



InMobVET

SOCIAL INCLUSION THROUGH MOBILITY IN VOCATIONAL EDUCATION AND TRAINING

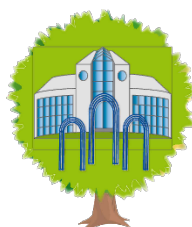
MODULE “INTERCULTURALITY”





Social Inclusion through Mobility
in Vocational Education and Training

PROJECT PARTNERSHIP



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Contents

PART 1: UNDERSTANDING INTERCULTURAL SITUATIONS & CULTURAL DIFFERENCES	4
1.1. Understanding Cultural Identity	4
1.1.1 Me & the Others	4
CYPRUS:	7
1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)	7
1.1.3 Brief Portrait of the cultural background of the major minority groups	8
1.1.4 Stereotypes and prejudices in Cyprus	10
GREECE	12
1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)	12
1.1.3 Brief Portrait of the cultural background of the major minority groups	13
1.1.4 Stereotypes and prejudices in Greece	20
FRANCE	25
1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)	25
1.1.3 Brief Portrait of the cultural background of the major minority groups	26
1.1.4 Stereotypes and prejudices in France	29
SPAIN	32
1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)	32
1.1.3 Brief Portrait of the cultural background of the major minority groups	33
1.1.4 Stereotypes and prejudices in Spain	34
GERMANY	36
1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)	36
1.1.3 Brief Portrait of the cultural background of the major minority groups	39
1.1.4 Stereotypes and prejudices in Germany	40
1.2 Intercultural Experiences during mobilities & preparing students for mobility	42



A. CYPRUS	42
B. GREECE.....	47
C. FRANCE	51
D. SPAIN	60
E. GERMANY	66
1.3 Short Testimonials from students	69
PART 2: Toolkit for raising awareness about Interculturality (tools, activities & games)	70
MODULE 1: CULTURAL AWARENESS	70
MODULE 2: INTERCULTURAL COMMUNICATION.....	82
MODULE 3: ADAPTABILITY.....	91
MODULE 4: OPENNESS	101
MODULE 5: SELF-EFFICACY.....	110
MODULE 6: RESPECT FOR OTHERS.....	123
ANNEXES.....	128
Annex 1- Activity: The Derdians & engineers.....	129
Annex 2- Activity: Circles of multicultural self	133
Annex 3- Activity: Cultural Iceberg Model	135
Annex 4- Activity: Culture Box	138
Annex 5- Activity: Active Listener	140
Annex 6- Activity: Body Language- how to spot openness.....	143
Annex 7- Activity: Plan of attack.....	144
Annex 8- Activity: Reflection on own behaviour- 3a card game	147
References	149

PART 1: UNDERSTANDING INTERCULTURAL SITUATIONS & CULTURAL DIFFERENCES

1.1. Understanding Cultural Identity

1.1.1 Me & the Others

In order to understand intercultural situations and cultural differences it is very important to start by defining what culture is.

Herbig (1998) defines culture as “the sum of a way of life, including expected behaviour, beliefs, values, language and living practices shared by members of society. It consists of both explicit and implicit rules through which experience is interpreted”.



Article 10 of the UNESCO Universal Declaration on Cultural Diversity (Mexico City, 1982) defines culture as “a fundamental dimension of the development process and helps to strengthen the independence, sovereignty and identity of nations. Growth has frequently been conceived in quantitative terms, without taking into account its necessary qualitative dimension, namely the satisfaction of man’s spiritual and cultural aspirations. The aim of genuine development is the continuing well-being and fulfilment of each and every individual’.

By defining the culture, it can give us a wider understanding of the context in historical and societal perspectives. But it is not only necessary to understand the term of culture, instead, it is also important to understand and be mindful of the individuality of people. Failure to recognize

uniqueness and failure to understand that not all individuals from a culture will necessarily have the same values and beliefs can result in stereotyping (Elder et al, 2009).

Cultural diversity is related to matters such as race, gender, ethnic origin, economic status, nationality, religion, language etc. (Bach and Grant, 2009). Identity development as well as personal development are two of the most common studies in the international literature. The differences between the two are:

Personal identity: Focuses on the personal set of goals, beliefs and values (Wareman, 1999) and can answer the question “Who am I?”.

Cultural identity: Focuses mainly on how people define themselves in relation to cultural groups to which they belong (Schwartz et al. 2006) and can answer the question “Who am I as a member of any group?”

The main aim of this training course is to give an understanding- in practice- of cultural differences both among young people who are discriminated against and among young people who are not discriminated against. The main question here is about the problems and obstacles that might exist when dealing with people from different cultural backgrounds.

To create a personal/ individual cultural identity and learn how to live together, it is important to have intercultural competence, which is the overall capability of a person to manage key challenging features of intercultural communication. It is a lifelong procedure that needs to be addressed in learning, staff development and teaching. Some of the most important aspects that an individual needs to develop are the knowledge, skills and attitudes that lead to “visible behaviour and communication that are both effective and appropriate in intercultural interactions”.

Finally, mono-cultural communication is the key to identifying the positive attributes applicable to intercultural communication. The reason is that mono-cultural communication is based on

common characteristics and values among individuals. The interaction between members of a conversation is based on the same culture and common definitions. For exactly this reason, this interaction allows individuals with the same cultural background to be able to predict behaviour based on known cultural similarities (Bannett, 1998). In the case of intercultural communication, these similarities do not exist, as there are differences in language, values and behaviours that should be recognised. Furthermore, intercultural communication includes stereotypes and/or generalisations, which sometimes are positive- meaning that the stereotypes are based on respect for the other culture, or disrespect/ negative stereotypes. These negatives stereotypes almost always can harm and impose barriers to effective intercultural communication and exchanges.



CYPRUS:

1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)

Cyprus is the third largest island in the Mediterranean Sea and is situated at the eastern end of the sea. The strategic position of Cyprus (close to Turkey, Syria and Egypt and close to three different continents: Europe, Asia and Africa) has given it the reputation of being the “crossroads of civilizations”. While Cyprus has a long and complex history, two wars stand out as having a particularly large impact on the nation, especially in terms of stigmatisation. These were:



1. The Liberation Struggle against colonial rule from 1955 to 1959, resulting in Cyprus gaining its independence from the UK in 1960, and
2. On 15 July 1974, the Greek military junta organised a coup against the president of Cyprus, which concluded with the Turkish invasion of the island, on 20th July 1974 when Turkey invaded and occupied the northern third of the island. The ceasefire line or “Green Line” still divides the island and the capital Nicosia is divided in half. As long as the Cyprus problem remains unsolved, both Greek Cypriots and Turkish Cypriots remain “de facto or functional minorities in the northern and southern parts of the island respectively” (Constantinou, 2009).

The situation has improved in recent years, and a lot of discussions and efforts for reconciliation are taking place. However, Cyprus is not yet united and this is something that has greatly impacted the cultural identity of the island.

In 2019 the population of the Cypriot Government controlled area was estimated to be 888,000. The three minority religious groups in the Greek Cypriot community are the Armenians which

make up 0,4% of the community, the Maronites at 0.8% and Latin, which is 0,1% of the community.

1.1.3 Brief Portrait of the cultural background of the major minority groups

Based on research that took place in 2009, the system of governance that Cyprus acquired after its independence has had effects on Cypriot ethnocultural minorities. For historical reasons, one ethnic minority (Turkish Cypriots) acquired an elevated status and was officially recognised as a partner of the ethnic majority (Greek Cypriots). Other minorities were recognised but not to the extent of official representation: Maronites, Armenians, Latins, Romas and still others aren't recognised at all such as Gypsies and Arabs.

In general, upon the establishment of the Cyprus Republic in 1960, many minority religious groups became recognised through constitutional law.

It is important to note that female domestic workers from South and Southeast Asia are the largest group of non-EU foreign workers in the country.

Maronite and Armenians: The very first appearance of Maronites in Cyprus dates to the late 7th Century during the Byzantine Empire. After the Turkish military occupation in Cyprus in 1974, most of the Maronite community was displaced from their villages but with the support of the government of Cyprus, the community has managed to preserve its customs. In 1995, the Republic of Cyprus signed the Framework Convention for the Protection of National Minorities, which includes the Maronites, the Armenians and the Latins. In 2008, Cypriot Maronite Arabic was recognised by the Republic of Cyprus as a minority language. It is a neighbourhood of “mother nations”, different language and cultural markers “have been set aside so that the official script can underscore *religious* difference” (Constantinou, 2009). In general, the community is organised socially and culturally by established communities and schools on the island.



Latin Community: It consists of the third recognised minority under the 1960 Constitution. Despite the fact that only a small number of original families are still living in Cyprus, this does not stop the Community from preserving their culture and religion. This religious group is directly linked with Rome and as a result, many churches have been established in most of the provinces of Cyprus (Nicosia, Larnaca, Limassol). There are provisions and arrangements by the Cypriot government so that Latin children may attend traditional schools free of charge (e.g. Terra Santa in Nicosia). In general, the Latin Community has established itself and has created a voice in Cyprus.

1.1.4 Stereotypes and prejudices in Cyprus

Net migration in Cyprus was positive from 1983 until 2011. For the period 2012-2015, net migration wasn't as positive. In 2019, it was estimated at 8.797. There were 16,170 long-term immigrants (for 1 year or more) in 2019 and 17,373 emigrants (at least 1 year in Cyprus).

The Christianisation of the population took place gradually, which was one of the real keys to the identity of Cyprus. Based on Efthyvoulos, 2006, religion plays an important role in the Greek Cypriot identity. Certainly, the Greek Orthodox Church, monasteries, and cultural heritage (monuments etc.) are very important for Cyprus, even after the invasion of the island.

Islamophobia: The Muslim population in Cyprus is around 18% of the total population. According to various sources, the number of Muslims varies between 89,200 and 142,000 (ENAR, 2013). Other Muslim communities include Palestinians, refugees and asylum seekers from different Muslim countries who flee persecution and wars. The Islamophobic discourse is mainly spread through media or extreme political parties and especially in recent years this discourse has been more intense due to the invasion of the island and the existence of two different communities.

Housing: Housing is an issue that remains highly discriminatory for the majority of non-Cypriots and especially third-country nationals as in most of the European countries. Most migrants still live in housing conditions that are often not up to basic health and safety standards, paying highly exploitative rental fees.

Racism and related discrimination: Discrimination and racism usually appear in different sectors of society, such as the work environment. Most third-country migrants (who are in Cyprus for economic reasons) resort to employment agencies to obtain employment in Cyprus, frequently in low-paid, low or unskilled jobs with housing and domestic jobs being the most common, especially for women, and agriculture-related labour for men. If we are talking about recognised

refugees and migrants the law provides the same rights as for Cypriots regarding access to employment. The conditions and provisions for those with subsidiary protection are different.

The perception exists that Cypriots are dismissed from their jobs or cannot find a job because migrants and European nationals take their jobs; this perception was very popular during the economic crisis of 2013. Thanks to various changes, there are more rights and equal treatment on the island today. For example, in 2019, after the ombudsman office report the authorities allowed asylum seekers with pending cases to work after a one-month waiting period. The need was also to further expand the sectors of employment made accessible to asylum seekers.

Furthermore, no laws limit the participation of women and members of minority groups in the political process. In the case of schools and education, the Ministry of Education applied a code of conduct against racism in schools that provided schools and teachers with a detailed plan on preventing and handling racist incidents.

GREECE

1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)



Before we go on analyzing the formation of the Greek National Identity it is worthy focusing on the meaning of the notion itself.

A detailed definition provided by Smith (1990) will be useful to understand how the Greek National Identity notion has been formed. According to Smith “national identity is a special form of collective identity in which the element of community

involves not only shared territory, language, religion and customs but also a sense of continuity, historical memory and common destiny, all of which relate the individual to his or her society”.

According to Gropas and Triantafyllidou (2007) “Greekness has been defined as an amalgamate of common ancestry, cultural tradition and religion. This triple self definition provided also for a triple boundary that distinguish Greeks from their neighbouring nations. The Greek has been presented as unique both in its singularity and universality”.

As Tsoukalas indicated in 1993 Greekness has been often defined as a transcendental notion in Greek public discourses. Tsoukalas also notice that in the unique case of Greece, it is not the nation that has built and reconstructed its premodern history but it is the Greek premodern history that has been developed into a nation.

Molokotos and Liederman (2003) approach to Greek national identity describes it as an effort to combine both the classical and byzantine heritage. Helleno-Christianity was a term used by intellectuals to signify the bonds between Hellenism and Orthodoxy and the continuity from ancient Greece and the legacy of Byzantium to the modern Greece of the 19th century.

The approach of Michas (2003) is also interesting as he describes the modern Greek state as an ethno-nationalistic one. He indicates that the main characteristics of the “Hellenic Ethnos” are



the Greek language and the orthodox religion, the major features of “pure” Greeks that distinguish them from the “others” the “non Greeks” who lack “Hellenicity” despite the fact that may have lived there for many centuries.

Until late 90’s the understanding of Greek National Identity was based on ethnic and cultural features (Triantafyllidou, 2007).

In the beginning of 21th century the interaction with EU policies and symbols has given way to more open definitions of the nation where civic and territorial elements play an important part.

According to Triantafyllidou (2007) “difference in Greece is understood as two inextricably tied levels: ethnicity/nationality and religion.

The definition of Greekness has successfully combined the particularism of the nation with the universalism of Greek Orthodoxy.

It is very enlightening to indicate that the Greek understanding of difference is mobilized and enacted with regard to both native minorities and immigrant groups (Gropas and Triantafyllidou, 2007).

1.1.3 Brief Portrait of the cultural background of the major minority groups

Greece is a more or less ethnically homogeneous country. This is the result of the population exchanges between Greece and Turkey in the context of the Lausanne Treaty and Greece and Bulgaria in the context of the Treaty of Neuilly respectively. The application of both treaties led to the removal of the most Muslims with the exemption of the Muslims who lived in Thrace and most of the Slavs who had not been identified as Greeks from the Greek territory.

The biggest residual minority in Greece is the Muslim minority in Thrace which numbered 97.604 people according to the 1991 census. It consists of Turks, Pomaks and Roma. Except for the



Muslim minority there are other recognized minority groups such as Armenians, Jews, Pomaks, Roma, Albanians, Aromanians (Vlachs), Slavophones etc.

Each minority group has its own historical route in the Greek territory and their relationship with the local indigenous or Greek speaking christian populations were impacted by several parameters. The most important was the relationship between Greece and the neighbouring countries that was the reference countries for each minority group, such as Turkey for Muslims and Bulgaria for Slavs. The minorities had been treated in a specific way not only due to their different cultural and ethnic identity but mainly due to the location of their residency that was very close to the Greek - Turkish and Greek - Bulgarian borders (Mavrogordatos, 2003)

In this context the most “dangerous” minorities that threatened the country integrity were the Muslims and the Slavs. Other minorities that were supposed to endanger the national integrity were the Aromanian Vlachs who lived in Pindos mountains in Epirus region and the Sephardi Jews who lived in Thessaloniki. As Mavrogordatos refers the situation would be completely different if these minorities lived in the central or the southern part of the country, far from the borders and the countries of reference.

Turks in Thrace

Muslims of Thrace were exempted from the population exchange after the Greek - Turkish war which ended in 1922. Respectively, Greek people who lived in Constantinople were exempted as well. The point was that the treatment of the minority in each country would be equal (Mavrogordatos, 2003) and would ensure the fair treatment by the host country. The Turks in Thrace was an ethnic group with special characteristics. The prevailing part were people who didn't accept the transformation of Turkey after the Neoturks movement took over the government and changed the political and social profile of Turkey. They preferred the old time ottoman profile and the Turkish political elite was reluctant to name them as Turks. Both Greece and Turkey, for their own reasons, preferred to refer to them as Muslims. The situation changed in 1928 - 1930, when Greece in order to improve the relationship with Turkey as neighbouring



countries accepted to establish the Turkish Consulate in Komotini and supported all the appropriate changes in the region that led to the formation of a more Neo-Turkish profile for the local Muslim people in Thrace.

Chams

Chams are Muslims who lived in Epirus region. As the Greek state was interested in the Greek minority in northern Epirus - a territory that belongs to the south Albania - it never agreed to the removal of Chams to Albania although Albania, supported by Italy, suggested this in 1925.

The Chams were severely impacted from the refugees settlements were established in the region they lived and the reapportionment of the agricultural land between indigenous and Greek phone christian groups of refugees. The Greek state applied an extended expropriation plan of Chams' properties, the big as well as the small ones (Mavrogordatos, 2003) that led to a conflict between the Chams, the Greek state and other local groups.

Slavs

Turks, Pomaks and Slavs had been identified for years on the basis of their religion, they were all Muslims.

Except for them, an important minority of christian, slavish speaking population lived in Western Macedonia. The distinct characteristics of this group were the language and the community organization. They formed extended families and they worked in agriculture. Half of Slavs after the Greek - Bulgarian conflict were identified as Greeks and half preferred to keep the Slavish identity with Bulgaria as the country of reference. It was only a restricted number of Slavs who wanted to be identified as Serbs (Mavrogordatos, 2003).

There was another group of slavish speaking population which didn't want to refer to another country as a place of origin and preferred to be identified as Slavomakedones.

The Greek state in the context of Neuilly Treaty planned an extended removal of slavish population from Makedonia prefecture but it never happened to a great extend. Only a small



number of slavish people moved to Bulgaria (Christides, Kostopoulos cited by Mavrogordatos 2003).

The Greek state in order to provoke the Slavish population to move to Bulgaria planned the Greek refugees' settlement in the region they lived. The conflicts between the two communities made Slavs to leave. During mid-war times severe conflicts happened between the two communities. For Slavs, the Greek refugees were supposed to be invaders and for the Greek refugees, the Slavs were supposed to be Bulgarians.

During Metaxas dictatorship times, only a few years before the beginning of the second world war, the Greek state applied an extended plan to ban the usage of other languages except for the Greek one in the region.

The Vlachs

The Vlachs lived in Pindos region. Numbering 200.000 was a big group but only a small percentage of them were like to be identified as Romanians. The vast majority preferred to be identified as Greeks.

In comparison with other minorities the Greek state offered important privileges to this ethnic group. It seems obvious if we take into consideration that in Romania there was a Greek population that the Greek state wanted to ensure that it will be offered equal privileges. (Mavrogordatos, 2003).

Only a small number of 2.000 families of Aromanian Vlachs moved to Dovrutsa during 1925 - 1929 (Divani, cited by Mavrogordatos 2003) as a result of an invitation had been issued by the Romanian government, which wanted to keep balance between romanians and Bulgarians in Dovrutsa region on the Black Sea coast close to the Bulgarian - Romanian borders. Although the significant attempts of the Romanian government to attract Vlachs to move to Romania, the real reason for the people who finally moved, was the conflicts between the Aromanians and the Greek refugees who were settled in the region as a result of the Greek state intention to form an extended ethnically homogeneous region across the northern borders of the country.



The refugees settlement led to the reapportionment of the agricultural land between Vlachs and the refugees and severe conflicts between the two communities. As it happened with slavish language, the language of Vlachs was officially banned by the Greek State during Metaxas dictatorship times.

The Sephardi Jews

In Greece there were two distinct Jew communities. The older one - “Romaniotes” - which was identified as a religious minority and had adopted the Greek ethnic identity and the ethnic one - “Sepharadites” - who moved to Balkan region and Thessaloniki from Spain in 1500.

The Romaniotes should be considered as a completely successful example of integration in the community.

On the other hand, Sepharadites should be considered as both a religious and an ethnic minority, as the vast majority of them followed the Jewish nationalism denying to accept an extended integration to the Greek society. They were the prevailing community in Thessaloniki region during Ottoman times. Thessaloniki in the beginning of 20th century was a typical example of Jewish community as the Jews were the prevailing religious group in the region. They lacked political power but during Ottoman times they had been offered important privileges by the Turkish administration.

After the city integration to the Greek territory, the Jewish community lost most of their privileges as it changed not only the city ownership but also the administration model. By 1940, the Jewish population of Thessaloniki was 50.000, about 1/5th of the total inhabitants. It was a great reduction as in Ottoman times the Jews were the vast majority in the city. Most of the Jews moved to Palestine (Mavrogordatos, 2003). Another important factor that provoked the movement of Jews from Thessaloniki, was the new economic role of the city as a part of the Greek territory, that was completely different from the economic role it had during Ottoman times, as it was the administrative and economic center of an extended area.

The conflict between Jewish community and Greek refugees who settled in Thessaloniki was the most severe between ethnic and religious communities ever in Greece. Both tried to take the control of the local economy. In combination with antisemitism it led to a conflict of great intensity. It is important to notify that during this period there was not a country of reference for the Jews as there was for the Vlachs and the Slavs and this made them an easier opponent for the Greek nationalism. In contradiction to the Slavs and Slavs, the Jews during Metaxas dictatorship, enjoyed their last period of prosperity before the second world war and the holocaust, that led to the extreme reduction of the population of the Jewish community of Thessaloniki.

Minorities Integration Policies - Measures

The Greek state planned to improve the integration of the minorities on the base of the following three axis:

Education. The minorities had the opportunity to learn the Greek language and the Greek culture. In some cases like Turks in Thrace they had the opportunity to be in touch with two languages and two cultures but in other cases such as minorities in western Macedonia and Epirus the native language had been officially banned.

Ownership of the agricultural land. The Greek governments applied an extended plan to share the cultivated land between indigenous and refugees making them owners of the land they cultivated

Application of nuclear family model. Especially for the Slavs, it was a measure that moved the Slavs from the extended family model to the nuclear one changing the internal organization of their community.

The major factors that impacted the situation for minorities in the Greek territory were:

- The relationship with the christian community
- The connection with the countries of reference



The Greek international policy and the disputes as well as the cooperation with the countries of reference.

1.1.4 Stereotypes and prejudices in Greece

Roma

The Roma widely known as “Gypsies” originate from India. As it is referred on the www.worldatlas.com they are nomadic and scattered all over the country instead of having certain geographical settlements. On religious basis they are divided in two groups. The Greek Roma who are Greek Orthodox and the Muslim Roma who are Muslims and widely known as Tourkogypsies.

According to the National Strategic Framework for Roma issued by the Ministry of Labour and Social Affairs (2011), the greatest concentrations of the settled Roma populations are to be found in major conurbations and in rural areas where there are more opportunities for employment. The major concentration of Roma are to be found in four (4) regions, Eastern Macedonia - Thrace, Thessaly, Western Greece and Central Macedonia.

The most significant issues for Roma People in Greece are:

➤ **Housing**

The majority of Roma live in make shift accommodation such as prefabricated homes, shacks, tents in overcrowded conditions, lacking technical and social infrastructure that lead to the prevention of Roma from social integration and from a decent standard of living.

➤ **Employment**

Most Roma People work on seasonal basis and they don't receive the provisions of the formal labour market. The income of Roma families is low as it is difficult for all the adult members of the families to find permanent jobs. Most of Roma families live below the poverty threshold. Additionally, the majority of Roma work in “black” or “grey” economy and they don't enjoy a viable financial prospect.

➤ Education

Although the number of Roma who enroll in the primary and secondary education is much higher than it was in the past, we cannot say that their education profile can support a modern vocational and professional status.

The drop out rates are high between Roma students as most of them have to quit education to find occasional jobs to contribute to the family income. Often location changes, living in remote areas far from school, lack of transportation, poor accommodation contribute to the high drop out rates in primary and secondary education.

➤ Health

Taking into account the Roma socioeconomic profile we can easily reach to the conclusion that they have more health problems as well as lower life expectation and high rates of child mortality.

Although the state in local and national level has applied various measures, the condition has to be improved in the future to guarantee a high health protection level for Roma people.

Albanians

From early 90's Greece has been transformed to a destination country for big migration flows from Balkan countries especially from Albania, Bulgaria and Romania.

As it is referred by Cavounidis (2004) "according to the population census of 2001 there were 762.191 non Greek citizens. Most of them were Albanians (57,4%), Bulgarians (4.6%) and Romanians (2,9%). As Greece shares common borders and cultural heritage with all these countries it was easier for people from these countries to move to Greece instead of moving to other EU countries. Most of the migrants work in light industry and agriculture.

According to the www.balkaninsight.com (2020) 500.000 Albanians have permanent residence in Greece, making them by far the biggest immigrant group in the country.



Although the long lasting immigration flow, the slow moving and strongly bureaucratic Greek administration system, prevent them from acquiring the document they need for legal residency.

As the Albanians during their first period in Greece had been targeted for violence and criminality experiencing discrimination, they adopted alternative ways to overcome the obstacles to support their further integration into the local societies. Most of them got or use Greek names instead of their legal Albanian names, in order to sound more familiar to Greek people. They also gave Greek names to their children to avoid racism at school.

The economic crisis (2010) made the situation more difficult for the Albanians in Greece, as they risked to lose their residence permits and they had to choose between staying in Greece illegally and returning to their homeland.

Antisemitism

According to the 2015/2017 Anti Defamation Global Survey, Greece has the highest proportion of people who harbour antisemitic sentiments in Europe (Antoniou et al., 2019)

As it is indicated by the survey three pillars of modern Greek society have an active role on dispersing an antisemitic prejudice and behaviour. Political parties such as Golden Dawn (not active any more) had a significant role in antisemitic rhetoric with efficient impact on social behaviour.

Additionally, politicians from all over the political spectrum have developed antisemitic rhetoric to attract political fans.

The role of church is also pivotal as many of the church executives adopt and transmit anti Zion theories and Jewish conspiracies.

Mass media such as TV channels, newspapers journals of right extreme political view are very keen to recycle “Jewish conspiracies” that could be enriched with narratives such as “Jewish world domination” and “Jewish economic interests in Greece”.

According to the survey 6 out of 10 Greeks hold antisemitic attitudes e.g. “The Jews exploit the holocaust for better treatment in the international arena”, “The Jews have a lot of power in international business” or “Jews should not be allowed to buy land in Greece”

Considering deeper the results of the survey we can say the older citizens are more likely to harbour antisemitic views as well as people with different political ideologies. Voters of the extreme parties (both left and right) are more keen on expressing antisemitic views.

Respectively people with more ethnocentric profile and people with tendency to subscribe to conspiracy theories are more likely to express antisemitic attitudes.

The educational level of Greek people seems to be strongly correlated with the expression of antisemitic attitudes. The fewer years in formal education the more likely to express antisemitic views.

Additionally, Greeks seem to give priority to Greek ethnic tragedies that have been considered more important in the context of the national victim-hood the Greeks have developed for their nation. More than 70% of the sample of the survey believe that “Greece has suffered more than the Jews”.

In general we can assume that prejudice against Jews seem to keep high penetration in the Greek society.

Turks

According to Nikolaos Pasamitros (2010) the Greco-Turkish conflict is a typical paradigm of a long standing conflict that is based on stereotypical images of the enemy. Frozen relationships and occasional tensions are boosted by paranoid fears, fostered by introvert perceptions of the reality.

As Pasamitros indicate, the creation of the image of the enemy is based on nationalism.



For Greeks the national myth comes from the long period of Greek territory occupation by Turks during Ottoman times, keeping the Greek nation enslaved for four hundred years.

As the contemporary Greece and Turkey as countries have been generated from the gradual decomposition of the Ottoman empire, both countries have been involved in various conflicts as direct or indirect opponents. Consequently the history textbooks indicate the idealization of “us” and the demonization of the “other”. As cited by Pasamitros the other is described as barbaric, rude warrior, uncivilized, invader, sneaky and dishonest. The school books are full with emotionally described events that indicate the brutal features of the other and lack the reasonable presentation and documentation of historical events. It is also interesting the reference to the patriotic literature where we can find plenty of negative characterization and stereotypical presentation of the other (Pasamitros 2010)

The media have also a critical role in the maintenance of the stereotypes for the “other”. The reason for this may be the political orientation of the media and the intention to attract audience for their products.

FRANCE

1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)

In France, multiculturalism is perceived primarily from an ethnic perspective, and so-called 'diversity' policies aim above all to better represent minorities of immigrant origin. In fact, France is more than ever a land of immigration. The components of multiculturalism are traditionally: regional cultures (Breton, Basque, etc.); cultures from socio-professional worlds (working-class farmers, seafarers, etc.); cultures from foreign countries; immigrant populations living in France who have their roots 'bare'; populations of second- and third-generation immigrants; minorities within the country (Travellers, for example); urban and rural cultures. Although there is no such thing as cultural uniformity, the French political philosophy tradition sees in the recognition of de facto multiculturalism a multiculturalist risk, which would sink the Republic into communitarianism. France recognises individuals and associations, which are granted economic, social and political rights, but not cultural rights. This fear of a dissolution of the foundations of the Republic - equality of citizens, not taking into account religious or ethnic characteristics, etc. in the definition of citizenship - is a major concern for the European Union.



Documented immigration to France began at the end of the 19th century, after the end of the industrial revolution, helping to expand the relatively small French population at the time. Migrant people came from all the European countries.

The second immigration began with World War I: the colonial troops, consisting of people from North Africa, China and Indochina, came to fight mainly on the European fronts. Between the two wars, France welcomed political refugees from Russia, Armenia, the Italian anti-fascists, the Jews of Eastern Europe, the Spanish republicans. The labour migrants came from Italy and Poland to work in steel and agriculture.



After World War II, the majority of migrants came for economic reasons. They were hoping to reunite with their families, the majority of these migrants originating in North Africa. Migrant groups also include French people who lived in Algeria and the Harkis (Algerians who took France's side) who then returned to France when Algeria became independent.

From 1975 to 1985 France welcomed many migrants from South East Asia (also known as "boat people") and in 1999, migrants from Kosovo who were fleeing from wars.

In French society, the people from the overseas departments of the French Republic, (Reunion Island, Mayotte, Guadeloupe etc.), experience similar discrimination and exclusion from mainstream French culture as the migrants because of their language, their culture and their skin colour.

1.1.3 Brief Portrait of the cultural background of the major minority groups

Andrézieux France

St Etienne, a mining and steel town (about 16km from Andrézieux), has long been a destination for immigration. Initially it was the poor peasants from the neighbouring towns and territories who came to the mining town, and then they began to come from neighbouring countries: Italy, Spain and Portugal. After that, the migrants were mostly from the countries of the former Maghreb colonies. At the beginning of the 1960s, the town planners anticipated that the town, whose area was limited by the encircling mountains, would soon become overpopulated. They predicted that by the early 2000s, there would be around one million inhabitants. Thus it became necessary to urgently look for an outlet for the coming growth.

St Etienne opens at the end of a mountain corridor of about 10 km, on a vast plain, which until then was mainly a market gardening area. It is at the end of this corridor that the town of



Andrézieux is located, where the town planners chose to set up a vast industrial zone and a priority urban planning zone.

Subsequently a flow of companies settled in Andrézieux and the increasing demand for labour force was met with mainly Maghreb migrants, fleeing from the Algerian war.

Among this immigration, there was a community of Turkish migrants, which initially worked on the arduous tasks of the steel and public roadwork companies of the plain. Due to the expansion of industries into the plain, the market gardeners extended further to Sury and also needed a greater workforce to cover those new areas.

This population settled more permanently than others. In the 1970s, there was a strong influx from Vietnam and West African countries, but these populations, which were very dense at one point, left. Many Asians returned to their countries of origin and many African migrants moved to the urban peripheries. Andrézieux remains a town where there are more jobs than inhabitants, because of this strong industrial history, but many North Africans have remained in St Etienne, particularly in the Montreynaud and Cotonne neighbourhoods. We are therefore in a very special area where immigrants account for a large percentage of the population, many of them originally from Turkey, both from the 1970s and even more recently. La Chapelle district, where our high school is located, is a neighbourhood with a low socio-economic profile. Recently an administrative reform brought about new challenges and tensions: a new public transport line that services students from St. Etienne (predominantly second generation Algerian) attending school in Andrézieux (predominantly second generation Turkish).

Apart from the existing migrant population there are, of course, also young newcomers, especially from West Africa, and a certain amount of immigration from Eastern countries—Albania, Georgia, etc. But this is probably less influential. In conclusion, the forecasts have proved to be wrong and St Etienne has seen its mines and its steel industry close down and in recent years its number of inhabitants fell sharply.

Rhône-Alpes region

Historically and until the end of the 1960s, immigrants to the Rhône-Alpes region came mainly from Europe, particularly Italy and Spain, and worked in the mechanical and chemical industries. The Portuguese arrived shortly after these two nationalities. In the 1960s, economic growth favored arrivals from the newly independent Maghreb countries, starting with Algeria, followed by Morocco and Tunisia. Asian immigration, especially Turkish, started to arrive in 1975. Immigrants mainly occupy low-skilled jobs in industry, construction and public works. Overall, African nationals are more concentrated in large urban areas. More than half of immigrants of Tunisian origin (54%) and a large proportion of immigrants of Algerian origin (46%) live in the Lyon urban area. Turkish nationals, like Europeans, are more dispersed across the territory. For the region as a whole, the most represented country of origin is Algeria (17%), followed by Morocco (9%). Italy and especially Portugal are the leading European countries thanks to their geographical proximity (Italians 9% and Swiss 4%).

Among the arrivals for less than 10 years, new countries of origin appear, such as China (3%), or are strengthening, such as the United Kingdom (4%), Serbia including Kosovo (3%) and especially Switzerland (7%). 180 different countries of origin are represented in the region.

At the end of the eighties, the assumption of responsibility, through school education, for the plurality of modern democratic societies stirred by migratory flows led to a consensus on three axes:

- providing relevant knowledge about the ethnocultural diversity of society;
- to affirm and promote democratic values (freedom, equality, fraternity);
- to develop the necessary capacities for living together (secularism).

1.1.4 Stereotypes and prejudices in France

Relations with ethno-cultural minorities in France and classic stereotypes.

As we have seen in the previous chapter, the ethno-centric approach to France's pluriculturality remains an ultra-sensitive subject. France was a very great colonial power, and the path of decolonisation is far from easy to approach. To begin with, remember that in France, all statistics based on ethnic origin are prohibited, which guides the public patterns of meaning. As a country very much affected by Islamic terrorism until recently, arguments and controversies have been fuelling public debate.

We can begin by mentioning the report by historian Benjamin Stora. This report was on memorial issues relating to colonisation and the Algerian war, and was commissioned by the President of the Republic and submitted in January 2021. It states that 20% of today's French population is still directly affected by the Algerian War through filiation: either of a former member of the French army, or of repatriates, who had to flee Algeria due to their European origin, or former French Arab Muslims from Algeria. The report concludes that there is great need for historical investigation for this barely sketched out process of reconciliation.

We can then go on, for example, to the historian Gérard Noiriel and the sociologist Stéphane Beaud, who made headlines in the national media in February 2021 with a contribution that warns against an explanation of society based essentially on the notions of "race" and gender. For them, there are multiple affiliations, especially social ones. Their intervention preceded the debate on a new bill to reinforce the respect of the principles of the republic and supposedly preventing the development of radical Islamism in France: the law against separatism.

One realizes through these few examples to what extent this subject is current and controversial in France. We can leave the conclusion of this very politicised chapter to the authors: *"This is pure political polemic, it is useless to insist on it. The whole difficulty of our position lies in the fact that we are placed on a crest line between two camps: on the one hand, we are accused of ignoring*

the violence that is done to racial minorities when we warn against the overvaluing of "race" in sociological analysis; on the other hand, we are reclaimed by a form of universalism that often tends to underestimate questions of discrimination and racism."

Intercultural education France

In France, education is intended to be national, secular and addressed to individuals, as French law does not acknowledge any group, community or minority, with the exception of associations (law 1901). The French school is therefore traditionally assimilationist, its role being to transmit republican values to children, to make them citizens, to 'better ensure the cohesion of society, better control the social body and bring about the emergence of a nation' (Obin & Obin-Coulon 1999: p. 108). Each child must then leave his or her unique socio-cultural characteristics at the school door in order to accede to 'citizenship' and 'universality', uniformity being the goal. These key words contain issues of justice and equality, but also of promoting and safeguarding a social consensus. Although the roles and functions of schools have varied throughout history, the current trend is very similar to the one that prevailed under the Third Republic (1870 – 1940): 'to enable all children to have access to rational knowledge and to build a certain unity on the basis of the notion of citizenship' (Kerzil 2002: p. 130).

The idea is to transform children into citizens with a common culture, while giving them the basic knowledge to live in society. This historical tradition presents itself as a hindrance to any attempt, be it differentialist or aimed at developing another model. Cultural singularities are therefore not taken into account in the name of this republican ideology. In order to respond to concerns about integration and in particular the massive arrival of immigrant children, a policy on their schooling was introduced between 1970 and 1984, incorporating to some extent the "right to be different". Although intercultural education was officially ruled out in 1984, it remains present in the work of the Council of Europe and the European Commission, but only superficially, since education policies will continue to develop mainly around the republican principle of equality. Intercultural



education is then limited rather to actions implemented by a teacher or a school, with the aim of 'establishing positive relations of interaction, cooperation and understanding between pupils from different cultures' (Kerzil & Vinsonneau 2004: p. 47).

However, some official reports (Berque 1985) point to the lack of a real education policy for children of immigrants. Moreover, the French experience of intercultural education - having focused on migrant children for several years, with the aim of integrating them in order to prevent them from failing at school - has led, on the one hand, to their stigmatisation by marginalising them socially and educationally, and, on the other hand, to limiting and confining the intercultural approach to this specific population only.

The practices and social representations of French society refer more to cultural hybridity and multiculturalism than to the ideology of republican integration. Subsequently, questions of identity have become more important than those of dialogue between cultures, while intercultural education has become synonymous with citizenship education in the broad sense, promoting understanding of the complexity of identity, with the corollary of the affirmation of the republican ideal. The history of slavery is absent from the curriculum, and the history of colonisation, decolonisation and immigration is insufficiently taught. These subjects should be given their rightful place in vocational schools in metropolitan France and in the overseas departments and territories.

European and more widely international openness should make it possible to go beyond an unfavourable conception of interculturality, considering other cultures as disherited and therefore in need of help; to adopt an egalitarian approach where other cultures are as relevant as ours, and where intercultural dialogue and exchanges are based on a "guiding principle of knowledge and behaviour" (Dufour 1991: p. 111). Each school subject is likely to be open to interculturality

SPAIN

1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)



Spanish identity goes back to the 15th and 16th centuries when the Catholic Monarchs (Queen Isabella I of Castile and King Ferdinand II of Aragon) unified the different kingdoms in the Iberian Peninsula. We find in this territory a heterogeneous religious and social situation: Christianity, Islam and Judaism have coexisted and established links. Muslims, Jews and Christians have lived together, leaving a legacy that today makes it difficult to discern what comes from each culture and creating the Spanish identity.

From a historical perspective, the oldest ethnic minority settled in Spain is the Romani (also known as Spanish Romas or Iberian Cale). The first Romani settlements on the peninsula date back to the 15th century. Today it is still the largest ethnic minority in Spain.

Catalan people and Basque people are also part of this cultural mix. Basque is a curious case, primarily because of the language, since Euskera has non-Latin linguistic origins. Furthermore, the different theories about its origins make the Basque people a group with strong autonomy and unified culture that has clashed on numerous occasions throughout history with the axes of Spanish identity. Although we cannot ignore the armed struggle (for some time they were generalised as "terrorists"), and unfriendliness of the relations of the leaders of the Basque people and the Spanish government over the years, the Basques are well recognised and valued by the rest of Spanish society.

Catalan minorities and Spanish nobility have had many disputes since the unification of the Kingdom of Castile and the Catalan Crown of Aragon in the 15th century. The *Nueva Planta* Decrees, which prohibited the Catalan language and customs, were a major cultural attack at the beginning of the 18th century. Over the years, due to the strong migratory flows over the



peninsula during the last two centuries, social relations between Castilians and Catalans have improved. Many families emigrated from southern Spain to Catalonia, leading to a fusion of cultures. It isn't easy to separate Catalan and Spanish origins in the communities of Catalonia, Valencia, Aragon and the Balearic Islands.

1.1.3 Brief Portrait of the cultural background of the major minority groups

The Romani population, the predominant minority

Around 750,000 Romani people are living in Spain. As in the rest of Europe, they have also been a persecuted and socially excluded ethnic group in Spain, culminating in the Great Gypsy Roundup (1749), an attempt at extermination. Nearly half of this group lives in the Autonomous Community of Andalusia, a land that constructed an Andalusian identity linked to the Romani past and culture. A part of the Romani population belongs to a social class with a high or medium income, although for some it may seem they have low incomes. Even so, most suffer from social deprivation and inequality, and a minority is at risk of severe social exclusion.

Romani culture has an oral tradition; there are hardly any written records, and they conserve their language, the Calé (or Caló), which is based on Spanish but is full of linguistic contributions and expressions exclusively used in the Romani cultural environment. The other Romani standard is the Law, which are the rules that help them to live together peacefully, overseen by the elders. The majority of Spanish Romani converted to the evangelist church. The family institution is the apex of the social structure of the Romani people, and their rituals are notable for their ostentation and duration. In Spain, Romani culture gave birth to the Flamenco art, and there are many Romani Flamenco singers and dancers.



Non-EU migration

Over the last 30 years, many minority groups have arrived in Spain. Since the 90s, immigration in Spain has increased the presence of ethnic minorities from other countries, especially from Morocco, Ecuador and Colombia. It is expected that the adaptation of the migrants from South America will be easier because of the common language.

North African migrants have historically lived on the peninsula for over 700 years, and Arab culture is part of Spain's cultural identity. Like the migrants from South America, the Moroccan community also maintains a collectivist social structure. Although a more individualistic social system is increasing in southern European countries, it's likely that it is in Spain where these more collectivist cultures find an environment that better reflects their customs.

1.1.4 Stereotypes and prejudices in Spain

Despite the multicultural origin of Spanish society, and the impossibility of even establishing an exclusively Spanish lineage or race, we find in the average Spanish citizen certain reticence towards cultural "invasion". It means that the assimilation and accommodation of some of the ethnic minorities are relatively complicated, raising social inequalities that hinder the personal and individual development of each person.

Romani: Romani have been persecuted and repudiated by the Spanish authorities and institutions, and the Spanish people have also ended up with a negative idea of this group. Isolated, they are often accused of not working, of engaging in theft and extortion. Despite the existence of wealthy and middle-class families, the image of the Romani is usually one of people who live in overcrowded dwellings, and who are poor, dirty, ill-mannered and criminal.



Migrants from South America: they come especially from Venezuela, Colombia and Ecuador (INE 2019). The stigmatisation of the South American population by Spanish people has part of its origin in the beliefs in the superiority of race and the conquest of the pre-Columbian peoples. Criminal organisations supported by drug trafficking, arms smuggling, and sexual exploitation networks make it more difficult for migrants from South America to adapt.

Migrants from North Africa and South Asia: Africans and Afro-Asians do not enjoy a good reputation, with various negative stereotypes: they arrive illegally, are numerous, have no qualifications and are not distinguished by their internal cultural differences. Spain does not distinguish the different ethnic origins of Africans and Afro-Asians, making their adaptation and social development difficult. Despite the incommmodity of the local population, the Moroccan community has been gaining in social importance, due to the establishment of businesses and policies that facilitate economic aid.

Migrants from East Asia: the Chinese people are the largest Asian group present. They have a markedly familiar social structure of the Chinese population and, although they tend to maintain their cultural customs and don't tend to assimilate into local Spanish society, they are a group that is not so closely related to crime and delinquency. However, although the Spanish see the Chinese people as hard-working, humble and helpful, they are often associated with economic speculation.

Finally, to highlight a fact that is inevitably related to the context of ethnic minorities: access by the female population to the labour market and higher education. The cultures of origin of many of the ethnic minorities in Spain have a high degree of gender inequality. Still, women's access to work and study is a little easier in Spain. So, the female migrant community is gradually opening its doors to social integration, obtaining university degrees and positions of responsibility.

GERMANY

1.1.2 Historical Background regarding the development of Cultural Identity (relationship between locals and minorities)

Germany's history of migration started long before the 20th century. A glance at the migration movements from the 17th century onwards proves that migration has always shaped German society. The Thirty Years' War entailed the immigration of 30.000 – 40.000 Huguenots to the German states, whereas the 19th century's famines and droughts led about 5 million Germans to leave their country for a new start beyond the Atlantic.



World War I started the *century of exile*. Germany became the destination of tens of thousands of refugees fleeing the enforcement of the Soviet system and Southeast European Jews escaping pogroms and anti-Semitic sentiments.

The seizure of power by the National Socialists in 1933 turned Germany into a state hostile to asylum. Subsequently, half a million people had to flee from prosecution in Germany: political opponents or people who were considered as such by the regime, and especially those who fell victim to the racist ideology of National Socialism. Many millions who were not able to escape were murdered by the National Socialists through executions in and outside the extermination camps, but also through intentional starvation, overwork or mistreatment. Among those victims were an estimated 6 million Jews, 270.000 people with disabilities, 250.000 to 500.000 Sinti and Roma as well as homosexuals, real and suspected political opponents, resistance fighters and others criminalized by the regime. The millions of victims also included Soviet prisoners of war and Polish and other Slavic civilians, who were considered "racially inferior" by the Nazis.

After World War II, around 14 million German minorities fled from East and Southeast Europe to Western Germany. The economic boom of the 1950s and 1960s facilitated a smooth integration and made the resettlers a valuable part of Germany's economic reconstruction.

The boom years of the 1950s and 1960s also made the recruitment of additional manpower necessary. The subsequently hired migrant workers from Italy, Greece, Turkey, Morocco, Portugal, Tunisia and Yugoslavia and their families made crucial contributions to the economic success of post-war-West-Germany as well as the ethnic composition of today's population.

After the Second World War, Germany had been divided into the Federal Republic of Germany and the German Democratic Republic. East of the inner-German border, in the GDR, the shortage of work force was met with migrant workers from Socialist “brother states”. Since 1968, workers from Hungary, Algeria, Angola, Poland, Mozambique, Cuba and Vietnam were granted temporary permits to work in the GDR. These workers were, however, commonly forced to live in separate housing, isolated from the rest of society.

Despite this regular occurrence of migration movements throughout Germany's past, it took from the reunification in 1990 until the early 2000s for this reality to be widely acknowledged. In fact, political and societal institutions insisted on Germany not being a country of immigration, and used this notion to restrain measures supporting the integration and social participation of migrants. Only in 2005, a new, more liberal Immigration Act was issued, improving at least the situation of qualified migrants willing to live and work in Germany.

With the substantial increase of refugees seeking asylum in Germany from 2015 onwards, immigration is once again high on the agenda of the public discourse. A large part of the population met the challenge with a positive attitude, showing political or civic initiative to assist and support the arriving refugees. In other parts of the population the development led to opposing reactions and caused a political shift to the right, culminating in the Pegida-movement (“Patriotic Europeans against the Islamization of the West”), which mobilized at the peak of the protests ten thousand to rally against the government's policy on asylum with xenophobic

rhetoric and right-wing slogans. Pegida, originating in the city of Dresden, especially enjoys popularity in the Eastern federal states where a political party aligning with these right-wing notions also gained substantial grounds in recent elections: The AfD-party (Alternative for Germany) entered several regional and federal parliaments, especially in the Eastern states, but in 2017 also succeeded to be elected into the Bundestag, the national parliament, with 12,6% of overall votes.

Today more than 30 years after the reunification, German society is more heterogeneous than ever. Even though one in four German citizens have a history of migration, a lack of opportunity for equal participation in society can still exist. As a study by the German Centre for Research on Integration and Migration (DeZIM) shows, people with a migration background are strongly underrepresented in various societal sectors of politics, science, media and culture. Only in recent years has this lack of a strong lobby and adequate public representation for migrants and the associated shortcomings in social justice and fairness also been considered problematic by a majority of German society. The project GERMANIA by public broadcasting services intends to tackle this social imbalance by enhancing the visibility of those marginalized groups. By giving the floor to people with a migrant biography, it aims to change the public perception and narration of what being German means. The GERMANIA-videos can be viewed with English subtitles on their Youtube-page: <https://www.youtube.com/watch?v=7T5JHUaKQuE>

According to the Federal Anti-Discrimination Office one third of complaints in 2019 was caused by discrimination because of ethnic background. But there are also other groups of society that face discrimination. Disadvantages because of gender and disabilities are almost as commonly reported (each short of 30%). Increasingly, a low socio-economic status also brings about a risk for discrimination, what can affect reciprocally poverty and social marginalization.

1.1.3 Brief Portrait of the cultural background of the major minority groups

In 2019 26% of the German population had a migrant background. This category was only introduced in population surveys by the Federal Statistical Office in 2005 as a means to get more insight into the life situation of 1st and 2nd generation immigrants, regardless of their current nationality. It comprises all residents who were not born with German citizenship or are the child of at least one parent born with another nationality. Half of the 26% with migrant background are German citizens today. And roughly two thirds of the 26% have migrated themselves, whereas one third was born in Germany.

If we look at the population with migrant background, we can see that the biggest share of those (35.2%) originate from one of the 27 EU-member states, most prominently from Poland (10.5%), Romania (4.8%) and Italy (4.1%). Turkish (13.3%) and Russian (6.5%) descendants follow, and Kazakhstan (5.9%) and Syria (4.0%) as the most important non-European countries of origin.

According to a Eurobarometer survey in 2018 the majority of the German population is Catholic (28.6%), Protestant (25.8%) or not religious (26.9%). Muslims with a 3.5%-share of the overall population are the biggest religious minority, followed by 0.7% of Buddhists and either Jewish and Hindu with 0.1% of the population.

Especially notable is the fact that 95% of the population with a migrant background live in the area of the former Federal Republic of Germany (West Germany). This can be explained mainly by the comparably strong migration history of West Germany from the 1950s on. With an average of fewer than 7%, the states of the former German Democratic Republic (East Germany) lie far below the federal average of 26%. Berlin with a population of 28% with migrant background is the exception.

The largest migrant group living in Germany today are the roughly 2.7 million people with a Turkish background. Looking at the 60 years that have passed, since Turkey and Germany signed the recruitment agreement that initiated this migration process, it is inevitable how strongly this



dynamic has shaped German identity and culture, but also how many chances were missed over generations. In the German majority mainstream, the eventual repatriation of Turkish migrant workers and their families was considered common consensus far into the 1990s, and this notion became fertile ground for xenophobic attacks and acts of violence against migrants, especially those with a Muslim background. While the German population with a Turkish background is multi-faceted and far from homogeneous regarding their socio-economic situation, level of education and political and religious views, they are still confronted with the same stereotypes and they experience everyday and systemic racism. In the light of on-going racist crimes demands are growing for politicians and the security apparatus to take those crimes seriously and protect those communities with full force.

1.1.4 Stereotypes and prejudices in Germany

In 2006, the General Equal Treatment Act came into effect. It is the legal foundation for preventing and eliminating discrimination on the basis of ethnic origin, gender, religion, belief, disability, age or sexual identity. Even though it allows for measures against disadvantages in education, the labour market, administrative matters and the real estate market, experiences of discrimination are still a reality for people belonging to minorities.

The basis of resentments towards migrants are too often persisting misconceptions. Migrants from Muslim countries especially are generally accused of high crime rates, a lack of education and democratic conviction, as well as the oppression of women. These notions culminate in controversies over wearing a headscarf or protests against newly constructed mosque buildings, questioning the general validity of freedom of religion. According to a 2019 study of the Bertelsmann Foundation, 52% of the overall population consider Islam to be dangerous or threatening. In the Eastern states of Germany, this value was even at 57%, which allows the conclusion, that reservations towards Islam are even higher if there are no or only few opportunities for contact with people of Muslim belief. Aligning with this, the share of Muslims

40

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in society is strongly overrated by the overall German population, the average estimation amounts to 21%, at least four times higher than the actual percentage. And surveys show, that the commitment to democratic values is high throughout all beliefs, with Muslims and Christians alike.

Also refugees are often suspected to come to Germany to exploit the welfare state, presumably resulting in a shortcoming of native Germans. These notions not only disregard the dangerous and miserable circumstances people are fleeing from and the risks they take to get here, but also overrates the living conditions of refugees and asylum seekers compared to German recipients of social welfare benefits. A lot of people generally acknowledge the refugees' right to asylum while simultaneously denying Germany's role as a receiving country. They accuse the politically responsible of being too welcoming and of carrying too big a share of the world's refugees, ignoring the fact that a lot of non-European countries like Turkey and Jordan are taking in far bigger numbers of refugees.

But there are also other groups, like people with disabilities, who have to suffer the consequences of other people's biased mindset. In the public eye, they are often considered solely as people in need of help and not as productive parts of the society. This prejudice is cemented by the fact that – due to a lack of inclusion - for the majority of Germans, there are only few points of contact with handicapped people. While educational institutions are more and more committed to the principles of inclusion, thus allowing for a common and diverse learning environment, the world of labour is struggling with providing equal chances for everyone. Various policies were implemented in the last years to facilitate and foster the employment of disabled people and thereby allowing inclusion to take place, as a basic human right to social participation and equal chances.

1.2 Intercultural Experiences during mobilities & preparing students for mobility

A. CYPRUS

Intercultural Awareness:

1. *Good practice: “Different Unite us”: 2013-2015*

The Comenius project has involved 5 different schools from different countries—Cyprus, Lithuania, Slovakia, the Czech Republic and Turkey, to fight against social problems and shows that differences can unit people from different countries, cultures, religions etc.

The objective of this project was to implement mutual communication about values and to establish a dialogue while finding compromises and encouraging positive relationships. The added value of this project was that it brought together histories, cultures and nations with different values. “Prejudices, historic biases, lack of knowledge, indoctrination, dogmatic education were just dew of the barriers met”. This project and initiative included the involvement of more than 150 teachers and students, with the determination to accept new ideas and changes.

It is very important to note that two years later, the partnership of the project promoted the idea of tolerance, acceptance and respect.

Partnership:

- Cyprus- Grammar School Nicosia
- Slovakia- The secondary Vocational School Svlt
- Lithuania- Skiaudziai Basic School
- Turkey- Luleburgaz Lisesi

- Czech Republic- The secondary school of commerce Lysa

Main results from this experience:

During the 2-year project, the partnership tried to understand the importance of the idea of a multicultural society and find out to which extent the ideals of equality, understanding and mutual respect have impacted the political arena of each nation. They tried to identify the multiculturalism in each nation of the project and to support viable solutions for students on how to inspire their fellow peers and the society to support people regarding their origin, race or beliefs.

It is important that the communication and cooperation among the participants and team continues and as they note their wish is to “realise that tolerance and cooperation can only bring progress”.

2. *New Paths in Math- Innovative methods in math for engineering students*

This mobility experience, which took place from 2017-2019, the Technical School of Limassol was one of the main partners for this project. The main aim of the project was to improve students' mathematical competence, increase their motivation to learn and encourage them to further education and preparation to enter the labour market.

The students had the opportunity to participate in different workshops, were taught in a new multicultural environment, acquired new social skills and developed their language skills. The main target group was students aged 15-19 who shared their experience with peers in cooperating schools, suggested interesting initiatives which they then professionally implemented. The students, among others, have become more open to other cultures and have learned about their peers' problems in their countries while getting rid of cultural stereotypes.



Each school hosted one short-term exchange group of students and in total, students took part in 64 mobilities. Each participating student had the opportunity to host a peer from abroad at home and learn about the traditions, cultures and daily life of another country.

<https://ec.europa.eu/programmes/erasmus-plus/project-result-content/b6c95bb6-3763-468e-a1e1-8efdddf3be52/New%20Paths%20in%20Math%20TEACHERS'%20STORY.pdf>

Preparation of students for mobility:

In Cyprus, Erasmus+ and other European programs are very popular in all the different grades of Cypriot education (starting from primary and secondary schools until higher education/university).

Especially for university students, an Erasmus+ experience is very important as this experience adds value to a degree, enhances employability, improves language skills and widens experiences in new cultures. All of the universities in Cyprus have been participating in the Erasmus+ programmes and they provide mobility opportunities, not only to their students but also to their academic staff. Each university has its own eligibility criteria and partner universities depending on the study programmes and type of university (public, private etc.)

The Online Linguistic Support is a platform that all Erasmus+ participants will be able to use before their experience abroad. All the participants receive a login username and password to access the OLS platform, and its main aim is to support and help participants in improving their knowledge of the language in which they will work or study. It is available both for higher education students but also for vocational education and training learners and it is available for all European official languages.

Below you can find an experience from a university student who went for an Erasmus+ placement/ internship in Spain. She explained her experience and why mobility abroad is worth it.

“My prominent love for travel has urged me to apply for the CIIM Erasmus+ Placement programme. After completing a year in CIIM I started looking more actively about my options. This August I came across an interesting internship opportunity and I had finally decided to go on an adventure abroad. Adventure, this is how I call my internship since it was as exciting and challenging as I had expected.

Going abroad for studies is different from going abroad for an internship. I would dare to say that it's a much more valuable experience since you put in practice everything you learn. You become more adaptable and efficient. Without realizing it you develop and enhance your soft skills. You are forced to bridge cultural and language barriers and you learn to interact with different types of people in a work setting. Those transferable skills that are highly valued in the business world will be accompanying you for the rest of your life. The company that I chose was created by an entrepreneur back in 2002. It is organized in three solution groups: Online Solutions, Marketing & Communication and Resourcing. I was working in the Marketing, Advertising and Sales department. My daily tasks included blogging, SEO, client prospection, building client relationship and online marketing campaigns using Social Media Managers. Doing an internship there made me realize the importance of Social Media and how companies today rely solely on them for their campaigns. However, my internship abroad was not at all just about working! Deciding to leave the comfort of your home to work in an unfamiliar country undoubtedly sounds scary. And at the beginning it is. Living in a foreign country allows you to discover yourself. I had the chance to travel all over Spain and meet people from all over the world. Barcelona is full of life and can accommodate any taste. There is something going on, on every corner! With plenty of restaurants, cafes, bars, clubs, museums and shops you simply cannot get bored. After spending four months there I can say that today I am more confident and self-reliable than ever. Life is full of goodbyes and hellos. As I say goodbye to one of the most inspiring and colourful countries in Europe I am grateful for the friends that I made and the experiences that I will always carry with me. I can't wait to see what will be my next hello. P.S I know everything you read will probably sound cliché to be convinced you have to experience it yourself. So GO!

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P.S I know everything you read will probably sound cliché to be convinced you have to experience it yourself. So GO!



B. GREECE

Intercultural Awareness:

It is important to familiarize mobility students with simple daily habits that seem to be important in the country they will travel. It is significant to appreciate the simple daily habits in the hosting country that give value to people and life. E.g. it is significant to say good morning when you enter in a shop or in the workplace. It may be usual to say please when you order or you ask for something. In some countries is acceptable to use not the official language with colleagues or customers but in others, it is not acceptable and in some cases, it may be an offense.

Additionally, it is critical to understand the meaning of popular words or phrases that a foreigner learns if he stays for a long time in a country. Sometimes we don't know the accurate meaning so it is better to avoid using these words as they could be received as an offense by the listener. Another issue is the dress code in the workplace either for safety or for any other reason the company has applied it. The participants should avoid using their mother language when other staff or customers are present. It is more critical when a group of students do their internship at the same company and work together. They must try to use the local or the working language (English) even if they don't speak it well. They should try to improve their linguistic skills and integrate as more as possible in the workplace.

The students to familiarize themselves with daily habits in the hosting country, attend a presentation organized by the teachers who are responsible for the mobility, where they present a pack of good manners and ask from the students to perform some of them. It has fun and the students get used to a pack of simple good manners that will help them in the hosting country.

The group improves their social skills and they can adapt better in the hosting country. This way they can establish easily and fast a working communication channel in the working place and the community. They feel nice and they don't have problems with the staff or the customers.

Testimonial from a student:

My name is Angelos Chamouzas. I studied agriculture at 1st Epagelmatiko Lykeio Kato Achaïas. During my studies, I took part in a 4 weeks mobility project in Leipzig, Germany in the context of the project titled “PROFESSIONAL SKILLS DEVELOPMENT IN EUROPE” with code number 2013-1-GR-LEO01-14816.

It was a very nice experience as I had the opportunity to live in another country and learn a lot about German history and culture.

I was a member of a group of eight students accompanied by two teachers. It was nice as we enjoyed our stay. It was the first time I stayed abroad for so long. In the beginning, it was not so easy as we had difficulties to communicate with native people in English. But we felt very comfortable with the supervisors at the workplace. I worked with three more students in a public garden. We helped the staff in many projects they organized for young students from local schools who visited the garden. We helped students to enjoy their time there and do some gardening. The young ladies who were responsible for the garden were very friendly and helped us. They were very helpful and tried a lot to make us feel comfortable. I remember that they organized a barbecue day to express their pleasure for the service we offered there. As the group was big enough, we didn't have the chance to establish friendships with local people. The duration was also short (4 weeks). Maybe our age, 16 years old was also an obstacle for our social activity. We experienced for the first time the German system that is more strict in comparison with the Greek one. It was strange for us to see bars, taverns, cafes to close early. It was strange for us that we could not order food after nine o'clock. In Greece, we can order very late. It took some days to adapt to the German daily life.

Although I was thinking of German people that are very strict and tough I must say that they were very helpful to me when I lost my travel documents and they made their best to ensure that I could travel back safe with the rest of the group doing all the appropriate actions to help me issue temporarily travel documents.



I would like to say that Leipzig is a very nice place and I would like to go there again. If I could say what is the most important thing I learn from this trip is that I changed the impression I had of Germany and German people. As the German language is not very popular in Greece we cannot communicate and approach the German language and culture. We ignore many important issues from German culture like music, architecture, design. We have connected German people and the country with technical issues and ignore the other parts of the German culture.

I wish I could take part in more mobility projects in the future. I will learn more about other cultures for sure.



Preparing students for a mobility:

The participants are invited to attend a presentation of the mobility in total. The presentation is organized by the teachers who are responsible for the mobility, the documentation and the contact with the hosting partner.

The presentation has four parts.

In the first part the teachers describe the international travel. They describe in detail the dates, the means and all the important issues for a safe trip.

In the second part, the teachers present the daily activities, both technical and cultural, as well as the companies where the participants will do their internship. They also refer to the duties they will have there and the person who will be responsible for them. The participants receive a list of cultural activities and they are invited to contribute to the formation of the final cultural program in the hosting country.

In the third part, the organization provides information for urgent cases and how the participant should act if something bad happens during their stay abroad. They are also provided information about how they can communicate with the rest of the group, the persons who are responsible for them and the beloved persons in Greece like their family and friends.

In the last part, the participants are informed about the obligations and the rights they have in the context of the mobility project. The parents need to be present in this presentation in case of underage participants as they can receive answers to any question they have. This will help them to give easier their consent for their children to take part in the project.

The participants after a detailed presentation about the main mobility issues are more informed about the phases of the mobility and are more ready to meet the quality standards of the project. They get answers for the most questions they may have for the mobility especially in cases of underage and less qualified, technically and socially students are taking part in the project.

C. FRANCE

Intercultural awareness:

1. **Andrézieux on 05/02/2021**

Bourhail Hamza went on a 4-week-mobility as part of his vocational baccalaureate:

Hello I'm Bourhail Hamza I come from a Moroccan family, my father was born in Morocco then he arrived in Spain at the age of 17 in Barcelona. My father has always worked in the building trade and my mother is not working. I arrived in France at the age of 16 with my family. I did a language course for 3 months to learn French and immediately afterwards I started in the 2nd BAC Pro digital systems class. So I speak native Spanish because I was born in Spain, I also speak French and I have a good level in English too, and I also speak a little Arabic. The internship in Catalonia interested me because I like having new experiences, getting to know people... and also I went to Catalonia because I'm a bit interested in the Catalan language, so I found it quite nice, since in my group they didn't all speak Spanish fluently, they asked me questions and I could help.... Every year students from my high school go to Girona to do their internship, because we have a very good partnership with a vocational school on the spot. The boss was asking me the question, so that's why I kind of became the leader of the group during high school preparation.



My presence reassured the group. We chose accommodation by the sea, because it was beautiful

and cheap during the school period, after a trip on the TGV, which was quite easy ... Then when we arrived the company welcomed me very well. I arrived and they explained to me a little bit about the job and how it worked... the building site where we went to work: we were working in an airport and we were doing all the electrical wiring... the difficulties are that in fact when we arrived, I changed the company at the last minute for age reasons, but frankly it wasn't very annoying. After this difficulty, it was all about transport : we had rented a house in Estartit so the bus from Estartit to Girona was about 1h-1h15 away. So the return trip during the day was very long. We spent the day in Girona afterwards and it wasn't so bad because we could walk around in this beautiful city, get to know the places... and visit them.



Then in terms of financing, everything that was food, transport... was paid for by the school and housing as well was paid by a scholarship of the region, because unfortunately, we didn't manage to obtain an Erasmus+ scholarship.



I think it was a very nice experience, which I won't forget, it's really something quite nice. Even if there were some difficulties at the COVID level in Spain, whereas in France we barely spoke about it... but it was really nice.

2. Mobility in Germany :

Hello, could you introduce yourself in a few words (name, first name, age, studies or job) ?

Hello, my name is Wartan, I am Syrian of Armenian origin, I am 21 years old and I am in my first year of post-baccalaureate studies in the field of computer systems for organisations.

In what context and in which country did you go on a school mobility programme?

I went to Germany during my three years of training at the Lycée Professionnel Jacques de Flesselles in Lyon because I had chosen the "German" option to learn the language as a beginner. We went to Germany twice for one week each to improve our language skills and get to know the country. It was an exchange with German pupils from a vocational school in Schleswig-Holstein.

How were you prepared for this mobility?

We had conversation classes, 2 hours/week + 1 hour of technical language. Sometimes the teacher organised German breakfasts in the morning at 8am. We also took part in cultural outings - German cinema, activities at the German cultural centre Goethe Institut. Before going to Germany, we studied a lot about the region we were going to. The teacher had prepared a travel diary for us which we completed as we went along. During the second mobility, we also prepared with the history teacher because after the exchange we spent a weekend in Berlin.

How did this preparation help you on the spot in the country where you did your mobility?

This preparation helped me because before I went there I already knew a bit about what I was going to see. Moreover, I was able to improve my language skills.

What were your intercultural discoveries on site?

I discovered the culture of the country, the way of life, the food and meal times, how people behave towards each other, notably the respect they have towards others and towards the environment, the cleanliness of the country. I also learned about vocational training in Germany, which the German headmaster explained to us and then through the lessons we had with the German students.

What were the main benefits of this mobility for you?

I learned a lot about the language, I can communicate much better. And I learned how people live, their mentality, their way of thinking. This mobility also allowed me to live with others, my classmates, and to get to know the teachers differently than in the classroom. The fact that I was away for a week also gave me more autonomy.



Would you like to go back to the country where you did this first mobility? How did this first mobility make you want to work or do an internship abroad?

Yes, I would really like to go back to Germany and do an internship there. I know that it would help me to know how to deal with myself and with difficulties.

3. Testimony from Hajdini Freskim

My name is HAJDINI Freskim, I am 23 years old and I am currently in a 3-year post-baccalaureate training course "secure infrastructure administrator".

Before that I was in the bac pro digital systems course at the Lycée J. de Flesselles in Lyon. I enrolled in the first year of my training in the Franco-German class and went to Germany in the third year. I did a 3-week internship in a German company PHOENIX CONTACT Sütron, located in Filderstadt near Stuttgart, in Baden Württemberg, specialised in the IT sector.

I benefited from conversation classes in German and communication in a professional situation for 3 years as well as from cultural outings related to Germany

The mobility in Germany allowed me to communicate with others, to understand their culture better, to improve my language skills etc.

In the business world in Germany, I was able to see the work mentality that people had there, they had less breaks, at 8 o'clock sharp they started to work.

In everyday life: I was able to get to know the culture, the way of life, the punctuality of people for example, and also in the field of ecology: we could sell empty plastic bottles which were consigned.

In social life, I noticed that Germans had a great respect for others. For example, even though we didn't speak German very well, people always tried to help us, whether it was in a company, in the shops, in the street etc.

Thanks to this mobility, I understood the culture better, I was able to improve my skills, to understand the language better. I strongly recommend young people to do a mobility abroad: it will allow them to see how the world works in another culture in everyday life and in professional life, and if they like it they can go and live there, why not.



If I had an opportunity to go and work in Germany again, I would do it. I would have liked to do internships abroad again, but unfortunately I couldn't.



Preparing students for a mobility:

Case Scenario: Mario CANI, student:

Hello, could you introduce yourself in a few words (name, first name, age, studies or profession)?

My name is Mario CANI. I am 23 years old and am currently doing a two-year post-baccalaureate course in Energy and Fluid Systems Maintenance. During the years 2018 - 2020 I passed a professional baccalaureate in electricity and connected environments at the Lycée Jacques de Flesselles in Lyon. During my training, I had chosen the German foreign language option and I participated in a mobility in Germany, in Husum, where the Lycée Flesselles has a partner school, and then in Berlin.

In which school context and which country did you do a mobility?

I was able to carry out this mobility within the framework of the Franco-German class of my high school where the pupils prepare to carry out in the last year of training a mobility of 4 weeks in a company in Germany and participate during the first two years in exchanges with the "berufliche Schule des Nordkreises Husum". We had the chance to do this mobility in May 2019 in Husum and Berlin. However, we had to cancel the 4-week company mobility in March 2020 because of the coronavirus pandemic.

How did you prepared for this mobility ?

I prepared myself as well as possible for this experience in Germany with my German teacher. I had two hours of conversation classes per week and one hour in the workshops to learn the technical language. An Austrian language assistant also came once a week to our class.

In addition to the German language, we worked a lot on the culture of the country, the traditional festivals, the way of eating, the school, etc...

How did this preparation help you on the spot in the country where you did your mobility?

This preparation helped me in the sense that we prepared a lot for the trip in class before going to Germany. We studied the situation of the region, what there was to see, the gastronomic specialities, the events (and everything was well organised so that we wouldn't have many difficulties in the country, whether it was the visits we were going to make there or the discovery of the country etc.). The teacher had also prepared a travel diary for us.



What were your intercultural discoveries on site?

My intercultural discoveries on the spot were very enriching, because I was able to discover the



history of this country, how it was rebuilt after the war, what role Franco-German friendship and the European Union played in the reconstruction of the country, and also many things like the cultures that exist in Germany that I did not know. At the German school, I was able to discover the educational system. We went on an excursion to Flensburg with the German pupils and there the German teacher, Wolfgang, took us to the foot of a monument representing a lion and he explained to us with flags the Danish-German history of Schleswig-Holstein. In Berlin we visited places where we could study what democracy and the deprivation of freedom meant.

What were the main contributions of this mobility for you?

The most important contributions of this mobility for me were to learn a new language, to visit a country I did not know and to get familiar with the culture of this country. Also to meet another population and to see how people see things in life compared to us.

Would you like to return to the country where you did this first mobility? How did this first mobility make you want to work or do an internship abroad?

Of course I would love to return to this country. Moreover, Germany will remain a country that I will visit again to improve my German and learn more things. The mobility I did made me want to work or do an internship abroad, because this experience taught me that if you find yourself in a difficult situation, for example in a country where you don't know the language or culture very well, that's where you learn the language best. It also taught me to adapt to different situations in a foreign country. And professionally I learned a lot.



D. SPAIN

Intercultural Awareness

1. Case Scenario: **An interview with Marc Blasi, coordinator of the Open Europe project “Mobilicat” (December 2020, Reus):**

Marc Blasi, a coordinator of the international mobility programmes of OpenEurope, explains that the main objective of Mobilicat is to give to young people the opportunity to gain work experience and develop language skills to help them enter the labour market.

To prepare them for their experience abroad, either in Latvia, Italy or Germany, they study 150 hours of the language of their destination country and 50 hours of English.

Marc outlines the obstacles that the young travellers face, including language obstacles and potential problems with culture shock.

He concludes by emphasizing that the most important aspect of preparation for their time abroad is to give the young adults the resources they need to adapt well to their experience working and living in a new country.

LINK TO THE VIDEO-INTERVIEWS:

English subtitles

<https://youtu.be/ejiJDk8zUwA>

Spanish subtitles

https://youtu.be/KSEqLyP_-OE

LINK TO THE TRANSCRIPTS:

https://docs.google.com/document/d/1iT7Dn14vDnjpSAQVv333Hih_UxkEqBu-nsLS8ggE-FU/edit?usp=sharing

2. Aina from Spain to Finland and Denmark: training as teacher and bartender



1. Hello, can you briefly present yourself? Where are you from, how old are you and what did you study (if you studied)? What are you doing now?

My name is Aina, I am 27 years old. I'm from Reus, a town in Catalonia (Spain). I studied a degree in primary education

in Barcelona and afterwards, I went to live in Finland and Denmark.

After these years abroad, I came back to Catalonia where I am working as a teacher in a public school.

2. Where did you have your training and in which job sector? How many hours did you work per week? Where did you live during the experience?

When I was in Finland I was teaching in an international school, I was working 37 hours per week.

While when I was in Denmark I worked as a bartender, maybe about 20 hours per week.

In both cities I was living in a flat sharing the apartment with other people.

3. How did you prepare for the experience abroad?

It came natural. I finished my bachelor degree in Norway and really felt like I should keep moving around. In all these places, English was my language of communication.

4. What were the biggest challenges you encountered once in the country? And in your job place?

The biggest challenge in both places was to survive winter without sun and good weather.



On the other hand, in Finland I got a job before being there, so that wasn't a problem. But in Denmark I tried to get a job as a teacher and it was REALLY hard. That's why I moved back to Catalonia.

5. How did you face them?

Meeting beautiful people, doing things with them and alone (hiking, dancing...), Finding the support of my partner and finding solutions like traveling.

6. Looking back to the experience right now, how do you evaluate it? Did you like it, what do you think it has brought to you personally and professionally?

Sometimes were really hard but for me, it was perfect. I wouldn't change anything, any good or challenging experience.

I think I have grown-up so much as a person, I got the opportunity to get to know myself better, I met really wonderful people...

7. What would you recommend to a young person who is approaching a work mobility experience for the first time?

Go ahead!!! These adventures are great, it opens your mind, plus, you have all your life to go and stay back home! The experience of living in another country is just amazing!!!

3. Lennon from Portugal to Spain: training as graphic designer



1. Hello, can you briefly present yourself? Where are you from, how old are you and what did you study (if you studied)? What are you doing now?

Hello, my name is Lennon Sales, I am 23 years old, I was born in Brazil and moved to Portugal when I was 12. I studied graphic design for about 2 years and right now I'm working full-time as a video editor.

2. Where did you have your training and in which job sector? How many hours did you work per week? Where did you live during the experience?

My training was mainly done in the graphic design course I was taking, and the job sector I worked at was a training and consulting company that also worked with volunteers and exchange experiences. I worked in Reus (Spain) for 40 hours a week, whilst living in the nearby town Salou for about 3 months.

3. How did you prepare for the experience abroad?

I was confident in my skills, not only when it came to work but also when communicating so the only preparation I really did was pack my bags! In hindsight, I should've done more research on the company I was working for and that's something I recommend doing if you are going on exchange.

4. What were the biggest challenges you encountered once in the country? And in your job place?

I can't really say I had any big challenges, I loved the experience, I loved the country, I loved my workplace and my co-workers. I guess I could say my Spanish wasn't really good but we mainly spoke English to each other in the office, so it worked out well for me.

5. How did you face them?

I spoke English when I could and outside of the office, I spoke whatever little Spanish I knew and it worked out well.

6. Looking back to the experience right now, how do you evaluate it? Did you like it, what do you think it has brought to you personally and professionally?

The experience is one I cherish a lot. I loved everything about it and my only complaint is that it was too short. Personally, I made great friends, great memories and even met my girlfriend whom I've been dating since then. Professionally, it allowed me to work on real projects that would get printed or posted, they weren't just being graded and then ignored which is the case when you're studying. It brought a great deal of satisfaction to see something you put hours of work into come into fruition, no matter how small.

7. What would you recommend to a young person who is approaching a work mobility experience for the first time?

Don't be afraid! It can all seem very daunting at first, a new country, new people, a new language but once you start, it's an experience that keeps on giving. Do your research on the company, if your English isn't too good I'd highly recommend practicing and also the language of the country



that you would be going to and overall, enjoy yourself, work hard when you need to work hard but also make sure to have fun!

4. Learning by doing project- Roma minority adaptability to majoritarian society

A short video about an intermediate labour programme in Spain that offers dual training with frontline companies to unemployed young Roma between the ages of 16 and 30 who experience social hardships. The project is called “Learning by doing” and is carried out by the Secretariado Gitano in collaboration with the “Youth Guarantee” programme driven by the national system. The video shows the testimonials of some Roma people who participated in the program, and overcame barriers to labour integration. It is a good example of success in terms of allowing **adaptability** of young people from an ethnic minority within the majority society. The greatest factor of success is undoubtedly the ability to build bridges between the two cultures, thanks to the intermediation of an organization created by Roma people as the “Secretariado gitano”.

https://www.youtube.com/watch?v=x0W7mxchwH8&feature=emb_title

E. GERMANY

Intercultural Awareness:

In early spring 2020 Linda Pollmer spent a two-week-traineeship in Palma de Mallorca in the framework of the Erasmus+-programme.



Can you briefly introduce yourself? My name is Linda Pollmer. I am from Leipzig, Germany. I am 22 years old and I am being trained to be a social assistant at a VET-school here in Leipzig. The training takes two years and I will finish the VET education in July 2021.

In which country did you do your internship and what was the organization/company where you worked? I spent two weeks in Palma de Mallorca and worked at a primary school with an integrated kindergarten.

How many hours did you work per week? I worked there for 8 – 9 hours a day, and sometimes I didn't even have the desire to go home. We also had a lunch break, where I could leave the school premises. Sometimes the teachers or educators invited me to their homes for a common lunch. I had a schedule, telling me when I had to be where, in what class or what kindergarten group. One day there was a theatre play, and I would have had to join another class. They offered me to stay, as the plan was not meant to be fixed, but just for my own orientation. This was pretty cool, and also different than in Germany. If you get a schedule here, you need to be there as well – on time! Everything was very relaxed and chilled and it was up to me what I wanted to do. The most important thing was to be present and to participate actively. That was definitely a requirement: to get involved and show that you are interested in the people and the school.

How did you prepare for the experience abroad? I arrived there without any knowledge of Spanish. My English is also pretty basic, but luckily I am good in communicating with hands and feet (as we say in German), so in communicating with gestures and signs and I think this went down well with the children. In addition, the kids are learning German there from the first grade onwards, which meant that I could communicate well with the older kids. In German or English. Apart from that, of course I thought about what to take with me. Depending on the weather - what kind of clothing did I need for what I wanted to do there. Of course, I checked how I could spend my leisure time best. Other than that, I didn't prepare myself, as I already felt well informed through the preparatory meetings for the Erasmus+-programme and knew what to expect.

Is there anything you would have wished to know beforehand? Not at all. I oriented myself pretty quickly. My person of contact in Palma prepared everything for me, even some food and water in my apartment, and when I had any kind of questions, she was quick to help. She also picked me up from the airport and brought me there back at the end of my stay. In addition, she gave me a lift to the school on the first days of my traineeship. I did not miss anything or felt lost at any time. The tutoring was totally fine.

What was the biggest challenge you encountered in your job place? This was probably the language issue. My older colleagues only spoke Spanish or Catalan and I didn't. Apart from that nothing. I was warmly welcomed and everything was introduced to me. When I had a question, I could ask anyone, independently of if I worked with that person directly or not.

What was the biggest challenge you encountered outside of work? How did you manage? The organisation of my leisure activities. In the beginning I wasn't sure, what I could do, as I wasn't aware of the local circumstances and didn't really know the dimension of the island. But I realised quickly: Wow! My apartment is right at the main square and there are buses going from here to everywhere on the island. From then on I organized my free time well and even met some people who showed me around. All in all it was very exciting and eventful.



Was there anything you encountered in the work environment that was surprising to you? Yes, starting with the educational system, everything was a little different there. The social interaction is a bit more personal and emotional. One day a student received a bad mark and the teacher hugged the child. This situation was very new to me. In Germany there is a great deal of distance between students and teachers. It was more familiar and colloquial in this school. My colleagues were more like mothers and we got along well with each other. It was easy to enter into a conversation with everyone, very different from Germany.

On the other hand, did you encounter something, that was the same or similar to the work environment in Germany? The people aren't that different. It is not like being in Thailand, where culture is a lot different. Most things were similar. But I do think that the people in Mallorca were friendlier and more open and ready to help.

Looking back to the experience right now, how do you evaluate it? I would do it again in an instance! It is something I couldn't have experienced otherwise. Just do it and have fun! Seriously!

What would you recommend to a young person who is approaching a work mobility experience for the first time? Don't overthink it! Get on the flight, go there and whenever in doubt seek communication! Communicate with your contact person and the company you are working for. Certainly, due to the cultural differences, there will be things, that are different to home. But communicating is the key and a cure for all problems.

1.3 Short Testimonials from students

“ We highly respect the ideas which have joined our partnership and we will be proud if we get the chance to revive our ideals and to be active citizens at the birth of new Europe”

“Within a few months, I learned more than any theory or book could have ever offered me, improving further my practical skills and abilities, which are relevant to my professional development, and I built strong interpersonal relations with the staff and the students”-Fani Traikou, Postgraduate student, Mobility for Traineeship, Open University of Cyprus.

“I think it was a very nice experience, which I won't forget, it's really something quite nice.”

Linda Pollmer about her Erasmus+-mobility to Palma de Mallorca:



The experience helped me to open up for new situations. To say to myself: I dare to do it, I dare to jump in at the deep end. Even though I don't have a clue, what's it gonna be like. Just do it without fear of failure! And I also experienced, that it is ok to be myself to be accepted anywhere. You don't need to try to be someone else because everyone is accepting you like you are.



PART 2: Toolkit for raising awareness about Interculturality (tools, activities & games)

MODULE 1: CULTURAL AWARENESS

Competence Area	Cultural Awareness.
Objectives/ General Learning Outcomes	<p>The aims and objectives of this activity are</p> <ul style="list-style-type: none"> • to create awareness of own cultural background and to create curiosity about other cultures • to recognise and appreciate different cultural norms • to increase the ability to empathise with other cultures and accept differences • to raise awareness of the influence of culture on a person's behaviour and identity • to increase the willingness to see own prejudices
Brief Description of the competence field	<p>The starting point of cultural awareness is self-awareness. This training module gives the students the opportunity to reflect upon their own understanding of cultural differences and similarities between people.</p> <p>It is a process by which we develop sensitivity to difference and similarity in a cultural context causing reflection and awareness of self in relation to others. This ultimately leads to a setting of cultural safety where recognition, respect, curiosity and the nurturing of everyone's individual cultural identity can happen.</p>



	<p>The following activities allow the students to train their cultural awareness through insight, observation and own experience.</p> <p>You can find more useful information about intercultural awareness and working with simulations in the following handbook:</p> <p>CIT4VET (2021). <i>Guidelines for Practical Application of Intercultural Aspects in VET Context</i>. https://cit4vet.erasmus.site/wp-content/uploads/2020/06/Part_B_EN.pdf</p>
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Activity 1- A ticket to know you (Cultural Competence Learning Institute (2020). *A Ticket to Know You*.

<https://community.astc.org/ccli/resources-for-action/group-activities/ticket-know-you>)

Specific learning objectives of the activity	This activity encourages people to talk and reflect in pairs about the experiences that shape their own personal cultural identity, building community and starting conversations.
Duration/ Expected hours	20 minutes
Kind of Method	<i>Partner work with changing partners</i>
Activity/ Game/ Method/ Tool Description	<p>Instructions :</p> <ol style="list-style-type: none"> 1. Pass out the ticket packets and invite participants to put their name on each of the three tickets. 2. Start by letting everyone know that you are going to do a 'ticket exchange.' They will begin by exchanging the red ticket. You could say: Pick someone you don't know very well. Talk to this person for a few minutes about the question that I give you. Make sure you have time for each of you to talk. After talking about one question, I'll ask you to find a different person, exchange a different ticket, and answer a different question. 3. Possible Questions: (It's important to start with questions that are familiar and not very stressful to answer)



	<ul style="list-style-type: none"> • What was your favorite childhood food? Something special to your family.... • Talk with someone about where you grew up and how that shaped who you are. • Share a challenging work situation you later realized was arising from a cultural difference (for example, a misunderstanding relating to differences in technology use such as when it's OK to check text messages). • The first time you realized that the way your family does something is different than how others do something. • A realization that a disagreement has arisen because of differences in communication styles or word usage.
Material needed (if any)	<ul style="list-style-type: none"> • Colorful tickets, three different colors, (or small pieces of paper). Each person gets a set of colored tickets, one of each color. In other words, if you have 30 people, you'll need 30 yellow, 30 red, and 30 blue tickets, set up



	<p>in sets of 3 (one yellow, one red, and one blue) so that they can easily be distributed to each person.</p> <ul style="list-style-type: none"> • Pens
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Activity 2- The Derridians and Engineers (: LEADD (2021). *Instructions: The Derridians and Engineers: Intercultural*

Exercise. <https://interfaithalliance.org/cms/assets/uploads/2016/09/Derridian-and-Engineers-Role-Playing.pdf>)

Specific learning objectives of the activity	<p>A role-playing game about the encounter between two cultures.</p> <ul style="list-style-type: none"> • finding the key to foreign cultural behaviour and analysing the effects of the encounter of a foreign culture • Breaking stereotypes of different cultures, reflecting on differences in cultural behaviour <p><i>A team of engineers travels to another country to teach its inhabitants how to build bridges.</i></p>
Duration/ Expected hours	60 – 120 minutes depending on depth of discussion
Kind of Method	<ul style="list-style-type: none"> • Role playing / simulation • discussion
Activity/ Game/ Method/ Tool Description	<p>Group size: minimum 12 people who are divided into two groups</p> <ol style="list-style-type: none"> 1. Depending on the size of your group, have 4-8 people play a team of engineers, who will teach the Derridians how to build the bridge. They receive the instructions for the engineers and are brought to a separate room. 2. The rest of the group will be Derridians. They receive the Derridian instructions. If you have too many people, you can also make a team of observers, who just watch and take notes. These observers should not be introduced to

	<p>the Derdian culture beforehand, so keep them with the engineers in the beginning.</p> <p>3. Send the groups to two different rooms or areas and have them follow the instructions (Mat.1 + Mat.2).</p> <p>Reflection and evaluation debriefing</p> <p>At the end of the game, the two groups record on a flipchart their comments on the following points:</p> <ol style="list-style-type: none"> 1) Facts: Note only facts not perceptions. 2) Feelings: What emotions did you observe? 3) Interpretation: Using what you saw, describe the situation. <p>After the group work with the flipcharts the whole class comes together and reflects and compares their findings. Make sure that below points are addressed in the discussion:</p> <ul style="list-style-type: none"> • We tend to believe that others think the same way we do. • We often interpret and judge things at first glance, without being aware of the differences in cultural behaviour. • How were the roles distributed? What role did I play? What does this reveal about my identity? Was I comfortable in my role? • Did others perceive the same as I did? • What influence did my cultural background have on my perception of the situation and the role I played?
Material needed (if any)	<ul style="list-style-type: none"> • Several copies of Mat.1 (Instructions for Derdians) and Mat.2 (Instructions for Engineers)- ANNEX 1

	<ul style="list-style-type: none"> • Strong paper (cardboard), glue, scissors, rulers, pencils • 2 Flipcharts and pens for reflection • Two rooms • Two facilitators (one for each group)
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Activity 3- Circles of my multicultural Self (Gorski, P.C. (2020). *Awareness Activities. Circles of My Multicultural Self*. <http://www.edchange.org/multicultural/activities/circlesofself.html>)

Specific learning objectives of the activity	The Circles activity engages participants in a process of identifying what they consider to be the most important dimensions of their own identities. Stereotypes are examined as participants share stories about when they were proud to be part of a particular group and when it was especially hurtful to be associated with a particular group.
Duration/ Expected hours	<i>30 minutes</i>
Kind of Method	<i>Partner work and classroom discussion</i>
Activity/ Game/ Method/ Tool Description	<p>Ask participants to pair up with somebody they do not know very well. Invite them to introduce themselves to each other, then follow these steps:</p> <ol style="list-style-type: none"> 1. Ask participants to write their names in the centre circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, and so on.

	<ol style="list-style-type: none"> 2. In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose. 3. The third step will be for participants to share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: <p><i>"I am (a/an) _____ but I am NOT (a/an) _____."</i></p> <p>Provide your own example, such as "I am a Christian, but I am NOT a radical right Republican." Instructions for steps 1, 2, and 3 should be given at once. Allow 8-10 minutes for participants to complete all three steps, but remind them with 2 minutes remaining that they must fill in the stereotype sentence.</p> 4. Probe the group for reactions to each other's stories. Ask whether anyone heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)
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	<p>5. Advise participants that the next step will involve individuals standing up and reading their stereotype statements. You can simply go around the room or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing, so allow for silent moments.</p> <p>6. Several questions can be used to process this activity:</p> <ol style="list-style-type: none"> 1. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you? 2. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what? 3. How did it feel to be able to stand up and challenge your stereotype? 4. (There is usually some laughter when somebody shares common stereotype such as "I may be Arab, but I am not a terrorist" or "I may be a teacher, but I do have a social life.") I heard several moments of laughter. What was that about?
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	<p>5. Where do stereotypes come from? How are they connected to the kinds of socialisation that make us complicit with oppressive conditions?</p> <p>Facilitator Notes:</p> <p>The key to this activity is the process of examining one's own identity and the stereotypes associated with that identity, then having one's own stereotypes challenged through others' stories and stereotype challenges. Encourage participants to think about the stereotypes they apply to people and to make a conscious effort to think more deeply about them, eventually eliminating them.</p> <p>As with most activities, it can be especially effective if you participate while you facilitate. If you are willing to share your own experiences, participants are more likely to feel open to share their own.</p> <p>It is crucial, especially for the final part of the activity when participants are sharing their stereotypes, to allow for silences. People will be hesitant to share initially, but once the ball starts rolling, the activity carries a lot of energy. Allow time at the end for participants to talk more about whatever stereotype they shared.</p> <p>After everyone has shared their stereotype challenge, announce that anyone who would like to share another one can do so. Model by sharing another one about yourself.</p>
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Material needed (if any)	Mat. 1: Circles Handout- ANNEX 2

MODULE 2: INTERCULTURAL COMMUNICATION

Competence Area	Intercultural Communication
Objectives/ General Learning Outcomes	<p>The aims and objectives of this area are</p> <ul style="list-style-type: none"> • To understand the meaning of cultural and intercultural communication • to recognise and appreciate different cultural norms • to understand the diversity of values, behaviors, and experiences • demonstrate adaptability and sensitivity towards new cultural perspectives • to acquire knowledge, skills and attitudes that increase intercultural competence
Brief Description of the competence field	<p>Intercultural communication is based on differences. It is the verbal and non verbal interaction between people coming from different cultural backgrounds.</p> <p>There are specific attributes that needed to establishing effective and meaningful intercultural communication. Some of them are the language, non-verbal behaviour or communication, values and assumptions etc.</p> <p>The following activities allow the students to train their interculturality and communication through insight, observation and own experience.</p>

Activity 1- Cultural Iceberg Model

Specific learning objectives of the activity	<p>Students will know the pattern of the iceberg. They will realize that you really have to know someone to see what's under the surface of things.</p> <p>The iceberg model was developed by Edward T. Hall. According to this model, few constituent elements of a crop are visible to the naked eye. The largest and most important part of a crop must be discovered beneath the surface of things into certainties because we filter our observations with the patters of interpretation inherent in our culture.</p> <p>The teacher must understand that this model is very static and does not correspond to the dynamic cultural acceptances of a modern society marked by permanent exchange, but the use of this model is still interesting because it allows apprehend more concretely the concept of culture.</p>
Duration/ Expected hours	45 minutes
Kind of Method	<i>Group work, classroom based, online, experiential etc.</i>
Activity/ Game/ Method/ Tool Description	<p>Procedure:</p> <ol style="list-style-type: none"> 1. Experience: <p>The teacher asks the students what the culture consists of for them. This is followed by a brainstorming session. Students list the building blocks alone or in pairs. The results were discussed in plenary.</p>

	<p>The teacher quickly represents the model of the iceberg, without enunciating the elements that could constitute the culture. It is important to show that the tip of the iceberg is much smaller than the submerged part.</p> <p>The teacher gives the worksheet or draws an iceberg. Students place their cultural elements in the appropriate area for them. They discuss the results with their neighbour and then with the whole class.</p> <p>During the brainstorming session the teacher can also note the elements on cards or distribute the prepared cards and ask students to place them on cards or distribute the prepared cards and ask students to place them on the iceberg.</p> <p>2. Results</p> <p>A student's interim results serve as the basis for the ensuing discussion.</p> <p>Usually it is enough to look at the iceberg positioning and point out the problem areas.</p> <p>These elements are then discussed one by one and repositioned.</p> <p>Very often a large part of the elements are at the beginning in the tip of the iceberg and end up in the submerged part after the discussion.</p> <p>Is it very important to ask for examples for each element in order to initiate the reflection process. Students can be helped by asking this question: What makes you say that X or Y is in the emerged part?</p>
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	<p>Results:</p> <p>Most of a culture is foreign to us is initially invisible.</p> <p>You really have to get to know people and be willing to accept the unknown to learn something new about them and their culture.</p> <p>We can observe an individual's behaviour but we only understand it if we take into account the submerged elements of his culture.</p> <p>We tend to use our experiences and values to understand others.</p> <p>These results can be noted on the board to keep.</p>
Material needed (if any)	Handouts for iceberg model- ANNEX 3

Activity 2- My world

Specific learning objectives of the activity	<p>The students experience that many migration processes have taken place in their families and/or in the families of their classmates. They find that in their class multiculturalism and migration are normal phenomena.</p> <p>They note that for them the phenomenon of “globalization” is significant.</p> <p>Students position themselves according to the questions asked on an imaginary world map.</p>
Duration/ Expected hours	45 minutes
Kind of Method	<i>Group work, classroom based.</i> Room with enough open space so that students can move around easily.
Activity/ Game/ Method/ Tool Description	<p>Procedure:</p> <ol style="list-style-type: none"> 1. Experience: <p>Possible questions for teachers and students:</p> <ul style="list-style-type: none"> - Where do you live? - Where were you born? - Where were your mother and father born? Where was your grandmother born? Your grandfather? - Where do you work?

	<p>The students place themselves in the room based on the names of the cities placed on the floor and the teacher's questions.</p> <p>2. Experience (feedback)</p> <p>What did you notice/ observe?</p> <p>How does this exercise related to your planned stay abroad?</p> <p>What do you keep from this experience?</p> <p>3. Theory</p> <p>Introduction to the notions of interculturality</p> <ul style="list-style-type: none"> - What can I do to ensure that my stay in other country goes well? - Collecting students responses, grouping them and developing an approach to defining competences <p>4. Method</p> <p>Individual reflection, in small groups and then in plenum</p>
Material needed (if any)	Several A4 sheets of paper on which different geographical locations have been written.

Activity 3- Culture Box

<p>Specific learning objectives of the activity</p>	<p>Students</p> <ul style="list-style-type: none"> -reflect on their own conception of culture -practice changes in perspective -discover the differentiation of concepts: « stereotype », « culture », « prejudice » and « representation ». <p>Details for the teacher :</p> <p>« The temporal capsules »</p> <p>« The temporal capsules are sealed containers that can be opened in the future to give future generations a glimpse of the past, thanks to objects typical of today's times.</p> <p>The temporal capsules are often sealed during demonstrations for the laying of the foundation stone of buildings such as churches and town halls. We also know about time capsules in space; they are intended to transmit information about humanity if they should encounter extraterrestrial life.</p> <p>In addition to mathematical formulas, the Voyager capsule, for example, carries messages of sympathy in 55 different languages, representations of scientific innovations but also photos of people, families, schools, planes, astronauts, etc... From sights of nature, animals, recordings by Bach and Chuck</p>
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	<p>Berry to sounds belonging to Aboriginal Australian populations. The aim of this assortment is to provide an insight into our human civilization (...). »</p> <p>Translated from : Vatter, Christoph, Zapf, Elke Christine: Interkulturelle Kompetenzen, Erkennen-verstehen-handeln, Französisch, Klett-Verlag, Stuttgart 2012 ; p.49</p>
Duration/ Expected hours	45 minutes
Kind of Method	<i>Group work, classroom based</i>
Activity/ Game/ Method/ Tool Description	<p>Procedure:</p> <p>1. Experience: Explanation of the term “culture box/ time capsules”) → “What is essential to know/ learn one nationality over another in order to be able to understand each other”</p> <p>Method: Individual work (5 to 8 items) on a blank sheet of paper; then in groups of 4; select a maximum of 1 to 8 items to be transferred to the culture box worksheet and finally present the results in the plenary session of each group.</p> <p>2. Reflexive return Possible questions to guide reflection:</p> <ul style="list-style-type: none"> - Was it difficult for you to agree with the group’s selection of the 10 elements?



	<ul style="list-style-type: none"> - For which elements was there debate? - What do you take away from this experience? <p>Students exchange ideas orally with the teacher, but a written summary is useful.</p> <p>3. Theory</p> <p>Stereotype, culture, prejudice and representation → Link the definitions to the corresponding and find examples for each definition.</p> <p>Definitions of these concepts are provided to students on a worksheet. The definitions should be linked to the corresponding concepts and be illustrated with examples provided to the students.</p>
Material needed (if any)	<p>Copy of the worksheet “culture box” (one for each group)</p> <p>Copy of the worksheet “definitions” (“”) - ANNEX 4</p>

MODULE 3: ADAPTABILITY

Competence Area	Adaptability
Objectives/ General Learning Outcomes	<p>The aim of this chapter is to raise awareness on the capacity and attitude to be able to adjust to new conditions and work abroad.</p> <p>The learning outcomes are:</p> <ul style="list-style-type: none"> - people learn to identify and express their emotions and needs, being capable to fulfil the needs and improve their own experience; - people learn how to adapt in a new working place abroad, how to ask for help and resolve conflicts that may arise - learn how to adapt to a new environment, one that differs from their native environment; - understand the phenomenon of cultural shock and integrate strategies to overcome it;
Brief Description of the competence field	<p>According to the <i>Cross-Cultural Adaptability Inventory</i> manual of Kelley & Meyers (1995), cross-cultural adaptability is defined as one's readiness to interact with people who are different from oneself or to adapt to living in another culture.</p> <p>When approaching a work experience abroad addressed to young VETs, preparation in terms of adaptability is imperative</p>

	and can change the fortunes of the experience. The field of competencies covered in this chapter is related to: emotional resilience, flexibility, clear perception, personal autonomy. The proposed activities will improve these skills in learners to be fully prepared for a training experience abroad.
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Activity 1- Backpack of needs and expectations

Specific learning objectives of the activity	<ul style="list-style-type: none"> - to provide participants with a symbolic (meaningful) tool to express their needs, fears and expectation; - to highlight some dilemmas that relate with values (sharing vs. asking, giving vs. taking, cooperation vs. competition)
Duration/ Expected hours	60-90 minutes
Kind of Method	<i>Group/individual work, classroom based, experiential</i>

<p>Activity/ Game/ Method/ Tool Description</p>	<p>Aim: It allows participants to start deeper non-verbal communication, create a trusting atmosphere and provide a tool and a way to express their needs, fears and expectation in a creative way.</p> <p>Step-by-step Instructions for the Trainer for delivering the activity</p> <ul style="list-style-type: none"> - To develop this activity, refer to the <u>Tool</u> proposed at the link below. - Once you have prepared all the material, as described there, give participants the following introduction: <i>“Now you will receive something that belongs to you. It is so obvious that you will immediately recognize it (answer is: Name on a handle of backpack). But, you are so surprised that we have something of yours, that you are no longer able to speak. This means that you will now act in silence. Moreover, you cannot take anything you need, instead, you can only give to somebody if you think she/he might need it. As well, it is forbidden to ask others to give you something you need, you can only wait for somebody to realize that you might need something. So, in short – you can give to others, and you can wait for somebody to give you something, but you can not ask for anything and you can’t take anything for yourself”.</i>
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<p>Material needed (if any)</p>	<ul style="list-style-type: none"> - Then, you give them the envelope with the pieces of the puzzle inside that you prepared. You should make sure to remind them of the rules from time to time: <ol style="list-style-type: none"> 1. You cannot take, only give. 2. Do not ask, but think about others 3. Complete silence - When you see that participants start to put the puzzles together, put glue-sticks, scissors and white A4 paper on the floor and invite people to stick their backpacks to the sheet of paper, so in the end it is possible to cut out a personal backpack. - When everybody has their own backpack (small groups gather in one big circle), you can ask participants to think about the symbolism of the backpack as well as about the expectations/fears and needs/contributions that they will bring to the training mobility abroad. - Ask participants to write it shortly on a backpack: <ul style="list-style-type: none"> - upper part: expectations, - middle part: needs/contributions, - lower part: the fears. - Give 5-7 minutes for writing it down and then invite everybody to share it with a group.
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	<p>Encourage them to take their backpack with them to the mobility and fill it up every time they want to. It will help them to consider their needs and feelings during the experience, overcome internal and external conflicts and get back on track if they take a detour.</p> <ul style="list-style-type: none"> - The backpack image to print - A4 white papers (1 sheet per person) - A4 colour paper (1 colour sheet per 1 person) - Glue-stick - Tape (to stick backpack to the wall) - Tool: <p>https://www.salto-youth.net/tools/toolbox/tool/backpack-of-needs-and-expectations.1340/</p>
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Activity 2- Culture shock? Yes, I can climb it!

Specific learning objectives of the activity	<ul style="list-style-type: none"> - Understand the “cultural shock” phenomenon - Be prepared for the obstacles due to cultural differences that may be encountered in the destination country
Duration/ Expected hours	<p>90 min. approx. - depending on the number of people</p> <ul style="list-style-type: none"> - Introduction: 5 minutes - Video: 5 minutes - Brainstorming: 10 min - Online research & presentation: 30 min - Presentation to the class: 30 min
Kind of Method	<i>Group work or individual work, classroom based, online</i>
Activity/ Game/ Method/ Tool Description	<p>The aim of this activity is to become aware of “culture shock” and help learners to develop strategies to overcome it.</p> <p><i>Step-by-step Instructions for the Trainer for delivering the activity</i></p> <ul style="list-style-type: none"> - Start the activity by asking people what the words “cultural shock” mean to them.

	<ul style="list-style-type: none"> - Show them the video below that explains what cultural shock is. - At the end of the video, conduct a brief brainstorming session: “Have you ever suffered cultural shock?” “Have you ever experienced any of the phases described in the video?” - Now give them 15 minutes to look on the web for the main differences in habits/organization etc. of the destination country and to answer the following questions: 1. What do you think are the factors that could cause culture shock? 2. What strategies do you think you could apply to overcome culture shock? <p>If you need, you can use the “Cross-Cultural Checklist” or the “The Values at Work Checklist” or “What Do They Need to Know About Us?” table of the <i>Intercultural training exercise pack</i> linked below for the choice of items to be explored in the online search.</p> <ul style="list-style-type: none"> - Give them another 15 minutes to create a short presentation. - Each participant will share it with the class. During the presentation, a space will be left for the group-mates to give further advice and strategies to overcome the difficult moments exposed.
Material needed (if any)	<ul style="list-style-type: none"> - A projector or individual screens - Internet connection & devices - PPTs or cardboards and coloured markers - Video: https://www.youtube.com/watch?v=g-ef-xhC_bU



	- Intercultural training exercise pack
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Activity 3- How to deal with conflicts

Specific learning objectives of the activity	<ul style="list-style-type: none"> - Know yourself better and understand how we usually deal with conflicts - Learn how to handle conflicts that may occur at apprenticeship place or sharing flat in the foreign country - Develop resilience and empower yourself by improving our attitude towards the world
Duration/ Expected hours	2 hours at least (the duration may depend on the trainer election and the learners' needs)
Kind of Method	<i>Adaptable to group or individual work, blended learning, online</i>
Activity/ Game/ Method/ Tool Description	<p>The aim of this activity is to help learners to reflect honestly on their own, accept their weaknesses and become more aware of the existing strategies for peaceful conflict resolution.</p> <p><i>Step-by-step Instructions for the Trainer for delivering the activity</i></p> <ul style="list-style-type: none"> - The trainer has to register to the iprepate.eu platform, click on the chapter n. 6 and discover the 4 sections.

	<ul style="list-style-type: none"> - Once with the students, he/she can start with the Test module (THOMAS-KILMANN CONFLICT MODE QUESTIONNAIRE- see below). - Once ended, give 5-7 minutes to brainstorm about the results: <ul style="list-style-type: none"> - Were you aware of the conflict mode you use most? - Do you think it is useful to apply that mode(s) and shouldn't you? - What modes would you like to improve in your life? - After that, the trainer asks students to enter the iprepare.eu platform and go to chapter n. 6. The trainer will accompany students through the path of the 4 modules. He/she will use the "Reflect" and the "Questions and strategies" parts to brainstorm. He/she can also decide to transform some of the activities and make them more experiential.
Material needed (if any)	<ul style="list-style-type: none"> - The online platform www.iprepare.eu: chapter 6: How to deal with conflicts - THOMAS-KILMANN CONFLICT MODE QUESTIONNAIRE: https://www.iprepare.eu/upload/MODULES/Module_6/1_0_TK_I_Test.pdf - White papers

MODULE 4: OPENNESS

<p>Objectives/ General Learning Outcomes</p>	<p><i>The aim of this chapter is to provide guidelines to the educators and trainers for preparing young people and students for the challenges of mobility and to enhance their adaptation in a foreign country and workplace.</i></p> <p><i>The learning outcomes are:</i></p> <ol style="list-style-type: none"> 1. Create an attitude that promotes trying new things and encourages curiosity 2. Understand the meaning of active listening and the expression of openness and acceptance of others' opinions 3. Development of intercultural competences
<p>Brief Description of the competence field</p>	<p>Openness is the attitude to try new things and be open to new ways of life, mobility and experiences. It is very connected with the concept of being open to new ideas, cultural differences, opinions and beliefs as well as other social elements.</p> <p>Openness can also be related to the trust of people in order to collaborate with them. Sometimes it is positively related to general adjustment but at the same time to work adjustment. For an employee to be open-minded, several skills need to be developed, such as the ability to be an active listener, to receive and give feedback or even criticism and to express openness and acceptance of others' opinions and beliefs.</p>

	<p>According to Mind Tools Content Team, there are some techniques for active listening. Some of them are:</p> <ol style="list-style-type: none"> 1. Pay attention (look at the speaker directly, listen to the speaker's body language and avoid being distracted by environmental factors) 2. Show that you're listening (use your body language and gesture to convey your attention- e.g. smile and use other facial expressions) 3. Provide feedback (our personal assumption, beliefs etc. can affect a lot of what we hear. As a listener, it is important to understand what is being said. You can ask questions to clarify certain points or reflect on what is being said. 4. Defer Judgment (Allow the speaker to finish each point before asking questions and don't interrupt him/ her) 5. Respond Appropriately (Treat the other person in a way that you think he/she would want to be treated and be open and honest in your response) <p>Another important element about openness is to give and accept criticism. Based on the strategies that J. Mizrahi (2010-2011) developed, before giving criticism it's important to have in mind some elements and steps. These include:</p> <p>Your criticism is valid and is about improving a behaviour or output. Be specific</p> <p>Make sure that you will provide a solution for the future, not just a critique</p> <p>Focus on the problem or the behaviour and not the individual.</p>
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	<p>Use soft language and remember that suggestions are much easier to hear than criticism</p> <p>Never deliver criticism when you are angry</p> <p>Be clear and select your words carefully</p> <p>Some of these strategies are the same when you are accepting criticism:</p> <ul style="list-style-type: none"> - Do not act immediately - Work on actually improving - Take the high road (detach yourself from the critique) <p>Last but not least, openness can be spotted and reflected in our body movements and even in our facial expressions. Most of our characteristics and body movements show a lot about our personality traits.</p> <p>Based on different research there is open body language and closed body language. In order to discover your personality and characteristics have a look at the following exercises.</p>
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Activity 1- Active listener

Specific learning objectives of the activity	<ul style="list-style-type: none"> - Develop the skill of active listening - Acquire techniques related to active listening
Duration/ Expected hours	45 mins
Kind of Method	<i>Group work, classroom-based, can also be facilitated online (ZOOM platform)</i>
Activity/ Game/ Method/ Tool Description	<p>Ideally there will be 15 participants in total. Divide the classroom into different groups of three and have each group decide who will be the active listener, who will role-play the scenario and who will be the observer. The observer should see if the active listener is employing the active listening techniques that will have been listed beforehand.</p> <p>Have all three members rotate roles until each person has played each role.</p> <p>Conclude with a discussion about how they felt and the power of active listening, both in the school environment and in a work environment with co-workers and colleagues.</p> <p>Debrief this scenario by discussing why it was done and how it related or can be applied to real life.</p>
Material needed (if any)	<p>No materials are necessary for this activity (except the scenarios if the trainer wants to have them printed).</p> <p>Handout with scenarios- ANNEX 5</p>



Additional sources/ literature	<p>The scenarios were extracted from: http://www.scr911.org/</p> <p>The techniques from: https://www.mindtools.com/CommSkll/ActiveListening.htm</p>
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Activity 2- Body Language- How to spot openness

Specific learning objectives of the activity	Practice and develop their body language skills for showing openness
Duration/ Expected hours	30-40 minutes
Kind of Method	<i>Group work, classroom-based</i>
Activity/ Game/ Method/ Tool Description	<p>Participants will be split into groups of 4-5 people. They will be given 2 different pieces of paper explaining open and closed body language.</p> <p>Participants have to choose a topic of their interest and act like colleagues or friends who are exchanging views and personal opinions. Each of the members of the group will choose their role; being an open-minded person or not. They should use the body language tips which were given to them and they will have 10 minutes to prepare themselves and 2 mins to prepare their short play for the rest of the participants.</p> <p>A group discussion will follow.</p>
Material needed (if any)	Handout with the specific tips and scenarios – ANNEX 6
Additional sources/ literature	https://www.tutorialspoint.com/body_language/body_language_open_closed.htm



	https://www.forbes.com/sites/nickmorgan/2011/09/08/body-language-quick-takes-how-to-spot-openness/#14f8e5095b14
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Activity 3- How open minded are you?

Specific learning objectives of the activity	Improvement of openness skills Identify elements in their personality that need to be developed more regarding openness
Duration/ Expected hours	30 mins
Kind of Method	<i>Group work, classroom-based</i>
Activity/ Game/ Method/ Tool Description	<p>Write down 15-20 things you could be wrong about in life (10 mins). Some suggestions are:</p> <ul style="list-style-type: none"> - Any opinion about people or the world in general (e.g. Most people are ignorant) - Any beliefs about your personality that seem fixed (e.g. I'm bad at flirting) - Beliefs that leave no room for grey area (e.g. Being honest is always the right thing to do) <p>When you are ready, find a partner. Have a look at your list and discuss with him/her the following questions in the next 10 minutes:</p> <ol style="list-style-type: none"> 1. What if I was wrong? 2. What would I do differently? 3. What would I understand that I don't understand now? 4. What new opportunities or options would open that I previously discarded based on my beliefs?

	<p>Debriefing:</p> <ol style="list-style-type: none"> 1. Thoughts/ conclusion regarding this exercise 2. Did something surprise you? 3. Did you find similarities with your partner?
Material needed (if any)	No materials are necessary for this activity (just a piece of paper and a pen)
Additional sources/ literature	<p>This exercise was extracted by:</p> <p>https://www.peptalksblog.com/this-exercise-will-make-you-more-open-minded-in-20-minutes/</p>

MODULE 5: SELF-EFFICACY

Competence Area	Self-Efficacy
Objectives/ General Learning Outcomes	<p>The aim of this chapter is to raise awareness of your sense of self-efficacy. Find out what of your skills can help you when confronted with a challenging situation and not be overwhelmed or defeated.</p> <p>The learning outcomes are to gain self-confidence and belief in your own capabilities to handle challenging tasks.</p>
Brief Description of the competence field	<p><i>„If you think you can, you probably can. If you think you can't, well that self-limiting and self-fulfilling belief might well stop you doing something you're perfectly capable of doing.”</i> (Albert Bandura)</p> <p>The concept of self-efficacy refers to how much we are convinced of our ability to determine the success or failure of our performance. If you feel effective, you also feel able to successfully achieve your goals in life and overcome the difficulties that life throws your way.</p> <p>Self-efficacy is a valuable competency to train when going abroad on a mobility. It endows you with the confidence to engage in such an adventure despite the unpredictability it brings about. You get equipped to believe that you've got the skills to handle difficult unforeseen situations. Self-efficacy can altogether change our perspective on challenges. Instead of</p>

	<p>being thrown off by obstacles, you can develop the determination and perseverance to overcome them.</p> <p>For a thorough description of self-efficacy, strategies and experiences please read the toolkit by transforming education: Transforming education (2020, December 30). <i>Self-Efficacy. A Key Component of Social-Emotional Learning</i>. https://transformingeducation.org/resources/self-efficacy-toolkit/</p> <p>You can find a good TEDx Talk on Self-Efficacy by Mamie Morrow on YouTube: Morrow, M. (2019, May 19). <i>Why Self-Efficacy Matters</i>. YouTube. https://www.youtube.com/watch?v=agwsjYg9hJ8</p> <p>Quote from Albert Bandura: Class Teaching (2017, June 18). <i>What is self-efficacy and how can we help our students to get more of it?</i> https://classteaching.wordpress.com/2017/06/18/what-is-self-efficacy-and-how-can-we-help-our-students-to-get-more-of-it/</p>
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Activity 1- Plan of Attack

Specific learning objectives of the activity

Even though a mobility abroad brings a lot of uncertainties, one thing is for sure: When you are abroad, there will be challenging situations that you did not expect.

One great strategy to not get paralyzed by those is to look at the challenge step-by-step. By that, you realize that you are perfectly capable of handling the single steps and thus climb all of the stairs:



So, let's look at some hypothetical problems and train to solve them step-by-step. Develop your Plan of Attack or Action Plan. And in doing so, discover what skills help you on the way up to a solution.

Learning outcomes:

- 1) Train to tackle challenging situations step-by-step
- 2) Become aware of what skills you already have to manage those situations

Duration/ Expected hours	45 minutes
Kind of Method	<i>Partner work</i>
Activity/ Game/ Method/ Tool Description	<p>1) <i>Split up the group in pairs</i></p> <p>2) <i>Assign every pair with a challenge-card (Mat.1)</i></p> <p>3) <i>Let the pair read their challenge</i></p> <p>4) <i>Every pair gets Mat.2. Introduce the students to the idea of tackling challenges step-by-step (see graphic on Mat.1).</i></p> <p>5) <i>These are their tasks:</i></p> <p><i>What steps do you have to take to get to a solution for the problem on your challenge card? You get 20 min. to think through all the small stages with your partner and make notes (Mat.2). Also think about what skills you already have to solve your problems. Optionally you can also design a flow chart taking into account possible reactions to your actions. (What do I do, if A happens? What do I do if B happens?)</i></p> <p>6) <i>If necessary to make the task clearer, choose one spare challenge for demonstration and make an action plan with the whole group</i></p> <p>7) <i>The students have 20 minutes to develop a step-by-step action plan to tackle the situation</i></p> <p>8) <i>The partners present their step-by-step solution to the whole group</i></p> <p>9) <i>Extra task: Each of the pairs think of a new challenge for another group</i></p>



Material needed (if any)	1) Markers or pens for everyone 2) Mat.1 – challenge cards (print 1x on DinA4 and cut cards) 3) Mat.2 – action plan template (print 1x for each pair, ideally on DinA3, otherwise DinA4)- ANNEX 7
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Activity 2- Fight your fear! Fight your boggart!

[A boggart is a shape-shifting creature from the Harry Potter books that will assume the form of whatever most frightens the person who encounters it. The spell that defeats a Boggart can be tricky, because it involves making the creature into a figure of fun, so that fear can be dispelled in amusement.]

Specific learning objectives of the activity	<p>Often we hesitate to undertake challenges like a mobility abroad, because we have vague worries or fears of the unknown it can entail. The first step to overcome those fears is to identify those. Maybe it is the fear of missing the flight, getting lost in an unknown place or getting work tasks you can't handle. A great strategy of self-efficacy to gain agency over your fears is to look upon them with a new perspective. Consider the stress it causes as positive excitement and uncover what can be gained. What are the positive aspects of the situation you fear? How can this situation make you grow?</p> <p>Learning objectives:</p> <ul style="list-style-type: none"> - Gain control over overwhelming fears - Train to transform stress into positive excitement - Learn to see how to gain profit of challenging situations
Duration	45min.
Kind of Method	<i>Individual work and classroom promenade</i>
Activity/ Game/ Method/ Tool Description	<ol style="list-style-type: none"> 1) Every student gets a sheet of large paper 2) Ask the students to think of the mobility they plan or would like to do. What situation in the course of the mobility are you most afraid of? What occurrence would induce a lot of stress? This could concern the travelling situation, the work situation or the leisure time

	<p>3) <i>The students now are required to draw a large emoji on the sheet of paper that expresses their suspected emotional state in that situation. They stick the sheet of paper to their chest and start walking around in the classroom</i></p> <p>4) <i>If 2 students meet, one student starts with presenting the emoji and the situation he/she is thinking of. The other person then thinks of a positive perspective on that situation. What could you learn / experience in that situation, that is valuable? The student writes a key word for this new perspective on the post-it and draws a matching (positive) emoji and pins it on the large sheet as a counterspell</i></p> <p>5) <i>Now they do the same with the other student's situation</i></p> <p>6) <i>Afterwards both look around for a new partner, pair up again and repeat</i></p> <p>7) <i>The activity is over when everyone has paired up once with everyone else</i></p>
Material needed (if any)	<p>1) Sheet of large paper for every student</p> <p>2) Masking Tape</p> <p>3) A stack of Post-Its for every student</p>

Activity 3- Reflection on own behaviour

Objective	Recognise cultural differences in human behaviour
Brief description of the field of competence	The ability to reflect on one's own behaviour is a prerequisite for the development of intercultural competence. Encounters in groups of different cultural backgrounds can lead to conflicts, as not everyone has the same understanding of basic rules. These conflicts need to be resolved.
Tools/Methods/Activities/Games	a) Card game without words b) Chairs game c) Icebreaker

Activity name	3a) Card game without words (Source: Brainworker (2017, April). <i>Interkultureller Methodenkoffer</i> . https://brainworker.at/wp-content/uploads/brainworker-Whitepaper_Interkultureller_Methodenkoffer.pdf)
Specific learning objectives of the activity	<ul style="list-style-type: none"> - Recognising cultural differences in human actions - Raising awareness of unconscious culture - Experiences of a person in a foreign culture
Duration	approx. 30 minutes
Type of method	Group activity
Tools/Methods/Activities/Games Description	<p>Participants are divided into 4 groups of 3 - 7 players each and seated at separate tables.</p> <ul style="list-style-type: none"> - Each group is given a sheet with rules (see Mat. 1) to read. They are not allowed to speak. - After everyone has read the rules, the participants start playing at all tables according to the given rules.

	<ul style="list-style-type: none"> - Each round lasts 5 minutes. Afterwards, winners and losers are determined - also without words. - The winner of each table moves up and changes tables clockwise. The last person to finish at each table moves down one table in a counter-clockwise direction, creating a rotation. - At the new table, a new round is played - without speaking. Now players with different starting rules sit at the same table. - Depending on the size of the group, at least four rounds will be played. <p>After the end of the game, there is a reflection or discussion on the following questions:</p> <ul style="list-style-type: none"> - How did you fare at the game? - Did you feel understood by your fellow actors? Why yes, why no? - How did you deal in the groups with the fact that obviously not everyone agrees on who wins and who loses? - What does this insight mean for dealing with people from other cultures?
Material needed	4 card games (Skat hand)- ANNEX 8

Activity name	3b) Chairs game (Source: Brainworker (2017, April). <i>Interkultureller Methodenkoffer</i> . https://brainworker.at/wp-content/uploads/brainworker-Whitepaper_Interkultureller_Methodenkoffer.pdf)
Specific learning objectives of the activity	<ul style="list-style-type: none"> - Simulating conflicts and problems in intercultural encounter - Realizing that compromise can also lead to success
Duration	approx. 45 minutes
Type of method	Group activity/in the classroom
Tools/Methods/Activities/Games Description	<p>The participants are divided into three groups. - Each group is given its own task on a piece of paper:</p> <p>Group 1: Carry all the chairs in the room to the door as quickly as possible.</p> <p>Group 2: Put all the chairs in the room in a circle as quickly as possible.</p> <p>Group 3: Carry all the chairs in the room to the window as quickly as possible.</p> <p>The participants now have 15 minutes to do these tasks in silence.</p> <p>The following questions are then discussed in a big group:</p> <ul style="list-style-type: none"> - What tasks did the other groups have?



	<ul style="list-style-type: none"> - How was the cooperation within your own group? - How was the relationship with the other groups? - How did your mood change during the game? - Did you actually feel like a group in conflict with others? - How did you react to the conflict? - Who has engaged in conflict resolution and how? - Who has disengaged? Why? - Were there differences in the behaviour of women and men? - How was violence dealt with? - Could there have been an optimal solution that integrates and considers all interests?
Material needed	Chairs (>= number of participants)

Activity name	3c) Icebreaker (Source: Deutsche Sportjugend (2014, December). <i>Interkulturelles Training</i> . https://www.hochsauerlandsport.de/fileadmin/co_system/hochsauerlandkreis/media/PDF/Unsere_Themen/interkulturelles_training.pdf)
Specific learning objectives of the activity	Sensitivity exercise for the perception of strangers at the first encounter
Duration	approx. 15 minutes
Type of method	Group activity/in the classroom



<p>Tools/Methods/ Activities/Games Description</p>	<p>Course:</p> <p>Couples who don't know each other sit down with chairs facing each other, like in a train compartment. They look into each other's eyes.</p> <p>Phase 1: First, person A should describe person B sitting opposite them, namely what they see, without any judgement (no judgements: boring, strict, funny, beautiful). Describe exactly what you see! The person being described does not react or comment. After 40 seconds there is a change.</p> <p>Phase 2: In the second phase, the couples assess each other. They have 60 seconds each to do this. The game leader gives the following cues for inspiration:</p> <p>Profession, line of work, occupation, type of sport, siblings, hobbies, travel, favourite food, theatre, cinema, car or bike driver, type of music...</p> <ol style="list-style-type: none"> 1. A assesses B (do not react, comment!) 2. B assesses A (do not react, comment!) 3. exchange, what was right, what was not? <p>Reflection:</p> <p>What do I radiate? How do I appear to others? For whom was a lot right, for whom almost nothing? What surprised the participants?</p>
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	The game leader can briefly point out that in everyday life we assess every person we see and put them into categories to make it easier to sort large amounts of information.
Material needed	Chairs (\geq number of participants)

MODULE 6: RESPECT FOR OTHERS

Competence Area	Respect for others
Objectives/ General Learning Outcomes	The aim of this chapter is to highlight the value of the respect for the others. We intent to make students more able to control their behaviour and avoid consciously or unconsciously have a bad impact on the others due to lack of respect towards them. We wish that people will be more sensitive and will acquire a self criterion to avoid behaving in personal or professional relationships with lack of respect.
Brief Description of the competence field	<p>Respect for others is a great principle that gives value to human relationships. It is the first step in a multilevel interaction between humans that ensure they are free to develop and act. It is important not only for personal relations but also in professional ones.</p> <p>Respect is the basis that ensure the persons are not experiencing a threatening atmosphere and are free to think and express themselves. Mutual respect is the prerequisite for the development of psychologically balanced people who trust each other and work together to achieve common goals.</p> <p>To achieve a high level of respect some basic issues seem to be important.</p> <p>Listening : Be a good listener for others. This will reflect to you as the others will be good listeners for you.</p> <p>Supporting: Provide people with evidence that they actually make a difference and matter. Make them feel valued and are worthy of</p>



	<p>respect. The simplest way to do this is to notice something positive about them and verbalize it.</p> <p>Be polite: Being polite is a strong sign of showing respect to others. Politeness in personal and professional space will make all parts feel comfortable and free to express their thoughts and feelings.</p> <p><i>“Attitude is a choice. Happiness is a choice. Optimism is a choice. Kindness is a choice. Giving is a choice. Respect is a choice. Whatever choice you make makes you. Choose wisely”</i> Roy T. Bennett, The Light in the Heart.</p>
Source	<p>Examples of Showing Respect to Others & Why it's Important? Legacy Business Cultures (legacycultures.com)</p>

Activity 1- Say something nice

Specific learning objectives of the activity	To discover the real positive aspects of the character of a person.
Duration/ Expected hours	1 hour
Kind of Method	Group work, in classroom



Activity Description (What is the aim of this activity?) Step-by-step Instructions for the Trainer for delivering	<p>The purpose of the activity is to motivate the participants to discover the positive aspects of the character of the others. It triggers the participants to think about the “others” and search for the characteristics that form the personality of the other and don’t have to do with external characteristics.</p> <p>Get all group members to sit in a large circle, and give each one a sheet of paper. Have each person write his name at the top of the page, and pass the sheet around the group. At the bottom of the paper, each person writes one thing he values about the person whose name is on the sheet, folds it so the next person cannot see what he has written, and passes it on. This continues until everyone receives back the sheet with their name on it. Have each person silently read what others have written, and encourage them to preserve this list and look at it any time they feel their self-respect or confidence go down.</p>
Material needed	Chairs, Paper, Pencil
Source	Diversity Training Activities (bizfluent.com)

Activity 2- Ask Yourself

Specific learning objectives of the activity	To present all the aspects of respect.
Duration/ Expected hours	1 hour
Kind of Method	Group work, online, experiential
Activity Description (What is the aim of this activity?) Step-by-step Instructions for the Trainer for delivering the activity)	<p>The aim of this activity is to motivate the participants to think about all the aspects of respect. What are they and where we can face respect issues. It motivates students to think about places and procedures where the stereotypes make their mind and they can have a bad impact on the life of the others.</p> <p>The participants will watch a video that presents many cases where lack of respect can make people think with stereotypes.</p> <p>The video is accessible through the following URL: (152) Ask yourself - A film about respect - YouTube *</p> <p>The duration of the video is 3 minutes. After the video presentation the students will start a conversation about the role of respect in social and professional life.</p> <p>*The video has been produced by Deloitte.</p>
Material needed	Computer, Video projector

Activity 3- Face-to-face

Specific learning objectives of the activity	The participants will discover the most important characteristic of their fellows in a direct and face to face interaction. Each person has the responsibility to choose something acceptable as it is responsible to share it with the group.
Duration/ Expected hours	1 hour.
Kind of Method	Group work, in classroom.
Activity Description <i>(What is the aim of this activity?)</i> Step-by-step Instructions for the Trainer for delivering	<p>The aim of this activity is the participants to discover through a face to face interaction the positive aspects of a person character and share them with the rest of participants. As the positive characteristic will be announced the person feel more accepted and respected. This interactive activity will encourage the members to share their feelings and feel more comfortable as members of the group.</p> <p>The participants are divided into pairs and they stand face to face. Each person say to the other what is the most positive characteristic of the other in each pair. Each person is responsible to announce the positive characteristic to the group and say the reason this characteristic has been chosen to be announced.</p>
Material needed	Not something special.



ANNEXES



Annex 1- Activity: The Dardians & engineers

MATERIAL 1: Instructions for Dardians

The situation:

You live in the country of Dardia. Your town is separated from the next town by a deep valley. To reach the market you have to walk 3 days. If you had a bridge across the valley you could get there in two hours.

Your government has contracted with foreigners to come and teach you how to built a bridge. The bridge will be made of paper, tape and string using scissors, rulers and pencils. You know the material but you don't know anything about construction.

Social behaviour:

The Dardians are used to being very close to each other. Communication doesn't work without being very close to the person you are conversing with. Not being very close while talking is considered very rude. If you join a group conversation you should huddle together. It is also very important that you greet every one when you meet. Conversation must begin with an introduction, for example "I am Jay of Dardia." If the person doesn't respond, it is considered rude.

Greetings:

The Dardians' greeting is to touch right elbows with the person they are greeting. Shaking hands is a great Faux Pas.

Dardians are insulted by not being greeted (touching right elbows) or if a person stands too far away in a conversation. When insulted Dardians shout loudly.

Yes / No:



Derdians don't use the word NO. They always say YES although if they mean NO, they accompany the YES with an emphatic nodding of the head from left to right (you should practise this well).

Work behaviour:

Tools are gender-specific (or if single gender group divided by 1 and 2):

Scissors and rulers can be touched only by men (1)

Tape and string only by woman (2)

Pencils and paper are neutral (1&2)

Foreigners:

Derdians like company. But they are very proud of their culture. They know that they'll never be able to build the bridge on their own. On the other hand they don't consider the foreigners' culture and education as superior. Building bridges is just a thing they don't know. They expect that foreigners will adapt to their culture. Their behaviour is very natural for them and that's why they cannot explain it to the others (this point is VERY important).

MATERIAL 2: Instructions for Engineers

You are a group of international engineers working for a multinational construction company. Your company has just signed a very important contract with the government of Derdia in which it committed itself to teach Derdians how to build a bridge. According to the contract signed, it is very important that you respect the deadline agreed, otherwise the contract will be cancelled and you will be unemployed.

The Derdian government has a great interest in this project, which is funded by the European Union. Derdia is a very mountainous country, with many canyons and deep valleys, but no bridges. Therefore it always takes many days for Derdians to go from the villages to the market in the main city. It is estimated that with the bridge the Derdians could make the trip in only 5 hours. Since there are many canyons and rivers in Derdia, you can't just put a bridge there and take off again. You'll have to instruct the Derdians how to build a bridge themselves.

Playing the simulation

First you should take time to carefully read these instructions and decide together about the way you are going to build the bridge. After a specified time, two members of your team will be allowed to go and make contact for 3 minutes with the Derdian village where the bridge will be built (e.g. to check the natural and material conditions, make contact with the Derdians, etc.). You will then have 10 minutes to analyse their report and complete the preparations. After this the whole team of engineers goes to Derdia to teach the Derdians how to build the bridge.

The bridge

The bridge will be symbolized by a paper bridge. The bridge will link two chairs or tables over a distance of approximately 80 cm. It has to be stable. At the end of the building process it should support the weight of the scissors and glue used in its construction. The pieces of the bridge



cannot just be cut out and assembled in Derdia because otherwise the Derdians would not learn how to do it themselves. They have to learn all the stages of the construction. Each piece needs to be drawn with pencil and ruler and then cut out with the scissors.

Materials

The bridge will be made with paper/cardboard. You can use for the planning and building: paper, glue, scissors, ruler, pencils.

Time

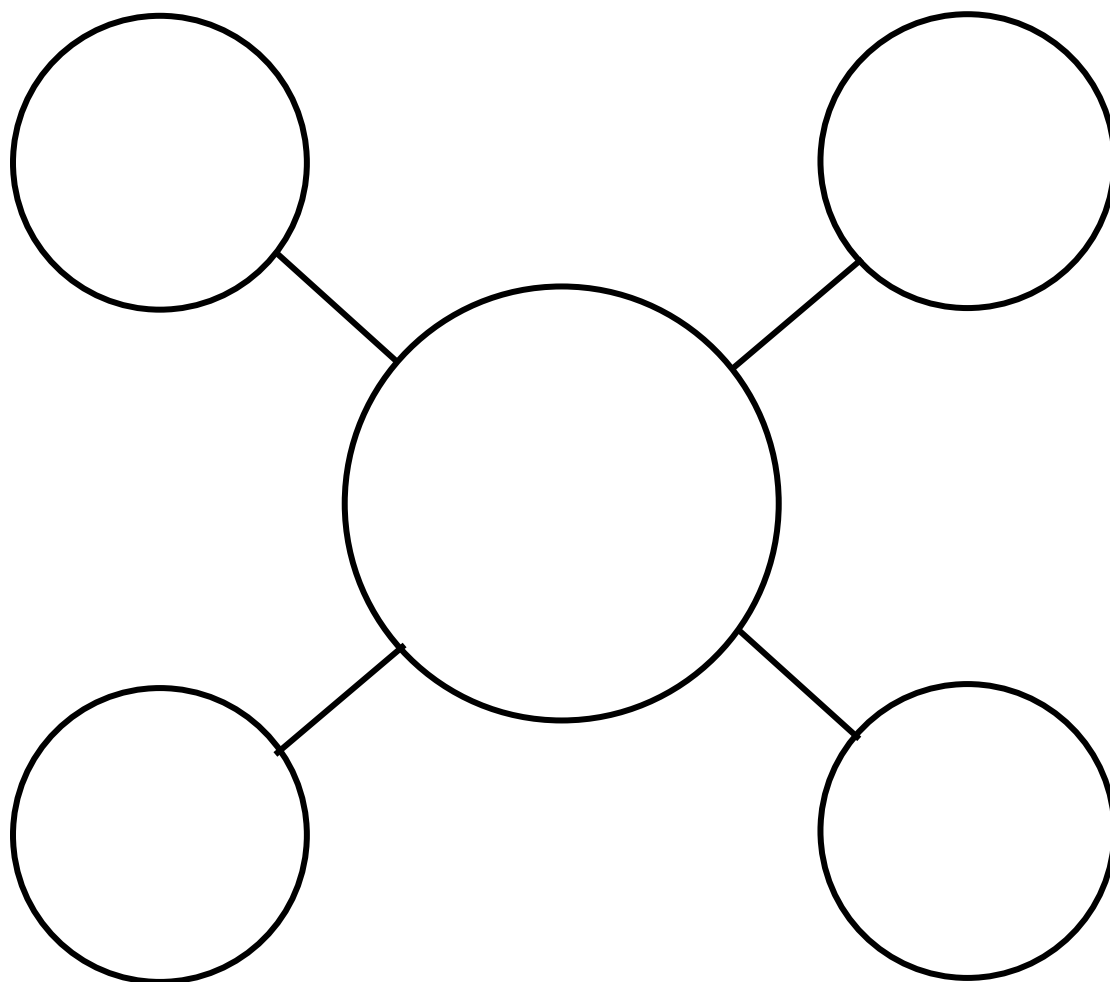
For planning and preparation before going to Derdia: 40 minutes.

To teach the Derdians to build: 25 minutes.

Annex 2- Activity: Circles of multicultural self

MATERIAL 1: Circles of my multicultural self

Place your name in the centre circle of the structure below. Write an important aspect of your identity in each of the satellite circles - an identifier or descriptor that you feel is important in defining you. This can include anything: Asian American, female, mother, athlete, educator, Buddhist, scientist, or any descriptor with which you identify.





1. Share a story about a time you were especially proud to identify with one of the descriptors you used above.
2. Share a story about a time it was especially painful to be identified with one of your descriptors.
3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:

I am _____, but I am not _____ .

Annex 3- Activity: Cultural Iceberg Model

MATERIAL-ICEBERG MODEL

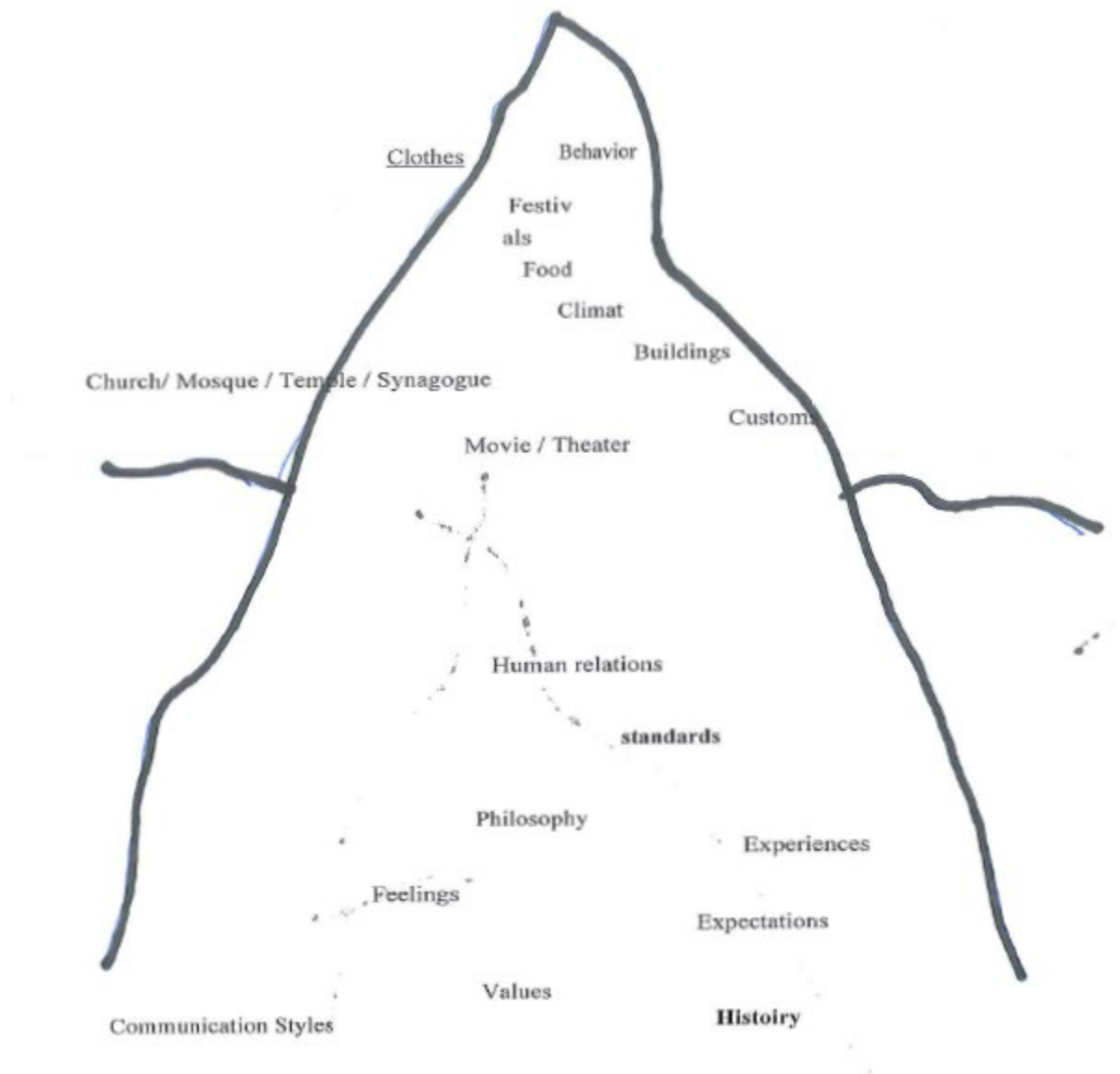
- 1) A. Note the Building Blocks of a culture
- B. Complete your list with your neighbor's results
- C. Place your elements in the submerged or emergent part of the iceberg



Intercultural Competence

Group of French-German authors

Marie-Eve Hartmann – Brigitte Hertlein-Puchta – Catherine Metzger – Clarisse Reibel – Christophe Saintvoirin – Dr. Elke Ch. Zapf



Annex 4- Activity: Culture Box

MATERIAL- Culture box

You are part of a working group that has the task of choosing 10 elements of his skin (from the country where he lives). You choose elements that you think are important to know so that people from another culture can get a picture of them. This box will be sent to another country.

What elements representing your culture would you choose? What do your partners from your culture need to know to understand you better?

Instructions :

1. Make a list of all your ideas (individual work)
2. As a group, choose 10 items that you will put in the box. Why did you choose these items (group work)?



3. Prepare a presentation of up to 3 minutes



Source: Intercultural competence

french-german workgroup

marie-Eve Hartmann – Brigitte Hertelin-Puchta – Catherine Metzger – Clarisse Reibel – Christophe Saintvoirin – Dr.Elke Ch. Zapf

Annex 5- Activity: Active Listener

MATERIAL- “Active Listener”- Scenarios

ACTIVE LISTENING SCENARIO #1:

You’re talking to your supervisor who called you in to ask if you were okay. You have been tired and worn out for the last several weeks. You just don’t feel enthusiastic about anything, every day feels monotonous and you feel like you’re just going through the motions of your daily tasks.

ACTIVE LISTENING SCENARIO #2

You’re talking to a co-worker about a new colleague who gives you his/her work when he/she is really stressed.

ACTIVE LISTENING SCENARIO #3

You think the two colleagues across the room have been talking about you because they keep looking over at you and then whispering back and forth to each other. You decide to confront one of them about it at the end of the day.

ACTIVE LISTENING SCENARIO #4

You’re thinking about quitting your job. You and your spouse have talked about this for a while. It would mean selling your house and moving away to live somewhere less expensive. You think you want to do this but at the same time you wonder if it is the best thing for you and your spouse. You are talking to your co-worker. Take it from there!



ACTIVE LISTENING SCENARIO #5

You're talking to your co-worker about all the changes happening at your company with expansion, new equipment, new personnel, new policies, etc. It's all very overwhelming to you.

ACTIVE LISTENING SCENARIO #6

Earlier in your shift, you made a fairly serious mistake and you're really upset about it. Usually, you're outgoing and upbeat, but this mistake is really eating at you. Even though nothing happened to the involved parties, you feel really terrible and question whether you can still do the job and keep up with all the activity like you once did.

ACTIVE LISTENING SCENARIO #7

You are "up to here" with your kids. They are simply driving you nuts with all their whining and quarrelling. You love them but you do need a break. You're talking to a co-worker.

ACTIVE LISTENING SCENARIO #8

You're in a dilemma and you ask your friend if they have a few minutes to talk. You have an opportunity to take a new job with regular hours and holidays and weekends off. At the same time, you love what you do and you're just really torn.

ACTIVE LISTENING SCENARIO #9

You're upset about a conflict you had with a co-worker a few days ago. You're talking to a different co-worker about it. You feel that you acted poorly. You did apologize to the person you offended, and you have tried to make up for it. Still, you keep hearing about it and you feel that you can't do any more, so why doesn't everyone just drop it!



ACTIVE LISTENING SCENARIO #10

You're talking to a friend about this: you've been working on a project for some time, you did all the surveying, the compiling, even the writing. And, it was your idea in the first place. But, someone else turned in your project with their name on it, and they got all the credit.

Annex 6- Activity: Body Language- how to spot openness

MATERIAL- Handout “Body Language” Example of scenarios

- You can use these specific scenarios but it is better to adapt them to the background of the participants

Scenario 1

You are planning to visit a school in order to carry out cultural activities with the students. You are very excited, but you realise that the outdoor cultural activities that you planned cannot be delivered. The temperature is 40° C and the students are getting frustrated!

Scenario 2

You are on the organising team of a big concert. Everything is planned really well, but at the last moment, something ruined your perfect planning. You left your food supplies out of the fridge and the food went bad. You have nothing to sell.

Scenario 3

You are on the promotion team of an intercultural evening that you are planning. For more than 10 days, you have been advertising the event on the wrong date. Instead of June, you wrote July. You find out just 5 days before the event.

Annex 7- Activity: Plan of attack

<p>You arrive at the airport, your tutor is supposed to pick you up, but doesn't show up. What do you do?</p>	<p>You arrive at your destination. Your suitcase did not arrive. What do you do?</p>
<p>You are sharing an apartment with people from another country. You would like to ask them if they could calm down a bit, but you don't share a common language. What do you do?</p>	<p>It is your first day at work. You have been introduced, but now you don't know what to do or what your tasks are. What do you do?</p>
<p>You notice that all colleagues plan to meet up after work, but no-one is asking you. You would like to join though. What do you do?</p>	<p>A colleague repeatedly asks you to get certain tools. You don't understand the names of the tools in the destination language. What do you do?</p>
<p>You are at work, but forgot to bring your work clothes. What do you do?</p>	<p>You get sick overnight and can't go to work the next morning. What do you do?</p>



<p>You get sent home from work early for a few days in a row. You are unsure why. What do you do?</p>	<p>You get assigned a task that is too challenging for your skills at that point. What do you do?</p>
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STEP 5

SELF-EFFICACY – Activity No. 1 – Mat. 2 – Plan of Attack

STEP 3

STEP 3

STEP 2

STEP 1



Annex 8- Activity: Reflection on own behaviour- 3a card game

MATERIAL- Mat.1- Game rules and instructions

<p>GROUP 1 - RULES</p> <p>IT MUST NOT BE SPOKEN.</p> <p>Each player receives 5 cards.</p> <p>Ace is the highest card, six the lowest.</p> <p>Diamonds are trumps.</p> <p>The players play clockwise one after the other.</p> <p>Whoever wins the trick takes the cards.</p> <p>The player with the most cards at the end is the winner.</p> <p>The winner moves up a table.</p> <p>The loser descends one table.</p> <p>The other players remain seated at their table.</p>	<p>GROUP 2 - RULES</p> <p>IT MUST NOT BE SPOKEN.</p> <p>Each player receives 5 cards.</p> <p>Ace is the highest card, six the lowest.</p> <p>Hearts are the trump card.</p> <p>The players play clockwise one after the other.</p> <p>Whoever wins the trick takes the cards.</p> <p>The player with the most cards at the end is the winner.</p> <p>The winner moves up a table.</p> <p>The loser descends one table.</p> <p>The other players remain seated at their table.</p>
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<p>GROUP 3 - RULES</p> <p>IT MUST NOT BE SPOKEN.</p> <p>Each player receives 5 cards.</p> <p>Ace is the highest card, six the lowest.</p> <p>All cards have the same value. There is no trump.</p> <p>The players play clockwise one after the other.</p> <p>Whoever wins the trick takes the cards.</p> <p>The player who has the most cards at the end is the winner.</p> <p>The winner moves up a table.</p> <p>The loser descends one table.</p> <p>The other players remain seated at their table.</p>	<p>GROUP 4 - RULES</p> <p>IT MUST NOT BE SPOKEN.</p> <p>Each player receives 5 cards.</p> <p>Ace is the lowest card, six the highest.</p> <p>All cards have the same value. There is no trump.</p> <p>The players play one after the other in counter-clockwise order.</p> <p>Whoever wins the trick takes the cards.</p> <p>The player who has the most cards at the end is the winner.</p> <p>The winner moves up a table.</p> <p>The loser descends one table.</p> <p>The other players remain seated at their table.</p>
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