin of the migrant, but which in the new context is not understandable or, worse, has a negative connotation?

There is no single answer to this question. Only a negotiation process, case by case, can give a glimpse of a way out.

Negotiating and mediating presuppose the goal of reaching a minimum of agreement, compromise, common ground for a series of steps, exchanges to avoid conflict. There are three premises to keep in mind:



ANNEX 1.14.

Goal of intercultural  
education



ANNEX 1.15.

Addressing cultural  
differences and  
managing intercultural  
communication



ANNEX 1.16.

Establish classroom  
rules



ANNEX 1.17.

Managing conflicts





1. we are dealing with a conflict of values and not with aberrant, abnormal behaviours, to be modified or inhibited;
2. the other is to be considered as an active partner in the search for a solution;
3. the approach can only take place in both directions, towards each other, and then be the starting point for a change of the two parts and the creation of new rules, new modes of action.

Each culture comprises a well-integrated and relatively stable hard core consisting of universal concepts and mutually adapted specificities and a fluid, poorly integrated, constantly changing zone of alternatives that adapts to circumstances and contacts with other cultural groups (ethnic frontier). Frontiers are not defined once and for all, but they are mobile and allow for exchange and dialogue.

## Conclusion

In this module we wanted to highlight the importance of knowing the context of origin, the background and the migration history of your students.

Now you have some indications and some useful tools to learn more about the group you will have to work with and, above all, you have begun to understand and value the enormous richness represented by the diversity of cultures, languages and experiences of the people you deal with.

In this module you have explored some of the cultural dimensions that could emerge in your teaching job with people from different cultural backgrounds. In order to work effectively with complex and diversified groups, it is essential to improve awareness about one's identity and one's prejudice and stereotypes: we therefore invite you to take some time to reflect on these aspects, it will help you to work better with your students!

At the end of this module, you have some elements that can help you decentralize your outlook and approach the didactic relationship from an intercultural perspective.

## Annex 1.1. Some definitions



Using the right words to talk about migrants and migration.

### Content

<b>Objective</b>	Be aware of the different words and concept defining migrants.
<b>Starting Out</b>	
<b>Task</b>	<p><b>Migrant:</b> anyone who moves to another country or region in order to improve their material and social conditions, their future prospects and those of their family.</p> <p><b>Regular migrant and irregular migrant:</b> a migrant is considered regular if they reside in a country with a regular residence permit, issued by the competent authority; on the other hand, they are irregular if they entered a country avoiding border controls, or if they entered regularly but remained in that country even after the visa expired, or if they did not leave the country of arrival after the expulsion order.</p> <p><b>Asylum seeker:</b> someone who has left their country of origin and has submitted an asylum request in a third country but is still awaiting a decision by the competent authorities regarding the recognition of their refugee status.</p> <p><b>Refugee:</b> in international law, "refugee" is the legally recognized status of a person who has left their country and found refuge in a third country. The status was defined by the Geneva Convention, signed in 1951 and ratified by 145 member states of the United Nations: <i>[any person] owing to well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of their nationality and is unable or, owing to such fear, is unwilling to avail themselves of the protection of that country; or who, not having a nationality and being outside the country of their former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.</i> Geneva Convention</p> <p><b>Beneficiary of humanitarian protection:</b> someone who can obtain humanitarian protection but is not recognized as a refugee, because they are not a victim of individual persecution in their country but still needs protection or assistance. It is a person who, if repatriated, could suffer violence or persecutions.</p>




## Annex 1.2. The geopolitical context of migration



### Understanding the global context of migrations.

#### Content

<b>Objective</b>	To promote awareness about the global dimension of migrations and about its main causes and routes.
<b>Starting Out</b>	
<b>Task</b>	<p>European countries have always received refugees but there has been a significant increase in the number of people seeking refuge in Europe in the past few years. 2015 saw the largest number of arrivals in Europe: a little over one million people. 17% were women and 25% were children under the age of 18. The number decreased in 2016 but it is still much higher than in previous years. Unfortunately, however, the number of migrants who lost their lives at sea trying to reach Europe continued to increase.</p> <p><b>Where are refugees coming from and why are they migrating to Europe?</b></p> <p>84% of refugees come from three countries affected by on-going wars in the Middle-East: 49% from Syria, 21% from Afghanistan and 9% from Iraq. Others come from various African countries, the largest numbers from Nigeria, Eritrea, Somalia and Gambia. There are also refugees from other countries, including Pakistan, Iran and Egypt, as well as from countries in the East and South-East of Europe.</p>  <p><b>Syria</b> Civil war since 2011.</p>



Population: 23m. before war, around 17m. estimated in 2014. 6m refugees, mostly located in camps in neighbouring countries (Turkey, Lebanon and Jordan). Over 6m IDPs.

GDP/capita: 5040 (2012), HDI 0.594 (134).

Languages: Arabic (official), Kurdish, Turkmen (Azeri), Armenian.

#### **Iraq**

War since 2003.

Population: 37m. GDP/capita: 13817,

HDI 0.654 (121).

Languages: Arabic, Kurdish.

#### **Afghanistan**

Instability and successive wars since 1970s. Taliban control large territories. Al-Qaeda influential.

Population: 32m. GDP/capita: 1994.

HDI 0.465 (171).

Languages: Pashto, Dari.

#### **Gambia**

Population: 1.8 m. GDP/capita: 1715.

HDI 0.441 (172).

Languages: English (official), Mandinka, Wolof, French.

#### **Nigeria**

Large oil reserves in Niger Delta but poor areas in the North, with Boko Haram controlling large territories.

Population: 182m. (largest in Africa) GDP/capita: 6121.

HDI 0.514 (152).

Languages: 521 languages spoken. English (official and native for the majority of the population).

#### **Eritrea**

Mandatory military service of indefinite duration. Widespread human rights abuses.

Population: 6.4m.

GDP/capita: 1314.

HDI 0.391 (186).

Languages: no official language, Tigrinya spoken by around half of the population. Standard Arabic, English, Italian, Afar, Beja, Kunama, Nara, Tigre.

#### **Somalia**

One of the poorest countries, lack of rule of law, territories controlled by militias, including Al-Shabaab (terrorist group affiliated to Al-Qaeda) and secessionist movement in the North.

Population: 10m.

GDP/capita: 600.

Languages: Somali and Arabic (both official).

### **How are refugees getting to Europe?**



Many of the refugees arriving in Europe have spent years in camps in Turkey, Lebanon or Ethiopia. Bad conditions in these camps and lack of prospects in the camps or in their countries of origin are among the factors that have impelled people to risk their lives trying to reach Europe. The majority of refugees use the Central Mediterranean or the Balkan route. There are also other routes and variations of the main routes.

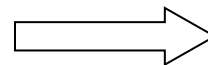


**The Balkan Route:**



By sea from Turkey to Greek Islands (mostly Kos, Samos, Kios, Lesbos) and then by land via Northern Macedonia, Serbia, and Hungary, Croatia or Slovenia, towards Central, Northern and Western Europe.

**The Central Mediterranean Route:**



By land from Sub-Saharan Africa to Libya and then in often makeshift and overloaded boats from the Libyan coast to the Italian islands of Lampedusa and Sicily, to Malta, or rescued at sea by Italian and EU ships.

The Central Mediterranean route has been widely used by migrants from Sub-Saharan Africa since 2013, when civil war erupted in Libya. Absence of the rule of law and persistent instability in Libya has allowed trafficking networks to exploit those heading towards Europe. Large amounts of money are paid by refugees (often by collecting all the resources of the extended family) to be guided across borders or for a place in a boat. Thousands of refugees have lost their lives at sea in the past few years.



## Annex 1.3. Push and Pull factors



Understanding the different factors of expulsion and of attraction.

### Content

<b>Objective</b>	To promote awareness about the main factors of expulsion from ones country and of attraction to other countries.	
<b>Starting Out</b>		
<b>Task</b>	<p style="text-align: center;"><b>Push factors</b></p> <ul style="list-style-type: none"> <li>• Search for better opportunities</li> <li>• Poverty</li> <li>• Unemployment</li> <li>• Demografic pressure</li> <li>• Discrimination between social groups</li> <li>• Emergencies, wars, conflicts, persecution, human rights violations</li> <li>• Environmental, natural, and man-made disasters</li> </ul>	<p style="text-align: center;"><b>Pull factors</b></p> <ul style="list-style-type: none"> <li>• Economic disparities</li> <li>• Globalization and liberalization in trade</li> <li>• Population decline and aging in European countries</li> <li>• Request for labour</li> <li>• Presence of migrant communities</li> </ul>



## Annex 1.4. Your student's background



Raising awareness about the background and about the “previous” life of your students

### Content

<b>Objective</b>	Be aware of the complexity of each own life story and the dimensions involved in ones background.
<b>Starting Out</b>	
<b>Task</b>	<ul style="list-style-type: none"> <li>• Do not ask directly refugees to provide information about themselves, their country of origin or the migration route they used. It is necessary to make clear to them that your goal is to offer linguistic support: you have no role in the asylum procedure. However, refugees may provide information in the course of language activities (during, for example, a group discussion or in the work they will carry out in the course of the same activities).</li> <li>• You can request information to the staff of the institution or organization that manages the camp / hospitality center or those provided by the main stakeholders such as, for example, cultural mediators, social workers or psychologists. They have information on the declared nationality of the refugees you will work with and perhaps even additional information. Remember, however, that they may not be in a position to share information with you due to the confidentiality obligations imposed by their institution or profession.</li> <li>• You can do your own research on the Internet and in newspapers. However, avoid making generalizations: do not think that what you find is automatically applicable to the members of your group. If possible, check the reliability of the sources you use and compare what you read with information from other sources.</li> </ul> <p><b>Some aspects to take into consideration</b></p> <p>A. The situation in the country of origin.</p> <ul style="list-style-type: none"> <li>• Which countries do the refugees come from?</li> <li>• If there are significant regional differences in their countries, which region do they come from?</li> <li>• Are they from large cities or rural areas?</li> <li>• What languages are spoken in their region of origin?</li> </ul>





	<ul style="list-style-type: none"> <li>• What are the main religious groups in their country and to which group they belong?</li> <li>• Do they belong to the majority or to an ethnic minority in their country? Are mixed marriages possible / unusual / common? Are they allowed or do they cause problems?</li> <li>• What was their everyday life like before leaving their country of origin?</li> <li>• How are families organized in their countries? Generally, at what age do we get married? At what age is an individual considered an adult?</li> <li>• How is the education system organized in the country of origin? Did they go to school? If so, up to what level of education?</li> <li>• Do they still have family in their country? If so, are they in contact with family members / would they like to reconnect with them?</li> </ul> <p>B. The causes of migration</p> <ul style="list-style-type: none"> <li>• Escape from war or persecution?</li> <li>• Will to avoid military service?</li> <li>• Will to avoid forced marriage?</li> <li>• Problems with the family?</li> <li>• Extreme poverty and lack of prospects?</li> <li>• Migration to Europe wanted by the family to help those who stay at home?</li> <li>• Want to reunite with family or community members previously migrated to Europe and find better living conditions?</li> </ul> <p>C. The migratory routes used</p> <ul style="list-style-type: none"> <li>• Have refugees spent time in a refugee camp in a country bordering their country of origin? If so, for how long? Where is it? Under what conditions?</li> <li>• Which countries did they pass through?</li> <li>• Were there any longer stops on the way? (detention center, refugee camp run by a humanitarian organization or in the country where they stayed to find work in order to pay for the next part of the trip, etc.)</li> <li>• Have they embarked on a sea crossing? How was this experience?</li> <li>• How was their trip organized? (individually, with a group from the same community, they paid traffickers to cross the border or embark, etc.)</li> </ul> <p>D. The itinerary within Europe</p> <ul style="list-style-type: none"> <li>• What was the entry point in Europe? How was the experience of their first contact?</li> <li>• What other European countries did they travel through to reach their current destination?</li> <li>• Did they travel alone, with family or with a larger group formed before or perhaps after their arrival in Europe?</li> <li>• Have they applied for asylum / international protection? In what country?</li> </ul>
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	<ul style="list-style-type: none"><li>• Is the country they are currently in their final destination or is it just a transit country?</li><li>• Which country is their final destination and why?</li></ul> <p>In the event that you and / or some members of your family have had a migration experience, reflect on the aspects listed above, starting from your / their point of view.</p> <p>A reflection of this type will help you understand what are the motivations, interests and priorities of refugees within "your" group and which arguments they will presumably want to discuss and which ones they will want to avoid during language support activities.</p>
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First steps in building a positive didactic relationship

Content

<b>Objective</b>	Begin to get to know each other and lay the foundations for a positive and trusting relationship
<b>Starting Out</b>	
<b>Task</b>	<p>Make sure that the working climate is always friendly, supportive and tends to enhance the strengths of refugees by making sure that the way they identify their skills does not resemble an exam.</p> <p><b>Start with a simple conversation</b></p> <p>It's always good to start with a simple conversation. Then, if you have time and it seems appropriate, you can ask to read something and write (generally it is advisable to leave the writing for last).</p> <p>It is important to remember that many members of the group may:</p> <ul style="list-style-type: none"> <li>• speak several languages;</li> <li>• being able to speak a language, but not being able to write it;</li> <li>• have had little or no formal learning experience: they may therefore feel uncomfortable answering questions concerning their education;</li> <li>• not being educated in their mother tongue;</li> <li>• know how to read and write very well in their language, but not know the Latin alphabet at all;</li> <li>• be highly professionally qualified.</li> </ul> <p><b>Don't make any assumptions</b></p> <p>It is important not to take the literacy, schooling, qualifications or work experience of refugees for granted: therefore it is good to always ask questions with sensitivity and tact. For example, before asking any question about education, you can ask <i>"Did you go to school?"</i> Someone may have only attended primary school or may have interrupted secondary school. Before asking questions about school certificates, secondary school or university degrees, you can ask <i>"How many years have you studied? At what age did you finish school?"</i></p> <p><b>Respect privacy</b></p>



It is advisable to know how to choose what is appropriate to ask refugees, always taking into account their privacy. For example, asking them if they intend to stay in the country or not, if they are looking for a job or if they want to commit to learning the local language, could be inappropriate. If in doubt, don't ask! It is also important to give the participants time to answer the questions and always leave the opportunity to ask them themselves.

### **Interact in a simple way**

If you share a common language with refugees, use it to facilitate communication. For example, it might be helpful in explaining what you intend to do and why. If, on the other hand, there is no common language and the participants are initial level learners in English, we recommend that you always use short and simple sentences. You can also use gestures, repetition or rephrase some sentences.

*"Hello! I am \_\_\_\_\_ I am a volunteer. I want to help you with English "*

You can start with some basic questions and develop the conversation later only when you are certain that the participants begin to understand the messages. We suggest you ask one question at a time, as in the following example:

*"My name is \_\_\_\_\_ , what's your name?"*

*"I come from \_\_\_\_\_ , where do you come from?"*

*"I speak \_\_\_\_\_ and a little bit of \_\_\_\_\_ , what languages do you speak?"*

### **Use images to aid communication**

If you are still unsure of refugees' skills in speaking and listening in English, use simple images relating to everyday life: they can be used to contextualize open questions, subsequently asked to encourage communication. This will help you discover the competences of the participants in the English language. For example:

*"This is a market / a school etc. What do you see? What happens in this image? "*

*"How are they called in English?"*

*"Can you talk to me about / describe \_\_\_\_\_?"*

### **Discover immediate priorities**

We suggest that you ask the refugees some simple questions about themselves and their priorities in learning the language, again helping you, if necessary, with pictures showing some daily needs such as food, clothing, health, health, information, education, training, etc.



	<p><b>Check their availability</b></p> <p>We also recommend that you always check the availability of refugees to attend language support activities and check what they need to do so. For example, parents with children will only be able to attend if there are facilities available where they can leave the children or if there is the possibility of having them stay with them during the meetings.</p> <p><b>Use images</b></p> <p>You can easily find many photographs in newspapers or magazines that can help you create an archive, a very useful resource.</p> <p>For beginner learners, we also recommend the use of real objects, or very simple photographs with a single subject, so as not to create any doubts about their meaning.</p> <p>Always keep the intercultural dimension in mind and avoid using images that may offend or annoy refugees with a different cultural and religious background.</p>
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Giving your students the tools to present themselves and start an interaction.

## Content

<b>Objective</b>	Allow your students to acquire basic language for self presentation
<b>Starting Out</b>	
<b>Task</b>	<p><b>Communicative situations</b></p> <ul style="list-style-type: none"> <li>• Introduce yourself, be able to say your name letter by letter and know how to pronounce it</li> <li>• Talk about yourself, your life, etc.</li> </ul> <p><b>Materials</b></p> <ul style="list-style-type: none"> <li>• A) Example of presentation text</li> <li>• B) Table with some key expressions related to the presentation</li> </ul> <p><b>Linguistic activities</b></p> <p><u>Activity 1</u></p> <p>Invite participants to report on the various ways of presenting themselves in their language and culture, for example by asking, "What information is important when talking about yourself?" Remember to always give value and appreciation to the contributions of the various participants.</p> <p><u>Activity 2</u></p> <p>Read the text aloud (A). Then check the understanding by asking questions such as: "How old is Adeba? Where is she from? When was she born? Where do you live? ". He continues by offering other examples.</p> <p><u>Activity 3</u></p> <p>Use the table (B): print it and cut it out, and then arrange the information thus cut out in disorder on the table. Then ask participants to match key phrases with bold headlines. Then, in turn, he asks them: "What is your name? Where were you born? Where are you from?" Continue with other examples. Finally, ask them to write down their responses.</p> <p><u>Activity 4</u></p>



	<p>It features a simple dialogue template, like the following:</p> <ul style="list-style-type: none"> <li>• A. <i>Hi, my name is Andrea Volpi. I am your neighbor.</i></li> <li>• B. <i>Hi, my name is Mir Samir.</i></li> <li>• A. <i>Sorry, can you repeat?</i></li> <li>• B. <i>Mir Samir: M, I, R - then S, A, M, I, R</i></li> <li>• A. <i>Nice to meet you!</i></li> </ul> <p>Check the understanding, then organize a role play using the information in the activity table 3.</p> <p>Then invite refugees to imagine meeting people in a place they like and organize role plays. Always allow time for them to prepare. In the first role play, you take on the role of A; then have the participants work in pairs - A and B - according to the given model. Remember to focus attention on the pronunciation of the name letter by letter and on the key expressions to ask someone to repeat something.</p> <p><b>Some ideas for learners with low literacy profiles</b></p> <p>Invite learners to say something about themselves, for example by saying the phrase “<i>My name is .....</i>”.</p> <ul style="list-style-type: none"> <li>• Write the sentence you just heard on a strip of paper, using large letters and preferably in CAPITAL LETTERS.</li> <li>• Read the sentence aloud, several times, pointing to each word you are saying.</li> <li>• Then invite the participants to repeat it, always aloud, first with you and then alone.</li> </ul> <p>Then cut the sentence into several pieces and ask them to put them back in the exact order and then have the entire sentence read again, still aloud.</p> <p>Finally, repeat the same process using a similar sentence or a new sentence in any case relating to the presentation, such as: “<i>I am from .....</i>”.</p>
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**Sample materials**

**A)**

*My name is Adeba Desta. I am twenty-nine years old. I was born in Ethiopia, in Addis Ababa, on March 5, 1988. I have been married for 4 years and I have two children: one 3 years old and another 4 years old. We have been living here in Italy for six months. My husband is a mechanic. I don't have a job yet.*

**B)**

<b>Name</b>	My name is Carol
<b>Nationality</b>	I'm English



<b>Birth place</b>	I was born in Richmond
<b>Marital status</b>	I'm married
<b>Age</b>	I'm 36 years old
<b>Date of birth</b>	I was born on Mat the 5 <sup>th</sup> 1985
<b>Contacts</b>	My e-mail is <a href="mailto:carol.brown@gmail.com">carol.brown@gmail.com</a>
<b>Occupation</b>	I'm a teacher





## Annex 1.7. Discover your students' resources



### Better understanding the linguistic resources of your students

#### Content

<b>Objective</b>	Collecting information about students' linguistic skills
<b>Starting Out</b>	
<b>Task</b>	

To gather information on refugee skills, it may be helpful to ask questions such as the ones below.

**Please answer these questions about the languages you know and your skills in general. Your answers will help me better prepare and organize our language activities.**

What's your name? \_\_\_\_\_

Which language (s) do you usually speak in your family? \_\_\_\_\_

Can we hear some sentences in your language? (A proverb, thanks, a little poem, a song ...)

Can you tell us how to spell it in your language? Can you write us a few words in your language, such as your name, your surname, the name of the country you come from or where you were born? (In this case it is important to verify that the participant's native language also has a written form).

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Can you tell us how to pronounce your name and that of your children?

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What other languages do you know? Where / How / Under what circumstances did you learn these languages?

Language	What languages do you know?		
	Just a bit	Quite good	Very good

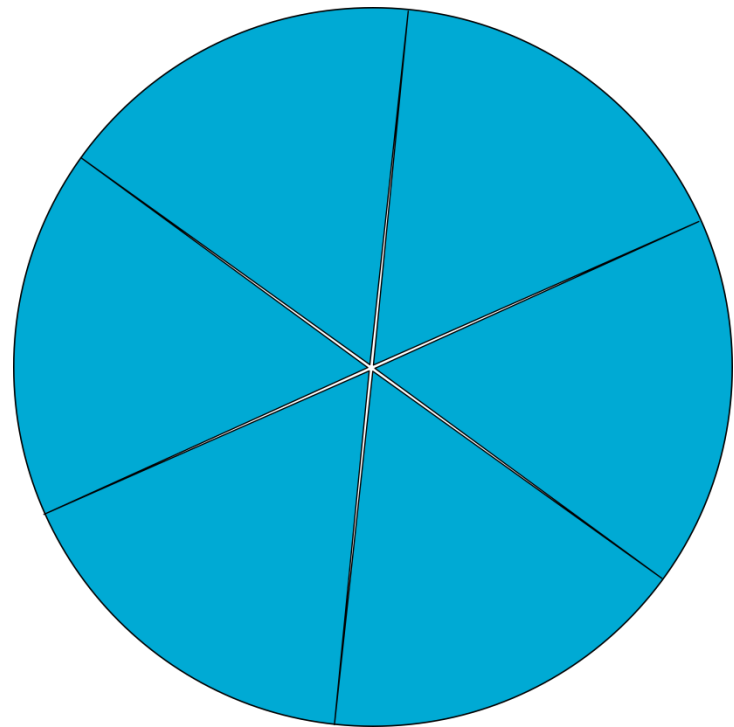
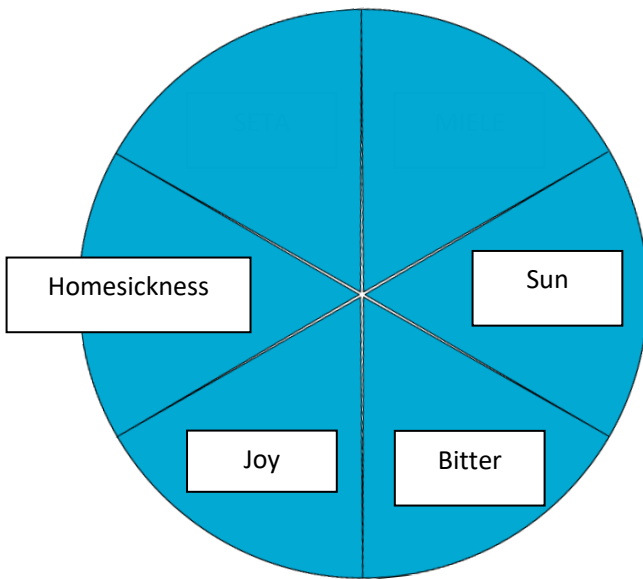


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Please draw a wheel like this one, indicating the taste or feeling you associate with each language you know.

Enter the languages in the wheel

E.G.:



	No	Very poorly	Poorly	Enough
Can you understand spoken English?				
Do you speak English?				
Can you read English?				
Can you understand English from TV and radio?				
Can you write English?				
<b>In English you can...</b>	<b>With difficulty</b>		<b>Easily enough</b>	
Talk on the phone				
Answer questions				
Give explanations				
Express opinions and feelings				
Fill in forms and questionnaires				
Write short messages (e.g. Text / Whatsapp)				



Do you like English language? \_\_\_\_\_

Is there an English word that you particularly like? \_\_\_\_\_

Is there an English word that you don't like at all? \_\_\_\_\_

You like to learn on your own? \_\_\_\_\_

<b>When you learn a language ...</b>	<b>Yes</b>	<b>No</b>
Do you read?		
Do you watch TV?		
Do you learn words by heart?		
Do you learn songs?		
Do you copy texts?		
Do you study with a grammar book?		
Do you learn language with friends?		
Do you learn language with your compatriots already living in England?		
Do you make questions and ask explanations?		
Do you translate in your language?		
Do you take notes on your book or smartphone?		

Did you go to school when you were a child? \_\_\_\_\_

How long/ how many years did you go to school? \_\_\_\_\_

Did you work in your country? \_\_\_\_\_

What kind of job you used to do? \_\_\_\_\_

Did you attend training courses? How long? \_\_\_\_\_

For which profession? \_\_\_\_\_





Better understanding the linguistic resources of your students

Content




<b>Objective</b>	Collecting information about students' linguistic skills
<b>Starting Out</b>	
<b>Task</b>	<p><b>Determine the linguistic profile of refugees</b></p> <ul style="list-style-type: none"> <li>• Ask each refugee the following 10 questions</li> <li>• Use the form on page 2 to write down the answers, reporting on it any additional information collected thanks to the use of other tools.</li> <li>• Before asking the questions, explain why you are doing it (<i>"This is not an exam. I need this information in order to better organize our language activities"</i>).</li> <li>• If the participants do not speak English, or do not feel confident enough to do so, try using another language.</li> <li>• Even if they know English, it is still advisable to speak clearly and slowly.</li> <li>• It is not necessary to answer all the questions: in particular avoid those that may be inappropriate for refugees.</li> <li>• In any case, always keep in mind that the information provided by learners about their language skills derives from a self-assessment: the actual competence may therefore not correspond to the perceived perceptions.</li> <li>• Also in order to update the form it would be useful, where possible, to share the information collected with other people, such as other volunteers or mediators.</li> </ul> <ol style="list-style-type: none"> <li>1. <i>Do you speak English?</i></li> <li>2. <i>Which language do you prefer to speak?</i></li> <li>3. <i>What is your name? How old are you?</i></li> <li>4. <i>Where are you from?</i></li> <li>5. <i>Are you in the country with your family?</i></li> <li>6. <i>What jobs can you do? Can you tell me a little about the work you did?</i></li> <li>7. <i>What do you like to do? Can you tell me a little about your interests?</i></li> <li>8. <i>Can you tell me a little about your studies?</i></li> </ol>



	<p>9. <i>What languages do you speak?</i></p> <p>10. <i>What can you do in these languages (write, listen, read, speak, interact)?</i></p>
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**Linguistic profile**

Name and surname				
Gender	M	F	Age	Nationality
He/she is in the country with other family members?			Yes	No
Work experience, interests, education / instruction				
He/she can read and write in his/her own language?			Yes	No
General competence in English	Beginner		Basic	More than basic
Literacy	Illiterate		Weakly literate	Literate
Mother tongue/s				
Other languages				

LANGUAGE SKILLS	 Oral interaction	 Oral production	 Listening	 Reading	 Writing




## Annex 1.9. The multilingual portrait

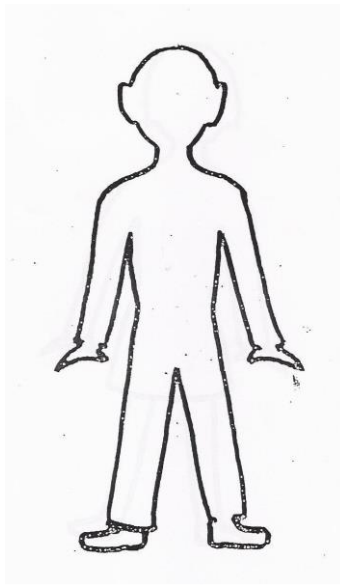


Better understanding the linguistic resources of your students.

### Content

<b>Objective</b>	Gain awareness of your students' linguistic background.
<b>Starting Out</b>	
<b>Task</b>	<p>The concept of "<b>linguistic repertoire</b>" refers to the fact that all individuals are potentially or in fact multilingual: they are capable of communicating in more than one language. The multilingual portrait is a way to make a person's linguistic repertoire visible: the woman who made the example below used various colors (red, orange, purple and blue) to highlight the languages she is in. able to use.</p> <div style="display: flex; align-items: center;"><div style="margin-left: 20px;"><p><b>red = panjabi</b></p><p><b>orange = tedesco</b></p><p><b>purple = inglese</b></p><p><b>blue = hindi</b></p></div></div> <p>Every time we acquire a new language we have to reorganize our repertoire and we have to find a space for it, depending on the situations and people with whom we use this new language,</p>





### **Build the multilingual portrait of the teacher**

Draw a figure like the one shown on the previous page and create your multilingual portrait, keeping in mind the following points:

- this is a spontaneous, intuitive activity that should end as soon as possible. You will take time to reflect only after you have completed the portrait.
- include all linguistic varieties: dialects are as important as standard languages;
- levels of competence are not important. If you know even a single word in a language, it is worth pointing out;
- if you prefer, you can write the names of the various languages in the picture, instead of highlighting them with colors.

When you have completed your multilingual portrait, review the following questions, possibly discussing them with a colleague.

- In what contexts do you use the different languages (in family, with friends, at work, etc.)?
- Which of the languages you know is most valued in your community?
- Do you speak a language or dialect that does not have the same consideration as the others?
- Why do you think some languages have a higher status than others?
- How is it possible that people who come from African countries, although fluent sometimes even six or seven languages, are considered uneducated, while people who are fluent in two or three European languages are usually considered highly educated?
- Are there situations in which, when communicating with other people, you switch from one language to another?



	<p><b>Build the multilingual portrait of the students</b></p> <p>After showing the participants the example on the previous page, ask them to draw a blank figure to create their own multi-language portrait.</p> <ul style="list-style-type: none"><li>• Present the task as a spontaneous and intuitive activity and anticipate that later there will be time to reflect on what they have created.</li><li>• Encourage them to include all language varieties: dialects are as important as standard languages.</li><li>• Explain to them that the level of competence is not important. Knowing even a single word in a language is enough to make it visible.</li><li>• Make it clear that if they prefer, they can write the name of the languages in the picture instead of coloring it.</li></ul> <p>After allowing all refugees to complete their portraits, form couples so that they can talk to each other about the various repertoires that have emerged, for example by using the following questions.</p> <ul style="list-style-type: none"><li>• Where are the different languages used (in family, with friends, at work, etc...)?</li><li>• Which languages are important / respected within the various communities?</li><li>• Do they speak a language or dialect that does not receive the same respect?</li><li>• Are there situations where they use multiple languages at the same time to communicate with other people?</li></ul>
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Better understanding your students' religious background

Content

<b>Objective</b>	Obtain a better knowledge and awareness about religions and the related prejudices
<b>Starting Out</b>	
<b>Task</b>	<p><b>How to deal with stereotypes and prejudices</b></p> <ul style="list-style-type: none"> <li>• Religion must be seen as a social product of the way people think, speak and act: it is important to see religion as a human, social, historical and cultural phenomenon that is always “in motion”, always in a state of fluidity and change.</li> <li>• Religion is not a "thing", reifications must be opposed.</li> <li>• We must always carefully consider the words we use to talk about religion: the way we talk about things makes them what they are.</li> </ul> <p><b>ISLAM</b></p> <p><b>How to deal with stereotypes and prejudices</b></p> <ul style="list-style-type: none"> <li>• First of all, it is important to recognize the fact that all Muslims are not equal. Islam is, like any other religion, varied and complex.</li> <li>• The image provided by the media of a group of violent and dangerous people does not correspond to reality.</li> <li>• To address the stereotypes about Islam, it may be useful to study minority groups (eg Sufis) or focus on issues other than terrorism and gender oppression. This will allow a better understanding of the real and blurred image.</li> <li>• You have to pay attention not to adopt anti-Islamic and Islamophobic notions from the media.</li> </ul> <p><b>Hinduism</b></p> <p><b>How to deal with stereotypes and prejudices</b></p> <ul style="list-style-type: none"> <li>• Hinduism is a complex and varied cultural tradition that must not be identified only with Indian society. Many Hindu communities are present in various areas of the world, following precepts and doctrines that may be different from each other.</li> <li>• Contrary to the common idea that all Hindus are vegetarians, a considerable number of Hindus eat meat and many of them argue</li> </ul>



	<p>that their scriptures, like the Vedic texts, do not prohibit the consumption of meat.</p> <ul style="list-style-type: none"><li>• Hinduism does not directly promote the caste system (varna), which is interpreted as an unfair discriminatory system. First of all, this stereotype is based on a judging system that uses only Western cultural parameters. Secondly, the reality of India today is much more complicated and changed from the traditional view expressed by the ancient official texts.</li><li>• Many customs of the Hindu tradition should not be generalized, but considered in their specific geographical and cultural context. This means that stereotyped generalizations such as cow worship, vegetarianism, funeral or marriage rites and customs must be contextualized within certain social groups and in certain geographical areas that do not necessarily have to be connected to Indian society as a whole.</li><li>• Although Hinduism is generally considered a polytheistic religion, this description is not always accurate. The Hindu idea of the divine instead refers to the ancient belief that all creation is a form of the divine: according to this religious vision, the multitudes of divine beings in the Indian pantheon are therefore the manifestations of a single divine being or absolute principle.</li><li>• Many stereotypes regarding Hinduism and, more indirectly, Indian society, are due to the use of a system of judgments and values derived from Western culture (exoticism, New Age, mass culture, etc.).</li><li>• Hinduism is an ancient Asian tradition that must be analyzed in its geographical, economic and political context and cannot simply be understood as a religion of India or of Indian society. Also be aware that many customs of Indian Hindu society can be misunderstood or generalized, such as, for example, marriage and funeral customs which often do not concern the culture of contemporary Indian society or concern only the religious practices of certain social groups.</li></ul>
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Understanding the different cultural dimension that can affect the didactic relationship

**Content**

<b>Objective</b>	Being aware of the different role and expectation involved in other cultures' didactic relationship
<b>Starting Out</b>	
<b>Task</b>	<p>The relationship that is established between student and teacher is strongly influenced by the expectations that each of them has in relation to the cultural meaning attributed to the learning process.</p> <p>To give a concrete example, the European education system tends to put the student at the center of attention, stimulating participation and protagonism, in non-European educational contexts it is not uncommon, on the contrary, that attention and mnemonic repetition are valued.</p> <p>We must therefore remember that the didactic relationship, from a cultural point of view, implies different dimensions that can represent critical issues:</p> <ul style="list-style-type: none"> <li>• <b>Principle of authority:</b> in European teaching contexts the figure of the teacher has passed from authoritarian to authoritative, often in other contexts the authoritarian role of the teacher persists, which can also be translated into corporal punishment.</li> <li>• <b>Relationship between individual and group:</b> in the European context there is a tendency to enhance the individual and his uniqueness with respect to the reference group, stimulating his participation and his interventions, in other contexts it is the group, the class, to be the reference of the teacher who does not encourage individuals to speak out.</li> <li>• <b>Pedagogical principles:</b> simplifying a lot, education can be seen as a transmission of traditional knowledge or as a tool to develop a critical sense; the school system can</li> </ul>



	<p>therefore require and value autonomy or, on the contrary, obedience.</p> <ul style="list-style-type: none"><li>• <b>Gender relations:</b> in many contexts there is resistance in recognizing public and authoritative roles for women, in the European context the majority of teachers are women; this can create problems in recognizing the teacher's role.</li></ul> <p>In order to create a positive work environment, it is therefore useful to discuss these dimensions and clarify the roles of teacher and student.</p>
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## Annex 1.12. Exploring cultural identity



Questioning one's own identity to better understand others' identities

### Content

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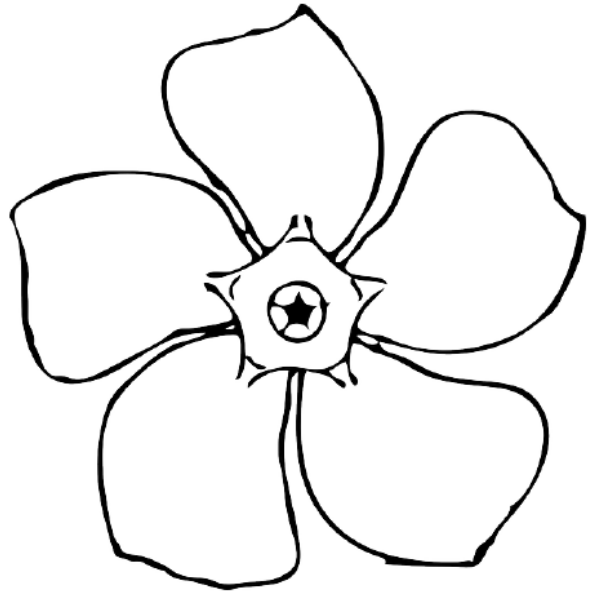
<b>Objective</b>	Improving awareness of stereotypes and identity
<b>Starting Out</b>	
<b>Task</b>	<p>This activity is a good starting point to stimulate your reflection on intercultural competences.</p> <p><b>Activity</b></p> <ol style="list-style-type: none"><li>1. Reflect a few minutes on these aspects:<ul style="list-style-type: none"><li>• What are my historical and familial roots, values and beliefs?</li><li>• What are my privileges?</li><li>• What are my biases?</li></ul></li><li>2. Get the activity sheet</li><li>3. List one or more significant dimensions of your identity in each flower petal.</li><li>4. Think of an episode in which you were particularly proud of a specific aspect of your identity or your belonging.</li><li>5. Think of an episode in which you were particularly discriminated against or humiliated for a specific aspect of your identity or belonging.</li><li>6. Think of a stereotype associated with each of the dimensions you listed above.</li></ol>



## Activity sheet

### **Facets of identity:**

- Gender
- Nationality
- Race/Ethnicity
- Age
- Sexual Orientation
- Family Background
- Abilities/Disabilities
- Religion
- Educational Background
- Home/Geographic Roots
- Profession and work experience
- Political Affinities
- Socio-economic status



## Annex 1.13. Cultural tree



Questioning one's own identity to better understand others' identities

### Content

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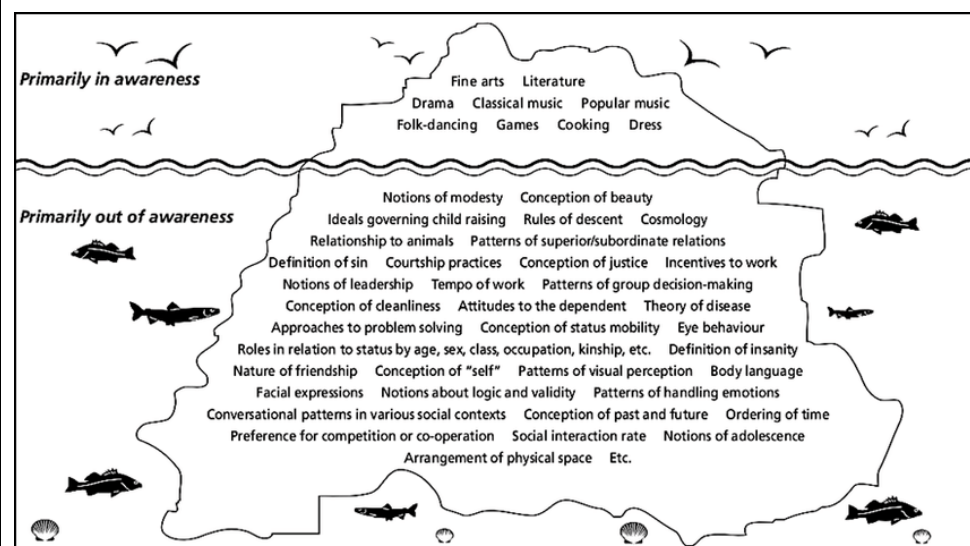
<b>Objective</b>	Improving awareness of stereotypes and identity
<b>Starting Out</b>	
<b>Task</b>	<p>Draw a tree that shall represent your own personal culture. Please try to find terms that represent your own cultural background for the following three parts of the tree and write them down on your piece of paper/ sheet next to the tree:</p> <ul style="list-style-type: none"><li>• <b>Roots</b> = origin, sense of belonging to cultural groups (e.g. German, European, or other cultural groups like regional cultures, family culture, fan culture etc.)</li><li>• <b>Trunk</b> = values that you find important in your cultural context (e.g. tolerance, discipline etc.)</li><li>• <b>Leaves</b> = visible signs your cultural background (e.g. a certain meal, a language or a way of communication, a symbol etc.)</li></ul> <p>After having completed this part please reflect about the following questions:</p> <ul style="list-style-type: none"><li>• Was it easy to define the cultural group that you belong to? Have you chosen several groups?</li><li>• Do you feel that the values you have chosen are “typical” for your cultural origin?</li><li>• Do you feel comfortable with the visible part of your cultural background or do you prefer to make this as “invisible” as possible? Why? In which situations?</li><li>• What would the cultural tree of your class potentially look like?</li></ul> <p>After having reflected on the questions please read the conclusions of this exercise here below.</p> <ul style="list-style-type: none"><li>• Cultural identity is not the same than nationality or ethnicity Many people find it difficult to define a specific cultural group for themselves. In the root part of your tree you may have named your national or ethnic background, but you might also have named a city or a certain region, or even a fan community. This is because we belong to many different cultural groups. Cultural identity is not determined solely by national culture: although there are certainly aspects of national culture, there are also regional cultures (for example, regional differences</li></ul>



within a country), urban or rural cultures, family culture, fan culture. So people have a multiple cultural identity, they can also consciously decide to accept or reject cultural practices (personality aspect).

- Culture is dynamic and changeable  
You might also feel that your cultural background and your values have changed during life (for example, values from family tradition vs. values in later adult life, changes in cultural traditions when moving). Culture is not static but dynamic and changeable. We are in a constant learning process in dealing with the culture around us, culture is changing constantly, especially in a globalized world.
- Culture can be associated with stereotypes  
People tend to connect culture with stereotypes. You yourself might have experienced a situation when somebody has made assumptions about you based on your cultural background. At the same time we have to be aware of the assumptions that we make ourselves about other cultural groups. When we meet people from other cultures we tend to draw conclusions from the “visible” part of their culture about their potential behaviour or about their values. These assumptions may bias our perception of other cultures and so are known as cultural bias. Culturally-biased assumptions result in perceptions that impact on your objectivity when working with culturally diverse groups. The consequences are stigma, stereotyping and discrimination. Especially if you work with a culturally diverse classroom you need to reflect about your perception of different cultural groups.

In addition the “iceberg model of culture” can be used to illustrate a model of culture that shows the visible and the invisible elements of culture.



### The Iceberg model of culture

One of the most well-known models of culture is the iceberg. Its main focus is on the elements that make up culture, and on the fact, that some of these elements are very visible, whereas others are hard to discover.



The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. This top of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible. Nonetheless, this lower part of the iceberg is the powerful foundation. Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. But the powerful foundations of culture are more difficult to spot: the history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc. The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points out how difficult it is at times to understand people with different cultural backgrounds – because we may spot the visible parts of “their iceberg”, but we cannot immediately see the foundations that these parts rest upon.



## Annex 1.14. Goals of intercultural education



### Understanding the intercultural approach to education

#### Content

<b>Objective</b>	Introduce the intercultural approach in your daily work
<b>Starting Out</b>	
<b>Task</b>	<p><b>Cognitive goals:</b></p> <ul style="list-style-type: none"> <li>• get to know one's own culture and other cultures present in the area,</li> <li>• know the main historical facts in the development of these cultures,</li> <li>• know the common characteristics, considering the similarities and differences,</li> <li>• knowing a language, learning to recognize the expression of a second or foreign culture in it,</li> <li>• knowing how to cognitively and consciously transform the ethnocentric approach by relativizing it to other visions.</li> </ul> <p><b>Affective goals:</b></p> <ul style="list-style-type: none"> <li>• know how to contain anxiety or prejudicial attitudes towards people of different linguistic-cultural origins,</li> <li>• develop empathy, learning to recognize that the perception of an interlocutor is influenced by their culture, and to understand their own and other people's moods,</li> <li>• develop a predisposition towards debate, be critical of rash judgments and interpretations and opinions based on simplistic statements, situations and actions,</li> <li>• develop a capacity for cultural transition, thanks to which one can identify, even if only temporarily, with the other culture, through participation in activities to be carried out cooperatively with others.</li> </ul> <p><b>Psychosocial goals:</b></p> <ul style="list-style-type: none"> <li>• know how to establish a link with people outside their own national group,</li> <li>• know how to plan and develop together the work of a specific institution, organization, region; develop a tolerance towards inevitable mutual misunderstandings due to linguistic misunderstandings,</li> </ul>



	<ul style="list-style-type: none"><li>• knowing how to calmly resolve the issues that arise from intercultural and multilingual misunderstandings and misunderstandings,</li><li>• develop the skills of social activity (social roles, role models) and understanding skills in both cultures,</li><li>• seek together new cultural models.</li></ul>
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## Annex 1.15. Addressing cultural differences and managing intercultural communication



### Improving your way to deal with cultural differences and intercultural communication

#### Content

<b>Objective</b>	Improve intercultural and communication skills
<b>Starting Out</b>	
<b>Task</b>	<p><b>Communicating in an intercultural context</b> Communication is effective to the extent that the participants are able to understand each other. We all have a natural tendency to interpret the messages we receive based on our personal beliefs and opinions. However, when communication occurs with people whose cultural background is different from ours, we must be aware that there may be misunderstandings, both on our part and on their part. This is not always easy, since it may not be obvious that there are differences between the message we receive and the interpretation we give of it. The ability to recognize and correct, in an intercultural context, incorrect or misleading interpretations, constitutes an important intercultural competence.</p> <p><b>Manage intercultural communication</b> One way to avoid cross-cultural misunderstanding is to make communication as explicit as possible, by explaining and providing details about issues that may seem obvious in a mono-cultural context, and by repeatedly verifying that the people we are interacting with have understood what we mean. Experience teaches that by doing so, we not only improve the quality and effectiveness of communication, but we promote the development of positive relationships, learning new things about ourselves and about people with a different cultural background. If you adopt this approach to intercultural communication during language support activities, the risk of misunderstandings with and among refugees within "your" group will be reduced and consequently the likelihood that they will consider cultural diversity as a resource will increase.</p> <p><b>Not all differences are cultural</b> At the same time, however, it is important to recognize that not all differences between people have to be traced back to cultural issues. Even if a group of refugees share the same background, individuals will have very different opinions, priorities, expectations, preferences, attitudes towards others and behaviours. These differences are due to the fact that each refugee is an individual, with personal characteristics and with their own history.</p>



**Consider the following two descriptions of refugee groups**

1. The group is divided into two: men on one side and women on the other. No group member answers your questions until the older person has spoken or given the floor to someone else. All wait patiently for information and instructions on what to do and ask no questions. Only two young men seem ready to be more actively involved in the learning process, but they hold back after noticing the behaviour of the rest of the group.

2. Women and men interact freely with each other. Most members of the group actively participate and ask questions whenever there is a need for clarification or information about something. Some participants, however, remain passive, avoid eye contact, do not answer questions, and mostly keep a low profile.

In both groups, some probably find the situation normal and feel comfortable, while others are surprised and even feel frustrated. The behaviours described can be caused by a number of factors:

- some members of the group are likely to behave in the same way they would have behaved in their home countries;
- it is probable that some, having recognized the importance of solidarity within the group, behave according to what, in their opinion, are the expectations of the group, that is to say in a different way from that in which they would have behaved in their countries;
- Some are likely to behave according to their own world view, a view they have developed after leaving their countries.

This diversity of behaviours confirms that, although cultural practices play an important role, we should not try to explain everything through culture. We should also avoid labelling and generalizing certain attitudes.

**Create an intercultural space for language support**

A good way to minimize the risks of intercultural conflicts and misunderstandings during language support activities is to encourage the group to create its own "culture", with established rules and shared meanings. This means making it clear that the group is a safe space in which participants are allowed to express themselves, their needs, their opinions; a space where everyone accepts to show themselves open, respectful and supportive of each other. In some cases, however, it will be necessary to encourage, with due grace, group members to behave very differently from the ways they would behave in their own countries.

**The concepts of "courtesy" and "education"**

The meaning of the concepts of "courtesy" and "education" can vary greatly from one cultural context to another. Some members of "your" group may in fact deem it important to contact another person by calling them with the name of the family they belong to or their full name, including professional titles such as "Professor" or "Doctor"; unlike others who may consider this aspect irrelevant and think that courtesy and education are manifested through certain attitudes or behaviours, for example by not interrupting others when they speak, avoiding talking for too long,



expressing ideas and opinions rather than absolute truths ( "I think that ...", instead of "The truth is ...") or simply respecting punctuality. Some people may find it normal to treat older participants with respect; others may find it unacceptable, believing that all members of the group should be treated equally. Negotiating a common definition of the concepts of "courtesy" and "education" is important to be able to build an effective group culture.

### **Names**

Names can cause misunderstanding and frustration if the diversity of traditions within the group is not made explicit. For example, in many cases a name written in a non-European language can be transcribed in various ways with the letters of the Latin alphabet. Some may prefer a spelling that favours a pronunciation similar to that of the source language, while others may gladly accept variations. In Europe we are used to using one or two first names and one or two surnames, preceded by "Mr.", "Mrs.", "Ms" or "Miss" as appellations of courtesy and respect.

In the cultural context of "your" group members the situation may be different. It is likely that their names are used in the same way as in Europe, but that they use the name preceded by "Mr.", "Mrs." or "Miss" to formally address another person. Nouns could also be composed of elements that are not real names, but adjectives or words that indicate relationships.

In some cultures, a person can be addressed in multiple ways and not only by using the name indicated in the documents; Furthermore, some refugees may come from regions where no distinction is made between first and last names.



## Annex 1.16. Establishing Classroom Rules



### Establishing common rules to prevent conflicts and solve problems

#### Content

<b>Objective</b>	Agreeing on common rules of coexistence to create a safe and respectful learning space
<b>Starting Out</b>	
<b>Task</b>	<p><b>Summary</b></p> <p>This activity engages students in a collaborative process of setting rules and expectations for a positive classroom community. An open discussion of student needs and preferences is followed by work in pairs and small groups. Each group makes a few propositions. A list of rules that everyone agrees to follow is created. This becomes a classroom contract that all members of the class should sign.</p> <p><b>Description of the activity</b></p> <ol style="list-style-type: none"> <li>1. Briefly introduce the activity.</li> <li>2. Share your vision for the class as a learning community. Explain that meaningful learning requires risk-taking. Multiple viewpoints are needed to truly see the world. Some members of the class may have strong feelings about certain topics. We need to respect each other if we are to explore different ideas in a spirit of acceptance, inquiry, and exploration.</li> <li>3. Explain that for this reason the class has to agree upon some classroom rules that will help to ensure that everyone's needs are respected.</li> <li>4. Facilitate a short discussion. Encourage frank and personal responses. Ask the class:             <ul style="list-style-type: none"> <li>• What makes a community?</li> <li>• What kind of learning environment encourages community spirit?</li> <li>• What kind of class environment helps you to learn?</li> </ul> </li> <li>5. Divide the class into pairs and ask each pair to develop five (or more) rules that they consider essential for this kind of classroom environment.</li> <li>6. Ask each pair to join with another one to compare and combine their lists. The group of four should then write down the rules that they agree upon.</li> </ol>



7. Ask each group to appoint a representative who will present their list to the class. After each suggested rule, ask for a show of hands from other groups who had a similar rule. Write on the whiteboard each rule that has a consensus.
8. Ask if there are any more propositions and feel free to make your own suggestions. Make sure that no one is left out.
9. Observe that having fewer rules is better and ask if any of the rules on the list could be combined.
10. Point out that clear rules are easier to follow. Help the class to refine the phrasing of the rules. Make any negative statements into positive ones.
11. Write down the agreed list of rules. Tell the class that this will be your classroom contract and ask everybody to sign it.
12. Conclude by reminding students that enforcement of these rules is everyone's responsibility.

**Learning Objectives**

Students will create a shared vision of their learning community and a roadmap for getting there. They will engage in dialogue about the features of a supportive learning environment and participate in a democratic process. The activity promotes the development of critical thinking, responsibility, social and communication skills.

**Expected Outcomes**

Establish rules that ensure a safe classroom environment.  
Promote inclusion and respect for cultural diversity.  
Create a shared identity and responsibility of the whole class.





## Annex 1.17. Managing conflict



### Managing conflicts

#### Content

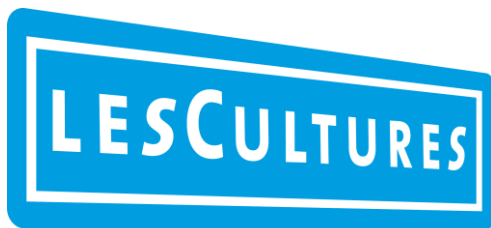
<b>Objective</b>	Mediating and resolving disagreements and conflicts that can arise in a multicultural context
<b>Starting Out</b>	
<b>Task</b>	<ul style="list-style-type: none"><li>• Maintain an attitude open to discussion and dialogue;</li><li>• Train your intercultural gaze to grasp the differences without judging them and without creating hierarchies;</li><li>• In case you are in a situations in which you feel the risk of being too emotionally involved, try to maintain a professional detachment;</li><li>• Do not try to do something for which you do not feel competent at all costs: if necessary, seek external professional help able to support you with specific skills (cultural mediation, psychological or ethnopsychological support, anthropological counseling, ...);</li><li>• Everyone has topics on which they are most sensitive or susceptible, try to grasp which are the most sensitive topics for your students and pay attention to treat them in a respectful way, without hurting sensitivities that may be different from yours;</li><li>• In case you have to deal with these topics for didactic reasons, try to simulate fictional or abstract situations;</li><li>• Avoid getting into controversy with individuals who show a potentially aggressive attitude; make sure you isolate them to prevent them from ruining the harmony of the class;</li></ul>



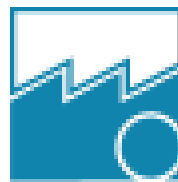
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