Cross Cultural Guidance and International Careers

Integrating Migrants and Minorities

Compendium Cross Border Seminar 2016

Foreword

Looking at Europe in 2016, you could easily get the impression that on our continent there is more that separates us than unites us, there are more differences than similarities, more confrontation than cooperation. Away from political decision-making, however, there are a multitude of initiatives in Europe that demonstrate the opposite – and some have been doing so for many years. They are proof of how well, how constructively and how target-focused European partners work with one another. European cooperation is taking place here silently, in a way that is felt and experienced by everyone.

One of these commendable cooperations is the Euroguidance Network, a network for more mobility in the European education and employment market, and for better European cooperation in the field of education and career guidance. Established in 1992 as the “European Network of National Resources and Information Centres for Guidance”, the “Euroguidance Network” will be celebrating its 25th anniversary next year. Even today, its founders and all those who fill the Euroguidance Network with life and new ideas on a daily basis can be proud of what has been achieved thanks to their dedication.

The Euroguidance Cross Border Seminars that take place every year are a good example of the valuable activities of the network. For education and career advisors, for psychologists, for Euroguidance employees from eleven European countries, they are a welcome platform for exchanging experiences and for making and revitalising contacts. This year, under the title “Cross-Cultural Guidance and International Careers – Integrating Migrants and Minorities”, the seminar is dedicated to the experiences that participants have already had in supporting migrants and minorities in matters relating to education and career guidance in their home countries, which components constitute good education and career advice having regard to the particular requirements when supporting migrants and minorities, and just how they can become a key to successful integration. This cross-border, collective learning is essential for taking on common challenges and thus for convergence of thought and growing together in Europe.

I would like to thank all of those people who have contributed to this compendium and hope that all readers will gain valuable inspiration for their work.

Dr Carsten Klein
Chairman of the Management Board ZAV

Introduction

The idea of Cross-Border Seminars came into existence in 2005. The main objectives were not only joining Euroguidance Centres and their cooperation in common activity, but also organising meetings and networking of practitioners, psychologists and policy makers from the field of guidance from the cooperating countries. During the last years more and more Euroguidance Centres were attracted by this successful initiative so that 11 countries have currently joined together and are organising a Cross-Border Seminar every year.

The 11th Cross Border Seminar took place in Potsdam from 1st to 2nd June 2016 under the Motto ”Cross Cultural Guidance and International Careers – Integrating Migrants and Minorities“. The objectives of this year’s seminar were to point out the current status and developments of intercultural guidance and integration of migrants, minorities and refugees into education, professions and work. The current challenges of migration were reflected by a global perspective on migration flows in the historical context. It was emphasised that no one is without skills and competencies and cultural diversity has to be considered as an enrichment. Guidance and counselling as well as participation in education and/or work are two essential prerequisites to make a person’s individual potential useful – for himself and the society – and to further his professional and social integration. It was further pleaded for a differentiated and more empathic view to migrants, refugees and ethnic minorities. More than 100 participants from 14 countries exchanged their professional experiences, discussed new ideas, networked together and presented successful integration projects as well as innovative guidance approaches within an intercultural context.

As we believe the outcomes of this seminar should be further spread among guidance practitioners and other experts we decided to collect contributions from workshop leaders and keynote speakers in this compendium. In addition to this compendium national surveys from all participating countries on the seminar topic have been compiled in a separate handbook which is also available on the Euroguidance Website www.euroguidance.eu and should give an overall outline to the current situation in the countries.

It is important to note that the experts’ articles and responses reflect only upon the views of the respective authors. We hope you will find inspiration and new stimuli with this compendium.

Ilse Lore Schneider
Euroguidance Coordinator Germany

Content

Opening Speech

Dr Wolfgang Müller, Germany

Why are we discussing this?

- Labour market participation is very important for the integration of migrants in a host society. Immigration and integration of migrants are thus part of an important debate across the European Union. We are experiencing increased immigration into our societies and economies, being refugees and/or economic migrants. At the same time we are faced with strong migrant groups in our own countries: Diasporas, 2nd and 3rd generation people with migration background - Roma in some countries.

- In view of the recent refugee influx to Europe we are also confronted with new integration challenges. We all know that one of the key elements for a successful integration is work but there is hardly any successful and sustainable integration into work without education and a good set of qualifications, skills and competences.

- Educational integration is not only the right approach, it is an economic and social necessity to further professional and social integration.

- We know from past experiences that after five years only 50% are successfully integrated into the labour market

What are we facing?

- Let me take the refugees in Germany as an example, as I know this best but I guess that in one way or another it is pretty much the same in your countries with other groups of migrants: Younger than the average, hardly any foreign language skills, let alone with the language of our countries; no formal qualification easily comparable if at all, an unknown and hard to catch set of skills and competences acquired by any kind of training or work experience but sometimes illiteracy as well; a different cultural understanding between men and women of the necessity and willingness to work; a too strong focus – at least in Germany and I guess my Austrian colleagues agree – on university degrees instead of applying for a career in VET; a strong desire to work and earn money instead of long periods of training.

So what should we do?

- Automatic matching and classification tools for qualifications and competencies like EQF and ESCO have to reflect realities and have to adapt fast enough to a new situation; we have to understand the skills and competences and “translate” them into our educational and economic understanding; No one is without skills! ; we have to specifically address the reduced tendency among migrant women to work – for themselves and for the sake of the children as well; we have to balance the wish to work with the necessity to get better qualified.

Conclusions

- Guidance, guidance, guidance
- Cultural diversity is a strength to explore and not a deficit where we have to close a gap
- If we are not completely successful we will face political, social and economic disaster
- I am eager to hear the results of this conference as we have a working group within the European Network of Public Employment Services where one of my colleagues will run a workshop. We will discuss the issues of migrants at the next board meeting at the end of June in Amsterdam and probably during the Slovak presidency as well.

Key Note speech on The Challenges of Migration in a Global Perspective

Sascha Meinert, Germany

Overview

- Migration as a Shaping Factor of Europe's Societies
- Global Migration Today
- Why (Increasing) Migration Flows are Here to Stay
- Migrants and Migration Policies in the European Union
- The European "Refugee Crisis"
- Which Narrative for the Future?

Migration as a Shaping Factor of Europe's Societies

When we are talking about the 'refugees crisis' today, we should remember our past. Firstly, the past in which Europe was the prime source region of world migration. Between 1820 and 1950 some 60 million people, the equivalent of one third of Europe's population growth, emigrated overseas – often fleeing from the lack of economic prospects or even hunger, misery, political repression, pursuit, and war. Secondly, the past in which the European societies have been shaped over the last century by waves of migration within and towards Europe. Examples of these waves 'that made us' are the phase of industrialisation and urbanisation in the 19th and early 20th century; the refugee flows during and after World War I (more than 10 million) and World War II (25-30 million people between 1939-50); migration from (former) colonies and overseas territories to Europe; the phase of recruitment of "guest workers" in the 1960s and 1970s; the wave of migrants and asylum seekers after the fall of the Iron Curtain 1990; intra-European migration after the EU-enlargements 1981, 1986 and 2004/07; and more recently increasing migration in the aftermath of the Financial Crisis 2008 (e.g. 2011-2014 more than 500,000 Portuguese officially left the country). The European societies of today are – in a historical perspective – the result of constantly renewed patterns of migration. And probably, this will also be the case in the future.

Global Migration Today

A part of our societies always were adventurers, pilgrims, voyagers, and travelling salesmen. Today, if we enter a plane we meet more nationalities than people three or four generations ago met in their whole life. Nevertheless, the large majority of people living on this planet are strongly attached to their home region. For them, there must be strong reasons for leaving their place of birth, their family and friends behind to build a new life elsewhere.

In a global perspective, migration (in absolute numbers) has been increasing continuously over the last decades – today, every seventh person in the world is a migrant. The larger parts of this group are internal migrants, who are moving within the borders of their country. They make up 11% of the world population, or 770 million persons in absolute numbers. 3.4% of the world population (250 million people) are international migrants, who have migrated to another country, some 40% of them have moved into a neighbouring country. Sometimes migration is temporary; sometimes it is a decision for the rest of the lifespan. Often, migration is a costly and even risky undertaking. For many, it means to spend much - or all - of their saved money. E.g. the average fare for the illegal passage of the

Mediterranean is currently 5,000 to 6,000 euro per person – often more. 3770 migrants died in the year 2015 as they tried to cross the Mediterranean, between January and July 2016 more than 2,500 migrants and refugees have perished at sea on their way to Europe. And these are only the documented cases – the real numbers are probably significantly higher. Europe's Southern border is currently the most deadliest border worldwide. All migrants have their own unique mix of reasons underpinning their decision to leave their home country. And often, the receiving countries are partially responsible for the push factors in the countries of origin. The group of migrants is, of course, a highly heterogeneous one, as the reasons to migrate are very different. These might include discrimination or oppression due to ethnic affiliation, political engagement, gender or sexual orientation etc., violent conflicts, failed states and civil wars, environmental degradation or disasters, economic hardship that endangers the material existence, as well as the desire for family reunion, educational reasons, or the recruitment by foreign employers and better job opportunities. South-South migration is still slightly higher than South-North-migration. In the year 2015 some 90 million international migrants born in developing countries resided in developing countries, compared with some 85 million South-North-migrants. But over the last two decades migration to the northern countries was – in absolute numbers – increasing faster. Between 1990 and 2013, the migrant stock has increased more than twice as fast in countries in more developed regions (by 53 million) as that in countries in less developed regions (by 24 million). And there are various reasons why this trend will probably continue in the decades to come. However, the people going North do not include the most impoverished societies and individuals, because they normally can't afford to migrate – due to costs for visa and travelling documentation, travelling costs, etc. To give two examples: Firstly, in 2015, nearly 65% of all international migrants had been born in a middle-income country. Secondly, less than 3% of the population of DR Congo and Niger are living outside their borders.

As well as the reasons for migration differing widely, the status of a migrant might also be very different: internal or international migrants; internally displaced persons, recognised refugees, or asylum seekers; persons eligible for subsidiary protection; legal or illegal/undocumented migrants; migrants with temporal or permanent residence permit, with or without working permit. And – specific for the European Union – there is a division between citizens of another European Member State or from a third country. The individual living conditions and opportunities are usually closely related with the status.

Of course, the numbers of migrants are also increasing to the overall trend of globalisation. However, looking backward, the process of globalisation over the last decades was highly asymmetric: we observed relatively free international flows of goods, services, capital, ideas and information – but not of people. There is no globally recognised right on mobility in the international arena. The right of residence is still a core issue of national sovereignty and legislation, and normally highly restricted. So we are living in a world where the world exports-to-GDP-ratio is slightly over 30% and the percentage of international migrants 3.4% of world population. But there are various reasons why we should expect a scenario of increasing migration flows in the future.

Why (Increasing) Migration Flows are Here to Stay

In the course of market driven globalisation processes and technological innovation, travelling has become much easier and cheaper, and communication costs are decreasing. Due to the global media environments, transparency has increased. The prosperity gaps and huge income disparities are much more visible today than some decades ago. Today, people in every corner of the world know about the living standard in the industrialised countries. And in the bright advertisements and daily soaps on TV this wealth looks even greater than it is. Cheap flights, satellite TV, low costs for international phone calls, the omnipresence of mo-

biles and access to the Internet – the world has become much more connected.

Regarding the pull factors for migration, worldwide operating corporations, economic integration, and the demand for highly skilled labour are triggering the “Global War for Talent”. On the other hand, we witness a significant increase of highly qualified and mobile people in the so-called developing and emerging countries. According to a recent Gallup survey in 150 countries, one fifth of the interviewed persons would like to move permanently abroad if they had the opportunity. Another important pull factor is the demographic change in the high-income countries. For ageing and shrinking populations migration from abroad might be seen as a promise of rejuvenation. E.g. 55% of the refugees, who arrived over the last years in the EU, are younger than 25 years. And without migration the old-age-dependency ratio (the relation between the working population and retirees) would change from 4/1 today down to 2/1 in the year 2060. Thus, in the European Union, (young) migrants could help to tackle labour shortages and the growing demand for nursing and caring, as well as to stabilise the European welfare systems. The OECD estimates that immigrants represent 70% of the increase in the workforce in Europe over the last decade. Various studies have also shown that the percentage of migrants starting their own business is significantly higher compared with the native born population.

For the societies in the less developed countries the remittances of the emigrants play an important role. Migrating abroad might be a solution for the beloved at home to make a living. According to the World Bank, international documented remittances have increased – from 132 billion US dollars in 2000 to currently annually some 600 billion US dollars. The real volume, including undocumented formal and informal remittance flows is probably much higher. It is estimated that in 2015 some 75% of all international remittances were sent to developing countries, representing more than three times the size of foreign aid received by such countries in the same year – and they are more stable than private capital flows (FDIs). For some countries they are even among the dominant sources of private incomes (e.g. 25% of Lebanon’s GDP, and 40% of Moldavia’s). Another reason for increasing migration is the worldwide process of urbanisation.Since 2007 more than the half of the world population is living in cities and the percentage is further increasing. It’s estimated that by 2050 between 70% and 80% of the people will live in urban areas. Migrants tend to concentrate in global cities, e.g. according to the International Organisation for Migration (IOM) almost one in five of the world‘s migrants live in the top 20 largest cities. 50% of Canada’s foreign-born population lives in Toronto. The movement of rural population into the Chinese cities is the biggest migration flow currently ever seen in peace times. Currently, the share of the foreign born population in London is almost 40%, more than a quarter of the populations of Amsterdam, Frankfurt, and Paris, and one fifth in Madrid. The growing Diasporas in the urban areas are attracting further migration. The presence of relatives and friends reduces the costs and risks of migration. Informal networks play an important role for integration, e.g. 60% of the refugees who came to Germany in the past found their first job through the help of their kin – (that is why obligation of residence provisions might be quite problematic and hindering integration). Many newcomers do not wait for government policies to start their process of integration.

Key drivers for migration are violent conflicts and political instability in the countries of origin. The increasing numbers of conflicts and quasi-failed states “produce” further waves of refugees. Thus, the number of asylum seekers has steadily increased over the last years and is currently 20 million; the number of internally displaced persons that had been forced to flee their homes by armed conflict and generalised violence has increased from 21 million in the year 2000 to some 40 million at the end of 2015. Some snapshots of the current state of the world (and our neighbourhoods) in 2016: 7.6 million people are internally displaced in Syria. Turkey is the largest refugee-hosting country in the world (with some two million Syrian refugees), but only 10% of the refugees in Turkey are living in regular refugee camps. Also Lebanon (1.2 million Syrian refugees) and Jordan (700,000 Syrian refugees) are highly overburdened. A number of other Middle Eastern and African countries (e.g. Libya, Egypt, Mali, Nigeria,

Congo, Somalia, Eritrea, South Sudan, Yemen …) are facing latent or acute violent conflicts that could give rise to further refugee flows. More and more Afghans and Iraqis are aiming to leave their increasingly unstable countries. And not surprisingly, owing to the lack of legal possibilities, a highly effective people-smuggling industry exists today in the Mediterranean region. Besides the political conflicts, environmental pressures are also increasing in many regions. Natural and man-made disasters are increasing in numbers and intensity. The risk of suffering an environmental disaster is 60% higher today than 40 years ago – and developing countries are the most affected. During 2015, disasters displaced nearly 19.3 million people across 113 countries (while conflict and violence accounted for "only" 8.5 million in 28 countries, less than half the number who fled disasters). Next to disasters, gradual degradation of the environment will force more and more people to leave their home region (e.g. soil erosion, loss of biodiversity, pollution). Climate change will lead to increasing environmental pressure. As such the most widely repeated prediction is that by 2050 the world will have 200 million forced climate migrants. While we have international political and legal instruments for political refugees, there still does not exist an equivalent for environmental or climate refugees. Thus, they are currently not considered to be "refugees" in international law.

It is estimated that the world population will continue to grow up to 9 billion or more people until mid-century. The main part of this population growth will take place in the less developed countries. Thus, we can expect that increasing demographic pressures in regions with a significant growth of population will over the next decades lead to more migration. This includes many countries in Asia or the Middle East, but especially Africa, which will – following UN estimations – play host to more than half of the world's population growth by 2050.

All in all, a scenario of increasing migration to the European Union is highly plausible.

And also the intra-EU flows of migration will probably increase in the future due to economic imbalances within and between the Member States. Growing core regions and shrinking regions in the periphery will make their mark.

What will the demographic map of Europe look like in the future?

Migrants and Migration Policies in the European Union

In the year 2013 the foreign born population in the European Union was around 35 million (7% of the total population). Furthermore 18 million persons (equalling 3.7% of the population) were born in another EU Member State than the one they reside in. In terms of nationality, in 2013 some 20 million persons with a third-country nationality and 14 million persons with the nationality of another Member State lived in the EU. It is in the nature of things that the number of undocumented migrants living in the European Union is unknown, but estimations count with some four million persons.

Regarding the annual flows of migrants, officially 3.4 million people (1.7 million non EU-Citizens) immigrated in 2013 to one of the EU Member States while 2.8 million emigrants left a Member State. The percentage of foreign-born persons, respectively persons with foreign nationality, differs enormously between the Member States. E.g. the foreign born population in Austria, Belgium or Sweden make up around 17% of the total population; in Bulgaria, Romania, and Poland around 1.6%. The same differences exist, if you compare the percentage of foreign nationals.

The goal of building common norms and means of cooperation in the field of migration and asylum policies has already a long history in the EU. The implementation of the European Single Market provided free movement for EU citizens and led to a comprehensive regulation of their rights of living and working in another EU Member State. Open internal borders and free movement (Single Market; Schengen Area) led to a lot of spillover effects – not only in the areas of migration and asylum – and also shifted the focus on the common protection of the external borders. With the Treaty of Amsterdam (in force since 1999), the EU Member States agreed to develop common immigration, visa and asylum policies. Another cornerstone of the development was the so-called Dublin II Regulation (2003), which assigned the responsibility for registering and processing asylum applications to the first Schengen country in which the refugee arrives.

With the Treaty of Lisbon (in force since 2009) this undertaking and other fields of cooperation were concretised. Since then, areas of (possible)

action, as defined in the Treaty on the Functioning of the European Union include common rules on:

- Entry and residence conditions for migrants;
- Procedures for issuing long-term visas and residence permits;
- The rights of migrants living legally in an EU country;
- Tackling irregular immigration and unauthorised residence;
- The fight against human trafficking;
- Agreements on the readmission of citizens returning to their own countries;
- Incentives and support for EU countries to promote the integration of migrants.

Basic legal instruments and common measures to date include the “Single Permit Directive”, which provides a single residence and work permit and a common set of rights for non-EU workers. The “Seasonal Workers Directive” ensures the rights of non-EU seasonal workers and helps to fight irregular migration. The “Long-term Residents Directive” grants immigrants who have legally resided in the EU for at least five years rights similar to those of EU citizens. The “Blue Card Directive” sets standards regarding the access to the EU labour market for highly-qualified migrant workers. The “Intra-Corporate Transferees Directive” is designated to facilitate the transfer of key personnel to the EU and their mobility within the EU. The “Family Reunification Directive” gives legally residing immigrants the right to bring into the EU their close family members. Other directives were set up to regulate the entry and stay of students, interns and volunteers, to provide a fast-track admission procedure for researchers, or introduced an EU-wide resettlement scheme for persons in need of international protection.

As long as the list of common achievements are also the conflicts in the field of migration policies. The reforms of the EU Treaties since the Treaty of Maastricht were only possible through granting opt-outs for Denmark, Ireland and the United Kingdom in this area. Furthermore, also for the other Member States the current Treaties guarantee that the national migration and asylum policies will in most questions only be coordinated by EU provisions – and not harmonised. Still, each Member State has the sovereignty to decide on the total number of third country migrants that can be admitted to the country to look for work; all final decisions on migrant applications; rules on long-term visas – stays for periods longer than three months; and conditions to obtain residence and work permits when no EU-wide rules have been adopted.

The European “Refugee Crisis”

After years of rising refugee numbers the European societies witnessed a very sharp increase in 2015. In this year, following the estimations of FRONTEX, irregular crossings of EU borders reached the number of 1.8 million; some 1.3 million persons applied for asylum. Thus, the number of asylum applicants jumped up from 225,000 in the year 2008, to 627,000 in 2014, and doubled again in 2015. The arrival of the huge numbers of asylum seekers laid bare deep divisions among the Member States – and the fragility of the EU migration and asylum regime established over the last two decades. Furthermore, this challenge came in a difficult situation of the overall European integration process. The tackling of the financial and debt crisis had led to conflicts and mistrust among the Member States with growing EU-scepticism and the rise of populist anti-EU parties as one consequence.

It became clear that societal attitudes about migration within and between the Member States are highly diverse. The question how to deal with the growing flows of refugees took place in 28 fragmented national discourses. Aggravating circumstances were - and still are - the highly asymmetrical impacts and thus diverging interests between the Member States of first

arrival, the transit countries, the countries of destination, and the, so far, almost not affected Member States.

The magnitudes of irregular border crossings made clear that the Dublin Regulation is not viable and also the Schengen system turned out to be a fair-weather arrangement. Subsequently, the Member States increasingly resorted to individual actions, e.g. through “forwarding” of refugees, re-imposing border controls, building fences, etc. The common EU institutions like FRONTEX or the European Asylum Support Office played a minor role due to the lack of resources and competencies (nevertheless, FRONTEX rescued 250,000 persons at sea in 2015). All in all, unilateral actions, little coordination, and mutual blaming shaped the situation. The “refugee-deal” with Turkey brought an easing of the situation – but not a solution for the underlying problems.

Which narrative for the future?

There a two opposing narratives at hand for dealing with the future challenges of (rising) migration to and within the European Union. The first I would call the “Burden narrative”, and it goes like this: Overly rapid and uncontrolled inflows of migrants/refugees overwhelm the host countries’ capacities, and lead to pressure on social and educational services, housing and infrastructure. The result is that increasing public expenditures, i.e. debts must be borne due to the costs of accommodating and integrating humanitarian migration. The migrants can - if any - only make small contributions to ease the consequences of the demographic change. Qualification-mismatches and high level of migrant unemployment will even intensify the problems. And in the field of low skilled labour the resident workforce will face an increasing competition. Social cohesion will decline due to increasing cultural differences and conflicts, language barriers, segregation, and finally parallel societies. Our cultural identity will suffer, our wealth decline.

The second narrative you can call the “Welcome narrative”. In this perspective increasing migration to Europe will lead to positive economic impulses and growth. The prevailing young migrants can help to counter- balance the consequences of demographic change in the EU in general, and in particular impending labour shortages – in the field of high as well as low qualified labour. Another premise of this narrative is that the entrepreneurial zeal of migrants and their willingness to work lead to positive impacts on our economy.

All in all, migrants will contribute more in taxes and social contributions than they receive in individual benefits. In this view, the current expenditures for the migrants and refugees are an investment in the future. Furthermore, all expenditures we make today serve directly as a stimulus programme, e.g. in the domestic construction industry or the service sector. After all, migrants are enriching our cultural diversity and give fertilising impulses.

Of course, both narratives - in their pure form – do not suit the complexity of the challenges ahead. We need to find a balance and pragmatic solutions. Or as the UN Human Development Report of 2009 put it: “Migration not infrequently gets a bad press. Negative stereotypes portraying migrants as ‘stealing our jobs’ or ‘scrounging off the taxpayer’ abound in sections of the media and public opinion, especially in times of recession. For others, the word ‘migrant’ may evoke images of people at their most vulnerable. ... [We have] to broaden and rebalance perceptions of migration to reflect a more complex and highly variable reality.“

There are various context factors for the future that we cannot predict today. But certainly they will play a role. Among the important drivers for the next decade I would consider the following:

- Size and composition of migration (in-)flows
- Public attitudes towards migrants
- Overall economic development
- Solidarity and willingness to co-operate among the Member States
- Governance of migration in the EU
- Regulation of labour markets (access)
- Resources/infrastructure for the integration of migrants

- Qualification profiles of migrants, and their willingness and ability to integrate

As each of these variables can develop in different ways in the years ahead, also the 'futures' emerging out of them might vary. So we have to prepare for different scenarios. But there are also some building blocks of the future that we can foresee with high probability today. In the years to come, the European Union will remain a top destination for migrants. We can also expect that intra EU-migration will increase due to economic imbalances, urbanisation, increasing mobility, and further Europeanisation of the labour markets. Our demographic prospects make clear that we have to make use of the potential of the people among us – wherever they come from. Being prepared to adapt to different but altogether plausible developments is one important strategy, making a difference and taking part in shaping the future is another one.

For the latter, three guiding principles might lead the way:

1. We should focus on the benefits and concentrate on how we can make use of (increasing) cultural diversity.

2. Managing the migration flows through better perspectives for legal migration and better supporting systems for integration are necessary to harvest the potentials and to avoid the risks.

3. Self-confidence, openness and trust within and between the European societies will play a crucial role.

In many aspects we need solutions which are not written yet. But as Ralf Dahrendorf once put it: "You don't change the world by moving mountains, but by getting the ball rolling."

Key Note speech on Navigating diversities, building upon similarities – Guidance in the era of globalisation

Mika Launikari, Finland

Introduction

Samuel Langhorne Clemens (1835-1910), better known by his pen name Mark Twain, was an American author, who once said that broad, wholesome, charitable views of people and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime. Indeed those of us who voluntarily embark on a studying or working period abroad normally expand their horizons through exposure to new personal and professional learning experiences in an environment culturally different to what they are used to back home.

Developing one's intercultural competence is the key to a more effective interaction with individuals from different backgrounds. This applies to guidance practitioners these days, too, as their clientele is becoming more multicultural due to the recent refugee influx in Europe. Yet a successful intercultural dialogue cannot be taken for granted. We all have experienced communicative situations which are not always successful. It is particularly in intercultural interactions in which actors experience uncertainty, surprises, or conflict as their expectations and underlying values and beliefs differ (Antal and Friedman 2008). Therefore developing one's intercultural competence is useful for being able to provide guidance and counselling in a professional manner to a more diverse client base.

Our global world

There are rapid and complex changes occurring in the world with an impact on education and training as well as the national and European labour markets. However, it is not only the economy and labour market that are affected – also the concept of *culture* has undergone a profound change. For example, Dervin (2014) highlights the evolutionary nature of cultures stating that every single culture is constantly co-constructed by people participating in it through their actions and discourses. Instead of seeing people simply as cultural objects, they are regarded as actors actively involved in negotiating representations on themselves, their life experiences and their daily environment.

In this setting, it is indeed the term *intercultural* that is essential; it suggests that everything is constantly negotiated between ("inter") people, for example, between a German guidance counsellor and his/her migrant counselee. In this respect, interculturality should be seen as a dynamic relationship for negotiating images of the self and the other (including cultures, languages, world views, and religions) instead of seeing them as explanatory static elements. This allows us to say that any culture or any identity is a result of co-creation between individuals representing a wide variety of different backgrounds. Thus, we all are "doers" giving our input to "designing" our joint culture in a highly globalised world (Dervin & Gao 2012).

But don't we too often and too hastily assume that culture is static and explains everything and in so doing gives us the perfect excuse to continue being ignorant towards what is actually taking place and eventually going totally wrong in an intercultural encounter? Isn't it pretty convenient to think that as my own behaviour is valid conduct in my own country and in my own social network, it is therefore justified in any other context as well, and thus there is absolutely no reason for me to modify my behavioural conduct (rather the other should change and adapt to my behaviour!)?

The famous Dutch researcher Geert Hofstede (2002) quite correctly claims that culture does not exist as such, but is a dynamic, ever-changing construct. As long as culture proves its utility by explaining and predicting behaviour, it serves its proper function. However, as soon as it fails to do so, it is to be dropped or traded for something better. Hofstede continues that culture is often redundant, and that other factors (such as economic, political or institutional) offer better explanations. But sometimes they do not, and then the construct of culture is needed to understand and interpret human interaction.

We and the others

"Birds of a feather flock together" is an idiom that exists in several languages and can be interpreted as people with a similar socio-economic and cultural background resembling each other and therefore presumably "playing" well together. This very idiom clearly demonstrates how we construct *us* and *our in-group* and in that way create the other and otherness from which we want to separate and disconnect ourselves. Another well-known proverb *"Birth is much, breeding is more"* indicates that since the very first moment we are born, our environment and the upbringing (incl. formal education) we receive are shaping our identities and consequently influencing our attitudes, beliefs, behaviour, values, and most importantly our sense of belonging to a group of people to whom we happen to relate for one reason or another.

As part of this enculturation process – especially if we lack criticism and adult guidance as children and youngsters – we may adopt intolerant and discriminative attitudes as a norm without being able to judge the incorrectness of such conduct.

Usually the acquisition of cultural categories is to a large degree an unconscious process, as Dundes Renteln (2005) describes, and therefore individuals are mostly unaware of having internalised them. Thus, the more people only stick to their own cultural home-base, where they can easily and lazily live with autopilot mode on, the more their (bad) habits and behaviours become automatic and repetitive. This indeed can have a negative impact on their readiness and willingness to deal with unexpected changes and challenges originating from their external environment.

What happens when we have to leave our comfort zone (e.g. the Syrian refugees due to the war in their country), the safety and security provided

by our in-group, and encounter somebody representing the other? What if this other is an individual with a completely different background than ours as regards his/her country of origin, language, worldview, life experience, ethnicity, sexuality, etc.? Do we in such a situation manage to cope with the fear factor that may make us feel threatened by the unknown other? Will we in such an intercultural encounter be able to think rationally and decide consciously on building the relationship upon similarities rather than focusing on any visible or invisible differences? This is probably easier said than done as, for example, Lavancy et al. (2011) point out, there are complex mechanisms of social categorisation in the human mind that result in othering processes (i.e. opposition between us and them), which often may create tension, anxiety and intolerance in situations of intercultural interaction.

Intercultural competence and increased self-awareness

The way Bennett (2009) has defined intercultural competence makes sense: it is a set of cognitive, affective, and behavioural skills and characteristics that supports effective and appropriate interaction in a variety of cultural contexts. Each individual should recognise their place in a given context contributing to the dialogue while, at the same time, honouring different values, beliefs, attitudes, and behaviours as long as they do not threaten or insult anybody. Hence, we all can give our input to constructing a multi-layered, intersectional framework based on a “both-and” and not “either-or” approach and building upon similarities rather than differences between people.

Also if we consider *self-awareness* as a meta-level competence, then it becomes the key to learning and developing other important competences in relation to the multicultural world in which we are living. Following this line of thinking, we could propose that the clearer our sense of self is, the better decisions we are able to take in the professional and private spheres of our lives. Knowing that we are constantly creating, recreating and co-creating our reality (or our multiple realities), it is therefore essential to take time to reflect on who we are and what our personal and professional preferences are. Doing this enables us to construct a broader and deeper view of ourselves. As regards becoming integrated as a migrant into a foreign labour market, it is of course not only about self-awareness, but about a wide range of skills and competences that are required for that to happen. Yet what becomes essential here is that moving to another country and being uprooted from one’s own well-established network of social contacts back home, normally means a loss of safe and validating private and professional relationships. Thus, the *difficulty coefficient* usually increases, when the foundation of life changes and our *adaptability* to new circumstances becomes a critical success factor.

Validating and differentiating oneself

The way we see and identify ourselves with other people and phenomena defines who we are as humans. Much of our *self-identification* is rooted in our past and present experiences, as not only but also our future aspirations contribute to the person who we are and who we aim or wish to be later on. Also speculating about who we could have been, had we chosen differently in the past, is an additional dimension in our *self-evaluation*.

It lies in human behaviour to constantly look for finding validation for oneself and that way situate and justify oneself in relation to all the others. For instance many refugees dream of going back home. This is seen as a *self-validating* experience after struggling with an unfamiliar culture abroad. Simply having the opportunity again to be among one’s own family and friends is psychologically something empowering and mentally soothing. It seems, though, that through chaos and confusion within oneself and with the outer world, more *self-clarity* can be obtained in the end in relation to getting more insight into one’s personal values, beliefs and attitudes.

Finally, living in another country seems to make people discover how complex they are as human beings and how many different and distinct layers of being human they have. For many exploring one's own *self-complexity* within a new context is usually a fascinating and rewarding learning process despite many challenges linked to it. Being exposed to interaction with new people from diverse backgrounds may result in individuals introducing and creating behavioural patterns that they did not necessarily possess earlier. On the one hand, this is a way to survive, on the other hand, through such *self-differentiating* experiences a more evolved sense of oneself emerges.

Concluding words

Even if we are already living, studying, and working in a global world, it does not mean that we automatically have a global mentality and the related skills to efficiently deal with intercultural encounters. The world around us calls for alertness, proactivity, engagement, risk taking, openness, and acceptance of diversity. If we persistently continue doing things in the "rigid" or "old-fashioned" way, we will not be successful - even our professional and personal "survival" might be at stake. As a result, the ability to work effectively with diverse groups is a non-negotiable skill that the contemporary working life expects each one of us to have.

How can we then attain this vital skill? In order to establish a "working-together relationship between me and you" one needs to enter an intercultural conversation with an open mind. That allows meanings across cultures to be negotiated and shared within a social and/or professional context. Yet it should be kept in mind that different people may well give different meanings to particular phenomena in human life (Smyth and Mitchell, 2008) as emotions and feelings are present in all aspects of life and they influence the way we make sense of the social reality as well as our interaction with others. Instinctive and intuitive knowing should not be ignored while being in a dialogue of any kind (e.g. professional counselling session) (Riach, 2009).

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European initiatives for social inclusion through education, training and youth

Gloria Barilari, Belgium

In the wake of the increased migratory and refugee flows, and as a follow up to the 2015 Paris Declaration[1], a number of initiatives have been launched in order to strengthen action in the field of education to promote inclusion and fundamental values through formal and non-formal learning.

The aim of the presentation is to present a couple of initiatives the Education, Audiovisual and Culture Executive Agency (EACEA) is funding in this context, in order to support the efforts of the EU Member States towards mobilising education for inclusion and fundamental values, and ultimately to help the integration of migrants and refugees.

The EACEA launched a call for proposals on social inclusion through education, training and youth[2], under Key Action 3 Support for policy reform – Initiatives for policy innovation of the Erasmus + programme. The aim of the call is to upscale and disseminate innovative good practices falling under the scope of the Paris Declaration.

The general objectives of the call are: preventing violent radicalisation and promoting democratic values, fundamental rights, intercultural understanding and active citizenship, as well as fostering the inclusion of disadvantaged learners, including persons with a migrant background, while preventing and combating discriminatory practices.

With the aim to support the efforts of EU Member States to integrate refugees into Europe's education and training systems, and to ensure their skills development, the European Commission has decided to extend its Erasmus + Online Linguistic Support (OLS[3]) tool to refugees[4].

The OLS is an online linguistic tool which offers participants in Erasmus + long-term mobility activities (Key Action 1) the opportunity to assess their skills in the foreign language(s) they will use to study, volunteer or work abroad. Online language courses in several EU languages are also available for them to improve their competence.

This service will be made available to around 100,000 refugees, over a period of 3 years, on a voluntary basis and free of charge, in order to facilitate their integration in European education and training systems.

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[1] http://ec.europa.eu/dgs/education_culture/repository/education/news/2015/documents/citizenship-education-declaration_en.pdf

[2] https://eacea.ec.europa.eu/erasmus-plus/funding/key-action-3-initiatives-for-policy-innovation-social-inclusion-through-education-training-and-youth_en

[3] http://erasmusplusols.eu

[4] http://erasmusplusols.eu/ols4refugees

‘Back and forth’ – career guidance between cultural borders

Ovagem Agaidyan, Austria

Goal and Content of the Workshop

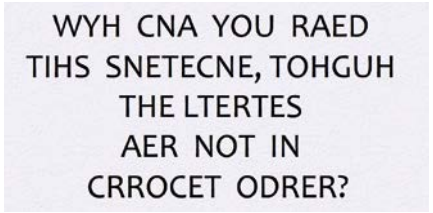
The workshop is centred around current developments, personal experiences and valuable knowledge-sharing between many partners. Understanding our perception of interpersonal communication structures forms the fundamental basis of this approach to the subject because career guidance is always about people, in spite of the standardised guidance methods that exist. And as people, we tend to give particular weight to our personal perception.

In the diverse guidance situations that we encounter in our work, we often endeavour not to influence the people we are advising. Nonetheless, concepts such as values, cultures, guidance and boundaries concern us frequently. All of these concepts, which are familiar to us through our practice, take on a new meaning when our clients are migrants or refugees. At the moment, the latest pictures of refugees in and around Europe throw a different light on these notions. It is not unusual to find ourselves in these situations, when we are dealing with people who come to us from entirely different education systems. What happens in the guidance session when our ‘client’ comes from a different culture and religion and has a different first language?

We find ourselves in these situations time and time again. Although they may seem the same, they never actually are. The people involved will also always act differently. A simple example exercise that each of you can try out in your own teams proves this. How long is a minute? Participants stand up and close their eyes. Then, when asked to do so, they try to estimate the length of one minute. And as soon as they think that a minute has passed, they open their eyes and sit down. Every time you will be amazed at how different people’s perception of a minute can be. Are there differences of a ‘cultural’ nature here?

There is no ‘one-size-fits-all’ solution when it comes to the structure of career guidance. We would find different approaches to the same guidance sessions. These variations are all the more complex when migrants and refugees are involved.

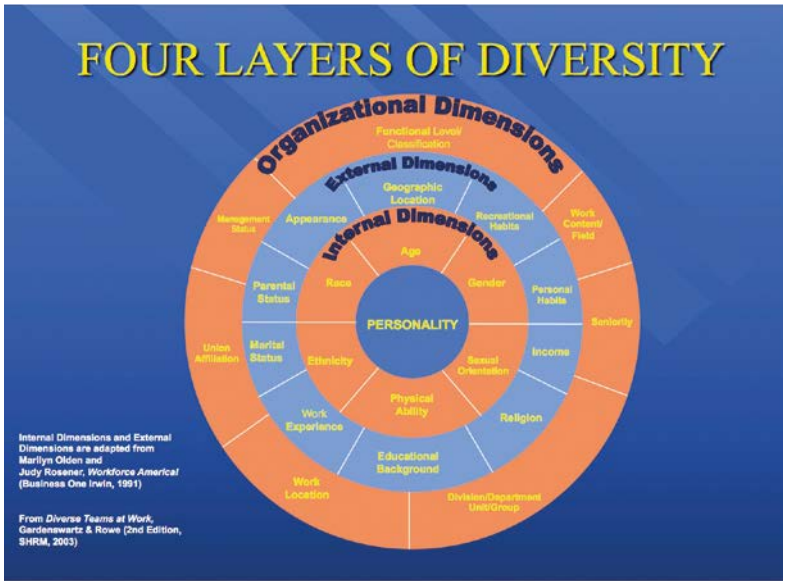
Again and again in our work, we experience situations where migrant parents come to guidance sessions with their teenage children and, wanting the best for them, far too often end up influencing their child’s choice of career or even making that choice for them. ‘Guidance’ is a wide-ranging concept and the idea is even more varied in the minds of those concerned (see the well-known iceberg model). Although people and situations might seem clear and obvious to us, what can we really perceive, recognise and understand about them, without further information? According to the classic iceberg model, it is a mere fraction of the whole.



Based on our experience, we know that refugees who have come to us in the last two years are starting to acclimatise but are not yet integrated. Their social, professional and cultural integration is impeded by the long and sustained period of crisis that they have lived through. The EU and some of the Member States are currently endeavouring in various ways to help the people concerned to integrate successfully into our societies. One thing is already clear: in most cases, this will be a process that takes several years.

Educational and career guidance for migrants who have been in the country for longer is no more straightforward. Within these target groups, values play an important role far too often. What is seen as an opportunity by some can become a stumbling block for others. The headscarf is a classic example of this. Women who wear headscarves are far too often disadvantaged or even discriminated against in the workplace. But family and cultural values and traditions also play a large part in this. These are perceived in very different ways by society. The ‘Diversity Wheel’ helps to explain this phenomenon, for example.

Explanation: Internal Dimensions and External Dimensions are adapted from Marilyn Olden and Judy Rosener, Workforce America! (Business One Irwin, 1991) From Diverse Teams at Work, Gardenswartz & Rowe (2nd Edition, SHRM, 2003)



The individual is always the main focus in this concept. Each person has different dimensions: internal, external and organisational. The internal dimension is mainly formed by those characteristics which cannot be altered, such as sex, age and eye colour. These characteristics are intrinsically linked to us and often influence our lives. The best example of this is ethnicity. Many migrants state that they are often discriminated against and disadvantaged in their professional lives as a result of their ethnicity. All too often, we come across similar experiences in the field of gender equality.

It is certainly true that career guidance is one of the professional sectors in which we will always have to work with a wide variety of people. Diversity is part of the concept here, even if we do sometimes have to reassess our understanding of some aspects. All of these idiosyncrasies obviously arise from the fact that we are dealing with people here. It is also often crucial for us to realise that our own personal make-up can and does play a role in our approach.

Successful career planning always has to take account of the personality of the person concerned because long-term sustained success in our professional life has a lot to do with what sort of person we are. In this way, we ourselves can discover the career that might suit us best as well. Here are some of the determining factors:

Values: Factors which are important to us personally, in addition to our pay. Our choice of career should ideally be consistent with our values. What will make us want to get out of bed bright and early every morning? Is it the flexibility of the job, the creativity, the status?

Personality: What sort of person are we? Introvert or extrovert? What are our characteristics?

Interests: What do we like and dislike? The more our interests are fulfilled in our job, the more we will enjoy it. Are we more interested in technical and scientific professions or are we more attracted to the social sector? Perhaps we would be the perfect fit for an office job. Are we more of an outdoorsy person?

Work style: This is different to our 'personality'. How do we work and what are we like in our professional life? How do we behave in a work context? The factors accounting for our strengths and talents will become clear from this evaluation: Strengths and Talents. In the end, the type of person we are and what shape we are don't play a significant role. The important thing is to have the best understanding we can of how we 'tick' and what suits us best. It is this process that seems to be key when giving migrants and refugees career guidance. In the course of our work at our institution, the Verein Multikulturell, we have developed a type of action plan which should meet these requirements and conditions.

Action plan:

- Biography work
- Mix of tools: 1. Join in a job, 2. TandemNow, 3. Casebook
- Trainee/role models

The aim of these units is to create the best possible guidance model for those seeking guidance and offer support along the way. We will endeavour to continue to develop this process in order to overcome the challenges that we are currently facing. "At the end of the day, it's a journey of discovery!" (Indian adage)

Meaning of Ethnic Identity in our Biography

Asja Korbar and Mirjana Mikic Zeitoun, Croatia

Goal and Content of the Workshop

Ethnic Identity. Cultural Approach. "Who do you think you are?" is the name of a documentary series by the BBC which, in a unique way, traces the ethnic identity of celebrity people. With the help of experts they go through archives and travel back to the past to see who their ancestors and relatives were, what they did in their life, and of course, where they came from.

That way, they manage to get to see the places they have not even dreamt of seeing, or find out that they have a heritage that they did not even suspect having. For a lot of them those are very emotional moments, and for some even a bit disturbing. They discover that their ancestors fought in a civil war, that they were unmarried, abandoned, killed or committed suicide, or that they were of royal descent.

Factors that affect the making of ethnic identity

An interest for a family is usually followed by an interest for ethnic identity. "Ethnicity is a life force, the main form of group identification and the main determinant of family patterns and systems of beliefs (meaning religion) "(McGoldric, 1982: 3). In her work Monica McGoldric claims that in order to be granted equality Americans had to renounce their ethnic identity, get mixed in the "melting pot", thereby proving that differences are not important. Today, this is an abandoned theory. Americans find that it is extremely important to know where they came from, who their ancestors were and what their ethnic heritage is. This can indeed go so far as to apply to the fourth generation of immigrants, reflecting itself on the life of individuals and on life in general. What makes us different from "the others" is very important: what we eat, how we relax, which holidays we celebrate, or how we mark death. Ancient Greeks called all non-Greeks barbarians, which implied not having any culture.

The feeling of belonging and historical continuity is a basic psychological need, which we can try to ignore by changing our name or renouncing family relations and social "backgrounds". According to some authors, people possessing a strong sense of identity will act with much more confidence, flexibility and openness, they will accept other people and different social backgrounds. On the other hand, if they have problems with their ethnic identity and with the values they think that identity brings, they will have great problems in communication with others, especially those who are different from them, which can result in aggressiveness and discrimination.

Migration: Stress that comes with migration can manifest itself even after a few generations. On the one hand, there is pressure brought by the new living environment, lack of integration, and new surroundings, while on the other hand, there is pain for what was left behind. This is why immigrant groups are often left without their ethnic identity.

That way, a person is left without a part of his/ her personal identity. The more we suppress our past, the more vulnerable we feel in the present. Adaptation to these new surroundings is affected by the fact whether or not a person migrates alone, with family, or with a larger group of community to which he/ she belongs. When people migrate alone or only with their families, they need to adapt as much as possible and stand out less. If they come as a part of a bigger group, they have the possibility of preserving and cherishing a bigger part of their cultural heritage. Every single story is interesting in itself: whether a person was rich and famous where he/ she came from, and by coming to a new environment they lose their status, or they were very poor and now any kind of better economic status will be the indicator of their better life.

For instance, in the nineties, a lot of respectable intellectuals and artists left the countries of former Yugoslavia: some of them completely "lost themselves" – i.e. in order to survive, they started doing completely different jobs from those they did before, while some of them managed to continue working in their field of work and achieve significant success. However, artists always stress about how difficult it is to write or play in a language different from their mother tongue. Another important factor that contributes to the migrants' integration process is whether they want to return to their country of origin or stay where they have moved. If they want to return, they will never integrate fully, they will always be segregated in groups with their own people and work only towards their return. If they want to stay, they will integrate more easily. We highlight that all of this refers to several generations of the same family.

Language spoken at home: Inside the same immigrant family, family members integrate/ adapt differently to the new society/community: faster or slower, and with more or less intensity. When it comes to language, it is very important which language is spoken at home when the children are young. There is an interesting excerpt about a Greek family which moved to the United States: the mother did not get out often and there was no need for her to learn English, since her daily routines were limited to her own ethnic circle: the church, Greek stores and the doctor.

It led to her complete isolation from the society where she actually lived, which is a possible occurrence in big ethnic communities. On the other hand, her only son went to the best schools to make a career and as years went by, he spoke Greek less frequently. After the father died, who was somewhat functioning as a translator between the mother and the son, the two lost contact and were in constant misunderstanding. After going through therapy, the mother told her son everything she knew in the language she speaks, making him aware of the hole he had made in his life by neglecting his mother tongue and, related to this, the culture that he comes from. (McGoldrick, 1982:14). According to some theories, language is the key medium which helps us understand the world and form the culture.

Race and country of origin: Skin colour is something that marks us forever and simply does not let us pretend we are someone else just to be accepted by others. It is interesting to observe the cooperative behaviour which occurs when groups that did not have anything in common in distant past, or were even hostile towards one another, live together harmoniously in a third country. For instance, a Pakistani therapist living in the United States will be welcomed by an Indian family regardless of the many years of hostility of their respective ethnic groups. There is also a documented case of a Jewish person from Argentina living in the States, working as an administrator in a clinic situated in the Hispanic quarter because of their common language, Spanish, and the country of origin, of course in relation to newest history.

Place where the family lives: Whether the family does or does not live in an ethnic neighbourhood will have a considerable effect on the family. An ethnically homogenous neighbourhood is a place of security – a place where the same holidays are celebrated, and whose inhabitants share the same cultural heritage. On the other hand, insisting on things that are ethnically marked in surroundings where there are other ethnicities can be a source of misunderstandings, discrimination and conflict.

Socio-economic status, level of education and social mobility: Regardless of the fact that all research points to the fact that as the level of education is higher, ethnic differences play a smaller role, ethnic identity can still be a hidden stress factor. Climbing the social ladder can mean distancing oneself from one's ethnic roots. In later life, this can provoke a sense of nostalgia and regret that the person once renounced his/her ancestors and their customs in order to fit into the new society.

Emotional processes in the family: Some families insist on loyalty that should come from ethnic heritage. Those are the families or individuals that put a strong emphasis on ethnic heritage and avoid integration because they see it as something violent. Even though most of them can cite a situation when they were proud of their ethnic heritage, there are times when people feel inadequate and are ashamed of their ethnic heritage.

Political and religious connections with ethnic group: Both of these play an important role in the creation of ethnic identity: Church traditionally works towards keeping "its" community together. Unfortunately, this is sometimes done by claiming superiority of its members with regard to other groups.

Interethnic marriages: The bigger the cultural differences in ethnic heritage of both partners are, the harder it is to get a consensus about the common world viewpoint in marriage. Ethnic and especially religious communities have traditionally been opposed to "mixed" marriages. Catholic Church opposes interreligious marriages unless it is promised that the children would be brought up in the Catholic tradition. Islam is still very exclusive: a Muslim woman can only marry a Muslim man, while a Muslim man can marry a woman of another religion as long as their children are raised as Muslims. The longer the members of an ethnic community live in the "other" country, and the higher their education level and their professional status are, the more common it is for "mixed" marriages to occur.

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Guidance and support in the area of education for non-native speakers in the Czech Republic

Hana Marková and Julie Pechlátová, Czech Republic

Goal and Content of the Workshop

The main goal of the workshop was to share experience with guidance for non-native speakers – pupils, students and their parents. We emphasised the importance of cooperation among different stakeholders. Initiative situation was a short role-play where my colleague Julie was “a teacher” of biology. The other participants suddenly became “pupils” of a lesson about photosynthesis. All the materials were in Czech, the teacher spoke Czech and the majority of pupils didn´t understand a word.

The only thing that could help them was a scheme drawn on a flipchart. Though this is our favourite method, how one can experience feelings of the newcomer with a language barrier, the discussion afterwards was a bit different because participants themselves were practitioners that help their clients to manage such situations. This brought new points of view and a new dimension to our discussion. There were also people that passed the same process – they have to overcome language difficulties, lack of information and not knowing the host society and cultural differences.

After this part we presented the activities of our association – not only our guidance, Czech language courses, volunteer support and other supportive services for migrants but also services for educators. The topic of involving other stakeholders was discussed as well. Thanks to an international audience the debate brought various perspectives. We compared the situation in countries of other participants. Hot topics were best practices and new tools and methods used in direct work with migrants.

We also discussed new challenges associated with the increasing number of refugees in Europe. At the end of our workshop we mentioned advocacy

and lobbying activities of META and presented multi-lingual publications and pilot versions of e-learning for migrants, methodics for pedagogues, policy papers and brochures for the general public.

For me and my colleagues, the workshop was very interesting thanks to a lively debate. We continued to share some experiences with some of the participants during the break. We also discussed new challenges associated with increasing numbers of refugees in Europe.

Current Challenges of Integrating Refugees in the EU

Anne-Marie Kortas, Germany

Goal and Content of the Workshop

The workshop “Current challenges of integrating refugees in the EU” aimed at sensitising participants for the complexity of integrating refugees into the labour market in the different EU countries. Participants were asked in different interactive phases to make use of their experiences to reflect about this field and exchange with colleagues from other European countries. The workshop consisted of 3 sections. The first part included a presentation with background information on this topic. We talked about the profiles of arriving asylum seekers, such as their country of origin, their gender & age, and their educational levels. We further elaborated on the legal frameworks which guide the labour market integration in the different countries.

Utilising the examples of Germany, Croatia, Hungary and Austria, it was explained how different legal strategies influence the reality of the asylum seekers. The second phase of the workshop focused on the barriers to a successful labour market integration. Participants were asked to write on index cards three barriers in their home countries which they pinned on a board, ranking the barriers from “easily overcome by me/my organisation” to “impossible to overcome by me/my organisation”.

The aim was twofold. On the one hand it served to have a visual overview of cross-country difficulties to the labour market integration and on the other hand it allowed the participants to reason about their own role in overcoming the challenges. The result of this phase was that all countries struggled with the topic of language skills, level of qualification or education of the refugees, and the lacking formal proofs of work experiences. Also many participants mentioned how difficult it sometimes is to deal with the impatience of refugees to start working. Finally, representatives from Eastern European countries also discussed the structural hurdles they face due to their national legislations and the discriminatory behaviour of some actors in this field.

Lastly, in the third section of the workshop, the participants elaborated a counselling scenario between an asylum seeker and a labour market counsellor. The participants were divided into four groups, each receiving a different persona with their personal details (i.e. country of origin and age), information on their legal status (i.e. their flight route), and labour market relevant information (i.e. education and work experiences). The groups had to identify the barriers which each of these personas would face to enter the labour market and develop ideas on how to reduce the hurdles. The results of the group discussions were presented in a role play between a counsellor and the persona. This allowed the other groups to observe all the different strategies of labour market integration applied in this workshop.

All three phases managed to shed light on the complexity of this topic. The participants were challenged to reflect on their own experiences and compare them to the realities in other European countries. Due to the interactive method, participants could engage in in-depth debates and exchange thoughts and ideas. The feedback showed how especially through the counselling scenario many received a better understanding of the similarities and differences between the countries, and learned about the strategies to overcome barriers of integrating refugees in the labour market.

Making Use of Diversity: Alternative Scenarios for the Future Labour Markets in Europe

Sascha Meinert, Germany

Goal and content of the Workshop

“Scenarios are stories about the future, but their purpose is to make better decisions in the present.” (Ged Davis)

Often short term thinking and a reactive mode of “driving on sight“ are shaping the strategies of today’s actors and policies in the field of integrating migrants into the labour market. In this workshop the participants developed and explored in a short scenario exercise a common frame of reference of how European societies might make use of cultural diversity in the long-term. The time horizon we took into consideration dealt with the two decades to come. Different but altogether plausible developments were compared, and the respective preconditions and implications evaluated.

The workshop was carried out twice with two different groups. They started with a short introduction into basic premises of scenario thinking and – illustrated with some examples – a quick guide about “how to build your own scenarios”. After that, the group reflected a set of variables (“key drivers”), which will certainly have an influence on the question of how European societies will manage the challenge of integrating migrants into their labour markets.

Among the presented and discussed key drivers were the following:

- Size and composition of migration (in-)flows
- Public attitudes towards migrants
- Overall economic development
- Solidarity and willingness to co-operate among the Member States
- Governance of migration in the EU
- Regulation of labour markets (access)
- Resources/infrastructure for the integration of migrants
- Qualification profiles of migrants, and their willingness and ability to integrate

The participants were also asked to add further influencing factors, which will have – in their view – an important impact for the future.

For each of the variables we explored, there exist, of course, different outcomes imaginable over the next ten or twenty years. The participants discussed in which ways these variables might change over time, and which of the identified alternatives they want to investigate further in the course of the workshop. The task was to choose two of these variables which are considered as very important and at the same time very uncertain in their future development. Eventually the group formulated two clearly distinguishable outcomes of the respective variable in the future in the form of a question.

In the first workshop the group has chosen the following two variables:

1. Coordination of migration policies (and flows of migrants) in the European Union – and the two opposing developments or the underlying question was: Will they be more fragmented or coherent than today?

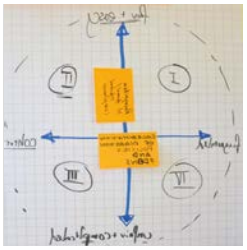
2. Recognition of formal and informal competencies of migrants - in the future, will it be more “fair & easy” or rather “unfair & complicated” compared with today?

In the second workshop the choice was the following:

1. Which resources will be available for integration of migrants into the labour market – significantly more or considerably less than today?

2. Which public attitudes towards migrants will dominate in the future – will they be more negative (“burden”) or more positive (“welcome”) compared with today?

Through combining the variables and the different outcomes as “axes” of a coordinate system four future quadrants emerged, which served as a frame of reference for the following group work phase. The group was split into four smaller ones, each investigating one quadrant, respectively one scenario.

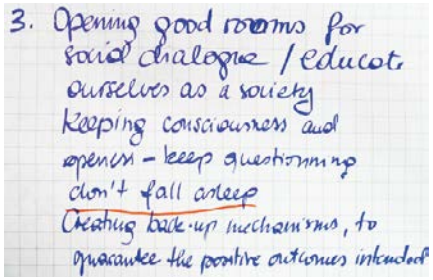


Three questions structured the working process:

1. **Why might this happen?** Here, the task was to think about the plausibility of this scenario and to find causal explanations about why this really might happen.

2. **What would be important implications of such a development?** The participants identified some basic impacts and how their work respectively their organisation would be affected.

3. **What can you do in such a given context?** How can you or your organisation adapt to the situation and at the same time fulfil a good job'? Are there possibilities to work as a supporting factor for the positive developments in this scenario, or as a corrective regarding the negative ones?



After very lively discussion and drillings into the envisaged futures, the four groups presented their results and got feedback from the others. In this closing session some interesting insights emerged. E.g. that even with little resources many things are possible, and even if very much resources are at hand, it might be not easy or self-evident to find a common perception what are the most effective leverage points for successful measures. Another lesson learned was that each scenario bears some room to manoeuvre, and that the future is not written yet: we have possibilities to make a difference. By using scenarios, we can broaden our view of longer-term opportunities and risks and strengthen the integrity of our decisions and actions today. Or as Louis Pasteur once put it: "Luck favours the prepared mind."

Read more about why and how to develop scenarios:

Adam Kahane (2013) Transformative Scenario Planning: Working Together to Change the Future, Berrett-Koehler Publishers, San Francisco.

Sascha Meinert (2014), Scenario Building, A Field Manual, European Trade Union Institute (ETUI), Brussels, online available: www.etui.org/Publications2/Guides/Field-manual-Scenario-building.

Peter Schwartz (2nd ed 1996th), The Art of the Long View: Planning for the Future in an Uncertain World, Doubleday, New York.

Kees van der Heijden / Ron Bradfield / George Burt / George Cairns / George Wright (2002), The Sixth Sense: Accelerating Organizational Learning with Scenarios, John Wiley and Sons, New York.

Text & Photos: Sascha Meinert (IPA)

Innovative approaches for the labour market integration of refugees

Wencke Petersen-Mehringer and Dr. Martin Dietz, Germany

Goal and Content of the Workshop

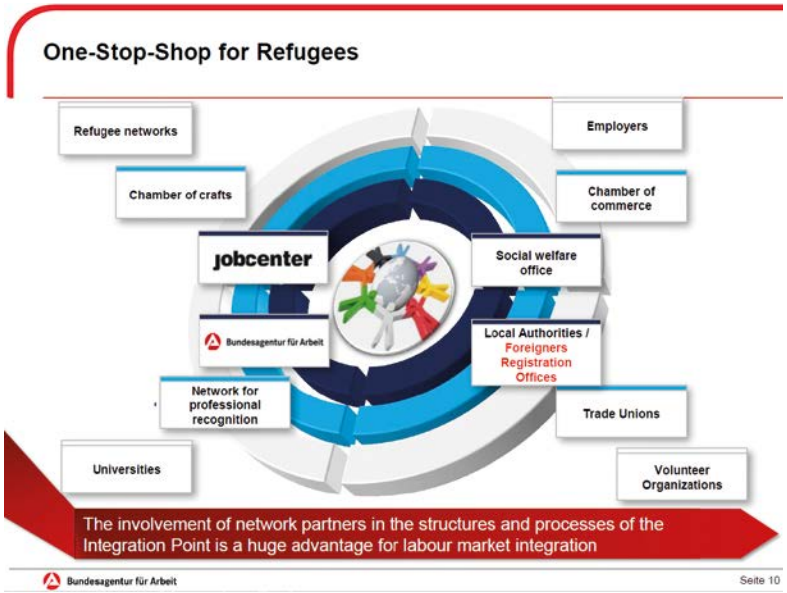
Germany is facing an increasing number of persons applying for asylum. The Federal Employment Agency, the Federal Office for Migration and Refugees and XENOS – a programme sponsored by the European Social Fund providing labour market related support to refugees – launched the pilot project "Early Intervention". This project aims at a quick support with respect to a successful labour market integration that also considers the formal qualification of the asylum seekers in an adequate way.

The project was implemented in six German regions and evaluated by the Institute for Employment Research (IAB). The workshop illuminated the advantages and challenges of this approach and presented one of its follow-up projects "Integration Points - One-Stop-Shop for Refugees". During the discussion with the participants we learned about similar projects and totally different approaches in the Member States.

Establishing the Integration Points in North-Rhine-Westphalia (NRW) was completed by 31 December 2015. By approaching them at an early stage, the employment agencies (EA) and job centres (JC) will reach highly motivated refugees with a high probability of staying and thus pave the way for a successful career start. For this purpose, the Integration Point is designed as the point of contact for the counselling and placement of refugees with a navigating role. At the Integration Points, EA, JC and municipal specialists support the integration into the labour and training market in close coordination and can offer language and integration courses at an early stage. The transparent linkage and bundling of existing services and measures is an essential factor of success for an active and effective introduction to the vocational training and labour market.

A universal point of contact of EA, JC and municipality (e.g. immigration authority, social assistance office, youth welfare office) offers orientation to refugees who are unfamiliar with the subdivided authority and social system in Germany. Customers will receive a point of contact with a recognition factor and short paths where they receive coordinated counselling and assistance from specialised experts. In addition to EA and JC, immigration authorities are a core institution of an Integration Point.

Their involvement is especially desirable. With the support of the immigration authorities, transparency regarding access possibilities for refugees to the vocational training and labour market can be created. A quick clarification of the status is also necessary for the decision on supporting employment and training measures and the assignment of the customer to a legal sphere.



The Integration Point bundles the competencies of different specialised employees of the organisations involved in one place under one roof. The point of contact depends on the personal experiences and competencies of the employees. Findings from the model project Early Intervention

show that networking adds much value that is reflected in the transfer of knowledge into the organisation and the better linkage of assistance. The counselling and placement experts who are working at the Integration Points need special competencies: These include foreign language skills, specific legal knowledge (aliens' law, residence law, etc.) and the required intercultural sensitivity. Added value of specialisation and networking.

The EA is responsible for refugees with a temporary residence permit for the duration of the asylum procedure or those who were granted with a temporary stay of deportation upon rejection of the application for asylum. Recognised refugees usually receive benefits in accordance with Social Code II and thus fall under the responsibility of the JC. An Integration Point should therefore be implemented with joint organisations as well as with authorised municipal bodies. The interdisciplinary structure of legal spheres is designed as a shared office. This means every legal sphere is independently responsible for fulfilling its tasks. A universal contact person will be named for external representation. At least one Integration Point will be set up in each agency district. The specific involvement of third parties in the structures and processes of an Integration Point creates practical added value for the introduction of refugees to the vocational training and labour market. This can involve overcoming language barriers and fears of entering the market as well as assistance in coping with everyday life provided by volunteers. Cooperation with actors such as youth welfare offices and schools on the other hand, predominantly serve the purpose of information exchange and transparency on an operational level. The following list is only as an example. A large number of other partners (e.g. Chamber of Industry and Commerce, Chamber of Skilled Crafts or district trades and crafts association (Kreishandwerkerschaft), social workers, refugee counselling services, organisations for the promotion of the local economy, other employers' associations) are a possibility. The cooperation should be extended step by step. An initial ring of cooperation has to be established with indispensable partners (EA/JC, immigration authority/ social assistance office). The second ring could consist of immediate partners on the labour market such as employers, IHK (Chamber of Industry and Commerce) or HWK (Chambers of Skilled Crafts). And the third ring is about assembling other helpful partners, such as employers, universities and volunteer organisations.

Developing Inter-Cultural Competences

Dirk Buchwald, Tina Lachmayr, Heidemarie Kollatz, Germany

Goal and Content of the Workshop

- Get knowledge about intercultural trainings for employees of the federal employment agency (BA)
- Short introduction into definition, intercultural competences
- Sharing practical experience

Intercultural Competence within the Federal German Employment Agency (BA)

BA staff are trained in interculturality. Further qualification required re refugees and asylum seekers

Intercultural Competence – theoretical background

VIA Bayern e.V., Network IQ, Competence Centre for "Intercultural Opening and Anti-Discrimination"
Since 2005, the Network "Integration through Qualification (IQ)" has been working to improve employment opportunities for people with a migration background. Besides the regional networks, there are five competence centres dedicated to migrant-specific concerns at the federal level. The IQ Competence Centre for Intercultural Opening and Anti-Discrimination aims to foster diversity in companies and society in general. With its expertise, the competence centre supports the Network IQ on the thematic area "Developing Diversity": It provides technical and practical information – for example in the form of publications, training curricula, concepts and presentations - and offers advice upon request. The competence centres develop mainly the trainings measures for intercultural competence for the Federal German Employment Agency.

Background: The world today is characterised by an ever growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds.

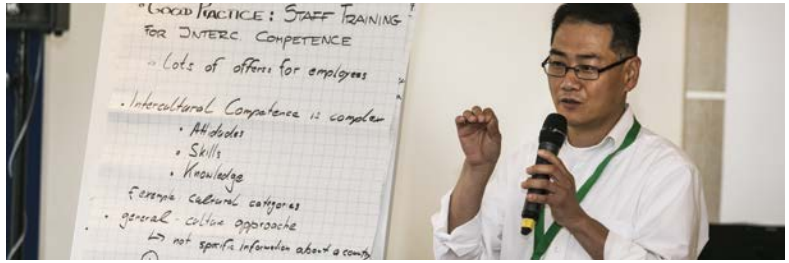
In all these contacts, there is communication which needs to be as constructive as possible, without misunderstandings and breakdowns. It is our belief that research on the nature of linguistic and cultural similarities and differences here can play a positive and constructive role.

Our approach is a "culture-general":

- "culture-specific" approaches mainly aim at the achievement of competence in a particular target culture and are closely connected to specific learning about a country.
- "culture-general" approaches, on the other hand, are not targeted on a particular culture. Instead, they are concerned with "universal categories" which function as general characteristics of cultures in general. These categories can be used to make cross-cultural comparisons, for example. Thus, "culture-general" approaches provide a cognitive framework for cultural analysis.

It has to be said that cultures can be different not only between continents or nations but also within the same company and even within the same family. The differences may be ethical, ethnic, geographical, historical, moral, political, or religious etc.

Culture is that set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society; at a minimum, including art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs (UNESCO, 1982 and 2001). Each culture is the sum of assumptions and practices shared by members of a group. It is important that cross-cultural competence or intercultural training and skills do not break down into the application of stereotypes. Although its goal is to promote understanding between groups of individuals that, as a whole, think differently, it may fail to recognise specific differences between individuals of any given group. Such differences can be more significant than the differences between groups, especially in the case of heterogeneous populations and value systems.



The basic requirements for intercultural competence are empathy, an understanding of other people's behaviours and ways of thinking, and the ability to express one's own way of thinking. It is a balance, situatively adapted, among four parts:

- Knowledge (about other cultures and other people's behaviours)
- Empathy (understanding the feelings and needs of other people)
- Self-confidence (knowledge of one's own desires, strengths, weaknesses, and emotional stability)
- Cultural identity (knowledge of one's own culture)

Deardorff (2011) list of skills and competences understood as the minimal requirements to attain intercultural competences includes:

- Respect (“valuing of others”);
- Self-awareness/identity (“understanding the lens through which we each view the world”);
- Seeing from other perspectives/world views (“both how these perspectives are similar and different”);
- Listening (“engaging in authentic intercultural dialogue”);
- Adaptation (“being able to shift temporarily into another perspective”);
- Relationship building (“forging lasting cross-cultural personal bonds”);
- Cultural humility (“combines respect with self-awareness”).

Also in the intercultural trainings provided for the BA the main topics are:

- Culture, definitions
- Specific knowledge about migration and integration
- Values and cultural categories
- Intercultural communication
- Viewing the world with different perspectives

Training Courses for guidance practitioners offered by LIFE e. V.

Employment-orientated Counselling in the Context of Immigration – Specific Challenges and possible Options for Action

Our seminars deal with the challenges of the labour market for people who immigrated to Germany. Main challenges for immigrants on entering the German labour market:

- Knowledge disadvantages concerning the German systems of education, vocational training and labour market.
- German as a second language, language problems hindering competent acting in education, vocational training and in the labour market.
- Challenges arising from the residence status in Germany.
- Discrimination challenges arising from discriminatory behaviour or discriminatory structures.
- Recognition of certificates acquired overseas.
- Acquisition of skills, challenges that arise from the migration situation for the analysis of competences and skills.

Labour consultants must be aware of these challenges and obstacles and be prepared accordingly. Only then can their consulting work be helpful and purposeful. How can this be done? The first step is to raise awareness about the presence of the challenges and the second step is to develop policy options on how to deal adequately with those hurdles. In our seminars, therefore we provide specific information on the different hurdles for immigrants in Germany. And together with the consultants we develop reasonable options for action to deal with those specific challenges. The ultimate goal is always to support the integration into the German labour market.

Competence Cards – A toolbox for competence-orientated career guidance for migrants

Dr. Martin Noack and Ramona López Salinas, Germany

Goal and content of the Workshop

The successful integration of the more than 1.3 million new asylum applicants across Europe last year into our societies starts with their integration into the labour market. In order to achieve this, immigrants need to learn new skills, especially their host country's language. But they also need to get the chance to put their existing skills to work. For this, it is crucial we provide the means to help identify, document and certify their professional competences. Bertelsmann Stiftung has worked on the validation of competences for over three years. We have asked ourselves: How can we identify and document the competences migrants and refugees possess in a quick and easy manner?

Our Competence Cards provide one answer to that question. In the theoretical part of our workshop we presented the cards and their development process. During the practical part, participants had the chance to try out the cards themselves in teams of two. The session concluded with a round of Q & A. In the following the Competence Cards, which are now also available in English and licensed as open content using CC BY SA, are presented in more detail.

Target group, content and methodological approach
The 46 Competence Cards offer a flexible and low-threshold entry to competence analysis. They are designed for migrants but can be used in other contexts as well. They paint a picture of people's social, personal and (in parts) professional competences. Offering a graphic representation of the respective competence as a first impression, the cards differ from more complicated and text-based instruments that migrants are often unable to fully understand. Furthermore, the translation of each competence in several languages and a description of the trait in simple language helps to gain a deeper understanding of which competence is referred to by a particular card. Together with 11 cards that provide insight into participants' interests, the competence cards can be used for professional orientation as well as for the empowerment of clients. Feedback from practitioners also shows that while dealing with cases of traumatic experience, the cards can break the ice in guidance sessions and have a positive motivational effect on participants.

Background and development of the Competence Cards
The Competence Cards were developed in the last 3 years together with migrant counsellors from the seven German welfare associations and experts of competence analysis. The aim was to build an easily accessible and standardised instrument that can be used in counselling sessions for migrants. Additionally, the cards are designed to support the transition of the client from counselling to labour agencies and thus also assist their competence-based job placement.

Duration and costs of application
The duration depends on how much time and experience the counsellor has, as well as on the purpose of the diagnosis. A short analysis is already possible in less than 15 minutes. For a complete analysis of professional potential a 1 to 1.5 hour timeframe should be anticipated. As Bertelsmann Stiftung offers the cards free of charge, no costs occur for client or counsellor.

Results and validity
During the counselling sessions, the competences of the client are identified and rated in relation to their intensity. Questions on the backside of the cards help the counsellor to assess the plausibility of the client's self-report. A survey of 60 migration counsellors showed that the visualisations and descriptions were almost always immediately understood by clients.

Prerequisites for the application of the Competence Cards
A 10-minute video and a 2-page-instruction manual offer sufficient explanation for a counsellor to start working with the cards. With more experience, it becomes increasingly easier to detect even hidden competences and to connect them to the German labour market.

Linking the Competence Cards to labour market integration
Employment agencies were included during the development process of the cards and thus 20 of the 46 cards match the competences that are being used in their profiling process. These specific cards are identifiable by their red frame. While also including reference to clients' central interests and hobbies, the Competence Cards can also provide assistance in the drafting of application letters and CVs.

Distribution
Currently more than 6000 sets of Competence Cards are in use Germany-wide. Migration counsellors in particular have access to them, specifically in those projects dealing with labour market integration. Meanwhile the cards are also used outside of the migration context, for instance in youth welfare offices, career counselling or with slightly handicapped people. Since May 2016, the cards are available in English as well. Further translations might follow. Feel free to contact us if you are interested in applying the cards in the context of your country.

Possible role in a national system of validation of informal and non-formal learning
Through the use of the Competence Cards refugees and migrants alike can be supported in taking the first steps towards validating their competences, which is an important entry ticket into the host country's labour market. However, further instruments are needed which go beyond the identification and documentation of competences and are able to compare those to the standard of the formal education system. Our study "When competences become occupation opportunities" revealed that in Germany these structures still need to be established. In the meantime, instruments like the Competence Cards should become a fixed tool for any labour market and education counselling structure. Everyone profits from knowing more about their competences. Only if we put more effort into finding out what people can do and already did, can we become more certain in what way they can best contribute to society. And this not only helps to provide people with fair participation opportunities but also addresses existing skills shortages.

From one step behind – Integrating migrant and disadvantaged young people

Terézia Nagy, Hungary

Goal and Content of the Workshop

The workshop “From one step behind – integrating migrant and disadvantaged young people” was held on the first day of the Cross Border meeting. First, the lecturer introduced her association, as she based her presentation on the experience gained while doing research there and helping the integration of disadvantaged young people. Two projects of the Southern Great Plains Region Social Research Association were highlighted in order to present two different target groups and the work with them.

The workshop had two main parts:

- presentation on the integration of migrants and disadvantaged people, the Hungarian practice and challenges of the integration;
- presentation of a table game, the aim of which is to show the everyday life of disadvantaged families. The participants could try the table game, give feedback and discuss experiences.

Having presented her work within the association, Ms Terézia Nagy went on to talk about the situation of refugees and migrants in Hungary. She explained that with the fall of the Iron Curtain and the Hungarian Change of Regime, both inward and outward mobility accelerated. On the one hand, taking advantage of the possibility of free movement, the Hungarians became more mobile. As a result of the political changes in the neighbouring countries, 30 thousand Hungarians arrived from Romania, followed mainly by Hungarian minorities in more waves from the territory of former Yugoslavia. At the beginning of the 21st century refugees from third countries also appeared, although not in large numbers until the 2015 migration

wave. Normally, the refugees do not stay in Hungary, a large majority head towards Western European countries and only a portion of them attempts to integrate in Hungary. The majority of the refugees arrive from the Balkans and the Middle East, a smaller proportion from Maghreb countries, while some others from Afghanistan and Pakistan.

Generally, the Hungarian migration and the integration of migrants and refugees are influenced by the fact that there is no sufficient experience yet to integrate migrants and refugees due to the small number of non-Hungarian migrants. Also integration is hindered by the fact that migration is such a peripheral phenomenon that real intention to educational and labour market integration started only in the 2000s. Typically economic migrants are present who are active in transnational business, or work as low skilled workers in agriculture or the construction industry but the number of asylum seekers is low and few of them intend to stay in Hungary. Integration projects focus on language skills, education and cultural differences, but xenophobia and the isolation of refugees and diaspora also mean a constant challenge. Ms Terézia Nagy explained the main aims of the migrant-mentor project, the role of mentors in creating a positive and supportive environment and highlighted how important it is for children with migrant backgrounds to experience success and support.

When talking about the integration of the Roma and disadvantaged youth, school and labour market segregation was highlighted and the situation of segregated areas and rural towns was explained where unemployment and the number of unskilled workers are high and prejudice is a constant problem to deal with. The presentation also focused on the challenges of school completion, life, career and family planning, public work programmes and those questions that targeted projects deal with (such as entering the labour market, housekeeping, family finances and community development). The expert presented the “Ötletfa” (Idea tree) project which focuses on involvement and taking responsibility. The biggest challenges of the project are responsible career planning as well as adulthood roles and responsibilities. The problems which call for complementary activities before career choice and career planning guidance sessions were discussed in detail: lack of communication skills, family and peer conflicts, problems with self-esteem and life management and lack of cooperation. It was emphasised that the disadvantaged young people do not set their plans according to realistic goals and they try to reach their aims via the shortest - and often illegal - ways. This is only one side of the problem; the assistants need to understand the young people’s specific points of view as well as their unique understanding of success and failure in order to be able to help. The assistants were hindered by their own expertise and middle class experience, consequently, intercultural competence development was needed. The negative effect of the peer groups and the burnout experienced in connection with development processes were also problematic. These problems were overcome with the help of follow up of personal stories and personal motivation.

It had to be understood that the young people were not ready for conscious development processes, conflicts were present in their everyday lives and they lacked realistic views, conditions or even tools.

In this respect, both social groups presented were similar, but young people with a migrant background also lacked linguistic (and cultural) competencies. The most important aim of the project was to establish competence development processes which provide a positive experience for young people, help them set realistic goals and prepare them for responsible family and labour market roles.The assistants also had to keep in mind that rival strategies, which offer faster and easier ways for the desires of the young people, exist and at some points also the peer groups had to be targeted in order to minimise their negative effects on the individual. Sensitivity and tolerance programmes were introduced for the host society, and if needed, mediation and personal case work was offered: the assistants helped young people experience success, acceptance and their own values.

During the second part of the workshop the participants were shown a table game called “Sociopoly”, which demonstrates a month in the life of disadvantaged families living in segregated areas. More precisely the game sensitises the participants to the problems of disadvantaged families and to the self-generating nature of the problems.

Ms Terézia Nagy also explained that the game is often played with disadvantaged young people in order to make them realise that their decisions have consequences, and it helps them initiate conversations about black labour, gambling, insurance, having children, household issues and family finances.

The workshop participants were enthusiastic about the table game and many of them would be interested in using it in their own work - and during the session it already got discussed about how it should be used, and what knowledge could be transferred with the help of it.

Lots of History, the Same Dignity. You and Me – Are We Responsible for Others?

Jakub Niewiński, Poland

Goal and Content of the Workshop

Today's talking about migrants, immigrants and refugees in the current situation is very difficult. On the one hand we are witnesses of the suffering of people fleeing war who try to find shelter for themselves and their children, on the other hand there is fear of the other. Very often these are the concerns related with the stereotypical thinking about refugees for example as terrorists.

In the Polish media there is lack of honest debate about the situation of refugees. In several ways some people and institutions spread the hate speech. For example the metaphors of war (invasion, expansion) are the elements that will further stigmatise this group of people. Often politicians ask whether to accept refugees, instead of asking how we can integrate them with the local community. Despite some improvements, there are still a lot of barriers that make it difficult or even impossible for foreigners to find a job. Cultural differences are very important in making the employer's decision about whether to accept a refugee or a Polish worker, the problems may occur mainly due to language barriers. This should include problems of communication and culture. Ignorance of the Polish language does not allow for efficient communication with the employer, and those very reluctant to employ such persons.

In Poland we need a systematic approach to free Polish language classes, because we have a deal with only non-governmental organisations and private schools. Regarding the job side of things, a lack of knowledge of the Polish language may not be the obstacle to passage - but rather, owing to religious differences, Polish employers of overseas workers must also provide them with the time/place for prayer, as well as adaptation to the holidays. Polish employers are not prepared cross-culturally, they do not know other cultures, customs, and also do not know how to talk with people from other countries. There are also many stereotypical perceptions

of foreigners. They need space to meet and talk about intercultural aspects of migrants and minorities who live in Poland. So as you can see both the Polish employers and teachers need intercultural and interpersonal competences to build good relationships with foreigners, including refugees. I am a PhD student of the Institute of Education at the University of Warsaw, and a teacher in middle school. The class tutor of my interdisciplinary class and I also teach ethics. For many years I have been cooperating with the Centre for Civic Education in Warsaw and now I am a mentor and coach in the two programmes: “Leaders of Tolerance” and “Let’s talk about refugees”. That’s why I’m trying to repair the reality that is around me.

During my workshop I tried to reflect together with the participants of the Cross Border Seminar about the situation of migrants and other minorities in European countries. I spoke about different acculturation strategies created by John W. Barry (integration, assimilation, separation and marginalisation), putting particular focus on social inclusion. During the main part of the workshop I invited 17 educators from: Croatia, Czech Republic, Germany, Hungary, Poland, Romania, Serbia, Slovakia and USA to work in small groups using simulation exercises related to identity and the “bystander effect”. I gave them a few photos to learn empathy through imagination (“three words activity”). All the time I was trying to build a friendly space of discussion and the sharing of various ideas. I took part also in some activities. There was a proof of strategy of inclusion. During the main part of my workshop I invited the participants to work in small groups. One person in each group knelt down and the other people stood at a distance of approx. 2 - 3 metres from them. The workshop consisted of four parts.

During the first part of the workshop, the people who were stood up cut a hole in a sheet of white paper and then watched the person knelt down through the hole in the paper. They watched with one eye, and thus the rest of the paper covered their faces. It was relevant when discussing the feelings associated with being a bystander. The second part of the workshop consisted of watching the person knelt down without using the pieces of paper, i.e. face-to-face. In the third part, the participants went closer to the person who was knelt down and they put their hands on the kneeling person’s shoulder, all the while continuing to watch him/her. During the first three parts of the workshop the participants did not talk to each other - they could only look at the person knelt down - and then after the end of each section the participants talked about their feelings, impressions and experiences. In the fourth part, the participants came up to the person who was knelt down (either together or one-by-one) and performed some sort of free action (some of them made gestures). Thanks to this activity, my workshop participants discovered different acculturation strategies that could help in the integration of migrants and minorities.

All teachers/researchers who took part in this part of my workshop concluded that if we want to use this simulation method of teaching, we will have to be very careful and sensitive. We must get to know our group very well because this work is based on various emotions and feelings. We were able to bring out some negative emotions and deal with them in order to help the students. From a psychologist’s point of view, these are very important issues in our work.

The second part of my workshop consisted of work using some photos. Each group got one photo and worked together. They looked at the photo and wrote down three words that came to their minds. Participants had to think how they would behave in a similar situation. At the end of this part of the workshop, each pair or group gave feedback to the other groups. I chose some pictures of June Lee’s “Bystander” and Polish artist – Magdalena Abakanowicz and her symbolical “Crowds”. From a methodological point of view it is a very important exercise because students are able to learn critical thinking and empathy which will help them to be a part of an open-minded and tolerant society. After this activity we discussed that our language makes dehumanisation of people. Often we use words that stigmatise refugees. There are, for example, the following words: refugee crisis, “water metaphor“: wave/flood, the influx of immigrants - a dangerous element, “war metaphor“: invasion, assault, Islamic beasts. At the end of my workshop I told participants about my experiences of work with youth based on dignity and responsibility. In May my students took part in the integration project “We build bridges”. In Germany (Schloß Trebnitz) they met with young people from Ukraine, Chechnya, Afghanistan, Syria and Iraq. Responsible anti-discrimination education is based on meeting face to face with others. In this way the young people can really get rid of prejudices to build a better future.

Multicultural Counselling Competences. The role of social-emotional learning

Dr Aurora Adina Colomeischi, Romania

Goal and Content of the Workshop

The workshop intended to underline some important dimensions regarding the development of the multicultural counselling competency using the social emotional learning process. The workshop points out some significant ideas for the field of multicultural counselling theory and also brings to attention the main standards for development of the multicultural counselling competence. The workshop proposed insightful exercises in order to raise the awareness regarding the personal multicultural counselling competence. The Social Emotional Learning frame offers a way of intervention in order to strengthen the multicultural counselling competence.

Multicultural Counselling Theory

To offer a framework for understanding the helping approaches that have been developed in both Western and non-western cultures, Sue, Ivey, Pedersen (1996) proposed a metatheory: Multicultural Counselling and Therapy (MCT). The authors stated six propositions as being significant for the field: 1. MCT is a metatheory. 2. Counsellor and clients identities are embedded in many levels of experience and contexts; 3. Importance of the development of counsellor and clients identity, including attitudes about dominant – subordinate relationships among culturally different groups. 4. MCT is likely to be enhanced when counsellors define goals and use modalities consistent with the life experiences and cultural values of their clients. 5. The importance of the multiple helping roles, often involving larger social units, developed by culturally different groups. 6. The basic MCT goal is the liberation of consciousness.

Multicultural Counselling Competence

Competency “is generally understood to mean that a professional is qualified, capable, and able to understand and do things in an appropriate and effective manner” (Rodolfa et al., 2005, p. 348) . Competencies are “complex and dynamically interactive clusters” that include “knowledge . . . skills . . . attitudes, beliefs, and values” and other important characteristics (Rubin et al., 2007, p. 453). Competency ensures that “a professional is capable (i.e., has the knowledge, skills, and values) to practice the profession safely and effectively” (Rodolfa et al., 2005, p. 349). The Multicultural counselling competency comprises three dimensions: awareness of their own assumptions, values, and biases; understanding the worldview of culturally diverse clients; and using appropriate intervention strategies and techniques.Each dimension is divided into beliefs and attitudes, knowledge and skills. This initial work was further developed by the Association for Multicultural Counseling and Development (1986; Sue, Arredondo, & McDavis, 1992 a & b). There are currently 31 stated cross-cultural competencies and objectives: in the broad areas of counsellor awareness of their own cultural values and biases (9 competencies), their awareness of the client’s worldview (7 competencies), and culturally appropriate intervention strategies (15 competencies).

Counsellor’s awareness of his/her own assumptions, values and biases

Beliefs and Attitudes

1. The counsellors are aware of and sensitive to their own cultural heritage and value and respect differences.
2. The counsellors are aware of how their own cultural background influences psychological processes.
3. The counsellors are able to recognise the limits of their competencies and expertise.
4. The counsellors are comfortable with differences that exist between themselves and clients in terms of race, ethnicity, culture and beliefs.

Knowledge

1. The counsellors have specific knowledge about their own racial and cultural heritage and how if affects their definitions and biases of normality, abnormality, and the process of counselling.
2. The counsellors possess knowledge and understanding about how oppression, racism, discrimination and stereotyping affect them personally and in their work.
3. The counsellors possess knowledge about their social impact upon others. They are knowledgeable about communication style differences and their impact on clients of a minority group.

Skills

1. The counsellors seek out educational, consultative and training experiences to enrich their understanding and effectiveness in working with culturally different populations.
2. The counsellors seek to understand themselves as racial and cultural beings and seek actively a nonracist identity.

Understanding the worldview of the culturally different client

Beliefs and Attitudes

1. The counsellors are aware of their negative emotional reactions toward other racial and ethnic groups that may prove detrimental to their client in counselling. They are willing to contrast their own beliefs and attitudes with

those of their culturally different clients in a non-judgemental fashion.
2. The counsellors are aware of their stereotypes and preconceived notions that they may hold towards other racial and ethnic minority groups.

Knowledge

1. The counsellors possess specific knowledge and information about the particular group that they are working with.
2. The counsellors understand how race and culture may affect personality formation, vocational choices, manifestation of psychological disorders, help seeking and the appropriateness of counselling approaches.
3. The counsellors understand and have knowledge about sociopolitical influences that impinge upon the life of racial and ethnic minorities. For example, immigration issues and racism are often difficult and they may influence the counselling process.

Skills

1. The counsellors should familiarise themselves with relevant research. They should actively seek out educational experiences that enrich their knowledge, understanding and cross-cultural skills.
2. The counsellors become actively involved with minority individuals outside the counselling setting.

Developing appropriate intervention strategies and techniques

Beliefs and Attitudes

1. The counsellors respect a client's religious beliefs and values about physical and mental functioning.
2. The counsellors respect indigenous helping practices and respect minority community's intrinsic help-giving networks.
3. The counsellors value bilingualism and do not view another language as an impediment to counselling.

Knowledge

1. The counsellors have knowledge and understanding of how different counselling practices suit a culturally different client.

2. The counsellors are aware of institutional barriers that prevent minorities from using different support services.
3. The counsellors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the clients.
4. The counsellors have knowledge of minority family structures, hierarchies, values and beliefs as well as the features and resources of a minority community.
5. The counsellors are aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

Skills

1. The counsellors are able to engage in a variety of verbal and nonverbal helping practices and pay attention to their culture bound nature while choosing measures.
2. The counsellors use interventions for the support of a client, helping him/her to see when problems are due to bias and racism in others and not in a client.
3. The counsellors are not averse to seeking consultation with traditional healers or religious leaders and practitioners of culturally different clients when appropriate.
4. The counsellors use the language requested by a client, and seek a translator if needed or refer a client to a qualified bilingual counsellor.
5. The counsellors are experts in the use of traditional assessment and testing instruments and they are also aware of the cultural limitations.
6. The counsellors should attend to as well as work to eliminate biases, prejudices and discriminatory practices.
7. The counsellors take responsibility in educating their clients to the processes of psychological intervention such as goals, expectations, legal rights, and the counsellor's orientation.

(Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural competencies/standards: A call to the profession. Journal of Counseling and Development, 70(4), 477–486.)

The Development of Multicultural Counselling Competence/ Multicultural Counsellor

Exercise – Individual Learning Plan could be a useful tool in the process of developing the multicultural counselling competencies:

1. Identify your strengths and weaknesses related to the profile of multi-cultural competent counsellor

2. Identify a dimension you would like to improve

3. Define an objective you would like to work on

Social Emotional Learning and Multicultural Counselling Competence

How could Social Emotional Learning (SEL) sustain the development of the Multicultural Counselling Competence (MCC)? In the table below we could see a correspondence between the dimension of the SEL process and the dimensions of the MCC. We could assume that training of the SEL competencies would also enhance the MCC abilities.

MCC Dimensions	SEL Competencies
Awareness of own assumptions, values and biases	Self-awareness Self-management
Understanding the worldview of the culturally different client	Social awareness Relationship skills
Developing appropriate strategies and techniques	Self-management Relationship skills Responsible decision making

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Career guidance for social inclusion of minorities: pilot programmes for young Roma

Bojana Jevtović and Bojan Velev, Serbia

Goal and Content of the Workshop

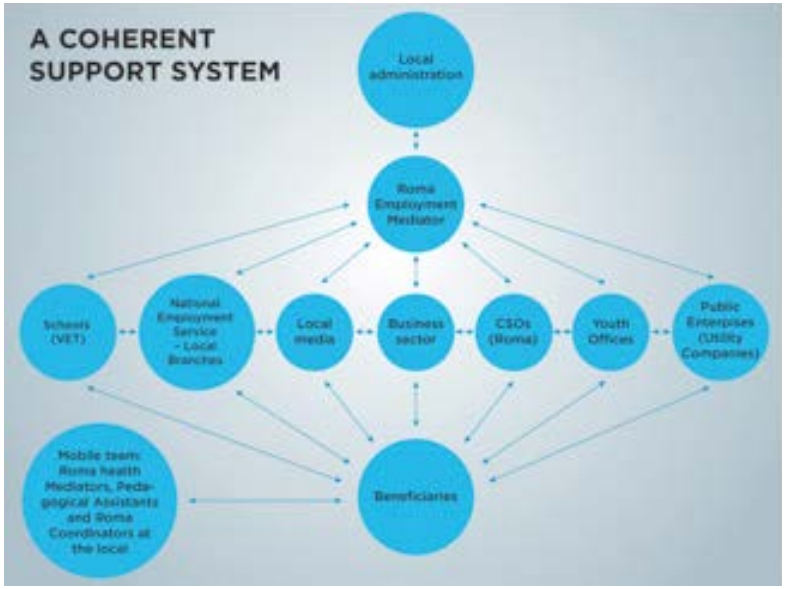
The workshop presents new programmes for career guidance of young Roma from different municipalities in Serbia. It aims to show and illustrate good practice in working with all the main stakeholders: young Roma, representatives of the local community, business sector, schools and pedagogical assistants. The workshop also includes examples of Serious Games for Social and Creative Competencies, an interesting method that helps to conceptualise and develop social competencies related to personal, social and professional development through creation of computer/mobile 3D serious games. The overall objective of the project “Improvement of social inclusion and employability of Roma“, which was presented in the scope of the workshop, is to improve social inclusion and employability of Roma people through active inclusion initiatives in small local municipalities in Serbia.

First step: How to develop a coherent support system and the role of all relevant stockholders. Within the scope of the 2nd part of the project - “Improvement of social inclusion and employability of Roma” - a training session for young Roma was conducted with the following aims:

- To introduce the modern concept of career to the young Roma, including concept of permanent lifelong learning and personal development;
- To improve the skills of young Roma in preparation for a job (writing CVs, conducting and preparing for an interview, communication);
- To improve knowledge of participants on the implementation of the quality internship programmes – organisation and implementation;
- To identify the challenges that local authorities are facing, related to the implementation of measures aimed to improve the employability of young Roma;

Challenges and recommendations for future work with this target group were presented during the workshop. The main challenges are:

1. Lack of self-esteem of Roma
2. Lack of knowledge about the available mechanisms, resources and local government measures aimed at improving the position of Roma;
3. Lack of developed key skills of Roma.



Solution focused dialogues – resources across cultures

Dita Bezdičková, Slovakia

Goal and Content of the Workshop

In order to tap into this year's cross borders topic of intercultural sensitivity in counselling and to provide a possibly inspiring insight into the state of this debate in the field of psychotherapy, this workshop put forth two particular points. First, that be it in therapy or counselling we need to carefully look at our ways of understanding culture and reflect upon the implications they have for what we do in our practice. And second, despite the overall proliferation of the idea that relationship is the decisive variable in the outcome of our work, we need to look further into how and what type of relationships do we need to create in order for our practice to be more inclusive, respectful and humane, in other words – more culturally sensitive.

Both of these ideas come from a not so recent development in the humanities – the postmodern, linguistic or systemic turn. This turn brought forth the idea that socially shared and lived realities are in a constant process of re-construction – flux, relational and linguistically dependent. In other words – the way we communicate and engage with others – in day to day interactions – through practices and words – through stories and meaning making – constitutes the worlds we live in. This shift towards the daily communicative acts also affected the disciplines that dedicate themselves to trying to directly intervene and provide support to people in their daily lives. It is therefore not only a philosophical, but also a very practical turn. When we look at the field of career counselling, the presence of the turn is clearly visible in the proliferation of the narrative approach to counselling. This approach brings our attention to stories which shape and characterise our interactions with people, society and information. They are "the "substance" of generations, history, and culture. They reflect our journey through life." (Webster L., Mertova P., 2007).

Narrative approach brings into question the idea of culture. Its founders – David Epston and Michael White – were very keen on making the approach

inclusive of a variety of voices and lived experiences. Implementation of their ideas into career counselling triggered a discussion over the development of theoretical basis for cultural sensitivity in the field and in practice. Several authors stress the need to reflect upon the understanding of what culture is, implicit in our theories. The authors believe that the body of knowledge behind counselling is in risk of objectifying culture – narrowing cultural sensitivity to a set of statements about a particular "culture" – understanding it as a set of fixed characteristics that an individual coming from or a particular "culture" own and that can be studied, dissected, captured and learned. According to Stead (2004), our current theories represent positivist or post positivist epistemological paradigms – "they see culture largely as a nuisance variable and in effect try to control it in an effort to produce "universal" knowledge."

Byars-Winston and Fouad (2006) point out that the current models of culturally sensitive counselling "focus primarily on the importance of the counsellor gaining knowledge of clients' cultural contexts. This emphasis on the client implicitly maintains a view of culture as a source of variance to be identified largely within the client and then integrated into career counselling, with the outcome centred on increasing counsellors' cultural sensitivity and receptivity to clients." The authors also acknowledge the recent development in the field – the turn towards the practitioner's self – the reflexive turn. The scholarship is moving away from looking at culture as a variable belonging mainly to clients and starts asking about the cultural values of the practitioners. The aim of such turn lies in directing the counsellor to: "consider what her or his initial goals and intentions are in working with this client. On what premises (e.g., theoretical, cultural, intrapersonal) are these goals and intentions based?

In developing a plan of action, career counselors should actively reflect on how their initial goal intentions are informed by their cultural values." (Byars-Winston, Fouad, 2006)

The reflexive turn, however, is not seen as sufficient. As Ahmad and Reid (Society for the advancement of Psychotherapy, 2016), from the APA suggest, there is a need to move further towards an understanding of culture that would not be seen as a thing that people possess or a characteristic they carry, but rather something people do and create in the course of meaning making processes and everyday re-enactment of the systems of constructs they have at their disposal. They therefore call for a more complex account for the understanding of culture, which is no longer considered to be intrinsic to individuals or social groups, but rather to meaning making processes and dialogical encounters and processes of reflexive sense making. There is a similar need in the career counselling scholarship. Young, on various occasions, stresses that career and its meaning is culturally bound. "The contextual explanation of career is based on the notion that the common experience of people across cultures is that one's own and other people's actions are understood as goal directed "(Young et al., 2002). "Career, through actions and projects over the long term, allows one to relate to the complexity of environments in which individuals participate over time, that is, one's culture or cultures." (Young, Marshall, Valach , 2007)

This alternative understanding of culture builds upon two main inspirations. The more relational – ethnographic – understanding of culture as meaning, coming from Geertz (1973), who sees culture as a web of significance the person himself/herself has spun in order to live in. And a more practical understanding of culture as everyday action – where culture is seen as a product of complex processes of construction in which the goal is to place the individual "within a world that appears to be ordered, 'transparent', providing the space and the rules for action" (Boesch, 2012). When changing the theoretical basis of a discipline, however, one must also consider how this change affects the daily practice of its practitioners. Which, in the case of an alternative, more relational and action orientated understanding of culture, requires a deeper reflection of the

ways in which the practitioners relate with their clients, what practices come attached with the changing scholarship and how do these affect the character of relationships that career counselling fosters.

Norcross and Lambert (2011, 2013) see the quality of the client-therapist relationship as being the most consistent and robust predictor of outcome in psychotherapy. Stober and Grant (2006) say that: “Regardless of preferred theoretical perspective, the foundation of effective coaching is the successful formation of a collaborative relationship.” And although the crucial character of the relationships practitioners form with their clients is reiterated upon time and time again, there is not much said about the actual practical aspects necessary to form and maintain it successfully. Less so, when speaking about a necessity of a culturally sensitive approach. The second part of this outline therefore tries to provide some insight into how two relatively new therapeutic approaches – based upon the post-modern turn in humanities - collaborative dialogical approaches and the solution focused approach - constitute working relationships with their clients. It speaks about philosophical departure points, but also points towards practical actions that accompany them. There are several important contributions that both of these approaches coincide upon and bring to the field of guidance, therapy, counselling and other support work. For the sake of clarity, and to serve the purpose of providing grounds for the reflection of daily practice, they can be explained by the aid of three main orientating values – Connection, Collaboration and Construction. These are shortly discussed in the following lines.

The first really important value implied in the collaborative, dialogical and solution focused approaches lies in the moral ethos of respectful humane connection between practitioners and their clients. Such connection requires the practitioners to work with their clients, rather than on them, to make space for difference, and to acknowledge the multiplicity of relations and identities that both clients and practitioners have. These approaches have a strictly non-pathological approach. That means that “the counsellor forms no preconceived notion about the nature of the problem.” (Sharry, Darmody, Madden, 2002). Rather, they strive to create a mutual understanding based on thorough and detailed descriptions provided by the clients. Andersen and Jensen put emphasis on “responding to try to understand” (2007). They believe that responses, whatever they are, questions, comments and gestures, become part of understanding. They therefore challenge the practitioners to be wary in truly responding to the client, and not to one’s own internal conception of them. In other words: “A good conversation for me is when you answer to what I said, not to what you think of me.” Wagner (in Andersen, Jensen, 2007) through this responsive ethos, thinks these approaches make room for difference and understanding. There is no need for consensus. Rather, the differences are acknowledged as a necessary discovery in the process of mutual engagement. They are also seen as an important resource of possibilities and new, previously unknown options. In other words: “Both conversational partners, with their cultural and linguistic resources, set out for a journey of mutual discovery. “ (Andersen, 2012) Lastly, these differences are not seen as static and objective aspects of people’s identity. Rather, they are seen as part of the multiplicity of voices that inhabit each person. Our identities and those we attribute to others are relational and are constructed in dialogue or conversation (Gergen, 2009). Narrating continually shapes and reshapes the person. What’s more, it is not only the people who are physically present in the conversation that have a voice in it. The relational aspect of the personal experience gets space by the aid of “remembering practices” Myerhoff (1982) – enabling the clients to find and experience membership with significant relationships in their lives – be it personal, professional or community ones. “These significant members can be persons past or present, alive or deceased, relatives or friends, real or imagined, personally known or not. Because the stories of our lives are lived through relationships, it is important for persons to remember the relationships that support their preferred ways of being as therapists.” (Carlson and Erickson, 2001)

Such humane connection requires the mutually shared space of the encounter to be respectful and inclusive – in other words, collaborative. The collaborative and solution focused practitioners usually use their “expertise” in order to create such spaces. They do so by renouncing the traditional expertise of knowing who their clients are and what the best intervention is, and rather take a not knowing position and attentively listen to both their clients and their inner dialogues. From a collaborative perspective,

importance is placed on a different kind of therapist expertise: a “know-how” in inviting and maintaining a space and process for a collaborative relationship and dialogical conversation. The client, but not the counsellor, is the expert regarding his or her own circumstances and potential solutions. In other words, counsellors are not the experts about what their clients need (Davis, Osborn, 2000). This requires the practitioner to be able to throw parts of their professional positions and suggestions in the waste basket if they find themselves facing a situation that calls for something completely different. (Hopstadius, 2016) An ability which is closely linked with the concept of Not-knowing which emphasises “knowing with,” or “relational knowledge”: the local construction of knowledge created between people in the moment-by-moment exchanges. A practitioner “does not pretend to not know or withhold knowledge of any kind. They bring all their knowledge with them into the room and it is always a resource for the conversation. Introducing it is a means of participating in the conversation, offering food for thought and dialogue, posing it as another way to think and talk about the subject matter.” (Anderson, 2012) Peter Rober (1999, 2005) clarifies some of the practical aspects of not knowing when speaking about the practitioners’ inner dialogues - dialogue between inner voices speaking from different positions, and stresses the need for the practitioner to be able to “share the contents of one’s inner dialogue in a constructive and tentative manner.”

The tentative not knowing approach stems from the constructionist linguistic scholarship that pointed out the strength and implication of the ways in which we conceptualise reality and speak about it. The collaborative and the solution focused approaches try to avoid participating in further construction and reinforcement of their client’s problems. Rather, they look for possibilities, hope for change, and look at resources and ways for their clients to go on towards their preferred futures. There is always an uncertainty about where the client and the practitioner are headed to and how they will get there. The practitioner’s ability to trust uncertainty is important and involves taking a risk and being open to the unforeseen. The only certainty they have is change. As Steve de Sahzer (1988) used to stress: “Change, particularly positive change, is considered inevitable. The expectation that positive transformation can and does occur is one of the central presuppositions of solution-focused counselling.” Solutions are made possible because change is ongoing. During an ongoing conversation, people create spaces for mutual transformation. Each person is under the influence of the other(s); hence, each is at-risk for change. The process is not a one-sided, unilateral process, with the practitioner not being the source of change, nor its passive observer. Rather, both the practitioner and the client are involved in an ongoing responsive exchange and mutually affect each other. The shared aim of the exchange is looking for ways to move forward, to carry on. Instead of trying to fix a problem – both engage in developing something new. As David and Osborn (2000) propose – the participants of the conversation both: “focus on what is happening between [them], rather than looking for sources of problems in the past.” They propose focusing upon: “exceptions to the dysfunctional or unsuccessful behaviour, past successes or the client’s ability to imagine a future when the problem no longer exists“(ibid). In this way, the approaches suggest a more positive view of the people they meet as clients – a belief “that people are naturally resilient and desire healthy relationships and qualities of life.“ (Gergen, Hoffman, Anderson, 1996)

This short article argued for a more reflexive and culturally sensitive approach in counselling. Coming from the postmodern philosophical turn, it brought our attention to the theoretical conceptualisation of the notion of culture, and offered an alternative, more interactive and practical understanding. Next, based on this understanding of culture as a relational set of meanings and actions, the article discussed its practical implications in the field of counselling – in particular – the implications for the qualities and types of relationships that the culturally sensitive counselling requires. Based on the collaborative and solution-focused approaches in therapy, it offered three important dimensions to consider when striving for a more inclusive practice – the connection, collaboration and construction.

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Responsible Mind – How to develop tools in career guidance and applications of coaching and mentoring in practice.

Nina Zadrabajová, Slovakia

Goal and Content of the Workshop

This article consists of six parts:

1. Guidance of students and the youth
2. Emotions in career counselling
3. Material tools are changing our world
4. 4. Importance of self- motivation for counsellors
5. How can counselling help migrants and minorities? How can we safeguard human rights and human dignity? Will we adopt a better approach to the integration of migrants?
6. New trends in counselling – several methods connected with the package of personal development

1. Guidance of students and the youth is one of the most important parts of counsellors' jobs.

We actually have the "Don't know generation". What does it mean? Only 2 from 10 students at our universities in Slovakia know why they are studying at university, what their goals are in the future, or what their job should look like. This generation is nurtured on benevolent patterns and without values and priorities. Students don't know their personalities, qualities or values. They don't know themselves and the issue is that this importance is not taught in our schools. They believe in positive accidents in their lives, which will accidentally happen. Also what I consider as very important, is to teach "memorising" in schools. Because I once participated in training like that, it changed my life. I have started remembering information in school much more easily and it really did save a lot of my time. Creating a life path is like building a house. Firstly it is necessary to know that we want to start to build, and then to accumulate a financial budget, prepare the house visualisation, find the right company to build the house and in the end it is finished after a certain amount of building time. A common problem is, people want to move straight into a fully equipped house without taking a step-by-step approach. It works the other way around. First of all we have to know ourselves and our possibilities. After this summarisation we need to accumulate information and become familiar with our characteristics to start with. Moreover it is necessary to know WHAT I'M GOING TO BUILD. What it will look like. Afterwards we will encounter possibilities that will help us to improve our lives and live the way we want to. But our students - the "don't know" generation - want to skip the important parts of experiencing life. The first step is an analysis of our interests in order to know how to move forward.

2. Emotions in career counselling.

Emotions are one of the most important parts in each facet of our lives. Where there is emotion, there is energy - and where there is energy, there is a flow of happiness and life purpose. Our methodology is a PERSON-CENTRED approach. I focus on the daily activities of my client. What is important is SELF-DETERMINATION and SELF-ACTUALISATION. This approach helps with the psychological maturity of the client. Self- awareness and character formation of the client. This approach is based on emotional fulfillment of personal relationships. Personal development is a way of solving problems, actualisation and awareness of a client's potential. Support, self- determination, acceptance and integration are tools in communication which are very useful. I use an interactive coaching dialogue and empathy. My favorite method is working with emotions. A professional coach should recognise where the right and powerful energy is, when he continually is working with clients. My priority is to create a professional relationship with the client. Any relationship is about trust. A base for building trust for any relationships is acceptance and communication skills. Emotions help us understand a client's substance. Clients have a several reasons why they seek us out. Some of them need an outlet for their emotions, or discuss specific situations and problems, but the most common reason is that they have several fears. In building up relationships with clients it is very important to accept their culture, and then afterwards provide some analyses using a suitable technique.

3. How is fear connected with material tools?

People who have been deeply connected to their material world can become unhappy afterwards because they have realised wherein lies the real value of life. Material background is changing our world. Inspiration of these ideas comes from Erich Fromm. People have two important ways of acting, thinking, existing: Owning and being. The person who can realise the importance of being is much more happier than the person who always needs his own things around him. Self-realisation and importance of being, helping others and enjoying the simple things is living a higher quality of life than the others. The questions is: To have or to be? Inside of each person are tendencies of both – owning and being.

KNOWLEDGE BEGINS AT THE MOMENT WE REALISE THE FALSENESS OF OUR USUAL SENSORY PERCEPTIONS. OUR PICTURE OF THE TRUTH DOES NOT MEAN IT IS REALITY.

People think that the most important part in our lives is what our external mind can recognise. Our external mind observes only by our senses (taste, touch, sight, smell, hearing) but these senses offer us only a mixed view of reality. Each person has their own reality. Our personality needs to find in its life a reason. It is necessary to stop being a prisoner of our material world and our external mind. They aren't the parts of life which really matter. I inspire each client to become the architect of their life and their future. The most beautiful things in the world cannot be seen or even touched. They must be lived or felt. Because when the person is absolutely

connected only to the material world the consequences are that there is a staggering loss of freedom for the individual. Our mind is a powerful tool when we fill it with positive thoughts.

REAL BEING IS CREATED BY STRUCTURE OF CHARACTER AND REAL MOTIVATION OF BEHAVIOUR.

Our responsibility is to find the real motivation of behaviour of the client. After that we can create a plan for the upcoming future. People usually have problems because there is no link between our character and our behaviour. When the identification of the client's character is missing and the client does not know why or how he acts a certain way, there are missing values, priorities etc. We connect a client's character with his behaviour. We have to find links between and explain why he acts the way he acts and feels. Personal development is one of the most important parts in our life, but there are only a few individuals who realise that. It consists of being sensitive to each moment, in regarding it as utterly new and unique. A good counsellor needs to be open minded and wholly receptive.

Working on ourselves and our personal development should be a priority for each of us. The most powerful motivation is intrinsic motivation. Some people in the management field believe the opposite – that the most powerful things are extrinsic motivation and influences. This motivation is very short-term and not as effective as intrinsic motivation. In the long-run, people in business know this - and it also works in our lives: material tools are not as important as feelings, experiences and moving forward.

4. Importance of self-motivation for counsellors

In our job, it is important to recognise the importance of self-motivation. We are people too, and need support as much as anyone else - we can't forget our development and motivation. The greatest leadership, because we are leaders for our clients is leading by our own example. I can't help others when I'm not happy in my own life. Maybe physically I can, but the meaning of it will be lost. There exists diversity of happiness. A low level of happiness can bring us some material tools. The next level of happiness is related to the relationships in our lives. And thirdly, the most powerful is when we find a higher meaning and can help others in their lives without any expectations. On many occasions an unhappy client has come to me and said "I have a beautiful life, lovely house, car, family - but I am unhappy. What can the reason be for this?"

The point is that the client has not found a higher meaning. But after our coaching discussions he has realised he needs to help others. And it is the highest level of our happiness. That is why our job is very helpful. We have already started from the top. Our job is our passion and following some vision of helping is unique. Using only techniques can help for sure, but when we maintain our human part of helping we become a better person. New ideas always need individuals who will be able to take on responsibility. Passion and patience from us can help these individuals adapt to this new motivation more easily. Key aspects of counsellors' skills are also training of subconscious reaction. That is something that we can't control without effective training of our competencies. Otherwise knowing ourselves is very important. Respecting individualities of the clients without any prepossessions is also a key aspect of our skills. Many ways exist of teaching clients and helping them recognise that the absorption of information is a decisive behaviour. We should be able work collectively and individually as well.

5. How can counselling help migrants and minorities? How can we safeguard human rights and human dignity? Will we adopt a better approach to the integration of migrants?

Now I will provide a very short overview about a situation of migration in Slovakia. We don't have such a big problems as other countries have with migration. Our problem is that a lot of people are emigrating abroad to gain better condition of their lives. But in other countries the education of migrants is really important. That can be the only way of keeping coun-

tries safe and prosperous. Now it costs a lot of energy and also investments but it is necessary for our future. Counselling in the right way can help countries with migration. Proper methodology exists to reach responsible minds. Some of the techniques I have mentioned in this article too. We can safeguard human rights and human dignity only in the way of helping to support and create an effective educational systems for migrants. We will adopt a better approach to the integration of migrants only when we will connect our knowledge, skills and we will have a common aim - To help adapt migrants and minorities to our culture, political or economical system.

6. New trends in counselling – several methods connected with the package of personal development

Analyses are needed first of all, followed by the diversification of clients. We have to be careful about advice because a lot of advice means that it creates an unhealthy relationship between clients and us. Many times I have experienced a client casting himself in the role of a victim. In such a case it is necessary to give support and motivation and then put him in the position of knowing he is in control and able to create a better life for himself. Genuine interest is the basis of any relationship.

When offering support I use a method called “strong words.” There are many words we use which are psychologically more powerful with our clients as than with other words. For example: FALLING, HELP, GAIN.

Dialogue with the clients begins with CONTACT. First of all I need to gain his trust and that is a long process. It’s very important to check his breathing, speaking tempo, agility and other important parts of contact. From these issues we can analyse the status of his emotions. Very quick movements can show us if he is relaxed or nervous. Also very quick breathing can give us sign of nervousness etc. Afterwards I usually ask some neutral questions for opening our dialogue. Then I continue to explain how our dialogue can help him, and describe which part of his life I am able to help him in. I help him to visualise our dialogue and ensure that it will help him find the way that he is looking for. The next step is an open question about why he has contacted me. We need to specify what we are going to be speaking about. Usually behind his concretisation there is something hidden which is our task to find out about by asking effective, strong questions. I am very careful with my opening question. I never ask him “How can I help you?” because this means I am automatically casting him as a victim - and this is, in essence, what I need to eliminate. I use instead, for example, “What can I offer you?”, “What do you wish to talk about??” etc.

The main part of our discussion is actively listening, where I can observe many important points. I observe his eyes, hands and even which words he uses. Each thing can help you realise something about his personality. Afterwards I concretise the steps needed to be taken. My methodology is a solution-orientated approach.

Here is a structure of the steps:

- Examination of client’s stereotype
- Analysis of everyday stereotype
- Problems influences
- What will change after solving
- Training of client’s willpower
- Certainty
- Small change agreed
- Positive aspect of change (selling advantages)
- Supporting with touching past

That is my structure of dialogue, which is possible to write a book about. But now is not the place for it. It is very important to mention the technique of values. When a client knows what his values are, he then easily knows how to specify his goals and aims. The social environment of the client is also monumental. It means the work/life balance. In this part I analyse by using the circle of life in each part of the client’s life: what he is paying the most attention to. The next method is for example telling stories and

giving examples. And also important is the method of Swot analyses. This sums up the client's Strengths, Weaknesses, Opportunities and Threats. If I realise the client is not mentally fully present in the moment, I use relaxation techniques - just for a minute or two, and also after I have finished with our main dialogue. After that I ask exact questions about his situation to fill in gaps of information. Clients need to feel that we are able to understand. Understanding is based on the importance of information.

The next part is support. I use an instrument to help him visualise his strong points. Then I ask him where he uses those strong parts of his personality. Humans need activity and interaction with others.

Coaching as a methodology:

- help with clients' possibilities and knowledge
- unblocking clients' inner systems
- supporting and motivating

Mentoring is way of leading and guidance but is less effective as coaching. We usually use it when we need to manage difficult situations with clients - trying to find and interpret hidden facts. Mentoring methods are also possible to be used in a specific field that someone wants to gain knowledge in. In the Slovakian Republic, the Golden Rope Academy offers a package of personal development which helps to achieve maximum personal potential, change your way of thinking, and self-realisation. It achieves this by using a personal approach, mentoring dialogues, coaching dialogues, a personal development plan and regular appointments.

It is aimed for people who need:

- personal development
- to improve communication skills
- to provide aims
- organise personal or working relationships
- help with adaptation for labour market
- career decision
- new information
- easier learning
- to gain discipline

WE CAN CHANGE HABITS IN THREE MONTHS. I usually ask how many of us have a plan of personal development. The answer most likely is only a few of us. That is why it is very important to work every day on our personal development, step-by-step. We focus on the person as a whole, and usually ensure their success by one of these personal development packages. Regarding refugees, my project can attain:

- education, connection with our culture, contact with labour market
- stimulation of migrants' interests about education and work
- support counsellors, who are providing intercultural trainings, appointments etc...

Development can only happen through organisation and planning. Don't just rely on the school system, educate that beautiful mind of yours. Our integrity is doing the right thing, even when no one is watching. Our personal development won't happen just out of the blue. We are the creator of our developing life.

For more information visit **www.goldenrope.sk**

Expert Profiles

Agaidyan, Ovagem

Mr Ovagem Agaidyan is a career guidance practitioner, intercultural and diversity trainer. In 1985 he emigrated from Istanbul to Austria. Mr Ovagem Agaidyan has completed several university studies and is involved in various migrants' integration projects. He has 12 years work experience as a journalist with the multicultural TV magazine of the Austrian Broadcasting Corporation writing about the everyday life of minorities and migrants in Austria. For many years he has been a member of the Austrian Human Rights Commission and the Integration Council of the State Government of Tirol.

Barilari, Gloria

Gloria Barilari is Project Adviser at the EACEA (Education, Audiovisual and Culture Executive Agency of the European Commission). She has been working at the EACEA for 3 years, and has been responsible for most of the actions funded under Erasmus + Action 3 "Support for Policy Reforms", such as Euroguidance. Previously she worked at the Directorate General for Enlargement of the European Commission and in a number of Brussels-based European Networks, such as the European Vocational Training Association. She has a background in Political Sciences, European studies, and Development studies.

Bezdičková, Dita

I am a dialogical practitioner with experience of teaching, direct therapeutic work, research and facilitation of various group processes. After having studied sociology, focusing mainly upon cultural sociology and integration politics I switched towards psychotherapy, trying to develop a more culturally and linguistically sensitive practice as a school psychologist and psychotherapist. Apart from university studies, I have had the opportunity to train as psychotherapist at the Kanankil institute in Mexico. It was here that I first encountered the dialogical approach – a postmodern, post-structuralist approach to conversation that enables transgressing differences and respectful, culturally sensitive and mutually enriching encounters. I developed further in this approach, used it in a variety of contexts and am now a member of two groups promoting dialogical and solution focused ideas in the Czech Republic – The Narrative group and Dalet. Last, but not least, I have several years of experience with direct therapeutic work – working with both youngsters and adults, individually and together, in families, couples and groups, accompanying them towards their preferred future.

Buchwald, Dirk

Dirk Buchwald works in the Central Department for Refugees and Migration of the Federal Employment Agency in Nuremberg. He is a senior expert for migration and migrants' labour market integration and is engaged in particular with diversity management, intercultural trainings in organisations, adressing migrants via communication strategies and migrants' business development.

Colomeischi, Dr Aurora

Dr Aurora Colomeischi, associate professor, PhD at Stefan cel Mare University from Suceava, Romania, has experience of 20 years within the educational field as a teacher, counsellor, trainer and researcher. She has a BA in Psycho-pedagogy and a Master's Degree in School Counselling and Career Counselling. She completed her doctoral studies in Science of Education with a thesis entitled Counselling Strategies and Programs for Social-Emotional Development of Gifted Children. Her teaching areas are: Emotional Education, Psycho-pedagogical counselling, Gifted Education, Teacher training. She has experience as a school counsellor and she delivered services of psycho-pedagogical counselling for children, teachers and parents. She initiated and co-ordinates a master study programme for teachers in the field of counselling and emotional education. She has experience as project manager and she delivered training for teachers on parents education, emotional education and counselling.

Dietz, Dr Martin

Dr Martin Dietz was a student of economics at the University of Hamburg from 1992 to 1998. From 1999 to 2004 he acted as a researcher at the Philipps University in Marburg. He was awarded his doctorate in 2005 (Dr rer pol). From September 2005 to March 2011, Martin Dietz worked as a senior researcher and advisor to the Deputy Director of IAB (Institute for Employment Research, Nuremberg), Dr Ulrich Walwei. From April to December 2011 he was in charge of the IAB Job Vacancy Survey in the research department “Forecasts and Structural Analyses”. Since January 2012 he has been Head of the staff unit “Research Coordination”.

Jevtović, Bojana

Bojana Jevtović graduated from the Department of International Studies – European Integration at the University of Belgrade – Faculty of Political Sciences. Bojana has a wide experience in managing projects aiming to strengthen position of youth and minority groups included working on building capacities of CSOs, promotion of informal education as well as developing policy in Serbia.

Kollatz, Heidemarie

Ms Heidemarie Kollatz is an educator and professional trainer of LIFE e.V. The non-profit organisation offers services in the fields of vocational education and training and is specialised in the development of gender and diversity sensitive training methodologies. As a member of the IQ Network Berlin LIFE e.V. offers seminars on culturally-sensitive guidance for professionals in employment agencies.

Korbar, Asja

I am a children’s rights activist with special focus on the Roma children. I coordinate the national Romani Early Years Network Croatia that gathers more than 200 professionals and paraprofessionals working with Roma children and families. I work at the Step by Step Open Academy and I regularly participate in the Step by Step programmes that promote a quality educational and child-centred approach. My areas of interest are the education of children whose first language differs from the official language of schooling as well as education for social justice (Anti-bias education).

Kortas, Anne-Marie

Anne-Marie Kortas heads the refugee organisation “Angehört” which offers legal information to asylum seekers in Germany. With her project “Diversity & Integration” she is a fellow at the Innovation Center for Advanced Practitioners at the Hertie Foundation where she develops ideas on how to facilitate the integration of refugees to Germany. Having graduated with an MPP from the Hertie School of Governance, Ms Kortas previously worked at the Berlin Social Science Center investigating sustainable management in Europe.

Lachmayr, Tina

Tina Lachmayr is the head of the “Competence Centre for Intercultural Opening and Anti-Discrimination” in the Network “Integration through Qualification (IQ)” employed by VIA Bayern e.V. Therefore she develops measures for the development of intercultural competences among labour market stakeholders, mainly job centres and employment agencies, as well as small and medium enterprises. She is also a professional trainer for intercultural competences and diversity.

Launikari, Mika

Mr Mika Launikari has been working in the field of lifelong guidance since 1995. During his professional career he has been involved in international guidance cooperation with European Union institutions (European Commission, Cedefop, European Training Foundation, etc.) and European networks (Euroguidance, European Lifelong Guidance Policy Network, European Employment Services, etc.). Further, he has published reports, books and articles, managed large-scale development projects, acted as a trainer and presented papers at numerous international guidance conferences. His special interests are multicultural guidance and counselling, guidance supporting employability and EU policy and strategy developments in the fields of lifelong learning and employment. In 2014, he initiated his doctoral research at the University of Helsinki (Faculty of Behavioural Sciences). His ongoing doctoral research focuses on International Mobility Capital (IMC) as a professional and educational resource – Narratives of European Union experts on career development, learning and employability. See also **www.launikari.eu**

López Salinas, Ramona

Ramona López Salinas, in her role as a Job Coach for migrants at AWO Interkulturell Schleswig-Holstein (project COMMA plus/Kiel), helps refugees and other migrants to find work in which they can use the skills they have already acquired in their home countries. After her apprenticeship as an orthopedian shoemaker, Ramona studied English, Psychology and Education at Christian-Albrechts-University in Kiel.

Marková, Hana

Ms Hana Marková is a career guidance practitioner with nine years of experience in guidance in the field of education for migrants in the Czech Republic. She has worked since 2007 at META o. p. s. – a non-governmental association for opportunities of young migrants.

Meinert, Sascha

Sascha Meinert is a political scientist and director of the Berlin based Institute for Prospective Analyses (IPA), an independent think tank and network dedicated to work on long-term societal change. He has many years of experience in conceptualising and facilitating scenario projects and stakeholder dialogues on a broad variety of topics. Sascha Meinert developed inter alia scenarios on the future of climate change and other environmental policies, educational systems, the future of labour and worker participation, occupational health and safety in the EU, on regional development and dealing with structural economic changes, demographic development, as well as scenarios about the future of the European Integration process.

Mikić Zeitoun, Mirjana

Ms Mirjana Mikic Zeitoun is a passionate civil rights activist specialised in multi-ethnic community relationships. She works at the Centre for Peace Studies (http://www.cms.hr) and focuses on intercultural dialogue by organising cultural events and seminars. She is an outgoing, communicative and curious person with excellent social skills and an MA in sociology and ethnology. Her main projects are: Education & training - Deliberative polling - Promoting Human Rights in the Areas of Special State Concern in Croatia - Human Rights Platform Coordination Network - Empowering of Refugees and Returnees - Practically Woman - Minorities for Minorities: Good Practice Examples from the Western Balkans - Reduction of poverty of particularly vulnerable groups in the Croatian Society.

Müller, Dr Wolfgang

Dr Wolfgang Müller is the Managing Director for European Affairs at the Bundesagentur für Arbeit, the German Federal Employment Agency. He is the representative of the German Federal Employment Agency in the Board of the European Network of Public Employment Services and in the EURES Management Board and the legal representative of Euroguidance Germany.

He is a member of several advisory and high-level expert groups in the areas of employment, education and migration. Before he joined the German Federal Employment Agency he worked for the German Government with the United Nations and NATO. He holds a MBA and a PhD in Public Management.

Nagy, Terézia PhD

Terézia Nagy, PhD is a sociologist, researcher and professional leader to facilitate the transnational and intercultural cooperation that leads to social integration. She is co-founder of the Southern Great Plains Region Social Research Association. She is invited lecturer at the University of Szeged, Faculty of Arts. Ms Nagy has taught qualitative research methods and theories of cultural and social anthropology. Her interdisciplinary research spans the fields of refugee and diaspora studies, postmodern cultural approach. She uses her research results in integration projects in segregated areas of urban spaces and among migrants.

Niewiński, Jakub

I am a PhD student of the Institute of Education at the University in Warsaw. I am also a teacher in the middle school, class tutor of my own interdisciplinary class and I teach ethics. I am also a trainer of the Council of Europe and leader of Multicultural Group that promotes human rights and tolerance toward others. Two years ago with youth from Poland, Malta, Georgia and Armenia we started the project “Youth Academy of Open-

ness - From Needs to Dreams": My interest is innovative pedagogy and creativity of students based on memory and history. I graduated from the trainer course "Take a course on Multiculturalism" organised by the Helsinki Foundation for Human Rights and I also took part in a number of international seminars in Europe and the USA. One year ago I received the Irena Sendler's award "For repairing the world". For many years I have been cooperating with the Centre for Civic Education in Warsaw and now I work as a mentor and coach for the two programmes "Leaders of Tolerance" and "Let's talk about refugees".

Noack, Dr Martin

Dr Martin Noack works as a Senior Project Manager at Bertelsmann Stiftung in Gütersloh, Germany. His project focuses on competence assessment, development and recognition. Before joining the foundation, Martin studied Psychology in Marburg, Turin, Detroit and Bremen, and received his PhD in Psychology from Jacobs University Bremen in 2009. He joined Bertelsmann Stiftung in 2012, after working for some years as an age management consultant and lecturer for statistics.

Pechlátová, Julie

Ms Julie Pechlátová is a coordinator of courses of Czech as a second language and project assistant. She has worked since 2013 at META o. p. s. – a non-governmental association for opportunities of young migrants.

Petersen-Mehringer, Wencke

Ms Wencke Petersen-Mehringer studied Political Sciences and International Relations in Bonn and Prague and works as a Senior Advisor in the project group for Refugees at the Regional Direction of the Federal Employment Agency in Dusseldorf. Within this project she is responsible for internal and external communications and coordination of the "Integration Points" in North-Rhine-Westphalia. Before joining the project group for refugees in August 2015 she held various positions in the Federal Employment Agency and the Ministry of Labour and Social Affairs - Department for European Employment and Social Policy.

Velev, Bojan

Bojan Velev graduated from the Faculty of Political Sciences in Belgrade, and completed the Public Administration and Public Policy Analysis Master Programme at the Faculty of Management and Governance, University of Twente, the Netherlands. Through work in the NGO sector, Bojan acquired considerable experience in designing and implementing projects in the field of social economy and social entrepreneurship.

Zadrabajová, Nina

My favorite motto is "Happiness is on the other side of fear." Everyone has to face it, and it's part of everyone's lives, but there are several ways how to transfer fear into positive emotions which are connected with our happiness. Focusing on positive aspects of our wide range of emotions is one of the basic steps how to transfer our fear. In the article, some techniques will be mentioned that can help provide transformation of our personal fears. The main point of this article is to acquire a responsible mind. I take practical information from many fields, for example: career counselling, positive psychology, management skills, political knowledge, coaching and mentoring methods.

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www.euroguidance.eu

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