

2

TRAINING

CURRICULUM



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Training structure and objectives

The training is structured around MCE intercultural approach. The proposed time frame for the first glimpse in the methodology is that of three days (18 training hours). The training is structured with a list of tested activities developed by international trainers or members of the partnership's consortium. A mixture of non-formal education activities with theoretical presentations are proposed.

The example of a training curriculum that can be found below aims to support trainers that wish to apply MCE intercultural approach trainings. It is of high importance to remember that in putting forward the organization of training activities as proposed below, you need to be adequately prepared on the concepts and methods that are proposed.

The minimum objectives of the training are connected to each of the three steps of the methodology and are presented in each module. Briefly some points to take into consideration while structuring the training are:

- The creation of a relationship between trainers and participants
- The establishment of the working method of the training
- Building relationships and trust among participants
- Making learning objectives explicit and promoting active participation
- Understanding the motivations of the participants, their position in relation to the subjects
- Offering a simulation of "culture shocks"



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Training Curriculum

The training curriculum is a proposed set of activities and methodologies to be used in a three-day MCE intercultural approach training. Those following this document can choose to apply a part of the activities or change the sequence of some of the modules. The structure proposed has been considered by the trainers' team that contributed to this document, ideal for small scale trainings. The most important aspect to be considered though is that for a training to be considered under MCE intercultural approach, all three steps of the method have to be presented and at least briefly put into action.

FIRST DAY OF TRAINING

Receiving the group, forming the "space", in addition to highlighting individual expectations and needs in order to define the objectives of the training, can support the introduction of the participants in the topics that will be addressed during the training sessions.

The choice can be twofold: a "warmer" approach, for example aiming at fostering the knowledge and the first socialization of the participants, valuing the different identities and cultural contexts, or the creation of a framework that disorients the participants, placing them in references far from those expected or usual in an adult learning context. The collection and analysis of reactions and perceptions can be used as a first entry into the theme of the intercultural training.

The first day of the training is useful in raising awareness of the essence held by "the identity" while opening up the room in the understanding of prejudices and misconceptions that can hinder our understanding in the process of analysing cultural differences. This process can be also useful in valuing the need for intercultural training. To this end, it is essential to introduce the notion of "culture" as a key ingredient of the intercultural approach, highlighting that the absence of "mistakes" in the understanding and dealing with cultural phenomena, would also mean absence of need for intercultural training.

In presenting Identity - and in particular cultural identity -, the trainer needs to express it as a filter (along with culture) that allows humans to interact with the world around them. There are various guiding questions with which the trainer can bring the group to a greater awareness of this filter, while insisting on its complexity. A few examples are:



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- How is our identity formed?
- How is it expressed?
- What is our awareness of it?
- Which parts do we consider fundamental and unchangeable and which parts are malleable and negotiable?
- What are the functions of identity?

Meanwhile, while analysing Culture as a filter through humans select and give meaning to the elements of reality that surround them, the trainer will have to verify if the participants have an anthropological interpretation of it, rather than a narrow, nationalistic or ethnical concept. This will define the choice that the trainer will make in during the sessions and the time that they should spend in analysing the concept. It is important to accompany the participants to understand to what extent they themselves (their life, their thoughts, their body, etc.) are defined, impregnated with culture.

After addressing the basic concepts around Identity and Culture, the group will be introduced to the first step of the methodology proposed by Margalit Cohen-Emerique: "Decentration", immersing themselves to it.

The main objective is to become familiar with "culture shock" and how it can become a tool for intercultural learning. In order to develop the skills for decentration, it is important to make the participants relive what they have experienced in their lives, according to Margalit Cohen-Emerique's definition of shock (difference between expected and received scenario); in order to make them aware of all the elements that come into play on an emotional level and that will now be reworked also on a cognitive level.

This stage is essential as it requires the trainer to pay particular attention to all stages of the process. They will have to carry out a permanent back and forth between theory and practice, which will also make it possible to deconstruct the difference between interpretation and understanding, while positivising the work of the groups.

This work requires for the trainer to bring their transversal knowledge on the different themes involved in this work and to rely on examples taken from different societal structures, thus facilitating the understanding of the method by the participants, who could then be able to relate these examples to situations experienced in their everyday life but not related only to them. This implies that the facilitator should regularly renew their knowledge and readjust it to the societal context in which the training is taking place.



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MODULE 1: « Introduction »		
Themes / concrete objectives	Methods / Activities	Time
<p>Welcome</p> <p>Introduction to the course</p> <p>Get to know each other</p>	<p>Presentation of the trainers and participants (round of names), discussion on the training's objectives, points of focus and working methods.</p>	<p>30'</p>
<p>Who are we/Who am I?</p> <p>Get to know each other</p> <p>Explore concepts of identity/ myself vs my community</p>	<p>A Get to know each other activity called "The Identity Sun" where participants are asked to write down in the rays 8-10 traits that they consider most important for who they are (values, characteristics etc.). After they fill it in, they are asked to go around the room and see which ones they have similar with one another. In the ones that they find similar, they are asked to write the name of the person/people that they share it with. After the end of the round, there is a debriefing activity in which the topic of identity is discussed, as well as the experience that the participants had with finding things in common with the others.</p>	<p>40'</p>
<p>Myself in the course</p> <p>Set expectations for the course</p>	<p>Each of the participants takes three sticky notes in which they write their expectations, fears and contributions in relation to the training. After that, they put them on flipcharts. The facilitator reads through the sticky notes and makes a small debriefing and comments on them.</p>	<p>30'</p>



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Understand what are the personal objectives		
KEY LEARNING POINTS		
Develop a common understanding of "identity"		
Becoming aware of the different components, dimensions and processes of identity		
To understand the differences in our society and introduce the social status and roles		

MODULE 2: « Culture »		
Themes / concrete objectives	Methods / Activities	Time
What is my way of analysing the world?	Filters (Bias) Introduce topics (stereotypes-prejudice-discrimination) and reflect on their own experiences "Take a step forward" https://www.coe.int/en/web/compass/take-a-step-forward After the participants revealed their roles, everyone sits down in a circle and discusses the feelings and thoughts while the facilitator brings the question – "How does this all relate to our training experience and everyday work/actions?"	60'
How do I/we define culture?	Start with a brainstorming session regarding the first thoughts that come to the participants' mind when they think of the word "culture". After brainstorming, ask the group to walk around the room and read the various sociological or philosophical	30'



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<p>Official definitions of culture</p> <p>Understand how the terminology of culture can be vast, what it can include</p>	<p>definitions that you've found online and printed, keeping in mind the one that is closer to their own concept. During debriefing, the facilitator states that it is not important to have a clear definition but to reflect on how it can influence us in meeting with different cultures and in our relationship with people with different cultural backgrounds. After that the facilitator analyses the iceberg model.</p>	
<p>KEY LEARNING POINTS</p>		
<p>Develop a common understanding of culture</p> <p>Becoming aware of the different components, dimensions and processes of culture</p> <p>To understand the differences in our society and introduce the social status and roles</p>		

<p>MODULE 3: « Initiation to decentering »</p>		
<p>Themes / concrete objectives</p>	<p>Methods / Activities</p>	<p>Time</p>
<p>Getting introduced « decentering » in an easy playful way</p>	<p>« decentering with pictures »</p> <p>A simulation using encounter with images that can provoke "culture shock experiences" to understand the basic dynamics of decentering: seeing something that surprises / shocks us, and talking about ourselves, not the other: our emotions, our values</p>	<p>50'</p>
<p>Sharing our definition of culture shock, making sure that everyone understands it</p>	<p>Introduction of the concept of "culture shock":</p>	<p>35'</p>



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	Giving out MCE's definition, collecting key elements writing them on a flipchart, collecting thus the necessary "ingredients" for a critical incident	
3 steps of the approach	Exploring the three steps of MCE's approach with a handout and then, through one of the images.	30'
Introduction to the incidents	Present and share one example of incident brought by the trainer finding own incidents, writing them down. For faster participants: filling out the "identity" and "context" tables. After they finished writing, going around only reading aloud the incident, after each incident is read, we check together if the "ingredients" are there, if this qualifies as CI.	30'
KEY LEARNING POINTS		
<p>Decentering with images: understand that we have spontaneous reactions (emotional, cognitive etc..) to others whether we want it or not, whether or not we are ready to acknowledge them. Understanding that the intensity of these reactions ultimately depends on us, not the other. Giving importance to acknowledging and naming emotions, noticing the difference between acknowledging and "acting upon", that identifying emotions is a first step to managing them.</p> <p>Understanding the ingredients of culture shock: lived by the narrator, set in specific time and space, difference of socio-cultural background, reactions...</p> <p>3 steps: understanding the sequentially of the steps introduced in the MCE intercultural approach</p>		

SECOND DAY OF TRAINING

After immersing to the first step of the MCE intercultural approach ("Decentration"), the trainer will help participants to navigate through its second step: "Understanding the reference frame of the Other"



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The second step in Margalit Cohen-Emerique's intercultural approach is to dive in the frame of reference of the other person, which means trying to find elements that will give meaning and value to the other person's behaviours and approach, from their point of view. This approach necessarily requires an attitude of openness, active listening, an effort of being curious, to contextualize the elements that are collected from the other, which induces in parallel the need to develop precise knowledge, while taking into account the specific background of each person. Without this second step, there is a risk of taking away all meaning related to the other person's behaviour or of attributing a false meaning to it.

During this stage, the trainer will effort to familiarise the participants to the basis of Margalit Cohen-Emerique's intercultural approach, understanding the factors that block openness when interacting with the "Other", the "different". The first factors that MCE identified were related to the person's own identity, to their norms and values, to their professional models linked to their affiliations and choices, as well as to their prejudices, stereotypes and social representations. During the second step, a focus is put into recognizing that an important factor is the lack of knowledge about the other, which induces a great difficulty, even sometimes an impossibility to understand the meaning of the other's behaviours and a great risk to attribute a false analysis, resulting from one's own interpretative frames. Not only do we lack knowledge about the other, but we use our own codes and models to make sense of the other's behaviour. This is where the interpretations rush in, which then become themselves "knowledge" about the other.

It is also here that the concept of "Sensitive Zones" opens us, as a block of analysis of the relevant areas of values that can be triggered, provoking a set of strong reactions when interacting with the other person.

MODULE 4: « Cultural Shock and Decentration »		
Themes / concrete objectives	Methods / Activities	Time
Simulate cultural shock and understand the roots;	Barnga card game: (https://www.youtube.com/watch?v=j9KMksUIH2Q until 6.00) - we don't let them draw either.	1h 30'



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	Debriefing starting from the feelings, strategies, image of the others and how is this parallel with a real intercultural shock situation. We ask about own experiences.	
Introduction to sensitive zones	<p>Presentation about the sensitive zones (projected images and explanation, the participants share their own experiences)</p> <p>Interpersonal space, Time (monochrome/polychrome), gender roles, Cleanliness, Eatable, Childhood, Individualist/Collectivist, high/low cultural context.</p>	45'
KEY LEARNING POINTS		
Intercultural clashes contain a lot of emotions; it is always an identity clash as well.		

MODULE 5: « Introduction and implementation of the MCE approach »		
Themes / concrete objectives	Methods / Activities	Time
Joint analysis of one incident brought by the facilitator	Incidents through icebergs: splitting the group into 2, asking both to draw an iceberg. Half of the group will explore the "iceberg" of the narrator and the other half the person provoking the shock (= exploration of the frame of references of the other). We talk about the differences of the two icebergs - what are the implications that the narrator is there but not the other person. Emotional reactions are also described, written around the top part of the icebergs.	45'



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Instructions for group work and creation of the groups	Going through the “tables” for identities, context elements and the icebergs.	15'
Small group work for analysis	Filling out tables and “icebergs.”	1h30'
Plenary treatment of incidents	We explore 2-3 incidents in plenary.	2h
KEY LEARNING POINTS		
<p>Understanding the differentiation of top and bottom part: on the top we write the “objective” “visible” elements of the situation: what was said, what was objectively perceivable, we make an effort of “neutral” and “objective” description, when relevant exploring how this is very complicated.</p> <p>Understanding the difference of exploring the frame of the narrator and the other.</p> <p>“Identity tables”: to “force” participants to go beyond the typical 3 identity elements (age, nationality, profession) we invite them to fill a pre-filled table which lists lots of different identity layers. After filling out we can choose the ones that can be relevant in the situation.</p>		

THIRD DAY OF TRAINING

After going through the two steps of the MCE intercultural approach, the trainer will introduce the final step of the method: “Negotiation”

Since the participants have gone through a small process of decentration, they have tried to better understand the reference frame of the Other, they are ready to dive into the stage in which they put into practice negotiation and mediation techniques that can be useful for the practice.



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It is important to note that approaching this stage will serve to reappropriate the first two stages: the more they have been studied in depth, the more proposals for solutions that take into account the two frames of reference (the self and the other) can be suggested. Thus, one should not hesitate to return to the first two stages of the process during this third stage, if some points have remained confused, have been misunderstood or interpreted.

It is important to take into consideration that it might not be possible to radically change the participants' relationship to conflict, especially if this relationship is problematic: fear of conflict because of a strong lack of self-confidence, excessive anger following unresolved frustrations. Here the goal is to open the possibility for participants to have a first reflection on their relationship to conflict. The main objective is to show how being afraid of conflict prevents one from dealing with it, and to show how the negotiation process seeks to find a "good" outcome, or at least one that avoids a breakdown in the relationship.

It is also important to focus on the goal of trying to make conflict a little less scary by showing how dealing with it can allow the relationship to continue, to be built and to become strengthened. It is also important to be careful to avoid classifying people (those who are afraid of conflict, those who like to be confrontational) as is often the case in general books on "conflict management". It is essential to avoid quick fixes such as "just do it".

MODULE 6: « Negotiation »		
Themes / concrete objectives	Methods / Activities	Time
Subjective/active exploration of « negotiation »	« orange » negotiation game » Group is divided into two, they have different instructions: one group needs 3 oranges to make juice, the other group needs 3 oranges to spice a cake. They have to negotiate for the three oranges. After 5 minutes we stop and look at the processes and strategies.	20'
Conceptual exploration of negotiation	Showing our model of the pyramids, exploring the intersection and discussing why we often do not get there	20'



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	Tackle the “limits of negotiation” with the case of the “no eye contact, no handshake”	
KEY LEARNING POINTS		
<p>Understanding the difference between “position” and “interest” in a negotiation process.</p> <p>Understanding the importance of the “need for closure” as an obstacle to negotiation.</p> <p>Understanding that negotiation first and foremost depends on one’s willingness to accept the demand / position of the other as real and justifiable.</p>		

MODULE 7: « Negotiation through theatre »		
Themes / concrete objectives	Methods / Activities	Time
Short drama / movement activities about communication to get ready for theatre and naming 3 levels of communication (verbal, para-verbal, non-verbal)	This sequence should be complementary to a possible “intercultural communication” sequence delivered earlier in the training. With this in view, short activities could be selected to illustrate the three levels of communication and give participants the chance to find their own preferences and limits. The learning points here are for each participant to take note of these relative facilities and difficulties.	60'
Instructions for theatre	Giving out the instructions and the phases of the work adapting “forum theatre”: preparation of the scene, playing the scene and stopping at the “peak” moment. Then opening the floor to other participants to change roles with the character “protagonist” (the narrator of the CI) to try to change their	15'



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	behaviour and see how the situation evolves. The situations can be those brought by participants or by the facilitators.	
Tackling negotiation of incidents through "forum theatre"	We have time to open up about 3 situations. For each, the same choreography applies described above. In the presentation we play the scene once, we check whether everyone understands, whether it is realistic. We talk about the feelings of the protagonist (narrator) antagonist (person / people triggering the shock). The someone comes to take the place of the protagonist and we replay the situation. After each intervention we explore what was the strategy. Short discussion after each session on the negotiation strategies, legal context, institutional frames that can influence of freedom of negotiation. For each situation we can take note of the original "solution" and what kind of alternative solutions we have explored, what are the condition of these.	3h
KEY LEARNING POINTS		
<p>Understanding the difference between "position" and "interest" in a negotiation process.</p> <p>Understanding the importance of the "need for closure" as an obstacle to negotiation.</p> <p>Understanding that negotiation first and foremost depends on one's willingness to accept the demand / position of the other as real and justifiable.</p>		

MODULE 8: « Closing & Assessment »		
Themes / concrete objectives	Methods / Activities	Time



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How to integrate the new acquisitions into own practice?	Small group activity: strategies to integrate the newly acquired tools into own practice. What would they like to do, what support would they need?	30'
Assessing satisfaction, learning outcomes	If appropriate going back to initial "portraits" offering participants a chance to have a look at what they did and making additions (more suitable for longer training processes..). With or without this: how did they feel and what are they taking home.	30'
KEY LEARNING POINTS		
Exploring different possibilities such as regular group sessions, supervision etc.		

Points of Attention for the Trainer

As described in the “Framework of competences” there is a very specific skillset and depth of experience necessary for those who want to apply MCE intercultural approach in training. Since trainers themselves are constantly in a practice of learning and understanding better how to apply the intercultural approach, here below there is a list of suggestions to be taken in consideration. A complete list of challenges can be found in “Challenges of Facilitators in MCE trainings”.

Presenting who Margalit Cohen Emerique is

In relation to the presentation of Margalit Cohen-Emerique's life, if the trainer does not have previous knowledge and/or information, it is important to search through the various resources and become informed on it since the methodology that has been developed intersects with what Margalit Cohen-Emerique has lived. The key point is to value precisely the personal life path followed by Margalit Cohen-Emerique, to trace (even if in a very synthetic way) the stages of evolution of her personal and professional profile, focusing the story from the point of view of the maturation of competences in the intercultural and psycho-pedagogical field. Margalit Cohen-Emerique started from a very specific social and family context, connoted from the point of view of culture and values, as well as from a very exceptional historical and social situation. This belonging (Jewish family in an Arab and Islamic social context), potentially in danger of closure and distrust of diversity, was reinforced over the years by the experience in Israel in a kibbutz. The turning point came in France, where Margalit Cohen-Emerique was able to analyse the problems faced by the immigrant population in the light of her own experience and the awareness she had acquired over many years of work and analysis of her own framework of values and identity.

Temporality

An important point to take in consider is the distance between the days of the three-day-training. It is clear that the dynamics will be different if the modules are followed continuously (three days in a row) or discontinuously (for example once a week). If several days have passed since the last meeting, the trainer should take care to review the most important concepts that were addressed last time.

Deconstructing rigidity of knowledge

One of the most common difficulties faced during MCE intercultural approach trainings is that participants store the knowledge they have acquired but tend to use it in a rigid way. That's why it is necessary to share with the participants that when professionals are confronted with people with cultural backgrounds that they have “understood” or observed and analysed more, they readjust this knowledge every time that they interact with people that can vaguely remind them of it. Participants need to be able to repeat to themselves: “I know some things about this “culture”, the people I meet have presented to me aspects of this culture which I do not know or could be in contradiction with what I know. I keep all this information without opposing one another, because a “culture” is not homogeneous.

Absence of position taking from participants

It is possible that during the intercultural approach training some participants seem to have nothing to say, to have noticed no change or to have no questions in relation to the material that is presented to them. It is important that the trainer does not try at this stage to "force" this sometimes-withdrawn posture, but rather to be attentive to how these people will position themselves in the following exercise(s) in order to be able to guide them and help them bring out elements that they had not spotted earlier

Evaluation

Evaluating an MCE intercultural approach training can be faced with a couple of difficulties. Margalit Cohen-Emerique underlined how intercultural communication is a complex process in which multiple factors intervene (psychological and emotional reactions, impact of the context, relations between the groups to which one belongs, identity, culture, etc.).

It is without a doubt that at the end of a three-day training, participants will have only received a taste of what is intercultural communication while becoming more aware that they need to continue deepening in the essence of what they went through. For this reason, the general objective of the final evaluation of this training course will be to find out to what extent the participants have been intrigued to start practicing intercultural communication and devoting more of their time into receiving more training so that they can use it in their professional context.

In order to evaluate the evolution of the participants relation with intercultural communication, the trainer needs to be attentive in observing the breakthroughs that have been made during the training or any "simple" realization that has been shared during the three days. Pointing out these observations during the evaluation part of the training (depending on the climate of trust and comfort that has been created in the space) can have a formative impact on the participants (for example impact on listening skills, curiosity about others, etc.).

Finally, in order to allow the participants and the trainer to make a progressive evaluation of the effects of the training, it would be important to plan, in addition to the final evaluation, of specific moments of debriefing throughout the training, particularly at the end or at the beginning of the training day. These moments can allow the trainer and the participants to evaluate, on the one hand, the understanding of the concepts and, on the other hand, the ability to relate them concretely to professional practice.



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