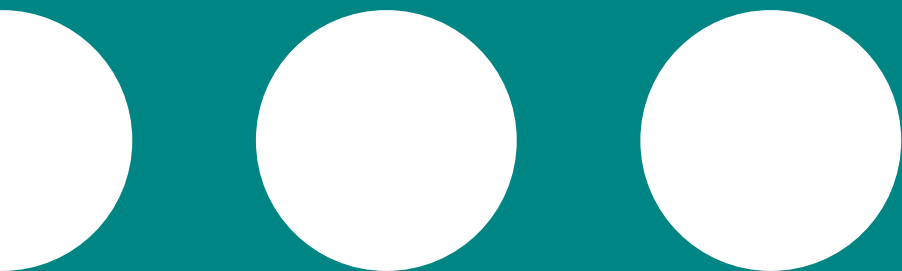


PODER

Critical
incidents



This guide has been developed within the framework of the project “PODER - Power dynamics in education revisited” (Project nº 2021-1-FR01-KA220-ADU-000026716). This publication reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

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Year of publication: 2023

Introduction

This is our collection of what we termed as “power shocks” i.e. critical incidents that arise from different expectations and conceptions concerning power relations, hierarchy and how they should be treated.

We relied on Margalit Cohen Emerique’ definition of “critical incidents” :

Experiences of individuals who interact with others who have different norms, values and representations and as a result they experience an emotional reaction that points to surprises, misunderstandings or conflicts. Critical incidents can be intense and dramatic as well as relatively easy and subtle. Experiencing critical incidents is not a proof of the lack of sensitivity or lack of competences of the people in interaction, but to the contrary, it is a proof of their awareness that something important may be happening which they cannot explain fully. Critical incidents are a great opportunity for learning about intercultural interaction, but also a privileged moment of becoming aware of one’s own cultural values, norms and representations. Power shocks are critical incidents where the source of conflict is in different representations, norms and values concerning hierarchy and power.

This collection of incidents served us to identify our competence framework and its five domains. The incidents were collected between March and May 2022 through interviews and workshops with educators and learners in France, Hungary, Italy and Spain. We’re presenting the incidents categorized into the five competence areas. For each competence area we start with an analysed incident, then we list the other incidents referring to the same challenges and dynamics.

How did we analyse the incidents?

Ultimately our aim was to derive what competences the educator / trainer would need to overcome a conflictual or misunderstood situation. To arrive there our first step was to have a clearer understanding of the situations. As Margalit Cohen-Emerique, we assumed that many conflicts and misunderstandings do not arise as mere clashes of the objective behaviour of the interaction parties, but rather at friction points where the objective behaviour are interpreted through different norms, values and representations by the interacting parties, i.e. the meanings are interpreted differently resulting in further assumptions of intentions and attitudes.

We used the emotional reactions of the narrators to investigate what concrete sentences / behaviour may have triggered it and what norms, values, representations, or preconceptions may have been played out in the interpretation of the situation. We also named hypothesis that could explain the behaviour of the other person(s) actors in the “power shock”. Opening the situation from both sides, we could have a better window to grasp the points of conflict concerning how power relations should be understood and treated.

Competence Area	NAME OF THE INCIDENT	COUNTRY	PAGE
Dealing with discriminatory accusations / manifestations	Racial Justice	Spain	6
	All Italians are racist	Italy	11
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Competence Area	NAME OF THE INCIDENT	COUNTRY	PAGE
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Dealing with discriminatory accusations / manifestations

“Racial justice”

Spain

“I was a co-facilitator running a session using capoeira to explore aspects of interdependence. During a session where the other co-facilitator was using capoeira, a participant asked where this capoeira practice came from and the facilitator explained that this came from Brazilian slaves. And the participant reacted to his explanation and told him to change his way of speaking about the issue. The facilitator (a Brazilian man of colour) felt defensive when the participant pointed out his mistake, he apologised and justified himself for not speaking in English as a native speaker. I felt very uncomfortable and I added some further explanation and thanked the participant for bringing it to the group. There were 4 facilitators, 2 were mainly holding the space, responsible for a group learning process that is adequate and healthy, 2 were specific issue based guest trainers, invited for specific content sessions. This was the 2nd time this participant pointed out a race-related problem, and later on, in the same training, the same participant intervened once again pointing out yet another race-related problem.”

Capoeira: “Capoeira developed in Brazil, derived from traditions brought across the Atlantic Ocean by enslaved Africans and fueled by the burning desire for freedom. It soon became widely practiced on the plantations as a means of breaking the bonds of slavery, both physically and mentally.”

1. IDENTITIES OF THE NARRATOR AND THE PERSON(S) TRIGGERING THE SHOCK

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc.), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	43	High	High	35	High	Neutral	X	
Years in current country	43	High	Neutral	Visiting / brazilian	Neutral	High		X
Education	Master's	High	High	Phd student	Low	Neutral		X
Family status	Married	High	Low	Married	High	Low	X	
Gender	Female / queer	Mid	High	Male	High	Low		X
Job status (employed unemployed retired student)	Self-employed	Low	High	Student	Low	Low		X
Legal status	Legal	High	Neutral	Legal	High	Neutral	X	
Minority or not?	Minority / lesbian	Low	High	Not	High	Low		X
Nationality	Spanish	High	Neutral	Brazilian	High	High	X	
Race / ethnicity	White hispanic			Latin				
Native language	Spanish	High	Low	Brazilian Portuguese	High	Low	X	
Position in organisation	External trainer	Low	High	External trainer	Low	High	X	
Profession	Trainer	Low	High	Guest facilitator	Low	High	X	
Religion / worldview	Spiritual	Low	High	NA				
Role in the situation	Trainer	Low	High	Facilitator	Low	High	X	
Sexual orientation	Queer / lesbian	Low	High	Heterosexual	High	Low		X
Social class	Middle class	High	Neutral	Middle class	High	Neutral	X	

2. Context

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	PSYCHOLOGICAL CONTEXT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	The scene takes place in a house converted to a learning centre in Granada. None of the participants or co-facilitator except the narrator were from there.	It was an international group of mixed races mostly with activist background. There were 20 people, 3 of them were people of color, and one of them was the participant who named her discomfort. The participant came with her accompanying person (a person who accompanies a marginalised person to give emotional or physical support during a specific task). This participant has worked on issues of racial justice for a long time and was already very aware of her needs.	It was the 3rd day of the course and there was already another incident prior to this situation, also about race, brought up by the same participant to another facilitator.	Expectations on how to identify, name and manage issues concerning decolonisation and racial justice have changed a lot in the last decades. Activist subcultures in Europe have borrowed significantly from the framework of US antiracist education and social justice movement. However, this new paradigm is not necessarily known and shared by the wider population.
How could these features influence the situation?	The co-facilitator was first time in this place. The participants also first time in this place. The narrator lives in this place.	The participant was expecting this space to be "safer" for her. Some other participants also recognized her discomfort around the race-related power dynamic but many of them weren't aware of it until it was named. The presence of several people of colour may have given more importance to the question of race, making participants more attentive and cautious. The accompanying person may have given more self-confidence to the participant who spoke out.	In the previous incident, another facilitator didn't use inclusive language, triggering anger in the participant. This may have reinforced her anger that this race-related power issue was happening again and it wasn't handled well. The participant was expecting these issues to be handled well in an activist training. The fact that this was the second incident may have induced a sensation of loss of patience or the expectation that such problems will keep on happening especially in an activist training.	In international mixed-race activist groups, there is a lot of awareness on racial justice and participants, in particular people of color, activists expect to explicitly address power dynamics related to race. They expect that facilitators are aware of and use the same references to address dynamics in activist trainings to create a safe and brave space.

3. Analysis of incidents

<p>What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?</p>	<p>Are there emotional reactions from the narrator? What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?</p>	<p>Are there signs of emotional reactions? What are our hypothesis for the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?</p>
<p>The facilitator says capoeira “came from Brazilian slaves”</p>	<p><u>Need to deconstruct coloniality and protect dignity of oppressed groups through word choice</u> The words “Brazilian slaves” trigger feelings of panic and shame for the narrator. Language and word use matter, these choices make the difference between something said correctly or in a harmful way, potentially maintaining the narrative of coloniality. Using the word “slave” without giving the full context adds up to the colonisation process because when Portuguese colonised Brazil, African people were enslaved to work on the lands. The facilitator should have explained it by saying “capoeira came from enslaved African people in Brazil”. Naming it this way indicates that people weren’t slaves but they were enslaved.</p> <p><u>The role of a facilitator in activist training</u> Activists work with many social issues and they give particular attention to developing ways to deal with or undo harmful practices. Colonisation narratives surround us and many times we repeat them without noticing but during training, facilitators need to be careful not to reproduce these narratives in their speeches and use inclusive language as well as deconstructive language for colonisation narratives.</p> <p><u>Need to protect (feelings of) members of oppressed groups</u> For the black participant the word “slave” was triggering as some African descended black people have a very long sad history of being enslaved. Even if this black participant may not necessarily be a descendant of enslaved people, her social category of “Black” makes her concerned and needs special protection. The Brazilian facilitator breached this need.</p>	<p>The Brazilian co-facilitator wasn’t aware of current expectations on how the decolonisation topic can and should be addressed.</p> <p><u>There is no taboo in the word “slave”</u> He may have felt that as he was Brazilian, and of colour, he was bearer of the heritage of “Brazilian slaves” and did not find it problematic to pronounce these words. Pronouncing the words “Brazilian slaves” to him may describe a historic fact and he sensed no urge to say it differently.</p> <p><u>Equality comes from good collaboration</u> His attention was focused on the group dynamic as he was learning to become a trainer. He may have focused on how people work together, not on his choice of words.</p> <p><u>The role of a facilitator in activist training</u> He may have seen his role of facilitator in transmitting a cultural practice (capoeira) that he may consider as an empowerment tool used by the “enslaved people”</p> <p><u>Language hypothesis</u> A last hypothesis is that he shares the same references about the proper reference to decolonisation but because of the novelty of the situation and his lack of language skills he didn’t feel very confident expressing himself.</p>

A participant - a person of colour - “calls out” the facilitator, pointing out “Brazilian slaves” is a problematic formulation”

Identifying mistakes

In many activist circles, mistakes are clearly identifiable when someone makes a problematic comment, seen as harmful.

That facilitator gave excuses instead of properly apologising reinforced the frustration.

When some participants name a problem that is affecting their participation, facilitators need to take this into account and find a way to deal with it in a constructive way to reconstruct the group dynamic. Facilitators should take responsibility whether they think they made a mistake or not and prioritise group needs instead of protecting their face.

Puzzled, feeling threatened, and defensive: face threat

The co-facilitator who was running the session was puzzled because he wasn't trained in activist spaces and wasn't used to this manner of naming issues, wasn't familiar with activist culture when a call-out is made and was unprepared.

From his perspective being called out is being pointed at as someone who made a mistake, which implies a loss of face, especially if he as a facilitator may have felt that his role as facilitator comes with some status and respect. Being called out clearly breaks the need for respect.

This led him to be defensive and he tried to justify his mistake which led to more frustration.

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Perception of responsibility

He was a shadow trainer who had fewer responsibilities than the other main trainers and he was also learning to become a trainer so he may expect some understanding from the participants and felt threatened when he was called out.

“All Italians are racist”

Italy

Interview with a “L2 teacher”¹ in courses attended by asylum seekers and refugees.

“I am a teacher in Italian courses (funded by the local government) and quite often I conduct exercises on everyday issues and on current affairs. In general, I always try to bring that kind of theme within the lesson to make it a time of growth.

My lessons, I hope, are conducted in an open manner with a lot of dialogue, I urge the people who attend the classes to express their opinion, and I often conduct debates and group activities.

I teach in a class composed, mainly, by people coming from different countries of West Africa and some from Pakistan. One day we were addressing the topic of stereotypes. Many people recounted their experiences with regard to this topic, and the majority of their interventions were related to racism. Many participants told me that they had been addressed at work as “lazy” or “stupid”, or that it was taken for granted that being African meant that they did not know how to use, for example, a laptop. A reported stereotype, was, for example, that people with work experiences and studies based in Africa are less prepared than Europeans. Several examples of racism that the class experienced were thus underlined and discussed. At one point a boy said, angrily, that “all Italians are racist” and that these things happen because of that. He underlined several times the fact that “all” of them are racist. I remember I said “this is not true”, and that he, by saying so, is perpetuating a stereotype and not helping to solve the problem. The boy was adamant about his position, and the tone became very heated. Some students in the class intervened to say that they agree with me. I specified also that by saying so he was also saying that I, being Italian, am racist. The issue then got very personal and there was no way to resolve it. The tension got very high and the tone too. The lesson ended and so there was no way to fix it. In the following lessons the boy still came to class because the course attendance was compulsory and, in any way, showed a strong interest in learning the language. The topic was never brought up again.”



1 _ L2 (Language 2 - second language) means a non-native language learned in the native speakers' home country (for example, when you learn Italian in Italy and your native language is different), while by «foreign language» we mean a non-native language learned in our own country.

1. Demographic and biographic factors of the narrator and the person(s) triggering the shock

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc..), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	32	Medium	High	nd	Low	Medium	X	
Years in current country	Local	Neutral	High	2	Neutral	Neutral		X
Education	Master degree	Medium high	High	High school	Low	Medium		X
Family status	Mother	Medium low	Medium high	Single	Low	Medium		X
Gender	Female	Medium low	Medium low	Male	Medium low	Medium high		X
Job status (employed unemployed retired student)	Teacher, employed	Medium high	High	Unemployed	Low	Medium		X
Legal status	European passport	High	High	Asylum seeker	Low	Medium		X
Minority or not?	Partially, as she is half-italian	Medium	High	Foreigner	Low	High		X
Nationality	Italian and tunisian	Medium	High	Gambia	Low	Medium		X
Native language	Italian	High	High	Woolof	Low	Medium		X
Position in organisation	Medium	Neutral	Neutral	Student	Neutral	Neutral		
Profession	Teacher	Medium	High	Mechanic	Low	Medium		X
Religion / worldview	nd			nd				
Role in the situation	Teacher	Medium	High	Student	Low	Medium		X
Sexual orientation	Heterosexual	High	Neutral	nd				
Health	nd			nd				
Social class	nd			nd				

2. Context

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	PSYCHOLOGICAL CONTEXT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	The class was full of people, and all of them were male students. The class was not very big. There were tables, chairs and some basic furniture. The class was in the same building as the accommodation centre where the asylum seekers live.	The class students were all men, they had different nationalities and all of them were asylum seekers that were not here for a long time. Most of them come from Africa.	The person (male student) and the class, in general, could be stressed out by the period of time spent in the centre for asylum-seekers and the lack of privacy. Moreover, he could be worried about his future and can feel that the Italian government is treating him unfairly, as he does not have the document for a long stay in the country. Moreover, he can be stressed by the isolated period he was living through and of being forced to be in a new country he did not decide to settle in, and many other psychological issues that are linked with the position of an asylum seeker (experience of violence, trauma, uncertainty about the future, willingness to go somewhere else, etc.).	The teacher gave many chances to speak about social and political issues and the society and community is a common topic of arguing. At the time of speaking, in Italy there is a strong and sometimes hard discussion about migration and about asylum seekers. Media and TV speak quite often about it
How could these features influence the situation?	It is not an ordinary context for the subject, as for a long time he could not have his own privacy and this could stress him a lot	The student could be stressed out by the fact that a group of people was present during the event and that most of them did not agree with him	The man could be very angry with the Italian context and society for the process he must go through to obtain a permit to stay.	He could consider talking about social, political or psychological aspects a minor issue or an inadequate way to teach, and prefer to learn the language in a more traditional way

3. Analysis of incidents

<p>What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?</p>	<p>Are there emotional reactions from the narrator? What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?</p>	<p>Are there signs of emotional reactions? What are our hypothesis for the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?</p>
<p>The student declares that Italians are all racist</p>	<ol style="list-style-type: none"> 1. Reaction and emotions: she feels uncomfortable and personally attacked, but still tries to stay rational, to stay focused and to speak and discuss with the person, with the hope to find a ground of discussion and exchange, feels still available to mediate in an open manner 2. Values: professionalism and openness for discussion and dialogue and availability to mediate as necessary competencies of a teacher and, in general, of a person 3. Representations : a teacher should be ready to discuss even if she feels « bad » 4. Expectations: for student to recognize the efforts she makes to help them and for student to recognize that not « everybody is the same » in Italy 	<ol style="list-style-type: none"> 1. Reaction and emotions: he starts to build « walls », and feels the tension increasing, and feels angry, attacked, and disrespected by society 2. Norms and values: <ul style="list-style-type: none"> • everybody should respect human beings • the entire Italian society treats “me” badly - as the society is a community with shared values and common ways of interpreting the word, the multiple events of racism are a clear sign of the common way of thinking, widespread in the population 3. Representations: all foreigners are treated bad, this is not fair 4. Expectation: not to be judged, accused, offended or excluded as a foreigner
<p>The teacher feels attacked in her personal sphere and declares to be the victim of prejudice herself</p>	<ol style="list-style-type: none"> 1. Reactions and emotions: she feels bad, angry, understand that she is getting personally involved and feels treated unfairly and judged as an Italian person 2. Values : not everybody is the same and I am not responsible for the behaviour of others 3. Expectations : for student to understand her feelings and disappointment 	<ol style="list-style-type: none"> 1. Reaction and emotions: refuse to admit to the teacher that he is perpetuating the same pattern of behaviour generalizing the accuse, is closed off 2. Norms and values: the entire italian society treats me « bad », as the society is a community with shared values and common ways of interpretation of the word 3. Expectation : to have the chance to claim justice for the offences and « treatment » he received in the past, the chance to try a « revenge »

<p>The tone of the student increase, and he keeps saying that he considers all Italians racist and feels attacked due to his nationality</p>	<ol style="list-style-type: none"> 1. Reactions and emotions: she feels bad, angry, understand that she is getting personally involved and feels treated unfairly and judged as Italian 2. Values : not everybody is the same and I am not responsible for the behaviour of others 3. Expectations : for student to understand her feelings and disappointment 	<ol style="list-style-type: none"> 1. Reaction and emotions: refuse to admit to the teacher that he is perpetuating the same pattern of behaviour generalizing the accuse, feels close 2. Norms and values: the entire italian society treats me « bad », as the society is a community with shared values and common ways of interpretation of the word 3. Expectation : to have the chance to claim justice for the offences and « treatment » he received in the past, the chance to try a « revenge »
<p>The tone of the student increase, and he keeps saying that he considers all Italians racist and feels attacked due to his nationality</p>	<ol style="list-style-type: none"> 1. Reaction: tries to calm down the person but start to feel very angry and responds more sharply. Emotion: angry (because she is working with migrants and she is sure not to be racist), closed off for discussion, disappointed, confused 2. Values: justice, recognising all person by her/his own identity, everyone is different, discriminations are bad 	<ol style="list-style-type: none"> 1. Reaction and emotions : He refuses any discussion and to calm down, feeling angry and disappointed 2. Expectation: support from the class and from the teacher in his declaration based on his own painful experiences
<p>The student perpetuates and stops the dialogue</p>	<ol style="list-style-type: none"> 1. Reaction: feels accused and does not understand. Emotion: confused, angry 2. Values: equity, mediation, discussion and conflict resolution as key for solving such a situation 3. Expectation: discussion on the topic for common growth and sharing of feelings 	<ol style="list-style-type: none"> 1. Reactions and emotions. feels alone and feels angry with the other foreigners 2. Expectations : complicity and collaboration with other migrants, joint actions to collect accusation of racism
<p>The class feel the tension and do not want to be spectators of this, many students ask the student to stop, and it creates a general tension</p>	<ol style="list-style-type: none"> 1. Reaction and emotions: worried for the well-being of the class, not sure about how to handle the situation. 2. Values: dialogue and involvement of the class in the discussion is important to have a good atmosphere, a good teacher should handle conflicts 3. Expectation: the situation to be solved by dialogue and exchange 	<ol style="list-style-type: none"> 1. Reaction and emotion : gets silent, refuses to comment or proceed in the discussion, closes up, feels misunderstood 2. Expectations : not to feel alone in a class with other migrants

“Schwul”

Italy

“My name is Martino and I am an Italian language teacher in a course designed for people to obtain a middle school degree. I work in a region where most people speak German, even though the area is in Italy. I do not speak the dialect of the area (which is derived from German, it is similar to it but not identical) but over the years I have learned several words, especially those in more colloquial use.

The incident happened last year when I was teaching in a class composed of foreign people, of Italians who speak Italian and of people who are Italian but speak German.

I always try to mix the three groups; thus, I proposed an exercise in pairs, and one was made of a young Italian (Mark) who speaks German and a young man of Moroccan origin (Brahim) who speaks Italian fairly well and very little German.

Mark immediately appeared annoyed by this kind of exercise and reticent to move closer to Brahim. When he got up, I heard him clearly say the word «Schwul,» which is a colloquial, slightly negative and offensive way of calling homosexual people. I felt stuck. It seemed to me that no one heard or understood what had just been said, especially not the person to whom, in my opinion, the insult was directed. Mark got up and joined Brahim.

I am not certain that this word was directed toward Brahim, who had never shared his sexual orientation with the class. If we are to speak in stereotypes, Brahim may have some of the characteristics that are often attributed to homosexual people. I never addressed the issue again, and I don't know who might have heard the insult.”

“The foreigners have ruined everything”

Italy

“My name is Sara, I am 40-year-old and I work for the Italian “unemployment system”. In Italy, people who receive unemployment benefits must attend a mandatory course in order to get the money. The class consists of Italian men and foreign women, almost all caregivers from Eastern Europe who have lost their jobs. Their Italian language proficiency is quite good but they have difficulties with grammar. The men all come from a similar work background, as there is a strong porphyry mining industry in that area that has been in crisis in recent decades, and many of the workers have lost their jobs. These are men in their 50s, with an elementary school diploma, and medium to low education levels, who started working very young, often earning a lot of money since for many decades it was a very lucrative job. Now they are out of work and are forced to attend these classes.

Within the class, there is not a very positive atmosphere. The women appear more willing to learn and have a real interest in obtaining certification that can increase their chances of finding work. Many of the men appear to be very frustrated and disillusioned, and some of them blame the failure of the porphyry industry on the presence of foreigners, who have driven down the cost of labor, and the presence of materials from China, which has decreased the demand for Italian materials. I noticed from the beginning that the most difficult part of the class was engaging the male part of the class.

One morning, when completing an exercise, a Belarusian woman mispronounced an article (feminine/masculine) of a commonly used word and it created a fun change in the meaning of the sentence. The Italian group burst out laughing and started making fun of her. Thus, I reminded the class that the purpose of the lesson was to learn and that it was okay to make mistakes, and looked into the face of the first man who had laughed and was making more jokes than the others. This person (Roberto) got very angry and started yelling at me saying “you are just a little girl” and that I couldn’t come and tell him how to behave. Then he added that “the foreigners” have ruined everything, even those courses. According to him, the level of the course was in fact too low because foreign people who don’t know anything were put into this class, and this was done because they (foreigners) “are given everything and are offered many more services”. The man raised his voice a lot and he was banging his fists on the table. The arguments against foreigners were repeated over and over again. The foreign women remained silent and looked at me, only a few of them started talking to each other saying «he is crazy.» I tried to tell the man to calm down but this did not happen. After a while, a trainer from a nearby class intervened and invited the man to leave. The class continued and the man was moved to another class.”

“Gypsy mothers”

Hungary

“I attended a full-time two-year OKJ training [National Training List of Hungary] as a Pedagogical Assistant and Family Support Assistant. I was 21 years old by then and had completed my Sociology BA, while most of my classmates were mostly 18-year-old girls fresh out of high school. One of our teachers taught the basics of care, family studies, childcare, and the like. She was very close to retirement and also worked as a social worker. Through her job she’s often met gypsies² and she shared her experiences about working with gypsy families in the class. She made very rude racist statements several times which I, as a gypsy, had to listen to. My classmates believed all the information she brought in, never questioning them. She talked about how “gypsy mothers are different from non-gypsy mothers” and why “gypsy children should be treated differently whether in a school or a kindergarten setting”. According to her: “gypsy mothers are much better mothers because they don’t have as much knowledge about how to raise a child, but their instincts are stronger”. She also said how one “needs to be more tolerant and patient with them”. I could tell that she had a positive attitude, but her statements made me feel bad due to the constant generalizations and discriminative attitude. I often shared my experiences as a gypsy and supported my arguments with objective facts respectfully, but she did not hear me, just went on with the class. She once explained that “if children come to school dirty, it is not their fault, but that of the parents”, and that it is “no wonder children get taken away when they live in poverty”. Actually, the Child Protection Act of Hungary clearly states that poverty cannot be a reason to take a child away from its guardians. At that instance, I burst into tears and left the room and didn’t attend this class until the end of the semester.”



² _ cigány in hungarian. The narrator prefers to use the term cigány/gypsy when referring to herself and other people of the same ethnicity and intentionally uses it over romani or roma.

“What about Olaszliszka?!”

Hungary

“I am a trainer / facilitator at a Hungarian NGO, which provides – although I must say that I don’t like this word – “sensibilization trainings” about the prejudices, stereotypes, misconceptions people have about Roma people. Mostly we work in schools for either student or teacher groups. This one time we held a session for a group of teachers of the same school with my co-trainer. Quite common occurrence is that groups look at us as the representatives of a “unified” Roma ethnic group, who can and must answer all of the questions about the behaviors of other Romas. Then, when we work with the thoughts and prejudices during our trainings, we hear this sentence almost every time: “I am not prejudiced / racist, **but...**” and then we know we will hear something surprising. A teacher from this group said this sentence and followed it up with “what about Olaszliszka?!”. It was not a question, but an accusation. A huge argument erupted in the group. We, as facilitators don’t answer these accusations, instead we “invite” others in the group into the conversation and ask them “what do you think? What is your opinion on this?” so they can have a discussion. Of course, it is hard to stay patient sometimes, and this is why we go in pairs to facilitate these trainings, in case somebody’s “buttons” are pushed, and the other can take over. I was very surprised and angry as nobody had brought up this example yet in the trainings I facilitated before.”



3 _ A very famous case in Hungary. In 2006, a teacher drove through a village, named Olaszliszka in Bosod-Abaúj-Zemplén county, Hungary and almost swept away a Roma girl with his car who ran in front of him on the road. He got out of the car to check on the girl, who was uninjured, but frightened. The family members of the little girl broke his windshield, pulled him out of the car through that hole and attacked him. The injuries he sustained from the lynching resulted in his death in front of his own two daughters who also sat in the backseat of the car. Several thousand people attended his funeral. In 2009 the court found all 8 preparators guilty of group homicide committed with extreme cruelty. A nation-wide debate broke out about “Gypsycrimes”, and the case was even turned into a theater play in 2015, against the wishes of the victim’s family.

“Harmless fun or racism?”

Hungary

“I facilitated a 6-day long “sensibilization” training where various groups of people participated, including policemen, social workers and other interested professionals and civilians who hoped to learn more about poverty and the Roma community in Hungary. Even though the group members didn’t know each other beforehand, we were able to build good enough of a rapport with them. Most people who attended the training did not come from socially-sensitive backgrounds. On the one hand, this setting is ideal for such a training, as people don’t come and pretend to be socially more accepting than they are in their everyday life and it gives a good base for everyone to learn. On the other hand, the group members felt really at ease to joke around a lot, even presenting racial stereotypes in a humorous way throughout the training. I had a hard time trying not to control the group too much or police their way of speaking from my position as a trainer – as that would have destroyed the trust they had in the group –, but I also didn’t want to just let them dehumanize a whole ethnicity with their jokes – especially so if there are group members who are also members of that ethnicity – in this case the Roma community. The situation reached a boiling point while we were playing Sociopoly and I came to realize that they were not only joking around about Roma people but they were also playing out stereotypes. I tried to maintain some boundaries, but that didn’t stop the jokes and I had to accept that to some extent.”



4 _ Sociopoly is a Hungarian game developed by sociologists and social workers. During the game the players represent families, who form an economical unit. Their aim is to survive one month in a segregated village, with very limited public infrastructure, resources, workplaces and the chance to break out from that environment. The original research was conducted in a Hungarian village with a significant Roma population and thus in the game the challenges of deep poverty are heavily intertwined with racism. The families have to decide to have a breadwinner who does undeclared work (which contains a lot of risks, doesn’t provide social insurance and is not protected by labour rights), or do communal work (which gives very low wages and traps people in the system, making it almost impossible to re-enter the workforce). During the game the families will face multiple economical challenges (the fridge is broken, a child needs glasses, you come across the local pub which contains a gambling machine, you find a golden necklace on the ground etc.) and have to decide what course of action will you chose. Of course, every action can contain unpredictable consequences and thus it is not easy to survive the month without going into debt or financial difficulties. The purpose of the game is to sensitize about the hardships of living in a segregated village and to help the players experience how incredibly hard it is for people to break out from deep poverty.

“Homophobic remarks”

France

“I was running a workshop on discrimination for a class in a “second chance school”, with people from working class/suburban backgrounds in Paris. I was the only trainer, but an intern was with me. The group was made up of 25/30 people, mixed (girls/boys) between 18 and 23 years old.

At one point, I did an activity where the participants had to say whether the situation was discrimination or not. During the debriefing, we were talking about a situation including a lesbian couple and a participant said something homophobic. The debate started to escalate. At one point, one person used a religious argument, saying that this practice was «against nature», and that his religion said it was «not good». I felt uncomfortable, overwhelmed, flabbergasted, frightened - especially as I am myself concerned. I wondered if I should disclose that fact but I ended up not doing it because I was afraid. Only two of the participants agreed with me.”

“Sudden departure”

France

“During the end-of-course meeting, each student reported on his/her experience. During her review, one of the participants uses the word «nigger» to refer to her tutor. I was shocked by this and by the lack of reaction from the other students and the teaching team. So I put my things away and left immediately. When they asked me why I was suddenly leaving, I said that I didn’t want to stay with people like them.

One of the teachers caught up with me and apologised because after discussion they understood the reason for my sudden departure. She asked me to come back. I refused at first, then after I calmed down, I went back to the classroom to explain my anger. They apologised, except for the person who said the word nigger who was upset, and assured me that they understood and thought of other words to use. So I went back to the room.”

“Illiterate”

France

“In a writing workshop in a women’s prison, the participants’ writing skills varied. Some were very comfortable with writing, others were illiterate. The texts produced were therefore of different quality. During the reading of the texts, the participants made jokes and mocked each other’s products. They even insulted each other by saying that people who were less literate were stupid. This behaviour didn’t seem to bother them. But it bothered me. So, I stopped giving people the chance to give a commentary following the reading of the texts. I was the only one allowed to give my opinion.”

“This is your job – because you are a woman”

Italy

“I am Elisa, an Italian teacher. The class where the incident took place is composed of refugees (men) with a low Italian proficiency while we were studying the use of the imperative form (giving commands, orders). To make the activity more interactive, I proposed an exercise where participants had to invent and perform a scene from daily life and use the imperative. That day was present also a young intern from the association I am working for (a girl, student, born in Italy to foreign parents, 18 years old) and I asked her to be the “actress” in the following scene: there were two people, a wife and a husband, who are in the kitchen having dinner. The wife has to use the imperative to tell her husband things he has to do. I asked the class who wanted to play the role of the husband and a student of Gambian origin, Ali, offered to do it. Ali has a higher level than the rest of the class because he has a high level of education in his home country, so even though he has only been in Italy for a short time, he is making great strides.

In the previous weeks, Ali had already shown a slight impatience because he wanted to join a class with a higher level. His attitude had never been openly hostile but he had undoubtedly been uncooperative with other people in the class. The scene was carried out by the intern and Ali. The intern, pretending to be in the kitchen, said «help me, settle down the table for dinner!». Ali replied «no, I have been working all day, this is your job because you have been home all day» and he said it in a very rude and impolite way. The intern, surprised by this response, looked at me but did not stop the scene and said «no, I also had a long day. In the oven there are potatoes, get them!». Ali at this point started a “monologue” about “the wife” where he said that her role – since he is a man that works and brings home the money – is to cook and clean the house. I intervened and told Ali that this is not the correct way to respond and to take part in a conversation. The rest of the class appeared annoyed by Ali’s behavior and intervened to ask him to stop. Nevertheless, Ali repeated the same concept several times and continued to «attack» the intern “acting” as the husband. I intervened more forcefully by declaring the scene closed. The student, Ali, got angry and responded badly to everyone. He did not say he was overreacting, but he said that those things were “Normal” and “OK” to say as far as it was a “game” and because he was acting out a scene, and accused me of first telling him to do an exercise and then blocking him and closing him off. The discussion was prolonged and he did not want to go back to his seat. The rest of the class was very annoyed and fed up, and several people told him to stop acting this way. The situation was only resolved by the end of the lesson. I talked to the intern and apologized to her for putting her in that situation since I did not think this could happen. The girl said that she was distressed by what had happened but that she was not shaken out of her mind and could return to class. Ali, the student, returned to class the following week and acts as if nothing had happened. The subject was never brought up again.”

“George”

Italy

“My name is Marco, I work for a cooperative that provides help to asylum seekers and refugees on the path to employment and also organizes a lot of training for them.

For the past year and a half, I have been following a 40-year-old of Cameroonian origin, George. He has a degree in psychology. He had to leave his own country and his job at a university. When he arrived in Italy he discovered that he has some health problems related to diabetes, which forced him to live a more careful life. Because of this, he entered a project for job placement, which provides a network of support. He was entitled to housing and economic support, and he had numerous meetings with a social worker who made sure that he could have the documents necessary to enter training. I was involved in this project because I was responsible for the house and because I was a tutor in the training project. Many attempts were made to place George in several training courses and, on each occasion, he found something that did not go well, leaving 3 courses and also some internships and jobs. Every time, arguments would take place with his supervisor or with the tutor, because George refused to perform certain actions or appeared unmotivated or uninterested. Due to the regulations of the training center for which I work, after the unsuccessful attempts to help George and considering the occasions refused by George, he was told that the institution no longer had any way to help and support him in his search for work and autonomy. This made George very angry, he told me that I was responsible for this failure because I was unable to find a job worthy of his education and skills and that I tried to put him in a place where he could not thrive and make a career because foreigners are not valued in this regard. George, therefore, considered me responsible for his failure and felt that I did not respect his rights as a human being. Because of this, George refused to leave the house and to stop receiving the benefits provided by the training course. At this point, George also decides to burn all bridges with me and stopped answering the phone since then. The situation is thus very blocked: we ended up calling the police and we are still waiting for their intervention to convince George to leave the house

“

Sensitivity to group dynamics

“Sudden departure”

France

During a training course on identity, I was animating a theatre journal activity, inspired by Augusto Boal. There were about 12 people, and another facilitator and I. During this activity, we distributed newspaper articles on the floor that dealt with identity issues: gender, sexual orientation, class, etc. I asked the participants to walk around the room, to read only the title of the article, and to stand next to the article they most identified with or were most curious about. In the second step, each participant (or group of participants when there was more than one person next to an article), should read the first paragraph quickly to the rest of the group. After this step, I asked the participants to reflect on whether they wanted to stay in the same place or change. At this stage, it was necessary to form 3 groups of 4 people, in order to be able to work on theatre pieces later. At this point, there were still 2 participants alone next to 2 items each. I asked these two participants to choose another article and that I would need to discard the initial articles they had chosen for the next step of the activity. At this moment, one of the participants, who identified himself as LGBTQI+, and who was next to an article about transgender people, started to look repulsed. I gave the others instructions for the other activities, and I realized that this participant was no longer involved; he walked around the room, looked out the window. I asked if everything was ok and s/he said a low “yes”. After a few minutes, without saying anything, S/he leaves. I realised that something was bothering him/her but I did not know exactly what or how to approach him. As I was with another facilitator, I shared with her some of my concerns. The next day, I received a message from the departing participant saying that he felt violated, and telling me that I needed to get better at dealing with LGBTQI+ people, and that the situation had gone unnoticed when for him it had been an extremely painful thing. However, without saying exactly what and warned me that he would not respond to the next messages I might send him. I understood that my posture during the activity with the articles had not been adequate, and I answered him apologising for that, telling him that I should be more careful. I also asked him if there was anything else I could work on myself to avoid similar situations in the future. He answered saying that he was very sad and angry, and that he could not give me any more details. I felt extremely guilty and sad, for making someone feel this way. I reflected on the weight of words and gestures and symbolic violence. My colleague, who was also in the room, did not know how to react at that moment either.

1. Demographic and biographic factors of the narrator and the person(s) triggering the shock

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc..), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	28	Mid-low	Mid	Around 25	Mid-low	Mid-low	X	
Years in current country	5	Low	Mid-low	Unknown				
Education	Master	High	High	Unknown				
Family status	Single	Mid-low	Neutral	Unknown				
Gender	Female	Mid-low	Neutral	Unknown				
Job status (employed unemployed retired student)	Employed	High	High	Unknown				
Legal status	Legal	High	Neutral	Unknown				
Minority or not?	Yes (female, migrant)	Low	Mid-low	Yes (LGBTQI+)	Low	Low		X
Nationality	Brazilian	Mid-low	Mid-low	Unknown				
Native language	Portuguese	Mid-high	Mid-low	Unknown				
Position in organisation	Project management / trainer	Mid-high	High	Unknown				
Profession	Intercultural trainer	Mid	High	Unknown				
Religion / worldview	Atheist	Mid	High	Unknown				
Role in the situation	Trainer	Mid	High	Participant	Mid	Low		X
Sexual orientation	Heterosexual	High	Neutral	Unknown				
Social class	Middle	Mid	Neutral	Unknown				

2. Context

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	PSYCHOLOGICAL CONTEXT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	The training was held in a room big enough for the number of participants that were present, in the office of the narrator's NGO.	Around 12 people were present in the workshop, men and women, but mostly women. The participants were less than 30 years old.	It was the first time that the facilitator led the activity, but she was not nervous or stressed, and was feeling confident.	The people from LGBTQI+ movement were historically discriminated, and prevented from entering and/or participating in various spaces.
How could these features influence the situation?	The place was well known by the narrator, and it was the first time the participant was there.	The participant was not the only one who was asked to choose another article: another participant, who had chosen a different article, was also asked to change - but did not have any negative reaction.	As it was her first time leading the activity, more learning time would have been necessary to better adapt the workshop.	The fact that LGBTQI+ movements have grown, increases an expectation about its representativity in adult education. The participant was surprised by the fact of feeling disrespected in a space where he thought would be safe.

3. Analysis of incidents

<p>What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?</p>	<p>Are there emotional reactions from the narrator?</p> <p>What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?</p>	<p>Are there signs of emotional reactions?</p> <p>What are our hypothesis for the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?</p>
<p>Facilitator takes away an article that he chose (alone), and there is a subtle non verbal reaction of discomfort</p>	<p>At this moment, the narrator felt no emotion</p>	<p>Subtle signs of discomfort</p> <p>Hypothesis: the gesture of the facilitator of taking away that paper is perceived as an aggression. Even if that was the "rule of the game", taking away that paper amounts to disrespecting the identity that was described on the paper.</p>
<p>After facilitator takes away the article, participant disengages but says it's all ok</p>	<p><u>Confusion // Coherence :</u> When the narrator asked the participant if everything was ok, received a positive answer but a behaviour that showed the opposite, she felt confused and was searching for explanations about his reaction.</p> <p><u>Insecurity // Trust :</u> The fact that the participant did not feel comfortable about saying what he was really feeling, broke the expectations of trust that the facilitator thought were built in the workshop, and created a feeling of insecurity.</p>	<p>Disengagement, not following the progress of the activity, but not being able to say what's wrong when asked</p> <p>Hypothesis: For the participant, in case of a possible disrespect of a minorised identity, it is up to the other person to work out what happened, the person who was hurt does not need to give any explanation, they are entitled to their anger.</p>

<p>Participant leaves the room without warning</p>	<p><u>Surprise // Communication :</u> When leaving the room, the participant didn't say anything to the facilitators or the other participants, and then hiding the reason to leave surprised the facilitator, who was expecting another way of communicating.</p> <p><u>Disappointment // Engagement :</u> The fact of "losing" one participant made the facilitator feel disappointed about her job in this workshop, where engaging in the activity was important to construct a good dynamic and ensure all participants could participate in the learning process.</p> <p><u>Thoughtful // Self-criticism :</u> The way the participant acted and then left the room made the facilitator think about her practice and facilitation, touching her value of self evaluation and criticism. This event put light on her defaults and aspects to improve her practice.</p>	<p>Hypothesis: A disrespect of a minorised identity is such a mistake that it breaks the rules of polite interaction: from that point on the person who was hurt does not need to show any respect to the person who committed the disrespecting act, it is ok to break the interaction. Otherwise it would mean we force the person who suffered to explain herself/himself.</p>
<p>Message from the participant the next day saying he's very angry</p>	<p><u>Guilt // Solidarity, equality :</u> Hearing that the participant felt bad about her act made the facilitator feel guilty for making one participant feel like this.</p> <p><u>Sadness // Dialogue :</u> The facilitator also felt sad for not being able to open a dialogue and talk about what happened, as exchanging is an important value for the facilitator, especially in the learning space.</p> <p><u>Comprehension // Patience, Awareness :</u> Even if receiving a message that was closing the dialogue, it was important for the facilitator to understand what the participant was saying and feeling - and show him how it was legitime.</p>	<p>Hypothesis: A person whose identity was hurt does not need to give any explanation, it is not his/her mission to educate members of majority who make mistakes</p>

“Revolution at the training”

Hungary

“I attended a training for facilitators about how to conduct and lead a Forum Theatre training, with a heavy focus on methodology. It was the second training week out of three. I had quite a bit of expectations for this second week as the first one was such a beneficial and great experience for me. However, right from the start I could sense that there was something off about this one. Only one trainer from the previous week attended, the new facilitator also left in the middle of the week for personal reasons, they both seemed awfully unprepared, they didn't listen to the ideas that they asked from us in a Google Form a few weeks prior and their way of giving feedback was rather harsh and direct. I felt like they were just wasting my time. The other participants had similar problems as me. On the 4th day, a small revolution broke out against the trainer who was facilitating alone by that point. We, the participants, took over the closing session for that day and decided to give honest feedback about everything. There was a point where everybody was worried that the training would just collapse on itself and we would have to even go home sooner. In the end, the trainer and us participants were able to discuss our problems and strategized about how to spend the remaining last day of the second training week and the third training week.”

“Inappropriate”

Spain

“The incident took place during a training for facilitators on facilitating group learning processes. There were 16 participants and 3 facilitators. I was one of the facilitators. We had divided up the group into smaller groups and each facilitator was responsible for one of the groups. The incident took place in another group where I was an observer facilitator. The groups were giving tasks to prepare the sessions and facilitators were giving feedback. One white female participant prepared a session where others, especially 4 BIPOC participants, strongly refused to do the exercise because they said it was culturally inappropriate. The woman who proposed the session got very defensive. Later on, the BIPOC participants and facilitators had a meeting and the latter were quite angry both at the facilitators as they have said we were reinforcing power dynamics by not interfering and at the woman. We had the role of observants and I wasn't very sure if we had to interfere or let the group deal with the issue itself because it was a learning space for participants who would later become trainers.”

“The cartoonish accent”

France

“I was co-facilitating a training course on interculturality for my association. It was the first time I was in charge of forum theatre.

The participants in the training were social work students. We had had a story-sharing session the day before, where students shared experiences of cultural shocks from the course. On that day, the programme consisted of acting out one of the shared scenes using the forum theatre method.

The scene to be acted out was taken from a participant’s real experience and was about depicting a man justifying to a social worker the physical abuse perpetrated on his son. We found it difficult to motivate the participants to act out such a scene when a young man volunteered with another participant. We asked them to take some time to get into the characters’ shoes. When it came to playing the father, the participant in question chose to do a caricatured accent which made me uncomfortable. I could hear the rest of the group saying things like -no, but he’s not serious (in a whisper)- but I didn’t know whether to stop the scene, especially as my colleague didn’t react either. I didn’t want to bully him, knowing that he had volunteered and that my instructions had perhaps been unclear. In the end I said nothing and we analysed the scene as if nothing had happened. This frustrated me because what could have been an interesting topic of discussion turned into a shameful unspoken statement.”



5 _ Forum Theatre is a method of interactive theatre developed in the 1960s by the Brazilian theatre-maker Augusto Boal in the favelas of São Paulo. Forum theatre is a form of ‘theatre of the oppressed’. It is about denouncing and dramatising situations of injustice in order to help communities that are victims of injustice to take back their destiny (Wikipedia).

“Deep emotions”

France

“I was with a group of co-workers. We were testing activities on the question of body shaming for a few days, the topic was quite emotional sometimes. The atmosphere was already “heavy”. I was exhausted because of the work these last few days, and I was in a particularly sensitive period of my life.

One of the partners was in charge of this activity. I didn’t feel very welcome, I already felt that I wasn’t comfortable with her: I would be concerned about her reaction / judgment on my emotional reactions, as if she was assuming that I was oversensitive.

Before this activity we had a warm-up session on the sharing of personal and deep situations about us, but I didn’t feel like I was in a safe space. It made me feel uncomfortable about sharing things I felt ashamed about on my body. (2 truths, one lie).

The main activity was to, in a circle, take 3 minutes to tell a very important event that had happened in our life. The people asked the facilitator what kind of event, and she answered “something that makes you feel immediate, deep, and strong emotions”.

At first, I felt confused, but she said it had to be important. Two years ago, my grandmother passed away and because she said go with your first instinct, even if I wasn’t sure about sharing it, when she said it, it reassured me and pushed me because I wanted to do a “good job” and follow the rules of the activity. It could be an act of courage.

Everyone started sharing things, and the girl next to me burst into tears because she talked about her mother who passed away when she was a child, so much that she had to leave. And I really thought that I would be able to share my experience without being upset because I thought I had done my bereavement, but seeing her so upset even after 20 years of losing her mother touched something inside of me that I didn't think it would be touched. I felt sorry for the girl next to me, but I didn't feel that it was my sadness at all. But then I talked, and I got really upset myself and I realized I couldn't hold my tears anymore, I felt extremely vulnerable, it took me by surprise. I would have never shared this vulnerability with co-workers, and suddenly found myself sharing something extremely personal. I kept looking around and at the facilitator but she didn't have any expression on so I didn't know if I should stop or continue, I continued and it was very painful to finish my story. I didn't want to leave, because I didn't want to interrupt the circle, I didn't know where I would have gone. The facilitator wouldn't acknowledge how I felt, I felt really ashamed and as if I didn't behave with dignity. I was really surprised, because I didn't feel that my vulnerability was seen as a strength. I was very resentful about this exercise and I never understood the point of such an exercise, because it was not even linked with body shaming, it was to create trust in the group, but it didn't work at all."

"More time"

France

"During a writing workshop in a psychiatric hospital for adolescents, I gave writing instructions. The participants were motivated and started writing immediately. I told them that they have about twenty minutes to write. One of the participants suddenly stopped writing and said in an angry tone: «But what's the point of giving an exercise if you don't have time to do it?" The teacher present asked him to calm down. I explained to him that the important thing is not to determine precisely the entirety of the content of his text. The participant didn't want to write anymore, so I offered him more time or that he could write without worrying about time, but he refused. The educator told me not to pay attention to him. She went up to him and offered him to leave. He refused. For the rest of the workshop, he didn't participate anymore."

Recognising and dealing with the diversity of identities amongst trainers / participants

“Respecting needs”

France

“I was facilitating a training on theater of the oppressed. The workshop was part of a conference, where we had plenary sessions in the morning, and we would have small group workshops in the afternoon. This event was not adapted to disabled people, but the organizers decided to try and welcome everyone, despite some limitations, and to create solutions to respond to those challenges. The morning was difficult for a disabled person in the room, who needed walking sticks to walk (she was not in a wheelchair though). She could walk, but with difficulty and she got easily tired and needed to sit. It was hard because she was always asking for someone to move the chairs because she couldn't pass, etc. In addition, she didn't have 100% of her hearing capacities. Since the moment that she arrived, she would criticize this aspect of the event in front of all participants.

During the afternoon, she was one of the participants of my workshop. As soon as I saw her enter the room, I went to talk to her and explain that I prepared activities that would need some walking, but that was not mandatory, I could adapt the activity or do as I planned and she could sit whenever she wanted to. She answered “I can walk whenever I want, and I sit whenever I want”. I was surprised by this reaction. I decided to leave the program as it was, so she would feel like any other participant. I did the activities, and I always included a phrase at the end “this can be done standing or seated, you (all) can choose”.

During the first debriefing, however, she raised her hand and said in a slightly angry tone that she didn't like the activities because I didn't respect her needs, and that I knew it would put her in a difficult situation. I was alone in facilitating, and I felt resourceless: even if I had talked to her before, it wasn't enough.”

1. DEMOGRAPHIC AND BIOGRAPHIC FACTORS OF THE NARRATOR AND OF THE PERSON(S) TRIGGERING THE SHOCK

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc..), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	29	Mid-high	Mid-low	Around 50	Mid-low	Mid-low		X
Years in current country	Visitor	Neutral	Neutral	Unknown				
Education	Master's	High	High	Unknown				
Family status	Single	Mid-low	Neutral	Unknown				
Gender	Female	Low	Neutral	Female	Low	Neutral	X	
Job status (employed unemployed retired student)	Employed	High	High	Unknown				
Legal status	Legal	High	Neutral	Unknown				
Minority or not?	Yes (female, migrant)	Mid-low	Mid-low	Yes (female, person with disabilities)	Low	Low	X	
Nationality	Brazilian	Mid-low	Neutral	Unknown				
Native language	Portuguese	Mid	Mid-low	Unknown				
Position in organisation	Project Manager	High	Mid-high	Unknown				
Profession	Trainer	Mid	High	Unknown				
Religion / worldview	Atheist	Mid-high	Neutral	Unknown				
Role in the situation	Trainer	Mid	High	Participant	Mid	Low		X
Sexual orientation	Heterosexual	High	Neutral	Unknown				
Health	Person without a disability	High	High	Limited walking and hearing	Low	Low		X
Social class	Middle class	Mid-high	Neutral	Unknown				

2. Context

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	PSYCHOLOGICAL CONTEXT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	<p>The session was part of a larger conference, organised in a non accessible venue.</p> <p>The session took place in a small room where it was not that easy to move.</p>	<p>10-15 people, mostly women.</p> <p>Most are between 20 and 40 years old.</p> <p>High diversity of origins (latin america and europe in majority) people from various backgrounds, all involved in social work somehow. There was only one disabled participant. Everyone had already participated in a common conference session in the morning, where the disabled participant already had shown her discontent with accessibility during the event.</p>	<p>The workshop was supposed to be facilitated by the narrator and someone else, but finally this person could not come - but the narrator was aware of it a week before the event, so she could prepare for the workshop, and she felt confident. However, facilitating a workshop alone might always be a challenge. The narrator was also younger than most people in the room.</p>	<p>Today, taking into account accessibility in training is something that gained a lot more visibility.</p>
How could these features influence the situation?	<p>The physical setting of the space did not favor the ideal development of its programme for people with motor disabilities, and was not adapted to the special needs of the participant.</p>	<p>The “tension” about the lack of accessibility in the event was already present. When the participant that caused the shock entered the room the narrator already asked herself which strategies she would put in practice to overcome this “issue”.</p>	<p>Being younger than some part of the participants might influence how the narrator would feel as facilitator.</p>	<p>There were some expectations about the accessibility of the room and, mostly, of the workshop.</p>

3. Analysis of incidents

What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?	Are there emotional reactions from the narrator? What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?	Are there signs of emotional reactions? What are our hypothesis for the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?
Asking the disabled participant at the beginning of the session about her needs and being answered: "I can walk whenever I want, and I sit whenever I want"	<u>Surprised, confused // Dialogue:</u> The reaction from the participant was unexpected by the narrator because she (the facilitator) thought that opening a reserved space for dialogue would generate positive emotions and reactions.	<u>Angry, impatient // Respect, Accessibility:</u> The participant could have felt angry because she was, since the morning session, claiming for accessibility, and she still hadn't the feeling of being included. The fact of saying it a lot of times touched her value of respect.
Negative criticism from participant saying the facilitator did not respect her needs	<u>Resourceless, Frustrated // Professionalism:</u> The fact that the participant was not at ease even after the efforts put into the dynamics by the narrator made the narrator feel she was running out of strategies to provide an environment in which the participant felt comfortable, which touched her value of professionalism and competencies as a facilitator. <u>Incomprehension // Equality:</u> The narrator also felt uncomprehended because it was difficult to identify how to be respectful for the needs of the participants, but, at the same time, to not put her (the participant) in a position where she was completely unable to perform the activities, which can be extremely stigmatizing.	<u>Listening:</u> after the first part of the workshop, the participant could have felt that she was not being heard by the facilitator, who was insisting on the activities that needed walking.

“Rules of the Road test”

Hungary

“I was 22 years old when I was preparing to take the ‘Rules of the Road’ practice test before I could start learning how to drive. I was looking forward to learning how to drive because I wanted to become more independent. I took an online course, then I went to the exam in person. As they were letting the other test takers into the exam room, the exam coordinator held me back and asked me if I wanted to take the exam orally, as they thought I wouldn’t be able to take it just with my legs. I was very taken aback and told them ‘No. I am fully capable to take the test and I will’. Then they still didn’t want to let me in and wanted to discriminate against me. My dad was there and helped me a bit to stand up for myself. We asked them why they did not want me to take it and they said because I would be distracting for other people. They would not say it out loud, but it was because I don’t have arms and I use my legs and toes for everything. I just told them that if everybody was minding their own tasks, they wouldn’t even see me. In the end, they let me in, but I had no neighbours on either side. I was successful nonetheless. I am frustrated that they never apologized to me, or told me that they were wrong. Despite everything I own a modified car now, which I have been driving with my feet for several years and I’ve never had any accidents. I am fully capable of driving alone.”

“I am more than just my disability”

Hungary

“I attended an international training about disability, inclusion of people with disabilities in education and other areas according to the UN convention of people with disabilities. I spent two weeks in Australia with my assistant there. On the first night, after everybody arrived, there was a long introductory session where the trainers explained what would happen in the following two weeks. Then, everybody, one by one, introduced themselves. It was quite a long session as there were about 40 participants total. During this 3 or so hours long session – and then later during the entire training – there was a photographer and a videographer present. The former kind of stuck to me, really. I could see and feel that he mostly took pictures of me. It bothered me a little, because I don’t like special attention. It was especially weird because I was not the only “spectacular element” to put it mildly, roughly the half of the group consisted of people who were blind or were in a wheelchair etc. My assistant agreed with me but didn’t think much of it. During the break I asked the photographer to take less photos of me, as it kind of bothered me. He apologized and stopped for the night. However later the organization posted pictures of the training everyday on Facebook. I could see that when I was in them, I was always portrayed while I was doing something with my feet, like when I was eating, or writing, or drawing. Sometimes I was not even in the picture, only my feet while I was doing a task. I was never pictured just sitting there, for example just like a person who is sitting down and talking to the others, doing groupwork etc.. The photographer was nice, he didn’t mean harm, though I wish he’d have done it differently.”

“It’s not my job to educate you”

Hungary

“I was the homeroom teacher of a 6-months-long interculturally based course for undergraduate students from the USA. During the course, we visited four countries located on four continents. Most of the students are highly educated individuals from Ivy League schools. That year the travelling started in the USA, then the second stop was Vietnam. There was an Asian girl in the group who was complaining about the other group members making dishonourable comments about Asian people in Viet Nam without them even noticing. By the time we arrived to our fourth destination, Buenos Aires, Argentina, the girl stated that she can’t really talk to her classmates as she finds a lot of microaggression in their communication styles. Due to those difficulties, a colleague of mine and I organized a group discussion for the students to talk amongst themselves about their problems without us, teachers, present. Later I talked to her during a routine interview we have with every student towards the end of the 6-months-long period. Then, she told me then that the group discussion was not successful. Everyone apologized to her, but also asked for examples of where they went wrong as they didn’t realize their behavior was harmful. She told them: “it is not my job to educate you” and left. I understood the hardships she can face in the outside world, but I also told her that in a close-knit group like this where students study and live together for 6 months, it can also be our shared responsibility to pay attention to these issues as the others seemed to be open-minded and ready to solve the problem. The girl burst into tears and left the place.”

“Do Not Assign”

Spain

“I was a moderator during a series of seminars on nonviolent action. This was a series of seminars on nonviolent action. My organization, along with another organization, was hosting these seminars every month. It was open to the public. First, I introduced some theoretical concepts about the topic with slides. After the break, we opened the space for reflection and discussion. One participant was taking up a lot of space during the discussion. There were some uncomfortable participants, I observed, mostly women participants. One female participant who was sitting next to me whispered to me that this person was taking up a lot of space. As the moderator I tried to give space to other people who wanted to speak but after every comment made this person started to jump in without asking permission. I lost my temper and told this person that how they were taking up the space was unjust to others and that it was a very typically male attitude. Then this person got angry, stood up with big movements and shouted at me saying “how dare you assign me a male gender!?”. I knew they were gay but didn’t know their gender identity. Although this wasn’t the real issue it became one. They angrily left the seminar room. I left speechless. I wasn’t expecting this kind of dramatic response, especially for a matter of gender assignment.”

“Gender balance crash”

Spain

“I was in training, it was my first time facilitating with this organisation. I was invited to become a member of the training team. The person who invited me, who is a male trainer, was going to be the co-trainer. We were going to work together for the first time. He is half-German and his partner is the head of the organization. I arrived two days before to get together with him, to prepare and get to know each other as trainers. But he was also very busy with a campaign and we didn't have as much time as I was expecting us to. I was new to the training content and he was also one of the people who developed the training content. So, I needed to be integrated. One day before the training, when we met to work together, his computer crashed and the program of the training and content was on his computer. So, he couldn't pass me the information and I couldn't get prepared for the training. I felt very insecure for not having the information about the training. There were 16 participants. The participants were from South Asia, India and Europe. I told him that I can not carry equal responsibility in delivering the content because I don't feel confident enough without preparation. We didn't have many options at that time. During the training, this unequal situation between us exhibited itself as a gender imbalance. Some participants, especially the ones from Europe criticised him for not giving me enough space or responsibility. We had to explain to them that this happened because of the issue with his computer. But this explanation didn't help, because he was quite dominant and content-focused. As a result of this, participants harshly criticised him. Even if there was a lack of preparation on my side, still he could do something else, they said. The incident affected both of us very hard emotionally.”

“Standing up”

France

“During a training course on interculturality, I presented and explained shortly a methodology on intercultural communication. At one point, a participant starts criticizing the methodology and tries to deconstruct it, to start a debate. At first, I gave the man the floor to express himself. However, when I realised that the person wanted to start a real debate when there were only a few minutes left to finish the presentation, I asked him to speak at another time because I had little time and wanted to finish the presentation quickly. The person, who was a black, English-speaking gentleman, fell silent. He had a serious face on and looked very withdrawn, he didn't speak anymore. He came back into the room very angry and asked to speak with me. This man told me that I had been very authoritarian and had abused of my power, especially because I had been standing while the participants were seated, that I had not let him express himself, that I had been too directive... He also pointed out that he was the only black man in the room.”

“Being normal”

Italy

“My name is Davide and I am a psychologist. I am involved in training courses for volunteers of associations helping vulnerable people. Many different people participate in the courses we run. A few Sundays ago, I was conducting a meeting with a group of volunteers dealing with people with disabilities and people with cognitive impairments. Some of them knew each other, some not. At one point one woman spoke about some videos she had seen recently of a mother with two disabled children putting stories of her daily life on social media, and she harshly criticized this person saying that it is not correct to expose children to the public, especially because they are disabled and therefore less able to understand what is happening to them. Another woman intervened saying that this mother had the right to put what she wanted online and that it is not necessarily true that people with attention deficits, such as the children in that video, are less intelligent and capable than others. The first lady retorted that parents with children with disabilities have a greater responsibility because their children will never be «normal.» At this point, the second woman asked to leave the room and the training. The group’s discussion, once this lady left the room, focused more on whether or not parents have the right to post videos of their children, rather than on the issue of the «Normality» of disability. Later, after the meeting, I decided to contact the lady who left the room and manage to schedule a meeting with her for the following days. During this interview, I found out that she herself is the mother of a child with behavioral problems and that she did volunteer’s work precisely because she would like to bring this issue to the public’s attention. She said that she was very hurt by what happened, which made her realize that she may not yet be ready to deal with these issues as a volunteer, and she decided not to participate in the training anymore.”

“You should only propose trainings for heterosexual white women”

France

“It was a training for youth workers, related to intimacy and relationships. A heated debate exploded on whether postcolonialism and systemic oppression should be explicitly addressed in such a training. A participant pointed out that because the trainers are apparently white heterosexual women, they should only be allowed to offer the training for white heterosexual women. Someone else expressed she did not understand why we need to spend so much time on oppression and discrimination instead of focusing on the subject of intimacy.”

Awareness of hierarchy / status in our own communication style

“Do not mansplain me”

Spain

We were 4 facilitators. We had started a conversation about course content before the training in a cafe. It was the first time we came together as a team. 3 of us had worked on the same content before. One of us had joined the team during this training. We were two males and two females. Although not all of us identify ourselves as women. I was asking questions about the topics that I thought were related to our course content. My questions were mostly open questions to help us to have a conversation rather than looking for answers. At some point 2 male facilitators started to explain things to me when I was only asking some questions about course content to explore. Then the dynamic turned into a “men explaining theory” to me and my female colleague. Then I named my discomfort and they understood but rather than acknowledging it they continued explaining to me why they took more space. In the beginning I felt empowered for naming it but when they continued with the same dynamic I felt angry and reactive. Then I left the table with an excuse because I couldn't take it anymore at that point.

1. DEMOGRAPHIC AND BIOGRAPHIC FACTORS OF THE NARRATOR AND OF THE PERSON(S) TRIGGERING THE SHOCK

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc..), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	43	high	neutral	50s	high	high		x
Years in current country	43	high	neutral	Not citizen	low	high		x
Education	Master	high	high	Doctorate	high	high	x	
Family status	Married	high	low	Married	high	low	x	
Gender	Female / queer	mid	high	Male	high	low		x
Job status (employed unemployed retired student)	Self-employed	low	high	Employed	high	neutral		x
Legal status	Legal	high	neutral	legal	high	neutral	x	
Minority or not?	Minority / lesbian	low	high	Majority	high	low		x
Nationality	Spanish	high	neutral	Irish	high	high		x
Native language	Spanish	high	low	English	high	high		x
Position in organisation	External trainer	low	high	External trainer	low	high	x	
Profession	Trainer	low	high	Professor	very high	high		x
Religion / worldview	Spiritual	low	high	Buddhist	low	high	x	
Role in the situation	Trainer	low	high	Trainer	low	high	x	
Sexual orientation	Queer / lesbian	low	high	Heterosexual	high	low		x
Health	Mid-class	high	neutral	Mid-class	high	neutral	x	
Social class	Middle class	Mid-high	Neutral	Unknown				

2. Context

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	PSYCHOLOGICAL CONTEXT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	"We were sitting in a bar just one day before the training started. It was an informal meeting." It was in the country of the narrator.	"There was one other male and one female trainer on the table." Narrator and the other 2 male trainers had worked together in the past. The other woman was new in the group.	"I was curious and engaged with potential conversations we could have."	After a long time working on inclusivity and power dynamics, the narrator has good awareness on power dynamics. "3 months ago from this situation I witnessed him explaining again to a female colleague."
How could these features influence the situation?	Being in her own country, the narrator felt it helped her to name her discomfort. Because she felt comfortable in her country.	"The other male trainer was also taking up space and validating his colleague's behaviour. The woman was a quiet person, and also left me alone in that situation."	"Disappointment and anger was the result because I was expecting to be able to have a creative discussion"	"Being aware of the topic and previous incident helped to name the power imbalance in the conversation."

3. Analysis of incidents

<p>What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?</p>	<p>Are there emotional reactions from the narrator? What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?</p>	<p>Are there signs of emotional reactions? What are our hypothesis for the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?</p>
<p>Two male facilitators started to explain things to narrator when she was only asking some questions about course content to explore</p>	<p><u>Anger, empowerment:</u> “I’ve been involved in many feminist works and as a queer person I had to fight all my life with patriarchy. I have strong feminist values and I don’t take any passive attitude anymore when I see patriarchal behaviours.</p>	<p>Yes, he was irritated not to be understood or to be judged. Respect, give space for catching up with old friends, wanting to be heard and recognized. Respect his knowledge and experience on the topic and his personal way of communication, emotional capacity as a person.</p>
<p>The two men continue the mansplaining, despite the fact the narrator pointed out her discomfort</p>	<p><u>Frustration, powerlessness:</u> I tried to explain to him but he was trying to justify himself and got on my nerves and I got frustrated and left the table with an excuse to go to the bathroom. I expect that as trainers giving training on these topics, they should have some level of awareness about their way of interaction and power.</p>	<p>He tried to excuse his attitude saying that as an academic when he is being asked questions he answers them.</p>

“(Un)conditional acceptance”

Hungary

“I applied to a University in Hungary which provided a specialized training for graduate students in the field of mental healthcare. This happened two years ago during the 4th or 5th month of COVID-19 in the summer of 2020. In Hungary strict rules were still in place, however not as strict as during the spring. The oral examination part of the admission procedure was held in groups and in person, however subject to a mask mandate. 15 of us stepped into the room that day. Most of the people in that group were in quite similar positions as me: mostly middle aged women, with children, already graduated some type of university, ready to change their lives somehow and enter a new field. Most have not studied in the field of mental health prior to that day. The interviewer arrived without a mask on and provided no explanation for it. This interview was very psychologically taxing in several ways: firstly, it was an exam situation where we competed against each other for a limited number of places; secondly, we were asked to open up about ourselves and our motivations for applying to this training which often included deeply personal reasons; thirdly, COVID-19 has just begun back then and the situation was tainted with the anxiety about the virus, mask-wearing and the fact that we could not see each other’s faces. This situation was made more difficult by the fact that our interviewer enjoyed a different set of rules than us. He did not wear a mask, did not explain why, behaved rudely, answered to people in an arrogant way, leaned back with his arms held behind his head while swinging in his chair. For no apparent reason sometimes he was provocative to some applicants. His feedbacks were not in any relation to scientific facts, he just made remarks about the applicants’ personal lives and motivations. It made me feel scared and exposed. The experience was even more unexpected for me as the motto of the training is a quote from Rogers, that goes something like this: „We can only get to know each other if I accept you unconditionally”. The atmosphere was rather the opposite.”

“Academia vs activism”

Spain

“As a representative of my organization, I was going to participate in an event organised by an organisation where most of the members are exiled academicians. When they received my application, they called me back and asked me to facilitate a session because they knew me and my organisation and its work. In our first conversation with the founder of the organisation who is a professor and organiser of the event, I asked what they expected of me and told her what I could prepare. One of my proposals was to present nonviolent organisation culture and its theory. She was very surprised when I told her that I can talk about its theory. Her comment and reaction made me feel less than her. I also felt sarcasm in her reaction. When I went to the event I saw that almost all the participants were academicians, and there were few people from NGOs. All the participants were referring to each other by their titles, which is a sign of respect in my culture. In my session, before I started I told them that I prefer to call them by their names rather than titles. At first, they took it as a surprise but then they said for sure. Although they didn't stop calling the founder by her title but also she was calling everyone else by their names in general. This was a very obvious way of showing hierarchy. During the session, I received comments that they were very content about the session and they weren't expecting this from me. They said it in a flattering way but clearly, they were also saying that I am a young activist and that my experience and knowledge can not be equal to theirs as academicians. Of course, since the beginning their way of interaction and these kinds of comments made me question myself and my skills. I felt incompetent. I didn't feel safe in the group. In the break, some other activists came to tell me that I was doing good, that their attitude was not personal, that they are academicians etc. This was for me an incident of two different cultures: activism and academia. But also there was a very clear class difference between me and the majority of the participants. Even in the preparation call, the founder told me that the money they are going to pay me should be enough for an activist.”

“Do what he says”

Italy

“My name is Gaia. I worked for a university in computer science, a purely STEM field. My role was as a postdoc expert, that had the role to coordinate people and activities. The critical incident happened with my own team (researchers younger than me that I had to train, all of them from Belarus). After a series of discussions with this team of Belarus, based on the fact that they did not recognize my role, and with one of them in particular, Mario, I got an email from the professor coordinating the project, who wrote to me that I must always do what Mario suggests. I would like to underline that he, Mario, was not my superior, and he has no formal role and actually less experience than me. When I received this email I got very angry, as there was no explanation for this decision. I did not agree because not all that Mario suggests, in terms of research, is correct, and I think that my experience is wider and more relevant to specific topics. I felt that this decision was taken only because he refuses to have a woman as superior and trainer. I was willing to discuss these issues at any point, but not to give for granted that the right choice was the one he made. This triggered discontent with the group and with Mario, who declared officially in front of everybody that he was not ok with discussing his ideas and decision with me. Moreover, he decided not to do the activities that I planned for him.

The clash and bad feelings were evident, but the supervisor did not intervene. Once I tried to speak about this topic, he just underlined to me the necessity to consider this person “equal to me” and the necessity to do and implement the ideas and activities he proposes.

This had later led me to decide to leave the assignment. The confrontation with Mario did not take place, and also for this I decided to leave.”

“The divine”

Italy

My name is Maria, and I am a teacher. In the school where I work the vice principal (a woman) is a humorous and powerful person, she is not always appreciated but respected. Moreover, in the school, there are three very influential female teachers, who are called «the divines», very rich and influential people from the upper class. What they say is always done, and the things they want are taken into consideration.

The critical incident happened when, during a meeting, a young male teacher originally from Rome, thus further south, clashed with one «of the divines» with respect to the issue of covid safeguards, the use of masks and the fact that the rules were not applied. The school is in fact made of two different buildings, and most of the teachers work in one or in the other one, not in both. One of the two structures is a beautiful Villa, run by the vice principal, and one is in the city center, and here works one of “the divine”. The rules about covid are not so strictly respected in this last one, because she does not want teachers to wear masks, meanwhile in the other building they do. The young teacher could notice the difference because he had a few hours on one side and some on the other. For him, it is evident that there are two different ways and different rules, and this is what he declared in this meeting. He did not mention directly the fact that those rules are decided by “the divine”, but underlined the difference as a source of possible misunderstanding. The “divine” got very angry and started to accuse this teacher in front of everybody, and the main topic of this discussion was not the use or not of the mask but the way he speaks with students and a lot of other little issues to “move away” the discussion. After that, the vice director asked to change the topic and the meeting proceeded.

The days after the divine wrote a letter to the director to complain about the fact that a lot of people wanted to make a collective decision about the mask and collectively are asking for some changes. She put the letter in terms of “making regulation together” and included a declaration of concerns and the willingness to be “representative” of the teachers.

Apparently, she did not include the young teacher and did not speak with him anymore. It is not known how it went on but for sure the young teacher, but for sure he was never involved in extra activities.

The clash and bad feelings were evident, but the supervisor did not intervene. Once I tried to speak about this topic, he just underlined to me the necessity to consider this person “equal to me” and the necessity to do and implement the ideas and activities he proposes.

This had later led me to decide to leave the assignment. The confrontation with Mario did not take place, and also for this I decided to leave.”

“We must submit”

France

“At the beginning of 2019, I was in prep school. I had a moment of absence during the class where I wasn’t writing, I was looking at my notes when the teacher called me out very curtly saying I «thought she was a fool» - from her desk, sitting down, gesturing contemptuously. I tell her I don’t understand. She tells me again that I used to take her for a fool. I got stuck on this word «habit»: in the two years I’ve been with her, I’ve never had any remarks from her. I don’t understand and I awkwardly answer that it didn’t make sense. She kicked me out of the room.

As I leave, there are two students with whom I’ve apparently never had a problem who are laughing their heads off, and another who is yelling at me in the classroom «to submit». It turns out that both of these boys have had previous experiences of being teased by friends of mine and myself - repeatedly sexist, homophobic, etc.

There was a great silence in the class, nobody defended me, even people who considered themselves my friends. No one except a classmate, who helped me to defend myself. But that didn't ease the tension. I left the room, I was embarrassed, sad. A mixture of frustration and anger. I had a feeling of injustice and a slight feeling of guilt for not being able to reach his expectations."

"I don't want to"

France

"I am a teacher of FLE (French as a foreign language) in an association. During a class session, one of the students was a bit aggressive/resistant to my exercise proposal for several moments; he took a lot of time to speak and interrupted the others. The assignment was to look for articles and make a list of ideas. All the students were working quietly. I saw that this student was not looking, so I asked him to do so. He said, «Why are you forcing us? I have enough ideas in my head." I told him, «You don't have to write either, you have to make a list» he said, «I want to write» and I told him, «I won't correct your work, since you don't do anything I ask». I was annoyed and I told him that if he doesn't want to accept the instructions he shouldn't come. He looked at me with an angry face and did not speak anymore. I felt a sense of failure at not being able to integrate someone into the class. In addition, at the same time, I was afraid, I realised that I didn't know who he was and what he could do to me when he left the class."

"The door"

France

"I was in a grammar class during a BA course in Arabic. The teacher had handed out a sheet of paper, and one person was reading out loud the text on the sheet. Every time a difficult word appeared, the teacher would tell us the translation. I was writing these difficult words and their translations, and the teacher comes in front of me and says in a very firm way and by tapping on the table: «if you continue to write you're out of this door». He was a rather funny and good-humoured teacher, so I was shocked that he reacted like that. I was surprised, I was also angry at him and myself for not responding. He continued the lesson, and even if other people were writing while he was talking, he call them out, but laughing. The teacher did not look at the narrator anymore, and he didn't tell her to come up to the blackboard (he told everyone else to come up)."

Creating awareness of structural inequalities / power dynamics

“Not all women believe in sexism”

Hungary

“There was a shorter two-hour-long training session for teachers where the participants could learn non-formal teaching methods so they could use them with kids they teach, while also experiencing these methods themselves. The main topic was sexism and human rights – although we didn’t advertise it as such, only highlighted the non-formal methods aspect they could experience and learn. It was embedded into a multiple days-long training series for teachers in Hungary by a Hungarian Public Foundation. As a male head trainer among two female trainer colleagues I tried to be mindful of my position. We discussed sexism in Disney movies, but there was a quite loud group of five people who were resistant to the idea. Not only to sexism in the Disney movies, but also sexism in general. Even if I brought up official statistics about the femicide rate in Hungary, they just refused to believe them. To them, sexism didn’t exist, and they found traditional gender roles natural. I was very shocked and surprised that women would think that the labour of men was worth more and they would not agree with me in this discussion. There was quite a big argument and I felt defeated and was afraid of what the organization that hired me would think of me as a trainer. Most importantly, I felt powerless and without any tools or resources to help me. In the end I learned quite a lot from this incident and now I think of this incident as an opportunity for me to grow as a trainer. Now it is even taught in our human rights training as an example.”

1. DEMOGRAPHIC AND BIOGRAPHIC FACTORS OF THE NARRATOR AND THE PERSON(S) TRIGGERING THE SHOCK

Who are the actors involved in this cross-cultural situation, what are the elements of their social identities (age, sex, origin, profession, etc..), what kind of connections are there between them and with their social groups? What brings them closer and what differentiates them?

	NARRATOR			PERSON TRIGGERING THE SHOCK			SIMILARITIES	DIFFERENCES
	Demographic and biographic factors	Social rank in society	Social rank in the context	Demographic and biographic factors	Social rank in society	Social rank in the context		
Age	35	High	High	Mid 50s	High	High	X	
Place of origin	Budapest / capital	High	High	smaller villages and towns of the Hungarian countryside	Low	Low		X
Education	MA	High	High	MA	High	High	X	
Family status								
Gender	Man	High	High	Two women and three men	High	High	X	
Job status (employed unemployed retired student)	Employed	High	High	Employed	High	High	X	
Legal status								
Minority or not?								
Nationality	Hungarian	High	High	Hungarian	High	High	X	
Native language	Hungarian	High	High	Hungarian	High	High	X	
Position in organisation	Trainer	High	High	High school teacher	Neutral	High	X	
Profession	Freelance trainer (in the fields of human rights education)	High	High	Hungarian language and history teachers & teacher offering professional pedagogical service	High	High	X	
Religion / worldview								
Role in the situation	Trainer	High	High	Participant	Low	Low		X
Social class	Middle class	High	High	Middle class	High	High	X	

2. CONTEXT

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
DESCRIPTION OF THE CONTEXT: what features could influence the situation?	<p>The training took place in a small, windowless room, chairs organized in circles. The building was owned by a Hungarian Public Foundation. It is often used to hold conferences and training series.</p>	<p>The group of participants was made of roughly 20 people. All of them are high school teachers from all over the country. The gender ratio was even. All of them had decades-long experience already, which sets the mean age around the mid-50s.</p> <p>There were three trainers present. The narrator was a 35-year-old man at the time. The other two trainers were a 30-year-old woman and 25-year-old one. One of them also held the role of representative of the Public Foundation.</p> <p>The workshop was 2 hours long.</p>	<p>The event took place in 2016, 6 years after the right-wing, nationalistic, christian conservative party Fidesz won the Hungarian election (they are still in power 12 years later). It was right around this time where the national media started to heavily speak out against the “gender lobby” in Hungary. The public discussion about the topic of gender roles started way sooner, but the openly discriminative and hostile narrative against LGBTQIA+ people and feminism has started to deepen since then. The only gender studies program in the country started to accept students that year at the biggest university of the country, ELTE. During the accreditation period, the national agency found the program suitable, however the media started to heavily speak out against the “gender ideology” taught there.</p> <p>Hungary has also yet to sign the Istanbul Convention. Numerous other member states of the EU had already declared their dedication to lower the rates of domestic violence and violence against women, which continues to be high in Hungary and also in the EU. In 2021 35% of women in the EU experience physical and/or sexual violence in their own home. In the gender-equality index, Hungary is placed second to last in the EU which shows a failure to increase at the same rate as other member states. In 2015 Hungary was 4th from the bottom up on this list.</p> <p>By this time a growing number of newspapers, TV channels and other media outlets were bought by businessmen very close to Viktor Orban.</p> <p>2016 is also marked as a turning-point in the “post-truth” era.</p>

	THE PHYSICAL CONTEXT	SOCIAL CONTEXT: OTHER PEOPLE PRESENT	LARGER SOCIAL CONTEXT (PAST AND PRESENT EVENTS)
<p>How could these features influence the situation?</p>	<p>The Public Foundation is most known for offering scholarships for students in higher education. Regarding adult education it is also known to support non-formal training methods and human rights.</p> <p>It offers training sessions for school teachers regularly. The training series is always packed full which doesn't allow much room and time to deepen the connection among the participants who don't know each other well beforehand. Often, teachers treat these training sessions as a time away from school, and even as a small, paid vacation in the "big city" in case they are not originally from Budapest and this can make them less involved in the session than in the case of longer trainings for which they sign on directly.</p> <p>However, training series / conferences for teachers at Tempus only allow a short (in average 120 minutes) per training sessions to warm up, get to know each other, do activities and close down the session which is not nearly enough for the quieter people to gain trust and courage in the group or to form a constructive dynamic among participants, for example by setting down ground rules.</p>	<p>The teachers didn't know each other beforehand, the dynamic between them started to form during that training series only. However, all of them were very experienced teachers, some of them even close to retirement age. This could make them more confident in their presentation. Some of them were teachers who offered professional pedagogical services, like early developmental counseling, speech therapy, care of exceptionally talented children and students etc. They are working with some of the most pressing issues children face that could affect their studies and thus this can also indicate that they probably think of themselves as people who know what problems children need help with and could think of the field of human rights and feminism as less important. Also, most of them came from the countryside where perhaps the aspect of human rights and feminism is not talked about that much.</p> <p>Under 120 minutes, probably there was not enough time to bring the group to the same understanding about sexism, thus for them these topics did not hold the same importance.</p>	<p>Lots of people in Hungary support the way the government and the national media talk about gender roles and the "gender lobby" and not many people protested the growing number of laws and actions against LGBTQIA+ people and gender studies.</p> <p>Many newspapers especially in the countryside and the national television channels spread the same information and arguments, thus it is harder for people to get information from varied sources.</p> <p>Even before 2016, people started to become increasingly worried about facts being fabricated. The topic of Fake News gained even more coverage due to the 2016 United States presidential election and the Brexit referendum and since then more and more media channels are appealing to the people who are very distrustful of the science community, their own government, or people on the opposing political side. Hungary has been dubbed as the "laboratory of post-truth and illiberalism", as it has been scoring very low on rankings regarding media literacy, media freedom, education levels and ranked high regarding distrust among citizens. Previously accepted scientific facts or theories started to get not readily accepted anymore by the general population, and trust in scientific institutions decreased. This affects the incident heavily in two ways: 1) trainers and educators of adult education expect that participants and learners would want to know the truth, 2) the main topics covered were human rights and feminism/sexism. NGOs who support human rights, speak out against the government, support people with migratory backgrounds etc. have been verbally, and financially attacked in Hungary, and prominent figures of these organizations were later publicly listed as "agents of George Soros". This can cause participants of the training to be less trustful of the trainers who come from certain NGOs or support certain ideas.</p>

3. ANALYSIS OF INCIDENTS

<p>What are the concrete sources of the conflict and tension (either from the perspective of the narrator or the other person)?</p>	<p>Are there emotional reactions from the narrator? What are underlying values, norms, representations, and expectations for the NARRATOR connected to each aspect?</p>	<p>Are there signs of emotional reactions? What are our hypotheses about the underlying values, norms, representations, and expectations for the OTHER PERSON connected to each aspect?</p>
<p>Among the 20 or so participants there was a group of five who were louder than the rest. They spoke several minutes at a time and led a fast-paced discussion, not really minding the other people. Debate on the already conflicting values between the narrator and participants became harder to address.</p>	<p>The narrator appreciated that the people consistently represented their opinions and were passionate about the subject as opposed to previous experiences of more passive groups. However, he was surprised that in his perception they lacked humility and humbleness and didn't take into account new arguments and refused to bend their ideas. All of the participants were highly experienced and intelligent teachers, some held multiple degrees (more than the usual amount teachers have) which makes them a more educated participant group than usual. The narrator had plenty of experience with argumentative group dynamics. However, he holds the view that more educated professionals are more likely to understand structural inequalities such as sexism and he did not expect resistance on this matter, or not with such temperament. Conflicting values between the narrator and participants were in regards to women's equality, with awareness of the challenges and obstacles women face. The narrator would have thought that women naturally would recognize the prevailing obstacles to gender equality.</p>	<p>The teacher group visited several trainings in a few days. For them the training in question one was not as outstanding as it was for the Narrator. These training sessions are an opportunity for teachers to have some time away from their workplaces, travel to the capital which can feel more like a vacation and less like a learning opportunity.</p> <p>Discourses around gender and women's issues started to become commonplace around that time. Most people started to gain real interest in this topic and were eager to talk about it to someone. This group might not have had much opportunity to talk their opinions out and this session gave them a controlled and contained environment to have a debate.</p>

<p>The women in the group did not think that sexism exists or is important to discuss</p>	<p>The narrator was surprised to find that some female participants not only had no knowledge about some aspects of sexism, but also were actively trying to convince him – a male trainer – that it doesn't exist at all.</p> <p>In his childhood, he grew up with older sisters and other older strong female figures in his life and was used to hearing about women's rights and sexism. By the time he was 10, he was very interested in the struggles of oppressed people and injustice which prompted his teacher to describe him to his mother as "the champion of justice". The importance of awareness about injustices is a core feature of his frame of reference.</p> <p>As a human rights trainer, he was ashamed to find himself pitying the women in the group for not believing they and their labor were worth the same as a man('s). This shame could mark an inner conflict with his own values about the equality of genders. He had work experience with roma people and their internalized racism, but it surprised him how vehemently the women denied the topic.</p> <p>As this training was about the topic of sexism and the representative of the Public Foundation was also present, he was afraid of what the Foundation would think of him if these participants left the training convinced that sexism doesn't exist. Thus this conflict could also represent a threat to his professional identity.</p>	<p>It is also very probable that the group did not want to connect sexism and human rights to Disney movies, which they only see as a "cartoon" and "fiction" and thus not harmful. For them a kiss of a sleeping princess is just a kiss and not a "violation of an unconscious minor". They may have thought that "seeking" out problems in children's movies that were made in the first half of the 20th century was needlessly ideological even as examples, as those movies were also products of their own time.</p> <p>In the general population in Hungary feminism is often connected to the radical and extremist side of feminism and is not seen as a broader theme, or is even interpreted as an "anti-men" movement, which can discourage people from learning more about it.</p> <p>Thirdly the group (or the five louder participants) thought that some traditional gender roles are and should remain the norm, namely: 1) it is "normal" that in certain positions men are hired more as they are more stable (due to lesser amount of child rearing chores), 2) it is usual for a woman to do more housework, 3) women should stay at home with the children to raise them in a healthy way, creating healthy bonds and attachment, 4) men should approach the women in romantic settings</p>
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The group members didn't believe in scientific facts presented by the narrator

During the debate the narrator tried to argue by presenting scientific facts, namely official statistical data from the KSH (Hungarian Central Statistical Office), for example about the femicide rate in Hungary. It is known that in Hungary at least one woman is killed by her intimate male partner per week (the data for the time period of the session was 95/year, which makes it almost 2 murders of women by their partner per week), but one participant said he doesn't believe this. The narrator felt defeated about the fact that the participant would not believe official statistical data on this very pressing issue and felt powerless and frustrated that "facts" are no longer arguments to be believed. Especially since for him facts are not in the same category as opinions. They are not "to be believed", but to be met with rational arguments.

There is a growing percentage of people world-wide who are more and more skeptical about information that comes from governmental sources, fearing that these facts are manipulated to generate power and preferring information that appeals to their emotions and opinions and doesn't contradict them.

Capitalist globalization promised happiness and prosperity brought on by democracy, identity politics and universal open market – however it failed to bring that happiness and prosperity for a large part of the world. Many people feel the gap between what is said and what actually happens, however it is not easy to put a finger on why. Many people can feel that there are ideas pushed on them by the global hegemony, which they would like to resist. For some people, feminism is such a threat as it seems to go against their way of life, privileges and ideas about society and thus they prefer to turn to opinions that empower them and soothes this fear as opposed to scientific facts. The general public in Hungary shares these beliefs so these teachers feel (rightly so) they represent the opinion of the majority and thus they feel supported in their stances. Probably they are not often questioned about these beliefs which made them even more eager to take part in this debate. The five louder participants, especially one man among them, probably especially reject the statistics on femicide rate, because he might think feminism wants to picture men as murderers and he doesn't consider himself or the men close to him criminals.

<p>The narrator did not feel in control of the discussion. The available time did not align with the (lack of) ground rules laid down in the beginning.</p>	<p>The narrator and his training partners only had 120 minutes to work with during the training session which was not sufficient to create a safe group dynamic where participants are attentive to each other and to their own position. The narrator regretted that he and his training partners didn't lay down group rules such as a maximum minute of time per speaker, and did not build rapport with the people who the trainers might have felt wanted to share their opinion. In his professional view, there needs to be more of a basis for safe cooperation in order to tackle such sensitive subjects. Especially as these subjects are continuously getting more sensitive.</p> <p>This way during an argument he would have had the chance to not argue and instead encourage the participants on his side to join the debate. This represents the value behind good facilitation in which the trainer doesn't argue against the participants, but helps them to become more aware. Even if that awareness or growth can be considered small, it is still growth.</p> <p>Due to this, he felt that maybe participants who didn't share the opinion of the louder five, didn't feel well represented in this debate. He also regretted that he didn't know how to speak up against the heavy misuse of sarcasm by one participant. In his view good facilitation also helps to disarm sarcastic comments that would block an otherwise successful dialogue.</p>	<p>The participants generally enjoyed and were passionate about the debate. It was a topic that both interests them and causes strong mixed feelings and opinions in them. Since ground rules were not laid down, they didn't know that they should not speak for more than a set time or should try and directly engage with other participants who were more passive and didn't try to enter the conversation. For them it was probably an enjoyable and dynamic conversation, that the passive participants might have not found as interesting and they could have thought that the others just don't want to talk at all or have opinions about this session. They also probably felt in power as the other participants were passive and the two female trainers retreated as well, which left the narrator alone representing their narrative.</p>
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“International projects”

Italy

“My name is Maria, I work on a project to implement peace education training in Mozambique. Since 2016 I am working with a group of 28 teachers, in the same region – Gorongosa – involving the same schools. Within the group, there was a predominance of men but there were, however, some women whom I consider to be self-aware and on par with the other participants. I know that not all participants have equal power: in addition to the teachers, there was a representative of the district education service, and we all knew that he had power and that some people can not feel free to express themselves for fear of repercussions. He determines the roles and places where the various teachers must teach, for example. Thus, power imbalances are recognized. Even though, when we do the planning, we try to do participatory activities. Besides power, it was also the way of exercising power that was the problem. His manner is self-centered. The incident occurred during the last meeting of the project. There was a general tension in the air with respect to the possibility to repeat this kind of project in the future i.e., whether there would be more funds. Some «locals» wanted to maximize profits related to the collateral expenses and material aspects of the meeting, such as lunches or the purchase of pens. This was understandable. However, the organization kept the same rules as always, i.e., it put limits on the maximum expenses for these things. The organization was supported by a very knowledgeable young lecturer. The young man helped the organization to verify some expenses made. On the last day, the representative of the district education service role suddenly presented himself as a defender and representative of the teachers, saying that the ONG was not giving enough money, creating a permanent state of agitation. I think he did it to emphasize his representative role and reinforce his power. We had just managed to finish the meeting and not all but most of the activities planned when he called an «EMERGENCY» meeting, asking non-Mozambican people to leave the room, saying this was required by the teachers to talk about the rules of these contracts on material things. The people from the organization, myself included, left the room, and when we returned to get our things – and most particularly when I entered – they pretended to talk about something else – especially this person who had taken on the role of representation. This was the climax; I got angry. I, in fact, realized that what this person had done was just to try and create a rupture with the organization, to the point of saying things that were. I then left the room stating that what was happening was an abuse of power, and that this division between our organization and the teachers had broken the dialogue.

Fortunately, the project then moved forward and we were able to talk more about this with the group.

The person who had created this situation asked if, by apologizing, we could go back and pretend nothing happened.”

“Logs”

Hungary

“I had been a trainer for several years at that point and often held intercultural trainings for various professionals and everyone interested to learn about the theory of interculturality based on the Margalit method. At a mixed 6 days-long intercultural training I also taught the participants about critical incidents. There was a policeman who had come across a case about a Roma man stealing some logs from a baby carriage in the forest. This policeman caught him and put him into custody until a judge from Budapest arrived some months later and gave the verdict of not guilty, then also let the logs-stealer leave saying: “he sat in jail long enough for something of this scale”. The policeman felt of course humiliated and ashamed. This case seemed like the perfect illustration of the complexity of poverty and even racism, a topic we have been talking about all day. One smaller group was analysing this case and, then, when back in the bigger group with all of the participants, most people just blamed the logs-stealer, saying things like: “who steals logs would steal the whole forest” or: “those who want to work in Hungary, can”, essentially saying poor people deserve to be poor. Even the social workers joined in on this view, who I thought would be my allies in this discussion. I felt alone as nobody shared my point of view among the participants. I had a really hard time hearing all this as a citizen of this country.”

“Material limitation”

France

“During a workshop on interculturality, we made a circle for a final evaluation. One of the people present told me that the workshop had been great, but that she was bothered by the waste of paper. This was the first time I had received such a comment. I felt surprised and was urged to pay more attention to this aspect. It was not a concern that I thought was a priority but with the advancement of the environmental cause, it is something that has become more and more present.”

Power dynamics
in education
revisited

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