

Project Title	Advancing cross-Cultural Mediation
Project Acronym	ACUME
Grant Agreement Number	2011-1-IT1-LEO05-01899 – CUP G62F11000150006
Deliverable Type	Report
Deliverable Number	R2 - Rapporto sull'analisi dell'adattabilità en
Date of Delivery	31-03-2012
Author(s)	CReA
Editor	
Related Work Package	WP2
Availability of Deliverable	v.1 (31-03-2012)



Programma di
apprendimento
permanente

"Il presente progetto è finanziato con il sostegno della Commissione europea.
L'autore è il solo responsabile di questa pubblicazione e la Commissione
declina ogni responsabilità sull'uso che potrà essere fatto delle informazioni in
essa contenute".



CReA



incoma

FH JOANNEUM

dida

Table of Contents

Characteristics of the Inter-cultural Mediator profession.....	3
The Concept of Inter-culture.....	5
The Mediator as a Language Worker.....	6
CHAPTER 1: THE FOCUS GROUP REPORT – WHAT THE PROFESSIONALS SAID.....	6
The Focus Group Objectives.....	6
Methodology.....	7
Participants.....	7
Outline View.....	8
PART I -.....	8
PART II - THE FRAMEWORK - SUMMARY.....	15
Chapter 2 CHARACTERISTICS VARIABLES AND ADAPTATION CRITERIA: COMMUNICATIVE RELATIONSHIPS , TEAM-WORKING AND THE IMPORTANCE OF LANGUAGE.....	15
Communicative Relationships.....	16
Team-working.....	16
The Importance of the Host Country's Language.....	18
CHAPTER 3: THE MEDIATOR PROFILE: THE DISCERNING ELEMENT OF THE TRAINING COURSE'S HYPOTHESIS.....	18
Knowledge:.....	19
Know-how:.....	19
Interpersonal skills for:.....	20
CHAPTER 4: THE ORIGINAL PRODUCT: ANALYSIS AND USABILITY.....	20
The Inter-Cultural Mediators Training Course - Seville.....	20
CCLVET Project's E-manual - Austria.....	23
CONCLUSIONS.....	30

Document Objectives:

This paper summarises the work carried out within WP2. It analyses the adaptability of the products that will be transferred, namely the course for linguistic-cultural mediators produced by Incoma and funded by the Municipality of Seville, as well as the CCLVET project user's manual which supports Inter-cultural trainers (and mediators) through its innovative (re) reading of the modes of behaviour and learning styles.

WP2 had the objectives to **analyse the usability and functionality of the products intended for transfer** based on the basic concept of inter-culture, sectoral micro-language and qualification standards for training inter-cultural mediators; to **identify the areas of the product that require adaptation and integration in terms of content, language, technology; and formulating the Plan and the operational guidelines** for the subsequent adaptation of the materials.

Therefore, this paper defines the conceptual assumptions, explains the focus groups that were held in Italy and Spain with industry experts (mediators), identifies the variables that characterise the ACUME project and revises existing products on the basis of these variables. It also identifies competencies for the profession of Inter-cultural Mediator.

INTRODUCTION: CONCEPTIONAL EVIDENCE AND THE PILLARS OF THE PROFESSION OF INTER-CULTURAL MEDIATORS.

Characteristics of the Inter-cultural Mediator profession.

For some time, Europe has been undergoing a process of transformation towards the construction of a multi-ethnic society, where there is a balance between new needs (which force a re-thinking of social structures that permit the reception and integration of immigrants) and potential cultural conflicts (that can undermine the consolidation of peaceful cohabitation).

To respond to these needs, some European countries have experimented with the professional figure of the cultural mediator.

Many different organisations have studied the Inter-cultural Mediator in order to define and test its professional profile. Firstly ISFOL, analysed this professional profile in six European countries (The Inter-cultural Mediator in 6 European Countries, ISFOL ISSB 2037-2582) attempting to define its

3.

corresponding reference number. It is clearly a social worker, belonging to the recently defined category of white jobs.

One of the most interesting areas, is the professional training for this profile, which CNEL has been working on for some time, studying it in different regions.

Documents drawn up by the Inter-Institutional Group for the promotion of inter-cultural mediation, coordinated by the Italian Ministry of Interior, attempted to sort and grade the linguistic and cultural/social skills required by the profession and highlight the importance of developing certification that will validate acquired experiences. In France this mechanism, is known as VAE and it recognises formal and informal experiences in the field of mediation, validating them so they can be included on a curriculum vitae.

The Inter-cultural Mediator is primarily an **"operator who facilitates the relationships between immigrants and citizens of the host society in order to promote knowledge, understanding and foster the development of positive relationships between individuals from different backgrounds."**

The mediator is a social profession with a role ranging from a strictly linguistic one (social interpreter), up to a role facilitating sociocultural inclusion and valuing the immigrants' cultures of origin (social mediator):

Within the ACUME project, the Inter-cultural Mediator has the role of **cultural mediation, in the full sense of the term**, in which the linguistic element represents an **additional competence** that should not be confused with the role of a mere interpreter.

If we define inter-cultural mediation as **a process of creating and maintaining social ties and regulating day-to-day conflicts, within which, an impartial and independent third-party attempts, through the organisation of exchanges between people or institutions, to help improve relationships or manage conflict that opposes them for cultural reasons** [\[1\]](#) then it can be said that the mediator attempts to provide a bridging function, facilitating dialogue and reconciliation.

The mediator's role, defined during the first Partnership meeting, is **"to provide support to the various social actors working with minorities, to provide support in resolving cultural conflicts; and to provide support to individuals/minorities in their interactions with the local community (for example Government services)."**

Certain skills are required to perform these duties: **knowledge, know-how and interpersonal skills.**

The project hypothesis is that mediators already naturally **possess some of these skills**, or they **can be acquired** and they **require validation**.

The Concept of Inter-culture

It can be argued that one of the major hurdles to overcome, which can be found in the political and education systems in the North, South, East and West, is that minority and majority groups, and social and cultural systems have not yet reached satisfactory levels of social interaction and transaction.

There is a lack of appreciation of the benefits that result from exchanges between peoples and cultures and within these exchanges certain, essential principles must be preserved:

1. the creative intensification of cultural syncretisms (not simply the static maintenance of existing cultures);
2. access to justice and social equality in education, such as equality of opportunity in the right to education, without discrimination due to sex, race, creed or ethnicity;
3. the spread of a sense of values and rights that are shared by everyone (human rights), with the possibility of accessing political power and economic management.

Inter-culture may therefore be defined as a process of mutual integration between indigenous communities and immigrant communities. It is a social, political, educational, cultural and relational process which responds to the challenges of multi-cultural societies. In fact, in 1984 UNESCO spoke of sectoral studies on inter-culture, which, from an academic point of view could be divided in terms of 1) comparative studies on cultural phenomena; 2) studies on the process of interactions between individuals or groups that tend to reveal different cultural origins.

Furthermore, according to the definition of a UNESCO study (1980), inter-cultural education should aim at promoting “the relationships between people of different cultures and nationalities,” developing “an ability to educate in multicultural contexts to assure fairness of speech, in order to listen to and understand groups that are socially and culturally marginalised.”

At a terminological level, while multi-culture is identified as a synonym of pluri-culture in the sense that it means, more or less a simple combination, a juxtaposition of different groups and cultures, inter-culture has a meaning that covers interactions that are more or less conflictual and failing. Inter-culture would be the educative response of a multi-cultural society, or better still, a society which exhibits multi-cultural problems. (*Filtzinger 1993, Demetrio 1992, Mangano 1993*).

This meaning is also reported in one of Ministry of Education's circulars entitled *"Inter-cultural dialogue and democratic coexistence: the work for schools,"* which states that inter-cultural education *"does not end with the problems posed by the presence of foreign students in schools, but extends to the complexity of cultural comparisons in European and global teaching, and is the highest and most wide-reaching response to racism and anti-Semitism "(Circular 73 of MPI 03/02/94) .*

In 1989, The Council of Europe gave the definition of inter-cultural pedagogy as "designed to create the most favourable conditions for the integration and interaction between people from different traditions and ethnic origins."

The Mediator as a Language Worker

In the course of their work Mediators have to deal with particular types of language, and will therefore be in contact with a technical language related to specific situations that require a precise vocabulary. "A micro-language is a variety of language used by specialists in order to reduce, and where possible eliminate any ambiguity in communication" (definition of PE Balboni in Teaching Italian as a foreign University for Foreigners of Siena, Bonacci Publisher - Rome 1994).

Inter-cultural Mediators need to operate in contexts where there are already ambiguities and misunderstandings, so it is essential that they are able to use sectoral micro-language. There is a clear need to introduce a module on Italian language, through an IM training course.

Micro-linguistic texts are characterised by well-defined rhetorical rules, which if not correctly observed remove the value of the text itself. In addition to the phonology, morphology, syntax and lexis that occur in the micro-language, there are other relevant aspects such as pragmatics, for which those using the micro-language must be clear and explicit; socio-linguistic aspects – the micro-languages are characterised by formality (linguistic elements, gestures, spacial relationships between the speakers etc.). These aspects fit together with other fundamental elements inherent to the profession of IM.

CHAPTER 1: THE FOCUS GROUP REPORT – WHAT THE PROFESSIONALS SAID

The Focus Group Objectives

The Focus Group was one of the activities carried out under WP2 of the project with the aim of analysing the usability and functionality of the products intended for transfer (based on the concept

of inter-culturalism, sectoral micro-language and qualification standards for the training of inter-cultural mediators) and providing guidance for the adaptation of materials with a view to use them in the delivery of the Inter-cultural Mediators Training Course. An investigation in to the skills that are useful for inter-cultural mediation was proposed and this was conducted through two focus groups, one in Italy and one in Spain with the aim of obtaining obtain information that would help develop a definition of a suitable professional profile and to help structure the course's learning content.

Methodology

During the first partnership meeting, held in November 2011, the project partners began a joint reflection on the specific role, profile and shared characteristics of IMs in the countries involved. Based on the information from the meeting, a literature research was conducted on the main, existing legal frameworks that recognised the role of Inter-cultural mediators. Following on from this a draft document containing the structure of a shared professional profile was developed. By conducting the Focus Group it was expected that additional functional elements would be found that would enrich this work. In view of this, the partners agreed to conducting a *brainstorming* session, the methodology most adept at encouraging a broad discussion amongst participants through the presentation of some guiding questions.

In order to ensure comparability of results, similar *key question* were proposed for the meetings held in Italy and Spain:

Question 1: *What are the main knowledge, skills and competencies that an Inter-cultural Mediator uses in the day-to-day delivery of their professional activity?*

Question 2: *What knowledge, skills and competencies do you consider to be insufficiently covered in current training courses or inadequately present in practice?*

Question 3: *Which functions and activities do Inter-cultural Mediators get asked to do, when executing their professional activity on a daily basis, but which should not be in their remit?*

Participants

All participants had at least five years experience of inter-cultural mediation, with the majority having had over ten years experience.

FOCUS GROUP ITALY

Zana BELIC (Intercultural Mediator and Counsellor) Croatia , Graciela CERNA (Intercultural Mediator) Peruviana, Felicia CHIORESCU (Intercultural Mediator) Romania, Mary EBONINE (Intercultural Mediator) Nigeria, Renata KMITA (Intercultural Mediator) Poland, Adolphe NZOBATINHA (Intercultural Mediator) Rwanda, Cely RUSSO (Intercultural Mediator) Brasil, Paola BERBEGLIA (Anthropologist, intercultural expert) Italy, Angela DE LUCA (project coordinator, expert planning) Italy, Patrizia FIGLIA (Italian teacher for foreigners) Italy, Cinzia GRECO (researcher, expert training design) Italy.

FOCUS GROUP SPAIN

Annet SHERWOOD (Intercultural Mediator) Cuba, Andrea PISTONE (Psychologist, intercultural expert) Italy, Esperance TSINEMA (intercultural trainer) Belgian Congo, Rebeca MARTÍN (Intercultural Mediator) Spain, Giuseppe BELUSCHI (Anthropologist, intercultural expert) Italy, Reyes AGUILAR (Spanish teacher for foreigners) Spain, Lucía MARISCAL (social worker and educator) Spain, Juan GUERRERO (project and focus group coordinator, expert in design and development of social and educational projects).

Outline View

The report is structured in two parts. The first provides a presentation of the main points that emerged from the brainstorming. From a methodological perspective, the responses are not presented in the order in which they were made, instead, to offer a more holistic reading, the results have been grouped together under different headings. The participants responses are presented in the boxes. In the second part of the report the elements are brought back together under the three guiding questions used in the focus groups.

PART I – the brainstorming

The IM as an interpreter and translator and intervention in cases of emergency

The majority of requests for IM interventions are most often related to the simple provision of a **translation and interpretation** service. There is an awareness of the fact that “you get called in just for that...” rather than explicitly being asked to provide a complete and comprehensive mediation service. This can lead to IMs losing interest and motivation with respect to their proper professional activity. Tensions can also be accentuated by **the frequency with which IMs are used in emergencies**, for situations, that implicitly **limit the possibility of the operator being fully deployed**.

In Spain the mediator's role is that of “communication facilitator” which is in essence is a translator.

Mediation as a means of prevention, awareness of the role and, networking

It would be important, during the training, to explain how **mediation** can be a **means of prevention rather than a response to an emergency (fire-fighting)**. This is particularly relevant in Italy, a country which the socio-cultural norms are often based on this fire-fighting approach. A broader, more long-term perspective is needed which takes in to account the needs that arise in an evolving society. Migratory flows, bring together different cultures and create the emergence of new needs (**needs that should be explained from an anthropological perspective**). It would be important to focus on these issues and get this type of message across, but it takes time and the training courses are usually too short. There are mediation courses in Italy aimed at Italian learners and it would be desirable that these courses (for the training of leaders and educators) rather than having inter-cultural mediation as an objective have inter-culture as an objective instead.

During my Inter-cultural Mediator training courses, I talk about Italy, I focused on the emotional aspect. I explain how, from a geological point of view, Italy is destined to disappear due to the progressive approach of the African continent, just like the Italians are disappearing because of migratory flows and the movements of different cultures that bring with them new needs.

If requests for IM interventions are, to date, mainly for interventions in emergency situations, then it is important that the IM training provides specific competencies on **“how” to intervene in emergency situations**, and at the same time, focus attention on raising **awareness of the role's preventative function** and acting to ensure the relevance and appropriateness of the interventions.

*"In the case of intervention, when they get there, IMs do not consider the work that has already been done. It makes sense that they understand how essential it is to **take into account what has happened before the arrival of the mediator and what will happen afterwards**. This would help reduce the risk of intervening in the wrong way. Many things are delegated to the Mediators. It is*

therefore essential that the mediator is able to **introduce themselves and their role properly**, so they can **also clarify the limits of their intervention**. On the other hand, since the Mediator is often asked to be an interpreter (in Spain), it is important that they understand that it is essential to engage in this activity and allow their professionalism to emerge.

“The Mediator must be **able to decode the environment in which they are working**, know how to **objectively read the situation**, and **provide a service for the management**. The mediator must be an immigrant.... only someone who has experienced migration can be a mediator. Often however, they don't know how to navigate the social context they are in, and they **don't know how to evaluate their work**. Although they **listen emphatically**, they **don't recognise its importance and always refer to someone superior**. The reasons could lie in cultural legacies, a **lack of empowerment**.”

“We need to help the mediator emphasize the importance of the intervention.”

“We also need to **prepare the mediator for frustration**. To do this, the existence of a network of mediator colleagues who they can turn to, would be useful. Written feedback is important.”

Spain's vision is similar: the mediators require professional experience (irrespective of the discipline) and have experience of migration. Nevertheless, this does not mean they need to be a foreigner or that the mediator should be practised in the language of origin of the person for whom they are mediating. The figure of the mediator and translator are different.

“The fundamental basis of the mediator is to facilitate communication this is the most common task, ... experimenting in the process of integration is exactly what the mediator does, and this isn't taught on any training course. ”

“Your experience of integration can happen in different ways. You don't need to have experienced migration between two different countries.”

Awareness of their role is linked to a specific competence - **knowing how not to be the protagonist**. The IM must **be able to contextualise their intervention**, identifying the moment when they need to

wind up their mediation. This implies great deal of **balance and impartiality** with respect to the parties involved, and the situation.

"There is a request for interpretation? I can enter into communication by focusing only on the specific segment that requires my intervention ... but I must also be able to tell when to extract myself from the situation ... when it's time to return the communication back to the parties for whom I am mediating."

"Detachment is fundamental..."

In Spain they report:

"The mediator cannot mediate unless they first have self-awareness... it's an empathic process."

Mediation can be deployed in multiple institutions (schools, health services, social services, employment centres, etc.) and so the **networking dimension** becomes extremely important in reducing the nature of the current episodic interventions and instead promoting a more holistic approach towards intervention. From this point of view, action is needed at the individual as well as at the organisational level, to get results. Action both during the delivery phase of the mediation and at the planning phase. There is a big need to pro-actively **develop an awareness of the the specific capacities of the mediation service within institutions to ensure an intervention's "relevance" and "importance"**. This awareness should become an asset not just of IM but also of the institutions.

"The problem is also reduced by how much the institution knows the role of the mediator, which helps them to empower the mediator."

The promotion of such knowledge should not remain the sole responsibility of organisation that delivers the mediation service. **Mediators themselves need to take an active role in raising awareness and training the institution's operators.**

"I frequently work in schools and, thanks to the work we have been doing in the area for a few years, the awareness of teachers about the role of the mediator is slowly growing. It is important because, given the scarcity of funds, interventions need to be targeted, without waste. At the beginning I was always called in for emergency situations and sometimes for situations that were totally outside my remit. Frequently when I arrived, I would hear the teacher say "Oh, she's

arrived, she can deal with it now...take the child..." they would delegate everything to me, almost as if I were a babysitter. I was left alone to manage the communication, without the teacher's presence. **The limits of the mediator's intervention need to be clarified with the operators immediately.** The IM can not be left to deal with the child, find teaching materials and teaching them .. that is a teacher's job. In fact, once I remember being called to act as a mediator between two teachers. Today, although the awareness is growing, my work with schools still regards language support for newly arrived pupils, and I often have to deal with sudden emergencies, while requests for mediation between the school and the family are requested all too infrequently. ... **It would take preparatory meetings to better prepare the teachers and make them aware of the services on offer."**

"A mediator should be able to request training for an operator or training them themselves ."

In Spain they insisted it was necessary to train all employees in the different services in inter-culture, to enable them to deal with and understand the problem which they need to face together.

"As well as knowing how to mediate with a family, or in a health environment, in any environment you need to be sensitive, competent and specifically understand immigration and inter-culture, because you need to know who you will face when you work with people from other cultures."

Awareness raising/training for institutions, and moreover the delivery of a mediation service within the same institutions should therefore be mindful of an IM's training, which covers the specific areas in which mediation can be applied.

"It 's important to understand the services and networks"

"The Mediator is an activator of change. They impact on the environment in which they are operating. The Mediator's intervention can lead to a change in the operators. So, in the preparation of the IM's training course, in the area of "knowledge" there are **modules that deal with the possible mediation contexts** (Who will be the user? Which professional figures will I encounter? Who are the protagonists? What types of interventions are made in education, health, etc.).? "

"Even though you cannot know every type of case that might be encountered, it is still important, to offer a few examples. This reduces the possible difficulties the Mediator might face, in advance of having to deal with them."

Working within a network of various stake-holders and continuously dialoguing with them should also help to ensure the mediation intervention is relevant and joined-up. It should help with defining the **"right" moment to take action, briefing a mediator** before-hand with respect to the specific case they will deal with, **the development of procedures and protocols to regulate the service and create the conditions for good service delivery**, improve **relationships with operators**, and provide **feedback** following an intervention, which the IM have said is particularly important. In this case - as in the case with information / awareness raising – the stimulus for finding the best solutions should not fall solely on the referring organisation shoulders or the institutions that request the service: **IMs need to take an active and purposeful role in the entire process.**



*"The mediator's intervention should be made when the foreigners arrive in Italy, not only upon the delivery of a particular service or a hospital admission. Take the case of those families who, having been assisted by voluntary associations, they arrive in Italy to receive specialised care that they cannot have in their country. Often these cases involve children suffering from very severe illnesses. Most of the time, these families have to leave suddenly, without warning. The mediation intervention in these cases is only required by hospitals during admissions, whereas it would be appropriate that the intervention was activated when the family arrived in Italy. We need to look at this this from another perspective. ["**Putting yourself into someone else's shoes**" is not only a skills required by the mediator, the operators need it to, the IM should always encourage the operator to take the user's perspective]... Well, these people are already in a difficulty, because of the child's illness, perhaps for the first time in their life they've faced a journey, they've arrived in a country of which they know nothing ... they do not know the language, they are unaware of what is happening, they find themselves in a "hyper-technological," health facility, completely different from what they might be used to... The IM should have the opportunity to meet these families before they arrive at the hospital, to prepare them. Instead, the hospital's protocol will not allow this. Moreover, the same protocol is extremely rigid, fixed by whole series of rules that do not allow for any change in the the treatment and support the patient receives, even if they are based on actual need or a particular situation.*



*"I found myself in a particularly difficult situation. I was called to a hospital for a mediation . When I arrived I was told that I would have to support a doctor who needed to perform a transplant on little girl. I needed to assist the doctor in the interview with the girl's parents to get their consent. It was a delicate situation, **but I was given no time to prepare...** because **no one had informed me prior to my arrival at the hospital, nor was I given a way to build a relationship with the family before-hand**, talk with them a little before the interview. Actually, these things are important, they need to be considered. I had to give three tests with a series of questions .. Every time I asked the father a question about his understanding of the physical*

changes that the transplant would involve, and the risk of rejection, he never answered the specific question... he said he had faith and believed in God ... The doctor insisted I ask the question again, three times, why?... He explained that, in his experience of transplants, the parents say yes, (out of the desire to save their child) but that the same parent, after the transplant, has a psychological breakdown and that is the moment when the doctor would need to call me in for an intervention again. After finishing the interview I filled out the form that the association that sent me to the hospital, had given me to report on the intervention I performed, but it was an old form, there was not even enough space to explain clearly what I had done. Particularly regarding the psychological issues – so after filling in the form **I called the association to inform them about how intervention had had gone and the fact that there was a high probability that they would be called again. I expressed my willingness to follow the case. I did this so that the experience was not left to die there... instead we should ensured continuity in the intervention.**

"Hospitals are very difficult. It may be useful to **create a written protocol which shows, for example, that the mediator must be fully informed before any intervention. So it is important that the mediator does not act alone, but works within an organisation that can act as a container.**"

"The Mediator has **the right to know what the outcome of their intervention was. The mediator should call and ask "how did the story end?". The caller must be sensitised to give something back to the mediator.**"

"Often when the IM is called for an intervention, you find yourself working in really inflexible situations and with self-referential operators. In situations where the operator, for example, for ideological or cultural reasons, takes no account of the user's requests (be them an individual or a family). In these cases, **the mediator should take a point of view that the operator, the user of its mediation service ... " I'm here to help just this operator ... they are the user of my service ..."** In doing so it is possible that the mediator will **adopt a different perspective** and start to read the operator's hostility and inflexibility as a manifestation of discomfort, a difficulty, a resistance to change. Then the mediator should **activate the skills and tools that will help the other to open up and change their way of behaving.** If this does not happen then a mediation intervention would not be possible, the conditions would not permit it. **It is important that the mediator first reads the situation objectively ... that before being able to enter in to the space of the relationship between the user and the operator, the IM must work on the operator...** there is no guarantee of success... but they should at least try. ...If their inflexibility is due to e.g. cultural factors (of which I might not have complete knowledge), if I'm a **good active listener** -capable of becoming curious about the other. ... to **ask the questions in the right way** - I have the opportunity to understand the values at play or at least the important aspects of this person (be

them spirituality, familial, or other) ... "

The Educational Dimension

The provision of training should always be made within a perspective of **lifelong learning**, based on the recognition of learning as a continuous process, in which **knowledge, skills and competencies change over time**. Training can **support this process**, but for it to be indispensable there are some prerequisites: the **ability of the IM to recognise the value of education** and their **ability to change and question themselves**. Often, the courses available are predominantly theoretical and limited to knowledge transfer. The **training needs to be aimed at facilitating the connection between knowledge and know-how, using methods and tools that promote an IM's ability to put what they have learned into practice** through simulations and role-plays, **and looking for areas of integration between the different "disciplines"** (e.g. communication and Italian L2).

*"The mediator must **value the training** ... I do not know the number of times I have heard "But I know this already... I have been working as a mediator for years" They need **emotional intelligence**, they need to be **balanced**, but also have the 'humility to recognise that there are things they can learn ... Knowledge, know-how, and social-skills: these three pillars need to join up.. it takes time .. so it makes sense to talk about lifelong learning. "*

This view was shared in both the Italian and Spanish discussions involving several mediator trainers.

*"The mediator is a human being ... It is important that they **work through their past, and their own experience of migration, because in their work they will have to deal with people with different perspectives... There is always resistance to change ... The individual, however, must have the tools to change and must want to do it. From this point of view it is important that the course provides not only skills, techniques and tools, but also permits the participant to experiment to experiment with new ways of doing things, new behaviours, new skills. The training works on the individual to challenge themselves within the group, in a safe environment. But it is essential that once the experimentation is wound up, that it is given meaning, and used."***

*"It is essential that it is not only theory, but that it is applied to real cases....The knowledge needs to be applied to every-day life ... The training should include **simulations ... work placements** ...*

*"It would be useful to **work on the communicative aspects linked to Italian L2**, because difficulties verbalising something may be due to insufficient knowledge of the language rather*

than communication skills..."

The existing training on offer has an inadequate focus on discussing the issues that IMs consider important : **history, institutions and Italian culture, religious history; the law**. In this case, **using non-traditional methods or integrating different disciplines** could prove useful.

“On the courses we have attended, often there is no discussion about **history or the institutions and Italian culture in anthropological and sociological sense**. Many IMs have not been in Italy for very long, and even those who have lived here for years have not deepened their knowledge. This knowledge is fundamental. **If I have to relate to an Italian operator I must be able to understand why he or she said those things or behave that way ...”**.

“It would also be useful to explore **Italian customs and gestures**. I have often underestimated this, perhaps because I have been living in Italy for for 20 years. But a person who has only just moved here, often with their fellow countrymen, has no knowledge of so many things, and this can complicate their mediation..”.

“That course was very interesting, **the L2 teacher only used texts and materials on Italian culture... they also used film... taking an anthropological approach**. For example you saw Ettore Scola's “family”, through which you were able to understand many things about Italy, starting from the basic core of the family (how it is formed, how it is designed, what are the frames of reference?)... Religion is another important issue... we gave it a try ... a religious education teacher came to do **the history of religion** ... we also covered this as part of the 750 hour course.”

PART II - THE FRAMEWORK - SUMMARY

Question 1: *What are the main knowledge, skills and competencies that an Inter-cultural Mediator uses in the day-to-day delivery of their professional activity?*

KNOWLEDGE AREAS

- Geopolitical knowledge, knowledge of anthropology and sociology (what is happening in other parts of the world, the make-up of families etc.)
- Historical knowledge (relationships between colonisers and the colonised = discussions about power)
- Legal knowledge
- Communication techniques and principles
- Services and the network
- Sectors involved in specific interventions
- Linguistic techniques for interpretation and translation
- Knowledge about Codes of Conduct.

AREAS OF KNOW HOW

- To present oneself and one's role
- To clarify the limits of intervention to the interlocutors
- To read the environment in which you are working
- To read situations objectively
- To identify social, cultural and individual constructs
- To communicate with people from other cultures
- To identify needs
- To contextualise the intervention (identify the right moment to intervene, when to say or do something and when to “exit” from the situation)
- To negotiate and mediate between parties
- To revisit things to get more details, without being intrusive.
- To be able to identify cultural limits in any situation,
- To analyse and summarise quickly
- To reformulate
- To plan
- To report to service managers.
- To use what has been learned.

- To intervene and manage in emergency situations.
- To promote and intervene in raising awareness and training for service operators.
- To work within inflexible structures and contexts
- To have knowledge about and how to work within a network.
- To work in a group
- To evaluate interventions
- To promote the continuity of interventions within a networking environment.

AREAS: KNOWING HOW TO BE

- Be empathic, particularly in relation to the moment of intervention and assume the point of view of the user.
- Be capable of re-visualising personal inflexibility (the ability to change this and the possibility to discuss this)
- Be able to express your emotions (both in relation to emotional and linguistic aspects)
- Be able to take a back seat
- Be open and able to learn from experience
- Be an active listener
- Be assertive with operators without causing conflict
- Be flexible when dealing with unforeseen circumstances
- Be intuitive
- Be neutral
- Be equidistant
- Be creative
- Remain detached in respect to resistance you may encounter
- Be emotionally intelligent
- Be aware of your own feelings
- Be open to accepting training

Question 2: *What knowledge, skills and competencies do you consider to be insufficiently covered in current training courses or inadequately present in practice?*

- The history and culture of Italy including in a sociological and anthropological sense.
- The history of religions
- Laws
- To know how to give importance to mediation
- How to intervene in emergency situations

18.

Question 3: *Which functions and activities do Inter-cultural Mediators get asked to do, when executing their professional activity on a daily basis, but which should not be in their remit?*

- perform a task called “mediation”, without having first shared a common term of reference, and the relative “ethics” (Cultural Mediator, Cultural-Linguistic Mediator? Inter-cultural Mediator? Social Interpreter? This depends in part on the fact that the profession has not yet been completely defined.)
- Substitute for an operator,
- Follow and accompany a user, alone: without the presence or support from other parts of the service
- Provide personal telephone numbers to the user, in this way it favours the process of delegation on the part of the services
- work unlimited working hours or without a defined geographic area
- take on the role of “witness”, “judge” and “solicitor”, these limit the possibility to provide a mediation function.
- work without any forms of support (for example, supervision, or at least meetings aimed at providing feedback)

Chapter 2 CHARACTERISTICS VARIABLES AND ADAPTATION CRITERIA: COMMUNICATIVE RELATIONSHIPS , TEAM-WORKING AND THE IMPORTANCE OF LANGUAGE

The pedagogical approach to teaching underlying this project takes into account three segments that will be implemented within the Inter-cultural Mediator's professional profile: communicative relationships, team-working and writing skills.

Communicative Relationships

Over many years, mediators have found that the “social-work” function of their job takes a back seat to their “linguistic work”, which from the perspective of their institutional clients, is a more obvious and “attractive” function. Frequently, in public services, where Mediators predominantly work, the need for mediation is identified because of language difficulties, rather than social and cultural issues. However, over time, it has also been observed that communicative relationships are essential at all levels and enable the mediator to work assertively, critically, and pro-actively, in achieving successful interventions. All the same, very often the traditional training courses for mediators tend to

19.

emphasise information on migration flows, laws and techniques that are overwhelmingly tool driven rather than process and learning driven.

It is frequently stated that Mediators must be able to reflect both on their experiences as an immigrant and on themselves as a mediator, but very often, the deficiencies reported through the focus group that related to the previous paragraph, concern the mediator's ability reflect to open up to others, and reflect on the specific case being addressed. For example a rare cultural situation is when a mediator, in full knowledge of their country of origin's cultural matrix, regarding basic categories such as the systems used for calculations and measurements, the hierarchy of the values in the society of origin and they must, like everyone else, live according to "agraptoi nomoi", unwritten, internalised rules, rather than critically review them from the perspective of a reception context.

For this reason it was decided that rather than work on learning information, skill development would take centre stage. Interactive methodologies are used to develop these skills, such as case studies, discussions, project work and tutorials. This approach sets them apart from the series of courses/training events, that exist in several countries, where the lessons are front loaded and experimentation only comes through work-placements.

Team-working

Team-working connects to the issue of communicative relationships and once again the report on the focus groups highlights how often mediators work "alone" and are rarely supervised, or not technically supervised as social workers. A deeper understanding of the ability to work in a group, to compare and benefit from people from different cultural origins, to clarify working habits and styles in respect of authority, hierarchy and rules, to increase or decrease flexibility in relationships is needed, but these are seldom covered in conventional training courses.

ACUME intends to borrow the theoretical principles and inter-cultural approach (the dynamic approach as defined by Liddicot et. al.) from the CCLVET project's e-manual. Particular attention will be given to the preliminary research methods, (particularly with respect to the inter-cultural dimensions within social and group collectivism). It will be based on the parameters defined by the GLOBE research group. This is to help mediators analyse their cultural roots themselves and use Flechsig's experiential approach, which directly involves participants in the acquisition of procedural knowledge and inter-cultural competence (participants learn to deal with their own attitudes and behaviours, as well as those of foreigners). Methods and techniques used in this field include case studies, simulations, discussions, learning projects, exercises, monitoring and tutorials delivered by the teacher in a class composed of inter-cultural mediators.

The Importance of the Host Country's Language

Building on the starting materials for the project, the course that will be developed by the ACUME project has an additional feature, that of language training to reinforce L2 writing skills which is delivered through blended learning.

The underlying problem addressed by this specific component was identified through an analysis of the relationships with services and the monitoring forms, that mediators have to complete as part of their professional activity. Often the richness of data and the experience that the mediator has faced are not adequately reflected in the text they produce. Written production is by far the most complicated part of language, but it is particularly essential for team working. Joint assessments and shared planning are part and parcel of second-level mediation work in health and social care as well as educational environments. Moreover, language remains one of the main tools of the mediator's profession and is an indispensable requirement to support Italian operators.

Therefore, it was decided to intensify the work in the is area, both through e-learning modules, produced by the *Università per Straniere di Siena's* Centro FAST, and through classroom training, delivered by qualified teachers, who based on the issues raised in the focus groups not only deal with technical translations and reformulation, but also elements of Italian language and culture that are essential in providing cross-cultural comparisons.

CHAPTER 3: THE MEDIATOR PROFILE: THE DISCERNING ELEMENT OF THE TRAINING COURSE'S HYPOTHESIS

The Inter-cultural Mediator's Professional Profile, as described in detail in product 3 of WP2 has been used as the discerning element of the training course: the skills for the Inter-cultural Mediator have been used as a training hypothesis and the existing products have been reassessed against these competencies.

The inter-cultural mediator is primarily an "operator who facilitates the relationships between citizens of the host society and immigrants, in order to promote reciprocal knowledge and understanding and foster the development of positive relationships between individuals from different backgrounds."

The mediator is a social profession, with a role varying from a strictly linguistic one (social interpret

er), up to a definition of socio-cultural inclusion facilitator and a promoter of the culture of origin (social mediator).

In order to perform these duties certain competencies are required: knowledge, know-how and interpersonal skills.

Knowledge:

- phenomena of migratory flows, laws, data, knowledge of general and sectoral operational patterns in the countries from which migrants come;
- relevant legislation in the migrant's country of origin;
- policies related to integration and inclusion in the host countries (concerning both immigration and asylum);
- the main theories on culture patterns and the phenomena of inculturation and acculturation;
- the main theories regarding relations, verbal and non-verbal communication, and systemic approaches, relating in particular to relational styles, interview techniques, interviews and observations;
- techniques for translating as well as simultaneous and consecutive interpreting;
- planning, counselling and training techniques, particularly with reference to educational and cultural work;
- elements of Information Technology, the use of computers and networks.

Know-how:

- collect and use information;
- dialogue between and within institutions;
- network[3];
- team work[4] ;
- nurture and enhance autonomy, empowerment;
- solve problems;
- negotiate;
- predict and prevent problems for in individuals and groups in situations of trans-national relations;
- promote community development and the permanent exchange of inter and intra-contexts (values and similar) as cultural activities;
- conduct evaluations, including longitudinal studies of the impacts of social interventions;
- have a field approach to work within the project whilst maintaining a strategic vision of the overall program;
- mediated between cultures;

- have flexible approaches to policy issues; "creativity in reinterpreting policies to encourage active participation".

Interpersonal skills for:

- communication and inter-cultural relations;
- active listening skills[5];
- inter-cultural conflict management[6];
- Empathizing with users and taking on their perspective;

The project is based on the hypothesis that mediators already possess some of this expertise or it can be acquired and it needs to be validated.

CHAPTER 4: THE ORIGINAL PRODUCT: ANALYSIS AND USABILITY

The project was created to transfer two products: one from Spain and one from Austria, based on the two types of skills needed by Inter-cultural Mediators: communicative-relationships and linguistic skills.

The Inter-Cultural Mediators Training Course - Seville

The product consists of a Spanish training course for inter-cultural mediators, which is delivered each year in Spain by YES (Youth Exchanges in Spain) - an educational organisation from Seville, delivers The Inter-cultural Mediators Training Course (a 250 hour course with 50 hours practical training to put into practice the projects developed on the course). YES is a language school with members and core partners (including Incoma) that specialise in the management of international mobility projects. It is funded by the Department for Migration (in the field of Institutional Relationships) and provides services for international students. The course is included in the Local Authorities Finance Programme annually and is exclusively directed towards immigrants from non-European countries. It is delivered with the aim of providing practical training that is recognised by public bodies and enables immigrants to access the employment market.

An analysis of the training materials shows that the Spanish Incoma's Mediators Training Course consists of 6 modules. As part of the first module the following are analysed in sequential order: migration flows in international, national and local contexts; the global phenomenon of migration; explanatory theories of migration flows; the history of migration; and the multidimensionality of migration. It explores immigration, external relationships and citizenship, multicultural and multi-ethnic societies, the culture of origin of Spain's immigrants. It then moves on to a socio-demographic

analysis of immigration in Europe, in Spain and in the local area and looks at the migratory cycles in Europe, past and present migration, the demographic aspects of current migration within the European Union, the demographics of immigration in Spain and Andalusia and in particular in Seville. Finally, there is a presentation of the legal aspects of immigration such as immigration and the European Union and immigration and rights in the European Union with the introduction of the right of expatriation and immigration in Spain.

The second module focuses primarily on the skills that are needed, or need to be acquired to operate according to the criteria of inter-cultural mediation. These skills are represented by social and inter-cultural understanding, the ability to understand conflict and knowing how to use communication. In practice it clarifies what inter-cultural mediation is, in terms of concepts, dimensions and functions. As part of the second module, the profile of the social-inter-cultural mediator is also presented.

In the third module, the techniques and tools for inter-cultural mediation are defined. The techniques and tools for the development of conflict resolution skills in inter-cultural contexts are analysed. The techniques for creating a culture of consensus, building self-awareness, improving autonomous decision making, developing empathy, assertiveness and reasoning, self-regulation and dispelling resentment, promoting personal autonomy and motivation are also covered. To optimise these techniques and intervention strategies for resolving conflict, for example by the creation of an atmosphere of empathy, clarifying perceptions, externalising needs, increasing responsibility, planning for the future and promoting the sense of “we” as well as identifying and assessing the feasibility of options are also analysed.

Techniques to improve communication such as fostering a positive emotional climate, eliminating expressions that “stop” communication, promoting self-affirmative and using open questioning, as well as positive paraphrasing and reformulation of sentences are explored.

The tools presented for use in inter-cultural mediation include: interview models (phases, techniques and problems), the report on inter-cultural mediation, how to overcome stressful situations and the social support available (at a Community level, within social networks and personal relationships), along with a guide to reception services, meeting basic needs, helping users describe their situation, promoting self-esteem and confidence, promoting inter-cultural encounters, translating ideas, respecting identity, and presenting the referring organisation and working on inter-cultural sensitivity.

Finally, the mediation techniques are presented and these include: active-listening, paraphrasing, identifying interests, communicating messages in the first person, controlling emotions, creative thinking, interview techniques and techniques for developing options.

The fourth module presents various aspects of cultural mediation. It gives an overview of the areas in which the social-cultural mediation should be used and the sectors in which it is used: school, family, work, health, and the judicial system. It also explores mediation through theatre, a useful socio-educational tool that involves citizens.

In the fifth module, the use of social theatre in inter-cultural mediation is explored as an effective aid to gradual social transformation. Social theatre re-conceptualises social change and the cultural contexts found in a multicultural society and can support a gradual, social transformation. “Forum Theatre” is the most commonly used form throughout the world. It is based on real events in which the players: the oppressed and the oppressor are in conflict with each other and they defend their respective desires and interests clearly and objectively. During the conflict, the oppressed does not manage to achieve their objective and the audience is invited to enter the scene and replace the protagonist (the oppressed) and look for alternative ways to solve the problems posed in the scenario. “Forum Theatre” follows a simple and clear model. The oppressed has desires (they know what they want) and the antagonist (the oppressor) limits these desires. There is a conflict to be resolved in the scene. This model turns theatre into a role-play.

“Image Theatre” aims to help participants better identify images hidden beyond those that are immediately obvious. The application of Image Theatre in the context of a socio-educational intervention is an approach to meetings and research that brings together theatre and social action.

A workshop is provided in the fifth module on conflict resolution through flamenco.

The sixth module is cross-cutting and works towards the preparation and delivery of an inter-cultural mediation project, the project's content and its planning, delivery and evaluation phases.

CCLVET Project's E-manual - Austria

The project intends to build on the methods described in the CCLVET project's e-manual. The CCLVET project is financed through the Leonardo Da Vinci funding programme and aims to develop an awareness in teachers and students on the similarities and differences between cultures. It also aims to create collaboration in a heterogeneous (classes and cultures) learning environment. It was created to follow and build upon the work of Australian inter-cultural pedagogist's educational activities (in the field of higher education and professional development). The project covers the provision of materials and management techniques for multicultural classes.

The e-manual consists of seven chapters, based on the idea that a plan for inter-cultural learning is only effective when it integrates different learning styles. These are related to culture. This provides foundations for potential synergy. In doing so, the teaching and learning becomes more efficient and

the institutions that adapt their programmes along inter-cultural lines are more attractive. In addition, the project addresses stereotypes and prejudices, thus helping to prevent discrimination.

After an introduction focusing on the CCLVET project and its goals, the first chapter provides a definition of culture and inter-cultural competence according to the GLOBE theories. GLOBE identifies the following dimensions characterising culture and society:

- separation of power
- refusal of uncertainty
- social collectivism
- group collectivism
- human orientation
- assertiveness
- gender equality (by making a distinction between attitudes and behavioural manifestations, see House, Hanges, Javidan, Dorfman & Gupta (2004, p. 348 and following)
- orientation towards the future
- results orientation

The further dimensions are added to those already identified by Hofstede.

The most widely used definition of culture derived from the work of Hofstede:

"Culture is defined as a collective programming of the mind, it manifests itself not only in values, but in more superficial ways: in symbols, heroes, and rituals."(2001:1)

The term "collective programming" shows how Hofstede consider culture as relatively stable and shared by a community (often interpreted as the entire nation) and therefore, the emphasis is more on the similarities than on the differences within a culture. Cultures are characterised and compared with each other through the use of scores. Hofstede's work has provided important insights regarding cross-cultural studies, and even today many of his findings have an important influence on inter-cultural education.

The first chapter emphasises how inter-cultural skills can be acquired during training. Practical implications emerge: people arrive at the training knowing in advance what their goals are. They should be encouraged to bring their own "material on specific cases" which will be worked on during training. Brislin & Yoshida (1994) recommend that the trainer conduct a "needs assessment" prior to the training delivery and even before it has been conceptualised.

As to the question of how teachers and trainers could be involved in this process, the manual identifies an appropriate teacher-student relationship in the European VET project. Here, the teacher

/ trainer is a mediator and facilitator, they energise and motivate the student, facilitating the use of emotions.

In the opinion of the German trainer, “to turn dreams in to goals, the teacher needs to show enthusiasm,” or at least should be “convinced about what they are teaching.” Therefore the teaching techniques need to reflect the personality of the teachers and trainers and their attitude towards teaching and students.

Obviously, these items are also recorded in the ACUME project methodology.

The second chapter takes into account the profiles of the nine countries participating in the CCLVET programme. Austria, Spain and Italy are among the countries considered and they have provided guidance on their education system in general, the system of vocational training and bibliographical references. Within the Italian and Austrian sections there are a short reports on the immigrant population and inter-cultural projects and initiatives being carried out in their country, as well as national strategies from the fields of education and culture.

In the third chapter, entitled Cultural Differences, the cultural dimensions of Hofstede and GLOBE are reproduced. In the paragraph regarding cultural assimilators, numerous exercises are presented as well as inter-cultural “incidents” which enable a reflection on assumptions on cultural origin. The cases are presented as interesting problem solving exercises where the answer is not always intuitive.

In the section on cognitive styles and learning styles, Kolb (1976) is referenced. The cognitive aspects are combined with emotional and physical ones, resulting in four possible profiles:

Accommodating learners: prefer hands on experience, and active experimentation. They enjoy carrying out plans.

Divergent learners like hands on experience, observation and reflection and are imaginative.

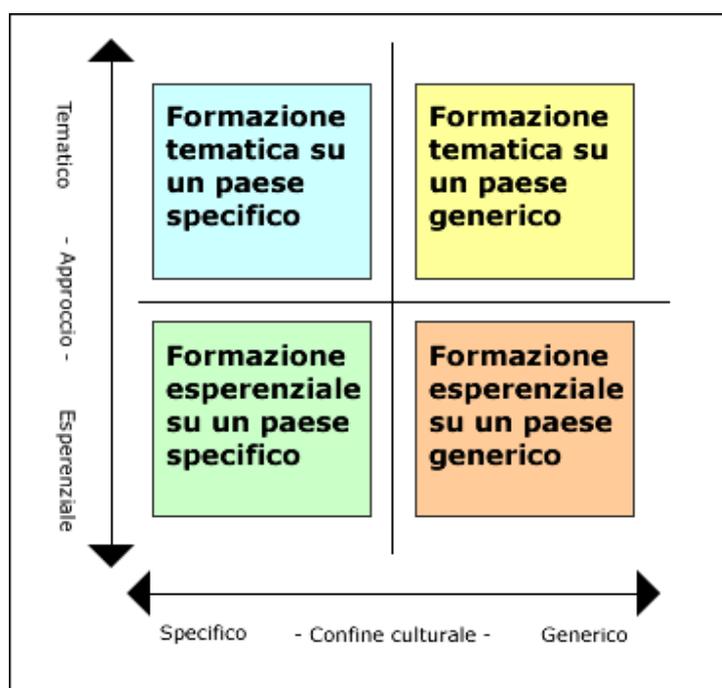
Convergent learners prefer abstract ideas and active experimentation, they are good at solving problems and making decisions.

Assimilating learners enjoy abstract ideas and reflective observation, and are good at inductive reasoning.

Other possible approaches concern the distinction between students who adopt superficial, strategic or deep learning styles. Reference is also made to two of the main tools used in this ASSIST (Approaches and Study Skills Inventory for Students) by Entwistle and Tait (1996) which is based on the idea of deep, superficial and strategic learning styles as well as the Learning Styles Questionnaire (LSQ) produced by Honey and Mumford (1992) which is based on the Kolb's theory.

The fourth chapter covers the tools for inter-cultural education and take into account Flechsig's theories.

According to Flechsig (1996) training tools for inter-cultural communication can be categorised on the basis of 'thematic' and "experiential".



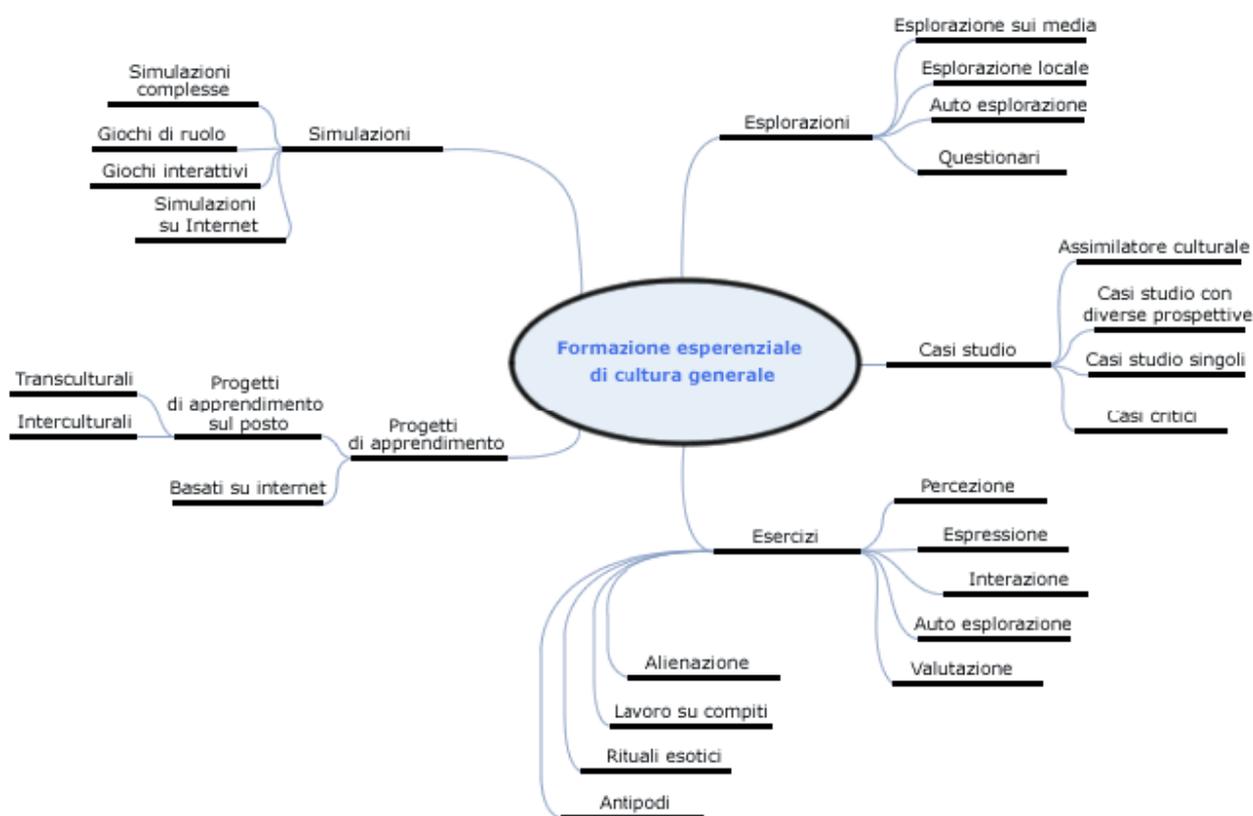
Approach: thematic, experiential
 Cultural specific generic

- Thematic training in a specific country
- Generic thematic training
- Experiential training in a specific country
- Generic Experiential training

The **thematic approach**: cultural issues are highlighted, described and discussed as you would in a traditional class (for example, a lesson in applied geography). The use of audio-visual tools greatly enhance and deepen this process. The Thematic approach can be used to explore theories and concepts as well as specific comparisons between cultures. Cultural theories or make comparisons between cultures can also be dealt with.

The **experiential approach** involves participants directly in the acquisition of procedural knowledge and inter-cultural skills. Participants learn to deal with their own attitudes and behaviours as well as those of foreigners.

Tools that are useful for inter-cultural trainers are also analytically identified, some of which form part of the of the e-manual's corpus. A final chart lists all possible teaching methods in inter-cultural contexts:



Flehsig, 1991

Vocational training in general culture.

Simulation

- Complex simulations
- Role plays
- Interactive games
- Internet simulations

Learning Projects:

- Work based learning project
 - trans-cultural
 - inter-cultural.
- Internet Based

Exploration

- exploring the media
- local exploration
- self exploration
- questionnaires

Case studies

- Cultural assimilator
- case study on different perspectives
- individual case study
- critical cases

Exercises:

- Perception
- Expression
- Interaction
- Self exploration
- Evaluation
 - Alienation
 - Homework
 - Exotic rituals
 - Antipode

The following section describes these methods, highlighting their use as tools.

Specific case studies are typically a story or a presentation about a dilemma, be that of a real or imaginary individual, institution or company. Often background information is given in the form of tables, graphs or audio-visual materials. The teacher's objective is to work with the students on the problem to facilitate them finding their own acceptable solution.

Simulations: essentially offer participants the opportunity to actively participate in a situation / scenario allowing them to learn without having to suffer the negative consequences of a possible failure. There are many cross-cultural simulations that differ in their methodological approaches,

content and duration, but they share the common goal of highlighting how culture influences day-to-day interaction. The most popular examples are: (Ba Fa, Barnga, Ecotonos ..)

Explorations: usually focus on a specific culture, an institution or cultural event. In its most direct form it involves cultural excursions, where participants taking a trip to the site or the local or international event to to experience it first-hand.

Learning projects: project work

Exercises: Examples of exercises and training that facilitate the putting oneself in the shoes of someone experiencing a culture shock.

A comprehensive list of bibliographic references is included.

The penultimate chapter is a practitioner's guide and gives a number of tips and useful information for the actual delivery of training in an inter-cultural environment.

Important moments are covered such as evaluation, what to look out for, classroom interaction and considering learner participation and implementing rules; approaches to teaching and memorising content in which a balance needs to be struck between theory and practice, and how much critical reworking of a concept is required by the culture of origin; the role of the teacher/trainer and the expectations of participants from various cultures, including suggestions of when to use multi-media, attitudes towards the course and the work. The course's relevance in ensuing good working practises is highlighted along with advice that the course should not merely be seen as a way to become more employable. It draws attention to working with different nationalities, genders and practical ideas such as how to arranging the training room.

The next section covers an assessment of the participants' perspectives in terms of their expectations of the course, with the same pillars as mentioned above.

The chapter's penultimate section highlights role-play and the case studies. Using these tools in training permits greater interactive participation by learners.

Finally, comprehensive references are given along with further reading on the methods described in the chapters.

The last chapter is for deepening the learning and includes; presentations, promotional videos and examples of exercises to compliment the manual.

CONCLUSIONS

This paper has highlighted the theoretical and practical aspects of the ACUME project, illustrating the starting points for the profession of inter-cultural mediator, the absence of practical application, the conceptual presuppositions of inter-cultural and language professionals, and the existing state-of-the-art products which are to be adapted.

The results between Italy and Spain are consistent, having followed similar data collection and research techniques.

The forms used to analyse the products and their usability will be described in detail in the Adaptation Plan, which will also detail each course unit and comment on its usability as part of the curriculum for the training course.

In summary, the analysis which was undertaken confirmed the project's original hypothesis, that it was necessary to help increase the skills of inter-cultural mediations in the field of L2 writing skills, team-working and communication skills.

The products featured have provided methodologies, approaches and information consistent with this aim and now this must be analysed against the course architecture.

A course that validates practices, and has a professional profile that is unified and shared across several European Countries, will become available at the end of this experiment

[1] Interview with the experts in Creteil in 2000

[3] Examples of networking behaviour:

- building relationships with Influential People at work.
- developing a large network of colleagues and associates at work whom I can call on for support when I really need to get things done.
- at work, knowing a lot of important people being well respected and well connected.
- developing connections with others at work.
- using my connections and network to make things happen at work.

Ferris et al. (2005): Development and Validation of the Political Skill Inventory. Journal of Management, Vol 31, No. 1, pp.. 126-152.

[4] Teamwork is action performed by a team towards a common goal. A team consists of more than one person, each of whom typically has different responsibilities. A team also includes these seven common elements: 1. common purpose, 2.

32.

interdependence, 3. clarity of roles and contributions 4. mutual satisfaction from working 5. individual and collective accountability; 6. creating synergy, and 7. empowerment. Sheard, A.G. Kakabadase, A. P. (2004) "A process perspective on leadership and team development". The Journal of Management **23** (1): 7-11, 13-41, 43-79, 81-106

(5)

[6] To provide people of different cultures and different backgrounds a thorough understanding of the links between Democracy, Participation, Social Exclusion, Human rights and the theory and practice of conflict management

Attached 1:

Question 1: *What are the main knowledge, skills and competencies that an Inter-cultural Mediator uses in the day-to-day delivery of their professional activity?*

Question 2: *What knowledge, skills and competencies do you consider to be insufficiently covered in current training courses or inadequately present in practice?*

Question 3: *Which functions and activities do Inter-cultural Mediators get asked to do, when executing their professional activity on a daily basis, but which should not be in their remit?*

Attached 2: foglio firme Italia
Attached 3: report focus Italia
Attached 4: report focus Spain