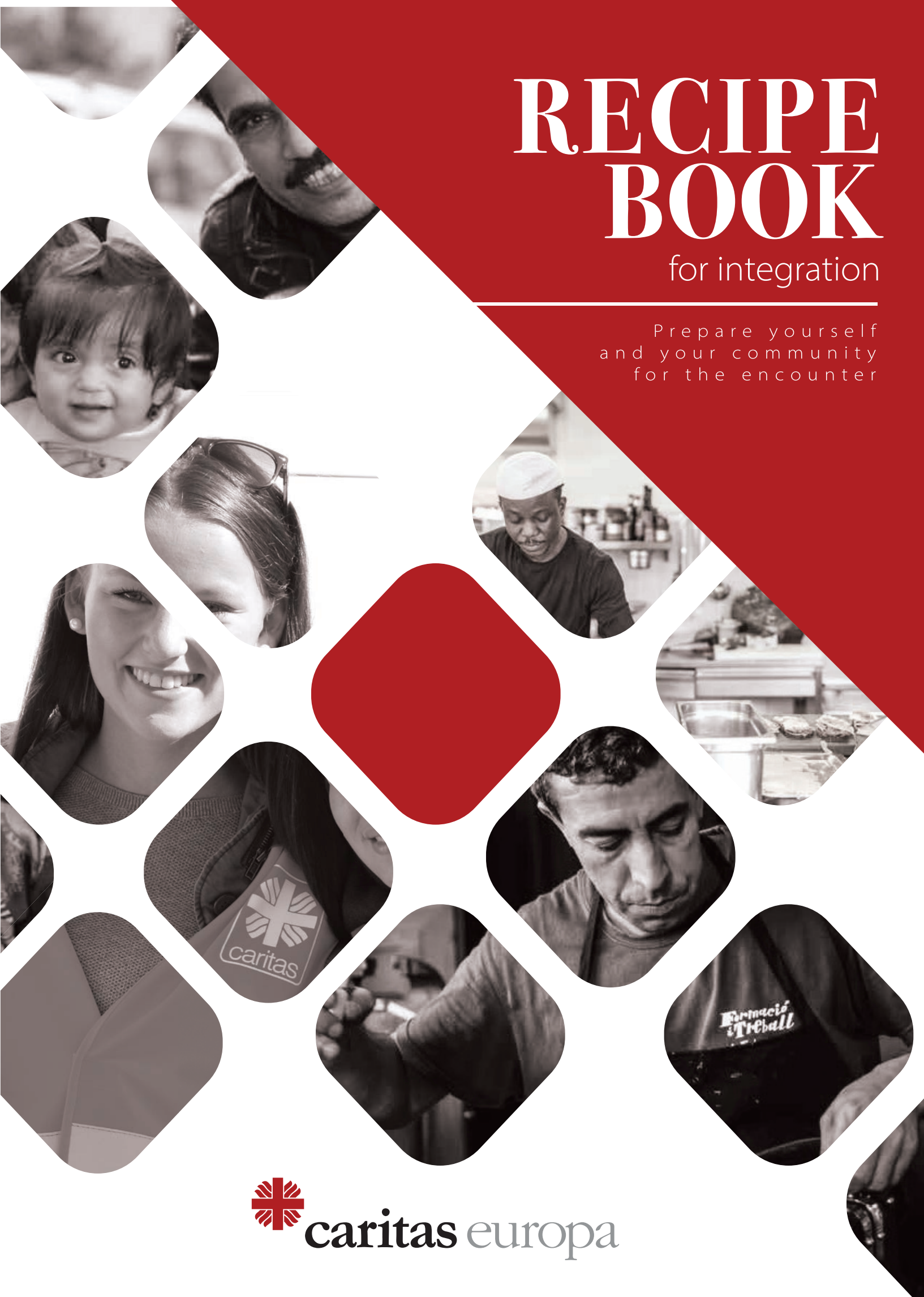


# RECIPE BOOK

for integration

Prepare yourself  
and your community  
for the encounter



caritas europa

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# FOREWORD



To welcome, to protect, to promote and to integrate. This is what Caritas is doing through its communities, groups, services, volunteers and employees in the encounter with migrants and refugees. And the work with migrants is one of the oldest spaces of action and encounter of Caritas in Europe and worldwide. Even I myself started 30 years ago working with migrant children in Caritas Mainz, Germany. To welcome, to protect, to promote, to integrate; Pope Francis encourages all communities in the world to do so<sup>1</sup>. And the current global Caritas campaign brings it to the point; it is all about to “SHARE THE JOURNEY”<sup>2</sup>.

Caritas experience shows that creating spaces for encounter is essential for promoting peaceful, inclusive societies for integral human development. This reflects a learning practice of encounter toward deeper mutual knowledge and mutual respect, a dialogue towards resolving conflicts, a dialogue toward promoting unity and fighting exclusion. Because encounter evokes dialogue, bridges, solidarity, fraternity and charity, we understand this as a methodology by which to foster intercultural and inter-religious dialogue in receiving communities. Encounter allows creating the basic and crucial paradigm to recognise each other, first of all, as human beings: with the same needs and hopes, with our history, relationships, concerns and wishes. This first recognition of “I and Thou” will allow overcoming the three barriers that Caritas Europa has identified as main hurdles for integration: cultural, structural and socioeconomic barriers. They are intertwined and have causal effects on the integration process.

Against this background, we hope that this online toolkit contributes to addressing these barriers by creating a “culture of encounter”. Creating opportunities for intercultural exchange and promising integration practices, the local communities – Caritas teams, parish groups and others - will contribute to the “Share the Journey” campaign. Encounter is simple and it’s an opportunity at everyone’s fingertips.

Encounters can create a virtuous circle that encourages contact between migrants and citizens, fosters dialogue and understanding between different religions and worldviews, and can help to deconstruct misinformation and biases, while also breaking down cultural barriers. Spaces of encounter can be an essential factor for building a true feeling of belonging, not just for the newcomer, but also for the entire community as they assume the ownership of community integration processes. Encounters support active participation and represent an opportunity of collective action, working together to define social, cultural economic and political life. The expected outcome is that the entire community contributes to and recognises the value of fostering the common good.

I would like to thank the authors of this toolkit and all the colleagues who have contributed to it by presenting promising practices and giving precious suggestions and feedback.

Encounter to welcome, to protect, to promote and to integrate. Use it! Do it!



Jorge Nuño Mayer,  
Secretary General

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<sup>1</sup>Cf. Messages of his Holiness Pope Francis for the 104th World Day of Migrants and Refugees 2018, 14 January 2018, entitled: “Welcoming, protecting, promoting and integrating migrants and refugees”. For further info, see: [https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco\\_20170815\\_world-migrants-day-2018.html](https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day-2018.html).

<sup>2</sup><https://www.sharejourney.org/>.

# INTRODUCTION TO THE TOOLKIT



At a time when European economies are stagnating, people are losing faith in our common values and populism is raising its ugly head, it is vital to cultivate a culture of welcoming societies in Europe. The role of public institutions and civil society actors within the receiving communities is key to creating the conditions for mutual understanding and to fighting stereotypes and fears of the unknown. For Caritas, a truly welcoming society favours integration through intercultural encounters and interreligious dialogue. A welcoming society allows migrants to play an active role in their host communities by guaranteeing equal opportunities, the respect of fundamental rights and human dignity, and curtailing discriminatory practices and stereotypes<sup>3</sup>.



Being solution-oriented, this toolkit presents some basic steps that receiving communities can collectively undertake to build synergies between local services, actors, stakeholders, citizens and migrants in order to address biases, stereotypes and everyday practices that distance migrants from local community members and hinder their social and economic inclusion. Ignorance, lack of understanding, stereotypes and discriminatory tendencies are the most devastating obstacles limiting the full participation and integration of migrants and their children in receiving communities, so special attention is directed to this.

The toolkit is divided into three parts for preparing and creating a culture of encounter by drawing on positive experiences already implemented at the grassroots level. It starts by presenting facts and figures about migrants in Europe that aim to counteract the dominant negative discourse by showing the many contributions that migrants make to Europe and their countries of origin.

The toolkit then moves on to practical explanations, drawing on intercultural communication and anti-bias concepts, to present some useful tips for engaging in successful communication and intercultural dialogue. We

have realised that the more individualised and technological our communities have become, the more we need to practice how to engage with people, both migrants and local citizens. For this reason, the toolkit may be of use for (re) learning how to interact with people unknown to us, including people from different cultural backgrounds. This second part thus aims at helping us understand our own biases as well as the lenses through which we perceive the world and to recognise how this might influence our interactions with others. Of course, every encounter is unique and not everyone is the same or fits into common socialised behavioural patterns, but if we are aware of some general principles and rules for communication, we can interact more comfortably with others.

The toolkit ends by illustrating some promising “recipes for encounter” from local Caritas. These have often been implemented in co-operation with other actors, who have helped create a trustful relationship between migrants and local citizens in an effort to foster migrant integration. The annex includes a glossary of migration-related terms as an additional tool that may facilitate comprehension of the migration phenomena and some of the terms used in the toolkit.

<sup>3</sup>Cf. Caritas Europa (2016) “Welcome: Migrants make Europe stronger”.

# I. KNOW MORE ABOUT MIGRATION





Social perceptions, attitudes and stereotypes held by native citizens<sup>4</sup> can greatly influence the integration of migrants. Especially in an era where many people fear cultural diversity and believe that the arrival of people from other cultures could destroy their own national identities. To create a truly inclusive Europe, it is essential that we channel energies into encouraging intercultural dialogue, encounters and debates between migrants and local communities to help break down prejudices and fears of the “unknown”. For migrants to be able to be active contributors in the labour markets and their local communities, society needs to embrace them and be open to “encounters”. Isolation and stereotypes are an impediment to mutual understanding and dialogue between migrants and natives, and can also lead to the loss of economic and social opportunities for the local communities.



The general discontent stemming from the economic crisis has been exploited by many national governments and populist movements in different European countries as they have sought to increase popular consensus on misinformation and fear of migrants. The rhetoric of “invasion” and the representation of migrants as profiteers and competitors for limited jobs and resources have resulted in an increasingly hostile and discriminatory treatment of migrants. They are commonly “blamed” for Europe’s economic and social problems and perceived as a threat to the receiving community<sup>5</sup>. Powered by the media, misinformation, fear, stereotypes and populist, anti-migrant positions have been spread among a wide public, creating mistrust towards migrants and pushing them to the margins of society.

Stereotypes, the “invasion” rhetoric and the negative stigmatisation of migrants are based on myths and the perpetuation of fear. From the perspective of Caritas, integration takes place throughout the social structure of society<sup>6</sup>, but the local level plays a key role in deconstructing myths on migration and creating spaces for encounters to foster mutual understanding of cultures, rights, customs and values and to acknowledge migrants’ active contribution in the receiving communities.

<sup>3</sup>For lack of a better term, we refer to natives or local citizens throughout this toolkit to signify the autochthone population.

<sup>4</sup>Cf. Caritas Europa, 2016, “Welcome – Migrants make Europe Stronger. Caritas’ practices for an inclusive Europe”. Brussels.

<sup>7</sup>Cf. Caritas Europa, 2007, “Integration – A Process Involving All: Advocacy Paper on the Integration of Migrants and Refugees”. Brussels.

# I.1 Worldwide, 3 out of 100 persons are migrants



Contrary to what media coverage and political debate depict, we are not living in an era of unprecedented arrivals of migrants, nor are we witnessing a “refugee crises”, nor are we being “invaded”. The total number of refugees and migrants has remained a constant (small) percentage of the world population over the years. Moreover, border crossings by asylum seekers compose only a small part of overall immigration.

However, it is true that we are facing one of the biggest humanitarian concerns of the past decades, something Pope Francis referred to as the “globalisation of indifference”<sup>7</sup>, meaning the increasing unwillingness of national governments to co-operate and to elaborate shared and collective responses to welcome migrants and refugees. The real crisis is therefore not a matter of numbers, of alleged “invasions”. The real crisis is a political one. In the EU, saying that Member States cannot cope with such numbers is unfounded. As already mentioned, during the years of major arrivals (2015-2016), asylum seekers represented only 0.2% of the European population<sup>8</sup>.

- **From 1960 to 2015, the number of migrants worldwide increased from 93 million to 244 million. During this same period, world population increased from 3 billion to 7.3 billion<sup>9</sup>. So, the number of migrants has remained constant at around 3.3% of the world population<sup>10</sup>.**
- **It is estimated that 76 million migrants live in Europe<sup>11</sup>. Migrants constitute 10.3% of the total population in Europe, with more than half (40 million) coming from another European country.**
- **Due in part to the Syrian war, the number of refugees worldwide reached 22.5 million in 2017<sup>12</sup>. Still, refugees represent only around 8-9% of the global migrant population and around 0.3% of the world population<sup>13</sup>. Just think, there is 1 refugee for every 352 persons worldwide<sup>14</sup>.**
- **Even during the main application peak in the European Union (EU), asylum seekers (1.3 million in both 2015 and 2016<sup>15</sup>) represented only 0.2% of the population in Europe. In 2017, the number of applications began to decrease drastically (54% or 149,000 persons less in the second quarter of 2017 compared with the same quarter of 2016<sup>16</sup>).**

<sup>7</sup>Cf. Message of his Holiness Pope Francis for the celebration of the XLIX world day of peace, 1 January 2016.

<sup>8</sup>Eurostat, 2017, “Statistics Explained – Asylum quarterly report”, [http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum\\_quarterly\\_report%23cite\\_note-1](http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum_quarterly_report%23cite_note-1)

<sup>9</sup> Cf. Migration Policy Institute, 2015, “International Migrants by Country of Destination, 1960-2015” tabulation of data from the United Nations, Department of Economic and Social Affairs, 2015, “Trends in International Migrant Stock: Migrants by Destination and Origin”, <http://www.un.org/en/development/desa/population/migration/data/estimates2/estimates15.shtml>.

<sup>10</sup>United Nations, Department of Economic and Social Affairs, 2016, “International Migration Report 2015. Highlights”.

<sup>11</sup>United Nations, Department of Economic and Social Affairs, 2015, “Trends in International Migrant Stock: Migrants by Destination and Origin”, <http://www.un.org/en/development/desa/population/migration/data/estimates2/estimates15.shtml>.

<sup>12</sup>United Nations Refugee Agency (UNHCR), 2017, “Figures at a Glance - Statistical Yearbooks” <http://www.unhcr.org/figures-at-a-glance.html>.

<sup>13</sup> Cf. Hein de Haas, 2017, “Myths of migration: Much of what we think we know is wrong”. Hein de Haas blog post.

<sup>14</sup> Ibid.

<sup>15</sup>Eurostat, 2017, “Statistics Explained – Asylum Statistics”, [http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum\\_statistics](http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum_statistics).

<sup>16</sup> Eurostat, 2017, “Statistics Explained – Asylum quarterly report”, [http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum\\_quarterly\\_report%23cite\\_note-1](http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum_quarterly_report%23cite_note-1).

## I.2 South-south migration is bigger than south-north migration



The claim that the vast majority of migration is from south to north, from poor countries to rich countries, is untrue<sup>17</sup>. Indeed, although the majority of migrants worldwide live in high-income countries, most originally come from middle-income countries and are not the poorest among the population. In general terms, extremely poor people cannot afford to begin a migration journey.

Moreover, in many parts of the world, migration occurs primarily between countries located in the same region. The lack of financial resources to cover a long migration journey and the hope to return home as soon as conditions there improve often result in people migrating to their neighbouring countries. This means that even if the biggest portion of migrants in the world come from the global south (71% of migrants in 2013 had been born in the south), south-south migration remains the largest category. Out of 22.5 million refugees registered in the world in 2017, 84% are hosted by developing countries. Turkey, Pakistan and Lebanon alone are hosting 5.3 million refugees<sup>18</sup>. Hence, the myth of migrants “invading” Europe is unfounded and far away from the current reality.

- **South-south migration tends to be slightly bigger than south-north migration. In 2013, 38% of migrants moved within the south and 34% of migrants moved from south to north<sup>19</sup>.**
- **The majority of migration movements occur within the same geographical area. Data from 2015 shows that:**
  - **In Europe: 2 out of 3 European migrants reside in another European country;**
  - **In Africa: 50% of African migrants move within Africa. Only 27% of migrants from Africa go to Europe;**
  - **In Asia: 6 out of 10 Asian migrants moved within Asia<sup>20</sup>.**
- **Europe is the second main area of emigration: in 2015, of the 244 million migrants worldwide, 43% (104 million) were born in Asia and 25% (62 million) were born in Europe.**
- **84% of refugees worldwide are hosted by non-European countries, primarily Turkey, Pakistan, Lebanon, Iran, Uganda and Ethiopia<sup>21</sup>.**
- **It is not the poorest of the poor that migrate. In 2015, 65% of all migrants (157 million people) were born in middle-income countries<sup>22</sup>.**

<sup>17</sup>Cf. Caritas Internationalis, “Myths about Migration”, Share the Journey, <http://journey.caritas.org/myths/>.

<sup>18</sup>United Nations Refugee Agency (UNCHR), 2016, “Global Trends. Forced Displacement in 2016”.

<sup>19</sup> World Bank Group, 2016, “Migration and Remittances. Fact book 2016”. Third Edition. <https://openknowledge.worldbank.org/bitstream/handle/10986/23743/9781464803192.pdf>.

<sup>20</sup>United Nations, Department of Economic and Social Affairs, 2016, “International Migration Report 2015. Highlights”.

<sup>21</sup>United Nations Refugee Agency (UNCHR), 2016, “Global Trends. Forced Displacement in 2016”.

<sup>22</sup>United Nations, Department of Economic and Social Affairs, 2016, “International Migration Report 2015. Highlights”.

## I.3 Migrants enrich Europe

Migrants have qualifications, skills and experience, and thus the potential to contribute greatly to the economic growth and social and cultural enrichment of Europe. Increasingly, migrants are becoming entrepreneurs in small or medium enterprises. They support human capital development and technological progress in the countries of destination by creating new jobs, sustaining innovation and increasing production<sup>23</sup>. Low skilled migrants also play a very important role in Europe. They contribute in taxes and social security and perform certain jobs that locals no longer want to do, such as cleaning jobs, building and grounds maintenance, food services, construction, security, retail sales, and personal care and services<sup>24</sup>. If migrants, whether high or low skilled, ceased to contribute to European labour markets and economies, it would leave important gaps that would damage many economic sectors, especially the strongly declining ones, as well as reduce the working age population and impact negatively the available workforce in Europe.

- **Migrants are key contributors to the social and economic development of destination countries. In Europe, they also tend to play a particular role in specific job sectors, such as care work. For instance, 19% of care workers and 35% of nurses employed in long-term care work in the UK are migrants<sup>25</sup>, and half the doctors in Paris have a migration background<sup>26</sup>.**
- **Migrants fill important gaps both in fast-growing and declining sectors of the economy. They represent about 24% of entries into the most strongly declining occupations<sup>27</sup> in Europe and 15% of entries into the most dynamic sectors<sup>28</sup> in Europe<sup>29</sup>.**
- **Migration boosts the working-age population. In 2015, 177 million migrants (72%) were between the ages of 20-64<sup>30</sup>, meaning of working age. ILO estimates that more than 150 million migrants are in fact migrant workers<sup>31</sup>. According to the OECD, migrants accounted for 70% of the increase in the workforce in Europe between 2000 and 2010<sup>32</sup>.**
- **Migrants also create jobs. In the EU Member States, migrants and members of ethnic minorities start small businesses proportionately more than natives<sup>33</sup>. In Italy, foreign entrepreneurship has increased by 23%, and there are more than half a million businesses run by foreigners, generating more than 6.5% of the total added value (nearly 95 billion euros). This is very relevant considering that the number of Italian entrepreneurs has decreased by around 7% over the last five years<sup>34</sup>.**

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<sup>23</sup>World Bank Group “Impact of Migration on Economic and Social Development: A review of evidence and emerging issues”.

<sup>24</sup>International Organization for Migration, 2010.

<sup>25</sup>International Organization for Migration, 2010.

<sup>26</sup>European Network against Racism (ENAR), 2013, “Hidden talents, wasted talents? The real cost of neglecting the positive contribution of migrants and ethnic minorities”. Brussels.

<sup>27</sup>These occupations include craft and related trades workers as well as machine operators and assemblers.

<sup>28</sup>These include notably health-care occupations and STEM occupations (Science, Technology, Engineering and Mathematics).

<sup>29</sup>OECD, Migration Policy Debates, 2014, “Is migration good for the economy?” <http://www.oecd.org/migration/mig/OECD%20Migration%20Policy%20Debates%20Numero%202.pdf>.

<sup>30</sup>United Nations, Department of Economic and Social Affairs, 2016, “International Migration Report 2015. Highlights”.

<sup>31</sup>World Bank Group, 2016, “Migration and Development. A Role for the World Bank Group” <http://pubdocs.worldbank.org/en/468881473870347506/Migration-and-Development-Report-Sept2016.pdf>.

<sup>32</sup>OECD, 2012, “International Migration Outlook 2012”. OECD Publishing.

<sup>33</sup>Migration Policy Group, 2011, “Integration Dossier n° 2: Immigrant self-employment and entrepreneurship.” European Web Site on Integration.

<sup>34</sup>Ibid.

## I.4 Migrants' fiscal and social contributions are crucial

Migrants are not “profiteers” of receiving communities' social systems. Data collected in EU Member States shows that migrants' fiscal and social contributions are higher than the benefits they receive. Additionally, when considering that migrants bring with them their own educational qualifications, the costs of which were borne by the countries of origin, and that they contribute to financing fixed public services, such as defence, the reality is that their contributions to the destination countries' social welfare systems are even larger. It is therefore essential that migrants can access the labour market rapidly and that there are no socio-economic barriers that limit their opportunities for social participation and civic engagement<sup>35</sup> in the receiving community. This is especially important to facilitate migrants' self-sufficiency and human development, which reduces welfare costs, raises tax income and improves social cohesion<sup>36</sup>. Therefore, it is important to foster welcoming environments via national and local integration plans that enable migrants' full participation and recognise their full potential. If not, there could otherwise be a clear risk “that the costs of non-integration will turn out to be higher than the costs of investments in integration policies”<sup>37</sup>.

- **Between 2001 and 2011, migrants in the UK made a positive fiscal contribution of 25 billion British pound sterling. Moreover, they were 43% less likely than UK-born workers to receive state benefits or tax credits and 7% less likely to live in social housing<sup>38</sup>.**
- **More than 600,000 Italian citizens receive their pensions in Italy, thanks to the contributions of migrants from outside the EU working and paying into the system. According to 2017 data from ISTAT<sup>39</sup>, migrants' fiscal contributions in Italy amount to 3.2 billion euros, yet they are receiving only 0.3% of overall pensions<sup>40</sup>.**
- **It is predicted that without migrants' contributions, Italy would lose up to 38 billion euros by 2040. Out of 5 million migrants, 3,460,000 are taxpayers contributing to Italy's social welfare system. This means that without migrants the state would have to raise general taxes by almost 2 billion euros each year for the next 22 years to maintain the current balance.**
- **Migrants help the social security systems in other European countries as well, such as in Germany, since migrants boost the working-age population<sup>41</sup>. According to the European Commission's Ageing Report<sup>42</sup>, Germany's population is predicted to lose 10 million people by 2060. The dependency ratio in Germany (i.e. the proportion of pensioners in relation to working-age people) is set to rise to 59%.**

<sup>35</sup>Cf. Caritas Europa, 2016, “Welcome – Migrants make Europe Stronger. Caritas' practices for an inclusive Europe”. Brussels.

<sup>36</sup>World Bank Group, 2016, “Migration and Development. A Role for the World Bank Group” <http://pubdocs.worldbank.org/en/468881473870347506/Migration-and-Development-Report-Sept2016.pdf>.

<sup>37</sup>The European Commission, 2016, “Action Plan on the integration of Third-Country Nationals”, [https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/background-information/docs/20160607/factsheet\\_action\\_plan\\_integration\\_third-country\\_nationals\\_en.pdf](https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/policies/european-agenda-migration/background-information/docs/20160607/factsheet_action_plan_integration_third-country_nationals_en.pdf).

<sup>38</sup>Centre for Research and Analysis of Migration (CREAM), Discussion paper Series, 2013, “The Fiscal Effects of Immigration to the UK” [http://www.cream-migration.org/publ\\_uploads/CDP\\_22\\_13.pdf](http://www.cream-migration.org/publ_uploads/CDP_22_13.pdf).

<sup>39</sup>L'Istituto nazionale di statistica is the Italian national institute of statistics.

<sup>40</sup>Istat, 2017, Dossier Statistico Immigrazione 2017.

<sup>41</sup>The European Commission, 2015, “The 2015 Ageing Report. Economic and budgetary projections for the 28 EU Member States (2013 – 2060)”. [http://ec.europa.eu/economy\\_finance/publications/european\\_economy/2015/pdf/ee3\\_en.pdf](http://ec.europa.eu/economy_finance/publications/european_economy/2015/pdf/ee3_en.pdf).

<sup>42</sup>Ibid.



Furthermore, the majority of migrants are young and of working-age. Even if it is true that the current migration trends will not be enough to compensate for the demographic gap created by the aging of the population<sup>43</sup>, migrants do contribute to reducing and slowing down the overall ageing gap and to tackling ageing-related labour shortages in the receiving communities. Hence, they contribute to sustaining retirement systems to varying extents in different European countries.

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<sup>43</sup>Eurostat and the Berlin institute for Population and Development have shown that by 2050 the 22 % of the global population will be aged 60. In Europe the numbers are even higher since already almost 1/ 4 of the European population is aged 60 or older and in 2016, 1 in every 20 persons living in the EU was aged 80, 7 million more than ten years ago. <https://www.berlin-institut.org/index.php?id=48> and <http://ec.europa.eu/eurostat/en/web/products-eurostat-news/product/>.

## I.5 Migrants' economic contributions towards their countries of origin amount to more than double that of total global development aid

Migrants contribute not only to destination countries with labour, skills and know-how, but they also continue to be one of the most important agents of development in the countries of origin by sending remittances, investing in businesses, introducing knowledge and skills and contributing to charity<sup>44</sup>. Migrants' economic remittances have the most tangible and important impact (with direct and indirect effects) on the lives of families and communities in their countries of origin. Although, it is impossible to know the true size of remittances due to the high number of unrecorded transfers of money, it is certain that remittances reduce the depth and severity of poverty and indirectly help to improve and protect livelihoods of families and communities in countries of origin. This is done via the increase of domestic savings, financial intermediations and investments in schooling, healthcare, housing and infrastructure, all of which foster human capital formation and stimulate the local economy<sup>45</sup>. Yet, some migrants' capacity to support their families through remittances

- **The World Bank estimated that migrants' remittances in 2015 were 2.5 times more than the total amount of global foreign aid<sup>46</sup>. In 2016, migrants' remittances to developing countries reached USD429 billion<sup>47</sup>.**
- **Migrant workers living in Europe sent home EUR 92 billion in remittances in 2014, providing a lifeline to more than 150 million people around the world<sup>48</sup>. Within the EU, 10 Member States are among those receiving such remittances, including Hungary, Poland and Romania.**
- **Despite these numbers, remittances did not represent a significant outflow of wealth from the destination countries. The outflow amounted to less than 0.7% of individual country GDP<sup>49</sup>.**
- **In 2013, at country level, India received USD 72 billion, which is larger than its IT exports. In Egypt, remittances are 3 times the size of revenues from the Suez Canal. In Tajikistan, remittances account for 42% of GDP<sup>50</sup>.**

<sup>44</sup>World Bank Group, 2016, "Migration and Remittances. Fact book 2016". Third Edition. <https://openknowledge.worldbank.org/bitstream/handle/10986/23743/5781464803192.pdf>.

<sup>45</sup>World Bank Group, "Impact of Migration on Economic and Social Development: A review of evidence and emerging issues": [http://siteresources.worldbank.org/TOPICS/Resources/214970-1288877981391/Migration&Development-Rarha-GEMD\\_2010a.pdf](http://siteresources.worldbank.org/TOPICS/Resources/214970-1288877981391/Migration&Development-Rarha-GEMD_2010a.pdf).

<sup>46</sup>The World Bank, 2017, "Trends in Migration and remittances 2017" <http://www.worldbank.org/en/news/infographic/2017/04/21/trends-in-migration-and-remittances-2017>.

<sup>47</sup>World Bank group, 2017, Migration and Development Brief 27, "Migration and Remittances - Recent Developments and Outlook. Special Topic: Global Compact on Migration".

<sup>48</sup>International Fund for Agricultural Development (IFAD) report "Sending Money Home: European flows and market" released by the [https://www.ifad.org/documents/10180/3594696/money\\_europe.pdf/5ac7733f-39e6-4b1b-a1dc-f7038b5caa0b?%20version=1.2](https://www.ifad.org/documents/10180/3594696/money_europe.pdf/5ac7733f-39e6-4b1b-a1dc-f7038b5caa0b?%20version=1.2).

<sup>49</sup>The European Commission, 2015, "The 2015 Ageing Report. Economic and budgetary projections for the 28 EU Member States (2013 – 2060)". [http://ec.europa.eu/economy\\_finance/publications/european\\_economy/2015/pdf/ee3\\_en.pdf](http://ec.europa.eu/economy_finance/publications/european_economy/2015/pdf/ee3_en.pdf).

<sup>50</sup>Concord, 2016, "Deconstructing 10 myths about migration and development". Publication [https://concordeurope.org/wp-content/uploads/2016/04/10myths\\_migration\\_development\\_EN\\_newversion.pdf?1fdb40&1fdb40](https://concordeurope.org/wp-content/uploads/2016/04/10myths_migration_development_EN_newversion.pdf?1fdb40&1fdb40).



and act as essential agents of development can be undermined in destination countries as a result of having irregular legal statuses and/or irregular employment contracts. For this reason, it is important for European governments to enable more regular, legal migration channels and quick legal labour market access for migrants, as well as occasional amnesties for undocumented workers to legalise their status. Full participation and social inclusion of migrants can help both countries of destination as well as countries of origin to benefit from migrants' economic, social and cultural contributions.



## I.6 Migrants are sustainable development actors

Far from being disconnected from their countries of origin, migrants are commonly sustainable development actors<sup>51</sup>. Economic remittances are not the only ones that count; rather, social remittances play an increasingly recognised and valued role as well. Social remittances are typically adapted and transferred in their countries of origin, when migrants return to visit or live there. The result is that migrant's social remittances become development (re)sources that can boost entrepreneurship and innovation and lead to positive impacts economically and socially<sup>52</sup>. Moreover, social remittances can positively influence democratic, political and institutional reforms in the country of origin<sup>53</sup>.



- **Migrants contribute to the development of their countries of origin by transferring and reinvesting new ideas, norms, identities, practices and social capital, among other things, which they acquire living in countries of destination. Known as “social remittances”, these contributions travel along migratory paths<sup>54</sup> and are known to foster social, cultural, economic and scientific innovations.**
- **Migrant diasporas tend to serve as a link between countries of origin and destination. They often contribute to expanding opportunities for accessing international financing, facilitating networking, influencing political developments, and more. Migrants can also be important suppliers of foreign investment, as a result of their knowledge of the institutions of their countries or origin<sup>55</sup>.**
- **Migrants can also be the bridge for trade opportunities both in countries of origin and destination. Companies that hire foreign-born individuals tend to export more goods and services than other companies. For Swedish companies, employing a foreign-born person is associated with a 2% average increase in services traded to the foreign-born individual's country of origin<sup>56</sup>.**
- **Several studies demonstrate that migrants' social remittances can impact traditional roles for men and women, including intra-familial relations and household structures in the countries of origin<sup>54</sup>. Further research shows that these effects may have the tendency of being “scaled-up” and further affect national changes in traditional roles between men and women.**

<sup>51</sup>Concord, 2016, “Deconstructing 10 myths about migration and development” publication: [https://concordeurope.org/wp-content/uploads/2016/04/10myths\\_migration\\_development\\_EN\\_newversion.pdf?1fdb40&1fdb40](https://concordeurope.org/wp-content/uploads/2016/04/10myths_migration_development_EN_newversion.pdf?1fdb40&1fdb40).

<sup>52</sup>Levitt, Peggy. 2001. “The Transnational Villagers”. Berkeley and Los Angeles: University of California Press.

<sup>53</sup>For example, Akkoyunlu, S., 2013, “Migration-Induced Women's Empowerment: The Case of Turkey” EUI Working Paper RSCAS, MPC Series 2013/77 found a direct link between migration and women's empowerment in Turkey, spanning the period 1960 – 2011.

<sup>54</sup>Levitt, P. and Lamba-Nieves, D., 2011, “Social Remittances Revisited”, Journal of Ethnic and Migration Studies, 37(1): 1-22.

<sup>55</sup>World Bank Group “Impact of Migration on Economic and Social Development: A review of evidence and emerging issues”: [http://siteresources.worldbank.org/TOPICS/Resources/214970-1288877981391/Migration&Development-Ratha-GFMD\\_2010a.pdf](http://siteresources.worldbank.org/TOPICS/Resources/214970-1288877981391/Migration&Development-Ratha-GFMD_2010a.pdf).

<sup>56</sup>Entreprenorskapsforum: [http://entreprenorskapsforum.se/wp-content/uploads/2015/03/PS\\_HarziGeorgiouLodefalk.pdf](http://entreprenorskapsforum.se/wp-content/uploads/2015/03/PS_HarziGeorgiouLodefalk.pdf).

<sup>57</sup>Fargues Philippe, 2010, “Migration et identité : le paradoxe des influences réciproques”, Esprit, 2010/1 p. 6-16.

## I.7 Migrants strengthen European cultures



Some people believe the fear that migrants could dilute a nation's core identity and that the arrival of newcomers could weaken the common norms and values that bind societies together if they do not adapt to the destination country's language, culture and identity.

It is important to valorise the richness of identities and cultures in Europe, to fight against stereotypes and recognise the added value of diversity, multiculturalism and migration. In order to build cohesive and sustainable societies, it is essential to promote curiosity and sensitivity toward others and to focus on shared values and experiences that unite people<sup>58</sup>. Stimulating intercultural dialogue and creating spaces for encounter between different people can be a precious instrument to lessen fears and prejudices about other people and cultures and to promote democratic and social inclusion.



- **On 6 May 2016, Pope Francis reminded that: “The identity of Europe is, and always has been, a dynamic and multicultural identity”.**
- **The idea of cultural homogeneity in Europe is misleading. Europe is a two thousand years old civilisation, historically a land of emigration, immigration, invasions, expansions and discoveries, characterised by intense interaction and exchanges with other cultures and populations from all over the world.**
- **Migrants have always contributed to the cultural development of Europe. Throughout history, the European continent has been confronted with other cultures and is characterised by a constant differentiation, appropriation, acculturation and reworking of some elements from other cultures<sup>59</sup>. Migrants have enriched, among others, the culture, cuisine, music, design, sport activities, economies, business innovations, among other things of many European countries.**
- **Curiosity, sensitivity, dialogue and mutual listening are key characteristics driving social forces and creating spaces of encounter. The more people interact without judgement, the more likely they will recognise and value diversity and intercultural openness, which in the end contributes to greater social cohesion and a more welcoming environment that fosters migrant integration.**

<sup>58</sup>Transatlantic Council on Migration, 2012, “ Rethinking national identities in the Age of Migration” Council Statement.

<sup>59</sup>Bekemans L. “The Idea of Europe: Identity-building from a Historical Perspective”.

## II. HOW TO INTERACT WITH OTHERS



Constructive and respectful communication is essential for all human encounters and it is a constitutive element of the integration process. We need to recognise the value of communication and see it not just as a mere message transmission, but as a non-conflicting and peaceful way to build inclusive communities based on encounter and to address the challenges posed by the ever increasing intercultural nature of our societies, including the fear of foreign cultures and their “unknown customs and habits”.

When talking about migrants and refugees, how communication unfolds plays a vital role in the integration process. Intercultural interactions are essential in breaking down stereotypes and fears that lead to discriminatory attitudes. Involving both migrants and natives in dialogue and interactions to learn from one another may result in achieving mutual understanding and knowledge about each other’s cultures.

Fostering intercultural communication and encounter is one of the core elements for achieving truly welcoming societies. Every human encounter is based on communication, and if you want to take action and organise intercultural activities with your local community, including migrant groups, you might keep in mind that interactions between people from different cultural backgrounds and language skills are not the only important factors. It is indispensable to have a good knowledge of one’s own culture and be aware of culturally-biased assumptions and interpretations that may be influencing your behaviour and interpretations during the interaction<sup>60</sup>. Furthermore, it is important to make an effort to be sensitive and to understand the various differences in customs, attitudes, behaviours, and to be motivated by a sincere willingness to adapt.

Given the wide variety of national, racial, ethnic, cultural and religious values, a single universal

secret for intercultural communication does not exist. It is up to you to sense and to adapt to the situation and the needs of the people you interact with, and vice versa. However, it is fundamental to never forget that during every type of human encounter a good command of your body language and way of speaking, as well as attentive and empathic listening, are key for engaging in meaningful and constructive interactions. Learning how to use nonverbal communication, how to listen actively, how to ask questions and how to first understand the other and then to be understood are essential techniques.

This second part thus aims to give you some general principles and tools in order to feel more prepared and confident in your future encounters with refugees and migrants. The hoped for outcome is that you also feel more empowered to organise intercultural activities in your local community to spread these lessons to others.



<sup>60</sup>Gudykunst, W. B., 2004, “Bridging differences: Effective intergroup communication”. Thousand Oaks.

## II.1 Important to know before the encounter

### I.1.1 Different communication styles for different cultures

An effective communication and a constructive intercultural activity, which truly aims at breaking down barriers between cultures and one's own preconceived conceptions/perceptions, require advanced preparation, that is practising conscious communication tools.

To start, it is important to keep in mind that our own culture and socialisation has a huge influence on the way we communicate and behave. This is why it is essential to be aware of one's own culturally-biased behaviours and assumptions and to be sensitive to the possibility of someone else behaving and communicating in a different way than might be expected. In some cases, these differences in expectations and behaviours may be attributed to cultural influences, personality characteristics, as well as socialisation. For instance, wealth, education, ethnicity, nationality, sex, age, and numerous other demographic traits may play a role in influencing a person's behaviour and assumptions<sup>61</sup>. Being conscious of this possibility is especially important when interacting with strangers.

It is also important to avoid falling into clichés. Cultural differences between and within countries exist and can be ascribed to different historical paths, traditions, customs, habits and religious beliefs, among other things. But even if we were to become experts on multiple different cultures and common norms of behaviour, it is important to remember that every person is unique and that a cross-cutting cultural distinction does not always apply to everyone.

Let us have a look at some classifications that intercultural communication theorists have put forward in as a helpful guide for international business people to learn how to better interact with people from different cultures. The idea was that knowing how one population group initiates initial contacts, greetings, interacts during a business meeting, etc. can help prevent you from intercultural miscommunications and reduce the likelihood of you unconsciously offending the interlocutor. These classifications were developed to help recognise certain behaviour linked to cultural background and national origin. For instance:

- **Individualist versus Communitarian Cultures:** depending whether one comes from an individualist or a communitarian culture influences to what extent that person emphasises the individual versus the collective. Individualist societies tend to emphasise the centrality and primacy of the individual, whereas communitarian cultures put the accent on the centrality of the community before the individual. If an individualist is working with a communitarian, this can lead to misinterpretations of the individualist' attitudes as rude, impersonal and of communitarian attitudes as too much direct and personal.
- **Particularist versus Universalist Cultures:** particularist cultures tend to be more relativist; attention is given to relationships and morality and judgments change according to changing circumstances. Universalist cultures believe rules and laws are objective and unchanging and must be followed by everyone regardless of the relationship and context. These differences can result in varying and possibly even conflicting approaches for addressing ethical questions, building relationships and negotiating.
- **Achiever versus Ascriptive Cultures:** Among a culture of achievers, people tend to be judged on what they have accomplished and can be documented, put on record. In an ascriptive culture, a person's status

<sup>61</sup>Gudykunst, W. B., 2004, "Chapter 2: Understanding Cultural Differences" in "Bridging differences: Effective intergroup communication". Thousand Oaks, CA.

is attributed to things like birth, kinship, gender, age, interpersonal connections. Depending on one's cultural estimation there will be different justifications for existing hierarchies and power relationships within the culture.

- **Specific versus Diffuse Cultures:** specific cultures are characterised by a net distinction between public and private spaces, the latter of which is to be shared with only close friends and associates. Among diffuse cultures, public space and private space are similar in size, while individuals tend to guard their public space carefully, because entry into public space affords entry into private space as well. This affects the way personal and public lives are organised.
- **Affective versus Neutral cultures:** People from neutral cultures do not openly express their feelings, but keep them carefully controlled. In contrast, people from highly affective cultures show their feelings plainly, using both verbal and nonverbal communication. This can result in different interpretations of what is being actually said and what is being expressed through body language<sup>62</sup>.

While these guides are meant to support people interacting with cultures that are different from their own, it is important to remember that there are thousands of nuances and different communication styles and cultural characteristics that may influence the way in which a person communicates and interprets the messages. The reality is that people are adaptable and certain behaviours likely change from country to country, from community to community and from person to person. Quite simply, every encounter is unique. So it is important to be sensitive towards every person you interact with and to practice your communication style.

In addition, inequalities and power dimensions might also influence people's lens of the way by which they perceive the world and thus

interpret messages and communicate from a privileged or disadvantaged position. More modern adaptations of cultural dimensions have meanwhile been proposed by different theorists to help identify varying degrees of behaviour related to life circumstances and social status. For instance, newer theories take into account inequalities and power dimensions, considering how this influences people's positioning, which in turn influences the way in which they perceive the world and thus interpret messages and communicate, whether from positions of privilege or not<sup>63</sup>. This included factors such as:

- **Power versus distance**, which relates to the different solutions to the basic problem of human inequality;
- **Uncertainty versus avoidance**, which relates to the level of stress in a society in the face of an unknown future;
- **Individualism versus collectivism**, which has been adapted from the above theory as it relates to the integration of individuals into primary groups;
- **Masculinity versus femininity**, which relates to the division of emotional roles between women and men;
- **Long-term versus short-term orientation**, which relates to the choice of focus for people's efforts: the future or the present and past;
- **Indulgence versus restraint**, which relates to gratification versus control of basic human desires related to enjoying life.

These additional guides seek to help people become conscious of their positions in society, whether speaking from a position of privilege versus a position of disadvantage, and they take into account power dimensions with results in some voices being heard and others being ignored. Overall, we encourage practicing active listening, empathy (i.e. thinking from the perspective of the other person talking), being able to tolerate ambiguity (especially acknowledging that

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<sup>62</sup>Cf. Talcott Parsons and Edward Shils. 1951, p. 77; Florence Kluckhohn and Fred Strodtbeck. 1961, p. 12; Trompenaars, F., Hampden-Turner, C., 1997, "Riding the Waves of Culture: Understanding Diversity in Global Business".

<sup>63</sup>Hofstede, G., Hofstede, G. J. & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind* (Rev. 3rd ed.). New York: McGraw-Hill. For translations see [www.geerthofstede.nl](http://www.geerthofstede.nl).

any ambiguities may be attributed to cultural differences and power/status differentials) and flexibility (i.e. the ability to adapt communication styles based on the situation and the interlocutor) when interacting with others, regardless of their cultural, national, ethnic or social status and background.

### **I.1.2 Preparing for the interaction**

There is a lot to learn about people and their various cultures. Attitudes, behaviours, ways of reasoning, expressing emotions, arriving to meetings (i.e. punctuality), etc. vary across and even within countries and cultures. Even if you are an expert in the field of intercultural studies, it is impossible to know everything about every culture in the world, especially when we know that every person is different and some people simply do not fit into what is considered the standard protocol of behaviour of a certain country or culture. It is important, therefore, to be aware of such diversity and to not panic or feel overwhelmed during encounters or intercultural dialogues with strangers.

Each interaction is unique. Just like each person is unique. However, some essential guidelines exist that may be useful to keep in mind for each encounter. For example, it is essential to try and not make assumptions about the person you are interacting with based on his or her nationality, ethnicity, culture, age, sex, etc. In this regard, it is important to start by asking questions. In addition, when engaging in dialogue, we often tend to focus more on what we are saying instead of what the other person is saying. We may be so busy coming up with the next question to ask that we forget to listen to the answer to our previous question. A conversation will not get very far without listening. So, start by asking questions and listening to the answer and then try to balance listening and speaking as this will open up an interaction based on genuine curiosity and interest about the other person.

A constructive and successful communication and a correct interpretation of the messages received can usually only be achieved if we practice active and empathic listening, maintain a good control of our body language and apply effective speaking techniques, including verbal and nonverbal communication, and appropriate questioning (using open-ended questions).



## II.2 During the encounter

Unconsciously, each one of us has a natural tendency towards particular communication behaviours that can constitute an obstacle to a constructive interaction<sup>64</sup>. These barriers can decrease the possibilities for a valuable encounter by having a negative impact on the person with whom you are interacting. For instance, it can:

- Diminish the person's self-esteem;
- Trigger defensiveness, resistance and resentment;
- Lead to withdrawal and feelings of defeat.

It is therefore important to be aware of one's most common patterns of learned communication behaviours and to try and overcome them if they result in distancing yourself from the person with whom you are communicating. An example of a behaviour that has been identified as interfering in successful encounters is "judging". This is understood as the natural tendency to approve or disapprove statements and behaviours of the person you are interacting with. Judging can be expressed through:

- Excessive negative criticism;
- Labelling without knowing the person;
- Diagnosing, trying to probe for hidden motives.

It is crucial to avoid stereotypes and prejudices, which usually provide fertile ground for discrimination, persecution and eventually violence. Moreover, such judging behaviours greatly impair open and non-biased dialogue or encounters with others.

Another example of a behaviour that is known to interfere in successful encounters is "sending



solutions", as this can be interpreted as an obstacle in addressing effectively the true needs of the person you are interacting with. It is thus important to avoid:

- **Ordering solutions:** meaning unilaterally imposing a solution on someone, without trying to figure out together the best pathway;
- **Moralising your proposal**, such as: "this is the right thing to do";
- **Questioning excessively.** Remember, the dialogue is not an interrogation;
- **Giving advice without understanding the problem.**

Another example of a behaviour known to interfere in successful dialogue is "avoidance". Avoiding can be understood as an unintentional way of getting off track in the conversation. Hence, it is important to concentrate on:

- **Not diverting the subject** (switching conversation to your own issues and switching the focus to be about yourself);
- **Not ignoring the other person or listening only partially;**
- **Not using excessive logic in an emotional situation** (as this can block empathy/sympathy and cause the other person to lose trust);
- **Not getting defensive and not accepting feedback.**

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<sup>64</sup>Thanks to Josyln C. Segal, who provided this information as an output in the DIAT trainings (diversity, intercultural communication and antiracism trainings) that she carried out in Germany in the early 2000's.



## II.2.1 Tips for monitoring ways of listening and speaking

Ways of listening:

Active listening means listening and being sensitive to the person you are communicating with in a way that shows understanding, empathy, and interest. This makes the speaker feel important, empowered and acknowledged. For this reason, it helps to:

- **Focus and reflect on what is being said:** look at the person who is speaking and suspend other things you are doing;
- **Perception checking:** do not forget to check frequently for a reaction (verbal or non-verbal) and whether there is comprehension;
- **Ask frequent questions to clarify**, such as: “Is what I am saying clear?” “What do you think?” Try to avoid suggestive questions like: “I’m sure you’ll agree with me that...”;
- **Acknowledge and support the other person’s efforts to communicate** with encouraging gestures;
- **Ask for feedback:** the ability to give and receive feedback is important to assure an accurate interpretation of the dialogue. Feedback should be direct and specific regarding the topic rather than formulated about the person who’s expressing the topic;
- **Summarise frequently** to reinforce what is being said and communicated;
- **Learn to interpret a smile:** it can be a sign of agreement or apprehension or politeness depending on a person’s background and personality;
- **Learn to interpret silence:** silence can be understood sometimes as disapproval or agreement, so be careful;
- **Address the expressed concerns of the person you are interacting with and check for reactions**, asking what he/she thinks.

Ways of speaking:

- **Adapt your communication during the dialogue and according to the situation**, taking into account verbal (spoken) and non-

verbal (unspoken) clues;

- **Try to use simple language**, keeping your vocabulary and sentences direct, clear and easy to understand. Be cautious, however, that directness is not highly valued in all cultures, so speak with care and tread slowly. Direct communication is valued more in individualist contexts and less in communitarian contexts;
- **Speak slowly.** Do not forget that the pitch of voice, rhythm, rate of speech, emphasis, emotions and gestures vary and have different meanings among different cultures, so be conscious of the difference between intention and impact;
- **Avoid the use of jargon, popular sayings or complicated terminology** that could be misunderstood or even misinterpreted as offensive;
- **Use examples to illustrate your point** as this contributes to emphasising your intended message;
- **Use visuals** (diagrams, photographs, etc.) whenever possible to link verbal and visual clues.

## II.2.2 Tips for being aware of your body language

In all communication, we are also communicating via our body language even if we are not conscious of it. Therefore, it is important to pay attention to our own behaviour and how it can be interpreted. However, as with verbal communication, non-verbal communication also varies a lot among and even within countries and cultural norms. In addition, not everyone behaves the same way within a country or cultural group. It is also useful to be as open as possible to and conscious of the multiple ways cultural norms can be interpreted. For instance, intercultural theorists have identified cultures that tend to show more neutral as opposed to more affective modes of communication.

In relationships between people, reason and emotion both play a role. Which of these dominates often depends on whether we are “affective”,

that is we show our emotions, in which case we probably get an emotional response in return, or whether we are emotionally more “neutral” in our approach. The amount of emotion and expression we show may be attributed to personality, family upbringing, socialisation or even cultural norms. This can determine the way a person expresses his/her feelings and emotions, whether he/she keeps the feelings carefully controlled or shows them visibly, for example by laughing, smiling, grimacing, scowling and gesturing. This in turn can result in there being different interpretations and meanings perceived during the interaction. A variety of communication problems have been known to abound across cultural boundaries as a result of differences between affective and neutral speaking and interpreting approaches. For instance, a neutral-oriented speaker might allow relatively longer silences between sentences. This may be interpreted by affective-oriented cultures as a failure to communicate. Another example is that neutral-oriented societies may tend to have a much more monotonous tone of voice, which is considered a symbol of self-control and respect. To some affective cultures in the west, however, this monotonous pattern might be mistaken as lack of interest in the subject matter or in communicating in general.

These and other differences between neutral and affective ways of communicating can have an impact on things like physical contact, the tone of voice and the amount of space deemed comfortable for people to maintain when in dialogue. For this reason, how frequently and if at all we touch the person we are interacting with may have consequences. Hence, when meeting someone for the first time, it may be better not to immediately engage in physical contact. But this is tricky, because it is also important to not come across as being too cold or distant. In some cases, people may like to greet someone by kissing them on the cheek, and then it’s the question of how many times, while in other cases people may prefer to just shake hands in a western business handshake style. It is therefore important to get a feel for the person, to assess the situation and to try to understand the personality, socialisation

and attitude of the other person so that you can adapt your communication approach to foster conversation instead of creating boundaries. The aim is to create a space that makes the interaction comfortable for everyone involved.



## II.3 Becoming conscious of our lenses

Misunderstandings often prevail in our communications. Sometimes we say or do something unconsciously, and hence unintentionally, that offends the person with whom we are interacting. Sometimes we mishear what is being said. Sometimes our biases come into play, causing us to interpret the message in a particular way. And sometimes, we might even mean to be critical, prejudiced and offensive, which typically results in a fight, conflict or abrupt end to the conversation.

Each person tends to see and interpret the world through his/her own personal lenses shaped by his/her own upbringing and socialisation. Our values, cultural and ethnic backgrounds, past experiences and demographic makeup, such as our age, sex, wealth, “power” positions, etc. within the society, all influence our lenses.

And these lenses influence, involuntarily, how we interact in the world, how we communicate verbally and non-verbally, with whom we communicate, in which “privileged” or “unprivileged” voice we communicate, as well as how we interpret what others are saying and doing. This, in turn, influences our relationships, beliefs, attitudes and motives and might subsequently lead to prejudices, distorted perceptions and misinterpretations in different situations.

People are generally afraid of differences. So, the higher the cultural differences, the higher the possibility that a person feels stressed, alienated or even intimidated. When a sense of stress or fear enters a conversation, the encounter could go in any number of directions. It is therefore important to try and achieve a peaceful dialogue,

for example by listening, seeing the other person without prejudice, practicing empathy and attempting to truly understand without judging or without imposing your own opinions/views. In doing this, you practice an “attitude that is essential because it produces an encounter”, an encounter which “gives our lives meaning and purpose”. You can enable honest dialogue and simply listen and learn what the other person has to say. In so doing, “you gain meaning, which leads to a feeling, a sentiment, of gratitude”<sup>65</sup>.

And it is this sentiment, according to Pope Francis, that has been perceived to be the essence of education, which opens us to the unknown, which frees us from prejudices that keep us from dreaming and seeking new paths. He believes that we have a “duty to hear people, and to give them a context of hope so that their dreams might grow and be shared”. Since shared dreams can produce a “utopia” to strive after; a “utopia” by which we create a culture of encounter that allows people to arrive, not at uniformity, but at harmony<sup>66</sup>.

### II.3.1 What to do in case of tensions?

Despite efforts to create cultures of encounter, you may find yourself in a difficult situation where the dialogue is blocked by biases or disinterest. You and the person with whom you are interacting may find yourselves in a disagreement, one or both of you may be unwilling to question the lenses through which you see and interpret the world, or you may be more interested in stating your position rather than listening. In such moments, the following reminders may be helpful:

- **Keep calm:** the ability to manage anxiety is very important during an encounter. If the conversation becomes too tense and the participants too anxious, it is better to change the subject or postpone the discussion to a different moment after first discerning and reflecting;

<sup>65</sup>Speech of Pope Francis, [Radiovaticana.va/news/2017/07/05/pope\\_openness\\_is\\_necessary\\_for\\_a\\_culture\\_of\\_encounter\\_/1323388](http://Radiovaticana.va/news/2017/07/05/pope_openness_is_necessary_for_a_culture_of_encounter_/1323388).

<sup>66</sup>Ibid.

- **Try to be empathetic:** expressing emotionally the impact of the encounter may help foster understanding and develop empathy. By considering the situation from the perspective of your interlocutor, you may perceive the situation from a different angle;
- **Humour:** In some cultures, using humour can help in de-escalating a tense encounter and in building bridges;
- **Taking a break** can cool down the situation so that emotions can simmer down;
- **Shifting the focus of discussion on the issue and not on the people is vital:** often people tend to speak in generalisations about whole populations based on the behaviour of just one or several persons. In this regard, it is more conducive to speak about a certain behaviour or issue and not generalise about a whole cultural group;
- Summarise the issues and emphasise the common grounds instead of the differences;
- **Apologising can often mark a turning point;**
- **Agree to disagree** and be nevertheless grateful for the encounter. Be appreciative of the other person's opinion/perspective;
- **Keep practicing.** Continue to engage people in dialogue and to practice your active nonbiased listening skills. See how easy it is to engage in conversation with someone who does not agree with you or does not share the same perspective. How does that make you feel? What do you think triggers these feelings? Are you able to reflect and consider why your position is so rigid and what would convince you to open up a bit more?
- **Successful intercultural competence typically requires self-awareness and openness to differing views.** It also requires practice and consciousness. It is not an automatic skill set, considering how we have been socialised to believe and behave in certain ways. So, keep trying and see whether you can contribute to building bridges and to ensuring respect for diversity.

### **II.3.2 How to react when someone is aggressive or hostile?**

Despite your greatest efforts and regardless of how conscious and practiced you are, you may face moments when the conversation is stopped and bridges of understanding cannot be achieved. For instance, in cases of blatant discrimination, racist and xenophobic verbal assaults, there is often little room for reasoning as emotions run high or if the person you are trying to communicate with is convinced of his/her sense of superiority. Yet, it is important to confront behaviour that fails to respect the dignity of everyone and also to counteract any harmful language in a positive and constructive way. Here are some suggestions of what may be helpful:

- **Try to understand the situation and background in which a discriminatory, hurtful statement is made.** It can be useful to ask yourself questions like: "Why is someone representing this view?" "Is he/she afraid or is it more about getting attention?" "Are there people present who may be targeted by the racist comment and who may feel personally affronted?";
- **Question the sources:** emotional arguments are often based on half-knowledge or guesswork. To uncover this, you can ask people: "I have not heard of this before, from where did you get this information? Do you think that your source is reliable?";
- **Be an ally and support the person targeted by the hostile comments:** this is not to say that you need to bring a change in the provocateur. Rather, it is more important to support those targeted by the provocative statements and show them that they are not alone;
- **Prepare yourself mentally:** to be more prepared and confident in a discussion, try to think about possible strategies for reacting to the most common defamatory statements<sup>67</sup>;

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<sup>67</sup>Paragraph Source: Caritas Deutschland <https://www.caritas.de/magazin/schwerpunkt/neue-gefahr-von-rechts/8-tipps-gegen-rechte-hetze>.

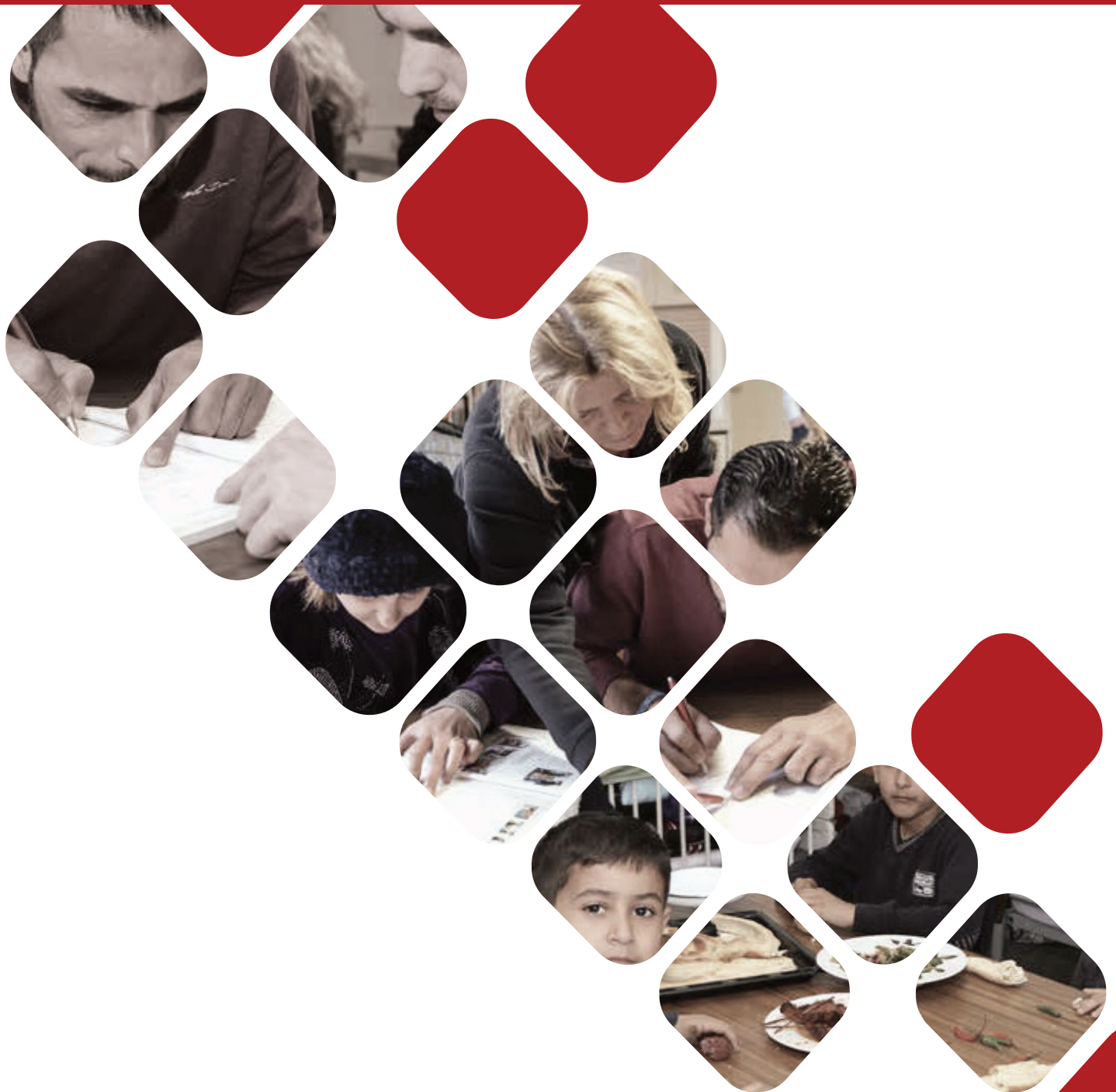
- **If possible, fostering a change in perspective would be great:** often, when a person expresses himself/herself in a hostile manner by using hate speech and applying an attitude of superiority, in reality this person may be suffering from extreme inferiority issues and is trying to make himself/herself seem stronger. People who are fearful of those coming from different ethnicities, origins or backgrounds often have had little experience and interactions with such diversity before.

Hence, fear of the other and ignorance propel a certain hostile attitude. As such, it may be worth questioning this point of view directly, for example by asking “Have you ever spend your holidays abroad before?” “Have you ever engaged in a conversation with a foreigner?” “Have you ever experienced uncertainty in your exchanges with a foreigner?” “Have you ever invited someone different from you to dinner at your house?”





# III: RECIPES FOR INTEGRATION



In order to build more welcoming and cohesive societies, it is essential that everybody can contribute. “Integration will have succeeded when immigrants and their children have equal opportunities to compete for the same economic outcomes and can participate in social and political life on the same basis as their native counterparts”<sup>68</sup>. In this process, the local community needs to play a central role in raising awareness and educating about Europe’s diversity and multicultural richness, the benefits of migration and the importance of changing predominant negative discourses about migration. At the local level, we can all work together to challenge stereotypes through tolerance building and intercultural activities that help to promote equality, to foster mutual understanding of each other’s rights, customs and values and to accept and understand cultural differences in order to tear down the barriers of prejudices and fears that separate migrants and local communities.

Everyone is essential in promoting cultural, ethnic and religious diversity and cultural integration. Volunteering, organising or participating in intercultural and interreligious encounters, multicultural leisure activities, language training and local labour market integration initiatives can help to build a sense of ownership on the integration process and to promote a more tolerant and inclusive society. This kind of a society is not afraid of migrants, but, rather, learns to see them as important economic and social contributors and provides them with opportunities to be active in their communities. This is a vital precondition for migrants to be able to access the labour market on equal terms as natives.

Caritas Europa has collected different inspirational experiences from the local level among its member organisations, which show initiatives for intercultural encounters, even with limited resources, that can help create a trusting relationship in a community,

particularly between locals and migrants. These initiatives are also important for challenging predominant negative narratives about migrants and myths about migration, and for showing a positive, constructive narrative about foreigners in general and the importance of community in general. These initiatives further foster inclusive participation and empowerment of migrants and receiving communities. We refer to these as “recipes for integration”, as they are intentionally presented in a very simple manner. They are genuine and easy to replicate in other countries. The aim is to encourage others to read these recipes for integration, to carry them out and to even add in a few more “ingredients” or variables so that they fit each national context or local reality. By borrowing from them, the aim is to create truly cohesive societies.

These recipes for integration include a variety of different initiatives, for instance:

- **Leisure activities:** involving both migrants and local community members to spend their free time together and to enjoy recreational activities jointly. Activities range from sharing meals and holidays together to engaging in cultural games and theatre workshops, as well as identifying and raising awareness of the similarities between different cultures;
- **Intercultural and interreligious activities:** fostering intercultural dialogue and communication and helping to overcome existing barriers and prejudices. These activities are carried out via roundtable dialogues, interreligious activities, storytelling and cultural exchanges;
- **Labour market and language integration activities:** gathering volunteers to help migrants learn the language in the destination country and to become involved in small working activities, such as gardening, as a way to contribute their knowledge and skills to the life of the community.

<sup>68</sup>Transatlantic Council on Migration, 2012, “Rethinking national identities in the Age of Migration” Council Statement.



# Refugee Day Out

A group of volunteers organised a day out for city-based refugees and asylum seekers to visit the countryside. The aim was to provide them a break from city life and a chance to enjoy the countryside, to provide a welcoming atmosphere, and to bring people from the local community together with refugees and asylum seekers and enable a space for exchange and foster mutual understanding.

## INGREDIENTS

### Funds required:

- EUR 700 transport cost (bus and mini-bus)
- Additional funds and donations for food

### Specific tools and skills:

- Organisational skills
- Communication capacity
- Fund raising activities
- Health and safety risk assessments
- Expertise with children
- Support and language translation (Revive)

### People involved:

- A small group of volunteers to co-ordinate the project in liaison with Revive
- Many volunteers to raise funds, publicise the event, and assist on the day itself
- A parish Priest to lead a country walk for the single adults
- A group from the local community to organise and run a cream tea at a local hall
- The local police to ensure safety
- The local Mosque was involved to provide a disabled access minibus to accommodate wheelchair-bound refugees



## Directions

The idea emerged from an encounter between a social worker from Revive and a parishioner who attended a conference, run by Caritas Salford, about refugees and asylum seekers. It took about six months to develop the project in detail, promote it through the Town Council, local church groups and the Mosque, as well as to fund raise and to ensure there would be local support and all the necessary organisational and safety safeguards.

Personal contact and addressing meetings were essential for involving as many people from the local community as possible. To empower the participants, we created big and small opportunities for them to contribute (from donating money to running activities to cooking and making cakes or even just turning up on the day and talking to the refugees and asylum seekers).

## Organiser's note

- Allow plenty of time to get organised
- Be thorough, comprehensive, and inclusive
- Rely on a small dedicated core organising group
- Promote enthusiastically

*"This is the first time I have been out in over a year."*

**Where:** Caritas Diocese of Salford, UK

**Who:** Volunteer members of Our Lady of the Valley Parish and other local Church and religious communities, in association with Manchester-based Refugee Charity, Revive UK

## Contacts

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Tom Clay -

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# Refugee Come Dine with Me

Caritas Salford, with Caritas volunteers, organised a pilot project with Revive UK and local parishioners from Our Lady of the Valley Parish for volunteer local families to invite refugee/asylum seeker families for a meal in their home. The aim was to make them feel welcome and to bring together local people and refugees and asylum seekers in a domestic environment to aid mutual understanding.

## INGREDIENTS

### Funds required:

- EUR 60 leaflet printing costs
- EUR 15 postage

### Specific tools and skills:

- Organisational skills
- Communication capacity
- Knowledge of refugees/asylum seekers
- Legal advice

### People involved:

- Caritas volunteers to co-ordinate the project liaising with Caritas Salford and Revive UK
- Caritas professional support to print resources, forms, leaflets, mailing service and for legal advice
- Revive UK to contact and support interested refugees and asylum seekers
- Local Caritas volunteers to publicise the activity and arrange for the “host” volunteers

## Directions

The idea developed from the success of the Refugee Day Out project and the obvious goodwill and desire of people to “do something”. It was then discussed with the Parish Forum locally to ensure there would be support. Preparation began about four months in advance of the launch. This was necessary to develop the project in detail, promote it locally through presentations and a leaflet/form, obtain and analyse the completed forms, match guests and hosts and send out contact information. It was a self-directing and simple mechanism, which could be “grown” exponentially and in which participants felt empowered in choosing their own time, what food to cook, etc.

## Organiser’s note

- On a small local scale, the project is easily replicable
- Feedback has been very positive from both guests and host participants, so we are looking to move the project to a different level - for example, we are looking to develop a web-based system
- We hope to roll out the project, Diocese-wide in the first instance

*“It was a pleasure to spend the day with Jane and her family, who were very kind and welcoming. We went on a beautiful walk and explored the village and surrounding countryside. We enjoyed a delicious traditional English roast and great conversation, sharing our experiences with each other.”*

**Where:** Caritas Diocese of Salford, UK

**Who:** Caritas Salford with Revive UK and Volunteer members of Our Lady of the Valley Parish

## Contacts

Caritas Diocese of Salford

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# Improvisational Theatre Workshop

“Kulturbuddys” is a group of refugees and non-refugees between 18-30 years old that meets every other week for cultural excursions and other events in and around Berlin. The goal of the activity is to encourage young volunteers to support the integration and participation of new Berliners, get to know each other and learn from each other.

## INGREDIENTS

### Funds required:

- EUR 150 - 300 depending on the professional fee of the drama teacher
- EUR 25 for snacks and drinks (juice, water, some fruits and nuts)
- Rent for the room (the price varies from place to place)

### Specific tools and skills:

- A large empty room with enough space to move around
- Speakers and stereo system for music
- Some snacks and drinks for the participants
- Participants just need to be interested in playing theatre. They do not need previous knowledge or experience in acting

### People involved:

- A (professional) drama/theatre teacher who has the know-how to organise and carry out a workshop
- A group of 20 participants, including volunteers from different cultural backgrounds



## Directions

One and a half years ago, a young actress, stage director and drama teacher in our group came up with the idea of doing an improvisation theatre workshop together to encourage intercultural communication. Preparation began three-four months in advance to schedule the room and the drama teacher, promote the activity and send out the invitations to the participants. Since the project “Kulturbuddys” itself addresses young refugees and non-refugees, we already had a list of people that we invited to participate in the workshop. The participants felt empowered and started to interact through the games and exercises the drama teacher chose for the workshop. And the best thing was that a common verbal language was not necessarily needed and people shared an extraordinary experience.

## Organiser’s note

- Prepare the drama teacher to be able to work with people from different cultures and with different language backgrounds and levels
- Plan the workshop to be three to maximum four hours, including a few drinking/snack breaks. This is definitely enough time, since people will be moving a lot and also have to be present in mind and body

*“Of course, the medium of theatre plays different roles in every culture. Nevertheless, one commonality across all cultures is that theatre reveals our humanity: regardless of your heritage, your linguistic background, the customs you practice or the social mores you observe, we all want to be understood, respected, and valued.”*

**Where:** Berlin, Germany

**Who:** Young Caritas Berlin

## Contacts

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Websites:

<http://www.youngcaritas.de/kulturbuddys>

<http://www.taten-wirken.de/voellig-zuhause/>



# Translating a Fairy Tale

In this project participants need to choose a short fairy tale, which they translate into their mother tongue. This creates a solid, common ground for intercultural exchange, where everyone can share and compare their own traditional tales, folks and myths. A jury then decides whose translation is the best. But every participant gets a prize! When the results are announced, everyone will read part of the story aloud in their own language.

## INGREDIENTS

### Funds required:

- Just small refreshments on the spot and prizes for the participants and the winner (usually books)
- Specific tools and skills
- Secure a spot for the award show – usually a library

### People involved:

- 1 person: to choose the text and make it easy to understand and to translate
- Panel of evaluators: someone who speaks both languages and is able to judge if the translation is good (usually linguists or long-term migrants with a good command of the language are needed)
- The award “ceremony” needs to be prepared: choose the place, the moderator and the prizes for the participants and the winner

## Directions

February 21 is the International Day of Mother Tongues, a perfect opportunity to organise something like this! Telling fairy tales, folk tales and myths is part of every culture and can create a very strong connection. Everyone is happy to share their own traditional stories or children's tales, and this can make the encounter with a migrant more "human" and personal, rather than a difficult or "threatening problem" of politics. On the one hand, it is easier for newly arrived migrants (perhaps still learning the language) to express themselves via fairy tales rather than via current topics; and on the other hand, this activity can also serve as a gateway to open discussions about some cultural differences that may be based on century-long traditions.

## Organiser's note

- If time and capacities allow for it, the fairy tale could also be turned into a theatre performance
- Choose and edit the story to be translated in advance
- Give three weeks for the participants to translate
- Give two additional weeks for the evaluators to read the stories and to choose the winner

*"The translation was really difficult. I could not understand the Czech words, but my mom had to help me translating them into Arabic. That way, my mom also learnt new words in Czech. I've read the whole book. I like it very much. I'm also glad I got the chance to try out being a translator. And I've realised it's a very difficult profession."*

**Where:** Hradec Králové, Czech Republic

**Who:** Diocesan Caritas of Hradec Králové, Czech Republic

## Contacts

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# Days of Ukrainian Culture

This project aims at fostering the integration of the Ukrainian community in the Czech Republic. Professional Ukrainian painters are invited each year to lead painting workshops for the public and for children. For fun, they paint themselves as well. At the end of the activity, after an outdoor exhibition, there is an auction of the paintings. The money made is donated back to the Ukrainian community.

## INGREDIENTS

### Funds required:

- Cost of the paints and other equipment
- Room rental for the workshop space and auction (if the city does not support it)
- Secure place for the exhibition of the paintings

### Specific tools and skills:

- Secure a spot for the auction
- Spread news about the activity
- Have contacts among the migrant community (here, Ukrainians in the Czech Republic)
- Engage them in contacting professional artists to participate

### People involved:

- Co-ordinator of the workshops: communication with the painters
- Ukrainian painters
- Volunteers for the day of the auction



## Directions

The preparation of the project takes more or less one month in order to organise the workshop and the auction: to secure accommodation for the artists, to secure the spaces for the activity, etc.

The overarching topic of the activity is to meet on the platform of art. People who want to learn more about other cultures through some other means than just food tasting can use this unique opportunity to foster curiosity and communication through art. It has evolved to a year-long initiative. Ukrainian artists are happy to take part in the activity. Art is a universal platform regardless of race, nationality or religion, so it can serve as a safe space to encounter “others”.

## Organiser’s note

The activity can also have some other added value. Czech Republic is part of the MEDEVAC programme, so in the past, the artists have also donated a work of art to the local hospital as a thank you gift for treating a young girl from Ukraine. Similar donations can be made to other institutions with connections to the community.

*“I’m very happy the Days of Ukrainian culture gained the status of a traditional event in our city. I was left in awe when I realised that on one of the paintings made by the Ukrainian artists during the opening session there was a street I pass by daily. It was suddenly different, it got a new feeling to it. In fact, all the paintings from around Hradec Králové give us the chance to realise how colourful and pretty our city is; how inspiring, beautiful and interesting – not just for us, its citizens, but also for artists from abroad.”*

**Where** Hradec Králové, Czech Republic

**Who:** Diocesan Caritas of Hradec Králové, Czech Republic

## Contacts

Vladka Dobešová (co-ordinator of integration activities and Czech teacher) -

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Website: <http://cizincihradec.cz/akce/ukrajinske-moderni-vytvarne-umeni-v-aldisu/>





The cultural café is a space of encounter for people from different backgrounds willing to discover more about other cultures. It is a voluntary initiative of “Together in Eugendorf”, a network created to offer concrete support and integration of refugees and asylum seekers with the local population in Eugendorf through intercultural exchange.

## INGREDIENTS

### Funds required:

- Food and coffee – organised via donations or volunteers (about EUR 70 per encounter)
- A room – as in the example of Eugendorf, the parish provides a room for free
- Cleaning (about EUR 70 per encounter)

### Specific tools and skills:

- Face-to-face meetings
- Fixed dates
- Publicity and promotional actions: Facebook, emails, sometimes posters
- Prior information in the refugee homes
- Information on countries of origin and related cultural aspects, such as music, food

### People involved:

- Management team of 3 volunteers for about 10 hours per months each
- Big team of volunteers for special occasions
- Occasional support by Caritas employees (about 2 hours per month)



## Directions

The idea was developed in 2015 during the so-called refugee crisis. At the time, a refugee home was opened in the village and the voluntary initiative “Miteinander in Eugendorf” (With each other in Eugendorf) was founded. We built a coordination team to structure and organise the activity and we started a campaign within the municipality to inform about the initiative and the different possibilities to help. We managed to involve people through promotional actions via public meetings, Facebook, posters, invitations, municipal newspapers, the magazine of the parish, etc. and we kept people up to date via face-to-face meetings or via the newsletter. We also increased accessibility to the refugee home and established personal contacts via language courses or leisure time activities.

## Organiser’s note

- Spread news about the cultural café and the activities
- Use social media as well as personal visits/ contacts to develop a sense of belonging to the network
- Ask Caritas employees for support if needed

*“It is clear that the new and unknown trigger fears. Therefore, we put enforced emphasis on information among the population. Here, one can get to know the asylum seekers living in the municipality and spend some pleasant hours together.”*

**Where:** Eugendorf, a village in the Austrian federal province of Salzburg

**Who:** Caritas Salzburg

## Contacts

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**Facebook:** <https://www.facebook.com/miteinanderineugendorf>



# Round Tables with Refugees

Round Tables with Refugees is a Young Caritas, Salzburg initiative, which aims at creating a space for encounter, dialogue and intercultural exchange between the local community (especially young people) and the refugees. In particular, these round tables aim at creating a possibility for exchange through posing and answering questions and offering an opportunity for people to engage in open dialogue with each other. The aim is to counteract the tendency of local communities being too afraid to say the wrong thing when speaking to refugees. Practice helps to foster comfort levels.

## INGREDIENTS

### Funds required:

- A big room with tables and chairs
- Snacks and beverages

### Specific tools and skills:

- Face-to-face meetings
- Give some basic information in advance to all participants (about things like the Geneva Refugee Convention, asylum procedures, possibilities to work, basic welfare system, refugee's access to rights, etc.)

### People involved:

- 1 person who leads the conversation (introducing participants, gathering questions)
- 2-3 refugees
- Interested persons from the local community

## Directions

When the number of refugees in Salzburg increased, many schools expressed their interest in being more informed about this topic and in creating opportunities for encounter. Young Caritas then tried out activities to promote intercultural exchanges. The local people interested in this kind of encounter came spontaneously and the round tables were organised on a regular basis. We have also organised the round tables as part of a class or school activity. This helps in involving all the pupils of one class, whether they are interested or not. Creating such a setting has a way of triggering more curiosity among those who did not realise they might be interested.

## Organiser's note

- It is better for the refugees to not be separated in different groups in order to help and support each other. This is important for creating that safe space for the allies
- Cooperation with a refugee home is useful, especially for establishing initial contact with refugees
- Especially if participants are young
  - Brainstorm questions in advance and prepare some icebreakers
  - Do some preparatory work to guarantee that it is clear that everybody only tells things he or she wants to talk about and to avoid unpleasant questions
- The smaller the group, the easier it is to facilitate the discussion
- A cake together after the discussion round can help one-on-one side debates and foster a stronger community feeling by sharing a meal or snack together

*“Thank you very much for this nice morning in the home of refugees. The pupils not only learned many new things, but were also spellbound by the life stories of the people.”*

**Where:** Salzburg

**Who:** Caritas Salzburg

## Contacts

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# The Living Library

The living library is an activity that aims at creating a space of encounter between the community and anyone who suffers from any kind of prejudice (based e.g. on race, religion, sexual preference, lifestyle choices, disability), who can be a living book. It is a special, low-threshold event set-up to cope with stereotypes and prejudices through dialogue. As “living books” the migrants can share their stories, experiences and culture with the “readers” from the local community. Talking about each other’s lives helps to overcome intercultural barriers, fears and prejudices by getting to know each other as individuals on an equal level. .

## INGREDIENTS

### Funds required:

- Costs depend on the number of books (expense allowance and travel expenses for the living books)
- Graphic artist for the catalogue: not a “must have” if you are creative

### Specific tools and skills:

- A quiet space: where to place between 5-15 “living books” and their “readers” at the same time
- Advanced promotion and publicity: so the readers know what will happen in a living library
- Time: so that people can borrow more than one living book (e. g. our living library is open for at least four hours)
- Support a “living dictionary” (optional): to help with the vocabulary

### People involved:

- Volunteers: to work as librarians
- People with special backgrounds and experiences: to be willing to be a “living book”
- People from different groups and who bring with them experiences with stereotypes and/or prejudices
- Readers: visitors of the living library who “borrow” a book for 30 minutes
- A catalogue: to show all the living books to the readers
- Library cards or a schedule: to see which “living book” has been borrowed (checked out) or not

## Directions

The first experiment of the “living library” was organised on a street festival in 2014. Given the success of the activity, other partners were willing to contribute and to share all the work, and little by little an event format emerged. We organise such events not only in church-related places, but also in schools, street festivals or other open spaces, with the aim to involve people to get in touch with our “living books”.

During the encounter, the “living book” and the “reader” speak to each other as equals and empowerment takes place through a dialogue based on respect, on talking “with” (instead of about) the other. Many people are happy to share their stories and personal views and are enthusiastic to be asked and to talk about their experiences and their lives.

## Organiser’s note

- Take enough time to search for interesting “living books”
- Give the participants a good briefing in advance about the idea of the event
- Do substantial advertisement, so that there are an adequate number of readers

*“I felt very comfortable as a living book, because people had thanked me for my openness, it was such an appreciating feeling, I hardly knew it before.”*

**Where:** Cologne /Rhineland

**Who:** Caritasverband für die Stadt Bonn e.V.

## Contacts

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(based on an idea from Denmark:

[www.humanlibrary.org](http://www.humanlibrary.org))



# Meeting of Nations

The project is a festival of encounter. The migrants prepare traditional food and presentations about their country. There is a podium where migrants can perform (children, theatre, music, etc.). Various competitions for kids (quizzes about the countries, etc.) are also organised. In the morning, the local schools are invited and in the afternoon it is opened to the general public (children often come again with their parents and friends).

## INGREDIENTS

### Funds required:

- EUR 5,700 (salaries not included): renting of the hall (panels for the exhibitions included – each country has a panel), prizes for the performers, sound engineer and the necessary technical equipment

### Specific tools and skills:

- Invite the schools personally
- Try to secure the support of the city officials (cheaper rent of the hall)
- News about the festival shared in local city newspaper, billboards, etc.

### People involved:

- Caritas' office staff: to contribute to the preparations
- A coordinator and other people: to organise specific tasks (panels, the script of the whole festival)
- A food coordinator (tables, what will be prepared and by whom, plastic dishes, enough trash bins, etc.)
- A technical coordinator (sound, lights, PR campaign, sound engineer, moving crew)
- Many volunteers: on the day of the festival (to assist visitors, to help backstage, to help cleaning up)



## Directions

The festival has been organised every year since 2013. After some initial suspicions, a great cooperation with local schools could be established. Now it is a normal part of the curriculum for school children to visit the festival. It is a festival open to everyone, a “feel-good” party where people can taste different food, listen to different music and assist in different shows. People are invited to participate and share their traditions and habits and migrants are excited to perform and to share their culture on stage. Preparation requires two months of intensive work to organise the script of the whole festival and to determine what will be the individual performances, to secure the location, the performers and the cooks.

## Organiser’s note

- The food can be partially prepared by the migrants, but it needs to be cooked by someone with a licence (at least in the Czech Republic)
- Be very clear when communicating with the migrants about the programme
- Provide enough trash bins and water for the visitors
- Give the sound engineer the music for the performances in advance

*“This festival is such an eye-opener over so many and interesting cultures. Here I really feel part of a unique world with no boundaries.”*

**Where:** Hradec Králové, Czech Republic

**Who:** Diocesan Caritas of Hradec Králové, Czech Republic

## Contacts

Vladka Dobešová (co-ordinator of integration activities and Czech teacher) -

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# Lacampa Intercultural Project

Lacampa is a Caritas intercultural social project that aims at creating a space of reception, encounter and mutual knowledge between immigrants and the autochthonous population. Its objective is to dignify the phenomenon of migration and to reverse the negative perception about migrants. The initiative focuses on dismantling stereotypes and prejudices, breaking down little by little the barriers that tend to separate the community and promoting fraternal coexistence and a cohesive society, based on equality and the defence of human rights. Overall, the initiative contributes to recognising the richness of cultural diversity.

## INGREDIENTS

### Funds required:

- Costs depending on the social educator (the only person with a working contract for 10 hours per week)
- Possibly room rental unless able to procure for free

### Specific tools and skills:

- Beverages (coffee/tea)
- A room, a table

### People involved:

- 50 volunteers: to carry out the project
- Collaborators from 12 different nationalities
- 1 social educator (10 hours per week)
- Several rooms, venues

## Directions

The experience was born in 2005. Considering that almost 30% of our population is of foreign origin, we decided that it was necessary to promote actions aimed at creating harmonious coexistence in the neighbourhood of La Inmobiliaria. We thought activities such as workshops, parties, talks, cinema - forums, excursions, etc. could be helpful for achieving this desired coexistence. During the twelve years of activity, the initiative has become a reference point in the city, and today hundreds of students, people and volunteers are involved and have helped us to grow. In this project, each person is a protagonist. The philosophy is that everyone, from any origin or profession, has something to contribute with: teaching games to children, telling stories and songs from other lands, contributing in craft workshops, cooking typical dishes, talking about foreign history, books or cultures are just few of the many activities we organise.

## Organiser's note

- Train the volunteers about cultural diversity: give them some basic guidelines of reception and tools to encourage the interaction
- Invite people little by little to make them feel comfortable
- The activities do not have to be too structured: the main objective is to create moments of interaction and encounter

*“For me it has been very enriching. Over the years I have met many people, cultures, overcome prejudices and fears that we all have, in front of different cultures or religions. We helped people to understand why people leave their countries. We have made denunciations, awareness actions, and we continue to learn a lot about prejudices and rumours.”*

**Where:** Our Lady of La Asunción, C / Ceferino Calderón 3 of Torrelavega, Cantabria.

**Who:** Parroquia de la Asunción de Torrelavega (Cáritas Diocesana de Santander)

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<http://www.nadiesinfuturo.org/experiencias-con/article/i-celebracion-del-dia>



# Inter-religious Prayer for Peace, Respect and Coexistence

The experience of “Interreligious Prayers for Peace, Respect and Coexistence” emerged in 2011 in order to address the interreligious reality in the neighbourhood. We came to ask ourselves how we would have loved the neighbourhood to be and the answer was that we were dreaming about a neighbourhood able to bring together the various religious denominations in an action of prayer. This action has allowed us to enhance intercultural dialogue and to know more deeply the other religions.

## INGREDIENTS

### Funds required:

- No additional funds (voluntary contribution of the municipality and the other confessions)

### Specific tools and skills:

- A big space: usually relying on the venues of different religions on a rotating basis or using other public spaces
- Chairs, tables, speakers
- Brochures: each community presents its brochure in its own language and with a translation into Spanish

### People involved:

- The Municipality of Cabildo of the Island: to provide transfer of facilities, print the brochures, issue the permits for the activity being developed
- People from different Confessional Communities: to contribute with their cultural baggage, resources and facilities
- Volunteers

## Directions

It all began in 2011 when we gathered around an initiative called “Roundtable of citizen participation of the neighbourhood” (“Mesa de participación ciudadana del barrio”), which aimed at improving life in the neighbourhood. In these meetings, religious and non-religious institutions figured out the need to work against prejudices and stereotypes and we naturally gave way to interreligious prayers. The Catholic and Islamic communities began to elaborate the proposal and were joined little by little by other confessions. The initiative typically takes place in the public space, in the square of the neighbourhood, and benefits from good local media coverage. The objective is to involve as many people as possible and ensure the participation of different confessions. 8 religious communities participated in the first prayer. Today, we are more than 14 and even the agnostic or atheist community of the neighbourhood is represented.

## Organiser’s note

- Perseverance in the proposal
- Patience: the preparation of the prayer requires numerous preparatory meetings
- Dialogue
- Listen a lot to the proposals of others: be open to the ones that are most feasible
- Do not start from preconceived ideas
- Let yourself be surprised

*“Interreligious prayer is an enriching experience in every way. From the religious point of view, because you know other religions, other ways of professing the same values, but also from the human point of view because it allows us to generate a deep and sincere prayer space.”*

**Where:** Arona, El Fraile (Tenerife)

**Who:** Parroquia Santa Isabel de Portugal (CD Tenerife)

## Contacts

José Alexis Rodríguez -  
Email: shema19691@gmail.com

Video: III Rezo Interreligioso  
<https://www.youtube.com/watch?v=UJ5QEWIqhHg>



# Caritas Place of Encounter

The Place of Encounter is the space where migrants and native volunteers come together on equal terms to share experiences, discuss and even access certain services, such as legal counselling and language training. The Place of Encounter provides undocumented migrants, in particular, a safe place of refuge and encounter. Meals are prepared jointly and shared together. Some participants take the initiative to prepare cuisine typical of the country of origin and to share about their cultural backgrounds. The most important is that everyone's experiences are valued and that everyone is encouraged to share and express themselves.

## INGREDIENTS

### Funds required:

- This is funded by the church; sometimes external funding, i.e. donations, are used

### Specific tools and skills:

- Course material
- Toys for children
- Creative material
- Simple meals/coffee

### People involved:

- Volunteers, such as Swedish language teachers
- Migration counsellors
- A venue for the encounter
- A coordinator

## Directions

We saw a need for creating a welcoming space and community and for supporting migrants/asylum seekers/undocumented migrants in Stockholm. We wanted to create a model that can be replicated in other parts of the country. For this, we need to create a space with a safe environment where participants can meet with native volunteers and where emotional support and language training, among other things, are provided. We also organise picnics and invite different government institutions to come and explain about their work, such as employment agencies, tax registration office, etc.

The preparation takes around two - three months, depending on the ability to find a suitable place and recruit volunteers with skills. All our volunteers make a very important contribution and thus feel empowered. We have built a sense of community and we have tried to involve the visitors, making use of their talents and skills, involving them in the planning and implementation and giving them responsibility.

## Organiser's note

- Create a safe, welcoming and inclusive environment, where everyone is made to feel equal and able to act responsibly to help share in the tasks

*"It feels like a second home."*

**Where:** Stockholm

**Who:** Caritas Sweden

## Contacts

**Marie Eidem -**

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**Website:** <http://www.caritas.se/>



# Solidarity Gardening

The garden is a place of encounter, a moment of conviviality in which people in precarious situations and volunteers gather together twice a week to grow a vegetable and an orchard garden in the space of about 1,500 square meters. During the activity, confidence between migrants and locals grows naturally, thanks to the verbal exchange made from concrete situations in a climate of sympathy. The vegetable and fruit production is reserved for the participants, but can also be sold.

## INGREDIENTS

### Funds required:

- EUR 150 for basic gardening tools and seeds

### Specific tools and skills:

- A garden or plot of land
- Gardening tools, seeds, water

### People involved:

- The number of people involved varies: 5 people of foreign origin, 2 of whom are Armenian and have been denied the right to asylum
- Group of volunteers
- Different teams (reception, literacy, gardeners) from Secours Catholique - Caritas France of Brest to select and help to involve people in the activities
- The foreign service of the delegation of Brest



## Directions

It was through the literacy team, seeing the difficulties that these people encountered in learning French that these two undocumented migrants were brought into contact with the gardeners. On the one hand, migrants feel empowered in the garden, because they have the possibility to invest the knowledge (gardening techniques) they already possess from their country of origin and to discover new ways of doing things (greenhouse cultivation). On the other hand, volunteers help them with the language of the destination country, while the foreign service of the delegation is working on their files with a view to issue an appeal. In 9 months, the two Armenian gardeners have made great progress in the mastery of French. They have been able to exercise their technical skills. Moreover, they benefit from the fruits and vegetables of the garden and the social grocery store, and they play an integral role in the team and each member's life.

## Organiser's note

- Bring in coordination the different services offered to migrants (i.e. reception, literacy, gardeners) to ensure reach to your target audience
- The gardening can also develop step by step into an income generating activity that can finance other similar initiatives
- Take into consideration that the gardening is also a tool to promote consumption of local products and defend the environment

*“Our relationship and friendship has grown faster than the vegetables we have farmed together.”*

**Where:** Finistere, France

**Who:** Caritas France (Secours Catholique)

## Contacts

**Philippe Suply (Volunteer Brest's team) -**

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# English Courses for Asylum Seekers and Refugees

Cornerstone Day Centre, along with Caritas Salford, has been running daily English and mathematic courses that provide asylum seekers and refugees of all levels with invaluable skills and qualifications that can be used for entry into tertiary education and the wider employment market. Lessons are taught by qualified teachers and supported by volunteers recruited from local tertiary institutes, parishes and interfaith associations. In addition to the educational and employability goals, the Cornerstone Education programme aspires to provide a welcoming night drop-in centre, where asylum seekers and refugees can have a meal and socialise with people from all parts of the world.

## INGREDIENTS

### Funds required:

- Costs of textbooks (EUR 20-40)
- Photocopying of resources
- Staff member(s)

### Specific tools and skills:

- Teaching experience and pedagogical knowledge for whole class instruction
- Conversation and one-to-one tutoring support requires high school and preferably tertiary level education, but teaching experience is not necessary
- Educational resources are required for some of the tutoring activities, many of which can be found from online ESOL websites, such as OneStopEnglish –TES
- Further, well established ESOL textbooks, such as Headway, New English File and Straightforward are also useful sources of teaching materials

### People involved:

- Volunteers to conduct the tutoring services and conversation classes
- An employee to coordinate volunteers
- Refugees

## Directions

The idea began in September 2016, when it became apparent that asylum seekers and refugees accessing our emergency housing support required additional English support. From there, it was a matter of developing the requisite links with organisations that could provide suitable volunteer tutors. Developing contacts with local charities, religious institutes and tertiary institutes took several weeks, but since the beginning all the volunteers who expressed interest in tutoring asylum seekers and refugees already had an inherent motivation to support migrants and this desire simply flourished as the tutoring sessions progressed and relationships depended between tutor/student.

Education is one of the primary tools of empowerment. Migrants feel welcomed and locals' initially prejudiced views towards migrants are naturally altered, as they have formed friendships with these refugees. For example, many of our students have gone on to undergraduate and postgraduate courses in Manchester based universities, in addition to entering FE college courses.

## Organiser's note

- The project can also roll out Diocese-wide
- On a small local scale, the project is easily replicable; it is also possible to develop a web-based system

*“The classes here are very helpful, interesting and useful to me.”*

**Where:** Cornerstore Day Centre & Caritas Salford

**Who:** Diocese of Salford, England

## Contacts

Caritas Diocese of Salford

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# IV. ANNEX: TERMINOLOGY ON MIGRATION



**Asylum**

Asylum is the protection granted by a State on its territory against the exercise of jurisdiction by the State of origin to persons who are fleeing persecution or serious danger. Asylum is based on the principle of non-refoulement, and characterised by the enjoyment of internationally recognised refugee rights<sup>69</sup>.

**Asylum-seeker**

An asylum-seeker is an individual who has sought the protection of another country but whose application for asylum is still awaiting a decision by the government of that country. Not every asylum-seeker will ultimately be recognised as a refugee, but every refugee is initially an asylum-seeker<sup>70</sup>.

**Capacity building**

This refers to building the capacity of governments and civil society actors by increasing their knowledge and enhancing their skills. Examples of this may take the form of support in substantive direct project design and implementation with a partner government, training, dialogue, etc. In all cases, capacity building aims to build towards generally acceptable benchmarks of management practices<sup>71</sup>.

**Civil and political rights**

Civil and political rights include various rights, such as the right of non-discrimination; equal rights of men and women; right to life; freedom from torture, cruel, inhuman or degrading treatment or punishment; freedom from slavery and servitude; freedom from arbitrary arrest or detention; freedom of movement within a State; right to liberty and security of the person; freedom of thought, conscience and religion; and freedom of expression<sup>72</sup>.

**Country of destination**

Country of destination refers to the country in which a migrant intends to reside, i.e. conclude the migration journey. This term is preferable to “host country” which connotes that migrants are merely guests and feeds the perception that migrants take advantage of benefits and services, but do not make contributions<sup>73</sup>.

**Country of origin**

Country of origin is a neutral term that refers to the country from where a migrant, asylum-seeker or refugee originated.

This term is preferable to “sending country”, which carries the connotation that the state would take an active part in making workers leave the country of origin to find employment and residence abroad. “Home country” is sometimes used interchangeably with country of destination because it indicates the place where one lives and a place that creates a feeling of belonging. For many migrants, the concept of “home” may have many meanings, but an outcome of successful integration policies may result in a migrant referring to home as their place of residence in the country of destination<sup>74</sup>.

**Culture**

Culture is the totality of learned and shared knowledge, beliefs and rules that people use to interpret experience. Culture encompasses values and attitudes as well as customs and behaviour as expressed by a particular community or population<sup>75</sup>. Culture “is the collective programming of the mind which distinguishes the members of one group or category of people from another”<sup>76</sup>. Culture is “...the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next”<sup>77</sup>. Culture is never static and always in transition.

<sup>69</sup>Caritas Europa Position paper (2004) “Integration – a process involving all”.

<sup>70</sup>Ibid.

<sup>71</sup>International Organisation on Migration (2011) ‘Glossary on Migration – 2nd Edition’. Perruchod R. and Redpath-Cross J. eds.

<sup>72</sup>International Covenant on Civil and Political Rights, 1966.

<sup>73</sup>Panos Europe Institute and United Nations Alliance of Civilizations (UNAOC), 2014, “Media friendly Glossary on Migration”.

<sup>74</sup>Panos Europe Institute and United Nations Alliance of Civilizations (UNAOC), 2014, “Media friendly Glossary on Migration”.

<sup>75</sup>Caritas Europa Position paper (2004) “Integration – a process involving all”.

<sup>76</sup>Hofstede 1994: 5; Hofstede, G. (2001). *Culture’s Consequences: Comparing Values, Behaviors, Institutions and Organizations across Nations*. Thousand Oaks, CA: Sage (co-published in the PRC as Vol. 10 in the Shanghai Foreign Language Education Press SFLEP Intercultural Communication Reference Series, 2008).

<sup>77</sup>Matsumoto, D. (1996) *Culture and Psychology*. Pacific Grove, CA: Brooks/Cole: 16.

### **Decent work**

Decent work implies work that is productive, delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organise and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men. The International Labour Organisation considers “decent work” as a key element to achieving a fair globalisation and poverty reduction. Achieving decent work requires job creation, rights at work, social protection and social dialogue, with equality between men and women as a crosscutting objective<sup>78</sup>.

### **Diaspora**

Diaspora refers to individuals and members of networks, associations and communities, who have left their country of origin, but maintain links with their homelands<sup>79</sup>. This concept covers more settled expatriate communities; migrant workers temporarily based abroad, expatriates with the citizenship of the destination country, dual citizens, and second-/third-generation migrants<sup>80</sup>.

### **Discrimination**

Discrimination refers to the unfair treatment of a person or group on the basis of prejudice<sup>81</sup>. In 2008, the European Commission proposed a directive to ban discrimination on the grounds of age, disability, religion or belief, among other characteristics, in all areas of EU competence. In 2009 the European Parliament adopted this proposal, but since then the proposal has been stuck at the first reading stage in the European Council. EU non-discrimination legislation at the moment only exists to protect against the

discrimination of women, and on grounds of race and ethnicity in the labour market. At the Council of Europe level, rights to equality and non-discrimination are prioritised. As a result, we declare that more comprehensive equality legislation is of crucial importance for safeguarding and empowering migrants and native citizens alike.

### **Economic, social, and cultural rights**

Economic, social, and cultural rights aim, according to the principles of equality and non-discrimination, to ensure the provision of adequate economic, social, cultural, material and intellectual welfare of persons. For example, these include rights to work; to just and favourable working conditions; to social security; to protection of the family; to an adequate standard of living; to housing; to health; and to education<sup>82</sup>.

### **Equality**

“Equality requires that all members of the society, especially those at risk of exclusion, be accorded equal treatment. Migrants should therefore be treated in the same way as any other member of the society. Providing equal opportunities requires special measures such as accessibility to rights and services, information, orientation and training”<sup>83</sup>.

### **Family reunification**

Family reunification refers to the legal process whereby family members separated through forced or voluntary migration are enabled to reunite with certain family members who are in a country other than their country origin<sup>84</sup>. Caritas Europa prefers that family reunification would enjoy a broader definition, including grandparents, grandchildren and siblings, since the family’s integrity must always be promoted, supporting family reunifications and independent of financial requirements.

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<sup>78</sup>International Labour Organization (2008) “Declaration on Social Justice for a Fair Globalization”, International Labour Conference, 97th Session, Geneva.

<sup>79</sup>European Commission (2014) “Asylum and Migration - Glossary 3.0 a tool for better comparability.” Produced by the European Migration Network.

<sup>80</sup>International Organisation on Migration (2011) “Glossary on Migration – 2nd Edition”. Perruchod R. and Redpath-Cross J. eds.

<sup>81</sup>Caritas Europa Position paper (2004) “Integration – a process involving all”.

<sup>82</sup>International Covenant on Economic, Social and Cultural Rights, 1966.

<sup>83</sup>Caritas Europa, 2007, “Integration - A Process Involving All: Advocacy Paper on the Integration of Migrants and Refugees”. Brussels.

<sup>84</sup>International Organisation on Migration (2011) “Glossary on Migration – 2nd Edition”. Perruchod R. and Redpath-Cross J. eds.; Further information about the Family Reunification Directive in the EU can be found here: [https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/family-reunification\\_en](https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/family-reunification_en)

### **Forced and voluntary migration**

Forced migration describes an involuntary type of migration where there is an element of coercion, such as environmental disasters, chemical or nuclear disasters, famine, trafficking, war, conflict, human rights violations, etc. On the other hand, voluntary migration refers to people moving of their own free will. For this reason, distinctions are commonly made by governments and the media differentiating between migrants deemed “worthy” of receiving refugee protection versus economic migrants who are “choosing to leave home” as a result of desire to improve their or their children’s lives. To what extent poverty and lack of infrastructure in a country of origin can be considered as a cause attribute to forced migration has become a hotly debated topic of late. As human mobility becomes more global and frequent, the traditional distinction between forced and voluntary migration is becoming less clear-cut. It is therefore crucial to promote the human rights of all migrants in a holistic way, regardless of their motives for migrating or their legal status, and rather reinforce their protection<sup>85</sup>.

### **Immigration**

Immigration refers to migration to a place, especially migration to a country of which a person is not a native with the intention of settling there<sup>86</sup>.

### **Integration**

For Caritas, integration is and should be understood as a “dynamic, multidirectional process in which newcomers and the receiving communities intentionally work together, based on a shared commitment to tolerance and justice, to create a secure, welcoming, vibrant, and cohesive society”<sup>87</sup>. This must take into account

the need to balance duties and responsibilities between migrants and the receiving community.

### **Intercultural Competence**

Intercultural competence refers to the ability (relating to both individuals and organisations) to interact effectively with those from different cultural backgrounds in the context of a diverse society. It requires a greater understanding of and sensitivity to norms and values prevalent in cultures other than one’s own<sup>88</sup>.

### **Interreligious Encounter**

Interreligious encounter refers to dialogues and encounters between people of different religions, in an atmosphere of freedom and openness with the aim of listening and trying to understand one another’s world views, religious values and beliefs, and in the process, to discover possibilities for mutual collaboration<sup>89</sup>.

### **Irregular migration**

Irregular migration is a cross-border movement that takes place outside the regulatory norms of the countries of origin, transit and destination. The restricted approach to legal channels of migration and asylum has resulted in increased confusion about this term as more migrants are finding themselves in situations of irregularity. The term “illegal migrant” should never be used; it is misleading, contributes to negative stereotyping and criminalises migrants. No human being is “illegal.” Migrants may be in an “irregular” situation or “undocumented”<sup>90</sup>.

### **Internally Displaced Persons (IDPs)**

According to the definition of the United Nations, internally displaced persons (IDPs) are “persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence” to escape

<sup>85</sup>Office of the United Nations High Commissioner for Human Rights, Migration and Human Rights “Improving human rights-based governance of international migration.”

<sup>86</sup>Caritas Europa Position Paper (2004) “Integration – a process involving all”.

<sup>87</sup>Cf. Newland, Kathleen; Tanaka, Hiroyuki; Barker, Laura, 2007, “Bridging Divides - The Role of Ethnic Community-Based Organizations in Refugee Integration”. Washington D.C.: Migration Policy Institute and International Rescue Committee.

<sup>88</sup>Caritas Europa Position Paper (2004) “Integration – a process involving all”.

<sup>89</sup>Ibid.

<sup>90</sup>Report of the United Nations Special Rapporteur on the human rights of migrants to the Human Rights Council (A/HRC/20/24).

or avoid “effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters”<sup>91</sup>.

### **Migration**

Migration refers to the movement of persons from one country or locality to another<sup>92</sup>.

### **Labour migration**

Labour migration is defined as the movement of persons from one State to another, or within the country of residence or destination, for the purpose of employment<sup>93</sup>.

### **Migrant**

Caritas uses the definition of migrants as “any person who changes his or her country of usual residence. A person’s country of usual residence is that in which the person lives, that is to say, the country in which the person has a place to live where he or she normally spends the daily period of rest”<sup>94</sup>. This definition includes immigrants, refugees, persons under subsidiary forms of protection, asylum seekers, persons seeking other forms of protection, migrants in an irregular situation and repatriates<sup>95</sup>.

### **Migrant worker**

A person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which they are not a national<sup>96</sup>.

**Participation** (from Latin “participatio” meaning “to take part in” or “to be part of”).

Participation, as a collective term, denotes many ways and forms of involvement, co-operation and co-determination. It is connected with

processes of democratisation and emancipation. Participation is characterised by involvement in planning and decision-making processes<sup>97</sup>. Caritas encourages a participatory approach, advocating for and with the poor and excluded, and fostering their involvement in its advocacy work.

### **Principle of non-refoulement**

The principle of non-refoulement is enshrined in the 1951 UN Refugee Geneva Convention and states that no State shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of race, religion, nationality, membership of a particular social group or political opinion; it applies whether the person is already in the territory or at the border and is binding on all State<sup>98</sup>.

### **Protection**

Protection encompasses activities broadly aimed at obtaining full respect for the rights of all individuals in accordance with international law – international humanitarian, human rights and refugee law – regardless of a migrant’s age, sex, social, ethnic, national, religious, or other background<sup>99</sup>.

### **Refugee**

A person who, owing to a well-founded fear of persecution for reasons of race, religion, nationality, political opinion, or membership in a particular social group, is outside his/her country of nationality, and is unable or, owing to fears of persecution, unwilling to avail himself/herself of the protection of that country<sup>100</sup>.

<sup>91</sup>United Nations, Guiding Principles on Internal Displacement, 1998.

<sup>92</sup>Caritas Europa Position Paper (2004) “Integration – a process involving all”.

<sup>93</sup>International Organisation on Migration (2011), “Glossary on Migration – 2nd Edition”. Perruchod R. and Redpath-Cross J. eds.

<sup>94</sup>United Nations “Recommendations on Statistics of International Migration”, Revision 1. Series M, No. 58, 1998.

<sup>95</sup>Caritas Europa, 2007, “Integration - A Process Involving All: Advocacy Paper on the Integration of Migrants and Refugees”. Brussels. Children of migrants who are born in the country of immigration are commonly referred to as children with a migrant background. In some cases, they may require specific measures for integration related to their or their parents’ migration background and their day-to-day reality in society. Hence, this paper is also applicable to them.

<sup>96</sup>European Commission (2014) “Asylum and Migration - Glossary 3.0 a tool for better comparability.” Produced by the European Migration Network.

<sup>97</sup>Cf. Expert encyclopedia of social work. 4th ed., Frankfurt 1997, p. 691 in Caritas Europa Position Paper (2004) “Integration – a process involving all”.

<sup>98</sup>Geneva 1951. Convention Relating to the Status of Refugees. Art. 33. The principle is also expressed in Article 78(1) of the Treaty on the Functioning of the European Union as well as in Articles 18 and 19 of the EU Charter of Fundamental Rights.

<sup>99</sup>Inter-Agency Standing Committee.

<sup>100</sup>Geneva 1951. Convention Relating to the Status of Refugees. Art. 1A (2).



### **Remittances**

Remittances are the monies earned or acquired by migrants that are transmitted back to their country of origin<sup>101</sup>.

### **Resilience**

Resilience is the ability of an individual, a household, a community, a country or a region to withstand, to adapt, and to quickly recover from stresses and shocks<sup>102</sup>.

### **Social Remittances**

Social remittances is a term coined by Peggy Levitt to indicate that, in addition to money, migration also entails the circulation of ideas, practices, skills, identities, and social capital which circulates between sending and receiving communities<sup>103</sup>.

### **Social Exclusion**

For Caritas, social exclusion is the isolation of individuals or groups resulting from a combination of factors including unemployment, poor skills, low income, poor housing, high crime, ill health and family breakdowns, among other factors<sup>104</sup>. Migrants in Europe, for instance, are often facing social exclusion as they face cultural, structural and socio-economic barriers that hinder their ability to achieve full participation and be socially included in countries of destination.

### **Social Inclusion**

For Caritas, social inclusion is the opposite of social exclusion and the process by which government and societal efforts are made to reduce inequalities and to ensure that everyone, regardless of their experiences or circumstances, can achieve their full potential in life. It also implies that support and opportunities reach those who are most in need of them<sup>105</sup>.

### **Xenophobia**

“Xenophobia consists of highly negative perceptions and practices that discriminate against non-citizen groups on the basis of their foreign origin or nationality [...] Acts of violence, aggression and brutality towards migrant groups represent extreme and escalated forms of xenophobia”<sup>106</sup>.

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<sup>101</sup>United Nations Population Information Network.

<sup>102</sup>Communication from the Commission to the European Parliament and the Council the EU “Approach to resilience: learning from food security crises”. [http://ec.europa.eu/echo/files/policies/resilience/com\\_2012\\_586\\_resilience\\_en.pdf](http://ec.europa.eu/echo/files/policies/resilience/com_2012_586_resilience_en.pdf).

<sup>103</sup>Levitt, Peggy (2001). “The Transnational Villagers.” Berkeley and Los Angeles: University of California Press.

<sup>104</sup>Caritas Europa Position Paper (2004) “Integration – a process involving all”.

<sup>105</sup>Ibid.

<sup>106</sup>UNDP, Human Development Research Paper 2009/47, Xenophobia, International Migration and Human Development, September 2009.



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