

DAY 1. DIVERSITY AWARENESS

1.1 PRESENTATION OF THE TRAINING CURRICULUM

The introduction of the training curriculum will consist of a brief presentation of the hosting partner, ENAIP Veneto, the classroom facilities, the additional social activities organized for the entire week and other relevant logistic information. In the same way, it will be generally introduced the Project MIGRAID and all the members of the partnership. Particular emphasis will be given to the kind of contribution that the project aims to give to the role of SMES as facilitators of migrants' economic integration into labor market, and to the understanding on how to efficiently manage (ethnic) diversity particularly in the SMEs workplace.

1.1.1 ICE-BREAKING ACTIVITY FOR ETHNIC DIVERSITY AWARENESS

To start the day getting to know each other, a brief ice-breaking activity will be organized. This activity in particular consists on identifying some of the similarities and differences that categorize people in a varied group such as the one that will attend the training week. Ethnic and cultural differences in the workplace (organizational culture) and day by day situations (popular culture) will be identified in small groups made of participants (men and women) from different MIGRAID countries (Cyprus, Denmark, France, Greece and Italy) and different labor sectors (academia, SMEs, trade unions, civil associations, etc.). Thus, the 40 participants will be divided into small groups of 8-10 people and will be given only a big piece of paper and a marker. The trainer will give a general topic to all the teams (e.g. approach to deadlines, desk organization, coffee breaks, teamwork, desirable leadership, condolence greetings, hobbies, etc.; topics may be mostly related to organizational culture but they may also refer to day by day similarities and differences observed among people in different countries, the only limit is time and the imagination of the leading trainer). Participants will have only few minutes to express and write down both similarities and differences among them regarding each specific topic, the team that will be able to enlist (and further explain at the end of the activity) a larger number of both similarities and differences, will be given a symbolic price (a USB from one of the MIGRAID partners or a double ration of dessert during the lunch break for example). At the end of the activity, before describing and explaining each team's results, participants will be given some minutes to (informally) introduce each other.

The aim of this activity is to highlight the similarities and particularities of each national group and ultimately of each person inside and outside the workplace, and increasing the awareness of the diversity condition not only as a theoretical topic but as a daily and multidimensional condition that can be experienced in very different ways. Furthermore, this activity will be particularly useful to introduce participants to one another in a fun and informal way so that they may feel more comfortable interacting and working with each other during an entire week.

1.1.2 FORMAL PRESENTATION OF THE PARTICIPANTS

40 participants are not a small number for this kind of training; however, it is important that each participant has the opportunity to introduce him/herself to the rest of the whole group, the country of origin as well as the organization where he/she works and the professional role that he/she covers. Relevant information would be also a brief description of the personal motivations to participate in the training, as well as some of the main diversity issues experienced in his/her workplace.

1.2 PRESENTATION OF DAY 1 ACTIVITIES AND EXPECTED LEARNING OUTCOMES

The time schedule, the teaching-learning employed methodologies (Face-to-Face instruction, collaborative learning, game simulations e.g.) and the main contents of the study program will be initially presented so participants can organize their week in accordance. In the same way, the main guidelines for the Diversity Management project will be introduced so participants can start to think on the proposal that they might present from their own social partner organization. During this DAY 1, participants will get to know better the **Erasmus+ Project MIGRAID**, through which this training experience was conceived, elaborated and further implemented. Trainers will share with the participants the main results obtained by the empirical research on migrants' integration and ethnic diversity in SMEs coordinated by the Cyprus Labour Institute of the Pancyprian Federation of Labour (INEK-PEO). Immediately after, participants will study the main concepts related to Migration Studies on the one hand, and Ethnic and Cultural Diversity on the other. A clear understanding of terms such as Migrant, Integration, Discrimination, Ethnicity, Diversity, among others, will be fundamental to understand this social phenomenon and the different ways to positively handle diversity in the workplace. Participants will get a wider framework of the cultural diversity condition currently existing in the European continent and, in particular, in the five different European countries participating in the project **MIGRAID**. In this way, participants will understand better some of the main characteristics of the last migration flows observed during the last years and the different "models" according to which national governments have tried to rule them. Finally, at the end of the day, participants will participate in activities aiming at fostering cultural diversity awareness and developing emphatic attitudes and behaviors towards migrants' experiences.

The main learning outcomes and concrete activities for Day 1 are: 1. Understanding better the contents of the project MIGRAID and the importance of promoting diversity awareness and respect; 2. Creating a general climate of curiosity, collaboration and teamwork among the participants from different countries and economic sectors; 3. Further developing an analytical mindset regarding diversity issues; and 4. Strengthening intercultural and social skills such as dialogue, openness, acceptance, patience and tolerance toward different others.

1.3 THE MIGRAID PROJECT (PREVIOUS IMMIGRATION EXPERIENCES AND TRAINING ON DIVERSITY MANAGEMENT)

This training curriculum was born as a fundamental part of the Erasmus+ project MIGRAID "Educating Social Partners Toward Ethnic Diversity in Small and Medium Companies". The duration of the project is thirty-four (34) months running since October 1, 2016. Thematically, the project is focused on the integration of migrants working in the sector of Small and Medium Enterprises (SMEs) and ethnic diversity management in the workplace. Apart from the current training program, the project implements a range of other activities including the elaboration of an empirical research in the five participant countries; educational VET materials, guides and tools; the delivery of sectoral training workshops and seminars; and the digitalization of the produced materials together with a simulator.

The very first deliverable of the project, coordinated by the Cyprus Labor Institute (INEK-PEO), was a Comparative Analytical Report on Migrants' Integration and Diversity in SMEs. Such report is primarily based on desk research and further analysis by the different research units on the one hand; and on the other hand is based on the empirical research that was elaborated with local participants through questionnaires and focus groups. Some main findings may be briefly described as a contribution to introduce this training curriculum.

The very first thing to notice is the different immigration histories of these five European countries. On one side there are Cyprus, Greece and Italy sharing a joint pattern: they have been countries of emigration up until the 1990s, as many other Southern and Eastern European countries, before they became immigration destinations and transit countries. Immigration in Cyprus began early 1990s in order to meet the acute labor shortages in low-skilled or unskilled jobs in the sectors of agriculture, animal farming, construction, hotel industry and services including household activities. Since then, immigration grew continuously up until 2011; while in 2001 the percentage of migrants in Cyprus was 9.4% of the population in 2011 it rose to 20.3%. Women's share in migration is at 57%, which is the highest in the Europe-28. The immigrant population in Cyprus consists of EU citizens, mainly from Greece, Bulgaria, Britain, Romania, and TCN mainly from the Philippines, Sri Lanka, India, Vietnam, Syria and Russia.

Similarly, in Greece the fall of the Soviet Union in early 1990s led to a massive entry of migrant populations from Albania and the former Soviet Republics. In the 2001 Census the percentage of foreigners was estimated in 7% of the total population, equivalent to 11% of the total registered Greek labor force; however, this data does not include the total number of irregular immigrants and ethnic Greeks (foreign people with a Greek descent). By 2004 the immigrant population stood at about 950,000 immigrants, 200,000 more than in the 2001 Census, taking the immigrant total population ratio up to 8.5% and 10.3% including also Ethnic Greeks. The situation has become even more complex during the last years when, on the one hand, it has been experienced a so called third phase of massive emigration (especially young people, aged between 25-39 years old with a high educational level and at least certain professional experience, have left the country); and, on the other, it has been observed the arrival of asylum seekers and refugees within the more recent "refugee crisis". Nevertheless, arrivals have fluctuated importantly, especially after the more recent closing down of the Balkan rout and the EU-Turkey Agreement. The more numerous populations in Greece are Albanians, Bulgarians, Romanians, Pakistanis, Georgians and Ukrainians.

Likewise, Italy experienced an intensification of migration flows mostly by men – with the exception of the predominantly female migration from some Eastern Europe countries like Moldavia and Latin American countries like Peru and Ecuador following the economic crisis of the mid-1990s. Recent data (2016) says that around 5.436,000 people of foreign origins are established in the country (8.3% of the total population), 52.6% of whom are women. In terms of employment, 11% of total employment is made by immigrant workers. During the same year (2016), the most numerous communities were represented by Romanians (22.9%), followed by Albanians (9.3%), Moroccans (8.7%), Chinese (5.4%) and Ukrainians (4.6%). In Italy foreign population is mostly made by economic migrants and their families which is very much related to the stabilization of the migration flows of the last decades; however, during the last years –just as in Greece- the presence of asylum seekers and refugees has aroused new concerns among the local population and governance challenges for the correspondent public authorities.

Differently, migrant inflows in Denmark began since the 1950s, given the otherwise quite uniform Denmark a more variegated look; such inflows were mainly made of migrant workers and refugees. After the WWII, 238,000 civil Germans arrived in Denmark as refugees, they were placed in closed camps until their return in 1949. Whereas in 1960s the labor shortage invited Turkish, Pakistanis and Yugoslav immigrants and in the 1970s refugees from Spain, Portugal and Greece arrived. In 1973, the rising unemployment closed immigration for foreign workers. Denmark, however, still experienced inflows from Chile and Vietnam. In 2001, a larger inflow of refugees from Iran, Iraq, Palestine and Somalia arrived. Currently in 2018 the largest numbers of foreign immigrants are from Poland, Syria, Turkey, Germany, Romania, Iraq, Bosnia and Herzegovina, and Iran. Thus, foreigners in Denmark

represent about 13.1% of a total population of around 6,000,000 and are mostly represented by EU-Western migrants (economic ones, many of them highly skilled) and refugees.

Finally, immigration in France first developed during the industrial revolution with the arrival of southern European populations from Spain, Italy and Portugal working in industry and agriculture. The second wave arrived during the WWI coming from the ex-French colonies mainly from Algeria and other countries of Northern Africa. And the third wave, corresponded to the 'Thirty glorious years' (1945-1974), arrived to meet the needs of the labor market. In 1974, nevertheless, the government decided to stop immigration due to the rising of unemployment among national workers. In 2016 the foreign born population was calculated to be around 7.9 million (11.8% of the French total population); nevertheless, this number is mostly an estimation that needs to be analyzed differentiating people of European origin (intra-European migration), people from other continents (particularly former colonies), irregular immigrants (usually overestimated), people with an immigrant descent, etc. A particular interesting data is the percentage of immigrants living in the metropolitan area of France (19%) which is much higher than the total % of foreign born population in the whole country. In France, just as Denmark and other Western European countries, the social phenomenon of immigration finds itself in a different stage, a more experienced and regulated one than in Southern and Eastern European countries.

What we can observe from these brief data is that in all these countries there is a crescent complexity in terms of social and cultural diversity. However, there are also a series of very particular conditions based on the immigration stage that each country is experiencing with Denmark and France on the one side and the Southern European countries, Italy, Greece and Cyprus, on the other. Thus, the country of origin, the immigration status (particularly between immigrants and refugees), the country economic indicators (size and sectorial distribution of the economy, unemployment rate, etc.), and the cultural distance between the native populations and the newcomers, are elements that very much influence the capacity to efficiently govern diverse populations and the possibilities of immigrants to integrate in the country of destination.

The empirical study developed by the project MIGRAID focused on the perceptions, opinions, ideas, knowledge and experiences of social partners – trade unionists and business executives –in relation to ethnic diversity in SMEs. The information was collected in the five participant countries through the distribution and completion of a common quantitative questionnaire and the organization of focus groups, the total number of participants was 173 with around 30-40 participants from each country.

The very first part of the research was related to perceptions of social partners on inclusion and ethnic diversity. At this respect, participant social partners seem to embrace ethnic diversity and inclusion in the workplace. They generally see diversity as an asset; something that adds value to businesses and organizations, to society, individuals and to SMEs in particular. However, some participants raised the issue of the lack of adequate management of diverse ethnic groups in the labor market and the accumulation of problems and conflicts within the society at large. The participants at the focus groups, in parallel, in addressing the issue of integration raised many of the problems at the workplace which result on the lack of proper plans of integration such as the cultural distance and the lack of positive communication of native and migrant workers, the antagonism among them and the lack of established processes that bring workers together in a constructive dialogue. Furthermore, they brought into the discussion the lack of awareness of many employers on ethnic diversity and diversity management; the ignorance they exhibit on immigrants' qualifications; the negative mentality many employers keep for the migrants; and the many forms of exploitation that migrants experience at the workplace and the society.

An important finding that was raised during this research were the difficulties that in particular SMEs may experience due to the small sizes of such enterprises, the lack of staff or particular departments for undertaking diversity training tasks, and even the lack of training of the staff itself. The profiles of the participants definitely influenced their experiences in handling ethnic diversity or their direct involvement and/or interest on diversity management and the inclusion of migrants in SMEs. But what was clear, it was that even having a certain knowledge and empirical experience on diversity issues, only few people in the discussion groups across the countries ever followed particular training sessions on conflict resolution. The majority deals with issues of conflict resolution based on experience, “good” communication skills, common sense and generally their soft skills rather than training.

Thus, when participants were asked which were the main topics in which they feel that they need some additional training in relation to immigrants’ integration and ethnic diversity, the very first three topics that were mostly mentioned were: **1. Conflict Resolution (40,5%), 2. Cultural and Ethnic Diversity at the Workplace (35,1%), and Diversity Management (27,4%)**. In this way, these specific topics, together with a previous knowledge on migration issues and ethnic diversity awareness, will be the main focus of this training program. For further information, the complete empirical research is available online for consultation: <http://migraid.eu/wp-content/uploads/2017/01/FINAL-RESEARCH-AND-CAR-REPORT-IO1-MIGRAID.pdf>

1.4 GENERAL CONCEPTUAL FRAMEWORK

First of all, who is actually a migrant? Nowadays, the terms migrant and migration have become very popular in news media, public opinion and, furthermore, public and private institutions. However, the definition of these terms may not be as simple and immediate as it seems.

According to the United Nations, a **MIGRANT** is any person who is moving or has moved across an international border or within a state away from his/her habitual place of residence, regardless of legal status; voluntariness; reason to move; or length of stay in the destination country, etc. This is, nevertheless, a very wide definition that does not encompass all the different characteristics that can further distinguish a migrant person, together with the complexities of his/her migratory path.

An **ECONOMIC MIGRANT** is that person who leaves his/her country of origin to perform an economic activity aimed at improving his/her economic conditions and/or those of his/her family. An economic migrant may be **regular**, if fulfilling all the permissions and documents required by the country of destination to enter, stay and work; or an **irregular** migrant if not accomplishing all the required documents and conditions to enter, stay and perform an economic activity. Many economic migrants enter the country of destination already having a regular long term working contract that facilitates their entry to the country and their economic and social integration process (**Expats** e.g.), while others enter the country under a different categorization (short term **seasonal worker**, **international students**, for **family** or **tourism** reasons) and, after finding a job and going through the correspondent administrative process, start to perform economic activities. Economic migrants may be **low and medium skilled workers as well as high skilled workers**, depending on the kind of work realized and the characteristics of the local labor market.

Differently, a **FAMILY MIGRANT** is a person who moves to another country for family reasons. An entrance permit and/or a residence card because of family reasons may be released in several cases, e.g. family reunification of spouses, children or relatives, marriage with a citizen from the country of origin, among others (rules and procedures may differ among countries). A person who enters a country may also perform economic activities (as an economic migrant) but having a residence permit because of family reasons, in this way *the distinction between categories is highly blurred*. Family

migration has become one of the main reasons for immigration (in some European countries is even the first cause of immigration); this is related to the fact that long-term settlement processes are well on the way both in older and newer immigrant-receiving countries in Europe, albeit with some country-related specificities (See for example Ambrosini, Bonizzoni & Triandafyllidou, 2014 for the case of the Mediterranean countries).

An important distinction is the one between **VOLUNTARY** and **FORCED** migrants. According to the UN Convention on the Rights of Migrants, the term migrant should be understood as covering all cases where the decision to migrate is taken “*freely*” by the individual concerned. This specification is primarily given to distinguish the cases of “*forced*” migrants that are usually treated under a different law frame. Labelling as ‘forced’ (or not) matters to migrants and states mainly when **ASYLUM** status, ruled by the 1951 Refugee Convention, is on the line (Bivand Erdal, 2018). An **ASYLUM SEEKER** describes someone who has applied for protection as a refugee and is awaiting the determination of his or her status; whereas a **REFUGEE** is a person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it. When an Asylum Seeker is granted with the status of refugee or other forms of international protection, the State in which such application was presented acquires a series of obligations towards the refugee. For example, the contracting States shall as far as possible facilitate the assimilation and naturalization of refugees, by easing the related processes and reducing as far as possible the charges and costs of such proceedings. These differences are very important to try to understand at least to a certain extent the **MIGRANT EXPERIENCE** that each person needs to undergo when moving from one country to the other.

The condition of regularity or irregularity (either as a regular/irregular migrant or as an asylum seeker/refugee) surely influences the **INTEGRATION** process of the person, that may be defined as: **A long term multidimensional process by which immigrants enter and adapt to the local hosting society; such process includes several different areas of life: employment, education, language acquisition, knowledge and application of civic rules, cultural acquaintance, etc.** In this way, poor irregular migrants, refugees and other displaced people in particular, may experience a harsh migratory path either because of the lack of voluntariness and/or because of the lack of resources. During the last refugee crisis in the Mediterranean, immigration controls have become increasingly tight since the number of asylum seekers has augmented significantly. According to Eurostat, in 2015 and 2016 alone, around 2.2 million people applied for asylum in the EU, excluding withdrawn applications. Third-country nationals (TCNs) must apply for protection in the first EU country they enter even if they do not want to stay there, and this is the reason because the bordering Mediterranean countries (with less migratory experience and more complex economic conditions) have expressed enormous concerns about the heavy burdens that they have to face.

The difference between migrant categories and the particular conditions experienced by different people is clearer when the term **MIGRANT** is exchanged by **EXPATRIATE** or **EXPAT**, and the one of **INTERNATIONAL MIGRATION** is exchanged by **GLOBAL MOBILITY**. Such term usually relates to a very specific type of international movement, thus, the one of high skilled workers, managers or high-level employees, artists e.g., who are relocated temporarily or permanently for a particular work mission, job position or international project by the company (public organizations, universities or NGOs) they work for. This type of international migration is usually referred in a different way because it is regulated by organizations according to immigration laws, and it is usually related to people who move

from a high-income country (the Global North) and/or from a high-socioeconomic class (elites and new mobile bourgeoisie). The conceptual relation between spatial and social mobility has been extensively analyzed by several social scientists such as Thomas Faist (2013) e.g., who stresses the fundamental role of inequality when analyzing the movement of people across physical borders and the juxtaposition of vertical and/or horizontal (real) social mobility as assumed characteristic features of modern societies in contraposition with quiet static traditional feudal societies. Thus, mobility as such is not only usually identified with modernity but also with specific (higher) social classes of modern societies, whereas migration (or migrant) is usually identified with the poor (Global South) and the less developed countries and within these, the less advantage population segments in particular. Understanding the different types of mobility(ies) is a first step to understand the different types of **migration experiences** and **integration processes** that different people need to undergo, as well as the series of diversities that increasingly encounter each other. Hence, we can define the term of **DIVERSITY** as the co-existence of individuals and groups differentiated by the most diverse innate and/or acquired characteristics such as sex, age, personality, skin color, ethnic background, nationality, etc.

1.5 DIMENSIONS OF DIVERSITY(IES)

In today's world it is very difficult to define what is "different" and what is actually "normal". A complex and heterogeneous society, such as the one in which we live nowadays, is characterized by the coexistence of very different behavioral patterns and lifestyles that are not usually shared by everyone. For this reason, the concept of "diversity management" seems anachronistic (Castellucci et. al., 2009). On the one hand, it presupposes the existence of a normality that exists alongside a diversity, and this diversity as such needs to be managed; on the other hand, it is a very topical concept as the growing presence of different social groups makes necessary to adopt *different management models* appropriate to govern those who are diverse (in different ways).

The first step to adequately manage diversity is to understand what are the different kinds of diversity (diversities) that may be encountered; as well as the kind of diversity that may be at stake in a very specific social context. Thus, a first definition is developed according to the so-called "objective criterion", for which "diverse" means belonging to a minority group. On the basis of the objective criterion, it is different the individual who belongs to a numerically minority group compared with the majority of society. A second definition is developed following the "subjective criterion", the **Social Constructivist** one, according to which the diversity is not defined in terms of the objective reality of things, but according to the modality in which it is observed by others.

Although all individuals are different among themselves at least to a certain extent, in terms of several socio-demographic and economic characteristics such as sex, age, gender roles attachments, character and personality features –among many others-, the notion of being considered "diverse" depends very much on the relevance that such characteristic has for the local context, its salience, and the degree of cultural distance or danger that crossing a certain kind of boundary may represent for the group or local community. In this way, *ethnic and national differences become particularly relevant in culturally heterogeneous societies with a significant immigration rate, where people from different origins and cultural backgrounds meet each other so that differences are actually perceived and therefore discussed (although in different degrees and for different motives).*

It is particularly as this point where these two phenomena -international migration and ethnic diversity management- closely converge. Because it is perceived that most of the *salient diversities* are those that differentiate in particular immigrants, named *race, ethnicity, cultural background and*

nationality/citizenship. At this point, it is necessary to clearly define what do these concepts actually refer to:

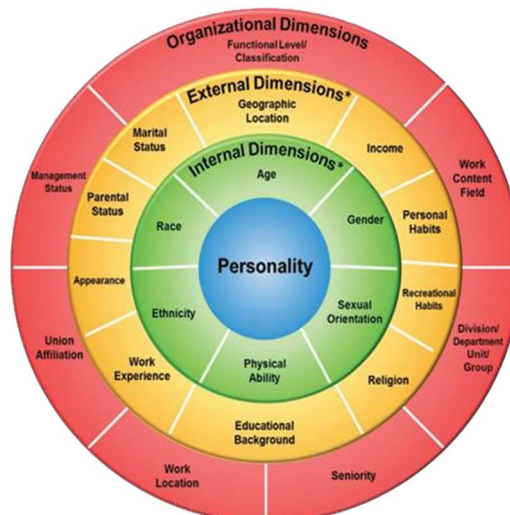
RACE: The concept of race is probably the one that has provoked more controversy according to several attempts to define it not only from a biological but also from a social perspective. In the human species, according to Casas (1984) the concept of race refers to a subgroup of people possessing a definite combination of physical characteristics of genetic origin, the combination of which to a varying degree distinguishes the sub-group from other sub-groups of mankind. Race showed to be not only a social but also a political construction when it was differently defined by different governments according to different human characteristics. For example, the Nazi government in Germany used it to distinguish people according to some other physical and cultural characteristics that were far more reaching than the skin color. These categorizations have continued to change, however, they go in the opposite direction of the modern genetics studies that have revealed how all humans belong to one human race, and that physical differences obey to multiple genotype combinations (Boyd, 1963).

ETHNICITY: If race has been particularly used to categorize individuals according to certain physical characteristics -in particular the more visible physical ones such as skin color-; ethnicity mainly relates to the classification of individuals according to their shared social and cultural heritage, thus, customs, language, traditions, religion, etc. In this way, whereas race is related to the biological and physical aspects of a person, ethnicity deals with the learned or acquired behavioral patterns.

NATIONALITY: The concept of nationality, differently to the ones of race and/or ethnicity that are related to physical or socio-cultural characteristics of groups and individuals, is related not only to a common history, traditions and language e.g., but also to a legal status that recognizes someone as a member of a particular nation (a large ethnic group). Whereas **CITIZENSHIP**, differently, may be defined as “that set of practices (juridical, political, economic and cultural) which define a person as a competent member –able to participate in public domains- of society, and which as a consequence shape the flow of resources to persons and social groups” (Turner, 1993:2).

Several other pages would be needed to define all those physical (physical –dis-ability or age e.g.), psychological (mental illness or temperament e.g.) and social characteristics (gender and socioeconomic status, e.g.) that may be used to categorize and differentiate people, creating actually what some authors have called **SUPER DIVERSITY** where many diversities contemporarily converge (Vertovec, 2007).

Some authors speak of “Multilevel Diversity” in the sense that some of these diversities are part of the individual him/herself and cannot be modified (innate), and other are related to elements that have been developed over time (acquired). A graphic model of these multilevel diversities was elaborated by Gardenswartz & Rowe (1998) and it may be used when **identifying the kind of diversity at stake** in a particular situation. Such model identifies four levels of diversity: 1. Personality (inner level); 2. Internal Dimension; 3. External dimension; and 4. Organizational dimension.



The heart of the problems usually lies in the innermost levels that must be assumed as unchangeable, for this reason companies and employers need to elaborate Diversity Management Models that surely aim at improving elements of the organizational (external) dimension, but that also take note of the distinctive characteristics of the person (personality and internal dimensions), in order to positively exploit the particularities of the worker in line with the tasks that he/she has to perform in the workplace (Castellucci et. al., 2009).

1.6 INTEGRATION MODELS. THE POLITICAL MANAGEMENT OF ETHNIC DIVERSITY

The constitutive diversity of the European continent has always made it a cross-road of people from different Nation-states and cultural backgrounds (gradually distant in terms of language, ethnicity, religion, beliefs, values, customs, traditions, history, etc.) under the most different economic and political circumstances. However, the increasing number of intraregional exchanges (especially after the creation of the border-free Schengen area) and the increasing inflow of Third-Country Nationals (TCN), asylum seekers and refugees (especially during the last years with the –voluntary/forced- arrival of people from remote areas of Africa and Middle East), has contributed to create a social condition that has been previously defined as “super-diversity”. Its potentialities in terms of new markets, economic growth and enriching cultural exchanges, have been also accompanied by a crescent perception of threat against State sovereignty and local populations’ security, social wellness and cultural traditions.

National governments have continuously reinforced entry controls and have put into practice different ways to manage migration flows ; preserving and enhancing their right to select who is welcome among the newcomers and who is not, and promoting immigrants’ integration paths in the different sectors of the economy and (more widely) of the society. Mostly for analytical purposes, these different ways to govern international migration flows (mostly from the perspective of destination countries) have been catalogued in different “models” or approaches that usually correspond to public discourses and desirable political outcomes than to actual public policies coherently organized and implemented in the form of concrete programs and local practices towards well defined objectives. These different models (supported either by more conservative or liberal political positions), that have been developed especially since the XX century to govern migration and to accommodate ethnic and cultural differences may be briefly described in this way:

Assimilationism: The term comes directly from the meaning of “assimilation”, to assimilate something is to convert it into a substance of its own nature, to absorb into the system, to incorporate (Oxford English Dictionary); assimilation in this sense implies complete absorption. According to this model, members of minority groups will resemble more the behavioral patterns of the majority group as far as they acquire more local language skills, education and experience in the labor market, and parallel become less attached to their native cultural background (Gordon, 1964; Alba & Nee, 2003). Assimilation policies were not only related to (economic) immigrant groups but also to ethnic minorities such as indigenous groups and immigrants from former colonies, and the translation into concrete policies is related to the desired outcome that those several differences (in particular cultural ones) that characterize immigrant groups become increasingly blurred whereas more attention is given to the adoption of local culture and civic norms. Example: **France**.

Melting Pot: The melting pot model has been used to describe societies that are formed by an assortment of immigrant cultures that eventually blend and produce new hybrid social and cultural forms. According to this approach, the melting together of several cultures will produce a new compound, one that has great strength and other combined advantages. This is most commonly used to describe the **United States** as a new world with a distinct new breed of people amalgamated from

many various groups of immigrants. Nowadays the concept of Melting Pot is recalled in nostalgic terms, looking at the “glorious” past of immigration (mostly in the USA) to compare it and oppose it to a problematic unstable and irreconcilable present.

Multiculturalism: The multicultural approach attempts to create unity through difference. Some countries have official, or de jure, multiculturalism policies aimed at preserving the cultures or cultural identities (usually those of immigrant groups and ethnic minorities) within a unified society. The best example is **Canada** (although there are different variations such as the United Kingdom, Australia and the Netherlands) that was one of the first nations with an official multicultural act as an officially bilingual nation, using both English and French. Multiculturalism advocates a society that extends equitable status to distinct cultural and religious groups (Black, White, Hispanic, Christian, Muslim, etc.) and even special legal protections for the members of these groups. In Europe this approach has been implemented in a very partial way (for example in the **United Kingdom**); however, even in such partial modality it has been very much denied and criticized specially in recent years.

Interculturalism: This approach is developed as a response to the perceived failures of multiculturalism that sees identity as static and fixed within group boundaries; that emphasizes and consequently preserves differences; and especially that threatens social cohesion. However, it may not be properly considered a completely different approach but a more fluid, concrete and especially pragmatic way to understand and implement previous concepts of multiculturalism that aim to value the particularities of each cultural group without isolating them one from the other. Interculturalism requires from all citizens, majority and minority groups, an openness to be exposed to the culture of the “other”. It places the *emphasis on active dialogue among cultures* and rejects claims associated with identity politics that only members of a particular culture can understand and stand for. Interculturalism promotes activities of knowledge and collaboration between cultures, and aims at achieving a condition of diversity with inclusion. This approach has been particularly adopted in specific sectors such as Education (both public and private), where institutions have elaborated complete study programs and didactic activities mainly aimed at integrating natives and students with a foreign origin trying to promote intercultural exchanges and inclusion among different groups; such activities may be the celebration of different cultural and religious holidays, language learning activities, study visits to symbolic places of different cultures, among several others. Intercultural learning approaches such as these have been implemented in countries such as **Ireland** and **Italy** to a certain extent, but the general approach has been also very much criticized because of its normative orientation and the unclear differences with precedent multiculturalism.

According to Joppke (2007), nevertheless, the notion of national models no longer makes sense, if it ever did. Gary Freeman (2004) correspondently notes that the concept of national models of incorporation lends too much dignity to the patchwork of institutions, laws, and practices that constitute incorporation frameworks in the West. However, much of the scholarly literature continues to draw at least a fundamental distinction within a liberal-democratic spectrum, thus between previously mentioned difference-friendly multiculturalism and universalist assimilationism; while also identifying segregationism in some guest-worker-receiving countries (such as **Germany** e.g.), which is seen as beyond the liberal-democratic pale. More recently it is observed that instead of diverging in terms of national models, Western European states' policies on immigrant integration are increasingly converging into what it is called Civic Integration.

Civic Integration consists on establishing compulsory civic integration courses and tests for newcomer immigrants in order to access citizenship and other related public services, but without adopting a completely assimilationist orientation as in more traditional national models. The aim of this approach is a shared knowledge of the destination country's native language as well as the fundamental civic

rules and national laws for an expected more harmonic coexistence. Behind such idea, nevertheless, liberal goals are pursued with illiberal means making, therefore, the distinction with a sort of repressive liberalism very slight. In this way, what can be observed is that European states have followed a long learning process along history of the more suitable ways to deal with immigration according to different factors such as the specific country's current socio-economic conditions, the political orientation of the ruling party and the overall characteristics of the immigrant population, among others.

Although there is an increasing convergence within the European Union in several economic and political issues, in terms of migration each country reserves to itself the right to define who is welcome in its territory and who is not, as one of the maximum expressions of sovereignty. Thus, these previously described integration models or approaches may be applied, more or less explicitly, through public policies and social programs in different ways by different countries according to their very own interests, specific characteristics, short-term situations and governance capacities. However, In the process of developing a common immigration policy the Justice and Home Affairs Council adopted the **Common Basic Principles for Immigrant Integration Policy in the EU** in November 2004. The comprehensive set of 11 principles stresses that integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents, and implies respect for the basic values of the EU. These principles need to be considered when formulating public policies and social programs:

CBP 1. Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States.

CBP 2. Integration implies respect for the basic values of the European Union.

CBP 3. Employment is a key part of the integration process and is central to the participation of immigrants and to the contributions immigrants make to the host society.

CBP 4. Basic knowledge of the host society's language, history, and institutions is indispensable to integration; enabling immigrants to acquire this basic knowledge is essential to successful integration.

CBP 5. Efforts in education are critical to preparing immigrants, and particularly their descendants, to be more successful and more active participants in society.

CBP 6. Access for immigrants to institutions, as well as to public and private goods and services, on a basis equal to national citizens and in a non-discriminatory way is a critical for better integration.

CBP 7. Frequent interaction between immigrants and Member State citizens is a fundamental for integration through shared forums, intercultural dialogue, education about immigrants and immigrant cultures, and stimulating living conditions in urban environments.

CBP 8. The practice of diverse cultures and religions is guaranteed under the Charter of Fundamental Rights, unless practices conflict with other inviolable European rights or with national law.

CBP 9. The participation of immigrants in the democratic process and in the formulation of integration policies and measures, especially at the local level, supports their integration.

CBP 10. Mainstreaming integration policies and measures in all relevant policy portfolios and levels of government and public services is an important consideration in public policy.

CBP 11. Developing clear goals, indicators and evaluation mechanisms are necessary to adjust policy, evaluate progress on integration and to make the exchange of information more effective.

1.7 ETHNIC DIVERSITY AWARENESS ACTIVITY AND EXAMPLES FROM THE SOCIAL PARTNERS

During the last part of Day 1, with the guidance of the trainers, participants will expose examples of cultural and ethnic diversity and other forms of diversity (See Diversity Dimensions, pg. 16-17) in their

own workplaces and will participate in at least one cultural awareness and cross-cultural competence activity.

In order to fulfill this goal, activities will be organized together with the host partner, ENAIP Veneto, and the trainers themselves. A proposed activity is briefly described next:

- **Barnga (duration 45-60 minutes):** Barnga (Thiagarajan and Steinwachs, 1990) is a simulation activity developed for a variety of contexts of intercultural awareness-raising programs. To play this game, participants will be divided in groups (preferably from 6 to 8 players maximum; each team should have the same number of participants), and each team will be given a set of cards and a list of instructions on how to play; after each team has read and understood the rules for the game such instructions will be retired by the trainer so the only things that should remain on each table is the set of cards. What is relevant about Barnga is that each table has a different list of game rules so that people in the Table 1 do not know the winning rules in Table 2, Table 2 and so forth, and there is a general NO-TALKING rule, only body language.

For example: Table 1: Ace high wins.

Table 2: Lowest pair wins.

Table 3: Two highest pairs wins, etc.

The rules should be prepared in advance and can be as diverse and complex as the trainers want. The game will start and, according to the specific rules for each table, the winner will move to the next table so that at the end of the first round at least one player will move into another table, where he/she will start playing in a different Table with a different set of unknown rules. Conflicts begin to occur as participants move from Table to Table, whereas the absolute winner of the game will be that one who manages to win, and therefore to move, around all the tables in less time. This kind of game simulates real cross-cultural encounters, where people initially believe they share the same understanding of the very basic rules. Players experience a sort of soft cultural shock when entering a different table-game (a different culture). After that, they need to understand and reconcile these differences to play the game effectively in their "cross-rules" tables. Differences are particularly emphasized for the fact that players cannot speak with each other after the game has started. For a better understanding and examples of how the game works the trainer can consult these links:

"How to play Barnga Activity in your classroom" by the University of Michigan:

<https://www.youtube.com/watch?v=IQv3IQFhqN4&t=245s>

An important activity at the end of the game is to discuss these questions within the groups:

- How does this game may (or may not) resemble real-life situations?
- What are the underlying problems or difficulties that may arise when playing with different game rules and without the lack of communication?

What was the best way to approach these mini-cultural shocks? And how could this be applied to the real world?

Activities may vary according to the experience of the trainer but the main objective of the closing activities of this first day is to promote a deeper knowledge and higher sensibility towards the migrant experience on the one hand, and to become further aware of the cultural differences that may be observed in the workplace and in society. By closely observing oneself attitudes and behaviours, together with the observation of "others", it is possible to develop self-awareness of the assumptions and values that shape one's own ideas about what it is perceived to be *natural and normal* in terms of behaviour and decision-making.