



HOW TO BUILD TRUST



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Why is trust important for integration strategies through education?

Before we focus on trust we briefly share the discussion on the concepts of integration—different understandings between adaptations of immigrants and the receiving society.

Spencer and Cooper (2006:13) argue that the optimal relationship between migrants and the host society has been the main focus on recent research about integration.

Penninx and Garces Mascarenas (2014) define integration as a process of becoming an accepted part of society, while Spencer and Cooper (2006:13) state that integration is a “changing relationship between relatively newcomers and the society in which they begin to live”. Gnatenko (2016) states that researchers of integration are divided into two groups: first group of authors who focuses on migrants’ one-way integration defines integration as assimilation and adaptation, and the second group approaches integration as a two-way process in which the host societies also change. The main approach of the second group of researchers is multiculturalism which promotes participation of the different groups in economic, social and political life (Spencer & Cooper, 2006). Besides, according to them it is essential to understand the integration as a two-way process which gives a crucial role to the host society to be open for integration and welcoming towards immigrants. Sauer (2007) argues that the welcome culture on a societal level facilitates the connection between migrants and members of the communities, which eventually triggers changes among both migrants and the host society.

There is also another approach concerning integration argued by Heckmann. According to him (2015), integration is both a process and an outcome. He states that integration is a gradual process of becoming a member of a society. He also points out that integration is a give-and-take which necessitates commitment from migrants and openness and support from the receiving country as well. Integration, as an outcome, requires equal participation within political, economic, educational and cultural institutions (Heckmann, 2015). He adds that with the integration the differences between migrants and natives progressively disappear and migrants become new natives.

Integration, as a two-way process, requires both the host society and migrants to be open to interact with each other. Pogačar (2018) argues that the values and the social norms of immigrants and receiving society gradually modify during this interaction. Eser's social integration theory helps us to further understand how individuals and host society have to change in the two-way process of integration. According to Eser (2001), there are four levels of social integration; cultururation (cultural integration), positioning, interaction and identification. He states that the host society also must be active in all levels of social integration, and without the facilities that are provided, immigrants cannot integrate themselves on their own.

The first level of social integration is cultururation which refers to adopting knowledge, language, cultural norms and rules of behaviour for interaction in a successful manner (Eser, 2001; Stadler, 2016). The language courses or other facilities that are provided opportunities for immigrants have a significant role in successful cultururation (Pogačar, 2018). Heckmann (2015) states that although cultururation primarily refers to the refugee population, it also includes the cultural adoption of the host society. Accordingly, it is an important example of a give-and-take process between immigrants and the host society (Eser, 2001).

The second level of social integration is positioning, that refers to "individual's acquirement of a particular social position" (Stadler,2016:14). According to Eser, the first and second level of integration are interrelated; the better immigrants know the language and cultural norms of the host society, the bigger chance they find a place in the host society. Besides, the acceptance by the host society has a significant role in the success of the positioning (Eser, 2001). Discrimination towards migrants and unequal treatment in job applications are some of the obstacles for positioning.

The interaction is the third level of social integration which denotes "the establishment of social contacts within an everyday environment" (Stadler: 15). At this level, the opportunities and networks that are created by host society are significant for a successful interaction. Penninx and Garcés Mascareñas (2014), concerning this issue, states that the receiving country may facilitate or impede the integration process since they are the main actors of defining the rules and norms of this interaction. This depends on some factors in the receiving societies such as the general attitudes of society towards immigrants and how the host society's institutions work (Penninx and Garcés-Mascareñas, 2014).

Identification is the last level of social integration which refers to a process of becoming a member of collective structures of the host society (Eser, 2001). It also helps the creation of an emotional relationship between individuals and the host country's social system. Repeatedly the success of this level is broadly dependent on the openness of the receiving society. Both Eser and Heckmann emphasize that equal participation and equal chance are two crucial factors on all four levels of integration.

In our approach, integration is a dynamic two-way and a mutual accommodation process, and thus requires mutual adaptation and trust between immigrants and the host society. It also gives them a responsibility to be active and open for changes. Immigrants have a responsibility to learn the receiving country's language, culture, social norms and values. On the other hand, host societies directly or indirectly should take part in the integration process by welcoming immigrants openly and friendly, helping them to get a place in the society, and providing networks and contacts with local societies.

Where do we situate education?

Education of refugees has a crucial role in the integration of refugees to the receiving countries. Being aware of this fact, attention has been focused on this topic as a part of a long term integration strategy both at national and the EU levels (Turtiainen, 2012) since investing in education has a significant potential for economic growth; not only for the benefit of immigrants but also for the benefit of host societies. Ager and Strang (2008) state that education provides skills and competencies in support of subsequent employment, enabling immigrants to become more constructive and active members of a new society. EMERgenCeS, through creation of CoPs and training programs, aims to help refugee teachers to integrate the host societies. It also helps in the development of trust both at the individual and institutional level in the receiving countries.

Why do we include a chapter on trust?

Mutual trust between immigrants and the receiving authorities and societies is an essential element of a successful integration. Trust is a key element for both refugees and host society's people while getting to know each other, and therefore it has a significant role in the whole integration process (Turtiainen, 2012). Once trust has been built successfully among newcomers and the natives, then they can also further develop their relationships by welcoming their differences. Therefore, trust building is an important element in the creation of cooperation and interaction especially in the multicultural environments (Bhabha, 1994). The interaction and cooperation between refugees and host societies positively influence the integration process with the help of healthy relationships built by trust: the more people trust each other, the more likely integration occurs.

On the other hand, lack of trust becomes an obstacle for a successful interaction (Turtiainen, 2012). When people do not trust each other, they are not likely to interact. When they are coming from different backgrounds, culture, which is generally the case in migration issues, trust becomes extremely important for the interaction (ibid).

Lack of trust also diminishes the interaction between refugees and authorities in the new society. Due to the lack of trust, refugees, even they are highly educated and know the host country's language, are not esteemed as professionals until they have a chance to show their competences in practice. Therefore, lack of trust towards refugees has been accepted one of the obstacles of integration (Turtiainen, 2012).

Additionally, refugees' feelings of trust have to be rebuilt for the following reasons. Firstly, before they were forced to flee from their countries of origin, they have been mistrusted by their own people, governments and agents, and they may have experienced imprisonment, torture, physical assault or extreme fear. During their flight to the host country, they might have been separated from their family members or friends. In addition, while resettling in the host country, they might also encounter mistrust in the form of discrimination, misbehaviour and exclusion. Furthermore, in their new life in a new country, refugees go through essential changes such as rebuilding social relations, adopting a new culture,

language, weather, food, community and education system. At this point, rebuilding trust has a vital role in the establishment of their integration (Turtiainen, 2012).

One of the aims of EMERgenCeS project is to rebuild trust of refugee teachers in their new countries. Each partner of consortium creates their community of practices where teachers of refugee, refugee teachers, refugee learners and their parents, and refugee policy makers meet as a crucial step in the trust building process. All participants coming from refugees and host country nationals will have a chance to get to know each other, share and learn from each other.

Approaching trust as a facilitator for integration and as a future tool for refugees, trust is a vital concept for the EMERgenCeS project.

What is trust?

Trust plays a significant role on creation of sense of community and helps migrants to contribute with greater confidence within the receiving societies. Therefore, we define the concept of trust, the levels on which it emerges, and its impact.

Trust is a phenomenon that has been applied in various fields of science; philosophy, pedagogy, sociology and psychology (Karyń, 2013). Accordingly, explaining the phenomenon requires presenting four different perspectives. Trust, as one can generally understand, is defined as “a belief in the honesty of human intentions. It is described in categories of values, feelings, needs, human attitudes as well as features, states of the mind and as a basic condition for education and dialogue” (Encyklopedia pedagogiczna XXI,2008, p. 823, cited in Karyń, 2013). Another definition of trust is made by Lewicki and his colleagues (1998). They define trust as "an individual's belief in, and willingness to act on the basis of, the words, actions, and decisions of another".

From a philosophical perspective, trust is seen as a value comprising a human being both in the context of himself or herself and the relation to the world. Hence trust has a connection with other values such as truth, responsibility, empathy, authenticity, consciousness, and hope (Sztompka, 1996).

In a sociological perspective, trust comprises values, norms, rights and duties of social communities and has a significant role in development of society (Sztompka, 1996). According to Sztompka, trust is a way of dealing with uncertainty of the future. He further states that both trust and lack of trust has role on the formulation of predictions either positively or negatively.

Trust, from the point of the view of a psychological perspective, is considered as a relatively long-lasting personality feature of an adult which has different meaning from sociological and philosophical perspectives (Karyń, 2013). According to Rousseau and her colleagues (1998), "trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behaviour of another".

The pedagogical perspective of trust is significant because it concerns the educational reality (Karyń, 2013). Karyń states that "Upbringing based on trust is founded on properly understood love to a child and on a belief about the wealth of a child's personality and teaches making free choices, taking responsibility for the choices and engagement in such action" (Encyklopedia pedagogiczna XXI, 2008, p. 830).

Aspects of trust between trustor and trustee

Under this topic, we will define the aspects linked to trust and will point out them respectively. To begin with, vulnerability is a core element of trust which is a powerful way to drive innovation and creativity (Taylor, n.d.) . According to Coyle (2018), vulnerability tends to spark cooperation and trust, but during the group interactions people may not realize how well this process works. Harvard vulnerability researcher Jeff Polzer says that "being vulnerable gets the static out of the way and lets us do the job together, without worrying or hesitating" (Coyle, 2018). Vulnerability, as a significant tool for the creation

of a positive team culture, allows team members feeling more comfortable, to be more open and honest with their questions, concerns and mistakes (Taylor,n.d.).

Lewicki and Tomlinson (2003) emphasise three dimensions of trustworthy behaviour. They argue that our trust is based on the evolution of other individuals' ability, integrity, and benevolence. Trust requires other's ability to perform in a way that meets our expectations. Integrity refers to the degree of the trustee obey to principles that are acceptable to the trustor. The consistency of past actions, credibility of communication and commitment of standards of fairness are main requirement of integrity dimension. Benevolence is our evaluation that the trusted person is concerned enough about our interests. These three dimensions are related to each other. Our observation of these three characteristics in another person, increases the level of our trust towards them. (Lewicki and Tomlinson, 2003)

Turtiainen (2012) investigates the relationship between trust and dependency. She argues that “autonomy and dependency are often seen as opposites to each other but according to the theory of recognition we are deeply dependent on each other because our self-relations are connected to recognition by others”. In her study, she defined three kinds of relationships of negative dependency. The first one is dependency as entrusting another to do something for you. Second one, the fear of dependency and this refers to a lack of mutual trust. The third one is called overemphasized autonomy which denotes the lack of a relationship.

How trust-building is used by partners in education as integration

Acknowledging that trust has a vital role in the establishment of refugee integration in the host country, EMERgenCeS utilizes several approaches and theories aiming to create trust between refugee teachers and newly arrived the society. It also aims to empower refugees in reaching their passions, career goals and a new life in the host country. In the chapter, the EMERgenCeS' approach of trust-building by each partner is introduced.

As mentioned before, trust is an element of integration of migrants. It has a significant role on creation of sense of community and helps migrants to contribute with greater confidence within the receiving societies. EMERgenCeS utilizes Multisensory Space method both for creating a trust environment and providing an open learning space. This is a working method, in which people with diverse backgrounds work together and create a shared space by exchanging their own expertise.

Multisensory Space Method

The idea of the Multisensory Space Method emerged as a need of creating a place where individuals from different cultures can meet and share their memories (Räty, 2011). This method was developed by the Laura University of Applied Sciences, which has been using it in different ways.

According to this method, The Multisensory Space is a readily modified space where different objects or tools activate all the senses (Räty, 2011). In this space, there can be different elements which provoke the sense of sight (visual objects, photographs), hearing (music or other sounds), touch (fabrics), smell, and taste (food and drinks).

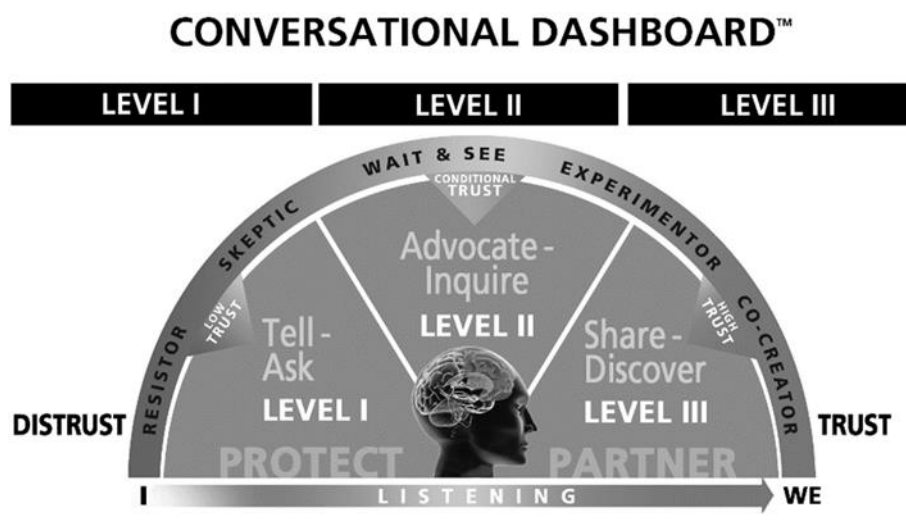
This Space can be used as an inspirational learning environment, as a meeting point or as a classroom (Räty, 2011). According to Räty, the atmosphere of Space provokes thoughts and memories which inspire dialogue among participants. The safe and comfortable environment of the Space creates a trusting atmosphere and promotes the wellbeing of participants where they can share their experiences and cultures of their home countries. They also share their personal stories and new experiences in the host countries and how their old culture has been mixed with the new one. (ibid).

On the other hand, the Space can be used by teachers, educators and trainers as an open learning environment, in which positive experiences at Space motivate participants to share knowledge and act as a peer network (Räty, 2011). EMERgenCeS benefits the design and construction of the Multisensory

Space, in which refugee teachers and teachers of refugees work together and organize different activities in the space.

Conversational Intelligence

As above-mentioned, trust building is an important element in the creation of cooperation and interaction especially in the multicultural environments. A good quality conversation enhance relationships and trust environments. EMERgenCeS applies the Conversational Intelligence approach, which is based on collaboration and trust, to motivate refugee teachers and teachers of refugees to be more engaged and committed working together and co-creating solutions. According to Glaser (2014), effective communication is far more than choosing the right words. That is, every interaction contains signals that either create trust and connection, or distrust and fear. She adds that learning to regulate these signals is the basis of Conversational Intelligence which is composed of a set of tools, habits, and rituals to strengthen the leadership characteristics. Glaser (2014) also states that conversations can occur at one of three different levels, which are geared toward different goals, and produce different outcomes. Regardless of our communication style, people get involved in conversations at all three levels, according to her.



Source: <https://www.skipprichard.com/how-great-leaders-master-conversation-to-create-trust/>



In the first level, she states that transactional conversations are an exchange of information aiming to get information rather than persuasion. According to her; the second level is about positional conversations which are geared toward persuasion, with someone advocating for or defending a point of view.

Glaser (2014) underlines that the third level conversations are dynamic and collaborative, which involve sharing information back and forth, working together toward new ideas and creating shared solutions to the problems. This level requires that every participant needs to be able to open up and not to be afraid of feeling or appearing vulnerable.

In order to achieve the third level, EMERgenCeS creates spaces where participants can share, discover, and explore other perspectives which will eventually help them create trust and mutual understanding. In accordance with this purpose, EMERgenCeS created CoPs for refugee teachers and teachers of refugees aimed at encouraging interaction and dialogue between them. CoPs can also function as forums where refugee teachers can have open and candid conversations and learn about the host societies' culture, administrative and education system.

EPN

About trust building

In relation to the definitions of integration by Penninx and Garces Mascarenas (2014) as a process of becoming an accepted part of society, and of Spencer and Cooper (2006) as a “changing relationship between relatively newcomers and the society in which they begin to live”, the concept of ethnopsychiatry plays a big role in the understanding and conception of integration as well as trust building, because integration is an important factor of building trust and vice versa. It is especially key to understand and to approach trust building when different cultures and ethnicities are involved. The ethnopsychiatric discipline was born in theory and practice beginning of the 20th century, from the encounter with other peoples and ethnicities. It is from experiences linked to issues of domination, exploitation of the resources of third world countries and colonial violence that ethnopsychiatry takes shape, a discipline which basis is composed of psychiatry and anthropology. The discipline of ethnopsychiatry can provide important tools for understanding and intervene to reduce risks of domination and exclusion. According with Georges Devereux, faced with the "displacement" that comes from the encounter with otherness we can react in different ways:

- **Denying** differences, rejecting them and trying to eliminate them.
- **Disqualifying** them, considering them irrelevant, backward, irrational etc.
- **Accepting** to confront them as other possible declensions of our human being.

In order to realise an encounter with the other, it is necessary to be able to acknowledge, the role of our cultural belonging, to create a space within ourselves and in the relationship with the other in which to bring out the diversity and subjectivity of others (R. Beneduce, 2007). The sociologist Marianella Sclavi (2003), an expert in conflict management, states that "any simplification that leads us to ignore the possible otherness of the other (its implicit premises, different from those we take for granted) leads to a crisis in

the dynamics of welcoming and mutual coexistence". It is necessary to grasp more levels of reading and more explanations of the same phenomenon, avoiding that one flattens out on the other or overwhelms the other. Only in this way they can be related to each other and allow for mutual recognition. When building trust, each person should have the feeling of sufficiency in the way he/she presents itself, with its culture, ethnicity and past, knowing that differences will be taken into account as an enrichment and not as a barrier. Taking all this into account when making an encounter and trying to build trust, there are some factors that can contribute to build trust amongst people. When building trust, credibility is known to be an important factor. Developed by John Carter from the "Gestalt Center for Organization and Systems Development" in the US, the 'trust triangle' offers a useful framework for thinking about trust. The three foundation stones of the triangle are, straight talk, listening for understanding, and making commitments.



Level one

1. **Straight talk:** Direct, honest conversations and sharing all the information you have available including sharing information that might be counter to the argument a leader might be trying to make
2. **Listening for understanding:** Listening to understand supports straight talk. Stephen Covey in his work, talks about the habit of “seeking to understand before you can be understood”. Listening to understand means suspending your own arguments, thoughts and biases. Often we do the opposite, when we are we half-listening because in the background our minds are working to come up with a clever response.
3. **Making commitments:** The final foundation stone is about committing to a course of action. Trust is built when commitments are kept. In the event a commitment can't be kept, then see foundation stone one – have a direct, honest conversation about why things have changed.

Level two: reliability

The three foundation stones help us to be seen as reliable. We do what we say we're going to do. We show we've listened and understood through our actions. And we keep people updated, even if the message is difficult.

Level three: trust

The more reliable you are, the more likely it is that people will trust you. Broken promises and half-truths lead to a person being seen as unreliable and hence, untrustworthy.

Level four: respect

According to the model, the more we trust a person, the more likely it is we respect them. Based on this model, respect for a person is driven by their behavior where they keep their word, act with integrity and

genuinely work with others. They also do the right thing, even if that's the difficult thing – such as delivering an unpalatable message to staff.

In the book “Dialogue Theories”¹ by Sener and Omer ‘Four Principles of Dialogue’ that were developed by the former British Council of Churches’ Committee for Relations with People of Other Faiths are enumerated:

1. Dialogue begins when people meet each other.
2. Dialogue depends upon mutual understanding and mutual trust.
3. Dialogue makes it possible to share in service to the community.
4. And finally, dialogue becomes the medium of authentic witness.

Daniel Yankelovich as suggested by the title of his book, *The Magic of Dialogue*, considers dialogue to have unique and highly valuable properties. It can ‘strengthen(s) relationships and trust, forge(s) alliances, find(s) truths that bind us together, and bring(s) people into alignment on goals and strategies.’⁵ He affirms Buber’s insight that in dialogue we reach beyond the confines of self to an authentic encounter with the other.⁶ Dialogue is a way of being and a way of building relationship. He emphasises, though, that ‘dialogue is not... an arcane and esoteric form of intellectual exercise that only the few can play. It is a practical, everyday tool accessible to us all.’⁷ Dialogue is a particular kind of talk which requires particular competencies and strategies, some of which are explored in Yankelovich’s book.

¹ <http://www.dialoguesociety.org/publications/Dialogue-Theories-Preview.pdf>

Practical dialogue strategies identified by Yankelovich:

1. Err on the side of including people who disagree. Taking a risk often pays off, bringing greater mutual understanding between divided groups and individuals.
2. Initiate dialogue through a gesture of empathy. Acknowledging ‘the legitimacy of the point of view of the other’ often breaks down barriers of defensiveness and allows dialogue to begin.
3. Check for the presence of all three core requirements of dialogue – equality, empathic listening, and surfacing assumptions nonjudgmentally – and learn how to introduce the missing ones. Without the presence of all three there can be no real dialogue.
4. Minimize the level of mistrust before pursuing practical objectives. Efforts towards cooperation will be futile without a certain level of trust.
5. Keep dialogue and decision making compartmentalized. They are different kinds of process and if confused will undermine each other.²⁷
6. Focus on common interests, not divisive ones. Concentrating on shared interests is more conducive to dialogue.
7. Use specific cases to raise general issues. Referring to concrete examples helps people to appreciate the issues at stake.
8. Bring forth your own assumptions before speculating on those of others. Highlighting the assumptions of others can easily sound accusatory, whereas recognising one’s own sets a helpful example of self-awareness and openness.
9. Clarify assumptions that lead to subculture distortions. When the assumptions associated with particular subcultures are shaping a conversation without this being recognised, tactfully identifying them can bring helpful clarity.
10. Where applicable, identify mistrust as the real source of misunderstandings. Mistrust prevents openness and inhibits dialogue. Sometimes simply recognising that this is happening is enough to help people overcome it and converse more openly.



11. Expose old scripts to a reality check. We interpret reality through ‘the web of beliefs, values, assumption and customs that have shaped our views over decades of experience.’²⁸ It is valuable to bring assumptions to the surface; sometimes when we do, we see that they are no longer valid and need to be amended.

12. Focus on conflicts between value systems, not people. Avoid stereotyping people according to their subculture.

13. Be sure trust exists before addressing transference distortions. Sometimes the dynamics of previous relationships interfere with current ones. For example, the experience of being taken advantage of by a relative may make a person touchy when a colleague asks her to do something outside her official role. Bringing such ‘transference distortions’ into the open can explain and ease mysterious tensions between people. However, examining these ‘ghosts’ of past relationships can be personally threatening, and it should not be attempted where there is not a relationship of trust.

14. When appropriate, express the emotions that accompany strongly held values. Emotions are a legitimate and important part of the process of dialogue.

15. Encourage relationships in order to humanize transactions. Encountering one another as individuals on a human level breaks down stereotypes and hostility.

KILOWATT

How to build trust

The method studied by Kilowatt draws inspiration from *cooperative learning*, which is a concept with ancient roots. The first traces of *cooperative learning*, indeed, date back to Middle Ages and affected all the most advanced forms of teaching of the last century.

The same approach is found in Lorenzo Milani's *mutual teaching* concept, according to which the method of the best teaching is to co-create a so-called self-educating community.

Furthermore, the methodologies available in the economic field are also inspiring, notably those that, supported by the *theories of complexity* of the last decades, from french post-structuralism to complexity theorists proper (Edgar Morin, Maturana and Varela), state the importance of carrying out a systemic vision of relationships. Hence, according to the Kilowatt approach, trust building process is made of different phases, which are not in a cause-effect relationship but that contribute, jointly, to the goal of trust implementation.

1. Learning by doing

Trust building process play a crucial role in the creation of non-formal and informal educational contexts and as mentioned before, it is a mechanism which can be facilitated by using different approaches.

The first approach to be presented was formulated by John Dewey (1938). The pedagogy of John Dewey is centered on the fundamental pedagogical principle *learning by doing* (Dewey, 1938), which means to move from the logic of "transmission" to the logic of "appropriation" of knowledge.

Thus, according to the pragmatic vision of knowledge, to learn means to actively elaborate some ideas rather than passively receive notions. That it the reason why traditional school is accused of turning students in mere passive auditors. However, experience is not something that simply happens to students. On the contrary, it must be trained critically and consciously through a real education.

At this point, it is necessary to underline that not every kind of experience could be educative. Indeed, by contrary, there are some forms of experience that are highly not educative. It is only a certain type of experience that allows education.

The thesis is that there are two types of experiences:

- one kind of experience favors the acquisition of new experiences in the future
- other limits the ability to acquire new experiences in the future.

What does this difference depend on? The answers is it depends on the quality of the experience that the educator proposes, its long-term effect and how it influences further experiences.

Hence, to stimulate active and interactive learning, the training should be organized through workshop moments, with the aim of achieving a concrete application and a prototyping of the learned concepts, so as to enable an integration of the notions within the cognitive context of the individual.

But it is not everything, there is a reason even more profound. Workshop moments facilitate interactive learning because they allows people to experience through all parts of the ego, which is composed of an intellectual side, an emotional side and a kinesthetic side that are usually not stimulate in the traditional way of teaching.

2. Soft skills

Nowadays, soft skills are increasingly important. For instance, relational, emotional and communicative skills allow us to interact with other people. Transversal competences are indicators of inclination and predispositions and they have to be understood and valued in the individual path of orientation and self-confidence building of everyone. In other terms, the development of soft skills is an essential process for those who want to meet the social and environmental needs of our time.

Nevertheless, it is very difficult to define what soft skills are. Typically, they are defined in negative, as the downside of skills that we know best. The soft skills are described in relation to the so-called hard skills, which are technical, vertical, specific skills: those that have a dedicated university course or a job description in companies.

The first reason for this difficulty depends on the fact that there is not, not even at institutional level, a substantial agreement on what "soft" or "transversal" skills are. However, there is a European taxonomy, according to which soft skills could be divided in:

- personal skills, such as knowing how to react to stressful situations.
- relationship skills, as regards attention to the customer or colleagues.
- argumentative skills, which determine the ability to influence the other.
- result-oriented skills, problem solving and even before problem setting.
- cognitive skills, such as analytical skills.

A good way of defining soft skills by affirmation, not by negation, is undoubtedly to consider soft skills as a know-how-to-be when, on the contrary, hard skills are a simple know-how. It is clear, at this point, that to work on soft skills training, since soft skills are a know-how-to-be, could foster the process of trust building.

This vision derives indirectly from the reflections that Edgar Morin made in his famous book “Une tête bien faite: Repenser la réforme, réformer la pensée” (1999), in which the French philosopher and sociologist argued that, because of the growing speed with which hard skills tend to become obsolete, it is necessary to start from soft skills in order to reform schools. Hence, if the development of technical skills allowed a great technological progress by involving the separation of knowledges, the future development of soft skills will foster the connection and the integration of different knowings.

Moreover, according to Buckminster Fuller, in his “Operating Manual for Spaceship Earth” (1969), the hyperspecialization of the contemporary world has led to losing the overall view of our operational role in directing the events of the planet. That is the reason why nowadays to restart from the soft skills training is fundamental in the contemporary education system.

3. Starting from the needs of the student: The Lean Approach in education

To build trust means to create conditions in which people could feel free to express themselves. Kilowatt, as a social entrepreneur, develops an approach of project design that has its roots in the lean startup methodology, developed by Steve Blank (Four Steps to the Epiphany, 2005) and Eric Ries (“The Lean Startup, 2011).

This peculiar methodology, which normally finds its application in the business model design process, states that, instead of executing business plans, operating in stealth mode, and releasing fully functional prototypes, it is better to test hypotheses and to gather early and frequent customer feedback.

It is a user-centered approach, which means that it is more efficient to involve the beneficiary of the project in the design process rather than developing something without knowing their needs. In other words, it is an approach that starts with the analysis of the needs of the users, enhancing not only ideas, expectations and needs, but the real creative drive of everyone. For this reason, it is not just a set of tools but a mental approach and an attitude.

The final result is therefore not predefined but comes from a maieutic process with the user for which it is designed, leaving a level of empowerment and sense of belonging that cannot be imagined otherwise.

In the educational field, this approach implies to focus on the necessities of students, to know their story and their culture rather than remain firmly tied to a specific learning program. Nevertheless, it is not sufficient. Simultaneously, it is appropriate to create a community of learners in order to nurture those conditions of mutual exchange necessary for cooperative learning.

4. Peer-review

The organisational model of Kilowatt is based on the introduction of tools and situational leadership models in organizational processes, which involve the dissemination of *peer-review* tools more suitable for the characteristics of contemporary work. According to this peculiar *peer-review* model, the assessment relies on qualitative indicators, which depend on the declination of the identity values, and quantitative indicators, which are linked to the number of hours worked.

The model also includes monitoring tools to be used during the year, as an example it could be mentioned a diary made up of cards to be filled in individually, which provide a self-assessment history and "photograph" some significant moments and therefore allow the collaborative valuation of the closure of the year.

Is it possible to use *peer-review* principles for the progress of education?

Frequently, in educational contexts, the evaluation process has a top-down approach while, in order to make this process also a learning opportunity it should be a bottom-up process, starting from a self-evaluation of the student to be shared with the rest of the group. In that way the valuation process turn into a pedagogical instrument, based on trust, aimed at fostering written expression, critical thinking, professional responsibility and collaboration. A profound learning paradigm shift.

ZSES

Types of listening when doing an interview

Listening is not just passive reception of information, but an active process also during the interviews. How we listen is essential for successful messaging and communication. Listening has multiple purposes, so we know several types of listening.

1. Compound listening

Compound listening is a way of listening to understand and remember the information received. We should try to hear as much as possible from what has been said, so that our thoughts do not escape. The listener is interested in key information, findings, listed facts, overview and prediction of the content. Compound listening focuses on understanding what is being said in the way the speaker wanted it to be. For better understanding and appropriate feedback, the listener asks a question here and there, asks for repetition or louder speaking, and encourages the interlocutor to continue. For a listener who listens, it is not essential whether he agrees with the information told and whether it is in his interest, only understanding and remembering what is being said is considered. (Možina, 2004, p. 167).

2. Critical listening

When the listener evaluates the information received, he must listen critically. We need to listen critically when we want accurate information and we do not have complete confidence in whether the speaker will trust us with accurate information. Therefore, the listener must verify the reasonableness of the evidence and the credibility of the data. The listener finds out what the speaker's intentions, interests, and attitudes are; or the interlocutor kept something quiet/silent. Such listening can be equated with the evaluation of

written material. The listener's attention is also focused on the tone of the speech (whether the speaker was serious or ironic) and the discovery of the facts behind the interlocutor's statements and the separation of facts from emotions (whether he spoke without emotions or his purpose was persuasion). In critical listening, it is important to be focused, sober and to perceive and evaluate what is said with reflection, so we form an assessment only when the interlocutor says his / her own (Tavčar, 1995, p. 32).

3. Selective listening

The characteristic of selective listening is that the listener chooses one word from the conversation and adds another from his own imagination. With this way of listening, the selective listener hears only a fraction or something else of what the interlocutor has said. Perception of what is said is influenced by our expectations, so we select messages. We pay attention to signs of affection only if we expect our interlocutor to be sympathetic to us. We also look for signs of dislike if we expect rejection. When we look for signs of dislike, we overlook the signs of sympathy. We perceive information that goes through the sieve of our desires, needs, and attitudes. It is important to be aware of the selectivity of perception (Možina, 2004, p. 79).

4. Adaptive listening

Opposite to selective listening is adaptive listening. The listener accepts and incorporates what is heard into his knowledge, so that later he does not know whether it is his own or someone else's (interlocutor's) thoughts and ideas (Možina, 2004, p. 80).

5. Egocentric listening

Egocentric listening occurs when the interlocutor presents his problem, the listener listens to it for a while, then interrupts it and diverts attention to himself with words such as e.g. "It happened to me too," or "I completely understand you." The listener begins to talk about his problem and forgets about the interlocutor, his problem. In egocentric listening, the roles of listener and speaker alternate, here we can ask who really has the problem - the speaker or the listener (Gale, 2002, p. 217).

6. Active listening

Active listening does not mean sitting next to the interlocutor and listening to him in silence, but it means that we are completely and sincerely focused on the interlocutor's words and feelings. It has happened to us many times that we are e.g. overheard the news on the radio, even though we wanted to hear it. It also happens to us in conversation with people that we can thaw with our thoughts. We often don't notice this ourselves, and others certainly do. Such listening is the complete opposite of active listening. Active (empathetic, effective) listening is a way of listening where the listener's activity is high and important. The listener is able to empathize with the situation and emotions of the other person. In order for the listener to understand the information from the speaker's perspective, to empathize with the interlocutor's emotions, needs and desires, he is very active and proactive. His goal is not only to understand the message, but also what lies behind it (Gale, 2002, p. 221).

The first step to active listening is attention. Active listening requires that we listen more than words and the basic message; we could say we are reading messages "between the lines". Listening requires strong attention and focus on the speaker, who will also feel our focus and attention. With this way of listening, we establish good communication and mutual relations both with family members and in the business world.

The listener must be active in active listening (as the name suggests) and listening should include empathy, the ability to empathize with the position of another person. What he hears, he really perceives and understands. When we actively listen, the person speaking will get the feeling that we are taking them seriously. The listener also wonders about the importance of the speaker's nonverbal communication, what the speaker thinks about what he is saying, and why he speaks in such a way, whether the information is important to him as well, what feedback to give the speaker to help him communicate. The listener lets the interlocutor speak, does not interrupt him and judges his emotions and attitudes.

Goals we achieve with active listening:

- checking the clarity of the message - whether the content, the story told by the speaker was understood correctly;
- checking accuracy - we tell the interlocutor how we understood the message;
- understanding the interlocutor's emotions - we show that we understand the speaker's emotions, thus reducing his insecurity, anger, fear, resentment;
- summarizing check - when we know the content and understand the interlocutor, we summarize the content, thus collecting data, ideas and facts and evaluating the success of the conversation;
- restrained confirmation (expression of agreement) - we are neutral in the conversation, we agree with the interlocutor that we encourage him to continue narrating; confirmation does not mean that we also agree with the opinion of the interlocutor (Gale, 2002, p. 227).

RÉSEAU PROACTIF

Culture of Acceptance

In today's world multicultural working environments are impeccable for any group of people gathering to create or produce something or an idea. In this regard the importance of following a methodology by which you'll organize your working environment mentally and physically is vital. In a misguided multicultural working place, the failure would be inevitable. The prejudice against someone from a different culture may cause trust problems in time. So building trust by accepting any other culture is so important to be able to get remarkable result from what it is being done.

The main objective of this approach is to create an environment that truly values and appreciates the diverse nature of the people in it. This approach accepts that diverse people have different needs, different values, different characteristics, different styles and different desires in the workplace; and it seeks acceptance and tolerance for these differences in order to create a healthy and productive and peaceful workplace. The most important point to this approach is to get everyone to be aware of and accept these differences in order to reduce conflict, maximize performance, and allow each person to reach his or her full potential by removing diversity barriers or conflict in the workplace.

The key to this approach is helping everyone within the working environment to become more diversity conscious; to become aware of their personal beliefs, biases, and actions regarding people of diverse backgrounds; and to alter their actions in order to provide equal opportunity and a work culture that meets the needs of every participant in the group. It includes removing the barriers that limit growth opportunities for certain people because of diversity issues. It also entails creating a culture that strongly condemns discrimination of any type in any form.

This approach requires people, everyone in the group, to become introspective and aware of their belief systems and actions regarding diversity issues. It requires specific policies, procedures, processes, practices, and systems that create a culture that accepts and assertively values the diversity of participants. This acceptance must also lead to opportunities for diverse people to raise their potential, be promoted,



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and take on different roles and responsibilities that previously may not have been available to them in a less diverse-sensitive working place.

Within the EMERgenCeS project people from different origins and cultures gather and work together. Our team consists of refugee teachers, local teachers and also some students from different parts of different societies. As it is explained before in such an ecosystem, the only way to get efficient results is to accept differences and to focus on communicating and creating intellectual outputs.

ICHB

We consider that the essential importance of trust is how to build it or restore it. In general, one dictionary definition of trust is “feeling safe; feeling of security”. When we depend on a leader, family member or friend, we can feel vulnerable, and we need trust to manage the anxiety of this feeling.

When trust is present, things go well; but when trust is lost, the relationship is at risk.

On the positive side, trust makes people feel eager to be part of a relationship or group, with a shared purpose and a willingness to depend on each other. So, if the level of trust is low in a relationship or organization, people limit their involvement and what they are willing to do or share. They might think to themselves, “This is all you deserve,” or, “This is as all I am willing to give.” In contrast, when the trust level is high, people reward it by giving more. But, more often than not, people feel that their distrust is not safe to share. So a leader or loved one may be slow to discover that they have lost a person’s trust.

The hiddenness and personal nature of trust can be a problem for relationships, teams or organizations. How can you fix something that is not expressed or shared? How do you even know that trust is lost? Paradoxically, there must be at least a little trust in order to discuss its lack and make attempts to rebuild it, while if the loss of trust remains unaddressed, the relationship will grow more and more distant.

Trust is often related to leadership and power, but it is not a given. To be effective, a leader must earn the trust of his or her constituents to ensure their participation and allegiance. Indeed, any successful relationship — whether it’s leader to follower, consultant or coach to client or the relationship between spouses, siblings and friends — relies on a level of trust that must be earned. Yet even trust that is earned can be quickly lost and cannot be quickly regained. If members of a team or relationship lose trust in each other, it takes a great deal of work to restore it. People are not quick to reinvest in a relationship where trust has been broken. They generally move on.

From professional perspective, respectively from the point of view of the refugee teacher in teaching career, they sometimes felt a disconnect with their building administrators. Because of this is important to really viewed them as a resource to help in their teaching.

Although both management and teachers (regardless of their background) want the best for the school and their students, the way they interact is the most important thing to achieve. In this way, leaders and teachers both have responsibilities for building mutual respect. But leaders need to set the tone and lead by example. Here are seven ways leaders can create a high-trust culture.

- 1. Listening.** Too often leaders are pushing an agenda and trying to reach goals without really listening to others. Teachers need to feel heard. This means leaders show empathy and truly seek to understand the daily challenges and requests from teachers. Always put people first.
- 2. Develop shared meaning and purpose.** Teachers and principals share many of the same goals, but we often experience our differences more intensely than our similarities. We all want students to learn, we want a safe environment, and we want a positive culture. Teachers want leaders to communicate positive intentions and create safety for dialogue to occur.
- 3. Progress, not perfection.** Nothing erodes trust as quickly as a leader with a critical spirit. Great teachers want accountability, but they want leaders to communicate in a way that builds on respect and seeks progress, not perfection. All of us have areas we need to improve. Leaders need to spend most of their energy recognizing the positive and building on the strengths of others.
- 4. Competency:** This is another element that is central to building trust. If you think a person, leader or organization is not capable of doing what they are supposed to do, you cannot trust them. Therefore, even when a person has a good heart or good intentions and we like them personally, they cannot win our trust if they're not capable of doing what they promise.
- 5. Lead by example.** Teachers want leaders who hold themselves accountable before they seek to hold others accountable. They want leaders to set the tone, to show the way, and to model the characteristics that would benefit the whole school. No job is too big or too small for a leader who is a servant leader.
- 6. Keep promises.** Teachers want leaders who are promise keepers, who make commitments carefully, but stick to them. Trust-building leaders make honesty and sincerity a symbol of their honor. They seek to keep their promises at all costs.



7. Right wrongs. Even the most trustworthy leaders make mistakes. The key is to quickly right the wrong and admit the failure. Teachers respect leaders who own their mistakes and apologize immediately to those who were harmed. They do everything possible to avoid hurt feelings and bad blood.

8. Be authentic. Teachers want their leaders to be transparent and open. This means no hidden agendas. Authentic leaders reveal who they are and show what they value. They are self-aware and express their thoughts and feelings in healthy, caring ways.

In conclusion, all of these qualities contribute to the degree of trust people have for each other and in their absence it's impossible to have a healthy school when there is a lack of trust.

Tampere University

How to build trust

In multicultural environments, trust-building is a pivotal action in order to form effective co-operation.

The key elements are:

- Intercultural communication skills and competences, culturally responsive approach
- Mutual respect
- Shared goal(s)
- Co-creation
- Emphasis on (self-)reflection

My ideas and beliefs are based on a ground of critical sociocultural theory: First, all things we learn we learn in certain social and cultural context. Therefore, all the things we know are not neutral but learned and socially and culturally emphasized. Second, different social and cultural factors are valued differently in different contexts. Therefore, these factors are tools of power, inclusion/exclusion [(Vygotsky, 1978) and (Freire, 1994; Sleeter & Bernal, 2004)]

Culture influences “what we talk about; how we talk about it; what we see, attend to, or ignore; how we think; and what we think about” (Porter& Samovar, 1991) Since the communicational patterns are linguistic and cultural and therefore learned, we must first search and review our own cultural ways of doing and being. As Adler (1991, 2002) says: The greatest challenge is not knowing the other culture but to know the own culture and to realize how it affects and shapes our ways of thinking.

We must create “the Third Space” (Bhabha) where we don’t take the meanings are for granted but we discuss and make meanings in shared context. To create this space, we must use the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse participants to make encounters more relevant to and effective for everybody (Gay 2009).

Even when talking about cultures, we must remember that no one is just their “culture”, as Gay (2001) says: “As is the case with any cultural component, characteristics of ethnic communication styles are core traits of group trends, not descriptions of the behaviors of individual members of the group.” We as the responsible actors of the EMERgenCeS project must take the first step to confront the realities, not to deny the differences between different people but to confront the facts and have a thorough, critical knowledge of the interactive relationships between culture, ethnicity, communication, and learning and between individuals and groups.

Geneva Gay (2001) summons some of these factors as this:

The internal structure of ethnic learning styles includes at least eight key components (which are configured differently for various groups):

- preferred content;
- ways of working through learning tasks;
- techniques for organizing and conveying ideas and thoughts;
- physical and social settings for task performance;
- structural arrangements of work, study, and performance space;
- perceptual stimulation for receiving, processing, and demonstrating comprehension and competence;
- motivations, incentives, and rewards for learning;
- and interpersonal interactional styles.



I find the approach of intercultural communication and culturally responsive pedagogies useful here. I think we should train ourselves and our partners to work within this kind of mindset. Also, Commins and Miramontes (2006) point out some features to build more trust and mutual understanding that lead more positive outcomes:

- Focus on equity and creating a climate of belonging for all participants.
- Become familiar with participants' prior language and literacy experiences.
- Use strategies that increase comprehension through opportunities for interaction.

As you can see, my approach is from pedagogies and teacher training. I find this approach useful both in our project working with refugee teachers and when educating teachers to face growing diversity in classrooms.

Levels of trust

As an analytical tool, trust has been classified into four-fold by Ilmonen which can be relevant to our study (Ilmonen 2002 in Turtiainen, 2012). In the first level, he states that trust takes place in a direct and personal relationships which are not questioned (Turtiainen, 2012). In the second type, he explains that trust is divided into two; trust in persons and trust in institutions. The latter is also known as non-personal. The third type of trust is indirect but based on direct contact and he called it a 'chain of trust' concerning social networks. For example, we trust somebody in the same network with us even if we do not know that person. The last type of trust, concerns people in direct contact within the same network. In this type, people trust each other because they think they are sharing the same qualifications or backgrounds. This type of trust is called humanistic trust, which is based on shared norms and values.

Impacts of trust

Trust is one of the key factors in building social cohesion – 'an important quality by which members in a society are bound together' (Phillips and Berman 2008). In cohesive societies people trust each other and work together for a creation of common good.

Kotkavirta (2000) argues that trust is a vital resource in relations among people since it provides access to social capital. Trust generates social capital through the dialogue and normative social relations (Di Nicola et al., 2010, in Padua 2012). As a tool of governance of social relations, trust allows interactions through social networks and social groups (Padua, 2012). According to Padua, the attributes of trust in social capital is crucial when seeing the value of engagement within a community or social network. In addition, Bourdieu (1986, cited in Wagner, 2014) emphasises on social capital's ability to produce other forms of capitals (i.e. cultural and economic).



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Lastly, trust is also essential for individual wellbeing (Kotkavirta, 2000). Trust and well-being are tightly related to each other. Helliwell and Wang (2010) also argue that people who feel themselves to be living in a trustworthy environment have much higher levels of well-being.

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