4 | MINIMUM CRITERIA FOR MCE TRAININGS

In this section we'll explore what themes we consider necessary to tackle in a training / trainers' training following MCE's approach. We're doing this through deconstructing the trainings into 10 building blocks and defining for each the concrete pedagogical objectives, identifying the best moment in the training to achieve them and detailing the required experiences, competences and methods to execute them properly. Such a set of "minimum criteria" offers structure, by identifying the key ingredients or modules of a training. However, it does not imply rigidity and insensitivity to the specific needs of the trainees. To the contrary, we very much believe that a successful training is one that accommodates the best possible way to the specificities of the participants. Such adaptation can take place by giving more or less space and time to the "building blocks" and also by carefully selecting the most appropriate method that can help reach the objectives taking into account the preparation and expertise of the participants.

The table below gives an overview of these 10 building blocks.

	BUILDING BLOCKS	SHORT DESCRIPTION
1	First contact with the group: expectations, contract, trust	Building a relationship between facilitators and participants as well as amongst participants and preparing for the reception of the content and the processes of the training
2	Deconstructing culture	Presenting the wider anthropological definition of culture and connecting it to participants' personal and professional life.
3	Addressing identity	Exploring the concept of identity, its relation to culture, its relevance in the adaptation process and
4	Opening up the biases the perception and recognition of cultural difference	Exploring the three layers of built-in biases that hinder the recognition of cultural differences: cognitive automatisms, social identity and professional models

5	Introducing Cohen-Emerique's approach to the trainees	How to introduce the approach of MCE in a short and coherent way
6	Culture shock and decentering	Getting acquainted with "culture shock" and how it can become a means for intercultural learning. Developing skills for decentering.
7	Discovery of the frame of references of the other	Developing skills for the exploration and understanding of the values, norms, representations of the other, giving the appropriate importance to culture - without denying and without reifying it.
8	Intercultural communication	Understanding cultural diversity in communication, reflecting on one's preferred communication style and gaining flexibility to adjust to others.
9	Negotiation and mediation	Introducing the concept of negotiation (its processes, facilitators, inhibitors) its difference with mediation. Develop skills for negotiation.
10	Integration into professional practice	Connecting the training to the professional practice

Table 5. **Overview of building blocks**

4.1. First contact: preparation of the group, making a contract

Why deal with this in training? When to deal with this?

The beginning of a training is a strategically important moment: it is at this moment that we start to create the relationship between facilitators and participants and amongst participants and that we establish the "working culture" of the training. Also, the facilitator can devote part of these first hours to tune the participants on the subject matter, explore their motivations, curiosities as well as challenges concerning interculturality. A particular strategy to do this consists in creating a simulation of a culture shock experience.

Key features of this module

This module is a bit particular in our sequence, as whatever the subject matter at hand, any training must cater for these introductory functions: introducing the participants to each other, creating a group is part of all trainers' skills, whatever their specialisation. In this section it is not our objective to explore general strategies and skills, rather explore the particularities of an intro module for a training following Margalit Cohen-Emerique's approach.

Proposed elements

The table below indicates the aspects we consider necessary in trainings follow the approach of Margalit Cohen-Emerique. Lighter colour implies items recommended even in shorter (3 days) trainings while darker colour refers to longer trainings. In the following, we'll explore in detail each element, exploring references that the facilitator should be aware of, competences and focus that she should have as well as methodologies recommended to address the issues.

Creating the facilitator-participant relationship
Building relationship and trust amongst participants
Learning about motivations of participants, their positioning towards the subjects
Establishing the "working culture" / "style" of the training
Making the learning objectives / rules explicit and prepare for active participation
Experiencing a simulation of "culture shocks"

Table 6.   First contact: preparation of the group, making a contract

Creating the facilitator-participant relationship

Intercultural trainings are always sensitive, as they require self-reflection and the exploration of one's own limitations (stereotypes, prejudice, ethnocentrism). To avoid withdrawal and resistance, the facilitator must be able to establish her/his legitimacy for the subject.

EXPERIENCE	COMPETENCES / FOCUS	METHODS
Having a personal experience of intercultural mobility (migration between countries or regions, multicultural family history, being member of a cultural minority, international experience etc.) may be a necessary factor for "intercultural legitimacy"	Self-confidence or willingness for self-disclosure, to share some personal experience with participants	Non-formal, horizontal activities that reduce the distance between facilitators and participants, without eliminating it completely

Table 7.   Creating the facilitator-participant relationship

Building relationship and trust amongst participants

Because of the "sensitivity" we referred to above, for participants to dare to open themselves a climate of security and safety must be established. This can partly be done by proposing "safety rules" (see below) but these would not work if on a subjective level the facilitator failed to create a sense of security and trust.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Familiarity with icebreakers, trust-building exercises. Examples: Boal Games for actors and non-actors (2002).	The facilitator should trust and give importance to the games s/he is proposing. If that does not happen the participants	Games that make people laugh, experience positive emotions or even lose

| Council of Europe's training kits such as *All different / all equal* (1995) David Diamond's Theatre for Living (2007) | will not engage either. The facilitator must also be ready to express positive emotions or "lose face" to a small degree in such games | face to a small extent to realize that "it's OK". |

Table 8.   Building relationship and trust amongst participants

Learning about motivations of participants, their positioning towards the subjects

The type of motivation with which participants arrive to the training will play a big role on the experience they will have and the learning outcomes they will leave with. While most participants arrive with personal motivations, some are sent by their superiors, in the worst case after having demonstrated breaches of intercultural / political correctness. Of course, more resistance can be expected in the second case. But even the personal motivations can differ substantially. Some participants may arrive with a very explicit "need to learn about the other" which implies a desire for ready-made explanations and knowledge, rather than a more tedious work on oneself.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Difference between different paradigms of intercultural trainings, more particularly difference of culture-specific and culture-general approaches as well as cognitive (knowledge-based) or competence-based approaches.	Participants often claim they "don't have specific expectations" while most of the time do but cannot formulate these in an explicit way. The facilitator's task is to help awareness of one's expectations, to help assess	Giving the space for each participant to speak or structured exercises.

	whether these are realistic expectations.	

Table 9.   Learning about motivations of participants, their positioning towards the subjects

Make the learning objectives / rules explicit and prepare for active participation

In order to help participants to tune on the training, and most of all to avoid disappointment or frustration we recommend addressing in an explicit way the objectives, contents and methods of the training. When the facilitator suspects a gap between the motivations / desires of participants (for instance towards "knowledge about other cultural groups") and what she/he would like to propose this work can be essential.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Difference between different paradigms of intercultural trainings, more particularly difference of culture-specific and culture-general approaches as well as cognitive (knowledge-based) or competence-based approaches. (REF)	Active participation Learning is not a function of the activity of the teacher, but of the activity of the participant. The facilitator can make this explicit and help participants integrate the idea of active participation. Means and methods Participants are not necessarily used to the methods the facilitator is about to propose. Some methods may even "shock" or trigger resistance. The facilitator can help prepare participants by	Several forms are in use, from plenary discussions to structured exercises. The format of mutual "signing" of a "contract" between participants and facilitators can add to the felt importance of the elements.

	making explicit the rationality of different types of activities (for instance why we use games, theatre, etc.) Security Many aspects of an intercultural training can be felt as threatening. It is important to create a safe space, where participants dare to open, to express themselves, to ask questions.	

Table 10.   Making the learning objectives / rules explicit and prepare for active participation

Establishing the "working culture" / "style" of the training

Intercultural learning in general and the application of the MCE method in particular require self-reflection (awareness and accessing of relevant personal experience) and self-disclosure (sharing that experience). The facilitator should make it clear for participants that these two elements are key features for a successful learning experience. Active participation and self-awareness/self-disclosure could be encouraged from the beginning, by using specific intro / group building activities.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Bruner (1973, 1996), constructivist approach to learning theory	Sensitivity to know when to gently "push" participants for self-reflection or self-disclosure, and when to give them space.	Non-formal, horizontal activities that favour active participation, self-awareness, self-disclosure

	Sensitivity to detect different forms of "resistances" and address them, discover if the underlying reason is some form of vulnerability	

Table 11.   Establishing the "working culture" / "style" of the training

Creating a simulation of "culture shocks"

At the heart of MCE's approach there is the conviction that experiences of culture shocks can become an essential and necessary source of learning. The method indicates how this can happen. For this reason, offering a subjective experience of culture shock can be a very useful ingredient in these trainings. Experienced, confident facilitators can include such a simulation at the very beginning of the trainings.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Definition and dynamics of "culture shock" (MCE, 2011)	Self-efficacy / self-confidence: such a simulation only works if the facilitator is confident in her/his proposal and can entrain the participants in what may seem to them at first an unusual / strange / even irrational request. A second key feature is the capacity to connect the lived experience to the concept / phenomenon of culture shock, helping participants to use their personal discomfort at turn it into self-awareness.	These simulations can take the form of any instruction where the "normal" behaviour is substituted by an unusual, out-of-context behaviour concerning greeting, dressing, moving etc.

Table 12. Creating a simulation of "culture shocks"

Why deal with this in training? When to deal with this?

The notion of "culture" is a key ingredient in any intercultural training. If we did not make "mistakes" in understanding and dealing with cultural phenomena, there would probably be no need for intercultural training. The double challenge in dealing with this concept is first to check whether participants have an anthropological interpretation of culture, rather than a very narrow concept. The second challenge is then to help participants realise to what extent themselves (their own lives, thoughts, bodies etc.) are defined, permeated by culture.

It is recommended to introduce the concept of culture rather towards the beginning of the training, otherwise there is a risk of misunderstandings throughout the training. This is a way to agree on concepts, so that we can have a common language later.

Proposed elements

The table below indicates the aspects we consider necessary in trainings follow the approach of Margalit Cohen-Emerique. Lighter colour indicates aspects to include even in shorter (3 days long) trainings, and darker colour signals objectives those that should be included in longer trainings (more than 3 days). In the following, we'll explore in detail each element, exploring references that the facilitator should be aware of, competences and focus that she should have as well as methodologies recommended to address the issues.

Share a wide, anthropological definition of « culture »

Help participants go beyond some acquired / rigid schemes (eg. Religion is not part of culture)
Help awareness of own ethnocentrism
Help perceive basic dimensions of cultural differences
Help connecting concept of « culture » to their world, professional and personal
Awareness of different layers (visible, underlying values, norms, representations.)
Get to know basic mechanisms of culture (dynamic, transmission+exchange etc…)

Table 13.   Deconstructing culture

Sharing a wide, anthropological definition of « culture »

Today the concept of "culture" appears in everyday language with several denotations. Perhaps the most common denotation is the narrowest, which is captured through expressions such as "cultural activity" and institutions such as "Ministry of Culture". In this sense, culture is "high culture" referring to the noblest and most artistic of human actions. It is important for learners to understand that all human activities are "cultural", even the most ordinary ones. And that it is culture in this broad sense, in its function of creating meaning, organising and choreographing the chaos that surrounds us, that it has such a great impact on human experience.

EXPERIENCE	COMPETENCES / FOCUS	METHODS
To know the anthropological meaning of "culture", to be familiar with different definitions: Unesco (2001) Camilleri (1998) Geertz, (1993) etc…	Detect whether participants tend towards a narrower interpretation of "culture" and encourage them to broaden their definition.	It is not necessary to dedicate a specific activity to this objective if we can integrate it in pedagogical sequences that include several objectives related to culture.

Table 14. **Sharing a wide, anthropological definition of « culture »**

Helping participants go beyond some acquired / rigid schemes (e.g. "Religion is not part of culture")

In our experience it is not sufficient to merely introduce (discuss, present) a wider anthropological definition of culture to ensure that the new definition is integrated coherently in participants' system of assumptions and conceptions. Indeed, it seems, that even when there is a general adherence to the new definition, participants do not automatically check the impact of this definition on other assumptions they may have. It is therefore the task of the facilitators to accompany participants on this process. An added value here would be to train participants to the idea that all concepts could be tackled and reflected on, that creating taboos and silencing sensitive subjects is not the most useful approach.

KNOWLEDGE/ REFERENCES	COMPETENCES / FOCUS	METHODS
Insights from cultural anthropology on a diversity of dimensions (social organization, gender, belief system, relation to hierarchy etc.)	We encourage the facilitator to map dominant assumptions / beliefs that participants often hold about culture in that professional / national etc. context. (e.g. "religion" is imagined as outside of culture, "gender" is imagines as independent, merely reflection of the position on gender equality.	Based on the mapped assumptions we propose an interactive activity that invites participants to check / debate those assumptions. A form of "quiz" or "debate" could be adapted.

Table 15.   Helping participants go beyond some acquired / rigid schemes

Awareness of own ethnocentrism

The concept of ethnocentrism shows that we are not culturally neutral, not "natural" relativists form whom all cultural reference frames have the same appeal or justification. Ethnocentrism implies a bias that we are socialised into as we are acquiring our cultural identities: by learning our own culture we learn to see the world through the lenses of that particular culture, its representations, its values, its norms. What's more, because of the profound psychological function of culture, through enculturation we also develop a need for the symbolic defence of that culture. The role of the facilitator is to develop awareness of the presence of ethnocentrism and its consequences on how we see, interpret and feel about other cultures.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Typology of the different forms of ethnocentrism according to Margalit Cohen-Emerique (2011)	Integrate the fact that ethnocentrism characterizes us all. Understand the process in a "pragmatic" way… Ability to lead to the analysis of theatrical and simulation tools	We recommend the use of methods which offer participants the chance to face their own ethnocentrism. This is the only effective learning that prevents retreat to a safe / avoidant place where one is reassured that only other people are affected by ethnocentrism.

Table 16.   Awareness of own ethnocentrism

Helping to perceive basic dimensions of cultural differences

Defining the differences between cultures has been on the agenda since the first intercultural encounters took place. Earlier attempts for mapping "national characterology" have proven to be wide generalisations and resulted in the essentialisation of stereotypes. A more scientific approach consists in mapping the dimensions that differentiate cultures, which has been followed by several researchers (Hall, Hofstede, Trompenaars) and has also given rise to the discipline of comparative cultural psychology. In MCE trainings incorporating such components may have two objectives. First, it can give a deeper meaning to the observed differences (e.g. an observation of different prescriptions for clothing of women can move from a judgment of "oppression of women" to a more neutral interpretation about orientation for differentiation in gender).   Second, it can also be an opportunity for self-discovery, if we invite participants to reflect on their own positioning on several dimensions.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Being familiar with main conceptualisations of the dimensions of cultural differences, such as Hofstede (2001) Hall (1989). Familiarity with current findings of comparative cultural psychology. Familiarity with the domains relevant to participants (e.g. family structures) Kagitcibasi (2002) Cole (1997, 1998) Lee (1982) Georgas (2003)	The facilitator should be vigilant to prevent the risk of sliding into generalisations or the justification of prejudice under the pretext of "dimensions of cultural differences" (for instance deconstructing statements such as "Muslim cultures are oppressive for women" and "western culture are egalitarian".	Participatory methods are encouraged where participants experiment with different models of dimensions (e.g. checking for each dimension whether it could play a role in their work). Self-reflection could also be incorporated in activities

Table 17. Helping to perceive basic dimensions of cultural differences

Helping to connect the concept of « culture » to their world, professional and personal

A key milestone in one's integration of the concept of culture consists in discovering and acknowledging that culture is everywhere around us – and within us. Becoming aware that "culture" influences the way we think, feel, present and express ourselves is not always evident, especially in a "culture" that puts lots of emphasis in individuals' self-determination, freedom of will. So, indeed this is a first important step in losing the illusion of our cultural neutrality.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Insights from cultural anthropology on a diversity of dimensions (social organization, gender, belief system, relation to hierarchy etc.) E.g. Eriksen (2010)	Our objective here is to create awareness of "culture" being present in all aspects of our private and professional lives. To do this, the facilitator should be attentive to domains which seem to be "forgotten" from this exploration, which indicates that there participants are reluctant to envisage the relevance of "culture" and hence refuse the possibility of cultural diversity.	We recommend interactive methods inviting participants to identify elements of culture in their surroundings, making visible the cultural feature of aspects of life which may have been considered as culturally neutral.

Table 18. Helping to connect the concept of « culture » to their world, professional and personal

Awareness of different layers (visible, underlying values, norms, representations.)

Another key moment in the process of overcoming the above mentioned "illusion of cultural neutrality" consists in understanding that all visible / audible manifestations of culture that we can detect through our senses are connected to deeper elements such as values, norms, representations that inform the meaning of the visible elements. This is a key feature in MCE trainings, as precisely it is one of our objectives that participants can detect in real life interactions the concrete elements (behaviour, statements etc.) which seem to trigger misunderstanding and explore the cultural underpinnings.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Understanding of the metaphor of "iceberg" proposed by E.T.Hall (1989) and being able to apply it to a variety of phenomena.	Insistence on making connections and going to the concrete level, not letting any concept just float. For instance: "respect" – what are its visible / audible manifestations, where do we perceive it.	Any method applying the metaphor of the iceberg to explore the duplicity of visible / invisible elements.

Table 19. Awareness of different layers (visible, underlying values, norms, representations.)

Get to know basic mechanisms of culture (dynamic, transmission, exchange etc...)

In longer (more than 3 days long) trainings we can take the time to explore further the concept of culture and the basic characteristics and mechanisms of culture. Within MCE trainings the desired

impact of such exploration is to give more concrete terminology and awareness to participants so that they will be less likely to make generalisations and essentialisations.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Theoretical references about the characteristics of all culture, the relationship between culture and the individuals, the mechanisms of culture (exchange, transmission) etc.	In this exploration the facilitator could focus on further opening up the assumptions that participants hold, helping them to make their doubts and interrogations explicit and offer accessible answers.	Interactive methods are encouraged that help participants access their own doubts, questions, hesitations that could be addressed though discussion.

Table 20.   Getting to know basic mechanisms of culture (dynamic, transmission, exchange etc...)

4.2.   Addressing identity

Why deal with this issue in training?

Identity is a complex concept, described by many parallel definitions and often confused with related notions (self, me, etc.). It is a difficult object of research to capture, so much so that some researchers wonder whether it is actually constructed in research more than it exists outside of it. Nevertheless, it is an essential concept for intercultural approaches, as it helps to understand intergroup dynamics as well as the challenges of adaptation.

When should it be addressed?

We often develop the notion of identity at the same time as we define culture, or independently when this notion comes back when working around specific culture shocks.

The proposed components

The table below provides an overview of the different aspects that we consider necessary to address in training courses following the Cohen-Emerique approach. The darker colour indicates greater importance and inclusion in "short" trainings (3 days) and the lighter colour indicates inclusion in longer trainings (more than 3 days) as well as trainings for trainers. Each item is explored in more detail below, addressing the proposed references, the methods adapted to the pedagogical objectives and some suggestions for directing the attention or sensitivity of the trainer.

Opening up the notion of identity in all its complexity
Identifying the links between identity and culture
Addressing the subject of identity changes, identity strategies (acculturation, interculturation)
Valorising the identity of participants
Exploring the different aspects of identity tensions and threats

Opening up the notion of identity in all its complexity

Due to the abundance of definitions and conceptualizations that exist in parallel, a first proposed step is to review the characteristics of identity. This will help explore how this concept can explain certain human behaviours, thoughts, and emotions.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS

Manifestations of identity: cognitive, behavioural, emotional levels. Operational levels: personal, relational, group. Characteristics: subjective, relational, situational. Functions or principles: autonomy, competence, belonging, meaning etc. References: works by Erikson, Tap, Tajfel; the dialectic resemblance-difference; social psychology textbooks (Schwartz et al 2011)	Adjust the proposed concepts so that they are accessible to the participants and can be integrated with their existing experience and knowledge. Connecting conceptual exploration with self-reflection will allow for a better understanding and anchoring of the concepts addressed.	The existing tools are numerous. Choose activities that challenge participants about their own identity.

Table 21.   Opening up the notion of identity in all its complexity

Identifying the links between identity and culture

Some social psychology books propose an operational division into three levels: personal identity (what makes us unique), relational (who we are in relation to our relationships) and group identity (who we are as members of different groups). A major stream of social psychology research has been devoted to understanding the dynamics of the latter, under the key word of "social identity", which has two aspects: "who am I in the eyes of others? " – how will they define me, situate me, and "to which group do I belong" - with whom I share my name, my values, my history...

Identity and culture are intricately linked. Culture gives the individual a sense of belonging, of rootedness, of sharing with others, of being in harmony with others. It is the ontological function of identity, giving meaning and value (see Camilleri 1998). It is culture that makes it possible to unify all these different determinants of identity.

One of the very interesting research results concerns the division of "us" vs. "them" (in group/out group) and in particular the motivation of individuals to favour their own group, even if "one's own group" is an artificial construction, without any real interest or substance (see Tajfel 1986). It may be tempting to assume that group identity or social identity is equivalent to "cultural identity" (see Cuche). Nevertheless, all identity is cultural, even that which refers to personal (e.g. I am "wise") or relational ("I am a mother") characteristics because it is through our cultural environment that these characteristics are clothed with meaning (what does it mean to be "wise" or "mother" in France, for example). We propose to explore the consequences of this discovery together with "changes in identity" later on.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
References: Tajfel's experience with the "minimal intergroup paradigm" . Social Psychology manuals (see Fiske) Notion of transmission	Clarification of key messages: because of social identity and the broader interpretation of cultural identity	Connecting conceptual exploration with self-reflection will lead to a better understanding and anchoring of the concepts dealt with.

Table 22.   Identifying the links between identity and culture

Addressing the subject of identity changes, identity strategies (acculturation, interculturation)

As we have already mentioned, individuals are extremely sensitive to their social environment: perception, respect, recognition of the other counts, and motivates adaptation processes when immersed in new cultural environments. The concept of "acculturation" is often used to describe

these changes. It refers to "the totality of phenomena that result from continuous and direct contact between groups of individuals from different cultures, and which bring about changes in the original cultural patterns of one or more of the other groups" (Redfield, Linton and Herskovits, 1936: 149). In order to capture the process of acculturation, early research conceptualized national (majority) identity and "ethnic" (minority) identity as two ends of the same continuum, where the strengthening of one was equal to the weakening of the other. From this perspective, the more "young migrants" become French, the more they lose their Algerian identity. Contrary to this idea, current research shows that investment towards the dominant group and the minority or "origin" group are two independent dimensions (Berry et al: 2011: 317).

These changes do not take place in a social or psychological vacuum: they are driven by the needs, principles, or functions of identity (see below) and are rooted in power relations between different groups. Exploring these dynamics of change is a key ingredient in any MCE training, of which identity strategies are an integral part (e.g. assimilation strategies; strategies for revaluing singularity - see Camilleri).

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Aspect of identity as continuity, coherence in connection with tradition/modernity, hence also differentiation/resemblance Definitions of acculturation, adaptation, interculturation Berry acculturation model, concept of assimilation, separation, integration, marginalization. Criticisms of the acculturation model	The facilitator should bring a model of identity change that is both simple (makes it easier to understand the dynamics) but at the same time complex enough for participants to connect it to phenomena observed in real life.	Participants in the training may not have their own experiences of intercultural mobility, which may be a limit to experiential methods. In this case simulations or interactive activities can help to make some of the dynamics felt.

Table 23. Addressing the subject of identity changes, identity strategies (acculturation, interculturation)

Valorising the identity of participants

In most social contexts, some identities are valued more highly than others (see section on stereotypes and prejudices). Most of the time, "minority" identities are less favourably represented in society than "dominant" identities. An MCE training should, through its dynamics, reinforce the message that has also been conveyed in theory: fight against inequality, discrimination, and stigmatization. Beyond the principle, the training can indeed benefit from the contributions of participants with identities, who are often able to provide information and insights through their knowledge or life experiences. However, group dynamics may imply that people who feel they have an "inferior" status are less likely to contribute, especially if they belong to a professional category that is not highly valued in their institution or in the training group itself. It is therefore up to the dynamics created by the trainer to give space to these specific identities, these cultural particularities which, in addition to enriching the training with specific contributions, could have a positive effect on the status of these identities within the institutional hierarchies.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Heterogeneous group learning, impact of status differences on group behaviour	Trainer's posture to listen to everyone, to show interest in what participants say about them. Take advantage of the diversity of the participants to highlight this cultural diversity and make sure that "stigmatized" or "minority" identities are valued above all.	This is a recommendation that the trainer can integrate throughout his intervention, in each discussion, and in the discussion around cultures/situations that

| | The trainer should, however, avoid "forced recognition" that freezes people in their role as representatives of a culture. The interest in the other must be manifested "gently", in the way the trainer will also manifest his or her "lack of knowledge". | these participants are likely to experience. |

Table 24.   Valorising the identity of participants

Exploring the different aspects of identity tensions and threats

Like all psychological constructions, identity also has a reason to exist, it helps us to meet certain needs that are indispensable to good psychological functioning. Different researchers have proposed different lists of these "functions" (Camilleri), "principles" (Breakwell 1988) or "motives" (Vignoles et al. 2006), but the main message remains the same: the process of identity construction is guided by specific needs (belonging, meaning, continuity, etc.). In an intercultural context it is often useful to look more closely at the external/internal dialectic of identity: the more cultural differences there are, the more there can be discrepancies between the identity affirmed by the person ("I feel French, I am French") and the identity attributed ("You are a migrant, a foreigner, you are not French"). But even more so, as soon as the construction processes fail to satisfy the different needs, we may find ourselves in a situation of "tension" or "identity threat". In the context of MCE trainings these tensions/threats can be relevant in two ways: they can refer to the challenges experienced by migrants during the adaptation process (loyalty conflicts for example), and to what professionals may experience during their work (difference between expected scenario/live scenario; feeling of incoherence with one's values). Here too, the notion of resources that professionals can mobilise to combat tensions and restore and/or strengthen their identity (personal and professional) can be related.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Concept of identity principles (see Camilleri 1998, Vignoles 2011) and identity threat (Breakwell 1988) Threat to professional identity and ressources (MCE 2011)	The trainer should choose a model of the identity "principles" with which they are familiar. To make understanding easier, for each principle an illustration of its own life can be useful. Thus, a certain flexibility to bring in one's own experience as a learning tool.	If the pedagogical sequence allows it, the presentation of identity "functions" or "needs" can be integrated into the activities that also serve point 1. As above, learning works best if participants are invited to look for connections with their own experience.

Table 25.   Exploring the different aspects of identity tensions and threats

4.3.   Opening up the biases in the perception and recognition of the other

Why deal with this in training? When to deal with this?

For Margalit Cohen-Emerique it is crucial to become aware of the biases or obstacles that hinder our understanding recognition of the culturally different. The awareness of these obstacles helps us to acknowledge the need for trainings in interculturality, what's more it confers a sense of humility towards the human condition and its inherent limitations as opposed to attributing behaviour such as stereotyping, prejudice to a minority of bad-intentioned or uneducated etc. people.

Proposed elements

The table below indicates the aspects we consider necessary in trainings follow the approach of Margalit Cohen-Emerique. Darker colour indicates aspects to include even in shorter trainings, and lighter colour signals objectives those that should be included in longer trainings (more than 3 days).

In the following, we'll explore in detail each element, exploring references that the facilitator should be aware of, competences and focus that she should have as well as methodologies recommended to address the issues.

Introducing the concept of « filter »s and "cognitive automatisms" to give up the illusion of our neutrality and objectivity
Introducing "stereotype": Understanding where they come from, what are its forms, its sources, ways to deal with it Reflection on our own stereotypes
Introducing « prejudice » its forms, its sources, ways to deal with it Reflection on our own prejudice
Introduce ethnocentrism: Show its different forms. Explain how social identity becomes a filter in perceiving or understanding the culturally different.
Introduce how professional identity (models) becomes a filter in perceiving or understanding the culturally different Become aware of your own professional models and how they bias the relationship with users.
Address the consequences of stereotypes, prejudice the on people against which they are used

Table 26.   Opening up the biases in the perception and recognition of the other

Introducing the concept of « filters» and "cognitive automatisms" to give up the illusion of our neutrality and objectivity

The concepts of "filter" and "cognitive automatism" somewhat clash with our representation of rational beings mastering objective perception and information processing. Both concepts indicate fallacies in our processes and call for some humility. We're not that objective and rational after all:

our perception cannot be trusted, just as we are easy prey to optical illusions, we are also vulnerable to all kinds of distortions where social entities are involved. We can use these two concepts as an umbrella under which we can detail the main types of distortions.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
MCE's conceptualization of filters / biases (2011) Field of "social perception" and "social cognition" within social psychology (see Gilbert et al 1998, Bargh 2017)	Understand that these filters are consequences of our "normal functioning" as human beings, they are not related to pathologies or bad character. they are present in everyone.	We recommend introducing the concept of "filters" and "obstacles" after a series of interactive activities which help participants become aware of the impact of these filters in action (see below).

Table 27.   Introducing the concept of « filters» and "cognitive automatisms"

Introducing stereotypes

Stereotypes – the generalised associations connected to social groups – have a great influence on the way people see / interpret members of other groups constituting a first layer of filters. Stereotypes are part of the cognitive automatisms that exist out of our consciousness (they do not require conscious choice to be activated) so they can interfere with interactions even without our being aware of it. The facilitator's role here is to create this awareness through self-reflection (accessing one's stereotypes in action) and conceptualisation (understanding what they are, how they work).

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
References from social psychology:	Bring awareness for each of our own stereotypes. Make people accept the phenomenon while	We recommend the use of methods which offer participants the chance to face their own stereotypes. This is

definitions for prejudice, discrimination, racism, stereotype, being able to make a difference between them. (Gilbert 1998)	encouraging them to become aware that stereotypes characterize us, not the people to whom they are applied	the only effective learning that prevents retreat to a safe / avoidant place where one is reassured that only other people are affected by stereotypes.

Table 28.   Introducing stereotypes

Introducing « prejudice »

Prejudices constitute a second layer of filters, this time on an emotional /affective level. Prejudice is usually understood as a judgement made on another person merely based on her his belonging to specific groups. Similar to stereotypes, prejudice can take effect without a conscious choice and trigger an emotional reaction to the other person outside of our awareness. The role of the facilitator is to create awareness of this phenomenon by self-reflection (becoming aware of one's own prejudices) and by conceptualisation -understanding the sources, dynamics, impact.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
References from social psychology: definitions for prejudice, discrimination, racism, stereotype, being able to make a difference Implicit biases	Raise awareness for each of one's own prejudices, make people accept the phenomenon while inciting them to act against it..	We recommend the use of methods which offer participants the chance to face their own prejudice. This is the only effective learning that prevents retreat to a safe / avoidant place where one is reassured that only other people are affected by prejudice.

Table 29.   Introducing "prejudice"

Introducing ethnocentrism

The concept of ethnocentrism shows that we are not culturally neutral, not "natural" relativists form whom all cultural reference frames have the same appeal or justification. Ethnocentrism implies a bias that we are socialised into as we are acquiring our cultural identities: by learning our own culture we learn to see the world through the lenses of that particular culture, its representations, its values, it norms. What's more, because of the profound psychological function of culture, through enculturation we also develop a need for the symbolic defense of that culture. The role of the facilitator is to develop awareness of the presence of ethnocentrism and its consequences on how we see, interpret and feel about other cultures.

KNOWLEDGE	COMPETENCES / FOCUS	METHODS
Typology of the different forms of ethnocentrism according to Margalit Cohen-Emerique	Integrate the fact that ethnocentrism characterizes us all. Understand the process in a "pragmatic" way... Ability to lead to the analysis of theatrical and simulation tools	We recommend the use of methods which offer participants the chance to face their own ethnocentrism. This is the only effective learning that prevents retreat to a safe / avoidant place where one is reassured that only other people are affected by ethnocentrism.

Table 30.   Introducing ethnocentrism

Introducing how professional identity / models can become filters

Professional models also format the reality through the very use of concepts and models (e.g. what is a family, what is harassment, equality, empowerment etc.) These concepts and models are not culturally "neutral": most of psychological theory for instance is usually tested on psychology students of North American universities. For this reason, the concepts, models are themselves ethnocentric. Using these concepts as universal can introduce substantial biases int eh understanding of people from other cultural backgrounds. The role of the facilitator here is to make explicit the tenets of different professional cultures and explore how they could potentially imply biases in intercultural encounter.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
MCE's conceptualization of professional models + knowledge of the professional reference frames of the participants in the training	Connecting back to the intercultural context, exploring how the professional reference frames can become obstacles for the understanding / acceptance of the culturally different	We recommend collaborative activities in homogeneous professional groups whenever possible (e.g. participants with same type of specialization can work in the same sub-group) to allow a more exhaustive mapping of the values / norms / representations of each profession and the mapping of possible differences between the different professions.

Table 31.   Introducing how professional identity / models can become filters

Addressing the consequences of stereotypes, prejudice the on people against which they are used

So far we have addressed the presence of different filters in the way we perceive and react to other people. But phenomena such as stereotype and prejudice also have an impact on the other person,

who is their target. Concepts such as self-fulfilling prophecies and stigma consciousness help understand this impact, and how it takes place.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Familiarity with concepts: "self-fulfilling prophecy" (Pinel, 2002) Stigmatized identities, internalization of stereotypes, Stigma Awareness (Fiske 2010)	To foster compassion towards people who are victims of prejudice, racism and stereotyping. To understand the consequences of stereotypes, prejudices, ethnocentrisms on professional practice: evaluation of situations, actions taken, major errors, etc. Ability to lead to the analysis of theatrical and simulation tools	There are several films illustrating the dynamics of self-fulfilling prophecy, offering a contextualized, vivid account of its dynamics. Case studies, accounts of different experiments / research can be used to illustrate stigma consciousness.

Table 32.   Addressing the consequences of stereotypes, prejudice the on people against which they are used

4.4.   Presenting the method of Margalit Cohen-Emerique to the trainees

Why deal with this issue in training? When should it be addressed?

The introduction to the ECM method can be done at all stages of training. The important thing is that the participants understand where the trainer wants to bring them. This could be done as a general introduction, for example, to structure the whole training, to give it a framework, or if this has not been done, before detailing the 3 steps of the ECM approach. It is through this overview that the logic and configuration of the method can be grasped.

The proposed components

The table below shows the aspects we consider necessary in training following the approach of Margalit Cohen-Emerique. The dark colour indicates aspects that should be included even in shorter courses, and the light colour indicates objectives that should be included in longer courses (more than 3 days). In the following, we will explore each element in detail, exploring the references that the trainer should be aware of, the skills and orientation that he or she should have, and the recommended methodologies for addressing the issues.

Identify the method with the MCE name and personality
Validate the MCE approach and why it is presented by the trainer
Introduce the basics of the MCE approach
To make people understand why decentering should be the first step
Approaching the discovery of each other's frame of reference
To show how negotiation/mediation plays a key role in this process

Table 33.   Presenting the method of Margalit Cohen-Emerique to the trainees

Identifying the method with the name and personality of Margalit Cohen-Emerique

People who arrive in training, even if they have registered voluntarily, do not always know the method in its specificity, in connection with the person who conceived it. Or if they do know it, it is often in a general and sometimes approximate vision. With a view to integrating the method and its future dissemination, it is necessary that the participants be able to integrate from the start the framework in which they are going to evolve.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Having read her works and some of the MCE articles	To know the MCE path and know how to use it as an introduction to the method;	Whatever the mode of presentation (oral, slides, photos), the important thing is to know how to highlight the link between a life course (that of MCE) and the method.

Table 34.   Identifying the method with the name and personality of Margalit Cohen-Emerique

Validating the MCE approach and why it is presented by the trainer

In order to consolidate the introduction to the method and to improve the participants' knowledge of it, the trainer will be able to highlight the added value of the MCE approach compared to others, the problems it helps to solve, the obstacles it helps to overcome, the solutions it helps to find. Compared to more "classical" training methods, Margalit Cohen-Emerique's approach requires the trainer to be convinced of the usefulness of the method, so that he can convince the participants.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Having read her books and some of the MCE articles. Knowledge of the main paradigms of intercultural training (e.g. "culture-specific" training based on the	To know examples of other methods of approaching and understanding intercultural situations.	It may be interesting to present a concrete example of culture shock understood through the method.

transfer of knowledge about other cultures).		

Table 35.   Validating the MCE approach and why it is presented by the trainer

Introducing the basis of the MCE approach

At this point, the trainer's objective is to make the participants aware of the basics of the intercultural approach developed by MCE. Without going into details, the participants should already have a perception of the meaning and usefulness of each step, of their articulation, of the tools used in the way of developing it, with the strong idea that the objective that runs through the whole is to learn about the other, but also and above all about oneself, and to transform this knowledge into a powerful working means to find concrete solutions to the problems that arise in each professional situation.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Mastery of the 3 steps of the MCE approach	Know how to present the meaning of the 3 steps, the objectives of each, how to develop it, the tools used.	The presentation can take different forms: diagrams, slides, films.

Table 36.   Introducing the basics of the MCE approach

To make people understand why decentering should be the first step

Decentering is the major pivot of Margalit Cohen-Emerique's method, without which we can go no further. It requires as much work on oneself as it does the acquisition of knowledge about the other, without which the information coming from the other will be analysed through one's own "cultural

glasses" and often reinterpreted. It is important that this notion is introduced in the beginning in order to start preparing the participants for the self-reflexivity and self-investment that are required.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
To know perfectly the 3 steps of the MCE approach, in particular decentering	To raise awareness that decentering is a work on oneself, a reflection, and a perception of oneself. To become aware of one's identity layers, stereotypes, prejudices, ethnocentrism. Emphasize the need to become aware of one's own "filters" before exploring those of others	The presentation can be done in different forms: diagrams, slides, films, exercises, etc.

Table 37.   To make people understand why decentering should be the first step

Approaching the discovery of the other's frame of references

If decentering is a notion that some participants may have already encountered before the training, this second step consisting in the exploration of the frame of references of the other is much less known. One can often observe, in professional practices, confusion between the self and the other, even in the notion of "understanding". To understand the other, means to know him/her, not through his/her own frame of reference, but to distinguish him/her in his/her specificity, even if this specificity is very distant from us, or even if it shocks us. It is this taking of distance between oneself and the other that is important to show in the introduction, all the more so as it is possible that this notion will not be developed further in the short courses.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
To know perfectly the 3 steps of the MCE approach, in particular	Raising awareness of the need for conscious observation: being able to discern the different	The presentation can take different forms:

the meaning of going towards the other.	cultural identities of the other without transforming it into one's own image. Use a concrete example to make this distinction clear. The example can come from our own life or from situations we have worked through before. To make the difference between understanding the rationality of the other and adapting it for oneself	diagrams, slides, films, exercises.

Table 38.   Approaching the discovery of the other's frame of references

Showing how negotiation/mediation plays a key role in this process

Awareness of respect for differences is present in most of us, but it is not enough when it comes to dealing with difficult or even inextricable situations of intercultural communication or internal or external value conflicts. Negotiation/mediation is the last essential step in Margalit Cohen-Emerique's method which, although overly complex, aims to provide participants with tools to help resolve these conflicts. Although this aspect cannot be sufficiently developed in short training sessions, it is important that participants already have a first explanatory approach to it in the introduction.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Be familiar with the 3 stages of the MCE approach, in particularly negotiation.-	Raise awareness of the need to acquire tools to get out of situations that block learners. Connect negotiation/mediation to adopting a different posture in the relationship to the other. Give examples taken from known situations (analysed or not with the method).	The presentation can take different forms: diagrams, slides, films, exercises.

Table 39.   Showing how negotiation/mediation plays a key role in this process

Why deal with this issue in training?

1. According to MCE, any intercultural encounter can provoke a shock, which she refers to as "culture shock". She defines culture shock as "a reaction of disorientation, frustration, rejection, revolt and anxiety. It is an emotional and intellectual situation that appears in people who, placed by opportunity or profession outside their socio-cultural context, find themselves engaged in approaching the unknown". Culture shock is an essential tool in the MCE method, as it allows the transition from theory to practice.

2. Decentering is the first step in the intercultural approach, according to Margalit, an essential phase, at the heart of her pedagogy of intercultural relations. Decentering, as defined by MCE, consists in reflecting on oneself and trying to distinguish one's frame of reference, as a subject carrying a culture and subcultures, each time placed in a personal trajectory. A better knowledge of oneself, of one's social and cultural identity, is the condition that will allow the relativity of one's points of view to emerge. This is perhaps the most innovative step in the practice of intercultural training and could even be considered as a separate pedagogical objective.

3. The method of cultural shocks (or critical incidents) is therefore the training tool created by MCE to encourage this "capacity for decentering" in people, i.e. the possibility to bring out one's models and values, distinguishing them from those of the other, encountered in professional situations, while working on one's prejudices, stereotypes, ethnocentrisms and representations.

When should it be addressed?

The notion of culture shock can be approached in a theoretical way at any stage of the training, especially in the first moments, to begin to give the participants a taste of it, through small simulations, reflections. But if one wants to work from real-life situations, it is best to approach it after having touched on the different obstacles/biases to the recognition of otherness and after the presentation of the MCE method as a whole, as an introduction to the culture shock analysis grid. Addressing the notion of culture shock thus makes it possible to introduce decentering, through its objectives and its implementation, i.e. the "culture shock method" or "critical incident method".

The proposed components

The table below shows the aspects we consider necessary in training following the approach of Margalit Cohen-Emerique. The dark colour indicates aspects that should be included even in shorter courses, and the light colour indicates objectives that should be included in longer courses (more than 3 days). In what follows, we will explore each element in detail, exploring the references that the trainer should be aware of, the skills and orientation that he or she should have, and the recommended methodologies for addressing the issues.

Offer a subjective, culture shock experience
Becoming aware of the ingredients of culture shock
Explore the concept of sensitive zones and understand how they influence us
Introduce decentering, in a playful, experiential, subjective way.
Introduce and detail the MCE analysis grid; ensure participants' understanding.
Analyse critical incidents brought by participants.

Table 40.   Culture shock and decentering

Offer a subjective culture shock experience

If an experience of culture shock was not offered at the beginning of the training, as a very first introduction, it may be useful to offer a subjective experience of culture shock at this stage of the training, by trainers who have mastered the process. This will serve as an accessible first-hand experience to deconstruct the elements and mechanisms of culture shocks.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Definition of culture shock by MCE	Prior to the simulation, the trainer must know how to create a secure, confidential space that allows the participants to lift the usual defence strategies, in order to be able to take the intensity of the emotions aroused as a carrying force. He must also make the participants aware of shock reactions and understand how emotions are aroused when norms, values and representations are upset.	Any type of activity can be imagined within this framework, implementing unusual situations created from scratch (greetings, play with temporality, movements, etc..).

Table 41.   Offer a subjective, culture shock experience

Identifying the ingredients of culture shock

Culture shock, in the sense of Margalit Cohen-Emerique, is an emotional reaction, positive or negative, that occurs in a situation of intercultural encounter, whether personal or professional. The

trainer must enable the participants to understand this notion in all its determinants, so that they can apply it in the analysis of real-life situations. The illustration will naturally be linked to the previous simulation. If there has been no simulation, it will be essential that the trainer accompanies this part with examples, to connect it with reality.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Know MCE's definition of culture shock. Know that this notion is also called "critical incident" by MCE. It is an MCE-specific application of a more general method ("the critical incident method") used by many authors, initiated by JC. Flanagan; Know how the CI technique is used in other areas of personal development. Differentiate between culture shock and CI technique.	To have integrated the notion of culture shock, according to MCE. Understand the ingredients of culture shock experienced by the narrator, located in a specific time and space. The more the trainer will have experience of mistakes in the appreciation of what culture shock is by the participants, and its consequences in practical application, the better he will be able to explain it.	Use of different media that will allow participants to identify the ingredients of culture shock (oral/written, power point, paper, charts, diagrams, films).

Table 42.   Identifying the ingredients of culture shock

Exploring the concept of sensitive zones and understand how they influence us

Sensitive zones are powerful representations, charged with emotions, not always conscious, which guide the decoding of many situations and which are at the origin of cultural shocks, sometimes very violent. The trainer's objective here is to make the participants feel the strength of the impregnation of these sensitive zones in the individuals and the activities chosen for the

demonstration must be sufficiently powerful for this notion to be more than just a theoretical perception.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Know the definition of sensitive zones and its classifications. References to G. Verbunt's sensitive zones and to Chombart de Lauwe's work on "guide images".	Having worked on his own "hot spots". Being aware of one's identity layers, one's ethnocentrisms. Give examples of sensitive areas from situations collected previously, in the same professional field as the participants. Take the example of sensitive areas identified in other professionals as a mirror, questioning whether these same areas are sensitive in one's own field.	Use of different media that will allow participants to identify sensitive areas (oral/written, power point, paper, charts, diagrams, films). Facilitating reflection towards the sensitive areas dominant in the participants' professional environments?

Table 43.   Exploring the concept of sensitive zones and understand how they influence us

Introducing decentering in a playful way - experiential, subjective

One way to help participants to enter decentering is to put them in situation through different activities that allow them to become aware of how "visible", "objective" elements are enriched/charged by values, cultural norms. The trainer must be sufficiently imbued with the idea of decentering to be able to actively transfer this experience.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS

Knowing the process of decentering and having identified the expected effects of an experiential activity	To help participants assume that one can have emotional reactions to others.	Exploration of different interactive activities that will help participants to become aware of the process of decentering.
	To be able to identify the emotions of other participants, without allowing oneself to be "contaminated" (feeling the same emotions) or to feel "attacked".	
Vocabulary on the nuances of emotions and values.	Allowing oneself to state which elements provoked the shock reaction. Push participants to identify the sources of the shocks accurately.	This activity can be linked to the simulation of culture shock.

Table 44.   Introducing decentering in a playful way - experiential, subjective

Introducing in detail the MCE analysis grid; ensure participants' understanding

The role of the trainer is particularly important here, even more so than at the other stages of the method. If the grid is not sufficiently well presented, we risk misunderstanding, reinterpretation, making it impossible for the participants to correctly apply it and possibly resulting in harmful consequences on the analysis of culture shock situations. The analysis could become be fragmented, off-topic or not sufficiently in-depth, and would therefore not have the necessary impact to ensure that the participants' awareness is "in vivo" and not externalized ("it is the other person who is concerned, not me").

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
To perfectly know the MCE analysis grid. The more the trainer has experienced the grid, the more he will be able to grasp it and to deepen the situations studied The manual prepared by Margalit Cohen-Emerique and Ariella Rothberg (2015) is a useful support, accompanying the trainer through the analysis of several critical incidents.	Be able to detail each question in the grid so that participants can distinguish the different levels of understanding and analysis that will enable them to best answer the questions in the grid. Some points that deserve special attention: *Question 1: be careful to put only information in this question. This will make it possible to realise very quickly what is missing. Be attentive to interpretations, information reported by third parties, off-topic descriptions. The part concerning the historical relations between the groups to which the group belongs is often forgotten. We must insist on the reason for this part in this question. * Question 2: Strangely enough, while all the descriptive elements of a situation should be included in this part, they are not always included. The	It is recommended to detail the objectives of each question and what is expected of it in terms of rendering. This phase of getting acquainted with the grid is best served by an example provided by the trainer as opposed to an incident from the participants. Partly because it is a plenary work that would put the narrator participant in a vulnerable position, and partly because a narrator other than the trainer would dilute the focus from the grid to the person of the narrator or the act of narration.

"context" part is often left out. It is necessary to re-explain its meaning.

*Question 3: The difficulty lies in the description of the emotions experienced by the narrator during the shock. The group must be helped to understand why it is important to describe these emotions well: the better they are described, the easier the work in question 4 will be.

*Question 4: This is the heart of the work, to be able to identify the narrator's values, norms, etc... Insist already that it is a collective work, not a question and answer session. We can refer to the analogy of the iceberg, to re-explain the meaning of the work to be done in this question. Special care is needed on 2 points: the groups often make value judgements, instead of looking for elements of the narrator's frame of reference, and they often talk about the other, instead of talking about themselves.

*Question 5: the difficulty lies in the synthetic approach to be carried out. This is a question that the trainer must often come back to in the course of the work.

| | *Question 6: this is the mirror image of question 4: we must work on the frame of references of the other person, the one who caused the shock. The difficulty here lies in this process where we must look at the other person, and no longer refer to ourselves. We must develop hypotheses, based on what we know, and not make truths or value judgements, or even generalities that do not contribute anything to the exercise. This is a point of vigilance for the trainer when working in groups. | |
| | *Question 7: this question is often not dealt with much by the participants, as this is a place of general reflection inviting them to distance themselves from the study they have just completed. The answers obtained are often extremely poor and will most of the time have to be taken up again in plenary session. | |

Table 45.   Introducing in detail the MCE analysis grid; ensure participants' understanding

Analysis of critical incidents brought by participants

The role of the trainer is central, even more so than elsewhere. He or she must use a number of tools from the social sciences and humanities such as listening, empathy, distancing, the "right" way of

questioning, but at the same time he or she must make sure that the participants take into account what decentering is, through the analysis of the cases studied. The core of his investment in this phase is to bring to consciousness the separation that participants must make between themselves and the other at all stages of the analysis, and to do this they must "hunt down" the interpretations of the other's behaviour, which often appear instead of the search for value and meaning for the other.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
To perfectly know the MCE analysis grid The more experienced the trainer is with the grid, the more likely he or she will be able to grasp it. Be in possession of communication and questioning tools (social psychology).	To have acquired reflexes of questioning on one's own frame of reference and in the methodology of questioning the other (empathy, delicate questioning). Know how to use the metamodel in questioning. Knowing how to identify the emotions of other participants, without allowing oneself to be "contaminated" (feeling the same emotions) or feeling "attacked". Being able to discern whether the situation being worked on by the learner affects his or her own sensitive zones. Knowing how to identify certain encysted functions, leading to strong resistance to the training process. Know how to identify the value judgements made by the participants, instead of reflections and analysis of the situation being studied. Pay attention to generalities, such as "it's psychological or cultural", which do not	It is recommended to work on critical incident situations first in small groups and then present these analyses in plenary, to enrich the analysis and deepen participants' understanding.

contribute anything and confine the analysis in a framework that will stifle it.

Be attentive to the resources shown by learners so that they can clearly identify them, value them and give them feedback.

Know how to discern the essential question at the heart of a situation, especially in a very complex context. Understand its determinants and be able to sort between what is secondary and primary.

Ability to accept that even if each trainer is a "good professional" in an intercultural context, critical incidents are inevitable.

Table 46.   Analysis of critical incidents brought by participants

4.6.   Exploring the frame of references of the other

Why deal with this issue in training?

The second step of Cohen-Emerique's intercultural approach, entering into the other's frame of references means trying to find out what gives meaning and value to the other, by placing oneself in his/her point of view. The corollary of this approach is necessarily an attitude of openness, active listening, an effort of curiosity, to contextualize the elements that are collected from the other, which should be followed by the development of precise knowledge, that continues to take into account the specific background of each person.

When should it be addressed?

This module is perfectly complementary to the previous module on decentering and should therefore be used afterwards. During short training courses, it is possible to use the main elements of this module in conjunction with the work on decentering.

The proposed components

The table below shows the aspects we consider necessary in training following the approach of Margalit Cohen-Emerique. The dark colour indicates aspects that should be included even in shorter courses, and the light colour indicates objectives that should be included in longer courses (more than 3 days). In what follows, we will explore each element in detail, exploring the references that the trainer should be aware of, the skills and orientation that he or she should have, and the recommended methodologies for addressing the issues.

Discovering and understanding the blocking factors in the discovery of the other's frame of references
Simulating a situation to become aware of the importance of contextual data and the interpretations that can be made of them
Exploring and structuring the body of knowledge needed to discover the other's frame of reference
Identifying the tools to be acquired for a better knowledge of the other (cognitive, affective)

Table 47.   Exploring the frame of references of the other

Discovering and understanding the blocking factors in the discovery of the other's frame of references

The basis of Margalit Cohen-Emerique's intercultural approach is based on the understanding of the factors that block openness to meeting the other, different person. The first ones she has been able to identify are related to the very identity of the person, his or her norms and values, professional models linked to his or her belonging and choices, as well as to his or her prejudices, stereotypes

and representations. These first factors led to the first stage of the process, decentering, i.e. the awareness of one's own frames of reference in order to overcome these blockages in the encounter. The 2nd stage which is initiated here is to continue in the discovery of these blocking factors, which have been identified by MCE, i.e. the lack of knowledge about the other, which induces a great difficulty, even sometimes an impossibility to understand the meaning of the other's behaviour and a great risk of attributing a false one, stemming from one's own interpretative frameworks.

KNOWELDGE/REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Familiarity with MCE's conceptualisations on the barriers to discovering the other's frame of references	The trainer should help participants understand the processes that hinder the gathering of information about the other, related to a lack of knowledge and the difficulty of getting information. Understand how and why we don't go looking for information Identify possible sources (and resources) of information on the other. An example: Be very careful not to forget the dimension of acculturation, to help learners not to freeze users in their "origin", without taking into account the many possible scenarios on their migratory journey: before having to adapt in the host country, they may have already completed other migratory journeys.	Development of theoretical inputs connected to the critical incidents brought up by participants based on the MCE approach – the sensitive zones she identified may be a useful resource.

	Identify with participants the difficulty of asking questions. Understand the reason for this. Identify the way and reason for not retaining certain information about the other, even though it has been received. Identify the different ways of questioning the other person adequately (empathy, sensitive questioning).	

Table 48.   Discovering and understanding the blocking factors in the discovery of the other's frame of references

Simulating a situation to become aware of the importance of contextual data and the interpretations that can be made of them

Theoretically asserting that one does not retain the information gathered about the other or even that one does not go looking for it is not always enough to understand the blocking factors in the other's approach. It is sometimes necessary to demonstrate this, with supporting situations. This simulation can give the trainer very valuable tools to advance in the understanding of these blocking factors, as it will allow participants to identify them from elements taken from professional contexts that are very prehensible to them.

Knowledge / references	Sensitivity / competences	Methodological options
To be familiar with "classical" methods of case analysis and to know how to deviate from them.	Knowing how to question the other in an appropriate manner (empathy, delicate questioning). Knowing how to be in search of hypotheses and adapted, concrete explanations.	Illustrating the concept of contextual data using examples taken from concrete situations and developed in an interactive way.

Identifying possible sources (and resources) of information about the other person.	
Knowing how to arouse in learners the desire to learn and to seek.	
Tolerating pressure/anxiety from learners to find easy and immediate answers	

Table 49.   Simulating a situation to become aware of the importance of contextual data and the interpretations that can be made of them

Exploring and structuring the body of knowledge needed to discover the other's frame of reference

After having identified the factors blocking the discovery of the other person's frame of reference, the trainer "trains" the participants to seek the knowledge necessary for their profession. This stage is often very rich for the trainer, as for the participants, because they discover a huge field of possibilities, in terms of knowledge about the other and understanding of situations, insofar as they manage to go beyond certain prerequisites from their initial professional models. The challenge is also to be able to gather the information necessary to understand situations, without wanting to force the other person(s) on a path to adapt to one's own social norms.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Knowledge in cultural anthropology, comparative cultural psychology (See Eriksen, Cole) Possess a solid knowledge of transversal subjects concerning different societies and good	Knowing how to discern the identity projections and interpretative projections of learners, helping them to transform observations into "acquired" facts and knowledge about the other. Identify what could become blocking factor in their professional models.	Work with participants on the treatment of data coming from the other person, in interactive activities that help participants become aware of their importance.

examples on a given society, which will help to illustrate and anchor the learning. In particular knowledge on different family models existing on our planet, this is an essential subject that very often mobilizes learners, whereas they have only very rarely received information on this subject in their initial training and therefore tend to apply their model, that of Western society, to all the situations encountered.	Know how to constantly enrich one's knowledge capital: the trainer is not asked to have an exhaustive encyclopaedic knowledge. However, in addition to building up a solid geopolitical knowledge base, the trainer must always be on the lookout for events and contexts that are very changing in our time. Knowing how to put oneself in a position to learn from the data presented, in order to be able to readjust it and complete it with personal research. Knowing how to identify problems that are little or not identified by the learners, and how to ask questions to clarify themes or positions that are often only evoked. Knowing how to constantly enrich one's capital of knowledge, enabling one to help other groups working on similar situations.

Table 50.   Exploring and structuring the body of knowledge needed to discover the other's frame of reference

Identifying the tools to acquire a better knowledge of the other (cognitive, affective)

After having integrated the fact that they needed knowledge about the other, the challenge here is for the trainer to give the participants tools to find their way around. One of the pitfalls in this proposal would be to plunge into the rationality of the other and get lost in it completely or,

conversely, to freeze the knowledge about the other by applying it unilaterally. One of the bases of Margalit Cohen-Emerique's thinking is to acquire a "flexibility" of thought, to avoid falling into one or the other of these shortcomings. To think that one must simply start from what the other is, without wanting to transform them in his or her own image. To do this, one must be able to enter the other's rationality, that what gives meaning and value to the other, without adopting it: one does not need to agree with what the other is to "hear" or even understand him or her in every sense of the word. And if one does not understand, one has to know how to wait, to leave it in abeyance and not want to get an immediate answer.

KNOWLEDGE / REFERENCES	SENSITIVITY / COMPETENCES	METHODOLOGICAL OPTIONS
Analysis grids developed by MCE Hofstede 's model Observation practices Asking questions	Possess a large capital of general expressions used by learners in professional situations, to bring to their consciousness the need for precision, allowing them to apprehend individuals as distinct identities (even if they belong to the same group) and then to move towards the acquisition of additional knowledge. The need to regularly update all the knowledge acquired and to feed it into others. Knowing how to arouse in learners this desire to learn and to seek, insofar as one is oneself in this posture.	Presentation of different analysis tools and grids allowing a better knowledge of each other

Table 51.   Identifying the tools to acquire a better knowledge of the other

4.7.   Intercultural communication

Why deal with this in training? When to deal with this?

Intercultural communication is often the entry point for exploring cultural differences, as there are many differences and they manifest themselves quite easily in encounters. Becoming aware of the challenges of intercultural communication, of the great cultural diversity in communication approaches and practices is also a first step in training for intercultural negotiation. For this reason, these activities can also prepare the negotiation sessions.

Proposed elements

The table below indicates the aspects we consider necessary in trainings follow the approach of Margalit Cohen-Emerique. Darker colour indicates aspects to include even in shorter (3 days long) trainings, and lighter colour signals objectives those that should be included in longer trainings (more than 3 days). In the following, we'll explore in detail each element, exploring references that the facilitator should be aware of, competences and focus that she should have as well as methodologies recommended to address the issues.

Exploring cultural diversity in communication
Make people aware of their comfort zones in terms of communication
Become more flexible, demechanized, learn to get out of one's usual communication repertoire
Introduce the concept of facework, positive and negative threat
To present effective cross-cultural communication techniques.

Exploring cultural diversity in communication

Cultural difference has an impact on all three levels of communication: the way we create meaning, the way we create relationship between interaction partners and the means we chose to communicate. To open these up will help participants initiate and maintain communication across cultural differences.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Familiarity with concepts to open up "means" of communication: verbal / para-verbal / non-verbal communication. In non-verbal communication: chronemics, proxemics, haptics, gestures, posture. Transversal aspects (on verbal, non-verbal and para-verbal): manifestation of emotions, direct / indirect communication, rich and poor in context. Reference: Hall (1989) To be able to connect cultural differences in communication with other dimensions of differences (e.g. gender, power relations etc.).	It's easy to get lost if there are too many new concepts to learn. The facilitator can help the process by insisting on connecting the concept to examples from real life (or possibly from simulation activities).	Interactive activities help to first become aware of different facets of communication, then connect the concepts to the already experienced elements.

Table 52.   Exploring cultural diversity in communication

Making people aware of their comfort zones in terms of communication)

Conflicts or tensions in communication can sometime arise even if there is no real disagreement between the parties. This usually happens because the communication patterns used (i.e. the means of communication) do not work the same way: one person may be convinced that she's communicating with respect while the other may sense this person rude. The training could give the opportunity to participants to become aware of where are their limits and sensitivities concerning communication, so that they can anticipate what kinds of behaviour are susceptible to shock them, surprise them or make them feel disrespected.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Familiarity with drama exercises e.g. Boal: Games for actors and non-actors. (2002) David Diamond: theatre for living (2007)	The facilitator should be attentive in the rhythm of these activities, giving participants enough time to enter them, but not too much to lose interest. Also, a relatively safe space must be created so that participants dare to enter the activities and do not refuse altogether. While exploring one's limits or comfort zone, the facilitator should not give the impression that these limits are carved in stone and should not be crossed at all, instead we suggest a message of mindful flexibility.	The objective is to give participants an opportunity to meet the limits of their own comfort zone in communication, for this reason the methods have to be interactive that put people in manipulated communication situations that immerse them in different types of communication and explore different aspects (e.g. eye contact, proxemics etc.)

Table 53. Making people aware of their comfort zones in terms of communication)

Becoming more flexible, demechanized, learn to get out of one's usual communication repertoire

Following on point two "efficient intercultural communicators" must go beyond the awareness of their own communication preferences to sometimes adopt to behaviour that is unusual for them or even behave in ways that is unusual for them. (e.g. learn to tolerate and possibly even reciprocate a longer preference for silence between the sentences than one's own, using politeness formula that may seem exaggerated in one's own reference frame but is a necessity for the other).

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Concepts such as "demechanisation" proposed by Augusto Boal (2002, Games for actors and non-actors)	The facilitator should encourage participants to allow themselves to step out of their comfort zones a little, if needed pushing them a bit, but not too much, as this may put them at risk of resistance. In this case the facilitator should be ready to "recover" the situation. The facilitator should assist participants to incorporate the experience that it is "okay" to step out of your comfort zone just a little bit.	Interactive methods that put people in manipulated communication situations that immerse them in different types of communication and explore different aspects (e.g. eye contact, proxemics etc.) The same activities as in point 2 above can serve this objective as well.

Table 54. Becoming more flexible, demechanized, learn to get out of one's usual communication repertoire

Introducing the concept of facework, positive and negative threat

The concept of "facework" is a highly useful metaphor in understanding the relational component of communication, and in particular conflicting communication. A deeper understanding of facework and face threats can also precede the work on negotiation.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
E. Goffman (for facework, 1959) Possible theoretical bases: Brown, Levinson (politeness theory, the difference between threat to positive and negative face as well as strategies to mitigate "face-threatening acts")	The facilitator's focus should be on a clear transmission of the concept of facework and the dynamic balance between too little or too much "recognition" offered / imposed on another person.	Simulation games are more useful than mere discussion about the concept, as they help to see it in action, and they give subjective feedback on participants' own experience

Table 55.   Introducing the concept of facework, positive and negative threat

Presenting effective cross-cultural communication techniques

In trainings with complex messages participants sometimes feel that what they learn is not enough "concrete" and that they need mire "practical tools". To satisfy this necessity, it can be useful to present in the form of "techniques" the recommendations that follow from MCE's approach, or that help to adapt MCE's three steps.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Knowledge: references and communication techniques. Municipality of Montreal - Institutional training programme in intercultural relations. Creative and maieutic conflict management (CPPP - Psychopedagogical Centre for Peace)	The facilitator's role is to ensure that participants understand the presented techniques and feel that they can incorporate them (they are accessible, not impossible to attain)	Presentation / discussion / practice of models of "effective communication"

Table 56. Presenting effective cross-cultural communication techniques

Why deal with this in training? When to deal with this?

The third step of Cohen-Emerique's intercultural approach, negotiation invites to go beyond the awareness of one's own and the other's frame of references to find solutions to concrete conflicts and problems, in a way that respects as much as possible the identities and values of both parties. It's a stage that should harvest the learning from the first two steps and put it at the service of the "concrete", the practical application. This module should therefore follow decentering and discovery of the frame of references of the other.

Proposed elements

The table below indicates the aspects we consider necessary in trainings following the approach of Margalit Cohen-Emerique. Darker colour indicates aspects to include even in shorter (3 days long) trainings, and lighter colour signals objectives those that should be included in longer trainings (more than 3 days). In the following, we'll explore in detail each element, exploring references that the facilitator should be aware of, competences and focus that she should have as well as methodologies recommended to address the issues.

Understand the components, the dynamics of a conflict in interaction
Becoming aware of one's own conflict resolution strategies
Provide a model of the negotiation process
Simulate / experience a negotiation to become aware of its stages, its challenges, in an embodies, subjective way
Stimulate the search for solutions/awareness of different possibilities, solutions.

Explore the blocking factors, facilitators and conditions of intercultural negotiation.
Awareness of different limits and boundaries: personal / institutional / legal
Practice specific strategies/techniques
Understanding the place of social and cultural mediation in intercultural conflicts

Understanding the components, the dynamics of a conflict in interaction

In intercultural contexts it is almost impossible to avoid conflicts, because of the many differences in norms, values, representation and also in how we communicate. So, instead of focusing on by definition failed attempts to avoiding conflict, we recommend focusing on a constructive way to receive and treat conflicts. To do this, a first necessary step is deconstructing the negative representation of conflict and better understand its processes. In the exploration of processes and dynamics, simulation games can help access the experience and build on it (for example about face threats) or presentation of models can be a way for a more conceptual learning.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Knowledge of conflict patterns / typologies Knowledge of the rules of facework from an intercultural perspective	The facilitator should try to reposition the concept of conflict so that it does not inspire fear and excessive stress. Models can be presented to help understand key features of conflict, and through the understanding make the subject more accessible.	We can turn to brainstorming / association / mind map activities to explore the concept of conflict. Models of conflict types can be presented to a better understanding of key features. Discussions can be connected to films depicting conflict situations. Role plays and simulations can facilitate the understanding of face-threats.

Table 57.   **Understanding the components, the dynamics of a conflict in interaction**

Becoming aware of one's own conflict resolution strategies

If the focus is on how we treat conflicts, mapping one's own genuine attitudes / techniques may be an important first step, that can lead to the identification of needs for development. A comparison of different strategies can help open up the range of possibilities and trigger motivation to learn new strategies.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
References about conflict resolutions strategies	The facilitator should be attentive to avoid judgments on specific conflict resolution strategies that participants may employ. Open discussion about the impacts of different strategies can help a more open assessment of one's strategies.	Simulation or filling out questionnaires about conflict resolution strategies can help the identification of participants' usual strategies

Table 58.   **Becoming aware of one's own conflict resolution strategies**

Providing a model of what the negotiation process is.

Models help reducing the complexity of real-life phenomena through simplification and selection of key features, establishing key connections and mechanisms. Conflicts and negotiations can also be highly complex phenomena, that occur on several levels simultaneously - but not necessarily in

parallel: for instance through a process of negotiation I can get closer to my initial position and "win" an argument, while at the same time "loose" a relationship. A negotiation model separating these two levels (relationship and object) could facilitate the understanding of the process.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Knowledge about negotiation models e.g. distinguishing positions and interests (Goffman 1959; Brown, Levinson; Ting-Toomey 2005)	The more the facilitator can connect the model to participants' own experiences of conflict the more they will be able to use the model and integrate it.	Presenting a model and connecting it to a real-life situation (e.g. a "critical incident") can help understanding.

Table 59.   Providing a model of what the negotiation process is.

Simulating a negotiation to become aware of its stages, its challenges, in a subjective / embodied way

Negotiation like communication are embodied activities, where people take part with all their emotions and bodies. For this reason, negotiation cannot be fully learnt only "on paper". The simulation activities, even if they are situated in an artificial context involve participants in a more realistic way, where they have a better chance of reflecting on their actions, feelings, reactions.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS

Minoria / majoria simulation activity (Kohls, Knight 1994) proposed by MCE. Forum theatre proposed by Augusto Boal (2002)	The facilitator should encourage participants to really get into the role / performance, otherwise the simulation will remain shallow with few learning outcomes. The facilitator should give importance to different solutions proposed by participants, and without emitting judgments explore the strategies in terms of their impacts.	Filmed role play / simulation games are recommended, either following the set situation of "Minoria / Majoria" either following concrete critical incidents proposed by participants. Filming and joint review of the film has an important added value, as the videoscopy helps participants to become aware of their performance.

Table 60.   Simulating a negotiation to become aware of its stages, its challenges, in a subjective / embodied way

Stimulating the search for solutions/awareness of different possibilities, solutions.

Most negotiations do not have one single optimal outcome, and even those that have may offer different paths for reaching it. For this reason the search for alternative solutions is an important step in the learning path of participants.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Awareness of different limits (e.g. institutional, legal frameworks) as well as cultural frames of references of the person(s) triggering the shocks to	The facilitator should encourage everyone's participation, take the time to discuss proposed solutions and explore them in terms of feasibility, adaptability	The search for solutions can happen in the frame of plenary or subgroup discussions at the last point of analysis of the critical incidents, as well as during role plays putting on

generate solutions are acceptable for the other party.	(avoiding an "all is good" - "laissez-faire" attitude).	scene some of the incidents brought by participants.

Table 61.   Stimulating the search for solutions/awareness of different possibilities, solutions.

Exploring the blocking factors, facilitators and conditions of negotiation

Negotiations are often emotionally charged stressful processes that tend to increase the "need for closure" (see Kruglanski 2004) motivating people to close the process and leave. This is the main explanation factor why negotiations often finish before reaching a mutually acceptable solution. Accordingly, it may be very useful for participants to become aware of the factors that can mitigate the negative emotional charges and contribute to the success of the negotiation.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Suggestions of MCE on blocking factors / facilitators as well as steps and conditions for negotiation Concept of need for closure (Kruglanski 2004)	The facilitator should balance between offering participants the freedom to identify the key factors they see and the explanation of factors that previous experience and literature had already validated.	Collaborative work on "grids" where participants identify the requested elements following simulation games. In the best scenario the participants can view the video of their simulation to work on the identification of the factors that facilitated or hindered the process.

Table 62.   Exploring the blocking factors, facilitators and conditions of negotiation

Awareness of different limits and boundaries: personal, institutional and legal

A key element in all negotiation is the exploration of reservation points: limits beyond which it is impossible to go. These limits can have different sources, for both sides. They can be personal limits, pinned down by values and convictions. In the case of negotiation between members of organisations / institutions the limits can also be established by these organisations' regulations. Finally, the legal framework will also allow some solutions while forbidding others. During the training participants should understand the relevance of these limits, and also explore the extent of their permanence and rigidity.

Indeed, while some limits have an undeniable objective character (e.g. actions explicitly forbidden by law) some limits (mainly personal and institutional) acquire a sense of impermeability indirectly, by affecting the motivation or willingness to negotiate. In several cases we fund that once of the other as a person is considered worthy of respect, and the recognition of the other's values as worthy of consideration, conflicts that previously seemed "non-negotiable" suddenly find a multitude of solutions. For this reason, we recommend the exploration of the motivational factors with special attention.

Finally, in the exploration of the willingness to negotiate, we can also acknowledge that the professional has one more step to take, which is to accompany the other in this process - that there is asymmetry in the responsibility for negotiation.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Awareness of the institutional limits of participants, and the	The facilitator should help participants to become aware of these limits and at the	Discussion following a case analysis.

limits drawn by the legal framework.	same time to reflect on them: their sources, their context and the possibility of change.	

Table 63. Awareness of different limits and boundaries: personal, institutional and legal

Practice specific strategies/techniques

In trainings with complex messages participants sometimes feel that what they learn is not enough "concrete" and that they need mire "practical tools". To satisfy this necessity, it can be useful to present in the form of "strategies" and "techniques" recommendations compatible with MCE's approach, or that help to adapt MCE's negotiation phase.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Knowledge of specific negotiation strategies and techniques	The facilitator's role is to ensure that participants understand the presented techniques and feel that they can incorporate them (they are accessible, not impossible to attain)	Presentation / discussion / practice the negotiation strategies / techniques

Table 64. Practice specific strategies/techniques

Understanding the place of social and cultural mediation in intercultural conflicts

Social and cultural mediation is defined as "the intervention of a third party between individuals and groups with different cultural roots, and more particularly between migrants and the social actors in charge of their integration". It intervenes in different situations.

First of all when migrants have communication difficulties, especially in relation to public services. The aim and role of mediation is then to recreate links, to rebuild bridges between people and administrations, thus facilitating access to services and making it possible to remove misunderstandings and negative images on the part of services, or even stigmatisation. This mediation is called "relay mediation", it is the most frequent and most sought-after by social actors.

There are also other situations involving conflicts of values, which can be found either between the host society and the migrants, or within families going through acculturation processes or entangled in difficult adaptation situations. In these cases, the purpose and role of mediation, by adopting a third-party position, is to help the parties reach an agreement, to look for intermediate spaces and compromises that respect the respective identities and ensure a link between society and the populations. In this case, mediation thus makes it possible to establish or renew social ties.

Finally, there is sometimes a third situation where mediation can be a vector of change within institutions. This will only be possible if there has been preparatory work between the actors in the field and the decision-makers, such as exchanges or even confrontations, but also mutual trust and real skills on the part of the mediator, thanks to his or her knowledge of the needs of the populations and the institutional operating framework. In this situation, which is unfortunately relatively rare, mediation can trigger innovative actions which not only were not foreseen in the structures, but also had no connection with the institutional missions, their only characteristic being to respond to the needs of the populations.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
Difference between negotiation and mediation (MCE) Knowledge of the historical background of mediation in the context, knowledge of specialist	Help participants understand the differentiation of negotiation and mediation, and understand when they need to involve mediators, what the	Presentation of the background, definitions, competencies of mediators in comparison to professionals

structures (e.g. mediation associations in the field)	mediators can bring into the process	Examples of intercultural mediations

Table 65.   Understanding the place of social and cultural mediation in intercultural conflicts

4.9.   Integration into the professional practice of trainees

Why deal with this issue in the context of training?

The intercultural approach developed by MCE cannot be understood without an objective attached to the integration of training achievements into professional practice. This is not always an easy issue to deal with participants at the end of the training, as they find it difficult to distance themselves from the training process they have not yet left, but it is essential not to let them leave without having worked on this issue.

When to deal with this?

This is why it is recommended to deal with this part at the end of the training and/or articulated with the training assessment, especially if the assessment is done in a participative way. The back and forth between theory and integration into professional practice can also be done at other times during the training, particularly in the negotiation part.

Proposed elements

The table below shows the aspects we consider necessary in training following the approach of Margalit Cohen-Emerique. In the following, we will explore each element in detail, exploring the references that the trainer should be aware of, the skills and orientation that he or she should have, and the recommended methodologies for addressing the issues.

Exploring tools to integrate learning outcomes into professional practice
To understand how to deal with multicultural situations in specific work contexts
Identify useful resources at each step of the method

Table 66.   Integration into the professional practice of trainees

Exploring tools to integrate learning outcomes into professional practice

It is important in this final phase of the training to help the participants to review all that they have acquired in the training and especially how they will be able to integrate this knowledge into their professional practice, how this training will be able to remain "active" for each of the participants. The tools are numerous and will depend on the ease with which the trainer can handle them.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
To be in possession of different tools, enabling them to be adapted to the groups	To know how to stimulate learners to initiate a sufficient process of reflection. To help participants become aware of the need to question not only their personal beliefs, their sensitive areas,	Use different interactive activities that allow participants to integrate the learning outcomes and

| and professions represented | but also their professional models and the injunctions of their institutions. | link them with their professional practice. |

Table 67. **Exploring tools to integrate learning outcomes into professional practice**

Understanding how to deal with multicultural situations in specific work contexts

During this final elaboration work, participants often find it very difficult to free themselves from their habits of thought related to their professional models, despite the work of reflection and analysis that has been carried out around the contribution of knowledge and studies of concrete situations. It is a real challenge for the trainer to (re)connect the whole dynamic of the training, so that the participants can benefit from it in their learning process, especially with regard to the management of situations in an intercultural context. It will be necessary to take up the achievements of each step in a long version (what are the discoveries, what is the most important, what blocks, what causes tensions...), or to focus on decentering in a short version. It will be necessary for him to try to get out of generalities and sometimes to go back on theoretical points.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
To have experience in working on intercultural situations. Work in collaboration with other colleagues to exchange and progress in mastering concepts and working around situations.	Sensitivity and knowledge of the participants' work contexts, allowing them to link their questions with the issues arising from the situations, to establish relevant anchoring points. To help participants become aware of the need to question not only their personal beliefs, their sensitive areas, but also their professional models and the injunctions of their institutions.	To use different interactive activities allowing participants to integrate the learning outcomes and to highlight the specificity of intercultural situations in their professional practice.

Table 68. Understanding how to deal with multicultural situations in specific work contexts

Identifing useful resources at each step of the method

Resources are the series of steps taken by the actors involved in an intercultural situation with blockages, enabling them to re-establish the possibility of continuing their action. The fact that the resources used by the participants emerge and are valued reinforces a "positive identity" in them, giving them more tools to integrate what they have learned from the training.

KNOWLEDGE / REFERENCES	COMPETENCES / FOCUS	METHODS
The concept of "resources" developed by MCE and the different resources she has identified. Cf Some additional elements of inspiration can also be found in the positive psychology literature concerning the "psychological resources" of individuals, which facilitate resistance to adversity as well as psychological adaptation in difficult life situations (A. Csillik, 2017).	Be attentive to the resources expressed by the learners to be able to clearly identify it, value them and show them in return throughout the training. The trainer should highlight the attitudes, questioning methods, content, etc. given by the participants to help them understand the MCE approach. At the end of the training, come back to the resources mentioned and how to acquire, maintain and/or put it into action in future practice.	Active posture throughout the training, from the trainer to be attentive to the resources implemented by the participants. Return at the end of the training with interactive activities allowing participants to assimilate this concept of resources.

Table 69. Identifing useful resources at each step of the method

4.10. References

Addressing identity

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