

Qualitative Services at local level for Emigrants and Refugees

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1. MODULE 1: INTRODUCTION TO MULTICULTURALISM AND MIGRATION

Introduction

The following module on approaching multiculturalism and migration is intended to assist the participants in deconstructing and clarifying terms, notions and current trends regarding these topics both in a general, global matter and a more specific European context.

This effort acquires heightened importance in current times of common misrepresentation and misinformation regarding migration and multiculturalism by media channels and by political forces and personalities with populist and/or extremist tendencies, often leading to misconceptions and erroneous beliefs and perceptions among the broader public.

As individuals and professionals, one must strive to be well informed, sensitive and active on such matters and the way in which to deal with them in daily life. This section aims at fostering critical thinking and reflection and providing concise, relevant and independent information on the topics addressed.

Learning objectives

1. To be able to understand multiculturalism in all its spheres as well as its implication in society
2. To identify the diverse and latest trends with regards to migration flows
3. To list the benefits of migration

Estimated duration

1 hour

1.1. Multiculturalism

1.1.1. History, attempted definitions and stages of multiculturalism

Multiculturalism has been used to depict the political, socioeconomic and moral claims of a wide range of marginalized groups, which face obstacles in pursuing their social practices in ways that members of dominant groups do not experience. Contemporary theories of multiculturalism tend to focus on immigrants who are ethnic and religious minorities (e.g. Latinos in the U.S., Muslims in Western Europe), minority nations (e.g. Catalans, Basque, Welsh, Québécois), and indigenous peoples (e.g. Native peoples in North America, Australia, and New Zealand).

However, definitions of multiculturalism – in academia as well as in media and politics – are abundant and varied, referring to situations ranging from people of different communities living alongside each other to ethnic or religious groups leading separate lives. According to BBC (2011), the Oxford English Dictionary offers a broad definition of multiculturalism as "*the policy or process whereby the distinctive identities of the cultural groups within such a society are maintained or supported*".

Agreement seems to exist on a minimum threshold for multiculturalism, perceived as the need to politically identify groups, typically by ethnicity, and to work to remove stigmatization, exclusion and domination in relation to such groups. Multiculturalism can thus translate into a commitment to revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups. It involves not only claims of identity and culture, but also economic and political matters, namely through solving the disadvantages people endure as a result of their marginalized group identities (Stanford Encyclopedia of Philosophy, 2010).

In this process, it is **possible to identify different phases of recognition, understanding, respect, interaction and exchange between members and communities with different cultures**. These phases, with an increasing degree of actual cultural competency, have been coined as (Schriefer, n.d.):

Multicultural communities, in which very distinct cultural groups are allowed and included in society with equal status and live alongside each other. There is tolerance and superficial celebration of cultural distinctiveness, but without deep learning or exchange between cultural groups, which are at times in isolation from one another;

Cross-cultural communities, in which communities try reaching across boundaries to some extent and build bridges of relationship by sharing, listening and learning. Cultural differences may be understood or acknowledged, but often cultures are compared with one another, with one culture being deemed superior or inferior to another;

Intercultural communities, where there is comprehensive mutuality, reciprocity, equality, justice, understanding and acceptance. People from different cultural groups interact and connect with one another, learn and grow together, become shaped and transformed by each other's experiences, and address racial and cultural power imbalances.

1.1.2. Cultural competency and the Bennett scale

Correspondingly, people can react to cultural differences in a variety of manners, consciously or unconsciously, enacting different types of feelings, opinions, attitudes and behaviors on those affected.

Very often the lack of knowledge on and/or contact with diversity fosters fear or opposition to what is different from the usual or the majority. Thus, anti-immigrant attitudes are mostly unrelated to the actual presence of immigrants, and in the case of the recent 'refugee crisis', anti-immigrant sentiment has increased the most in countries that either have not received a significant number of asylum seekers or have been transit countries, while those receiving the largest number of asylum applicants have been the most open to immigration (Hunyadi and Molnár, 2016).

On the other hand, people are usually unaware of their own cultural assumptions, and as culture provides an orientation for understanding and facing the world, the assumptions and expectations people have about it based on their own culture create the basis to evaluate everything that they encounter.

Therefore, individuals, groups and organizations must strive to effectively and emphatically learn, listen and ask in order to be **culturally competent** (Business Dictionary, n.d.)— that is, to hold the set of behaviors, policies and attitudes (including human behaviors, languages,

communications, actions, values, religious beliefs, social groups and ethic perceptions) which allows cross-cultural groups to effectively work humanely and professionally, being prepared to function in multicultural situations (Markman, 2018).

In this regard, Dr. Milton Bennett **developed the Developmental Model of Intercultural Sensitivity** – or the Bennett scale – in the 1990s, designed to assess intercultural competence. The scale is organized in six stages of increasing sensitivity to cultural difference. The first three stages are ethnocentric as one sees his own culture as central to reality (University at Albany, n.d.), and by climbing the scale an increasingly ethnorelative point of view is adopted, which is one's own culture experienced in the context of other cultures.

In the first stage, 'Denial of difference', individuals experience their own culture as the only "real" one. Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. In the second stage, 'Defense against difference', one's own culture is experienced as the most "evolved" or the best way to live, and a dualistic us/them thinking, frequently accompanied by overt negative stereotyping, is present.

In the third phase, 'Minimization of Difference', people recognize superficial cultural differences in food, customs, etc., but they emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values. They tend to overestimate their tolerance while underestimating the effect/privilege of their own culture.

The fourth stage, 'Acceptance of difference', is characterized by people who accept the existence of culturally different worldviews, although they do not necessarily like or agree with them all.

In the fifth stage, 'Adaptation to Difference', individuals are able to expand their own worldviews, using empathy to accurately understand and be understood across cultural boundaries and behaving in a variety of culturally appropriate ways.

The final stage, 'Integration of Difference', allows for one's experience of self to be expanded, allowing this individual to move and shift smoothly from one cultural worldview to another (University at Albany, n.d.).

Lastly, one must stay aware that **multiculturalism materializes in a range of different habits and customs, with varying complexity and different degrees of visibility.**

For instance, did you know that not all Arabs are Muslims and vice-versa? In fact, Muslims are followers of the religion of Islam, and Arabs are an ethno-linguistic group of people (most of whom are Muslim in religion but many of whom are not). Also, most Muslims in the world are not Arabic in language or ethnic identity (as they originate from countries such as Indonesia, Pakistan, India and Bangladesh, among others) (Pratt, 2015).

Another interesting cultural fact is that, for example, in most of the Middle East, India, parts of Africa and in Gulf countries such as Saudi Arabia, eating (as well as handing objects, greeting, etc.) must be done with the right hand, as the left one is considered unsanitary due to its use in hygiene-related tasks (Ruggeri, 2012).

Moreover, have you ever wondered about Jewish and Islamic dietary rules? Actually, Halal is anything that is permissible according to Islamic law – not only food and drink but also all matters of daily life. Kosher foods are those that follow the regulations of kashrut, the Jewish dietary law. Generally speaking, kashrut laws are stricter than Islamic ones, thus in most cases

these laws will not affect Muslims who wish to consume kosher, but would affect Jews who might be interested in ḥalāl meat (Diffen, n.d.).

These are only a few of the countless examples of culturally diverse practices, small but significant actions of daily life which one must strive to learn about and stay aware of in multicultural societies (this is true both for migrants as well as for host communities) in which different customs coexist, in order to respectfully act within them.

1.2. Migration

1.2.1. Terminology and types of migration

There are different types of migration and migrants, depending on factors such as geographical location, reasons and goals of migration, legal status, among others. This often leads to confusion and to misuse of migration-related terms, as words such as refugee and migrant or asylum-seeker are used interchangeably and without precision. In order to clarify and structure the debate, it is important to be familiar with key terms on migration.

Firstly, a migrant is anyone who is moving or has moved across an international border or within a State away from their habitual place of residence (IOM, 2011). This movement constitutes emigration when one departs or exits from one state with the view to settling in another and, conversely, it constitutes immigration when non-nationals move into a country for the purpose of settlement.

A person is an asylum-seeker when he/she seeks safety from persecution or serious harm in a country other than their own and is awaiting a decision on the application for protected status. In turn, a refugee is someone who *"owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinions, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country"* (IOM, 2011). In this context, states are bound by the principle of non-refoulement, which states that *"No Contracting State shall expel or return a refugee in any manner whatsoever to the frontiers of territories where their life or freedom would be threatened on account of race, religion, nationality, membership of a particular social group or political opinion"* (Caritas, n.d.). Furthermore, one distinction is central; while the term *'illegal'* can be used when referring to a status or process, *'irregular'* is preferred when referring to a person. Being in a state without the required documentation and paperwork is, in most countries, not a criminal offence but an administrative infringement.

As for persons or groups of persons who have been forced or obliged to flee or to leave their homes without having crossed an internationally recognized state border, their status is that of internally displaced persons (IDPs).

These humanitarian movements can be framed into the umbrella of forced migration, as the migratory movement in which an element of coercion exists, including threats to life, whether arising from natural or man-made causes. This is often contrasted with labor migration, as the movement of persons from one State to another, or within their own country of residence, for the purpose of employment.

In the end of 2017, almost 206 million people (3,5% of global population) were living outside of their country of birth, of which over 25 million were international refugees and 3.1 were asylum-seekers. In turn, over 40 million people were internally displaced because of civil war, political violence or conflict, and over 24 million had been newly displaced that year due to natural disaster or extreme weather (European Political Strategy Center, 2017).

1.2.2. Drivers and principles of migration

Not all countries or regions of the world offer the same levels of safety, well-being, quality of life and opportunities; this reality promotes the movement of people within and/or between them.

“Push factors” are the conditions which force or increase the will of people to leave their homes. Most commonly they revolve around situations such as poor safety and security, natural disasters or highly adverse environmental conditions, unemployment, poverty, concerns about high crime rates, a lack of services and amenities, conflict or war, and many others.

On the other hand, “Pull factors” are those which attract people to move to a certain area. Some examples would be the prevalence of low crime rates, better service provision, a safer atmosphere, political security, less risk of natural hazards, potential for employment, greater wealth, and others (BBC, n.d.).

In working for/with migrants, a set of **policy principles** must be followed (International Federation of Red Cross and Red Crescent Societies, n.d.):

Focus on the needs and vulnerabilities of migrants: Adopting an integrated and impartial approach, addressing both urgent needs and long-term assistance and empowerment;

Support the aspirations of migrants: In supporting migrants’ social inclusion, integration and aspirations, societies must consider migrants’ own potential needs and interests. They must not seek to encourage, prevent or dissuade migration, or promote the stay or return of migrants;

Recognize the rights of migrants: Societies must provide assistance and protection to migrants, irrespective of their legal status. Assistance to migrants is coupled with efforts to protect them against abuse, exploitation, and the denial of rights;

Alleviate migratory pressures on communities of origin: By supporting disaster preparedness and building resilience at community level, societies contribute to alleviating pressures (social, economic, environmental) that can induce people to migrate against their will and desire.

1.2.3. Migration in Europe and in the world: historical and current trends

Historical migration to or within Europe has a long story, mostly connected to military invasions, but since late 18th century until halfway through the 20th century, Europe was a continent of emigration. After World War II, immigration to Europe increased considerably (in speed as in scale), especially to Western European nations, which have hosted substantial immigrant populations originating both from European as well as third countries (Lehmann, 2015).

However, the last decades and most notably the context of the recent European ‘migration crisis’ (the increased arrival of migrants to Europe since 2015 to present), have brought about

a generalized increase in negative attitudes towards immigration, although more pronounced in certain European countries than in others.

The need for member-states to host a greater share of migrants has been exploited by rising right-wing political movements and parties, as well as by sectors of the media, creating a hostile environment for multiculturalism policies and fostering feelings of insecurity, mistrust or even open discrimination against migrants, as instances of racism and xenophobia increase (Scott, 2017).

While bearing in mind that the human rights of migrants must be supported and defended at all times – irrespective of their legal status or situation of origin, among others –, and that the economic difficulties, political oppression, hostilities and persecutions as well as the dangers and traumas of conflicts currently occurring in the global South are a reflection of a not too distant European past, one must be aware of **the prevalence of stereotypes and prejudices, misinformation and exaggerated perceptions or erroneous beliefs** in European societies regarding migration matters and migrants themselves (Marozzi, 2016).

To begin with, for instance, and contrary to popular belief, not all migrants want or are able to come to Europe; in fact, **most migration in Europe and globally is intra-continental** (people move but tend to stay close to home), including in less developed regions such as the global South – South-South migration flows are still higher than South-North movements. Furthermore, developing countries (including some of the world's poorest) are also the ones taking in over 85% of all refugees (almost 9 in each 10 refugees) (Edmond, 2017). In 2015, ten countries in Africa and the Middle East, accounting for just 2.5% of global GDP, were sheltering over half of the world's 21 million refugees (Osborne, 2016).

Therefore, neighboring countries to conflict areas – rather than necessarily rich nations in the developed world – are the most pressured by migratory movements, and these facts and numbers certainly put Europe's 'refugee burden' into perspective.

As for the 'economic migrant' argument, most of the newcomers do not move for employment or welfare motivations; **in 2015, 83% of the arrivals in Europe by sea were people fleeing war and persecution** (UNHCR, 2015). Even if migrants may not qualify for refugee status, they are still most often vulnerable, traumatized, forcibly displaced and unable to return home. Nonetheless, it is worth noting that in recent years, natural disasters have been a larger driver of human displacement than war and conflict.

Moreover, the 'refugee crisis' does not represent a '**Muslim invasion**' of Europe, as it has been widely and alarmingly announced in different instances: Muslims made up roughly 5% of European inhabitants in 2016 – varying from almost 9% of the French population to 0.2% or less in countries such as the Czech Republic, Poland and the Baltic states (Hackett, 2017). Lastly, migration does not represent hordes of men coming into host countries, as roughly half of migrants and refugees in the world are female (UN Women, n.d.).

In fact, **the largest share of migration in the EU corresponds to mobile EU citizens** (20 million, mainly from Romania, Poland, Italy and Portugal), followed at a distance by people coming from Asia and the Middle East (12 million).

In turn, more than half of legal migration flows into EU countries are driven by family reunification or humanitarian grounds (including refugee status), with only a fraction of migrants entering the Union for employment. Besides, refugees really are staying longer in host countries than in the past, but this can be attributed to the fact that 2/3 of all refugees are currently

unable to return home due to increasingly prolonged conflicts (European Political Strategy Center, 2017).

Nevertheless, **people tend to overestimate the share of migrants living in their country**, in some cases for over 20% more than the reality. Lastly, stricter border controls and measures such as fences do not stop irregular migration or refugee influx, rather merely shifting it to other countries and routes (usually increasingly dangerous); similarly, migrants are more likely to move irregularly when no legal alternatives are available (IOM, 2018).

1.2.4. Importance of migration

Given that migration has been very often portrayed in a negative light, it seems important to conclude this theoretical module by offering an alternative narrative **highlighting the contribute of migration for the different sides** involved in it.

Immigration has, since the end of the 2nd WW, transformed Europe into a continent with a highly diverse population with migratory background – as of countries of origin, ethnic and religious backgrounds, cultural practices and languages –, especially in the North, West and South of Europe. In fact, in 2011, almost a quarter of new EU citizens (acquiring citizenship of an EU member-state) were Moroccans, Turks, Ecuadorians and Indians (Eurostat, 2013).

Moreover, migration is not just a movement but an exchange, as migrants bring experience, education, skills and ideas; this is ever truer as the proportion of highly educated immigrants in OECD countries (mostly higher-income countries) is rising sharply, with about 30 million immigrants with post-secondary education present in that group of states in 2010/11. Furthermore, migrants have been key in filling up labor shortages and replenishing the market, accounting for 70% of the increase in European workforce between 2004 and 2014 (47% in the United States) (European Political Strategy Center, 2017).

On the other hand, and contrary to the common ‘job-stealing/welfare free rider’ paradox, **in most countries migrants generally contribute more in taxes and social contributions than they receive in individual benefits**.

Where immigrants have a less favorable fiscal position, this is not driven by a greater dependence on social benefits but rather by the fact that they often have lower wages and thus tend to contribute less (OECD, 2014). As for the other end of the situation, emigration itself has constituted **an important strategy to support economic development in poorer countries**.

With remittances having risen steadily over time and now being three times as large as official development aid, migration contributes to enhancing living conditions in countries of origin and can help reaching the level of economic development and income at which people’s propensity to emigrate is expected to fall (up to a certain level of GDP per capita, economic development augments people’s ability and tendency to immigrate, after which the relationship is reserved and people are more likely to stay in their home countries) (OECD, 2014).

To conclude, it is important to remember that people have been on the move since the most ancient of times. While **some people choose to leave their places or countries of origin, others are forced to depart**, and if migration is a positive and empowering experience for many, a lack of human rights-based migration governance is leading to the routine violation of migrants’ rights in transit, at international borders and in the countries they migrate to.

As individuals, professionals and organizations, it is therefore of great importance to remain well-informed, clarified and aware of the varied realities and dimensions of migration, as, in the words of the UN Secretary-General António Guterres, “We can’t deter people fleeing for their lives. They will come. The choice we have is how well we manage their arrival, and how humanely” (OHCHR, n.d.).

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2. MODULE 2: DIVERSITY AS A SOURCE OF RICHNESS

Introduction

The following module on approaching diversity is intended to assist the participants in deconstructing and clarifying terms, notions and current trends regarding this topic both in a general, global matter and a more specific European context.

The migratory flows are intrinsic to human history and have played a fundamental role as well as in the evolution of humans as in the enrichment of the societies. They cover all the regions of the world and have placed in every direction (between different countries: south-north, south-south, north-north, north-south and inside the same country) reaching all the social sectors.

International migratory flows have increased significantly during the last decades. The economic globalization, the inequalities of the living conditions or persecutions motivated by different causes are some of the main factors that explain this increase. Additionally, there are more refugees, victims of armed conflicts who suffer injustices and the violation of their human rights.

The local territories are the exit and arrival point of these people and their governments have the responsibility of contributing to guarantee the peaceful cohabitation, respect and quality of life of the migrant population. The implementation of policies specially designed has to be focused on contributing to a greater respect between equals and a better cohabitation within the diversity.

Learning objectives

1. To be able to understand the causes for intolerance
2. To be able to identify different at local level strategies that may be implemented to fight discrimination

Estimated duration

1 hour

2.1. Diversity

The term diversity refers to the difference or distinction between people, animals or things, to variety, to infinity or abundance of different things, to dissimilarity, disparity or multiplicity. (The meaning of Diversity, 2019). The scientific literature on immigration and diversity is almost endless. The fact is, however, that we are increasingly in need of concrete analyses, which place both in precise contexts in order to identify problems, demands and possible solutions. (De Lucas, Javier, 2009).

2.2. How to manage diversity at the local level

2.2.1. Types

"It must be borne in mind that diversity goes beyond sex, age or demographics, we always talk about the diversity of values, skills, interests and experiences. This makes diversity not a goal, but an unavoidable challenge" (Labrador Fernández, J., Blanco Puga, M^a R., and Ortiz Valdés, Miguel Alberto, 2007).

Cultural, religious, sexual and ethnical diversity are the most mentioned diversities. In particular, we will be concerned with cultural and social diversity and its management at the local level. Diversity is often seen as a problem, a simplistic association between diversity/difficulty is created. While it is true that conflicts are inevitable, the proper management of them is a source of wealth and development. (Human rights, migrations and local citizenship. FAMSI, 2017).

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2.2.2. Main overview of major origin countries

The origin of immigrants in the EU has varied from one decade to the next, so in the 1950s and 1960s, the immigration of Africans and Turks began, then that of Asians, mainly Chinese and more recently Latin Americans, especially Ecuadorians, who arrived massively in the EU and particularly in Spain, which in 2007 became the EU state with the highest rate of immigration (with 10%), followed by France (9.6%), Germany (8.9%) and the United Kingdom (8.1%). The immigrant population is growing at a faster rate than the Spanish population. The largest group of immigrants in Spain is Moroccans (12.82%), followed by Romanians (11.7%) and Ecuadorians (11.7%) (Free movement of persons, immigration and asylum in the European Union, 2019).

2.2.3. Subjectivity situations

People and social groups coexist in a common territory and keep diverse interest, objectives and needs. Local policies demand, as part of its competences, to identify which the needs are from citizens who live together in the same territory acknowledging their cultural, religious, sexual and ethnical diversity. There is a lot of common ideas of thinking that the future will be diverse, or it cannot be talked about the future. Local policies are committed to acknowledging the richness of diversity, as well as ensuring certain sort of local practices within a common people fundamental rights respect framework and providing an egalitarian and democratic co-existence space.

To separate a part of the citizenship, segregate a population part, in addition, to attending unequally to a group of people mean to damage the richness which diversity offers, generate inequity among people and attempt against the most basic rights of the population.

2.2.4. Recommendations

It is crucial to reflect on and to select local governments' models of diversity management since these institutions take the responsibility of providing mechanism and instruments to boost participation, transparency and the implementation of sharing responsibilities.

Integration and diversity management policies are therefore facilitating linkages in the community and they also constitute a way of producing knowledge. The local socioeconomic and cultural stakeholders of the territory, as well as the population who live there, share and create customs, identities, learning and innovation processes and, social relationships patterns. The value of this collectively built knowledge is a key element to create social capital and to jointly improve the quality of life in a territory. Consequently, the local governments' political activity, through its public services, can strengthen resources, abilities, linkages and social, familiar and neighbour's relationships.

Achieving optimal levels of coexistence in diversity reflects the community capacity to organize, protect, promote and manage common goods. The role of the local policy is to increase the social cohesion by reducing the economic, social and cultural inequalities among people who live in a territory. It is necessary to acknowledge that these inequalities exist and that they need to be attended by the public institutions if an increase of these inequalities want to be avoided. Social cohesion is not achievable in poor or fragmented social contexts.

2.2.5. Key agents in the diversity management at local level

We need to analyze the role that can be played by the different stakeholders' present in the territory of a municipality taken into account social inclusion approach and the need to encourage intercultural citizenship. Facing this challenge, we assume public administration, and more especially, local governments should take the lead in the coordination of these actors.

The United Nations considers that collaborative work between the parties of each territory as a priority in order to promote sustainable territorial development., The approach we propose so that local governments can foster these collaboration networks is based on an approach centered on territorial agents.

One of the main theoretical references for the construction of territorial networks is the Triple Helix model. In this theory, consolidated in the 1990's by Etzkowitz and Leydesdorff, as the territorial stakeholders came from Public Administrations, private sector and the academic world. Even if this model was only focused on productive innovation, it is worthwhile to understand the importance and dynamics of multisectoral territorial alliances.

Subsequent initiatives focused on socioeconomic development further developed this model to include the so-called Third Sector, creating the quadruple helix model. It is used so that social actors in any territory can act together in a quite functional way. It is important to reflect on how it could come into effect and which role each sector can play to promote an inclusive and intercultural society.

Approaching the territory with the focus put on these four sectors ensures an action that we could call 360º, to guarantee that all the agents of the territory are involved in giving an answer to the new reality. Any institution, collective or organization we find in a territory will necessarily fit within one of these four areas. Analyzing which role each of these sectors can play will be useful to find a first approximation to the strategy to be developed in each territory (Jose Miguel Morales y Elena Pérez Rosa. FAMSÍ, 2017).

2.2.6. Good practices in diversity management

Avilés: Socially Responsible City

In 2009, the City Council of Avilés, Spain, included the criterion of a social clause in its public procurement, which allows the city to take a great step forward for the inclusion of the diversity in the municipality.

This initiative is based on the Social Responsible Public Procurement (SRPP), a principle already promoted at European level, specifically in the Treaty of Lisbon. The latter states that " "in defining policies and activities the Union shall take into account requirements linked to the promotion of high level of employment, the adequate social protection, the fight against social exclusion, and a high level of education, training and protection of human health ".

The SRPP's basic principles are the promotion of employment opportunities for people disconnected from the labour market (e.g. youth, women, long-term unemployed persons, migrants and people with disabilities) and the promotion of decent work (quality and stability of employment).

Mediterranean perspective on urban migration

The Mediterranean City-to-City Migration (MC2CM) project was conceived within the framework of the Mediterranean Transit Migration Dialogue (MTM), an informal consultative platform between migration officials in countries of origin, transit and destination along migration routes in Africa, Europe and the Middle East. It is hosted by the International Centre for Migration Policy Development (ICMPD) since 2002. This state-led dialogue realized the need to focus on the local dimension of migration, even when the critical role of local authorities play in relation to migration issues was not as widely indisputable as it is today. In such a context MC2CM has been created. This project aims at a commitment to improve migration local governance.

This project raises four key aspects that show its commitment with migration management at the local level:

- (a) Migration as a historical characteristic of human development: based on local experiences as a context of mobility, lessons are learned from the diversity management practices that have taken place throughout history.
- b) Cities perceive migration as an opportunity: to perceive migration and human mobility first as a fact and not as a phenomenon and the potentialities of migrants beyond the utilitarian and functional vision.

(c) Urban contexts as knowledgeable settings about migration challenges given that migrants tend to be concentrated in urban settings due to the proliferation of workplaces, large cities could become incubators of migration experiences and good practices in managing diversity.

d) Persistence of challenges: Despite of the success of the project, they recognize that they still have challenges to overcome, such as, among others, the definition of the concepts of urban areas and migrants.

Internship at the Business Development Bank of Canada (BDC): Breaking barriers to refugee employability

Knowing how important diversity and inclusion are to expand and reach out to entrepreneurs in new markets and communities, BDC is discovering a strategic diversity imperative that includes the talent of former refugees in Canada.

Being inclusive has helped the BDC to learn more about market and entrepreneurial objectives, including connecting with the entrepreneurs they may not reach otherwise. One of the Bank's guidelines gives the example of an interview with a newcomer from Turkey. He told his interviewer that there was a huge untapped Turkish business community in North York (Toronto). This person was connected and understood the community and could connect the products of the BDC, with that community. When he was hired, BDC was able to reach and serve this new customer market, having both a positive effect for BDC and for the Turkish entrepreneurs. Without him, BDC would not have been able to access this new market and may not even have known about the opportunity. It was also important for BDC to recognize his talent and potential beyond a target market. Since then he has become a successful Account Manager at BDC.

In this sense, we would like to add that this initiative must be accompanied by the potential for training and preparation of the migrant/refugee beyond the academic training he or she has in his or her country of origin. That is to say, it is necessary, on the one hand, to perceive the attitudes and aptitudes that the person has, independently of their academic formation, as well as the learning that they have been able to carry out along the migratory journey that usually contemplates other contexts that are not their country/context/place of origin (Edileny Tome da Mata y Jose Antonio Perez Cuéllar, FAMSI, 2016).

2.3. The fight against intolerance

2.3.1. Concept and dynamics of intolerance

By intolerance we mean the denial of the other person because of his or her possible belonging, real or supposed, to a human category defined by the aggressor, who reduces the victim's personality to a social category, encouraging the dynamics of hatred based on a "race", sexual orientation, language, socioeconomic condition or any other factor of significance of the different manifestations of the human condition.

The dynamics of intolerance is simple and lethal, starting by reducing the reality of a person to a stereotype of the social group to which it belongs or with which it is identified, which is about whom the prejudice, cliché or dogma is constructed, so that duly stimulated it ends up criminalizing that minority for supposed social threat.

From intolerance, it is not only possible to discriminate (less favourable treatment), but also to commit a hate crime (criminal aggression) against the victim or his or her property for the simple reason of being a member of this group, or being identified as such by their social, religious, cultural, ethnic, sexual orientation or any other differential circumstance, a violence perpetrated by executioners who believe they have the legitimacy to carry out the "*identity*" cleansing.

2.3.2. Racism and xenophobia

The ambivalent duality of migrations, their necessity and rejection at the same time, have turned back history by feeding the "*objectification*" of people, as happens with immigrants, reduced simply to labour, to a productive resource in societies that interpret that the immigrant is not a human being with attributes rooted in human dignity.

Xenophobic intolerance is a great and dangerous instrument, which opens doors and opens the way to widespread intolerance.

Xenophobia and the rejection of refugees and immigrants are advancing in Europe, and they are doing so hand in hand with the growth of Islamophobia, fueled by the argument of terrorist attacks which, in an atmosphere of horror, make it possible to advance the discourse of intolerance, reactions and manipulations aimed at spreading hatred and rejection of Muslims, who will be hit hard by the stigma of invasion and terrorism in all corners of Europe, especially on social networks and the Internet.

And it is in this context that the rise of political xenophobia is observed and produced in France, Great Britain and Denmark; also in Holland, Belgium, Germany and Austria; including the advance of blatantly neo-Nazi parties such as Golden Dawn in Greece, Ataka in Bulgaria and the Jobbik in Hungary, without forgetting neo-Nazism in Ukraine and its namesake, Jihadist extremism and terrorism on the other side of the Mediterranean, populism in the USA or the growth of racist militias on the other side of the North Atlantic, on a planet plagued by wars, persecutions and misery.

2.3.3. Hate speech

Hate speech seeks to suspend rights and freedoms such as the rights to live without fear or intimidation, the right to the dignity of the person, both individual and collective, to equal treatment without any discrimination or marginalization, in short, the right to be different but equal in having fundamental rights and freedoms. Hate speech encourages stigmatization, exclusion, hostility, fanaticism, aggression and violence against the "*other*", the different, towards vulnerable groups and people at risk.

Hate speech is a speech of aggression. The dynamics of Intolerance are nourished and encouraged, and its result is lethal. A dynamic that begins by "stigmatizing" the "other" by denying their "human value" (dignity) because they are different, different, and then subjecting them to a process of "dehumanization", fed by myths and false images that permeate the social subconscious (such as: immigrants are criminals, unintelligent blacks, homosexuals are sick, greedy Jews, gypsies are traffickers, Muslim terrorists, the handicapped a useless social burden, etc.). Then the majority of people are "victimized" with feelings of suspicion, fear and threat, feelings of suffering because of unjustified burdens or any other factor that stimulates them, and finally,

after internalizing the prevailing community, at some level, the "fear of aggression" by the different people.

Hate speech is constructed with strategy, it is not a spontaneous prejudice although it feeds on them, it uses and serves disinformative strategies, where the elementary lie or the omission of truth, together with different inductive mechanisms of disinformation, the use of words and phrases as disinformative instruments, The fabrication of informative facts, rumors and false news, among others, build an important weapon that today, thanks to the power of dissemination of the Internet and social networks end up causing havoc in public opinion, causing damage and destabilization situations, unthinkable events before (Human rights, migrations and local citizenship. FAMSI, 2017).

2.3.4. Law and regulations

The conclusion that emerges from the European historical experience is clear. Racist and anti-Semitic hate speech was the precedent of the Holocaust, just as incitement to ethnic hatred in the former Yugoslavia preceded war and "ethnic cleansing". Today, throughout Europe, racist violence is always preceded by hate speech. It is a dangerous phenomenon that no one doubts, it is not a simple opinion, but the poison that causes suffering and death. This was understood by the Committee of Ministers of the Council of Europe in its 1997 resolution (20), which defined it as *"covering all forms of expression which propagate, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, immigrants and persons of immigrant origin"* (Committee of Ministers of the Council of Europe, 1997).

This concept would be complemented by the European Commission against Racism and Intolerance (ECRI), a body of the same Council of Europe in March 2016, in its Recommendation No. 15, where it reiterates that it is to be understood *"as the encouragement, promotion or instigation, in whatever form, of hatred, humiliation or contempt for a person or group of persons, as well as harassment, discrediting, spreading negative stereotypes, stigmatizing or threatening such a person or group of persons and the justification of such manifestations on the grounds of "race", color, descent, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation and other personal characteristics or status"* (European Commission against Racism and Intolerance ECRI, 2016).

Those who propagate hate speech in defense of their actions use *"freedom of expression"*, but in truth what they demand is *"freedom of aggression"*, impunity to insult, degrade, despise and denigrate, to promote prejudice, mock and humiliate, to intimidate, harass and harass, to exclude, marginalize and discriminate, to defame, ridicule and fabricate lies, to incite violence, to commit aggression and to commit crimes, including crimes against humanity.

However, it is not easy to denounce hate speech for a variety of reasons, ranging from institutional distrust to the difficulty of identifying the perpetrator, including legal ignorance and institutional indolence. Progress in the fight against hate speech in its criminal dimension needs to take into account the conclusions of the Justice and Home Affairs Council of the European Union (JHA) on combating hate crimes in the Union, adopted on 6.12.2013. Among the measures proposed, it stated: *"To ensure the prompt and effective investigation and prosecution of Hate Crimes, certifying that possible motivation for intolerance is taken into account*

throughout the criminal proceedings. Take appropriate measures to facilitate the reporting of Hate Crimes by victims and as far as possible also by associations supporting them, including measures to build confidence in the police and other institutions. Collect and publish understandable and comparable data on Hate Crimes, to the extent possible, including the number of incidents reported by the public and those recorded by law enforcement authorities; the number of convictions; the motives behind these crimes; and the punishments imposed on the perpetrators” (Measures in Conclusions JHA, 2013).

After the complaint and the investigation of the procedure, which was not always well carried out, the case was brought to trial, confronted with arguments based on "*freedom of expression*", generally used by neo-Nazis, racists and other extremist groups that promoted hatred based on intolerance.

We must highlight the momentum that is building in Europe against hate crimes. Both the OSCE and the Council of Europe have had a significant influence in the European Union, where commissioners such as Cecilia Malmström have given a considerable boost to awareness and response to the problem, which has been immobile since the European Parliament's denunciations following the report coordinated by Glyn Ford.

2.3.5. Causes

The growth of intolerance in public discourse, in policies towards immigration and ethnic and social minorities, the spread of xenophobic populism in Europe, and the emergence of a criminality based on the rejection and denial of diversity, are but the symptoms of a triple crisis in Europe whose key economic aspects are one of the greatest financial disasters in history. In the political-institutional sphere, the discredit of its managers fueled by corruption, anti-democratic despotism and institutional construction in disaffection with the citizenry; in the social sphere, the dismantling of the "*welfare states*" put in place after the Second World War, eliminating important social and citizen achievements.

However, we must not look at Europe in isolation from what is happening in the world. This would be a Eurocentrism that hides from us the fact that we are living in a reality with more than fifty wars for power and resources, the hoarding of the richest in contrast to the hunger and misery of millions of the poorest or the increase in criminal intolerance that is spreading across all continents.

Moreover, there are clear global positions against the globalization of human rights and democratic values that coincide with a resurgence of large-scale fundamentalism and totalitarianism that threaten to destroy the democratic and social gains of human history. We are faced with the Globalization of Intolerance, a reality that is evidenced by its fruits in encouraging hatred, discrimination and violence against the "different", from racism and neo-fascism in the West, to religious fanaticism and fundamentalist terrorism in other latitudes.

This has been repeatedly pointed out by the United Nations General Assembly, especially in relation to neo-Nazism in the resolution 69/160 of 18 December 2014, which focuses on combating glorification of Nazism, neo-nazism and other practices that contribute to fuelling contemporary forms of racism, racial discrimination, xenophobia and related intolerance (United Nations General Assembly, Resolution 69/160 of 18 December 2014).

2.3.6. How to deal with it

We must avoid falling into generalizations and biased visions that distort reality and prevent coexistence and the harmony of diversity. We must bet on the defense of a social personality in solidarity with the diverse human condition, against individualism - gregariousness that objectifies and oppresses us according to the interests of the market.

Hate speech should have no place in the media, on the Internet and on social networks, because of its harmful impact, places that are today battlefields where the struggle for cultural hegemony is being waged, in a war that intolerance has waged against democracy. Information professionals should interpret it according to their own professional ethics and avoid giving voice to hate speech and the organizations that promote it. The media must not become platforms for racist propaganda and other forms of intolerance, although some are, and others consent to it in their poorly managed forums. Depending on its seriousness, speech should be penalized, sanctioned or repudiated.

It is necessary to bear in mind the mistakes of the past in order not to repeat them, to build a Europe of never again' as the survivors of the horror of our tragedy expressed it, to advance towards the humanism proclaimed in the Declaration of Rights and Duties of 10 December 1948 in order to achieve a hopeful continent, in harmony with the entire planet, attainable from the great knowledge we have at our disposal, and to be proud of the evolution of humanity which banishes violence and intolerance, which builds a society in which respect for human rights, equality, non-discrimination and tolerance prevails and is promoted.

It is important not to minimize the impact of both hate speech and hate crimes, since they are accompanied by a message that warns us all. They express a profound desire to break the dignity of people, especially those who are stigmatized by them and who wish to suspend their fundamental rights and freedoms. That is the matrix of hate crime, the aggression against people because of what they are, because of their ethnic, religious, ideological, territorial or any other factor assigned to them and not because of what they do or do. This should lead us to consider all of this not from a Western juridical viewpoint, but from a universal approach of justice that considers hate crime in a global manner, in the perspective of interpreting it as a criminal attack on people regardless of the legal systems and regimes to which it is subject. Hate crime must be considered a crime against humanity.

Therefore, looking at what we have in front of us, we should exercise a strong commitment to democratic values, always stand alongside the victims of hate speech and hate crimes, prevent and mobilize society, and awaken those indolent institutions by calling on them to act, recalling the words of Cornelius Tacitus: A few committed the barbarity, many more applauded it, all consented to it (Human rights, migrations and local citizenship. FAMSI, 2017).

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3. MODULE 3: INTERCULTURAL COMMUNICATION: TOWARDS MUTUAL UNDERSTANDING

Introduction

As explained in previous modules, cultures, beliefs, and traditions vary across the world. In such a diverse place, would it be possible to understand one another? It is not only about language. Should I look directly into her eyes? How should I explain to him the necessary paperwork to enroll his child into school? How will she pay attention if she does not even trust me? Doubts arise.

Communication goes beyond the language and comprises different aspects that makes the message codifiable and decodable for both the sender and the receiver. Thus, this module aims to work on the necessary skills and resources to effectively communicate with people from different backgrounds.

Learning objectives

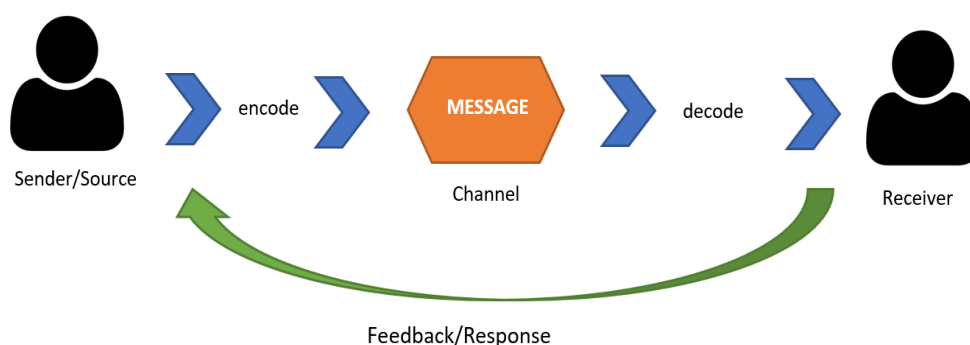
1. To be able to understand how culture affects in the communication process
2. To be able to use list cultural differences with regards to body language
3. To be able to understand how to apply mediation and different aspects it comprises

Estimated duration

1,5 hours

3.1. Unit 1: Smooth approach

In order to better understand how communication works, the above graph is an illustration of a simple communication process and its main elements (CAPE-Communication studies, 2011).



The sender (person) or the source is who sends the message to the receiver. The source should be understood as an object such as a TV. The sender encodes the message, for example in English *“Pass me the salt, please”* and the receiver must decode it in order to understand the

message. It is important to take into account that communication can be verbal and non-verbal. Then, the receiver would provide a response or feedback, which could be another phrase “Sure” or just the act of giving the salt to the person he/she asked for.

In some cases, the sender will need to deal with noise, which is any factor that inhibits the conveyance of a message or anything that gets in the way of the message being accurately received, interpreted and responded to (CAPE-Communication studies, 2011), it may be the sound of heavy storm (that would be external noise) or the fact that the other person is not paying attention to what the sender is trying to say (internal noise). However, it is not always as simple as this in case of intercultural communication.

Besides those communication elements previously mentioned, there are other intercultural communication competence elements: personal attributes, communication skills, psychological adaptation and cultural awareness. Personal attributes include self-disclosure, self-awareness, self-concept and social relaxation. Communication skills include message skills, social skills, flexibility and interaction management. Psychological adaptation is overcoming frustration, stress, alienation and ambiguity. Cultural Awareness is identifying social values, social customs, social norms and social systems (Dai & Chen, 2014).

Attitude

The key aspect of successful multicultural communication is our willingness to communicate. Attitude from both the sender and the receiver is essential to understand each other, and it should always be a bi-directional process. It would be much easier to succeed in case both parties are willing to understand each other and trying hard to do so.

Nevertheless, **communication is not limited to language.** What if the language is the same but the channel is not appropriate? For example, in the case of writing an e-mail to a person who does not have internet connection. Then, communication fails. Another possible pitfall is messing up with some gesture that has a different meaning in another culture, such as for example the thumbs up gesture. Communication is always influenced by the context of the communication situation and the culture of the people involved (Parada Torres, 2009).

There are different elements to take into account when communicating with somebody from another culture (Rowe & Patterson, 2010). However, above all, the most important aspect to assure an appropriate communication and mutual understanding is to really want to communicate.

It is crucial that we mentally prepared to not be understood the first time and be willing to try again and again. Be imaginative and try to keep a discreet and calm mood in order to avoid stressful situation, and keep in mind that not being able to communicate or to understand is an awkward situation for all parties involved in the process.

Building trust

When directly working with migrants or refugees it is important to build a trustworthy atmosphere where the other person is feeling comfortable and therefore more willing to express himself/herself.

Take into account that they migrants feel intimidated, frightened or lost in their new place. And, of course, we are part of this new scary environment for him/her.

Keep calm and show positive attitude in order to avoid stressful situations and make the other person as much comfortable as possible.

There are different techniques in order to increase the trust of the other party (Rainey, 2013), such as:

- showing real interest for the other party
- being patient and allowing time for the other person to feel prepared
- avoiding any kind of pressure
- being transparent and honest without hiding second intentions
- focusing always on what is best for the other person
- do not touch him/her or any of their belongings

Be understanding

A significant number of migrants and refugees came from and are also currently facing very difficult and delicate situations. We need to put ourselves in their shoes and understand their background when communicating and work on improving our empathy (Fernández, 2010).

In fact, scholars generally agree that intercultural communication competence and empathy is increasingly necessary in developing a global understanding of culture (Courageous Steps, 2011). **Communication is also affected by the mood of the people and their context, and thus, our communication abilities may also be affected depending on how we feel and their background.**

Migrants and refugees will need time to locate themselves in their new environment and gather the strength to start their new life in the hosts countries. All countries have different languages, customs, traditions, religions and beliefs that may frighten a person who is not familiar with them. Social organization and culture are an influencing factor for communicating (Modiga, 2014).

Besides, as also explained in the previous module, some people from their new host country may show some reluctance to have them on the country or have racist behaviours. These attitudes can make the immigrant feel guilty, refused and think they will not be a part of the society and be treated in equal conditions as local people, a feeling that should be avoided at any cost.

In essence, there are diverse factors which could frighten the new person, so it is essential to try to understand the other person mindset in order to figure out why they behave as they do.

Tone

Even if it could be considered as obvious, keeping the right tone is an important aspect. **The pitch in speech is defined as the relative highness or lowness of a tone as perceived by the ear** (Encyclopaedia Britannica, n.d.) which depends on the number of vibrations per second produced by the vocal cords. Pitch is the main acoustic correlate of tone and intonation (Nolan, 2014).

Migrants and refugees may not understand what we are saying because of the language, but the tone we are using gives them an idea of our intentions. For example, shouting or speaking with an elevated tone may be understood as something negative or urgent.

The best way would be to keep a warm tone not very loud in order to make the other person feel comfortable. We should try to avoid suddenly changing our tone as they may not understand the reason for it and you may frighten them. Be patient. Nobody has understood something before because of the use of higher tone.

3.2. Unit 2: Body language

Body languages refers to silent conscious and unconscious messages communicated by the sender's body movements, facial expressions, gestures, mannerisms etc. that show his/her feeling and attitudes. It is also called kinesics or non-verbal communication (Business Dictionary, n.d.). For example, smiling while talking to a person may denote a friendly attitude towards the person you are talking to.

In the 70s, the professor Albert Mehrabian of the University of California, exposed a rule created to quantify how people communicate their feelings: only 7% spoken words, 38% voice and the tone used and the remaining 55% is body language. This rule illustrates the importance non-verbal communication has.

But what happens when the speaker's words and the body language differ? It turns out that people are more like to believe the non-verbal communication. So, body language is crucial for communicating.

However, the meaning of body language and gestures may differ depending on the culture and country and it may lead to misunderstandings.

Here above a list of difference with regards to body language interpretations among cultures (E.Axtell, Originally published in 1985) (Westsidetoastmasters.com, n.d):

- *Proxemics* refers to the use of physical space for communication goals. In Latin America and the Middle East the distance is shorter than what most Europeans and Americans feel comfortable with.
- *Eye contact* is also a key aspect to take into account. From most of EU and USA countries, it is something positive. In Arabic cultures making prolonged eye-contact consider it shows interest and helps to better know and understand the other person. However, in Japan, Africa, Latin America and Caribe it is better to avoid eye contact. In some eastern cultures it is seen as a sign of sexual interest and women are discouraged from having eye contact with men as it conveys authority or sexual interest.
- *Touching*:
 - In the Middle East and India, the left hand is customarily used to handle body hygiene, so using the left hand to accept a gift or shake hands (or eat) is considered extremely rude

- Many Asians do not consider appropriate to touch the head and they avoid touching strangers
 - Islamic cultures generally do not approve the touching between different genders. However, it is appropriate between same-sex gender
 - The cultures that encourage the emotions such as Latin people or Jewish people are more likely to accept public touch
- Many Asian cultures suppress facial expression as much as possible, and in general, they try to avoid showing any kind of emotion.
 - In many cultures in the Middle East and Bulgaria, the head movement for “Yes” is just the opposite of the head movement for “Yes” in almost any other culture. In such cases saying “Yes” or “No” with words is enough to avoid confusion.
 - The “thumbs up” gesture or the “OK sign” have vulgar meanings in Iran and Latin America, respectively. In Australia it is considered a very rude sign. Yet in other countries the “OK” sign means just “zero”.
 - Sitting with crossed legs is considered offensive in Ghana and Turkey.
 - Showing the soles of feet is considered offensive in Thailand and Saudi Arabia.
 - Putting hands in pocket is disrespectful in Turkey.
 - In Japan, bowing shows rank.

These are only some of the differences, but there are a lot more! Bear in mind that as some of the interpretations may surprise us, some people may act in a rude or in a strange way from our perspective but not according to their culture. It is important to note that dress and physical appearance are also aspects that communicate in some way and the fact that dress code varies among different cultures too.

3.3. Unit 3: Have a talk

Besides the body language and even if we share a common language, there are other aspects and elements to take into account that could facilitate the communication. We will deal with people who is easy to interact with but there will be more vulnerable people who will not make it that easy. People will have different backgrounds and experiences, and it is not possible to state that there is a unique profile for migrants or refugees.

General terms

Probably, even if both parties communicate by using the same language, at least one party will not be speaking in its mother tongue, so it is better to use easy and general terms, avoiding too much specification. **Try to use common words and to avoid high-level words, which may create a more comfortable situation for the other person.**

In the same line, take into consideration that there may be some daily words that may be not that common for the other person, such as toner, server, etc. or even some protocols, that are framed in a reality of one culture and may not be the general rule.

If possible, we could try to learn **few words in their native language**, which would be appreciated and considered a sign of good will.

Try to use neutral vocabulary and friendly topics

If speaking about politics, religion or even sports could lead to an argument among people from same culture, it would not be easier to do it with somebody from another culture, as we may offend the person even if there was no intention to do so. Thus, **it would be convenient to avoid certain sensitive topics and terms**, at least on the first approach and focus on topics that may be neutral or even friendly for everybody.

There are a lot of topics that could be discussed much easier such as food, childhood, personal experiences, animals etc. Sharing a personal experience through storytelling can be seen by the other person as evidence of trust and it may encourage him/her to talk and share (Ahad & Banulescu-Bogdan, 2019).

Then, once the other person feels comfortable and trusts us, he/she will be able to discuss other aspects with you.

Make sure both there is an understanding

Besides, the best way to avoid misunderstanding is to **listen carefully and check our understanding regularly** by asking questions, or recap often to make sure they have understood you.

Even if we try your best, there is always the possibility of making mistakes, but we should not be afraid to apologise. It is better to apologise when we realize about the mistake made instead of ignoring the issue, which may increase the offense.

Try to be patient and persistent

We try your best again and again, but there is no effect on the other party. Maybe we start to get nervous because we do not have enough time to spend on this one person. He/she does not seem to want to cooperate any time soon. So, we start losing our nerves. **We should try your best to control ourselves and specially, those emotions.** Self-control, patience and perseverance are key skills to deal with these emotions and situations. Try to be understanding, allow some time to pass and try it again.

Besides, we should avoid taking it too personally and getting involved too much; as in case of doctors, a line should be draw in order to avoid too much affection which could led into pain. Working on these key skills will help us to better handle these kinds of situations.

3.4. Unit 4: Sensitive situations

Some of the immigrants and refugees may be facing a difficult situation that may represent a challenge for the person who is trying to interact with them. Besides, there will be situations which depending on the culture of each person, will be handled in one or another way and thus, it will be more difficult to reach a solution or an agreement that satisfies all parties involved.

Mediation

Some of those delicate situations will require mediation skills.

Intercultural mediation consists on developing links of sociability between people from different cultures who reside in the same territory (L'observatoire international de la mediation,

n.d.). Transnational mediation has the same approach, except that it takes into account the fact that people do not reside in the same territory.

The basis for a successful intercultural communication lies in the emotional competence and intercultural sensitivity, which are skills that may be developed and improved (Rowe & Patterson, 2010).

The figure of the mediator is broadly discussed and there is no agreement on the characteristics that a good mediator should have, even about the fact that it should be a professional figure or at least someone with concrete training on the topic (Jabbaz & Moncusi Ferré, 2009).

The tasks and responsibilities of the mediator may vary: it could be more focused on providing help to the migrant or refugee in his/her integration process, it could be more focused on being an intermediary with different institutions as a facilitator or they could mediate in case of conflict, as a neutral figure who knows in detail the situation of the migrant and the reality of the new host venue (Giménez, La naturaleza de la mediación intercultural, n.d).

In fact, to be a good mediator is crucial to know and to be able to empathise with both realities, as well as to try to be neutral and objective in the duties, which often represents the main challenge. Therefore, being an active listener, a good communicator, being able to be respectful with different perspectives as well as the ability to empathise with them and think outside the box will be key skills (Giménez, Modelos de mediación y su aplicación en mediación Intercultural, 2001).

The mediator should use his/her knowledge in order to work as a bridge between both realities, fostering the mutual understanding among them and trying to make the best decision for both parties.

How to manage sensitive situations

Even if there is most likely a concrete protocol in each organization working directly with migrants, having good conflict management and problem-solving skills will be helpful in order to avoid worsening the situation.

At this point it should be outlined that each individual acts according to his/her culture and the way a conflict or problem is managed depends on his/her background (Fernández, 2010) (Lid-dicoat,2014). However, there are different elements and approaches that can be found in any conflict.

There is a lot of literature regarding conflict management styles. One of the main categories used is the one developed by MA Rahim, which divided the style into two main categories: concern for the person themselves and for the others. These two categories result in five different conflict management strategies: integrating, obliging, dominating, avoiding and compromising (Rahim, M. Afzalur,2001).

We should always keep in mind that here is not a unique and perfect way of managing the conflicts. As migrants and refugees are facing difficulties, it would be better to opt for an integrating and compromising approach, which attempts to find an intermediate solution that takes into account both parties' approaches.

To know how to deal with the conflict and find the best solution, there are 5 basic steps to follow (AMA,2018):

Step 1: Identify the source of the conflict. It is crucial that we really get to know and deeply understand the cause of the conflict, as it will facilitate finding the best solution. (Giménez, Modelos de mediación y su aplicación en mediación Intercultural, 2001). In case we are not involved in the conflict and we want to mediate, we should remain impartial.

Step 2: Very often it is not about the incident itself but rather its background on in this case, how it is interpreted in each culture (Giménez, Modelos de mediación y su aplicación en mediación Intercultural, 2001). Is it something that came from days on? It is the behaviour of one of the parties involved which is creating more troubles than the cause of the conflict itself? Make sure we see beyond the surface. We should also clearly separate people from problems.

Step 3: Expose a possible solution or request a solution to the parties involved, based on the facts. It is a step forward for moving from the conflict to the solution.

Step 4: A win-win solution. The best way to solve a conflict is to find a solution that can be supported by both parties. Outline how all parties gain from the resolution.

Step 5: Agreement. The agreement and commitment between all parties with regards to the solution is essential to make it work.

Having or dealing with conflict may be stressful and even sometimes disgusting. However, being empathic and a good listener will help us to obtain the best solution. When we are not directly involved, it is essential that we remain neutral and impartial. Finding the right solution is very satisfactory and people are very appreciative of it.

To sum up, communication among different cultures is essential nowadays, and it requires from certain soft skills in order to succeed. Be empathetic and enjoy the enriching process of learning from other cultures.

3.5. Unit 5: Useful tools/apps

For computer:

- <https://pdictionary.com/>
- Translatr
- WordLingo
- Api translation

Mobile applications:

- Deep Translate live Translator- voice & speech dictionary
- Sayhi
- Arabic Picture Dictionary APK
- Microsoft Translate
- Aygo
- iVoice Translator Pro
- Voice Translator all languages
- myLanguage Free Translator
- Moving Languages
- TripLingo

- iTranslate Voice 3

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4. MULTIPLE CHOICE TESTS

4.1. Multiple Choice Test Module 1: Introduction to multiculturalism

Question 1 of 10

How would you define “*multiculturalism*”?

- ☐ The policy which allows migrants and minorities not to be integrated into a society.
- ☐ The policy which allows minorities to keep their own cultural habits and not observe national law
- ☐ The policy whereby the distinctive identities of the cultural groups within such a society are maintained or supported.. ✓
- ☐ All the previous are correct.

Question 2 of 10

Which of the following statements is true?

- ☐ Muslims make up about 11% of the EU’s population.
- ☐ All Muslims are Arabs.
- ☐ Europe has always been composed of highly homogeneous societies, which only in recent decades have been challenged by the arrival of migrants with different cultures, traditions and religions;
- ☐ About 20 million EU citizens live in another member-state than the one in which they were born. ✓

Question 3 of 10

Which of the definitions corresponds to intercultural communities?

- ☒ There is comprehensive mutuality, reciprocity, equality, justice, understanding and acceptance. People from different cultural groups interact and connect with one another, learn and grow together, becoming shaped and transformed by each other’s experiences. Racial and cultural power imbalances are addressed; ✓
- ☐ Communities try reach across boundaries to some extent and build bridges of relationship by sharing, listening and learning. Cultural differences may be understood or

acknowledged, but often cultures are compared or contrasted with one another, but one culture is deemed superior or inferior to another

- ☐ Very distinct cultural groups are allowed and included in society with equal status and live alongside each other. There is tolerance and superficial celebration of cultural distinctiveness, but without deep learning or exchange between cultural groups, which are at times in isolation from one another.
- ☐ None of the above is correct.

Question 4 of 10

What does the Bennett scale measure?

- ☐ The Bennett scale is a framework which describes the different ways in which people can react to cultural differences. It is organized in six 'stages' of increasing adversity to cultural difference.
- ☒ The Bennett scale is a framework which describes the different ways in which people can react to cultural differences. It is organized in six 'stages' of increasing sensitivity to cultural difference, from the most ethnocentric to the most ethnorelative approach. ✓
- ☐ The Bennett scale is a framework which describes the different ways in which people can react to migrants. It is organized in six 'stages' of increasing sensitivity to their appearances and culture.
- ☐ The Bennett scale is a framework which describes the different ways in which politics manage cultural differences. It is organized in six 'stages' of increasing sensitivity to cultural difference present in public policies.

Question 5 of 10

Which of the following principles should be taken into account in dealing with migration?

- ☐ Focus on the needs and vulnerabilities of migrants; link assistance, protection and humanitarian advocacy for migrants; keep migratory pressures on communities of origin and encourage migrants to return.
- ☐ Focus on the needs and vulnerabilities of migrants; link assistance, protection and humanitarian advocacy for migrants; recognize the rights of migrants and keep migratory pressures on communities of origin.
- ☒ Focus on the needs and vulnerabilities of migrants; link assistance, protection and humanitarian advocacy for migrants; recognize the rights of migrants and work along the migratory trails. ✓

- ☐ Focus on the needs and vulnerabilities of migrants; link assistance, protection and humanitarian advocacy for migrants; recognize the rights of migrants and encourage migrants to return.

Question 6 of 10

Is there any difference between migrant, asylum seeker and refugee?

- ☐ No.
- ☐ Being an asylum seeker and a refugee is the same.
- ☐ The asylum seeker is outside his territory because a fear of persecution for different reasons and is not safe in his country while the migrant is any person who is moving across borders or within a state and a refugee seeks safety from persecution or serious harm in a country other than his or her own and awaits a decision on the application for protected status under relevant international and national instruments
- ☒ The refugee is outside his territory because a fear of persecution for different reasons and is not safe in his country while the migrant is any person who is moving across borders or within a state and an asylum seeker seeks safety from persecution or serious harm in a country other than his or her own and awaits a decision on the application for protected status under relevant international and national instruments. ✓

Question 7 of 10

Which of the following statements is true?

- ☐ The term 'illegal' can be used when referring to a status or process, whereas 'irregular' is preferred when referring to a person. ✓
- ☐ People have the tendency to underestimate the number of migrants living in their country.
- ☐ Most migrants in the EU are third-country nationals
- ☐ Most displaced Syrians live in developed and high GDP per capita countries such as Germany, Norway or Canada.

Question 8 of 10

What is the difference between push and pull factors regarding drivers for migration?

- ☐ Push and pull factors are conditions which force people to leave their homes and attract people to move to a certain area.

- ☐ Push factors are conditions which force people to leave their homes and pull factors are those which made their homes less attractive.
- ☐ Pull factors are conditions which force people to leave their homes and push factors are those which attract people to move to a certain area.
- ☒ Push factors are conditions which force people to leave their homes and pull factors are those which attract people to move to a certain area. ✓

Question 9 of 10

Which of the following constitutes the main cause of migration during the last decade?

- ☒ Natural disasters and environmental causes. ✓
- ☐ War and conflict.
- ☐ Employment reasons.
- ☐ None of the above.

Question 10 of 10

Which of the following statements regarding the contribution of migration is true?

- ☐ The proportion of highly educated immigrants in OECD countries is declining sharply.
- ☐ Due to World War II, Europe has become a continent of emigrants.
- ☒ In most countries, migrants generally contribute more in taxes and social contributions than they receive in individual benefits. ✓
- ☐ Migrants accounted for less than 15% of the increase in European workforce since the 2000s.

4.2. Multiple Choice Test Module 2: Diversity as a source of richness

Question 1 of 10

Which are the main factors that explain the increase of migratory flows during the last decades?

- ☐ Economic globalization.
- ☐ The inequalities of the living conditions.
- ☐ Persecutions motivated by different causes.

- ☐ All the previous are correct. ✓

Question 2 of 10

Which country became the EU state with the highest rate of immigration in 2007?

- ☐ Spain. ✓
- ☐ France.
- ☐ Germany.
- ☐ United Kingdom.

Question 3 of 10

Which are local policies demand, as part of its competences?

- ☐ To identify which the needs are from citizens who live together in the same territory.
- ☐ To acknowledge citizens' cultural, religious, sexual and ethnical diversity
- ☐ Providing an egalitarian and democratic coexistence space.
- ☐ All the previous are correct. ✓

Question 4 of 10

The initiatives focused on socioeconomic development considers that the main agents at the territory are

- ☐ The Public Administration, the private sector and the academic world
- ☐ The third sector
- ☐ The model of triple helix
- ☐ The Public Administration, the private sector, the academic world and the third sector ✓

Question 5 of 10

How does the dynamics of intolerance start?

- ☐ Reducing the reality of a person to a stereotype of the social group to which it belongs or with which is identified. ✓
- ☐ Discriminating but also committing a hate crime

- ☐ Considering with a less favorable treatment to migrants
- ☐ All the previous are correct.

Question 6 of 10

Xenophobia and the rejection of refugees and immigrants...

- ☐ Make it possible to advance the discourse of intolerance, reactions and manipulations aimed at spreading hatred and rejection of Muslims. ✓
- ☐ Make it possible to advance the hate speech in Europe.
- ☐ Is stabilized in Europe
- ☐ All the previous are correct.

Question 7 of 10

Hate speech...

- ☐ Is constructed with strategy, it is not a spontaneous prejudice
- ☐ Seeks to suspend rights and freedoms
- ☐ Encourages stigmatisation, exclusion, hostility, fanaticism, aggression and violence against the 'other', the different, towards vulnerable groups and people at risk.
- ☒ All the previous are correct. ✓

Question 8 of 10

Both the OSCE and the Council of Europe have had a significant influence against hate crimes in the European Union, especially with commissioners as...

- ☐ Glyn Ford.
- ☐ Cecilia Malmström. ✓
- ☐ Margrethe Vestager
- ☐ Glenn Ulrich.

Question 9 of 10

Which causes led to the Globalization of Intolerance?

- ☐ The growth of racism, xenophobia and discrimination.
- ☐ The public speeches of neo-Nazi, religious fanaticism and fundamentalist terrorism
- ☐ The degradation of economic, politic and social conditions as well as the increase of inequalities and the rise of fundamentalism and totalitarianism that threaten human rights and democratic values ✓
- ☐ The triple economic, politic and social crisis in Europe.

Question 10 of 10

What does express hate speech?

- ☐ The harmony of diversity, the respect for human rights, equality, non-discrimination and tolerance.
- ☐ The struggle for cultural hegemony
- ☐ A profound desire to break people's dignity, stigmatise and suspend their rights and freedoms because their ethnic, religious, ideological, territorial or any other factor. ✓
- ☐ Cornelius Tacitus's vision

4.3. Multiple Choice Test Module 3: Multicultural communication: towards mutual understanding

Question 1 of 10

Which are the main communication element in the communication process?

- ☒ The sender/source, the message, the channel, the receiver and the acts of encoding, decoding and providing feedback. ✓
- ☐ The message, the language, the sender and the receiver.
- ☐ The ability to understand and to be understood.
- ☐ All the previous are correct.

Question 2 of 10

Which of the following statements are techniques to build trust?

- ☐ Show interest for the others person, be patient and allow time and avoid pressure. ✓

- ☐ Be transparent and honest, but always keep in mind your goal and your work.
- ☐ All people appreciate body contact and touching, as this proximity is warm and make them feel safe.
- ☐ Be patient and break ice with some jokes.

Question 3 of 10

Which of the following strategies will facilitate the communication?

- ☐ Use general terms, avoid sensitive topics and use neutral vocabulary, make sure the other person is understating correctly and in case there is any difficulty, do not give up. ✓
- ☐ Be transparent and honest, and if you can not make with the person, try with another one
- ☐ Use general terms to explain yourself and ask about their life and home.
- ☐ You should treat them as local people.

Question 4 of 10

The pitch...

- ☐ is not an important aspect to take into account if the rest of the communication elements are fine.
- ☐ could give a general idea about what you try to say. ✓
- ☐ is better to be high in order to be easier understandable.
- ☐ Depending on the culture, it has different meaning.

Question 5 of 10

What is body language?

- ☐ Body languages refers to silent conscious and unconscious messages communicated by the sender's body movements, facial expressions, gestures, mannerisms etc. that show his/her feeling and attitudes. ✓
- ☐ Body languages refers to silent conscious and unconscious messages communicated by the sender's body movements, facial expressions, gestures, mannerisms etc. that show his/her feeling and attitudes; to be said, to verbal communication.

- ☐ Body languages refers to silent conscious and unconscious messages communicated by the sender's mouth movements, spaces between the words and small sounds made.
- ☐ Body language appears when what is being said and the gestures do not match.

Question 6 of 10

What of the following aspects are considered inside the body language?

- ☐ Nodding, whistling, sitting posture and the speed of the speech among others.
- ☐ Non-verbal communication, gestures, visual expression and tone among others.
- ☐ Proxemics, eye contact, touching, visual expressions and gestures, among others
- ☐ Proxemics, eye contact, touching, facial expressions and gestures, among others ✓

Question 7 of 10

Is it possible to work on the skills to better interact with people from other cultures?

- ☐ Yes ✓
- ☐ Yes, but only when you are young.
- ☐ No, there are skills acquired at birth
- ☐ Only some of them such as foreign language skills.

Question 8 of 10

Which of the following statements about mentoring is not true?

- ☐ The figure of the mediator is broadly discussed and there is no agreement on the characteristics a good mediator should have, even about the fact as it should be a professional figure or at least have concrete training on the topic.
- ☐ The mediator should only help in the integration process of the migrant. ✓
- ☐ Therefore, to be an active listener, a good communicator, being able to be respectful with different perspectives as well as the ability to empathise with them and thinking outside the box will be key skills to act best.
- ☐ The tasks and responsibilities of the mediator may vary.

Question 9 of 10

Which are the skills which could be useful when dealing with a delicate situation?

- ☒ Empathy, active listening skills, communication abilities and outside the box thinking. ✓
- ☐ Empathy, good listener, neutral attitude and positive thinking.
- ☐ Empathy, good listener, positive thinking and foreign language skills.
- ☐ There is no need to have any concrete skills as with being a bit emphatic is enough.

Question 10 of 10

When trying to solve a conflict, which of the following aspects should not be taken into account?

- ☒ All conflict have a clear causes and the focus shold be on them and not beyond. ✓
- ☐ People manage conflict in different ways depending on their culture.
- ☐ There is not an unique and perfect way of managing conflicts.
- ☐ A good approach is try to find a win-win solution