T-KIT 4
Intercultural learning

The training kits series

Youth Partnership

Partnership between the European Commission
and the Council of Europe in the field of youth

EUROPEAN UNION

COUNCIL OF EUROPE

CONSEIL DE L'EUROPE

T-Kit 4
Intercultural learning

2nd edition

Editor
Mara Georgescu

Authors
Oana Nestian Sandu
Nadine Lyamouri-Bajja

Contributors
Alessio Surian
Gavan Titley
Rui Gomes
Mark Taylor

Editors of the first edition of this T-Kit
Silvio Martinelli
Mark Taylor

Authors of the first edition of this T-Kit
Arne Gillert
Mohamed Haji-Kella
Maria de Jesus Cascão Guedes
Alexandra Raykova
Claudia Schachinger
Mark Taylor

Council of Europe

Welcome to the T-Kit series

Some of you may have wondered: what does T-Kit mean? We can offer two simple answers. The first is as straightforward as being an abbreviation of the English phrase "training kit". The second has more to do with resembling the sound of the word "ticket", one of the travel documents we usually need to go on a journey. For us, this T-Kit is a tool that each of us can use in our work.

With this publication, we are aiming to address youth workers and trainers and to offer them theoretical and practical tools to work with and use when training young people.

The T-Kit series is the result of a collective effort involving people from different cultural, profes-sional and organisational backgrounds. Youth trainers, youth leaders in NGOs and professional writers have worked together to create high-quality publications that address the needs of the target group while recognising the diversity of approaches across Europe to each subject.

The T-Kits are a product of the partnership between the European Commission and the Council of Europe in the field of youth.

To find out more, visit the website:
pjp-eu.coe.int/en/web/youth-partnership

Contents

Introduction

Welcome to the revised edition of the T-Kit "Intercultural learning"!

Since the first edition was published in 2000, the world has experienced numerous and complex changes and events that make intercultural learning an important tool for young people navigating their lives in a globalised, interconnected and multicultural world.

The idea of revising the T-Kit came both from the awareness of a changing global context and from the need to bring intercultural matters closer to political and human rights education explicitly. The result is a revised T-Kit intended as an educational material for youth workers, educators and trainers to understand what intercultural learning is and how to best consider it and enhance it when planning, running and evaluating activities with young people. The ultimate aim of these educational processes is to enable people to live together peacefully and respectfully in a multicultural world.

Intercultural learning is not a new topic in the environment of education or youth work. It remains an important topic for the political priorities of both the European Commission and the Council of Europe, and of their partnership in the field of youth. Intercultural learning is an educational approach that can lead to social transformation, so that people from different cultural backgrounds can develop positive relations based on the values and principles of human rights and on seeing cultural differences as positive things. It is a form of political and social education that needs to pay attention not only to intercultural relations, but also to different understandings of culture and diversity, power relations, distribution of resources, political and social context, human rights, discrimination, history, daily interactions among different groups, and so on. In the process of revising the T-Kit, the authors paid attention to making links between intercultural learning and these considerations specifically, aware of the fact that intercultural learning is a lifelong process, and it cannot develop its full potential unless contextualised in young people's daily lives.

At the beginning of the revision process, the editorial team members asked themselves the following question: why should young people need intercultural learning? This is a question we would also invite the readers of the T-Kit to ask themselves, as their answers have profound implications for their educational approach with young people. The editorial team's answers guided the development of the contents of this T-Kit.

- ► Intercultural learning helps decode structures of power in society and relations between individuals and groups.
- ► It helps facilitate open identity definition.
- ► It prepares young people for intercultural dialogue.
- ► It encourages curiosity and effort to make sense of a complex world.
- ► It cherishes diversity and human rights values.

This T-Kit was developed for the context of youth work and non-formal education with young people, both of which are tools for personal development, social integration and active citizenship of young people. Educators and youth workers have an important role in addressing intercultural learning in their work with young people.

They can stimulate young people's learning in their daily lives, so that they can question and extend their perception, develop competences to interact positively with people from different cultural backgrounds and embrace the values of diversity, equality and dignity. In today's Europe, it seems to us as an editorial team that these values and skills are fundamental for young people and for society as a whole in order to continue building peace and mutual understanding.

WHAT IS IN THE T-KIT? STRUCTURE AND CONTENT

The approach of the T-Kit is to accompany the reader from the theory to the practice of intercultural learning, from the broad aims of intercultural learning to the detailed questions of how to embed it in youth work.

The first chapter of the T-Kit, "Intercultural learning: intersections and limitations", briefly presents a picture of how intercultural learning and its related concepts are being questioned, redefined and developed to respond to a changing world.

Chapter 2, "Intercultural learning: theories, contexts, realities", introduces several perspectives on diversity, culture and identity. How people perceive these three realities shapes how they understand the world and also intercultural relations. The chapter also presents the competences needed for intercultural learning. Stereotypes, prejudices and discrimination are analysed as the main challenges for intercultural societies. Finally, the chapter introduces elements of intercultural learning theory and models.

Chapter 3, "Facilitation and design of intercultural learning processes", reviews different approaches and key aspects for facilitators to consider when planning content and methods to make intercultural learning processes meaningful.

Chapter 4, "Educational activities", includes several activities and proposals designed to facilitate intercultural learning in the context of youth work and non-formal education.

Chapter 5, "Intercultural learning in action", presents ways in which intercultural learning can be linked with daily practice, outside of the non-formal education or youth work settings.

We hope that your intercultural learning journey will be enriched after reading this T-Kit and that it will become a useful companion in your work with young people.

Mara Georgescu

Partnership between the European Commission and the Council of Europe in the field of youth

Chapter 1

Intercultural learning: intersections and limitations

T he theory and practice of intercultural learning have been under continuous development. This chapter explains how intercultural learning and its related concepts are constantly being questioned, redefined and developed to respond to a changing world.

RELATED CONCEPTS AND INSTITUTIONAL APPROACHES

The field of intercultural studies was defined initially by a focus on intercultural communication, especially in business-related research and training. This was not without consequences, as it implied the use of constructs that allowed authors to make generalisations about a given "culture" (a group, nation or state) without too much concern for social and political aspects or the inner diversity of a culture and its fluidity.

International organisations, however, did not focus on intercultural communication, but rather on addressing and promoting cultural diversity, on developing intercultural learning (in the non-formal sector) and intercultural education (in the formal sector) and, more recently, on promoting intercultural dialogue. Lately, both academia and international organisations have been looking at the specific knowledge, skills and attitudes developed through intercultural learning/education as a coherent set of competences.

A brief overview of these concepts and perspectives is presented below.

In the early and mid-20th century, scholars such as Georg Simmel, Margaret Mead, Gregory Bateson, Ivan Illich and others laid the groundwork for understanding key intercultural issues. It was Edward T. Hall's work, *The Silent Language* (1959), that marked the start of intercultural studies, not least because Hall makes explicit use of the phrase "intercultural communication".

As the field became more and more popular, scholars developed new ways of understanding, analysing and representing intercultural realities. Priscilla Rogers and Joo-Seng Tan (2008) reviewed key scholarly work on intercultural communication and proposed a way to bridge the main approaches as a continuum of perspectives. They suggest that Hall (1959; 1966), Hofstede (1980), Trompenaars and Hampden-Turner (1997), Schwartz (1999), and Earley and Ang (2003) represent different but overlapping perspectives, as illustrated in the following table. It is worth noting that the best-known literature in this field in the last 40 years has focused on the workplace and business relations.

Table 1: Perspectives and related constructs of intercultural scholars

Scholars	Perspectives	Description
Schwartz	Universal Values flowing from humans' most basic needs	He identified a set of shared values that have similar meanings across cultures. They are considered to reflect different solutions that societies find for the problems of human activities. ▶ Conservatism vs Autonomy – An emphasis on the maintenance of the status quo or on creativity and positive experiences ▶ Hierarchy vs Egalitarianism – Unequal distribution of power or commitment to promoting the welfare of others ▶ Mastery vs Harmony – Exploiting the world for personal interests or fitting harmoniously into the environment
Hofstede	National Cultural differences among nations as seen in societal systems and collective values	He identified a set of cultural dimensions specific to different nations. ▶ High vs Low Power Distance – Expectations regarding equal rights or differences in the level of power ▶ Individualism vs Collectivism – Stand up for oneself or act predominantly as a member of a group ▶ Masculinity vs Femininity – Appreciation of competitiveness and material possessions or of relationships and quality of life ▶ High vs Low Uncertainty Avoidance – Preference for rules and structure or flexibility and risk orientation ▶ Long-term vs Short-term Orientation – The importance attached to future versus past and present
Trompenaars and Hampden-Turner	Organisational Adaptation in business contexts through awareness of intercultural differences and self-examination	They identified how national differences may play out in the business environment. ▶ Universalism vs Particularism – Focus on rules or relationships ▶ Community vs Individual – Function in a group or as individuals ▶ Neutral vs Affective Emotion – Display or hide emotions ▶ Diffuse vs Specific – Responsibility specifically assigned or diffusely accepted ▶ Achievement vs Ascription – Need to prove oneself to receive status or status is given ▶ Sequential vs Synchronic – Doing one thing at a time or several things at once ▶ Internal vs External Orientation – Control the environment or be controlled by it
Hall	Interpersonal Individual behaviours and the hidden cultural roles governing them	He focused on interpersonal aspects of intercultural communication and identified two dimensions of culture that characterise the way individuals interact. ▶ High vs Low Context – Communicating minimal information and relying on implicit aspects or including more information to make the meaning clear ▶ Monochronic vs Polychronic Time Orientation – Rigid focus on one task at a time or focus on interpersonal relations with little concern for time
Earley and Ang	Intrapersonal Cognition and motivation influencing the individual's reaction to social situations	They introduced the concept of cultural intelligence as the capability to adapt effectively to new cultural contexts and proposed four categories. ▶ Cognition – Knowledge about cultures ▶ Metacognition – Ability to piece together the available information to form a coherent picture ▶ Motivation – Desire to engage in and learn about cross-cultural relations ▶ Behaviour – Appropriate verbal and non-verbal actions in interactions with people from different cultures

Source: Rogers and Tan (2008). Adapted by Oana Nestian Sandu

At the international institutional level, the focus was on addressing and promoting cultural diversity. The United Nations, the Council of Europe and the European Union drew up declarations, conventions and treaties addressing cultural diversity and committed to promoting and safeguarding diversity by investing resources in programmes and research on intercultural learning/education and, more recently, intercultural dialogue.

The Universal Declaration on Cultural Diversity (UNESCO 2002), together with the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO 2005), offer a legal framework for recognising cultural diversity as a "common heritage of humanity", to be safeguarded as an inseparable dimension of respecting human dignity.

At the European level, the Council of Europe's Declaration on cultural diversity (Council of Europe 2000a), adopted by the Committee of Ministers in 2000, promotes the coexistence and exchange of culturally different practices and addresses the provision and consumption of culturally different services and products. It states that cultural diversity cannot be affirmed without the conditions for free creative expression and freedom of information existing in all forms of cultural exchange. Along these lines, the European Union's Consolidated Version of the Treaty Establishing the European Community[1] states, in its Article 151, that the European Union takes cultural aspects of policies into account, "in particular in order to respect and to promote the diversity of its cultures".

An institutional legitimisation of the intercultural dimension in education came from the 1996 Report to UNESCO of the International Commission on Education for the Twenty-first Century ("Learning: the treasure within"; Delors 1996). The report includes as one of its four educational pillars "learning to live together", focusing on developing an understanding of others through dialogue leading to empathy, respect and appreciation. It states that education should focus on the discovery of other people, promoting an awareness of the similarities and interdependence of all people and should encourage involvement in common projects. Therefore, "learning to live together" is

> not a negligible contingency that education providers and educators may disregard at will; it is a human necessity. An adequate curriculum for learning to live together ought therefore to enhance: (a) learners' participation, (b) the coherence between the group's goals and its action, (c) the unfolding of learners' potentials, and (d) the learners' awareness of themselves as well as of the dynamics of their immediate and remote communities (Scatolini, Van Maele and Bartholomé 2010).

According to Leclercq (2002: 3), "intercultural education is not so much a matter of teaching something different, but more of teaching differently within the existing curricula".

In 2007, UNESCO published the Guidelines for Intercultural Education (UNESCO 2007), a practical resource for educators, learners, policy makers and community members, which views intercultural education as "a response to the challenge to provide quality education for all". It promotes three main principles of intercultural education.

1. Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.
2. Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.
3. Intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

The new millennium brought with it a wider focus on intercultural dialogue. "The White Paper on Intercultural Dialogue 'Living together as equals in dignity'", launched by the Council of Europe in 2008, defines intercultural dialogue as "an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect" (Council of Europe 2008b). The White Paper states that the learning and teaching of intercultural competence is essential for democratic culture and social cohesion.

This perspective was further elaborated by the Platform for Intercultural Europe in "The Rainbow Paper – Intercultural Dialogue: from practice to policy and back" (Platform for Intercultural Europe 2008), where intercultural dialogue is defined as:

> a series of specific encounters, anchored in real space and time between individuals and/or groups with different ethnic, cultural, religious, and linguistic backgrounds and heritage, with the aim of exploring, testing and increasing understanding, awareness, empathy, and respect. The ultimate purpose of Intercultural Dialogue is to create a cooperative and willing environment for overcoming political and social tensions.

---

1. Available at http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A12002E%2FTXT, accessed 11 October 2017.

In the same year, the Council of Europe and the European Commission started the Intercultural Cities Programme[2] to promote strategies and policies to help cities work with diversity as a positive factor. Intercultural cities are cities that

> have a diverse population including people with different nationalities and origins, and with different languages or religions/beliefs. Most citizens regard diversity as a resource not a problem and accept that all cultures change as they encounter each other in the public arena. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law.

More recently, the concept of intercultural competence has become prevalent. According to Spitzberg and Changnon (2009: 7)

> intercultural competence is the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientation to the world … Groups do not interact – individuals interact … The extent to which individuals manifest aspects of, or are influenced by, their group or cultural affiliations and characteristics is what makes an interaction an intercultural process.

The Council of Europe developed a model entitled Competences for Democratic Culture[3] to help educational systems prepare learners to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse societies. The competences described in the model are teachable, learnable and assessable and are grouped into four categories: values, attitudes, knowledge and critical understanding, and skills. Intercultural education is viewed as being of central importance to democratic processes within culturally diverse societies.

Regarding youth work, European institutions have developed over the years various campaigns, programmes, tools and resources to promote intercultural learning, intercultural dialogue and intercultural competences.

The Youth Department of the Council of Europe has put intercultural learning, along with human rights education, at the core of its activities, especially in the youth activities at the European Youth Centres in Strasbourg and Budapest. The publication of the first edition of the intercultural learning T-Kit in 2000 has been of great support in the implementation of study sessions and youth activities in general. The campaign "All different – all equal" and the No Hate Speech Movement have also underlined the value of intercultural dialogue as a tool to combat discrimination and racism.

The European Commission's SALTO Cultural Diversity Resource Centre[4] (previously known as Anti-Racism and Tolerance) collects and disseminates tools, methods, materials and resources for youth leaders across Europe. In 2012, an "Intercultural Competence Research Report"[5] was published to:

> provide more adequate support to youth workers and youth leaders in making the development of Intercultural Competence central in their work and going beyond the traditional way of looking at culture as a static concept, but moving towards a multifaceted concept of cultures where the dynamics and nuances sometimes become predominant and essential in daily interactions and not only in youth activities.

In 2015, the partnership between the Council of Europe and the European Union in the field of youth published the "Guidelines for intercultural dialogue in non-formal learning/education activities" (Council of Europe/European Union 2014), a tool to support organisers, trainers and facilitators of youth activities to consciously address intercultural dialogue in their projects.

The focus on intercultural relations, both at international level and at local level, is growing, but it is still far from being mainstream. Both research and practice call for more opportunities for intercultural dialogue, for including intercultural learning as a transversal approach in all areas of education and for developing young people's intercultural competence as a response to diverse and interconnected societies. The following section discusses some of the changes in our societies for which intercultural learning can be a powerful tool.

INTERCULTURAL LEARNING AND CURRENT REALITIES

Intercultural learning as a concept, and even more as a practice or process, is not isolated. It is linked to our realities, to societal changes, politics, economic development, justice, human rights, education, ecology, health and biology, globalisation and so on. In fact, intercultural learning can intersect with all areas in which human beings interact.

---

2. Available at: www.coe.int/t/dg4/cultureheritage/culture/cities/default_en.asp, accessed 3 October 2017.
3. Available at: www.coe.int/en/web/education/competences-for-democratic-culture, accessed 3 October 2017.
4. Available at: www.salto-youth.net/rc/cultural-diversity, accessed 3 October 2017.
5. Available at: www.salto-youth.net/rc/cultural-diversity/publications/interculturalcompetenceresearchreport/, accessed 3 October 2017.

Since the first edition of the *T-Kit on intercultural learning* was published in 2000 the world has changed; it will have changed even further by the time this edition is published, and will continue to change ever more after. This section proposes to look at some of the current realities in Europe and the world in relation to intercultural learning.

The online world

The online world has created more opportunities for intercultural learning, but also more opportunity for using offensive language in an anonymous way. While people from different parts of the world can connect instantly, can learn from each other and stand up for common causes, the online world also brings the risk of hate speech and of facilitating the spread of stereotypes and prejudices.

Social media companies are developing ways to automatically identify and block hateful posts and to allow users to report them. However, the impact of these moves is very limited, as they do not address the core problems. Intercultural education, on the other hand, is a useful tool for changing attitudes, breaking stereotypes, providing counter-narratives and online training for combating hate speech, and promoting intercultural dialogue. For example, the No Hate Speech Movement[6] provides educators and trainers with tools to reduce the levels of acceptance of hate speech and intolerance at local and international level.

The threat of terrorism

It may be too simplistic to classify the world into "pre-9/11" and "post-9/11" eras. However, since the publication of the first *T-Kit on intercultural learning*, and since the terror attacks of 11 September 2001 on the Twin Towers in New York, the work on culture and intercultural learning has taken different directions. For many, the attacks were seen as an attack on social, political and religious values, as well as on the values of freedom, democracy and human rights.

Since then, terror attacks have become almost daily news, affecting all parts of the world. The profiles of perpetrators, as well as their apparent motives, vary from one case to the other. What is defined as a terror attack in the media is not always clear. Although some attacks may appear at the outset to be similar in motive and/or deed, some of these atrocities may be labelled as terror attacks while others are defined as random assaults by mentally disturbed individuals.

However, the prevalence of attacks claimed by Islamic extremists has led to a rise in Islamophobia. Without a good understanding of different groups and without information, some people may not distinguish between radical groups who claim they act in the name of Islam and individuals who identify as Muslims and have no link whatsoever with these groups. In the same way, the media play an important role in shaping the "image of fear" by embodying the profile of "the terrorist" in a certain way or choosing different wording for violent attacks, depending on who committed them. This generates a global bias, which dangerously contributes to further developing prejudice and generalisations. As a consequence, intercultural learning has most recently focused more on combating Islamophobia and bringing together young Muslims and non-Muslims.

However, intercultural learning is more than just a tool for combating radicalisation and preventing terrorism. The danger of linking these matters lies in taking simplistic shortcuts between "culture" and "violence". Responding to terror through intercultural learning could imply that terrorism is directly linked to culture or to a certain group of people, which by itself is discriminating, and can lead to the opposite of what intercultural learning aims to do.[7] In a similar way, after some recent terror attacks, some mainstream media concentrated on images showing Muslim people helping victims or demonstrating against Daesh. These images show there is still a specific expectation for Muslims, more than towards other citizens, to show their disagreement towards those who perpetrate violent or terrorist acts.

Intercultural learning principles reject any hierarchy of cultures or categorisation of people, as well as tokenistic messages, within a human rights framework. More than ever before, intercultural learning has a role to play in providing learners with critical thinking skills, with competences to enter into dialogue and debate on controversial topics, to search for factual information and deconstruct biased images provided by mainstream media or public discourse. Various capacity-building activities aim to help young people navigate around the mass of contradictory information, address challenges related to freedom and security, and engage in intercultural dialogue.

---

6. Available at: www.nohatespeechmovement.org, accessed 3 October 2017.
7. In Chapter 2, we describe the complexity of culture and the fluidity of identities, as well as the link between culture and social realities, and economic and political aspects. Culture does not exist in isolation from all these other aspects and the behaviours of individuals and groups cannot be explained by culture alone.

People fleeing war and persecution

The United Nations High Commissioner for Refugees estimated there to be more than 60 million displaced people in 2016 (inside and outside their home countries). Over a million people arrived in Europe by land or sea, while close to 4 000 died en route in the Mediterranean. Most European countries are directly or indirectly affected by these human movements: Turkey, Greece and Italy by direct arrivals and the creation of immense refugee camps not dissimilar to those last seen in Europe after the Second World War; Serbia and Hungary have been affected as transition countries; and Germany, Luxembourg and Sweden as final destinations. In all these situations, various challenges emerged and political reactions strongly varied. Whereas some countries reacted by closing borders and reinforcing internal security, others further developed their asylum policy.

These movements raised important social and political questions. How are European citizens prepared to welcome refugees and migrants? How are newcomers accompanied in long-term processes of inclusion? How are European institutions responding to these arrivals? What role does youth work play in welcoming and accompanying refugees and migrants? How can young refugees' rights and access to services be secured? And what is planned beyond first emergency interventions?

These questions invite a reconsideration of aspects related to identity and culture, to borders, to values such as solidarity, security, diversity and inclusion. Unfortunately, the movements of migrants and refugees also contributed to the rise of xenophobia and discrimination, to hate speech, to fear of terrorism and, in some cases, to equating refugees with terrorists.

Intercultural learning in this context is definitely relevant. Creating spaces for dialogue, learning from each other, promoting diversity, respect and a common culture of peace, while moving away from assimilative policies, are adequate responses in this situation and can lead to long-term solutions for "living together".

All over Europe, many motivated volunteers have shown great enthusiasm to help in welcoming and accompanying refugees. This did not always happen without various intercultural challenges related to the image of "the refugee" or "the migrant". In public discourse, refugees are often pictured as poor, uneducated people searching for a better economic situation and thus representing a rather homogenous group. Recent arrivals proved this image to be wrong, as many refugees, for example from Syria, came from highly educated, higher socio-economic backgrounds. Here again, intercultural learning plays an important role in deconstructing images in order to construct more co-operative models of volunteering, further away from the classical charitable models and closer to ideas of participatory inclusion.

The rise of populism

In direct connection to the above-mentioned points, several European societies are faced with the reappearance of extremist political parties, with extreme far-right movements emerging and spreading across Europe. In various countries in Europe, but also in the United States, conservative and xenophobic leaders or parties are present in the political landscape. These movements not only challenge democratic values, but also offer a simplified, "black and white" view on the world, emphasising differences between people, and polarising cultures, religions and social structures by defining them as either "bad" or "good".

For intercultural learning trainers and facilitators, it is essential not to fall into this same simplistic trap, and to keep considering the world as a complex, diverse place. More than ever, trainers and facilitators need to question how to integrate young people from such movements or with such conservative ideas into their youth work. Polarising young people by defining them as "good" or "bad" will not contribute to the development of intercultural learning values. On the contrary, it will reinforce the beliefs of those who are already convinced, and it will isolate and marginalise young people with such ideas even more. So, one important question in youth work today is: how do we work with these young people? Is youth work prepared to listen to populist opinions while safeguarding the values of human rights and intercultural learning? Although it is easier to "preach to the converted", it is important to involve young people directly targeted by or influenced by populist movements in intercultural learning activities within a clear human rights-based framework.

The reasons behind all forms of extremism, fear and rejection need to be looked at if a spirit of peace and common development is to be safeguarded. The primary aim of the creation of "Europe" was to safeguard peace on the continent.

While the European Union celebrated the 60th anniversary of the Treaty of Rome on 25 March 2017, the legitimacy of its existence was being questioned. Following a referendum in 2016, the United Kingdom decided to leave the European Union. This decision had an enormous effect on many people living in European Union

countries, and also on political leaders. For many, "Europe" is associated with the financial crisis, the hegemony of some over others, the loss of purchasing power and the decrease of national decision-making powers. People's lack of trust in European institutions stems from the complex bureaucracy and administrative system of these institutions. Many people fail to see the higher purpose of Europe, which goes beyond economic factors to ensure peace on the continent, the promotion of democratic values and the protection of human rights.

Intercultural learning is a way to continue connecting people to the value-based representation of Europe and to the construction of human rights-based, democratic societies. Intercultural learning needs to hear these fears and challenges through, and to integrate them into its work in order to deconstruct simplified, populist discourses.

Globalisation

Globalisation is considered as a way of both promoting economic growth, social progress and intercultural relations, and of enhancing economic inequalities and increasing polarisation. Economic power is unequally distributed around the globe. Young people who live in poverty, who do not have access to education and information and who are not involved in decision-making processes cannot benefit from the opportunities offered by globalisation and risk being further marginalised. At the same time, racism, discrimination and intolerance can spread more easily with the help of new technologies. These are some of the implications of globalisation that educational processes related to intercultural learning need to take into account.

On the other hand, globalisation has helped people from various parts of the world stand together for common goals. In the past decade, new forms of learning and influencing the world have emerged. Citizens' movements such as Occupy Wall Street or the Indignados attracted thousands of people to peacefully express their disagreement with global, capitalist systems, and to start proposing alternatives. Social networks have contributed to organising such protests in a quicker and more efficient way, thus also initiating a form of citizen responsibility when reacting to accessible news.

Intercultural learning considers a permanently changing world, where cultures, intercultural and interpersonal relationships need to be continuously redefined. Intercultural learning facilitates understanding of, and encourages curiosity about, what happens at local level as well as in the rest of the world. It also motivates people to stand in solidarity with those who are treated unfairly in any part of the world and to take action for social justice.

Human rights and democratic citizenship

While human rights and democratic citizenship are not new realities, the links between intercultural education, human rights education and education for democratic citizenship become more relevant in present-day societies. Promoting and protecting human rights and fundamental freedoms is possible only when diversity is accepted, respected and understood, when minorities and disadvantaged groups are empowered and their access to rights is not provided in a condescending way. At the same time, democratic societies can develop only when participation is possible for everyone, taking into account their cultural or socio-economic background, religion, gender, sexual orientation or ability. It is not enough to affirm that people should have equal rights or that democratic participation is open to all. Concrete measures need to be taken to facilitate their participation and access to rights, to redress historical injustices, to combat discrimination and promote diversity. This does not mean treating people the same, rather offering different treatment to ensure equal opportunities.

Intercultural learning leads to a more nuanced understanding of the importance of respecting and protecting human rights for all and of what that means in practice in a diverse society. At the same time, it uses the human rights framework as a reference point to limit cultural relativism[8] and to identify cultural practices that can lead to human rights abuses:

> Human rights education brings to intercultural learning what is only implicit in the concept: the prevalence of universal human rights over cultural specificities, the affirmation of human rights – equality in human dignity – over and in conjunction with the need to respect and value cultural difference or diversity. It is the recognition of the "human" as a universal moral and normative framework that makes intercultural learning particularly strong as a concept and which makes it so necessary (Gomes 2006: 40).

As Europe and the world move forward, young people are responding to current challenges and opportunities in ever more creative ways. Intercultural learning is one of the ways in which young people are working to develop their understanding of the world and of themselves and to engage in intercultural dialogue. And it is, we would say, one of the most important ways.

_____
8. Read more about this in Chapter 2, in the section "Narratives on diversity from different sources".

Chapter 2

Intercultural learning: theories, contexts, realities

This chapter introduces several perspectives on diversity, culture and identity. How people perceive these three realities shapes how they understand the world and, also, intercultural relations. The chapter also presents the competences needed for intercultural learning, understood as an educational approach that leads to social transformation. Stereotypes, prejudices and discrimination are analysed as the main challenges for intercultural societies. Finally, the chapter introduces elements of intercultural learning theory and models.

CULTURE, IDENTITY AND SOCIAL REALITIES

Working in the field of intercultural learning requires an understanding of the role of culture in shaping individuals and communities.

Culture is a very complex concept and it can be misused or misinterpreted (consciously or unconsciously). Culture is not an abstract concept, it is very much embedded in the realities of everyday life. In fact, culture cannot be separated from the social realities in which it is developing or from the people who are both influenced by it and are influencing it. Taking into account social realities, and political, geographical and economic aspects, leads to a more nuanced understanding of culture, genuine interactions and avoidance of simplistic interpretations.

Here are three examples of how culture is defined: firstly, from a macro-perspective; secondly, from an individual perspective; and, thirdly, from a more process-oriented perspective.

▶ UNESCO (2002) defines culture as "a set of distinctive spiritual, material, intellectual and emotional features of society or of a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs".

▶ Cunha and Gomes (2009) define culture from the perspective of intercultural learning, as a "set of shared characteristics that gives to a person the sense of belonging to a certain community".

▶ Trompenaars and Hampden-Turner (1997) provided an even more pragmatic definition: "culture is the way in which a group of people solves problems and reconciles dilemmas".

Different views on culture

Culture has been approached differently over the years. It has evolved from an essentialist view (the idea that culture is predefined and static) to a more constructivist view (culture as dynamic, in continuous evolution and multifaceted).

The **essentialist view** on culture is based on the idea that culture has fixed characteristics, variation among members being considered as secondary. This approach is inadequate in contexts nowadays in which people often migrate from one place to another, travel both physically and virtually and live in continuous interaction with other people. Moreover, this reductionist view on culture has the effect of limiting human understanding to theories and methodologies that are not adequate for the realities of young people and that promote simplistic analyses and solutions to complex problems.

In the **constructivist view**, culture is defined through interactions among people, it is fluid in its expression and continuously evolving and adapting to the realities experienced by its members. Culture evolves and reshapes itself throughout the years; it is influenced by the interaction of its members with members of other cultures, and with their surroundings, by cultural and economic exchanges and by globalisation.

Another type of discourse refers to culture as a making process, as multifaceted and diverse in its values, beliefs, practices and traditions – some of which may be recent inventions. Hence, in this view, culture is negotiable and subject to personal choice, and a dynamic process through which the understandings and the boundaries of groups or communities are renegotiated and redefined according to current needs (Council of Europe 2009a: 8).

For many years, a popular representation of culture was what was known as the "iceberg model of culture". This model shows that certain aspects of culture are visible (like the tip of the iceberg above the water), while others are hidden (under the water). The visible aspects are artefacts and behaviours, such as food, art, dress, language and celebrations, while the invisible aspects are values, beliefs, norms and assumptions. As the understanding of culture has evolved from essentialist to constructivist, the inconsistencies of this model became clearer. The model assumes that culture is a "thing", failing to represent the dynamics of culture, its fluidity and how it manifests itself in relations between people. The model views culture as something very compact and isolated, leaving little room for personal choices and interpretations or for the changes that culture goes through when its members interact with members of other cultures or with the environment. Additionally, the model provides an implicit qualitative gap between what is above and visible and what is underneath and hidden. It gives the impression that the visible elements, the cultural "folklores", are super-ficial and bad, whereas what really matters is under the water. This is a very simplistic and superficial way of separating various elements. Culture is a dynamic combination of all these elements, an important aspect to take into account when planning intercultural learning activities.

Culture and identity

The way in which we view culture has consequences for the interpretation of cultural reality; it influences our interaction with other people, and the way in which we understand our identity and the identities of others. We deal with culture in intercultural learning not because culture is the answer to every question, but because it is an important aspect that shapes our world view and our interpretations, along with other aspects, like living conditions, gender, sexual orientation, socio-economic status and various other situations. As Gavan Titley (2009) states:

> The tendency to see and valorise people as belonging to cultural groups underplays and simplifies identity and the importance of gender, class, sexuality, disability and political allegiances in practices of identity as well as practices of discrimination. … The question is not whether or not culture should be engaged with, but how, in relation to whom, to what extent, in interrelation with what, and with which underlying meanings.

Therefore, "identity, in relation to culture and the many other dimensions that identities have, is constantly 'under construction' – a lifelong process of role-taking and role-making that is mediated by extrinsic (societal, political) as well as intrinsic (psychological, emotional) aspects" (Ohana and Otten 2012: 187). Or, as Erikson described it, it is a process in which the two identities – of the individual (or the personal) and of the group (or the social collective) – are merged into one (Kim 2009: 54). Identity, then, is always in process, never an absolutely accomplished fact (Brah 2004: 34).

If we view our identity as static, as something given at birth, we tend to behave in a way that fits into the box defined by what we and others believe that specific identity to be – based on expectations about cultural norms, gender roles, religious beliefs, etc.

If we view our identity and the identities of other people as something that evolves and reshapes continuously in interactions, we allow ourselves to continuously reshape our identity according to our expectations from the world, not according to what the world expects from us. More importantly, we allow other people to construct their own identity and we refrain from putting them into boxes, from labelling them, from looking at them through the lens of stereotypes.

Identity can then be defined both as belonging to certain groups and differentiating from others, with variations in these feelings of being "inside" or "outside". Depending on the contexts we are in, we constantly redefine our identity. For example, as the only woman in a group of men, the awareness about gender identity might be stronger than in a gender-mixed group. Various researchers therefore speak about the concept of "multiple identities" (Burke and Stets 2009). Although this concept is mainly used to describe people growing up with various cultural backgrounds, it can be extended to any human being in changing social contexts.

Intercultural learning processes aim at deconstructing the meaning of "having an identity":

> Identity becomes a "moveable" feast formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us … Within us are contradictory identities pulling in different directions, so that our identifications are continuously being shifted about (Hall 1992: 277).

A person's identity is defined both through auto-identification (how we identify ourselves) and through hetero-identification (how others identify us). At an individual level, identity is strongly connected with the need to relate to other people, to society at large and to the perception of one's own autonomy. More often than not, the identity that one person assumes is different from the identity that is "given" by others.

Even if, as mentioned before, culture has evolved from a static, essentialist view to a dynamic, constructivist one, we often communicate in a way that assumes there can only be one cultural identity (for example, when responding to queries such as: Where are you from? Do you consider yourself Serbian or German? How come you go to church if you are gay?). This type of world view has a great potential to create a cognitive dissonance (a discomfort caused by holding simultaneously conflicting ideas, emotions, beliefs or values). In order to avoid this, and to reach a coherent narrative about ourselves, we need to go through a process of accommodating the different facets of our identity, to feel like a unique and complete human being. The Council of Europe published the European Manifesto for Multiple Cultural Affiliation (Council of Europe 2007b), which openly affirms that, at a given time or at different stages in their lives, people may adhere to different cultural affiliations:

> Multiple cultural affiliation makes it possible both to conceive and to experience the complex, differentiated development of cultural identity in mature democratic societies. It firstly recognises communities which bring with them different references in terms of identity and secondly allows each individual to have a number of specific identities expressed through belonging to various cultures … Multiple belonging is perceived as the possibility for everyone, either individually or in a group, to feel simultaneous or successive affiliation with a set of values or cultural references shared by several groups or communities of beliefs or interests.

Usually, individuals subjectively identify with more than one social group. In addition, people frequently use their personal attributes (such as fun-loving, conscientious, conservative, tolerant, etc.) and their interpersonal relationships and social roles (such as mother, friend, son, employee, etc.) as further components of their self-concepts. These multiple identifications with social groups, attributes, relationships and roles help individuals to orientate their position and define themselves in the social world relative to other people (Council of Europe 2009a). In order to be involved in a meaningful and authentic intercultural encounter, one needs to find the balance between acknowledging the cultural specificities of a certain group and carefully listening to the person in front with an open mind and without labelling.

Individuals aim at maintaining a positive self-identity and at feeling secure in their identity. Different strategies are used in order to attain this. One of them is to make a distinction between the in-group ("us") and the out-group ("them"). When people define their group belonging in opposition to other groups, an artificial categorisation is created, one that accentuates differences and reduces similarities, saying basically that "we are good and they are bad". Various social studies in the 1970s showed that the single act of putting people into two distinct groups was sufficient for creating a feeling of competition or confrontation with, in some cases, quick escalation to violence and discrimination. The most famous example remains the Stanford prison experiment.[9]

Culture, identity and intercultural learning

Intercultural learning promotes the view that no culture is better or worse than the other, that there is no hierarchy of cultures. It leads to an understanding that the definition of groups of belonging, of in-groups and out-groups, can be superficial and changing.

All too often, culture has been considered as completely overlapping with nationality, with the borders of nation states, or even an entire region (for example, Arab culture). Intercultural learning acknowledges that there are general characteristics of a culture, but there is also a multitude of specificities related to how a culture is lived and that cultures themselves are internally heterogeneous. Therefore, instead of putting people into "boxes of culture", it looks into how people are influenced differently by their dominant culture, how they identify with characteristics of various cultures and how they create their own mosaic of identity. Putting people into boxes because of their passport, their birthplace, their appearance or any other element that enforces the potential of stereotypes, or seeing participants in an international training course as "ambassadors" of their country is a biased way of engaging in intercultural learning. Just because people were born or live in a certain country

---

9. See www.prisonexp.org, accessed 3 October 2017.

it does not mean they can speak for the entire population or they can be made accountable for the decisions of their government. Intercultural learning processes support participants in understanding the impact of the cultural background on their identity development and on their interpersonal and intercultural relations.

Intercultural learning guides young people to adjust their images about cultural groups and about individuals belonging to cultural groups, to actively listen and understand others, in order to offer them the space to freely manifest their cultural identity. In this process, they learn to refrain from labelling people, from putting them in the categories that were already created before the actual encounter.

Once we stop categorising the world into "us and them", we begin to see more similarities between people, between their cultures, identities, behaviours and world views. Identities that partly overlap are no contradiction: they are a source of strength and point to the possibility of common ground (Council of Europe 2008b).

Therefore, in intercultural learning processes, it is important to give enough space for people to explore their identities, to create opportunities for self-analysis and self-understanding, both individually and in relation to others. There is no linear relation between learning about us and learning about others. Self and others are interdependent; the better we understand ourselves, the better we can understand others and vice versa.

Some questions to reflect on

▶ What is your understanding of culture?

▶ As an educator, does your approach support the static or the dynamic notions of culture? Or maybe both? Or yet another notion?

▶ What are the different groups with which you identify yourself now?

▶ Is your image about yourself (auto-identification) coherent with the image other people have about you (hetero-identification)? How can you find out?

▶ How can young people be supported in understanding and affirming their identity?

▶ What is, in your opinion, the impact of migration on culture and identity?

▶ What is, in your opinion, the impact of globalisation on culture and identity?

▶ In some societies, migrants and minorities are viewed strictly in terms of culture and their social and political interactions are disregarded. What do you think about this situation?

NARRATIVES ON DIVERSITY FROM DIFFERENT SOURCES

Cultural diversity is not a new phenomenon. But narratives on diversity, interpretations and practices are changing continuously. Diversity is a concept widely used in everyday conversations and policy discourses. The current perspective on diversity has shifted from celebrating, appreciating or managing diversity to inclusion and development of an intercultural society. This perspective goes beyond the celebration of diversity per se and organising "folkloric events", to creating frameworks for the affirmation of cultural identity in all aspects of life and for an equal basis in personal development, as well as for the contribution to the development of society as a whole.

Institutional definitions of cultural diversity

In 2001, UNESCO adopted the Universal Declaration on Cultural Diversity (UNESCO 2002). The first two articles define cultural diversity as follows.

> Article 1 – Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognised and affirmed for the benefit of present and future generations.

> Article 2 – In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life.

The motto of the European Union, "United in Diversity", aims to promote the idea that "via the EU, Europeans are united in working together for peace and prosperity, and that the many different cultures, traditions and languages in Europe are a positive asset for the continent".[10]

In 2008, the Council of Europe adopted the "White Paper on Intercultural Dialogue", stating that the intercultural approach offers a forward-looking model for managing cultural diversity, based on individual human dignity:

> Managing Europe's increasing cultural diversity – rooted in the history of our continent and enhanced by globalisation – in a democratic manner has become a priority in recent years. How shall we respond to diversity? What is our vision of the society of the future? Is it a society of segregated communities, marked at best by the coexistence of majorities and minorities with differentiated rights and responsibilities, loosely bound together by mutual ignorance and stereotypes? Or is it a vibrant and open society without discrimination, benefiting us all, marked by the inclusion of all residents in full respect of their human rights? The Council of Europe believes that respect for, and promotion of, cultural diversity on the basis of the values on which the Organisation is built are essential conditions for the development of societies based on solidarity. (Council of Europe 2008b)

Other perspectives on diversity

Going beyond these institutional definitions and the values they are guided by, we must acknowledge that different people have different attitudes towards diversity. And these attitudes are often defined in terms of "positive" and "negative". Those who consider diversity to be a positive aspect see it as a source of progress and try to make use of its potential. Those who consider it a negative aspect see it as a source of conflict.

This can be pictured well through Schulz von Thun's value-square model.[11] This model looks at concepts such as "diversity", and searches for their opposites, as well as for an exaggeration of both.

Figure 1: Schulz von Thun's value-square model
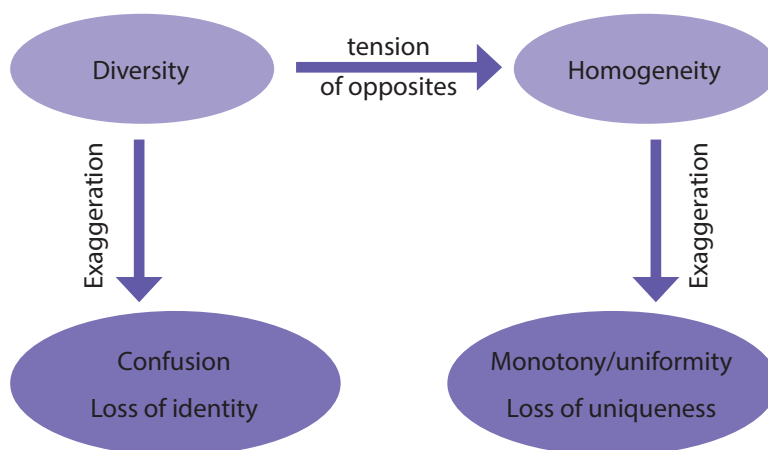
Source: Adapted by Nadine Lyamouri-Bajja

According to this model, too much diversity could lead to confusion or loss of identity, whereas too much homogeneity could lead to monotony, uniformity and loss of individuality. This model enables us to get rid of a "right or wrong" approach, and rather to consider the potential of "both", thus recognising the needs and limitations of both diversity and its opposite, as well as the risks of reaching extremes in both cases. Furthermore, the words chosen by people help us understand the hidden fears or representations around a word such as "diversity", which then makes it easier to deconstruct or transform. These value squares can be a constructive way of entering dialogue with people who strongly disagree on themes related to intercultural learning.

When speaking about diversity, there is both the risk of dilution (to consider every aspect of life, every experience, every difference in the concept of diversity) and the risk of essentialisation (to consider that a person who belongs to a certain group that is "different" necessarily represents the viewpoint of that particular group). In the first case, there is too much emphasis on the individuality to the detriment of group belonging, while in the second case there is too much emphasis on group belonging and presupposed homogeneity within groups. For example, in the first case we might believe that we have diversity in a group of heterosexual men with the same religious and cultural background just because they had very different life experiences. In the

---

10. See https://europa.eu/european-union/about-eu/symbols/motto_en, accessed 3 October 2017.
11. See https://en.wikipedia.org/wiki/Four-sides_model, accessed 14 December 2017.

second case, we might have the tendency to always look at the African or Australian participant, or search their approval when speaking about things related to Africa or Australia, as if they would represent the point of view of an entire continent.

In the same way, one of the core dilemmas of intercultural learning concerns dogmatism versus relativism. On the one hand, dogmatism signifies that there is only one way of doing things, that "our way is the right way". In relation to culture, it includes an assimilative idea that people from other cultures should behave in a certain way in order to fit in. On the other hand, cultural relativism implies that all ways of behaving or acting are acceptable if they are defined as cultural practices: "if this is their culture, then it's OK". Both extremes are dangerous. Whereas dogmatism leads to a form of fundamentalism and closeness, cultural relativism can lead to perpetuation of unjust or inhumane practices. One way of dealing with this dilemma is through the human rights perspective. The human rights framework allows and supports manifestations of diversity, but at the same time protects people from extreme practices or hurtful behaviours.

Diversity is also viewed differently depending on the particular group it refers to. Some people value certain cultural groups more than others. Therefore, they see cultural diversity as positive only in certain conditions that correspond to their hierarchical view of cultures. They are open to intercultural encounters with the valued groups, but not with those considered inferior or coming from a state that is in conflict with their own state.

All human beings are different and unique in their individuality, talents, potential, desires, but they are equal before the law, as citizens and with regard to their human rights:

> He who reduces political language to difference only will come out as an individualist and social Darwinist, he who does the same with regard to equality will end up as collectivist. It is only by keeping the concepts of difference and equality in balance that one can speak of a fair and just society (Council of Europe 2008a).

Multiculturalist and interculturalist approaches to diversity

One of the recurrent themes of the consultations for developing the "White Paper on Intercultural Dialogue" was that old approaches to the management of cultural diversity (such as multiculturalism) were no longer adequate to societies in which the degree of that diversity was unprecedented and ever growing.

Multiculturalism, an approach that focuses on the preservation of different cultures or cultural identities within a unified society, as a state or nation, is a policy focused on sharing a territory and living next to each other, without necessarily interacting with each other.

Multiculturalism is now seen by many as having fostered communal segregation and mutual incomprehension, as well as having contributed to the undermining of the rights of individuals – and in particular women – within minority communities, perceived as if these were single collective actors.

If multiculturalism was a policy aimed at respecting cultural identities of people living in the same social space, interculturalism goes beyond mere coexistence, towards living together in a space of respect, but also of interaction, communication and genuine exchanges. "In this understanding, interculturalism has already processed the lessons of multiculturalism's limitations, replacing a static parallelism with an emphasis on dynamic interaction and exchange" (Ohana and Otten 2012: 164).

The intercultural perspective first requires us to recognise that reality is plural, complex, dynamic and changing, and that interaction is an integral part of all lives and cultures. Then it asks us to ensure that such interaction fosters mutual respect and the enrichment of mutually supporting communities and individuals, rather than the strengthening of relationships based on domination and rejection. The aim is therefore to search for the truth through dialogue and to work towards mutual understanding (Olafsdottir 2011).

> Interculturality refers to the capacity to experience cultural otherness, and to use this experience to reflect on matters that are usually taken for granted within one's own culture and environment. Interculturality involves being open to, interested in, curious about, and empathetic towards, people from other cultures, and, using this heightened awareness of otherness, to evaluate one's own everyday patterns of perception, thought, feeling and behaviour in order to develop greater self-knowledge and self-understanding (Council of Europe 2009a).

In a multicultural society diversity is tolerated, but not valued. In an intercultural society all citizens (beyond any categorisation such as national, migrant or minority) have the opportunity both to affirm their culture and to participate in dialogue and democratic processes with the rest of society.

In recent years, the term transcultural has (re)appeared, to recognise the fluidity of cultures and of the "borders" between cultures. It is defined as "involving, encompassing, or combining elements of more than one

culture",[12] a process from which a new, complex and composite reality emerges – a reality that is not a mixture of cultural elements, but a new cultural phenomenon. It is a way for individuals to overcome determinations of their own culture.

With globalisation, there are more and more individuals that do not identify with a specific cultural framework, having lived in various contexts and interacted with diverse individuals on a daily basis, thus creating their own combination of cultural elements with which they identify. Some promoters of transculturalism are critical of both multiculturalism and interculturalism; others recognise the merits of interculturalism in combating discrimination, rejecting ethnocentrism, encouraging respect for differences and supporting access to fundamental rights for members of minority groups, but consider that transculturalism is needed to overcome the polarity of cultures (Intercultural Institute of Timisoara 2017).

Transculturalism focuses on individual rights, freedoms, responsibilities and action. The critics of this approach highlight its failure to take into account power relations and social realities that shape people's identities and give them different degrees of freedom to combine and interpret cultural factors.

Some questions to reflect on

▶ How do you perceive diversity in your context? Which aspects of diversity are visible and which are invisible?

▶ What is the link between diversity and discrimination?

▶ Are the young people you work with aware of diversity in society? Which forms of diversity? Which ones not?

▶ Are you aware of any initiative that helps strengthen interactions between different groups in society?

WHAT IS INTERCULTURAL LEARNING REALLY ABOUT?

The main purpose of intercultural learning – to reduce ethnocentric perspectives, fight prejudices and promote solidarity actions that support equality in human dignity and respect for the plurality of cultural identities – remains fully valid and more relevant than ever in European societies whose futures are ever more intertwined with and interdependent on the rest of the world (Cunha and Gomes 2009).

This section highlights the key elements and meta-competences that define intercultural learning, acknowledging at the same time that intercultural learning needs to be contextualised and adapted for the needs of the young people educators work with. Intercultural learning requires dedication, consistency, curiosity and respect for human dignity.

First and foremost, intercultural learning is an **educational approach** aiming at the development of individuals' willingness and ability to live together in diverse societies. It is a holistic and transversal educational philosophy guiding choices made in planning training programmes. It is a lifelong process.

Intercultural learning intersects with education for democratic citizenship, human rights education, conflict transformation and global education; it contributes to the promotion and respect of human rights for all, majorities and minorities; it leads to a deep understanding of the fact that equal opportunities do not mean favouritism, but instead a process that aims to reduce injustice. Intercultural learning is not a separate reality or a set of models and techniques for group work and simulations of culture, it is a world view that respects and promotes diversity, while continuously challenging the status quo and the power structures in society.

Intercultural learning has the **potential for social transformation**; it is a tool for social change that deals with everyday social and political realities in Europe. It provides a framework for the analysis of one's own living and working context and ways for young people to assess when the framework of "culture" is useful to understanding and acting in their context, and when it is less useful.

As an educational approach that has potential for social transformation, intercultural learning equips participants with a set of competences that help them navigate the complex realities of diversity, while focusing on ensuring social justice and human rights for all members of society. We present below a model that highlights the main aspects of a coherent approach in intercultural learning.

Intercultural learning **values diversity** and promotes a world view in which diversity is rooted in equality and is not seen as an obstacle or used as justification for marginalisation or exclusion. Intercultural learning does not simply mean learning about cultural differences, it means engaging with them and using this knowledge

_____
12. Webster's New World College Dictionary (2014).

to create new meanings and narratives. It also means understanding the complexity of cultural groups, the intricate connections and the power relations among them. Respect for cultural diversity is strongly linked with respect for human rights. Promoting the art and traditions of a culture while its members are not able to enjoy their human rights is a superficial way of addressing diversity. At the same time, not being aware of cultural specificities makes it difficult to allow access to human rights, to adapt services to the needs of various groups and to develop authentic relations between different groups in a given society.

Intercultural learning is about **multiperspectivity**. It acknowledges the fact that there is no single perspective about reality. The way in which people perceive reality is the reality for them and attempting to find an absolute truth is pointless. Shifting perceptions leads to changes of reality. Depending on from where you look at it, the number 6 might look like a 9 and a 9 might look like a 6. Depending on their cultural or socio-economic background, people might look at the same things and see something totally different. And they might all be right. What is considered acceptable or not, good or bad, the "right" values to have, is all a matter of perspectives. Intercultural learning encourages the use of diverse sources of information, to learn about the perspectives of diverse groups in their own voices, in order to get a more nuanced understanding of reality and broader viewpoints. Moreover, intercultural learning works on deconstructing the nation-centred narratives often used in teaching history.

Intercultural learning takes a clear stand **against discrimination and other forms of intolerance and social injustice**. An important objective of intercultural learning is to develop the abilities of young people to recognise the existence of stereotypes and to understand the impact of prejudices on their lives and on other people's lives. It offers the means and tools to break the stereotypes and to deconstruct the ethnocentric perspectives. It promotes attitudes and behaviours that address social injustices and foster positive relations. Intercultural learning denies any reminiscent idea of racial superiority or a hierarchical distribution of ethnic groups.

Intercultural learning offers an **alternative to multiculturalism**. Interculturalism goes beyond simple co-habitation or respecting cultural identities "from a distance". The intercultural approach facilitates dialogue between different socio-cultural groups as a way to learn about and from each other and to work together for the development of society as a whole. It also offers an alternative to cultural relativism by taking a stand against practices that do not respect human rights instead of simply labelling them as "cultural traditions".

Intercultural learning promotes **equal opportunities and active participation**, by giving everyone a voice. Ensuring a ratio of migrants or minorities in order to "satisfy the cultural diversity requests" is not enough. The aim is to create the conditions for people from disadvantaged groups to participate.[13] Equal opportunity does not mean equal treatment; it means differentiated treatment with the aim of reaching equality and social justice.

Intercultural learning contributes to the development of **solidarity and social cohesion**, defined as "the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation" (Council of Europe 2004). Intercultural learning processes develop the capacity and willingness of individuals, groups and organisations to co-operate and work together for collective goals by encouraging people to practise empathy and engage in civic, political and cultural participation.

Intercultural learning takes into account the **political and structural implications** of everyday life. Speaking about intercultural learning without including the **power context** in which intercultural encounters occur would exclude a big part of our reality. Too often conflicts are characterised as "cultural" by the state and racism is perceived as an individual pathology, while omitting the institutional and political fundaments of racism and discrimination. Tolerance and awareness, even though they are crucially important, are some-times presented as the end game of intercultural learning. This approach assumes that cultural identities are inherently problematic, without taking into account the deep foundations of institutional and state racism (Titley 2009: 80). By addressing structural discrimination and developing strategies for consensus, social action and transformation, intercultural learning contributes to changing the status quo and redressing social justice.

For many people, intercultural learning is instantly associated with **conflict**. From an intercultural learning perspective, conflict is seen as a source of development. It is regarded as a neutral form of disagreement, which can be an opportunity for clarifying opinions, perspectives and ideas. Whenever people come together, there is potential for conflict. Avoidance of conflict only serves to aggravate the situation and exacerbate the effect or to create parallel societies. Intercultural learning offers the tools for being an active citizen who is able to question and is prepared to be questioned by others, one who listens and is listened to, who has the courage to disagree, but also the willingness to work through a conflict and to reach a common solution.

---

13. In 1992, Roger Hart developed a model for children's participation, available here: www.coe.int/en/web/compass/on-the-ladder, accessed 3 October 2017.

Figure 2: Main aspects of a coherent approach in intercultural learning
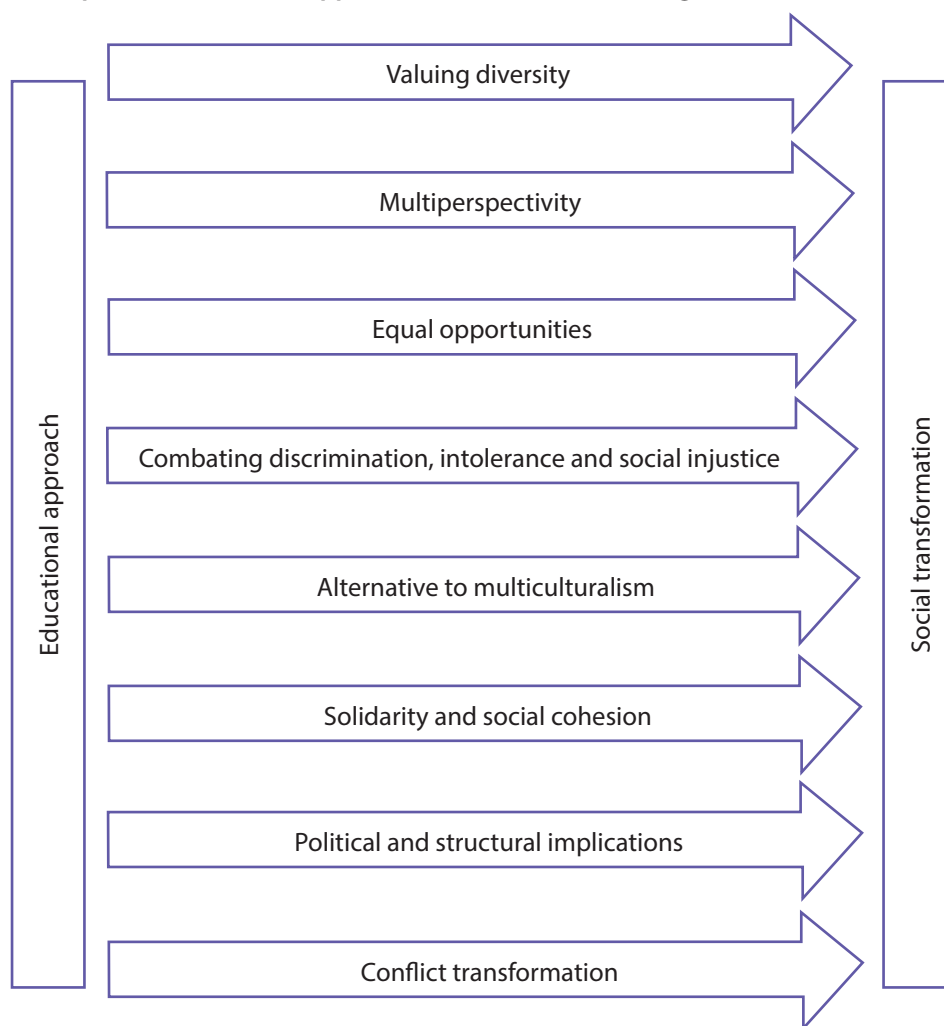
Source: Oana Nestian Sandu

STEREOTYPES, PREJUDICES AND DISCRIMINATION

Stereotypes and prejudices are interrelated concepts that affect our perception of people and our intercultural relations. Intercultural learning aims to equip young people with the tools to identify stereotypes and prejudices in their own and in other people's behaviour, to understand how they function and to take conscious steps towards breaking them.

Stereotypes are generalised, oversimplified or exaggerated beliefs about a group of people. A stereotype is "an image in our mind", that determines how we come to hold certain beliefs about a person, just because that person belongs to a certain group. A stereotype is not a category, but a fixed idea or belief about that category, a cognitive representation of a social group and its members. Stereotypes are born from the need to categorise the world into clear and simple groups. Categorisation saves time in processing information, satisfies the need to understand and predict actions and makes people feel better about themselves (since usually they think their group is better than other groups). At the same time, this simplification of the world leads to a partial and inadequate understanding of it.

When we base our perception on stereotypes, we categorise others based on a few easily identifiable aspects and we believe that most people in that category are similar to each other, but dissimilar to people in other categories. The stereotype acts as a filter of information and attributes a standard of behaviour to all members of a particular group, triggering prejudices and blocking the possibility of a real dialogue between members of cultural groups that perceive themselves as different.

Prejudices are negative attitudes of rejection towards the members of a group, based on the simple fact that we see them as belonging to that group. One can be prejudiced against someone based on characteristics such as perceived race, gender, ability, ethnicity, nationality, religion, age, social status, sexual orientation, etc.

Stereotypes and prejudices make us act like this: we do not see before we define, but we define before we see. Therefore, based on our pre-definition about other people, we unconsciously choose to see only the aspects that confirm our stereotypes and prejudices. It is a selective interpretation of the reality. Stereotypes are mediators, filters through which we see the reality, a shortcut that our brain activates when it has to deal with complex or unknown situations. When we meet people who are different, there is the tendency to choose the preferred knowledge, the knowledge that confirms our stereotypes.

Stereotypes are a way of mentally organising complex information in order to simplify the world and make it more familiar, so that the brain can operate easier. The problem is that once we create the categories and put people in them, there is the human tendency to avoid any information that is new, or does not correspond to our categories. Even though stereotypes about certain groups can be considered positive in terms of the attributes (certain cultures are considered punctual, good at languages or at maths, etc.), they are generalisations that prevent us from looking at the person behind the category.

While stereotypes are cognitive structures and prejudices are attitudes based on value judgments, **discrimination** refers to behaviour. It is an unfair behaviour towards the members of a group, based on the prejudices that exist towards that group.

There are different types of discrimination.

▶ Direct discrimination – Policies and behaviours that intentionally differentiate by cultural belonging and harm certain groups.

▶ Indirect discrimination – A standard that apparently is neutral, but in fact the ones who use it are aware that a specific group cannot conform to the standard; for example, a certain dress code that is either too expensive for some socio-economic groups or is not in accordance with their religious practices.

▶ Structural discrimination – A complex form of discrimination in which the state institutions and structures fail to provide adequate services and equal opportunities to people because of their cultural belonging. It persists because state institutions fail to recognise and address its existence and its causes and do not act to repair the historical injustices that were carried out towards specific groups of people.

Many people experience discrimination on more than one ground. This is called multiple discrimination or intersectional discrimination. For example, a disabled Roma woman may experience discrimination based on her disability, ethnicity and gender. Our identities are multifaceted and recognising how different aspects of our identities interact has important implications for combating discrimination. A single-ground approach to discrimination fails to understand the diversity within a certain cultural group and the complexity of people's identities.

Discrimination is, most of the time, practised with the support of (or at least with no interference from) the government.

Intercultural learning challenges and rejects discrimination in all its forms and affirms pluralism (ethnic, linguistic, religious, economic, gender, etc.). Moreover, the European Court of Human Rights has recognised that pluralism is built on "the genuine recognition of, and respect for, diversity and the dynamics of cultural traditions, ethnic and cultural identities, religious beliefs, artistic, literary and socio-economic ideas and concepts", and that "the harmonious interaction of persons and groups with varied identities is essential for achieving social cohesion".[14]

The effects of stereotypes, prejudices and discrimination are very powerful. They are identifiable not only at individual level, in specific cases of discrimination towards one person, but also at societal level. People who are stereotyped or discriminated against have limited access to public services, their human rights are not respected and their personal development and opportunities to contribute to the development of society are hindered. As a consequence, they might internalise those stereotypes and develop a lower self-esteem, choose isolation or manifest violent behaviour.

Reporting discrimination is not always easy. While there are certain policies and mechanisms that people can use, the procedures are often laborious. At the same time, people might choose not to report discrimination out of fear of being targeted further. Therefore, many situations of discrimination might go unnoticed. This is even more the case when it comes to prejudiced behaviour. However, there are certain aspects that are clearly visible at societal level that can be seen as "red flags", signalling that more needs to be done to combat discrimination and develop intercultural societies. The following are some examples.

_____

14. See *Gorzelik and Others v. Poland* [GC], No. 44158/98, 17 February 2004 (Council of Europe 2008b).

- ▶ Access to human rights and social rights:
  - – Do all people have access to quality services in all areas of life?
  - – Are they able to enjoy their rights fully?
  - – Can they be active citizens and contribute to the development of society?
- ▶ Presence in public spaces. Visibility of people belonging to various minorities means they are not segregated or excluded. It shows they are viewed as equal citizens and that their presence and contribution to society is valued. For example, are they present:
  - – in the news (but not as scapegoats for all the problems of society);
  - – in the entertainment industry or advertising (but not as alibis for diversity);
  - – in public events;
  - – in school books;
  - – in political positions, in the government?

  And if they are, is the ratio comparable to their ratio in society?
- ▶ Intercultural relations. Are people belonging to various cultural groups, abilities, gender or sexual orientations living together with the majority in intertwined relations or are they living separately, in a segregated way?

Discrimination has its roots in deeply ingrained beliefs that certain cultures are inferior to others, that there is a hierarchy of cultures and that some people deserve to be treated with less respect or to be given fewer opportunities. Acting upon these beliefs creates a snowball effect in which the targeted cultural group is treated worse and worse and the behaviour towards them gets more and more violent.

A very powerful representation of this escalation of bias is illustrated in the "pyramid of hate". This model shows that practices like stereotyping, making belittling jokes, using non-inclusive language or name-calling – all of which could be considered "minor" – are at the root of discrimination, violence and even genocide. It shows that no bias is minor or harmless and that we all have a responsibility to review our daily behaviours, beliefs and language in order to break the conscious and unconscious perpetuation of social injustice. The idea of the model is not to categorise pain, since this is very subjective and experienced differently by everyone, but to show that our everyday behaviour is subject to bias. Looking at the model, it is easy to understand the importance of acting to eliminate the behaviours at the base of the pyramid, before they become even more harmful. The earlier we act to challenge bias and increase awareness about diversity and human rights, the more allies we will have in constructing an intercultural society in which everyone is able to affirm their identity and to develop positive relations with other members of society.

Figure 3: The pyramid of hate

Genocide
The act or intent to deliberately and systematically annihilate an entire people

Bias-motivated violence

Individual	Community
Murder	Arson
Rape	Terrorism
Assault	Vandalism
Threats	Desecration

Discrimination
Economic discrimination   Political discrimination
Employment discrimination   Housing discrimination
Educational discrimination   Segregation

Individual Acts of Prejudice
Bullying   Name-calling   Slurs/epithets
Ridicule   Social avoidance   De-humanisation

Bias
Stereotyping   Belittling jokes
Insensitive remarks   Non-inclusive language
Justifying biases by seeking out like-minded people
Accepting negative information/screening out positive information

Source: Anti-Defamation League (2005)

How do we break stereotypes?

Stereotypes are easily formed and perpetuated. People learn them from parents, educators, peers, the media, etc. Unfortunately, they are not easy to eliminate from people's world view, vocabulary or interactions. Conscious effort is necessary, along with a variety of efforts made at both the individual and societal level. Creating spaces for people with various backgrounds to meet and learn about each other, campaigning and activism, ensuring visibility in the media of people belonging to stereotyped groups and presenting stories that challenge the dominant narrative, and taking cases of discrimination to court are all powerful examples of ways that can contribute to reducing or eliminating stereotyping.

The examples presented below describe behaviours that can be encouraged in intercultural learning settings, which can contribute to breaking stereotypes and promoting more inclusive societies.

1. Being mindful of the language we use

The language that we use can create stereotypes and perpetuate them indefinitely in conscious and unconscious ways. We can break this cycle if we understand the impact of the words we use. For example, in 2013 Associated Press stopped using the term "illegal immigrant" to describe a person, explaining that illegal should only describe an action, not a person. Moreover, various expressions exist in different languages that denigrate or dehumanise people belonging to certain groups. One might think that such expressions are harmless, but they contribute to the perpetuation of stereotypes and to the perception that those people are inferior in some ways. There are even more subtle ways of using the language to promote stereotypes and division. For example, the "us versus them" distinction in phases such as: our democracy, our jobs, their religion, their culture.

One important question to be raised in intercultural learning is the transformation of language. Language and the use of words change with history. Some words or expressions that used to be common are no longer acceptable, as they directly target certain groups or express some strong prejudice.

2. Engage critically with texts and discourses

It is not always easy to identify stereotypes, especially if we do not pay attention. However, once our critical thinking is activated we can certainly identify them almost anywhere. For example, the media always mention the ethnicity of a person if that person committed a felony, but rarely mentions it when the person has done something positive.

We can avoid falling victim to bias if we read between the lines of a text and ask questions such as: What is the source of this document and what are their intentions? Are statistics being used to manipulate public opinion? Are rhetorical expressions or metaphors used to create more sensationalism and buzz around the subject? Is it possible to read about the same event in other media in order to notice commonalities or differences?

3. Become aware of one's own stereotypes

One of the aims of intercultural learning is to create a safe space for participants to reflect on personal bias, knowing they will not be judged. Acknowledging that we have stereotypes or that we have committed acts of discrimination does not come easy, but it is an important step in developing the openness and curiosity for intercultural encounters. It is also crucial for changing the narratives and challenging the status quo. Once people become aware of their own stereotypes, they can take steps to break them and to become agents of social change.

4. Focus on similarities, not just differences

When addressing diversity, there is a tendency to focus exclusively on differences. While differences are certainly relevant, so are similarities. They help us get a broader and more nuanced perspective and become more open to a potential connection. Focusing on similarities makes people feel that we see them as individuals and not as cultural stereotypes. This does not mean completely ignoring the differences (which is described as "minimisation" in Bennett's Developmental Model of Intercultural Sensitivity presented in Table 2), but seeing differences for what they are – something different, which does not have to be immediately valued as good or bad.

5. Encourage self-affirmation

Research shows that people start to believe the stereotypes about themselves and internalise them. This means that not only do they unconsciously act in a way that confirms the stereotypes, but they also do not feel empowered to affirm their self-worth. Policies that support people in affirming their cultural identity in

various settings contribute to diminishing stereotypes and to increasing the self-esteem of people who are stereotyped. Moreover, intercultural learning creates contexts in which people can identify the stereotypes they internalised and that empower them to stand up against injustices and discrimination.

6. Engage in dialogue

Just as there are general characteristics about culture, there are also nuances and variations. We can avoid falling into the trap of automatically presuming that a person coming from a certain country or belonging to a certain culture should behave in a certain way, by being open to dialogue, by actively listening and asking questions instead of letting stereotypes take the place of genuine communication and interaction. This is only possible if we engage more in dialogue and "turn off the autopilot" that sometimes takes over.

Some questions to reflect on

▶ How are stereotypes perpetuated?
▶ What can be the effects of stereotypes and prejudices upon our intercultural encounters?
▶ How can we break stereotypes?
▶ Which groups of people experience discrimination in your context? Are there any programmes and policies in place to address it?
▶ Which levels of the pyramid of hate do you think you can specifically address through your work?

MODELS AND THEORIES OF INTERCULTURAL LEARNING

Various theoretical models explain the intercultural relations in our societies, define intercultural competence or describe intercultural learning processes. The theoretical models, applied to historical and social realities, help shape frames of reference. They help develop better ways to address these challenges in educational activities. As Bennett (2009) acknowledges, "there is very little intercultural theory that exists for its own sake: that is, theory that does not directly relate to the facilitation of intercultural practice".

Educators and trainers need to constantly evaluate the relevance and limitations of existing models and invite young people to do so as well, to make sure that those models do not perpetuate a hierarchical understanding of cultures and do not maintain the hegemony of certain groups.

It is equally important to connect theoretical knowledge with social realities of the past and the present, to understand the fundamental principles of the historical process, to realise how and why humanity has arrived at some of the present complex situations at local and global level and to develop positive visions of the future (North-South Centre of the Council of Europe 2008).

We would like to invite readers to take time to go deeper into these models in order to avoid the danger of oversimplifying theories. Complex realities imply that theories also have a certain degree of complexity. By oversimplifying a theory, one runs the risk of oversimplifying or omitting complex issues that are part of reality.

Here are some questions that can help reflect on the relevance of theories or models.

▶ Is this model really about intercultural learning?
▶ Does the model make it possible to take into account other aspects in the interpretation of reality, besides culture (for example, historical injustice or socio-economic factors)?
▶ Does the model offer a framework to interpret reality without oversimplifying it?
▶ How does this model relate to other models and theories of intercultural learning?
▶ Can this model be used in various contexts, parts of the world or groups?

Three theoretical frameworks used in intercultural learning are presented below. These models were also chosen on the basis of their depth and relevance to the context of youth work. The diversity of approaches was also considered. The first model is designed mainly from an educational approach. The second model, the model of acculturation orientations, shows a perspective of the relations in society, while the third one refers to intercultural sensitivity from an individual point of view.

A model of intercultural competence

The authors of the "Autobiography of intercultural encounters" (Council of Europe 2009a)[15] used the following model of intercultural competence to frame a number of identifiable elements that an individual can develop in order to be "equipped" for intercultural encounters.

Attitudes and feelings

▶ Acknowledging the identities of others – Noticing how others have different identities and accepting their values and insights. This means accepting the complexity of reality and of people, dealing with ambiguous situations and contradictory opinions.

▶ Respecting otherness – Showing curiosity about others and being willing to question what is usually taken for granted and viewed as "normal". It starts with trying to understand others, acknowledging their identities and refraining from putting them into preconceived boxes. It involves willingness to relativise one's owns values, beliefs and behaviours, not to assume that they are the only correct ones.

▶ Having empathy – Being able to take someone else's perspective, to imagine their thoughts, their feelings, their opinions and motives, and to consider them in our own actions.

▶ Identifying positive and negative emotions and relating them to attitudes and knowledge – Self-awareness and self-knowledge are important parts of emotional intelligence.

▶ Tolerance for ambiguity – The ability to accept ambiguity and lack of clarity and to be able to deal with this constructively. This means being able to grasp the ideas, feelings and intentions of other people, accepting that there can be multiple perspectives on and interpretations of any given situation, but also showing real interest in what other people feel and how they perceive situations.

Behaviour

▶ Being flexible – Adapting one's behaviour to new situations and to what other people expect.

▶ Being sensitive to ways of communicating – Recognising different ways of communication that exist in other languages or other ways of using the same language. It involves the ability to recognise different verbal and non-verbal conventions, and to negotiate rules appropriate to intercultural communication.

Knowledge and skills

This kind of knowledge does not refer primarily to knowledge about a specific culture, but rather knowledge of how one's own and others' social groups and social identities function.

▶ Having knowledge about other people – Knowing facts about people whom one meets, and knowing how and why they are what they are.

▶ Having knowledge about social processes – Understanding the interaction processes in a given society, at group and individual level. This involves becoming aware of one's own assumptions, preconceptions, stereotypes and prejudices.

▶ Skills of interpreting and relating – The ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

▶ Skills of discovery and interaction – Using certain skills to find out about people one meets, by asking questions, seeking out information and using these skills in real-time encounters.

▶ Critical cultural awareness – The ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. This means becoming aware of one's own values and making them explicit in interactions with other people. It also means taking a fundamental position on values that acknowledges respect for human dignity and human rights, as the democratic basis for social interaction.

Action

▶ Action orientation – The willingness to undertake some activity alone or with others as a consequence of reflection, with the aim of making a contribution to the common good.

---

15. The "Autobiography of intercultural encounters" is a tool developed by the Council of Europe and designed to encourage people to think about and learn from intercultural encounters that have made a strong impression or had a long-lasting effect on them.

Relevance to the context of youth work

This model gives an overview of specific characteristics that can be developed through intercultural learning. These characteristics are grouped into four categories: attitudes and feelings; behaviour; knowledge and skills; action. The model does not explain how these characteristics are interlinked or how they can be developed in non-formal settings, but it can be a helpful starting point in designing intercultural learning processes and running activities aimed at developing these characteristics.

An activity based on the "Autobiography of intercultural encounters" is described in Chapter 4, "Educational activities".

Interactive acculturation model

Acculturation is defined as an exchange process between people belonging to different cultural groups, which leads to cultural, linguistic, religious and psychological changes. Acculturation rarely takes place between groups with equal status and power. Most often it is an exchange process between the majority and minorities, or the majority and migrants.

The acculturation orientations defined below are drawn from the initial work of John Berry (1980), and further developed by Richard Bourhis (1997).

Acculturation orientations are defined based on the answers given to the following questions.

> 1. Is it considered to be of value to maintain one's identity and characteristics? (Identity axis)

> 2. Is it considered to be of value to maintain relationships with society as a whole? (Communication axis)

Figure 4: Acculturation orientations
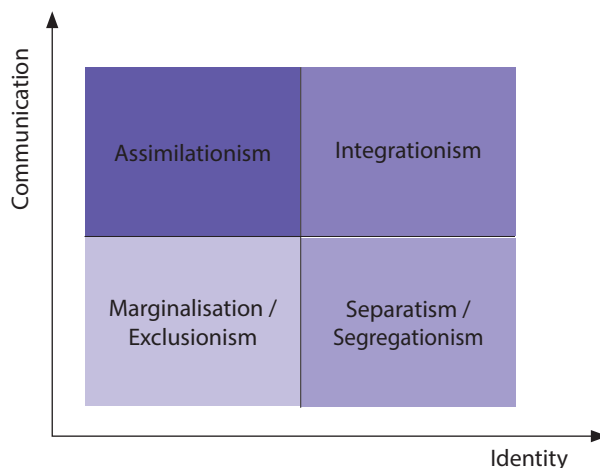
Source: Adapted from Bourhis (2007)

The answers to these questions reflect on the one hand how minorities/migrants view themselves in society and, on the other hand, how the majority expects minorities/migrants to behave.

These acculturation orientations are presented below, first from the majority community perspective and then from the minority/migrant perspective.

Acculturation orientation of majority groups

Assimilationism – The desire to have minorities give up their cultural/identity characteristics in order to adopt the cultural/identity characteristics of the majority. This reflects a situation in which the behaviour of a person is considered "normal" only when it reflects completely the characteristics and values of majority culture.

Segregationism – A tolerance of the minority culture/identity as long as they live separately, in specific neighbourhoods or regions (ghettos, for example). Segregationists avoid contact with minorities as they believe this would dilute or weaken the integrity and authenticity of their culture/identity.

Exclusionism – No tolerance for the minorities' culture/identity and a belief that certain groups can never assimilate within the majority community. Certain exclusionists create the conditions to incite minorities to leave the country/neighbourhood.

Integrationism – The valorisation of the maintenance of certain aspects of minority identity and a willingness to modify one's own institutional practices and certain aspects of the majority culture to facilitate the integration of minority groups. It reflects a situation in which there is freedom of expression and opportunities to affirm cultural identity, as well as spaces for dialogue between different members of society.

Individualism – The tendency to define oneself and others as individuals and not as members of groups. This leads to an ignoring of cultural aspects in social interaction and a focus on individual characteristics.

Acculturation orientation of minority groups

Assimilationism – This reflects the willingness to give up most aspects of one's own culture for the sake of adopting the cultural practices of the majority.

Separatism – This is characterised by the desire to maintain all the features of one's own culture, while rejecting the culture of and relations with members of the majority culture or other cultural groups.

Marginalisation – This characterises individuals who feel ambivalent and somewhat alienated from both their own and the majority culture, thereby feeling excluded from both their heritage culture and the culture of the majority.

Integrationism – This reflects a desire to maintain key features of one's own culture, while also valuing the adoption of key elements of the majority culture.

Individualism – The tendency to define oneself and others as individuals and not as members of groups. This leads to an ignoring of cultural aspects in social interaction and a focus on individual characteristics.

Relevance to the context of youth work

This model offers a framework for understanding intercultural relationships in society. An interesting aspect of the model is the fact that it presents the reality from the perspective of both dominant and non-dominant groups. It can serve as a tool for interpreting the policies of institutions regarding minorities and migrants and for analysing discourses, media articles or general attitudes towards different groups of people. The activity "From exclusion to integration", described in Chapter 4, is based on this model.

Questions to be asked in youth work in relation to this model could be as follows.
- ▶ Who should adapt to whom? Why?
- ▶ How much should I give up in order to adapt/integrate? What are my personal limits?
- ▶ Is this model applicable in the same way if I move by choice (for studies, to work abroad or travel) or if I am forced to flee my country?

Developmental model of intercultural sensitivity

This model provides a theoretical framework to understand and assess how we subjectively experience differences. The underlying assumption is that difference must be experienced and then processed in order to increase the potential of intercultural competence and to effect changes in the levels of intercultural sensitivity. The model is a continuum of six stages of intercultural sensitivity. Three of these stages are ethnocentric (denial, defence and minimisation) and three are ethno-relative (acceptance, adaptation, integration). In the ethnocentric stages, the tendency is to avoid cultural difference, while in ethno-relative stages it is to seek cultural difference.

Table 2: Developmental model of intercultural sensitivity

Ethnocentric stages			Ethno-relative stages		
Denial	Defence Reversal	Minimisation	Acceptance	Adaptation	Integration

Source: Adapted visualisation from Bennett (1986)

Ethnocentrism – One's own culture is experienced as central to reality and maintains the assumption that one's world view is superior to others.

The three ethnocentric stages are as follows.

Denial – One's own culture is experienced as the only real one. Denial can be based on isolation or separation. In situations of physical isolation, there is little chance of being confronted with difference, therefore cultural difference is not experienced. Nowadays, this situation is almost impossible, but partial isolation is still possible. In situations of separation, physical and social barriers are created intentionally, so that people can remain comfortably in denial. "The other" is seen in a general and undifferentiated way, such as "the foreigner" or "the immigrant" and needs to be kept at a distance. Ethnically distinct neighbourhoods, intense nationalism or viewing the others as humans of a lower level are examples of barriers set in the denial stage.

Defence – When people move beyond denial and realise that cultural difference does exist, the first tendency is to fight against it. In the defence stage, cultural difference is perceived as threatening, as something that needs to be fought against. One's own culture is experienced as the only viable one. Cultural difference is experienced in a stereotypical, racist manner. The world is organised into "us" and "them"; one's culture is superior to the culture of others. There is an emphasis on the positive attributes of one's own culture, and no or little attention to that of others, which implicitly is valued lower.

A variation of defence is **reversal** – One adopts another culture that is viewed as superior, denigrating one's own cultural background. Even if people in this stage know more about other cultures, they are still at an ethnocentric stage; the only difference is that they have changed the culture at the centre of their reality. They still act out in a defensive manner towards their original culture and consider there to be a hierarchy of cultures.

Minimisation – In this stage, difference may not be fought against, but there is an attempt to minimise its meaning. Elements of one's own cultural world view are experienced as universal. Cultural differences may be subordinated to the fact that we are all humans (and we have the same physiological needs – ignoring the fact that we might have different ways of satisfying them) or that religious, economic or philosophical concepts have a cross-cultural applicability. Even if differences exist, they are not perceived as relevant.

Ethno-relativism – Difference is no longer perceived as a threat, but as something that needs to be sought in order to progress. An attempt is made to develop new categories of understanding, rather than to preserve existing ones. One's own culture is experienced in the context of other cultures.

The three ethno-relative stages are as follows.

Acceptance – Difference is acknowledged and respected. At this stage, there is both an acceptance of different behaviours and their underlying values. Acceptance does not mean agreement, but the differences are not judged based on ethnocentric and hierarchical world views. Cultural relativity is accepted and one's world view is considered to be just one of many complex world views.

Adaptation – Difference is perceived as part of one's normal self, as one has internalised it in two or more different cultural frames. Culture is not seen as something one has, but more as a process. New behaviour that is appropriate to a different world view is learned and added to one's repertoire of behaving, with new styles of communication being at the forefront. Central to adaptation is empathy, the ability to understand others by taking their perspective, not only at a cognitive level, but also at affective and behavioural levels. An individual can rely on several distinct frames of reference, or multiple cultural frames. One does not have to give up one's own culture and adopt another. One's world view is expanded to include relevant constructs from other cultural world views.

Integration – Whereas in the adaptation stage several frames of reference exist next to each other within one person, in the integration stage an attempt is made to integrate the various frames into a coherent whole that is culturally marginal. Integration demands an ongoing definition of one's own identity in terms of lived experiences and one's own relationship to a given context. Contextual evaluation is the ability to evaluate different situations and world views from one or more cultural perspectives. Individuals in this stage are marginal to all cultures and therefore create their own realities. This can be a very uncomfortable place (if people fail to assume responsibility for the reality they create), but it is also a powerful state. People in this stage are well suited to act as cultural mediators.

Relevance for the context of youth work

People are generally more inclined to fear difference that to seek it. Overcoming ethnocentrism requires hard work in becoming more aware of the differences, understanding why people react the way they do in certain

situations and exploring new relationships across differences. Bennett's model has proven to be a good starting point for the design of educational programmes for developing intercultural sensitivity. Bennett implies that intercultural learning is a process characterised by continuous advancement (with the possibility to move back and forth in that process), and that it is possible to measure the stage an individual has reached in terms of intercultural sensitivity.

This model can be a useful frame of reference for reviewing content and methods of training, for analysing the degree to which they contribute to the development of intercultural sensitivity. The model does not have to be strictly interpreted in terms of stages; it can also be viewed as different strategies to deal with difference that are applied according to circumstances and abilities.

The activity "The stages of intercultural sensitivity", described in Chapter 4, is based on this model. The Pixar short film *Day and night*,[16] which shows the stages of the Bennett model, is another good resource for presenting the model to participants in a creative way.

_____
16. http://pixar.wikia.com/wiki/Day_%26_Night accessed 14 December 2017.

Facilitation and design of intercultural learning processes

INTERCULTURAL LEARNING – GENERAL CONSIDERATIONS

Intercultural learning approaches are evolving continuously to better respond to new and complex realities. In this chapter, we will review different approaches and key aspects for facilitators to take into account when planning content and methods.

Intercultural learning as an aim

Intercultural learning as a social and political aim promotes a world view in which people are actively engaged in processes that facilitate intercultural encounters, understand the potential of diversity, interact with each other as equals, question power relations and take action for a more just society.

The value framework of intercultural learning refers to combating stereotypes and prejudices, discrimination and racism, homophobia, domination and colonial practices, social injustice and exclusion, human rights abuses and disablism. It requires long-term efforts to address basic attitudes, redress structural injustices, heal long-standing grievances, empower the socially excluded and enable democratic mechanisms (Council of Europe 2007a).

The individual cultural dimension is no longer sufficient if we want to have a real impact. In the past, the focus of intercultural learning was predominantly on individual and cultural aspects, with little regard for the social and political ones. However, practice and research have shown that such a limited approach does not produce long-term changes, that it is time to "move away from a focus on individual (identity) difference/s towards a focus on finding, through principled intercultural discourse, consensus for social action to redress injustice and inequality in the multicultural society" (Ohana and Otten 2012: 219).

Intercultural learning as an educational approach

Intercultural learning as an educational approach guides learners, through its specific principles and methodologies, to develop a set of competences to live together in diverse societies and become agents of social change.

> As a latent, guiding pedagogical approach, high-quality intercultural education invites us to develop as reflexive agents in our interaction with people of different experiences, backgrounds, beliefs, languages and values. It facilitates working and living in interaction that often takes place in differential power relations – of gender, sexuality, social status, linguistic and socio-educational capital – and aids us in capturing what has been learnt in an organised educational context for our interaction in everyday contexts, as well as subsequent activities as a multiplier and young activist (Titley 2009: 63).

Intercultural learning is transversal; it spans all types of learning and all social relations. It does not solely address specific groups in society, but instead involves everyone. Intercultural learning is also a very practical type of learning, strongly embedded in everyday realities. It implies an intentional process of reflection with the aim of stimulating action for social transformation.

Intercultural learning as a topic

Intercultural learning can also be introduced as a specific topic in a training or education programme. While this approach can be a good starting point, its effects are very limited and, if not prepared carefully, potentially negative. When intercultural learning is framed as a topic it refers mainly to culture and general (often stereotypical) specificities of cultures. It can be a good starting point to arouse interest in the topic, but intercultural learning as topic can rarely, if ever, create opportunities for authentic dialogue and multiperspectivity or critical thinking. Oversimplified theories, methods and activities run the risk of creating more stereotypes, enhancing the socio-cultural hierarchy, developing an understanding that is not embedded in social reality and losing any potential for social transformation.

For example, in an international youth meeting one may include a session dedicated to "intercultural learning", where participants are told what intercultural learning is, or what it should be, without any reference to their own contexts and concerns. One hour where participants learn about the iceberg model and draw a few conclusions about how to live together in diversity cannot lead to significant changes in the mindset of participants, or, even worse, might make them think that intercultural learning only applies to people from other countries. Often, in this case, there is a risk of oversimplifying intercultural learning. Participants tend to react by saying that they already know about it and apply it in their daily lives or do not need any additional competences. They fail to understand the importance of aspects such us: tackling one's own identity, cultural belonging and systemic co-dependence. A facilitator may "tick the box" of intercultural learning by approaching things this way, but participants may actually have little to learn about living together. A comment in the hallway about how minorities only want more rights or how weird other people are would then come as no surprise.

Addressed in a superficial way, intercultural learning might offer young people the impression that they are competent in intercultural settings. They might be very excited about "living together" among certain groups, but maintain a negative attitude towards other groups. If people remain at the surface, then they will continue to employ double standards and only interact with members of the cultures they like or value. They might be in favour of different ethnic groups, but not all; and in favour of equal opportunities and social justice, but only for the "good ones".

KEY ASPECTS FOR MEANINGFUL INTERCULTURAL LEARNING PROCESSES

In order to avoid superficial learning processes, some key aspects can support facilitators in creating meaningful intercultural learning processes that lead to social change.

Good intentions are not enough

Paul C. Gorski's article "Good intentions are not enough: a decolonizing intercultural education" (Gorski 2008) takes the view that despite unquestionably good intentions on the part of most people who call themselves intercultural educators, most intercultural education practices, instead of challenging the dominant hegemony, actually support prevailing social hierarchies, and inequitable distributions of power and privilege.

In order to develop meaningful intercultural processes, the learning processes first and foremost must not enforce stereotypes, prejudices or cultural hierarchy, and must not preserve social injustices, nor reconstruct these aspects in the training environment.

For example, it was believed for a long time that contact between people from different cultures would reduce stereotypes and prejudices. Studies[17] have shown that if certain conditions are not met, not only are attitudes towards others not improved, but there is a high risk of enforcing stereotypes and prejudices. In order to successfully challenge and break stereotypes, certain conditions must be met when people with diverse cultural backgrounds interact and all these conditions can be met in educational settings and youth work.

---

17. The most famous is the Contact Hypothesis, developed by Gordon W. Allport (1954) and tested by many others under different conditions.

1. Equal status within a situation – Ensuring that the distribution of power between people in a particular situation is equal and does not reflect the hierarchical distribution of power that might be present in wider society. In other words, the education or youth work setting should not be a way for the dominant group to impose on or "teach" the non-dominant group.

2. Common goals (active goal-oriented effort) – The interaction should be focused on reaching on overarching objective.

3. Intergroup co-operation – An interdependent effort without intergroup competition.

4. The presence of social norms supporting intergroup contact – Norms that are preferably defined by the group and that everyone is aware of and in agreement with.

Not being aware of the complex perspectives on intercultural contact can do more damage than good. Good intentions need to be backed up by intercultural competences and a deep understanding of intercultural learning principles.

Another example is related to "intercultural evenings", an activity commonly undertaken in international youth training events, in which participants make a brief presentation about their country and bring traditional food, drinks and music. When we present a culture in a few minutes, the potential to develop or strengthen stereotypes in the minds of the audience is very high. Participants might enjoy the food, music and dance, but this is as far as they get in the interaction. Moreover, this may even emphasise a certain hierarchy between cultures in the minds of the audience, since there is no time to give enough background for the aspects presented or to make references to the diversity within the country. This kind of interaction can be fun, but using it to achieve the objectives of intercultural learning can be problematic. This is not to say that the fun in intercultural learning must disappear, but the approaches and methods need to be carefully selected to ensure that the expected learning outcomes are not too ambitious for the proposed activities. In some cases, young participants who have never been abroad are likely to get an idea about how diverse the world is, so this could be a useful starting point. However, if an intercultural evening is to be included in a programme, careful consideration needs to be given to its limits and to developing creative ways to make it part of a longer and deeper process of reflection.

Consider the micro and macro contexts

Intercultural learning should not focus exclusively on individual aspects. The approaches should be embedded in the local and international socio-political context, taking into account the social reality and history, and the influence of the context on the way participants behave, react and interact in learning situations and real life.

Intercultural learning is not about addressing abstract topics, but working with very specific needs and contexts of participants. Sometimes training sessions create their own climate, as if they are cut off from the rest of the world. Intercultural learning is effective when it actually leaves the room, when what was learned in the safe training environment transfers to the outside world, into the social realities of the learners.

Opportunities for taking intercultural learning out of the educational setting can also be useful tools for linking intercultural learning to a given context. For example, on a training course, a visit to local communities to discover how relations between communities are organised, what works and what the challenges are can be a powerful tool for contextualising intercultural relations.

The self–others–society triangle

Intercultural learning offers opportunities to learn about people with different cultural backgrounds, while also learning about oneself, as intercultural encounters often act as a mirror. Learning about other cultures and having to describe one's culture to other people leads not only to a better understanding of different cultures (including one's own), but also to a better understanding of how culture interlinks with social, political and economic aspects and influences our behaviour. Intercultural learning activities focus on understanding one's own world view and attitudes towards diversity at the same time as understanding others' world views and attitudes. Moreover, it facilitates understanding of the intricate connections of various groups in society, of historical injustices and state policies that either perpetuate hierarchy and discrimination or favour diversity.

Intercultural learning starts from the needs of young people and is strongly linked to their everyday life environment. The focal point is the learner and learning is not defined in terms of content, but in terms of learning objectives and competences.

When the concepts and activities proposed are meaningful to the learners involved, intercultural learning offers a framework to understand the self–other–society relations and facilitates reflection on how learning can help us reframe the realities and better respond to them.

The commitment to foster social change

Intercultural learning processes go beyond the celebration of diversity through cultural and artistic events, and aim at redressing inequality and fostering social change. When learning about different cultural groups, their reality and history, one inevitably learns about discrimination towards those groups, inequality and injustice. The commitment to foster social change is one of the most powerful outcomes of intercultural learning. It implies that the learner understood the situation in its complexity, is able to empathise with people from other cultural groups, has respect for human rights and is willing to take action and to influence policies and structural changes in their own reality.

Ongoing process

Intercultural learning is never fully accomplished; it is an ongoing, lifelong process. The concept of "process" implies aspects such as: systemic, continuous change over time; equifinality (different paths to the same outcome); and multi-finality (one path to multiple outcomes) (Spitzberg and Chagnon 2009: 5).

In the process of learning, learners reshape their world view based on new knowledge, skills and attitudes they acquire. Their perception of reality changes based on new learning, but reality also changes, new variables come into play, complex situations need to be faced. Therefore, we can never say that intercultural learning is accomplished, but it is always a process, just like the construction of identity.[18]

A powerful intercultural learning experience motivates learners to find new ways to expand their learning in their own context. For example, when realising her Western-centred literary focus, one participant challenged herself to read a book from every country.[19] Other ways of continuing the learning outside the educational setting include engaging in community work, creating new projects with an intercultural focus or other types of activities, depending on the person's resources and creativity.

Heuristic process

Heuristic learning is a process that enables people to learn something for themselves, in a practical way. Intercultural learning starts from the experience of participants and uses methods that encourage learners to discover solutions by and for themselves. Facilitators do not tell participants what they should do, feel, behave, like, etc., but create opportunities for analysis and reflection, for reframing the realities and responding to them and developing tools for action.

An important shift in intercultural learning has been from using role play and artificial cultures to sharing life experience with other participants and analysing real-life case studies or policy documents. These types of activities have a bigger learning potential and can foster social change in a more powerful way than activities in which participants pretend to be members of different artificially created cultures.

Walk the talk

Trainers and facilitators of intercultural learning processes have the responsibility to behave in a way that reflects the competences they wish their participants to develop. Talking about the need for social inclusion while constantly ignoring the interventions of a person belonging to a disadvantaged group gives contradictory messages. At the same time, talking about the importance of standing up to injustices but ignoring disrespectful or stereotypical comments from participants is again an inconsistent approach. It must be clear for everybody that racism, prejudice or any kind of discrimination has no place in the room. This does not mean shutting off people who express strong prejudices, rather using the opportunity to discuss and deconstruct them, even if this takes away some time from the pre-established schedule. Being flexible and addressing the bias expressed by participants immediately or during a following activity designed specifically (or both) is a way to reach the learning objectives and take into account the current situation in the group of participants.

Challenging values, norms and assumptions, which intercultural learning often does, activates strong emotions. Participants are willing to fully engage in these processes only if there is confidence among the group

---

18. See more about identity construction in the section "Culture, identity and social realities" in Chapter 2.
19. See www.ted.com/talks/ann_morgan_my_year_reading_a_book_from_every_country_in_the_world, accessed 14 December 2017.

members, mutual respect and honesty. Therefore, creating an environment of confidence and respect is a prerequisite for participants to feel comfortable in sharing different viewpoints, perceptions and feelings, and to arrive at acceptance and understanding.

Experiential learning

The most common approach in non-formal education and especially in intercultural learning, human rights education, education for democratic citizenship and related fields is the experiential learning cycle developed by David A. Kolb (1984), building upon earlier work by Dewey, Levin and Piaget. This cyclical model of learning starts from the idea that knowledge is created through the transformation of experience and consists of four stages that form a sequence:

- ▶ concrete experience
- ▶ reflective observation
- ▶ abstract conceptualisation
- ▶ active experimentation

Figure 5: Stages of experiential learning
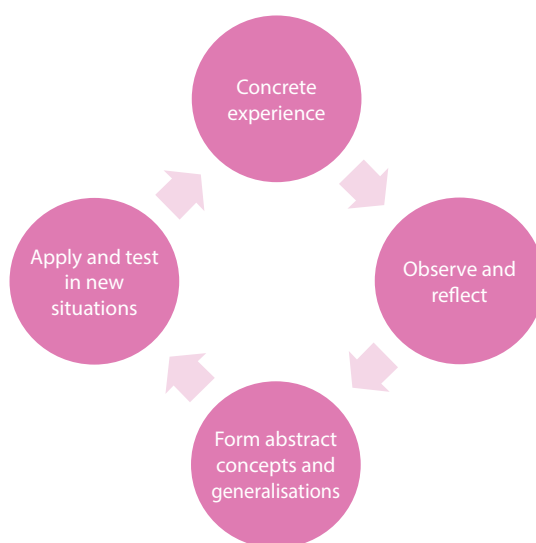
Source: Adapted by Oana Nestian Sandu[20]

Experiential learning is based on the assumption that learning needs to start from the relationship of the participant to the topic, from the concrete experience of the person. Through a process of sharing observations and reflections the participants achieve ownership of what is learned. Learning from experience is increased when people deliberately reflect on it. For this reason, the debriefing process is crucial in experiential learning. Generalisation and development of abstract concepts that can apply in real-world situations lead to the transfer of learning. When knowledge, skills and attitudes are transferred to new situations, they are reinforced and form the basis of a new learning cycle.

Experiential learning favours the implementation of the key aspects presented above, as well as the development of core competences in intercultural learning described in the next section.

COMPETENCES DEVELOPED THROUGH INTERCULTURAL LEARNING

Intercultural learning leads to the development of a set of attitudes, knowledge and skills that help young people to understand themselves and others, and to understand diversity and the socio-political context, in order to be able to act for social transformation.

A non-exhaustive list of these competences is presented below. This list is based on different models and practices in intercultural learning. The competences are presented separately for educational purposes, but in reality they are very much interlinked, which makes it crucial for intercultural learning processes to aim at developing them in a harmonious way.

---

20. Variations of the model are presented in *T-Kit 1 – Organisational management* (Council of Europe 2000b), *T-Kit 6 – Training essentials* (Council of Europe 2002) and *Compass – A manual on human rights education with young people* (Council of Europe 2012).

Values and attitudes

Respect for oneself and others

Respect for oneself and others is rooted in the respect for human dignity and a genuine belief in equality and freedom among human beings. It starts with trying to understand oneself and others, acknowledging that people have different identities and accepting the complex realities in which people live. It involves the capacity to understand that there is more than one possible and correct set of values, attitudes and beliefs.

Respect involves an appreciation of others and of diversity and does not necessarily imply agreement with, or adoption of, the other's world view. Moreover, it does not imply tolerating beliefs, practices or ways of life that violate human rights.

A sense of social justice and social responsibility

Social responsibility starts with the capacity to comprehend human rights as a concept of social justice and leads to the willingness to stand up when human rights are violated. This attitude is built upon the following:

- a sense of human dignity, of self-worth and of others' worth, irrespective of social, cultural, linguistic or religious differences;
- a sense of responsibility for one's own actions, a commitment to personal development and social change;
- a sense of justice, the desire to work towards the ideals of freedom, equality and respect for diversity.

Openness and curiosity towards diversity

Curiosity is what moves us towards others, while fear triggers us to run away from others. Genuine curiosity and openness mean suspending assumptions and value judgments, dealing with ambiguity and uncertainty and exploring unknown "territories" with an open mind.

Openness implies the willingness to move beyond one's comfort zone and pursue knowledge in spite of anxious feelings. It is the force that leads people to discover other beliefs and world views, while questioning their own, to develop new perceptions and to accept that the construction of something new implies the possible breakdown of the old – such as perceptions, ideas and lifestyles.

Tolerance of ambiguity

Tolerance of ambiguity refers to people's attitude towards unclear situations and incompatible perspectives. People with a high tolerance of ambiguity see value in opposing statements, without having to agree with either, and find multiple senses and potentialities in intercultural encounters. They avoid assumptions and seek to understand things rather than to make value judgments right away. They do not seek information that supports their own beliefs, but information that helps them understand others and view their perspective on the situation as being equally valid. People with a low tolerance of ambiguity have a strong need for clarity and order, they want to avoid uncertainties. They want to avoid arguing for two opposing views at the same time.

Tolerance of ambiguity implies moving beyond fixed and inflexible categories and a willingness to deal constructively with contradictions and complexity. Given the diversity of cultures and the complexity of identities, this attitude is particularly relevant in intercultural learning. Ambiguous and uncertain situations offer space for influencing and being influenced (Council of Europe 2008a), and for learning and transforming; they can energise people not only to understand others, but also to initiate processes of change within themselves. Therefore, it requires openness to alternative opinions, interpretations, norms and lifestyles.

Tolerance of ambiguity is not to be confused with cultural relativism. Having the competence to put one's own opinions, actions and behaviours into question does not imply an unlimited acceptance of all practices and views in the name of culture.

Knowledge and understanding

Knowledge of culture, politics and history

Knowledge of culture refers to the understanding of how culture shapes people's world views and behaviours, and also of the wider context in which culture operates, taking into account social and political aspects. It

implies a certain level of knowledge regarding the beliefs, values and practices specific to various cultures, as well as an understanding of the internal diversity of cultural groups.

Knowledge of politics and current affairs leads to an understanding of power structures, dominant and non-dominant groups within a country, and international relations and conflicts. It facilitates the identification of discriminatory practices and institutional barriers between and within cultural groups, which restrict and disempower certain group members. It also helps avoid the generalisation of practices: something that works or makes sense for one group or in one society is not necessarily transferable or can be imagined in another social context, because of different history, political situations or social structures.

Knowledge of history implies an understanding of both the processes through which history is recorded and the content presented. An intercultural approach to history guides people to obtain information from multiple, diverse sources and to reject nationalistic narratives. It enables people to decipher the political influence on the way they perceive culture,[21] to understand migration processes, oppression and exclusion mechanisms.

Knowledge of human rights

Human rights are the fundamental standards that allow people to live in dignity. They are universal and in-alienable, which means that they apply to everyone, without exception, and they cannot be taken away. They provide a framework for people to be free and equal.

Knowledge and critical understanding of human rights principles and international legal instruments empower people to enjoy and exercise their rights and to respect and uphold the rights of others. Intercultural learning facilitates acknowledging that human rights apply to all human beings, regardless of cultural backgrounds and of the inequalities that still exist in practice.

Knowing about human rights ensures that intercultural learning is understood within a framework of equality, and thus protection from any form of discrimination.

Knowledge of stereotypes, prejudices and discrimination

Understanding how stereotypes and prejudices are formed, how they function and how to break them[22] is a prerequisite for reaching a deeper understanding of oneself and others, and of the dynamics of intercultural relations. Relying on stereotypes distorts the perception of others and favours emotional arguments that confirm existing preconceptions. The intercultural perspective requires recognising that reality is plural, complex, dynamic and changing. One's own background and beliefs act as cultural lenses through which one can see the world. To understand the plurality of society means becoming aware of the limitations of one's own perspective, of these lenses, in interaction with others. Moreover, knowledge about the functioning of stereotypes can also help overcome the internalised stereotypes about oneself as a member of a group.

Knowledge of current and past discriminatory policies and practices, of power relations and institutional biases leads to a better understanding of the dynamics between different groups in society. Intercultural learning facilitates an understanding of how the allocation of resources and access to services can be used to disempower people and to limit their participation in society, based on cultural biases and ethnocentric views. Examples of this can be found in historical phenomena like slavery and colonialism and in the present-day limiting of rights and participation by public authorities or governments that employ policies or take decisions that: prevent the construction of a house of worship for a specific group; limit access to education or to the labour market; allocate inadequate resources to the development of neighbourhoods where migrants or minorities live; make the process of obtaining citizenship or residency permits extremely bureaucratic; or restrict or make it hard for certain groups to exercise the right to vote.

Knowledge of cultural differences in communication

Language serves as a tool for communication, but also as a "system of representation" for perception and thinking (Bennett 1998) and for social relationships. Both verbal and non-verbal language can have different meanings in different cultures. Misinterpretations or misunderstandings in communication can hinder intercultural relations and lead to intercultural conflicts. Being aware of differences in communication and interaction processes and respecting some basic rules is important to ensure successful intercultural communication (Olafsdottir 2011).

---

21. See more details in the section "Narratives on diversity from different sources" in Chapter 2.
22. See more details in the section "Stereotypes, prejudices and discrimination" in Chapter 2.

- ▶ Do not make automatic interpretations, assumptions and judgments.
- ▶ Think "outside of the box".
- ▶ Be prepared to explain what seems to be obvious for you.
- ▶ Listen to yourself and what you are saying.
- ▶ Listen and ask questions.
- ▶ Use your capacities to think critically.
- ▶ Question value judgments.
- ▶ Focus on solutions, not problems.

> Between what I think, what I want to say, what I believe I am saying, what I say, what you want to hear, what you hear, what you believe you understand, what you want to understand and what you do understand, there are at least nine possibilities for misunderstanding.[23]

Skills

Empathy

Empathy is the ability to step outside one's own frame of reference and adopt another person's frame of reference. It implies understanding the thoughts and feelings of other people, imagining their needs and expectations and experiencing similar emotions, leading to a respectful understanding of what other people are experiencing.

Empathy does not come easy. It needs to be practised continuously in order to overcome the challenges of complex situations and it certainly requires avoiding clear-cut categories and preconceived ideas. Practising empathy starts with motivation and leads to acting in the spirit of solidarity. Empathy does not mean "knowing" what the other person thinks or feels or is. It means attempting to put oneself into someone else's shoes, without pretending to be that other person. In the early years of international youth work, one popular activity consisted of asking participants to stand in a circle, take their shoes off and jump into the neighbour's shoes, in order to feel that it is different, that you can try, but that these are still not your shoes.

Solidarity

Solidarity is described by Peter Lauritzen as "the practical, social and political side to empathy" and includes the capacity to interact and work with others, undertaking social and political action, challenging and transgressing existing power structures (Council of Europe 2008a: 270). It implies concern and care for other people's well-being, especially for disadvantaged groups. Acting in a spirit of solidarity leads to a more cohesive society, in which mutually supportive communities of free individuals pursue common goals by democratic means.

Critical thinking

Critical thinking is the capacity to formulate questions, to analyse perspectives and practices using explicit criteria. It means switching from passive listening to actively engaging with the information received. It is an ability that helps people distinguish opinions from facts and be on guard when it comes to, for example, the media and populist messages from politicians, who often take information out of context, exaggerate it or spin it in a way that suits their interests.

Critical thinking implies carefully vetting the source of information for how credible it is, what are its interests and motivation, whether it is attempting to manipulate the audience or to promote fake news. It also implies recognising our own preconceptions and being aware of how our cultural background affects our perception and understanding.

This skill has become even more essential in the last decade, with the increase in access to information from all kinds of media, and particularly from social media. How thoroughly does one check the sources before sharing articles or information received on social media? Social media has enabled people to stay informed about worldwide events, but also to spread dangerous and harmful information that can spread immediately without being checked.

Active listening

Active listening is the ability to concentrate fully not only on what is being said but also on non-verbal aspects such as body language, tone, facial expressions, etc. It involves being fully present, not interrupting, not assuming to already know what is being said, asking careful questions and identifying inconsistencies between verbal and non-verbal messages.

---

23. Quote translated from French by Nadine Lyamouri-Bajja and Bernard Weber: "Entre ce que je pense, ce que je veux dire, ce que je crois dire, ce que je dis, ce que vous voulez entendre, ce que vous entendez, ce que vous croyez en comprendre, ce que vous voulez comprendre, et ce que vous comprenez, il y a au moins neuf possibilités de ne pas se comprendre.".

In an intercultural perspective, active listening is an important way of learning about various cultural beliefs and behaviours, ways of communication and subtleties of meaning.

Dealing constructively with conflicts

Dealing constructively with conflicts is the ability to map conflicts in order to identify the real needs that lie behind what is being said and to find a common solution that satisfies the needs of all parties involved. It implies the willingness to see others as equals and to find solutions that benefit everyone – to be proactive, rather than reactive.

In an intercultural perspective, this means taking a conscious step away from the "us versus them" dichotomy. It requires knowledge about cultural specificities, behaviours and communication styles and an understanding that individual citizens are not to blame for the actions of their government. But most of all it requires openness towards intercultural dialogue.

Conflicts can lead to social transformation if they are seen in a positive framework, with the potential to produce change and growth. Conflict transformation does not mean finding quick solutions, but investing the energy in relationships and social structures to generate long-term commitment to change, equality and social justice.

FACILITATORS' ROLE IN INTERCULTURAL LEARNING PROCESSES

In non-formal education, learning processes are facilitated while considering that the primary learning responsibility lies with the group of participants and that they are influenced by the learning context and physical setting. However, trainers and facilitators bring their personal qualities, knowledge, skills, attitudes and values, their own interests and cultural backgrounds into the learning process. For this reason, certain aspects need to be taken into account when preparing and running intercultural learning processes.

Intercultural learning situations involve a process of understanding, of deconstructing and reconstructing our identity. For this reason, they can be emotionally challenging for both participants and facilitators. They require a high level of flexibility and an ability to deal with complex emotions, in particular group dynamics. Facilitators should be able to reflect on their own identity and engage with diversity, and take into account sensitive issues related to the social and political context of participants.

This process requires an ability to know one's own limits, deal with one's own insecurities and trust one's own abilities to challenge participants without risking their emotional safety and to offer support without risking the integrity of the educational experience. It also requires an ability to interact in an open way with opinions and viewpoints that strongly differ from the one's own, while remaining within the framework of human rights.

Therefore, the set-up of a safe learning space for intercultural learning is an important aspect in facilitating the learning process. However, this does not mean avoiding hot topics, conflicts and political aspects. A safe learning space means creating a climate where it is possible to ask for everyone's ideas, a learning environment that is inclusive and participatory, promoting relations among equals and authentic whole-person conversations, in which thoughts and feelings can be expressed without fear of being judged.

Moreover, facilitators need to be able to make a political and social analysis of society in general, in particular that specifically related to the young people with whom they work. This requires staying informed about political and social debates relevant for the young people concerned, being aware of the challenges and issues young people face and understanding their causes and effects, in order to:

▶ raise participants' awareness of the need to look beyond the obvious and superficial for adequate explanations of the situations they encounter;

▶ help participants identify what they want to change in society and why they want to change it;

▶ support participants in identifying the adequate approaches and methods for making the change they want to see (Ohana and Otten 2012: 234).

The competence to integrate participants' socio-political contexts into an educational programme has been described in the framework of TALE[24] as the ability to:

▶ understand the relevance of the socio-political context for the educational activity;

▶ understand the socio-political contexts of the learners;

▶ choose ways and methods to integrate the socio-political context into the educational programme.

_____
24. Trainers for Active Learning in Europe (TALE): http://pjp-eu.coe.int/en/web/youth-partnership/tale, accessed 4 October 2017.

This further implies that the themes of intercultural learning activities should be relevant for the participants involved. Linking them to participants' life experiences, beliefs and need for social change is crucial. Facilitators need to prepare by collecting information about the background and interest of participants, giving relevant examples and making links from education activities to participants' lives.

In order to support competence development, a Competence Model for Trainers was developed as part of the European Training Strategy, targeting trainers, youth workers and youth leaders working on an international level. Intercultural competence is one of the six areas of the model. The model includes for each area criteria and indicators that define the competences in more detail, together with a glossary. More information about the intercultural competence area can be found here https://www.salto-youth.net/downloads/4-17-3624/ETS_ComMod_Tr_InterculturalComp.pdf

Learning content and activities need to be adapted to the specific context. Activities need to be carefully chosen to ensure they do not promote a hierarchical understanding of cultures that maintains the hegemony of certain groups. One option is to use diverse educational concepts and references, from more than one country or area. A diverse team of facilitators that comes from a variety of cultural, linguistic and social backgrounds and that has experiences that are relevant to the group of participants and to the objectives of the activity can also support the conditions for intercultural learning.

Facilitating intercultural learning processes also requires a commitment to human rights values and familiarity with the concepts and practices of human rights education. Human rights principles should be reflected not only in the activities and content discussed, but also in the attitudes and behaviours of the facilitators.

One of the core aspects of intercultural learning refers to addressing stereotypes and prejudices. In non-formal education reflection and debriefing play a very important part and can offer a space to learn about one's own prejudices and overcome them. Facilitators need to find the balance between giving participants the opportunity to express their opinions and challenging their stereotypes and prejudices in a safe environment. This implies awareness of one's own biases and a willingness to discuss them in the team during the preparation phase.

Moreover, facilitating intercultural learning processes requires awareness of the existence and functioning of discrimination and its possible expression among the group of participants. Facilitators must be ready to deal with possible expressions of discrimination among the group of participants in a constructive way. In the choice of methods and content, it is important to take into account the fact that some participants might have experienced discrimination in real life and some activities might activate painful memories and unexpected reactions. Deciding how to handle situations like this before they arise can be very useful – whether facilitators decide to have one team member take care of individual participants needing extra support or by asking participants to take care of themselves throughout the process and only do what they feel appropriate to do.

All human interactions carry a potential for conflict. This potential is even higher in situations that challenge values or are emotionally demanding, such as intercultural encounters. Facilitators should be prepared to address conflicts that may arise among participants, especially if participants come from conflict or post-conflict areas or from areas with specific social and cultural tensions and unrest. A pre-mapping of potential sources of conflict and an agreed strategy for action in the educational team can help facilitators be more prepared. Identifying potential sources of conflict among participants should not lead to an avoidance of discussions related to challenges, power relations or conflicts that exist in society, but to a way of using them skilfully for their transformative power.

Intercultural learning generates profound changes of attitudes and behaviours. Participants experience new emotions, their values are brought into question and they adopt new strategies of learning about themselves and others. Facilitators best accompany participants in these changes when they find the right balance between challenge and support. On the one hand, participants should be encouraged to seek these changes, to challenge themselves and others. On the other hand, their needs and the limits must be respected in these processes. Too much support or too little challenge make changes difficult. At the same time, a big challenge with little support (getting people too much outside of their comfort zone) might generate panic and a refusal to take part in the process. At the same time, it is important to acknowledge that some participants have more experience or are better prepared for being challenged, while others need more time. The importance of balance between challenge and support is shown in the figure below.

Figure 6: Adapted from Karl Rohnke's comfort, stretching, panic zone model by Nadine Lyamouri-Bajja
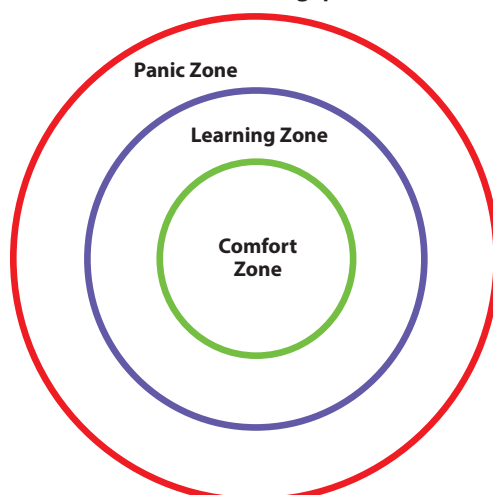
We all have something we call our "comfort zone". This is our home, the language we speak, our habits, our friends and our value system, the things we do without much effort. In the comfort zone, we learn less, we can simply "be" more. When we leave the comfort zone, we enter something called a "stretching" or "learning" zone. Here, we need to make particular efforts in order to adapt to the environment. For example, when we change jobs or run or take a training course in another language, we get out of our habits. If we go too far into the stretching zone, we take the risk of landing in the "panic" zone. Here, learning becomes difficult again. We cannot act or control anymore, and the only thing we wish to do is to go back to the comfort zone. Being in a panic zone for a short while happens to everyone in new, unexpected or dangerous situations. However, remaining in the panic zone for too long puts people in danger and inhibits learning opportunities.

In intercultural learning contexts, this model helps us understand that participants have different learning rhythms and different learning zones. While it is important to get participants out of the comfort zone and into the learning zone, it is equally important to identify when someone may be in a panic zone and to offer support, by allowing them to get back into good learning conditions, thus recognising the diversity of needs and possibilities within a group. What is learning or comfort for one person can be a panic zone for someone else, and vice versa.

Moreover, the role of the facilitator is also to enable interaction and peer-to-peer learning. It does not all have to come from the facilitator, as participants can be very supportive both in challenging and transforming.

Another important role in intercultural learning is played by the evaluation process. Evaluation is not understood as external control done at the end of an activity, but as a part of the continuous learning process in which "both educators and learners become able to co-operate for [themselves] and group improvement through a critical, multi-perspective approach to their work" (North-South Centre of the Council of Europe 2008: 53). Evaluation offers the space to reflect on the complexity of the educational process and the relationship between different elements. The purpose of evaluation is to check how far the objectives set before the activity are met at different stages of the activity, and how these objectives respond to the needs of the participants. At the same time, evaluation can offer a sense of the personal development participants go through and how they feel in relation to the activities and outcomes reached. There are some specific intercultural aspects to be evaluated in relation to the learning process and content (adapted from the "Guidelines for intercultural dialogue in non-formal learning/education activities"; Council of Europe/European Union 2014):

▶ the degree to which the environment and methods stimulated participation, critical thinking and multiperspectivity;
▶ the degree to which objectives related to intercultural learning have been met;
▶ the degree to which participants feel able and motivated to continue development, act as multipliers, create partnerships and common activities;
▶ the link between intercultural learning and other topics in the programme;
▶ the link between the intercultural contents in the programme and the daily life contexts of participants;
▶ the activities tackling stereotypes, prejudices, discrimination and global interconnectedness;
▶ the activities related to identity and power relations;
▶ the way of dealing with conflict;
▶ the interaction with the local environment, when relevant.

DESIGNING AND RUNNING RELEVANT SESSIONS FOR DIFFERENT TARGET GROUPS

The main role of a facilitator is to accompany young people in their intercultural learning processes. This endeavour implies starting from participants' needs and specific contexts in which they live and assisting them in defining their place in a changing world and contributing to the development of intercultural societies.

A. Context

Intercultural learning and intercultural theory are very practical. Discussing realities that are too far away or that are hard to imagine or understand will not contribute to the development of participants' intercultural competence. On the contrary, it might promote stereotypes and give the impression that certain cultures are "exotic" or that certain realities are impossible to understand. Understanding the context participants live in, their background and their learning needs helps facilitators prepare adequate content and use methods to which the participants will respond.

An analysis of participants' context can be made by reflecting on the following aspects.

- ▶ What is the target group? Who are the participants?
- ▶ What is their background (cultural, socio-economic, gender, etc.)?
- ▶ How is their identity perceived in the society they live in?
- ▶ What are the main issues that emerge in their context? Who are the disadvantaged groups? What are the power relations in society between the different groups to which participants belong?
- ▶ How are these issues reflected in the wider context (institutional, legislative, power relations in society, access to equal treatment)?
- ▶ What are the competences that young people need to develop in order to be able to address the issues from an intercultural perspective and act for the respect of human rights for all?
- ▶ To what extent will learners be confronted with issues of inequality and injustice that do not concern them directly?

The answers to these questions can serve as the main reference points for formulating the objectives of the intercultural learning processes.

Ideally, an intercultural learning process brings together people from diverse backgrounds, people who can offer different perspectives, while the facilitators mainly support participants to allow them to learn from each other. However, this scenario is not always possible and having little diversity in the group does not mean that intercultural learning is not possible. Carefully selecting the content and methods that are relevant for participants leads to successful intercultural learning processes in any context.

B. Content

The choice of content and methods should respond to the specific contexts and adaptations should be made as much as possible. There is specific learning content to be addressed in intercultural learning processes. Depending on the duration of the process and the learning objectives, a different focus can be given to each topic. Of course, the topics are not isolated, they are interlinked and several aspects can be tackled in one activity. The main topics addressed in intercultural learning are:

- ▶ identity;
- ▶ culture;
- ▶ social and political context;
- ▶ differences in perspectives;
- ▶ stereotypes, prejudices and discrimination;
- ▶ intercultural communication and dialogue.

However, learning content should never be taken for granted. Analysing it in the light of the social context of participants is important not only to ensure that it is relevant for young people, but also that it does not strengthen stereotypes and prejudices nor promote one-sided perspectives. Activities need to be prepared by taking into account the diversity of learners and using locally available examples. Here are some suggestions for aspects to take into account in various situations.

- ▶ There is little diversity within the group
  - – Make sure the group is exposed to various cultural and socio-political contexts in experiential activities.
  - – Invite speakers and trainers with various cultural backgrounds.
  - – Use video material and images that have the potential to challenge stereotypes.
  - – Explore differences within their cultural group. Discuss how these differences shape participants' identity.
  - – Challenge participants' perspectives and opinions on current dilemmas and issues on which they might have different perspectives.
- ▶ Participants belong to different groups between which there is tension or conflict
  - – Create opportunities for participants to learn about and from each other and to develop their empathy.
  - – Use activities that show participants how differences in perception can affect their world view.
  - – Address aspects such as ethnocentrism and challenge participants' stereotypes and prejudices about each other's group.
  - – Allow participants to discover similarities among themselves.
  - – Provide opportunities for participants to reach common goals and detach themselves from the "us and them" perspective.
  - – Create spaces and allow sufficient time for intercultural dialogue.
- ▶ Participants experienced discrimination on a regular basis
  - – Discussing real cases of discrimination that participants have experienced is a powerful way to learn, empathise and find solutions together. However, not all participants are ready to share this type of detail from their life. Make it clear that participants are free to share as much or as little as they feel comfortable with.
  - – When presenting a theoretical framework to interpret reality and discrimination mechanisms, start from their own examples.
  - – Focus on activities that empower participants to stand up for themselves and for others.
- ▶ Participants never/rarely experienced discrimination
  - – It is important when discussing about discrimination to start from concrete examples, but some people have never experienced discrimination. That is why it is important to prepare some examples which are meaningful to the target group.
  - – Experiential methods and use of video material have a more powerful effect, but a tactful debriefing is important to make sure participants are able to extrapolate and transfer their learning to real-life situations.
  - – Balance the activities that focus on developing empathy with activities that focus on knowledge about causes and effects of structural discrimination. While the emotional component is important in order to be able to empathise with victims of social injustices, it is not enough. It is equally important to have knowledge about the mechanisms of discrimination and about how to combat it.

C. Methods

The methods that are best suited to reaching the goals of intercultural learning involve an experiential learning approach. When selecting methods, facilitators need to take into account participants' needs and the learning objectives, as well as their personal preferences and skills as facilitators. Using a method that the facilitator is not comfortable with or does not fully understand can lead to poor facilitation, which in turn leaves participants wondering how or why they have to do the activity.

Moreover, the methods should facilitate interaction and authentic dialogue and in no way replicate inequitable dynamics in the activity. This means ensuring that people do not feel excluded and that participants do not act on their stereotypes, or at least not without the facilitator being aware of these manifestations and addressing them in a constructive way.

Method selection[25]

The following questions – considered with care – may help facilitate your work in putting together a particular programme element. The list of questions is not closed – you may well find others more important.

---

25. Adapted from the previous edition of the *T-Kit on intercultural learning*.

a. Aims and objectives

▶ What actually do we want to achieve with this particular method, in this particular part of the programme?

▶ Did we define our objectives clearly and is this method suitable?

▶ Is this method in line with reaching the overall aims of our activity?

▶ Will this method be effective in helping us to advance?

▶ Does this method fit with the principles of our defined methodology?

▶ Is this method appropriate in the present dynamic of this particular intercultural learning situation?

▶ Are all requirements for using this method (the group or learning atmosphere, relations, knowledge, information or experiences, for example) provided by previous processes?

▶ What is the topic we are talking about?

▶ Which different aspects (and conflicts) can arise using this method, and how far can we pre-empt (deal with) them?

▶ Is the method able to meet the complexity and linkages of different aspects? How can the method contribute to open new perspectives and perceptions?

b. Target group

▶ For and with whom do we develop and use this method?

▶ What is the precondition of the group and the individuals in the group?

▶ What consequences could the method have for their interactions, mutual perceptions and relations? Does the method meet the expectations of the group (individuals)?

▶ How can we arouse their interest?

▶ What will they need (individually and as group) and contribute to this particular part of the learning process? Does the method give sufficient space for it?

▶ Is the method contributing to releasing their potential?

▶ Does the method allow enough individual expression?

▶ How can the method cater for the similarities and diversities of the group?

▶ Does the group have any particular characteristics that need our attention (age, gender, language skills, (dis)abilities, etc.) and how can the method cater for them in a positive way?

▶ Has the group or some individuals within it shown specific resistance or sensitivities towards the subject (minorities, gender, religion, for example) or have extreme differences (in experience or age, for example) that could impact on the dynamic?

▶ Where is the group at in terms of the intercultural learning process?

▶ Is the method suitable for the group size?

c. Environment, space and time

▶ What is the (cultural, social, political, personal) environment in which we use this method?

▶ What impact does the method have on this environment, and the environment on the method?

▶ Is the space "safe" for all participants to fully take part in the activity and trust the facilitators?

▶ Which environment (elements, patterns) is dominant in the group and why?

▶ Is the group atmosphere and level of communication suitable for the method?

▶ Does the context of this particular intercultural learning experience especially promote or hinder certain elements?

▶ What is the common (and individual) perception of space? Is the "common territory" of the group large enough for using the method?

▶ Does the method contribute to a positive environment (in which to stretch everybody's comfort zones)?

▶ Did we allocate enough time to the method and its proper evaluation?

▶ Is the debriefing process adequate and meaningful?

▶ Does it fit within the timing of our programme?

▶ How does the method deal with the (different) time perception of participants?

d. Resources/framework

▶ How does the method match with the resources we have at our disposal (time, room, people, materials, media, etc.)?

▶ Is the method using them efficiently?

▶ What organisational aspects do we need to take into account?

▶ Do we need to simplify? How can we share the responsibilities of running the method?

▶ To what extent do we have the relevant skills to facilitate the interactions among participants?

▶ In which (institutional, organisational) framework will the method be used?

▶ What impacts do we have to consider or foresee (on the organisational culture or preferences or on institutional aims, for example)?

▶ What outside actors (institutional partners or other people in the building, for instance) might interfere with what interests?

e. Previous evaluation

▶ Did we use this (or a similar) method before?

▶ What did we notice or learn from the experience?

▶ Are there any other experiences where we learned about the use of methods? What can they tell us now?

▶ Is the method and its impact to be evaluated, and how can the achievement of our objectives be measured?

▶ How can we secure its results for what comes next?

▶ What elements should we integrate into our method as part of the evaluation of our activity so far?

f. Transfer

▶ To what extent is our method based on (or related to) the experience of every participant and on the learning experiences encountered so far? Is the method useful for the reality of the participants or in what regard might it need to be adapted? Is the method oriented towards transfer/integration into the daily life of the participants?

▶ How will we provide a space for participants to integrate what they have learned into their own realities? Can a discussion or dynamic after the method help the transfer?

▶ What elements might facilitate a good follow-up by the participants?

▶ How can we use what participants learned for the next activities?

g. The role of the facilitators or trainers

▶ What do we think our role should be with this group, for this method?

▶ Have we tried to "play a film in our heads" about how everything should work?

▶ Did we consider our personal disposition and how it could impact on the running of the method? How are we prepared to react to outcomes that are not what we expected?

▶ Are we prepared for more intensive debriefing (also individually) if needed?

Chapter 4

Educational activities

I n this chapter we propose a series of activities specifically designed to facilitate intercultural learning in the context of youth work and non-formal education.

For an overview of the activities, you can consult the two tables presented below, where activities are organised by themes and by competences, respectively, in alphabetical order. The T-Kit can be used in any informal, non-formal or formal setting to facilitate intercultural learning with young people. The activities can be used for awareness-raising events, as well as for bigger youth events, youth work activities or training courses. Although the T-Kit provides guidelines, facilitators are the ones who know their context and participants best, so they will need to adapt the activities and to integrate them into a coherent overall programme in order to respond to the needs of their target group and to achieve the objectives of their intervention.

In this T-Kit we use the word "facilitator" for people who run activities with young people. These could be youth workers, young people themselves (peer-to-peer education), teachers, trainers, summer camp educators or any person accompanying young people in learning and reflection processes. A facilitator is not expected to be an "expert", but rather to provide a supportive space for learning and for helping young people develop their knowledge, skills and attitude through exchange, experiences, discussions and reflections.

The tips and instructions provided in the T-Kit are to be considered as guidelines. It is not possible to develop a manual that would fit the situation of all young people in Europe and respond to the needs of all local realities. Therefore, the descriptions below are to be taken as "standard" explanations, which facilitators will need to adapt.

BUILDING AN EDUCATIONAL PROGRAMME

Depending on whether you run a half-day workshop, a one-day activity or a one-week training course, you have different ways of building a coherent programme to facilitate intercultural learning. You can find below suggestions for short-term interventions (half-day and one-day programmes). Of course, these are to be taken as general proposals, and strongly depend, as stated earlier, on your target group and context.

Running a half-day workshop on intercultural learning

If you only have half a day with a group to address intercultural learning, you could choose two or three activities to introduce the subject and get participants to reflect further, with the possibility to open up the path for further work on the topic.

Here are two proposals:

1. Introduction to culture, cultural differences and intercultural learning

▶ The "Man/mouse" activity could be used as a warming-up exercise for participants and as a way to make them realise that we often have different perceptions of what we consider to be "the same".

▶ Afterwards, you could use "Grandma, let me tell you about culture" as an opportunity for participants to reflect on their understanding of words such as culture, identity, religion, etc.

▶ You could then move on with "Autobiography of intercultural encounters", which provides participants with the opportunity to reflect on their own experience with intercultural learning, as well as to start addressing stereotypes and prejudice.

2. Intercultural communication and dialogue, the meaning of words and stories

▶ You could start with "Do you see what I see?" as a warming-up activity about perception and perspectives.

▶ You could then continue with the "Associogram" (in particular if you work with a group of participants who speak various languages) in order to reflect on the importance of words and cultural associations.

▶ "Where do you stand?" offers an opportunity for debate and different perspectives on intercultural dilemmas and controversial topics.

▶ Finally, you could use "In other words" to get participants actively involved in reviewing media articles related to intercultural issues in order to develop critical thinking skills.

Running a one-day activity on intercultural learning

If you have a whole day, you could spend some time in the morning exploring concepts and opinions, and you could then move towards activities tackling the issue of intercultural learning and human rights in the afternoon.

Here are two possible scenarios again; remember, these are just examples of one possible flow.

1. Tackling discrimination, power relations and social and political contexts of intercultural learning

▶ You could start with "Find your group" as a way of introducing the day and raising awareness of participants about solidarity, differences and belonging.

▶ You could then continue with the "Flower of identity" as a way to deepen the reflection on diversity and multiple identities, and categories we belong to or choose to belong to.

▶ As a next step, you could introduce "From exclusion to integration". This activity explores the mechanisms of minority and majority in society and enables participants to reflect on their own behaviours, attitudes and prejudice.

▶ Finally, you could do "Don't be a bystander" as a way for participants to learn about human rights violations in relation to intercultural issues and to develop skills to respond to such situations.

2. Understanding culture, intercultural learning and dialogue

▶ In this scenario, you could start with "Every picture tells a story" as a way of introducing the topic of perception and cultural bias.

▶ You could then move to the "Intercultural history line", which enables participants to share their knowledge, understanding and experiences about their history, culture and/or religion. This can be interesting both in an international group with more heterogeneity and in a local group where you can see different perceptions of the "same" history.

▶ Afterwards, you could do "Stages of intercultural sensitivity" in order to introduce Bennett's model and get them to reflect on these stages and their experience or understanding of them.

▶ Finally, you could do the activity "Sharing discrimination – Fighting discrimination", allowing participants to share real-life situations they have faced and discuss how to address similar scenarios in the future.

Longer training or educational activities

For longer training activities, you have the time to define your overall objectives and the objectives of each session you want to run, and you can then choose your activities accordingly. Make sure that the progress line of your training course and the link between sessions becomes clear to participants.

A practical tool for reflecting on programme development from an intercultural perspective is the "Indicators for Intercultural Dialogue",[26] developed by the partnership between the Council of Europe and the European Union in the field of youth. A grid of criteria and indicators organised around the three phases of an activity – preparation, implementation and follow-up – will give you a picture of the way in which you approach intercultural dialogue in your activities. It highlights the aspects that are your "strong points", but also the aspects you might want to give closer attention to, in order to create spaces for meaningful intercultural dialogue and learning. This tool can be used for various types of activities: those that focus primarily on intercultural learning and those that focus on other topics but choose to have a transversal intercultural perspective.

The criteria are as follows.

———
26. Available at: http://pjp-eu.coe.int/en/web/youth-partnership/indicators, accessed 14 December 2017.

Preparation phase

1. The overall aim and the objectives of the activity are explicitly linked to intercultural dialogue and learning.
2. The diversity of those involved in the activity provides an opportunity for intercultural dialogue and learning.
3. Facilitators use updated theoretical base and diverse methodologies of intercultural dialogue and learning to plan the programme.
4. Activities focused on understanding the functioning of stereotypes, prejudices and different forms of discrimination and social injustice are planned in the programme.
5. Contents of the programme related to intercultural dialogue are clearly connected to the daily life contexts of participants.

Implementation phase

6. Multilingualism is used if needed.
7. There is a clear connection between intercultural dialogue and any other main topic of the programme.
8. The activity takes into account aspects related to identity and power relations.
9. The activity stimulates participants to develop their knowledge about the historical and cultural backgrounds of the people they interact with and the social and political context in which they live.
10. The activity stimulates the development of attitudes like empathy, solidarity, openness and respect for otherness.
11. The activity stimulates the development of skills like critical thinking, multiperspectivity and tolerance for ambiguity.
12. The activity increases participants' awareness about global interconnectedness and the role of solidarity and co-operation in addressing global challenges.
13. Facilitators engage in conflict transformation in compliance with human rights principles.

Follow-up phase

14. Participants are encouraged and supported to act as multipliers of intercultural dialogue and engage in social transformation.
15. The activity contributes to building evidence of good practices in intercultural learning and intercultural dialogue.

KEY TO THE PRESENTATION OF THE ACTIVITIES

Source

The source mentions where the activity comes from.

If activities are adapted from another publication, this is mentioned. Often, activities have been transformed, so the name of the person who adapted them is mentioned as well.

If they are new activities, you will find the name(s) of the person(s) who developed them.

Themes

The themes listed in this category correspond to the issues listed in the activity overview table.
- ▶ Identity
- ▶ Culture
- ▶ Social and political context
- ▶ Differences in perspectives
- ▶ Stereotypes, prejudices, discrimination
- ▶ Intercultural communication and dialogue.

In some activities, you will find additional, more specific issues mentioned. These could be related to a particular target group or situation, or to one specific issue within the broader themes (refugees and migration, for example).

Competences addressed

This section offers information about the competences addressed through this particular activity. The competences are those provided in the overview table on activities, and also in the section "Competences developed through intercultural learning" in Chapter 3 of the T-Kit, where they are described and categorised into knowledge, skills and attitudes.

Complexity

Levels 1 to 4 indicate the general level of competency required for participation and/or the amount of preparation involved, as well as the level of challenge for the participants and facilitator involved in the activity.

Level 1 – These are short, simple activities mostly useful as starters to get people to begin thinking about intercultural learning, but without going into too much depth.

Level 2 – These are simple activities designed to stimulate interest in an issue. They do not require prior knowledge on intercultural learning. Many of the activities at this level are designed to help people develop communication and group work skills, while at the same time stimulating their interest in issues related to culture and intercultural learning.

Level 3 – These are longer activities designed to develop a deeper understanding and insights into an issue. They demand higher levels of competence in discussion or group work skills.

Level 4 – These activities are longer, require good group work and discussion skills, concentration and co-operation from the participants and also take longer to prepare. They are also more all-encompassing in that they provide a wider and deeper understanding of the issues.

Group size

This indicates how many people you need to run the activity and what the maximum number of participants is in order to work in good conditions.

Time

This is the estimated time in minutes needed to complete the whole activity, including the discussion.

Objectives

These outline the extent of the learning that the participants are aiming to achieve in terms of knowledge, skills, attitudes and values.

Materials

This is a list of equipment needed to run the activity.

Preparation

This section provides you with specific information on how and what to prepare before you run the activity, as well as with suggested activities to run prior to the activity in question, as a way of creating a good flow.

Instructions

This is a list of detailed step-by-step instructions on how to run the activity.

Debriefing and evaluation

This section includes suggested questions to help the facilitator conduct the debriefing and evaluate the activity. The debriefing and evaluation are a very important part of an activity, and the one where people move from doing to reflection and learning. Depending on your context and objectives, you may adapt the debriefing questions to lead the discussion in a particular direction or to tackle particular issues.

Tips for facilitators

These include guidance notes, things to be aware of – especially for the debriefing of the activity – information on possible variations on running the activity and points of attention.

Variations

This section includes variations, that is, alternative scenarios for running an activity, taking into account the size of the group, the topic or the time frame.

Suggestions for follow-up

These include ideas for what to do next and links to other activities that are relevant for dealing with the theme.

Handouts

These include role cards, action pages, discussion cards and other material that should be given to participants in the context of the activity.

EDUCATIONAL ACTIVITIES

List of activities by themes addressed

TITLE	Level	Identity	Culture	Social and political context	Differences in perspectives	Stereotypes, prejudices, discrimination	Intercultural communication and dialogue	Page
Alternative narratives	4		x	x	x	x		56
Associogram	2		x				x	59
Autobiography of intercultural encounters	3	x	x			x	x	61
Do you see what I see?	1				x	x		64
Don't be a bystander	4			x		x	x	66
Every picture tells a story	1			x	x	x		69
Exclusion breakfast	4			x		x		71
Find your group	1	x	x			x		75
From exclusion to integration	4	x	x	x			x	77
Grandma, let me tell you about culture	2		x		x		x	82
In other words	4			x	x	x		85
Man/mouse	1				x			87
Me, myself and we	4	x		x	x			89
My intercultural diary	3	x	x			x		91
Sharing discrimination – Fighting discrimination	3	x	x			x	x	93
The flower of identity	2	x	x					95
The intercultural history line	3		x	x				97
The stages of intercultural sensitivity	2	x	x				x	99
Three steps for my intercultural competence	4	x	x	x	x	x	x	102
Where do you stand?	2			x	x		x	107

List of activities by competences addressed

TITLE	Level	ATTITUDES				KNOWLEDGE				SKILLS					Page
		Respect for oneself and others	A sense of social justice and responsibility	Openness and curiosity towards diversity	Tolerance of ambiguity	Knowledge of culture, history and politics	Knowledge of human rights	Knowledge of stereotypes, prejudices and discrimination	Knowledge of cultural differences in communication	Empathy	Solidarity	Critical thinking	Active listening	Dealing with conflicts	
Alternative narratives	4			X	X	X	X	X				X			56
Associogram	2							X	X			X			59
Autobiography of intercultural encounters	3			X	X			X	X	X				X	61
Do you see what I see?	1							X	X						64
Don't be a bystander	4	X	X	X			X			X	X				66
Every picture tells a story	1				X			X				X			69
Exclusion breakfast	4	X	X				X			X	X	X			71
Find your group	1			X				X			X				75
From exclusion to integration	4	X	X			X					X				77
Grandma, let me tell you about culture	2			X	X				X	X					82
In other words	4			X				X				X			85
Man/mouse	1			X	X										87
Me, myself and we	4			X		X						X			89
My intercultural diary	3	X		X								X			91
Sharing discrimination – Fighting discrimination	3	X	X	X			X			X	X		X		93
The flower of identity	2			X						X			X		95
The intercultural history line	3	X		X		X		X				X		X	97
The stages of intercultural sensitivity	2	X			X										99
Three steps for my intercultural competence	4	X	X	X	X	X	X	X	X	X	X	X	X	X	102
Where do you stand?	2			X	X							X	X		107

ALTERNATIVE NARRATIVES

Source

This activity was developed by Oana Nestian Sandu and Isabelle Tibi.

Themes

- ▶ Culture
- ▶ Social and political context
- ▶ Differences in perspectives
- ▶ Stereotypes, prejudices and discrimination

Other topics addressed: narratives, storytelling, non-dominant groups

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity; tolerance of ambiguity
- ▶ Knowledge of culture, history and politics; knowledge of human rights; knowledge of stereotypes, prejudices and discrimination
- ▶ Skills: critical thinking

Complexity : Level 4

Group size : 12 to 30 people

Time : 120 minutes

Objectives

- ▶ To develop participants' understanding of stereotypes, how they are perpetuated and how they can be broken
- ▶ To reflect upon the way in which various groups are (re)presented in the public discourse
- ▶ To develop participants' understanding of dominant narratives and skills for developing alternative narratives.

Materials

Handout "A framework for the creation of alternative narratives", flip charts and/or projector for the presentation of the group work.

Preparation

Familiarise yourself with the storytelling model presented briefly in the handout below.

Choose a newspaper article or a TV news story, a documentary or other media product (recording, etc.) that presents a stock story (see definition in handout below) about a group of people relevant to the topic of your training, such as migrants.

This activity can be preceded by the activity "Every picture tells a story". Understanding how our perception is shaped by the (limited) information we have helps participants understand the relevance of different story types and the importance of developing alternative narratives to break down stereotypes.

Instructions

1. Tell participants that you will work together to identify different types of stories presented in our societies, which either promote or combat stereotypes.

2. Briefly present the storytelling project model described in the handout below.

3. Ask participants to read the article or to watch the video you selected, which presents a stock story about (for example) migrants.

4. Ask participants to identify what type of story the article or video presents. Ask them to identify specific aspects that make them think it is a stock story. Engage participants in a brief discussion about the main stereotypes presented in the story and how stereotypes are, in general, promoted in public and private spaces through the stories we tell.

5. Distribute the handouts and ask participants to form groups of 4-5 people and discuss what other stories on migration exist in our societies.
   – What are the concealed stories of migration? What do we learn from these stories?
   – What are the resistance stories of migration? What are people (and young people) doing to challenge the stock story?
   – Can you produce a transformational story on migration?

6. Bring participants back into a big group and ask them to share their stories. They can present the transformational story in a role play, a sketch, a manifesto or any other creative way they envisage.

7. Proceed with the debriefing.

Debriefing and evaluation

▶ Was it easy to agree on what the stock story was? What about concealed and resistance stories?

▶ How did you come up with the transformational story? Did everyone agree?

▶ How can these stories help us understand discrimination and injustice?

▶ What can we do to challenge the stock stories and to rebalance power in societies, to make them more inclusive and respectful of everyone's dignity?

▶ What can be the role of young people in developing stories that challenge the dominant narrative? What about the role of politicians and the media?

Tips for facilitators

Be prepared to give more examples from each category of story, in case participants need them to better understand the concepts.

You might consider presenting the pyramid of hate as part of this activity, either in the beginning or at the end, in order to highlight the importance of challenging stereotypes and addressing situations of injustice whenever they occur and in relation to any group.

During the group work you can check on participants and see if they have questions regarding the different types of stories.

Variations

You can choose a different group, which might be more relevant to your participants, such as Roma, sexual minorities, Muslims, etc.

Alternatively, you can start by presenting a resistance story to participants and then ask them to identify the stock story, concealed story and transformational story.

You could also ask participants to find online news videos and analyse them according to the various stories, or recreate the news video in different versions, focusing on other types of stories from the one presented in the original video.

If the transformational stories are presented on paper they can be collected on posters and exhibited in the room.

Suggestions for follow-up

This activity can be followed by the activity "In other words", which focuses on rewriting biased media articles. In this flow, after analysing different types of stories, participants can engage more actively in combining the stories and discussing how an unbiased, diverse and intercultural perspective can be presented in the media.

Handouts

✂ **A framework for the creation of alternative narratives**

According to the storytelling project model (Bell 2010), there are four types of stories we can find when analysing issues such as exclusion and social injustice.

▶ **Stock stories (or dominant narratives)** are told by the dominant group(s) and they are common in public life, they explain how things are or should be. They could include generalisations, stereotypes and judgments about different groups and tend to simplify reality. They also avoid reflection on structural or systemic factors in a situation.

Example – An article on prisons may present inmates of a certain ethnicity as more prone to violence once they are out of prison and as a risk to society.

▶ **Concealed stories** are not stories we hear often in public life. They challenge the stock stories, and offer different explanations for certain situations. They may include critical analyses of historical and social science data to illustrate how oppression shapes experience and lack of opportunities in society.

Example – An article on prisons may include different examples of life paths after prison. The article may make an analysis of how prison life affects chances in life after prison. It explains how discrimination may affect access to services after prison.

▶ **Resistance stories** demonstrate how groups resisted oppression and call into question the images we often find in the media. For example, stories of people who have challenged and resisted an unjust status quo.

Example – A report involving testimonies of former and current prison inmates, community workers and employers, all trying to remove barriers to inmates' access to jobs or educational programmes, could be an example of a resistance story.

▶ **Transformational stories** devise new ways of acting, and invite people to think of inclusive and just alternatives. They energise change and enable the imagining of new possibilities.

Example – An article on how a prison was redesigned to support life after prison, involving the inmates in the process themselves, could be a transformational story. The article could offer a new perspective on the problem, which respects the dignity of inmates and leads to just solutions.

ASSOCIOGRAM

Source

This activity is adapted from "Inventaire de méthodes pour l'apprentissage interculturel", Euro-Institut, NovaTris. It was adapted and translated from French by Nadine Lyamouri-Bajja.

Themes

- ▶ Culture
- ▶ Intercultural communication and dialogue

Competences addressed

- ▶ Knowledge of cultural differences in communication
- ▶ Skills: critical thinking

Complexity : Level 2

Group size : small groups of 5 to 6 people

Time : 20 minutes

Objectives

- ▶ To reflect on the meaning of words we use on a daily basis
- ▶ To realise that similar words are not used or understood in the same way by people within the same culture and between languages or cultures.

Preparation

This activity can be preceded by "Do you see what I see?" in order to reflect on the fact that we have different perspectives and ways of seeing the world.

Materials

Flip charts and markers on tables for each group.

Select the words you want participants to work on. Choose words that are used in all languages: democracy, leadership, tolerance, integration, school, education, etc.

Instructions

1. Tell participants that you want them to think about the meaning of common words they use and what they associate with these words.

2. Divide participants into small groups of 5 to 6 people and provide each group of participants with one word and ask them to create an associogram (see handout) with all the meanings/links/associations they make with that word.

3. After 10 minutes, ask each group to present to the others their associogram.

Debriefing and evaluation

You may use the following questions for debriefing.

- ▶ How easily did you find associations in the words?
- ▶ Were you surprised about some associations made by others?
- ▶ What did you realise?
- ▶ What can we say about language and intercultural communication?
- ▶ What can you take from this exercise?

Tips for facilitators

You could also ask participants to select the words they want to work on themselves.

In the case of a multilingual group, you can either get people with the same mother tongue to work together, and then compare between groups, or mix groups straight away and let them discuss the different associations.

One of the aspects to underline in the debriefing is that language as such is the result of a social convention, and in order to understand each other, people need to demonstrate patience and openness towards different perspectives on the same word or concepts.

Suggestions for follow-up

This activity could be followed by "In other words" in order to further reflect on the use of words and stereo-types in the media and public discourse.

Handouts

An example of an associogram
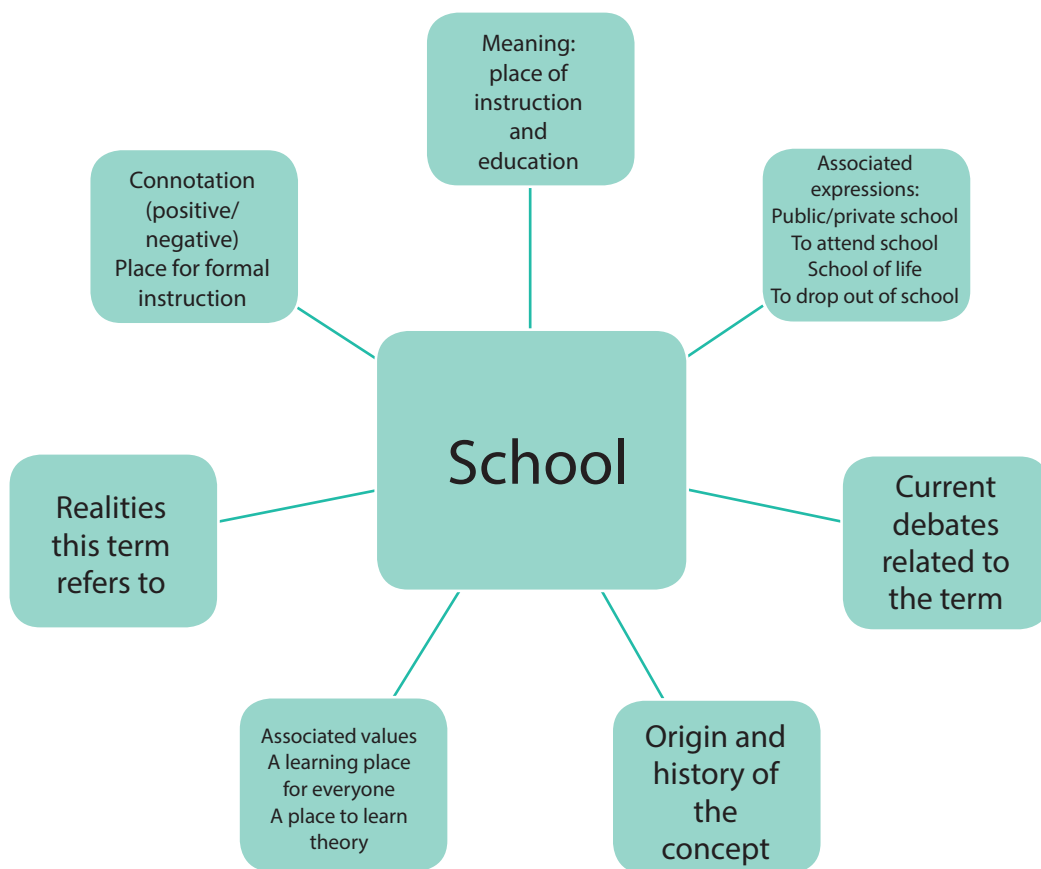
AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS

Source

This activity was developed by Oana Nestian Sandu, based on the "Autobiography of intercultural encounters" (Council of Europe 2009a).

Themes

- ▶ Identity
- ▶ Culture
- ▶ Stereotypes, prejudices and discrimination
- ▶ Intercultural communication and dialogue

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity; tolerance of ambiguity
- ▶ Knowledge of stereotypes, prejudices and discrimination; knowledge of cultural differences in communication
- ▶ Skills: empathy; dealing with conflicts

Complexity : Level 3

Group size : 4 to 30 people

Time : 90 minutes

Objectives

- ▶ To encourage participants to think about and learn from intercultural encounters they have had
- ▶ To identify potential stereotypes the participants have about others or that other people have about them
- ▶ To understand the complexity of intercultural relations
- ▶ To experience how attention to detail can counteract preconceived ideas.

Materials

Handout of the "Autobiography of intercultural encounters".

Preparation

This activity can be preceded by the activity "Grandma, let me tell you about culture". This way, participants can discuss different terms they will encounter in the autobiography and have a common understanding.

It can also be preceded by the activity "Do you see what I see?", which shows how our perception is influenced by our background, world view and position in society.

Prepare a copy of the handout for each participant.

Instructions

1. This activity encourages participants to reflect on their intercultural encounters, from perception to feelings, from language to actions. Ask participants to think about when they met someone who was different from themselves in some way; for example, they were from another country or region, from a minority, had a different skin colour or religion, or spoke a different language.

2. Ask participants to take some time and answer the questions in the handout, by writing about the intercultural encounter of their choice. Give them about 30 minutes to do so. Mention that they do not need to answer questions one by one, but really tell the story of the encounter and try to cover in their writing the questions in the handout.

3. Now divide the participants into groups of four and ask them to tell each other their stories. Give groups about 30 minutes for the stories.

4. After the storytelling, ask participants to return to the big group and move to the debriefing.

Debriefing and evaluation

Use the following questions in the debriefing.

- ▶ What did participants think of the activity?
- ▶ Was it hard to remember and describe an intercultural encounter?
- ▶ In what way did the guiding questions help them to think about aspects people did not consider before?
- ▶ Are the encounters presented by the other participants surprising in any way? Why?
- ▶ Has the participants' perception of a particular group changed because of the encounter or since the encounter? If yes, how?
- ▶ In what way does this activity help participants think about how stereotypes function?
- ▶ In what way does it help participants think about their own behaviour in an intercultural situation?
- ▶ Did the encounters presented by the others stimulate further reflection on their own intercultural encounters? How?
- ▶ Can they identify, based on this activity, what competences people need in intercultural encounters?

Tips for facilitators

Participants might choose to describe intercultural encounters that generated strong emotions. Be prepared to handle such situations and inform participants beforehand about there being no obligation to respond to some questions, if they choose not to.

Some participants might express negativity or hostility towards "the other" described in the autobiography. Do not let these attitudes go unaddressed. It is important to "practise what you preach" and use this opportunity to discuss stereotypes and the importance of respecting cultural diversity.

Variations

Participants can also respond to the questions by writing about the intercultural encounter as a story.

Suggestions for follow-up

This activity can be followed by "Me, myself and we", an activity in which participants reflect upon their identity and intercultural relations and introduce themselves in creative ways.

Handouts

1. **About the encounter** – When did it happen, what were you doing when it happened?

2. **The person you met** – Who was it? What did you notice about this person? What did they look like? How was the person dressed? What did the person do?

3. **Communication** – How did you communicate? How was it? Was it easy to make yourself understood? Was it easy for them to understand you? Why or why not? Did you have to change the way you communicate usually?

4. **Feelings and thoughts** – How did you find this encounter? How did you feel at the time? How did you feel about the other person? Why? Would you like to see the other person again? Why or why not? How do you think the other person felt at the time? Do you think you and the other person felt the same way when you met?

5. **Learning** – What do you think you have learned or discovered from meeting this person? Would you like to meet them again and spend some time together? If you met them again, would you do anything different from last time? If you met them again, is there anything you would like to ask them? Do you think meeting this person has changed you in any way?

Adapted from the "Autobiography of intercultural encounters", available at:

www.coe.int/t/DG4/AUTOBIOGRAPHY/AutobiographyTool_en.asp

DO YOU SEE WHAT I SEE?

Source

This activity was developed by Oana Nestian Sandu.

Themes

- ▶ Differences in perspectives
- ▶ Stereotypes, prejudices and discrimination
  Other topics addressed: ethnocentrism, misunderstandings and conflicts

Competences addressed

- ▶ Knowledge of stereotypes, prejudices and discrimination; knowledge of cultural differences in communication

Complexity : Level 1

Group size : 12 or more people

Time : 30 minutes

Objectives

- ▶ To understand that more than one perspective can be true at the same time
- ▶ To discuss the way in which our cultural and socio-economic background influences our perception of reality
- ▶ To reflect upon the potential for conflict between opposing views and on ways to address them and use them for social transformation.

Preparation

This activity can be an introductory activity to most activities focused on intercultural learning.

Materials

Two different-coloured sticky notes, stuck together back to back.

Instructions

1. The facilitator holds the two different-coloured sticky notes, stuck together back to back, and places him/herself in the middle of the group of participants.

2. The facilitator tells the participants that they will see one sticky note and they need to shout out its colour.

3. The facilitator shows participants the sticky note so that half the room sees one side and the other half the other side.

4. When the participants shout two different colours the facilitator looks confused and asks them to shout again.

5. The facilitator turns the sticky note around so that everybody can see both sides and the two different colours.

6. A debriefing discussion follows.

Debriefing and evaluation

▶ How did your positioning in the room influence what you saw?

▶ What did you think when you heard people shouting out a different colour?

▶ Was there anyone who did not clearly see the sticky note? How did that person feel?

▶ How can this be translated to real-life situations when people have access to only a part of the reality or no access at all?

▶ Can two completely opposing opinions coexist?

▶ Sometimes conflicts are generated over situations like this, in which people cannot comprehend that reality is complex and only want to see their side of the story. Can you give any examples from real life?

▶ What can be done to show people with opposing views "the other side", the other's perspective?

Tips for facilitators

Try not to give too much information to participants at the beginning. Just tell them that you will show them a sticky note. This way they will have no expectations and no time to think about what you are trying to do.

Encourage participants to make connections between this simple way of representing opposing views and more complex situations from their own life or from international relations or conflicts.

Variations

This activity calls for the use of sticky notes in order to show how even something as simple as a piece of paper can create controversy. The aim is to engage participants in a process of extrapolating from this simple exercise the more complex realities in which they live. However, the facilitators can use other materials such as an image with a double meaning or an abstract image or sculpture that leaves room for interpretation. Another variation is to give some of the participants paper glasses with lenses made of cellophane paper that alters the colours seen with a naked eye (for example, when participants wearing yellow glasses are asked to look at a blue image they will see it as green).

Suggestions for follow-up

This activity can be followed by the "Autobiography of intercultural encounters". In this flow, participants discuss how perception is influenced by our background, world view and position in society before doing an in-depth analysis of an intercultural encounter. It can also be followed by "Where do you stand?", giving participants the opportunity to share different perspectives on various real-life issues.

DON'T BE A BYSTANDER

Source

This activity was developed by Oana Nestian Sandu.

Themes

- ▶ Social and political context
- ▶ Stereotypes, prejudices and discrimination
- ▶ Intercultural communication and dialogue

Other topics addressed: social justice, human rights violations, bystanders/upstanders

Competences addressed

- ▶ Attitudes: respect for oneself and others; a sense of social justice and responsibility; openness and curiosity towards diversity
- ▶ Knowledge of human rights
- ▶ Skills: empathy; solidarity

Complexity : Level 4

Group size : 12 to 20 people

Time : 90 minutes

Objectives

- ▶ To raise awareness about everyday injustices and discrimination
- ▶ To reflect upon the consequences of choosing to be a bystander or an "upstander" in situations of discrimination, racism and injustice
- ▶ To analyse various ways in which people can react when someone else is treated unfairly because of their perceived cultural belonging.

Materials

A space that can be used as a "stage" where participants act out the scenario.

Preparation

This activity can be preceded by the activity "From exclusion to integration". In this flow, participants move from analysing the relationships between different groups in society, to taking action to redress social injustices.

Check the scenarios indicated in the handout and choose one which is more relevant for your group.

Instructions

1. Ask for volunteers to act out one of the scenarios presented below. Give them about 10 minutes to prepare for playing the scenario. Inform them that they will need to play the scene several times in the same way.

2. After the first scene has been acted out in its entirety, tell the other participants that the scene will be played again and they can stop it at any time to intervene and change the situation in order to address the discrimination and redress the injustice. The intervention can be made either by replacing a character or by adding a new character to the play. One character can be replaced at a time.

3. When participants want to intervene in the play, they must signal to the facilitator that they want to intervene and say which character they want to replace or add. Then the scene proceeds from that point on. Any character can be replaced, but when replacing a character people should stay true to the original personality of the character. The behaviours can be adjusted slightly but the characters' views cannot be turned into completely opposing views.

4. After the first intervention, more interventions can be made until the play comes to a satisfactory ending, no one else wants to intervene or the facilitator decides it is time to stop.

5. A debriefing discussion follows.

Debriefing and evaluation

Hold a short "de-roling" activity, where participants are asked to return to themselves and step out of the character they played, for example by shouting out their name or literally shaking off their role.

Reflect with participants on the following aspects.

▶ What do you think about the scene that was acted out? Was it realistic?

▶ How was it for the "actors" playing these roles?

▶ Was it easy to come up with ideas to change the ending of the scene? Did the new characters display realistic behaviours?

▶ What did you think of the alternatives proposed? Are they possible ways of redressing discrimination?

▶ Are there similar situations of discrimination in your context? What solutions could redress discrimination in these examples?

▶ What can motivate people to stand up and act against discrimination?

▶ What could you do to be an upstander in cases of discrimination?

Tips for facilitators

When describing to participants how they can get involved in the scene to change it, explain that when they choose to replace a character they must stick to the original personality of the character. They can alter the behaviour slightly, but cannot completely transform a character's views to ones reflecting an opposite stand-point. This would not be realistic.

This method is based on Augosto Boal's Theatre of the Oppressed and Forum Theatre. Familiarising yourself more with the method can help you be prepared to handle various situations.

Variations

Instead of using the scenarios below, the group of young people can prepare a few scenarios in a preliminary session to this activity.

Scenario 1:

Two friends are sitting in a café discussing ordinary subjects. At one point a Roma woman enters the café and the waiter tells her she should leave because she is not welcome there. The Roma woman says she only wants to have a coffee and is supposed to meet a friend and she does not want to cause any trouble. The waiter insists she should leave.

One of the two friends sitting at the table tells the other that maybe they should do or say something since it is not right that the Roma woman be thrown out of the café. The other one says it is none of their business, that they do not care anyway and that probably the Roma woman is there to steal. The other friend says that this is not fair and that they would like to do something, but eventually gives up and the waiter succeeds in making the Roma woman leave the café.

Scenario 2:

At a recruiting company, two recruiters are talking about a candidate they interviewed recently who proved to be competent for the open position, but is a Muslim and they have clear instructions not to hire Muslims.

Two other people who were hired recently as recruiters are standing in the hallway, waiting to meet their boss and overhear the conversation. One of them is shocked by what they hear and tells their colleague that something like this is unacceptable and they should address it. The colleague says they might get in trouble if they get involved. The first makes an attempt to confront the two recruiters and tells them what they had heard, but the pair just say it is a complex matter and new employees should stay out of it. The first recruiter does not really know what to say or do so gives up. The other colleague does not say anything.

Scenario 3:

Four students are discussing a new co-student who is black. Two of them are planning to bully her online, to create a fake account and to make fun of her and tell her to go back to her country. The third one is initially on their side, mainly because they want to be part of their group, but at some point starts to say that this is wrong and it might have negative psychological effects on the new colleague. The fourth student listens to the whole conversation but does not say anything.

The first two start laughing and are surprised that their friend cares about a black person. They tell the third student that if they are so worried about her psychological status then they should no longer hang out with them and become friends with the new black student. Regardless, they have every intention of going ahead with their plan. The third student opens their mouth to say something, but eventually gives up, not knowing what to do, or whether they should actually do something about this.

EVERY PICTURE TELLS A STORY

Source

This activity is adapted from the Education Pack "All different – All equal" (Council of Europe 2005).

Themes

- ▶ Social and political context
- ▶ Differences in perspectives
- ▶ Stereotypes, prejudices and discrimination

Other topics addressed: biased perceptions and decision making

Competences addressed

- ▶ Attitudes: tolerance of ambiguity
- ▶ Knowledge of stereotypes, prejudices and discrimination
- ▶ Skills: critical thinking

Complexity : Level 1

Group size : any

Time : 30 minutes

Objectives

- ▶ To show how our images of other people influence our interpretation of their behaviour
- ▶ To be aware of how we make up the gaps in our knowledge
- ▶ To be aware of the influence and power that our images have upon other people.

Materials

Pictures related to the theme addressed, paper and pencils for participants.

Preparation

This activity can be preceded by "Man/mouse" to show that although we believe we are seeing the same thing, our perception is biased by preconceptions.

Select a picture that relates to the theme you are addressing in your activity. Cut the picture into two pieces in such a way that each half separately "tells a story", but which when put together gives a "different story". Stick the two halves on separate sheets of paper. Make enough copies for one per participant.

Instructions

1. Tell the group that you are going to give each of them a picture and that, individually, they must write down what they think the picture is about, who the characters are, what is happening, where the action is taking place, etc.

2. Give each participant a copy of the first half of the picture and five minutes to think and write their story.

3. Now ask the participants to share what they wrote. If the group is big, this can be done in small groups of 6 to 8 people.

4. Now give out the second half of the picture and ask people to review their impressions of what they have seen.

Debriefing and evaluation

The discussion should provide an analysis of the ways in which we organise and review information. The following questions will help.

- ▶ What did you think the picture was about?

- ► Who were the people in the picture?
- ► Where were they?
- ► What were they doing?
- ► Why were they there?
- ► What made you imagine these things (rather than other things)? What were your assumptions based on?
- ► Did the picture have a different meaning to different members of the group?
- ► In what way did your thoughts and perceptions change when you saw the whole picture?

In real life, when something happens or we see only a small part of the "picture", we nonetheless try to make sense of it.

- ► What happens if you then look at it again in a wider context and get a different point of view?
- ► Do you change your mind or do you stick to your original position?
- ► Why is it hard to be honest about changing our minds?

Tips for facilitators

Try to find pictures or drawings that are appropriate to the group and relevant to their lives or which are about an issue that you want to explore.

Suggestions for follow-up

This activity can be followed by the activity "Alternative narratives". Understanding how our perception is shaped by the (limited) information we have helps participants understand the relevance of different story types and the importance of bringing alternative narratives into the mainstream.

It can also be followed by "The intercultural history line", especially if participants come from neighbouring countries in which similar historical events are viewed differently.

EXCLUSION BREAKFAST

Source

This activity was developed by the educational team of Voices of Young Refugees in Europe in the context of the study session "The role of media on the road to social inclusion of young refugees: hearing the voices of young refugees in Europe", 2012, and was adapted by Nadine Lyamouri-Bajja.

Themes

- ► Social and political context
- ► Stereotypes, prejudices and discrimination

Other topics addressed: exclusion, power relations, human rights.

Competences addressed

- ► Attitudes: respect for oneself and others, a sense of social justice and responsibility
- ► Knowledge of human rights
- ► Skills: empathy; solidarity; critical thinking

Complexity : Level 4

Group size : 15 or more people

Time : 110 minutes (45 minutes for the simulation, 20 minutes at the end for those who did not get breakfast, 45 minutes debriefing), starting at breakfast time

Objectives

- ► To understand the mechanisms of social exclusion and injustice through a real-life experience
- ► To explore the concept of control vs freedom through a common group experience
- ► To reflect on power relations and discrimination in an intercultural context.

Materials

A5 coloured paper (red, blue and green), a stamp, four T-shirts of the same colour for the facilitators (optional), two tables, placed in a space near the kitchen area where participants usually have breakfast.

Preparation

This activity can be preceded by "From exclusion to integration". In this flow, participants can better understand the mechanisms of creating categories in societies and how to address them.

This activity needs to be carried out when participants usually have their breakfast, in the area where they eat it.

Prepare passports for each participant. This could be a piece of folded A5-coloured paper, featuring the word "passport" and each participant's name. Prepare four red exclusion passports, six blue stamp-requiring passports and, for the rest of participants, green diplomatic passports. The green passports are stamped and signed, the blue ones are either stamped, or signed or dated, but never have the complete three elements. The red passports are empty.

Before the activity, organise the space and responsibilities in the following way.

One facilitator should be in charge of **passport distribution**: this person should stand in a position to greet all the participants on their way to the breakfast room. For example, if people arrive via an elevator, this position could be in front of the elevator door or otherwise close to the kitchen entrance; each participant receives a passport from the facilitator and then goes into the breakfast room.

A second facilitator is in charge of **passport checking**: this person should have a table in front of the kitchen/ breakfast space entrance. Each participant should show their passport to the facilitator in order to find out if they are to be let in or not. The facilitator informs participants if they can enter the kitchen area or if they need to go to another office. Only those with green passports and blue passports that contain both a stamp and a signature will be allowed into the kitchen.

A third facilitator sits at the **border office** and acts arbitrarily. This person is in possession of a stamp. They can either stamp the passport or sign and date the passport or both. They can also tell participants to first go to the administrative office to fill in a form.

A fourth facilitator is placed at the **administrative office**, handing out forms to be filled in. The forms are clearly discriminative and also confusing and unclear. When asked about the contents, the facilitator should simply answer vaguely, without being supportive. When receiving the forms back, the facilitator can choose to ignore the form, comment on it or ask additional questions. They can then arbitrarily send the person back to the border office or can decide to put a note into the passport (or sign it).

The facilitators at the administration and border offices act as they feel, with no coherence, and can support one participant while being unsupportive to another.

If possible, prepare four T-shirts for the team of facilitators. To be easily recognisable, facilitators could wear the same T-shirt or any other distinctive sign.

Print the forms for the administration office either in very bad colour print, so that some questions are not visible enough to be filled in, or in another language of your choice that is not understandable for participants.

The day before the activity, participants should be informed that breakfast will be at a certain time (to be defined) in the morning, to make sure that everyone comes. Do not give participants any further information at this stage.

Instructions

1. The activity starts at breakfast. When participants go for breakfast, they will find a border control in front of the entrance to the dining area.

2. One facilitator will hand out the passports to participants without giving them any information.

3. In front of the kitchen, another facilitator checks the passports and:
   - lets those with green passports through and welcomes them with a smile and a "bon appétit";
   - tells those with blue passports that they need to get a stamp from the immigration office; no other information is given;
   - informs those with red passports that they will not be allowed in; they are not given any reason as to why they cannot access the area with their passports.

4. A third facilitator sits at the border office, looks very bored and uninterested and checks certain passports. The facilitator signs them or decides not to sign them, stamps some but not others, or sometimes writes the wrong date. Those with blue passports get sent back and forth between different facilitators. In some cases, if the dates are wrong, a passport will need to be renewed. For this, participants are sent to the administrative office where they are told to fill in a form.

5. At the administrative office, a fourth facilitator gives forms to those participants who need to apply for a new passport. This facilitator can read the form, throw it away, ask additional questions or comment on it. They can then decide to help the participant by providing them with further guidance or a signature or can instead just send the applicant back to the border office.

6. Let participants continue their toing and froing for a while, and then let some, but not all, of the participants with blue passports enter the kitchen area.

7. Let the activity continue until everyone has picked up their passports.

8. Announce the end of the activity, and give some time to those participants who did not get breakfast to get it.

9. After this time, gather the participants and move on to the debriefing.

Debriefing and evaluation

The debriefing could contain the following questions.
   - How did participants feel about the activity?
   - How was it for the excluded ones, what did they think/feel/do?
   - What did participants who needed a stamp do? Did they have a strategy?
   - How was it for the group having breakfast? How did they feel? When did they realise that some people were not given breakfast? What did they do?

- How did participants react to the administrative form? Did they fill it out? What did they think about the questions? Is this in any way related to real-life experiences?
- What was the message of this activity?
- Does any of it relate to some real-life experiences participants have had/known of?
- What can one do in such situations? Who could help?
- What does this activity have to do with intercultural learning/intercultural dialogue?

The debriefing could also address:
- majority/minority relations
- solidarity
- inclusion/exclusion mechanisms.

Tips for facilitators

This activity is quite intense and provocative, as it happens outside the formal programme (at breakfast time) and is therefore totally unexpected. During the activity, facilitators need to behave in ambiguous and at times arbitrary ways on purpose, so that the conditions related to exclusion, injustice and discrimination can become evident.

The whole team of facilitators needs to be attentive – first while in their different roles, but also in checking that participants are OK, as some might react quite emotionally.

In certain cases, it can be good to choose who to give which passport to, for example when the activity is done with people who have experienced similar situations in real life. People who went through this in reality could be traumatised, so you should avoid facing them with the same situation again. Rather give them a comfortable role.

Make sure everyone gets informed when the simulation is over and allow everyone to have their breakfast before meeting for debriefing.

In some cases, an additional facilitator can take the role of social worker to help participants in need and provide support.

After the breakfast and before the debriefing, participants should come out of their roles and the facilitators should check if everyone feels OK. One way to leave the role play behind is to ask all participants to shake or move around in the room, and shout their name. Another way is to let them imagine they were wearing a tight costume and to let everyone virtually take it off until they are entirely themselves again.

The personal security file includes questions that are deliberately discriminatory and unacceptable. This should be addressed well in the debriefing in order to help participants question the existing administrative procedures and attitudes.

One purpose of the activity is to denounce injustice, arbitrary treatment and discrimination. Therefore, the ambiguous behaviour of facilitators, the unclear procedures and the requests to fill in inadequate forms need to be questioned and addressed.

In some cases, participants have experienced quite similar processes and procedures in real life, in visa applications or at border control. They may therefore not necessarily question it. It is then important for the facilitator to reframe the activity into a human rights context.

Variations

In the context of a national or international youth activity, this simulation can be made more real by pretending that this is a real procedure to check participants' registration details. In that case, they could be told that some papers are missing, that they need to find the director of the building where the activity is held for a stamp, etc.

Suggestions for follow-up

This activity can be followed by "Don't be a bystander" in order to reflect on ways to intervene when other people are being treated in an unjust way.

Handouts

Administrative form to be filled in by participants

 Personal Security File

1. First name:

2. Last name(s):

3. Date of birth:

4. Address and place of residence:

5. Name of parents:

6. Profession of parents:

7. Race/ethnicity:

8. Language spoken at home:

9. Have you ever had a police record? On what matter?

10. Have you ever used drugs? Which ones?

11. Do you or someone from your close family own a weapon? What type and model?

12. Have you ever used a weapon?

13. Have you been diagnosed with a mental illness? Which one(s)?

14. Do you currently have any transmittable disease(s)? Which one(s)?

15. Do you know anyone in your personal surroundings who is involved in suspicious activity(ies)? Please provide details.

I hereby certify that all information provided above is correct.

Date: Signature:

FIND YOUR GROUP

Source

This activity is adapted from the activity "Odd one out", from the Education Pack "All different – All equal" (Council of Europe 2005).

Themes

- ▶ Identity
- ▶ Culture
- ▶ Stereotypes, prejudices and discrimination

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity
- ▶ Knowledge of stereotypes, prejudices and discrimination
- ▶ Skills: solidarity

Complexity : Level 1

Group size : 16 or more people

Time : 30 minutes

Objectives

- ▶ To start discussion about different groups in society
- ▶ To raise awareness about prejudice and discrimination
- ▶ To encourage empathy with the experience of rejection or exclusion.

Materials

Coloured sticky paper spots. For example, for a group of 16 people you will need four blue, four red, four yellow, three green and one white spot.

Preparation

This activity can serve as a first introduction to a course on intercultural learning. It can also be used as a warming-up activity.

Instructions

1. Ask participants to form a circle and close their eyes.

2. Stick one spot on each player's forehead. Participants should not know what colour spot they have. One person gets the white spot and for each of the other colours at least three people should have the same colour.

3. Tell participants to open their eyes and give them the instruction "Find your group".

4. No one may talk, they may only use non-verbal communication.

5. Once they are settled tell them you will ask if everyone is satisfied with the composition of the group and if anyone is not they should raise their hand.

6. Ask if everyone is happy with the group composition and give a little bit of time to see if anyone comes forward. If someone is unhappy tell them to continue finding their group until everyone is happy.

7. When they settle ask again if everyone is happy and continue like this until they say they are all happy with the group composition or until you decide it is time to stop.

Debriefing and evaluation

Help the group explore their feelings about what they did and what they learned.

- ▶ How did you feel at the moment when you first met someone with the same colour spot as yourself?
- ▶ How did the person with the odd spot feel?
- ▶ Did you try to help each other get into groups?
- ▶ Did you realise that the instruction was: "Find your group" with no specific detail?
- ▶ Why did you think that finding your group means having people with the same colour spot, but not other aspects of your identity?
- ▶ What other groups do you belong to, for example a football team, school, NGO?
- ▶ Can anyone join these groups?
- ▶ In our society who are the ones who cannot find their group?
- ▶ What aspects of people's identity are most prevalent and what can limit their participation? What is the "coloured spot" in real life?
- ▶ Does being the odd one out always mean they have been excluded or can it be a choice to want to stand apart from others and be different?
- ▶ Do you have personal experience of being (voluntarily or not) the odd one out?

Tips for facilitators

Be aware of who gets the white spot. This should not be a participant who has already experienced exclusion or discrimination.

Initially participants will think that this is just a short exercise to form groups for an activity. Eventually they will realise that this is "the activity" and will start to understand its meaning.

You may decide to stop the activity at any point if there are no interesting developments or allow it to continue until the group decides they are all happy with the outcome.

Variations

A shorter version of this activity can be done by giving participants specific instructions on how to form the group, such as by having only people with the same colour spots in the group or only people with different colour spots in the group (no two people with the same colour).

Another variation can be made by adding another spot of a totally different colour so that two people cannot identify with any group nor to each other. A piece of tape can also be used instead of a spot.

Finally, another variation could be to stick the spots in different places (on the cheeks, nose or forehead) and see if that influences the group composition by adding an additional potential criterion.

Suggestions for follow-up

This activity can be followed by "From exclusion to integration", which addresses the relationship between the majority and minorities in society.

FROM EXCLUSION TO INTEGRATION

Source

This activity was developed by Oana Nestian Sandu.

Themes

- ▶ Identity
- ▶ Culture
- ▶ Social and political context
- ▶ Intercultural communication and dialogue

Other topics addressed: majority–minority relations, exclusion and integration

Competences addressed

- ▶ Attitudes: respect for oneself and others; a sense of social justice and responsibility
- ▶ Knowledge of culture, history and politics
- ▶ Skills: solidarity

Complexity : Level 4

Group size : 12 to 30 people

Time : 110 minutes (20 minutes for the introduction of the model, 30 minutes for the analysis, 30 minutes for presenting conclusions, 30 minutes for debriefing)

Objectives

- ▶ To increase understanding of the functioning of the minority–majority relations in society
- ▶ To understand the attitudes of minorities and majorities in their interaction with each other
- ▶ To analyse the relations in society based on a simple framework that reflects complex relations and attitudes.

Materials

Handout with acculturation orientations, flip chart, markers, one big room and several small rooms or areas allowing the possibility for group work.

Preparation

Before running this activity familiarise yourself with the acculturation model described in the section "Models and theories of intercultural learning" in Chapter 2, so that you can explain it during the activity.

This activity can be preceded by "The flower of identity". A reflection on one's own identity before engaging in this activity, which is focused on the relationship between identity and communication, helps participants to view their identity in a social context and better understand the implications of power relations upon identity and of identity upon social interactions.

It can also be preceded by "Find your group", an activity which helps participants understand how easily categories are built and how in-group and out-group feelings are generated.

Instructions

1. Present briefly the interactive acculturation model described in the section "Models and theories of intercultural learning", in Chapter 2. You can draw the two axes (identity and communication) and explain how different levels of focus on these two axes represent different acculturation orientations (high focus on identity + low focus on communication = segregationism/separatism; low focus on identity + high focus on communication = assimilationism; low focus on communication + low focus on identity = exclusion/marginalisation; high focus on communication + high focus on identity = integrationism).

2. Explain in detail each acculturation orientation and give examples, such as the following.

– Assimilationism – Policies and attitudes that promote assimilation more or less explicitly, requiring immigrants to give up their language, religion, traditions and behaviours and embrace the traditions of the majority culture in order to be accepted as full members of society.
– Segregationism – Situations in which national minorities or immigrants are kept in separate neighbourhoods. There are some cases in Europe where the authorities build walls to separate the neighbourhoods. Situations in which minorities attend separate schools, enjoy separate festivities, go to separate stores and restaurants.
– Exclusionism – Situations in which politicians or other people explicitly claim that minorities and immigrants should leave the country/city or, even worse, should be murdered or sterilised.
– Marginalisation – Situations in which a person does not feel they belong to any group anymore. They are not accepted as a full member either of the majority or any of the minorities. For example, a Roma girl who comes from a traditional community in which girls do not attend school beyond the fourth grade, but who goes to high school. She might not identify with her co-pupils from the high school, nor with her childhood friends from the neighbourhood.
– Integrationism – Situations in which people with different cultural backgrounds live together, interact with each other, learn from each other, have equal rights and are not afraid that these interactions will make them or their culture less authentic.

3. Distribute the handout with the description of the acculturation orientations presented below, both from the majority perspective and the minority perspective.

4. Divide the group into subgroups of four or five participants.

5. Each group is asked to analyse for a given context the relation between the majority and a minority group of their choice by following the questions in the group analysis handout.

6. Participants are encouraged to make the analysis from a social, political, economic or educational perspective, based on their own knowledge, and to illustrate their view with as many examples as possible. They might have different opinions based on their lived realities and knowledge on the subject. Explain to the participants that while this process invites them to look at the relation through a certain level of generalisation, this does not exclude differences within the majority or minority group.

7. Give groups 30 minutes for their analysis and ask them to prepare to briefly share the relation they analysed and, specifically, their thoughts on the last question on how relations can be improved.

8. Once groups are back and they have presented their points, move to the debriefing discussion.

Debriefing and evaluation

▶ How was this analysis for you? What was surprising, what was difficult?

▶ How do people end up adopting attitudes of segregation, assimilation, exclusion or integration? How are they formed?

▶ How could relations between minority and majority groups be improved, for their respective benefit? Can you think of any examples in your context?

▶ What can be done to promote integrationism in your own communities? What can young people do? What should the authorities do?

Tips for facilitators

People in the group might have different opinions, so give everybody the opportunity to express their opinion and to support it with concrete examples.

Participants might identify more than one dominant acculturation orientation of/towards a certain group. They might distinguish between geographical areas, they might discuss differences within groups. The reality is complex and there should be no attempts to simplify it to fit into a model. This model is presented as a lens though which an analysis of society can be made, not as way to fit the reality into a model. Always encourage participants to give arguments/examples for their point of view and make it clear that different perspectives are welcome.

If participants come from different countries their social realities might be different. Thus, in the small group work ask them to think of a minority that is present in all the countries the participants come from. The acculturation orientations of/towards that minority might not be the same in each country. Examples from each reality are important to support why participants identify one acculturation orientation as being dominant.

Suggestions for follow-up

This activity can be followed by the activity "Don't be a bystander" or by "Sharing discrimination – Fighting discrimination". In this flow, participants move from analysing the relationships between different groups in society to discussing individual cases of discrimination and taking action to redress social injustices.

Handout 1 – Acculturation orientations

Acculturation orientations of majority groups

Assimilationism – This reflects a situation in which the behaviour of a person is considered "normal" only when it reflects completely the characteristics and values of the majority culture. People who have this orientation accept the presence of other groups in their society as long as members of these groups give up their identity to embrace the culture and identity of the majority.

Segregationism – The presence of other groups in society is tolerated as long as they live separately, in specific neighbourhoods or regions (including ghettos). Segregationists avoid contact with minorities as they believe this would dilute or weaken the integrity and authenticity of their culture/identity.

Exclusionism – No tolerance for other cultural groups and a belief that certain groups can never assimilate within the majority community. There is an attitude of total rejection of the presence of other groups in society. Certain exclusionists create the conditions to incite minorities to leave the country/neighbourhood.

Integrationism – The valorisation of the maintenance of cultural specificities and identity of other groups, as well as the willingness to modify one's own institutional practices and certain aspects of the majority culture to facilitate integration of minority groups. It reflects a situation in which there is both freedom of expression and opportunities to affirm cultural identity, and spaces for dialogue between people who identify with different cultural groups in society.

Acculturation orientations of minority groups

Assimilationism – This reflects the willingness of minority groups to give up most aspects of their own culture for the sake of adopting the cultural practices of the majority. People with this orientation believe they can only become full members of society if they think, speak and act like the majority.

Separatism – This is characterised by the desire to maintain all the features of one's own culture, while rejecting the culture of and relations with members of the majority culture or other cultural groups. People with this orientation live in closed communities, attend schools in their own language and, according to their own traditions, do not socialise with members of the majority population and are afraid that doing so will lead to a loss of identity.

Marginalisation – This characterises individuals who feel ambivalent and somewhat alienated from both their own and the majority culture, thereby feeling excluded from both their heritage culture and the culture of the majority. A certain level of openness towards other cultures, as well as certain beliefs, practices or world views, might lead people to experience a situation is which they do not have a feeling of "belonging" to any group.

Integrationism – This reflects a desire to maintain key features of one's own culture, while also valuing the adoption of key elements of the majority culture. People with this orientation view their identity as fluid; they manifest their cultural specificities openly, while also engaging in relationships with people belonging to different cultural groups and valuing pluralism.

Handout 2 – Questions for an analysis of relations between a majority and minority group

▶ What is the dominant acculturation orientation of the majority towards the minority group? Think of concrete examples of:

  – the general attitude of the majority towards this group;
  – what is presented in the media and social media regarding this minority group;
  – how politicians and opinion leaders refer to the minority group;
  – whether members of the minority group have access to services;
  – whether they participate or have the chance to participate in community life.

▶ What is the acculturation orientation of the minority groups towards the majority? Think of aspects such as:

  – where the minority group lives;
  – how members of the minority group view their presence in society, specifically in the public and cultural life of the community;
  – how and where the minority interacts with the majority.

▶ Once you have identified the specific acculturation orientations for each group, discuss what is, in your opinion, the long-term impact of their relations as it stands. For example, will it lead to a loss of cultural specificities for either group, such as language, religion or customs? Are positive relations promoted between the groups?

▶ Are you aware of any policies at national or European level that aim to develop an integration orientation of/towards this minority?

▶ What can improve the relations between the majority and minority group?

GRANDMA, LET ME TELL YOU ABOUT CULTURE

Source

This activity was developed by Nadine Lyamouri-Bajja.

Themes

▶ Culture, differences in perspectives, intercultural communication and dialogue

Other topics addressed: religion, integration

Competences addressed

▶ Attitudes: openness and curiosity towards diversity; tolerance of ambiguity
▶ Knowledge of cultural differences in communication
▶ Skills: empathy

Complexity : Level 2

Group size : 12 or more people

Time : 60 minutes

Objectives

▶ To reflect upon concepts related to culture
▶ To be able to explain concepts related to culture to various target groups
▶ To develop a common understanding of intercultural learning.

Materials

A set of printed cards, as shown in the handout.

Preparation

The activity can be preceded by "Man/mouse" in order to see how different perspectives on the same issue can coexist.

Print out the handouts and cut them into cards, one for each small group of 4-6 people.

Instructions

1. Get participants to sit in small groups of 4-6 people.

2. Participants in each group are given a set of concept cards and a set of target group cards.

3. Now explain how the participants will play. One group member takes a card of each, one concept card and one target group card. Then the participant has one minute to explain the chosen concept (for example, intercultural learning) as if explaining it to the person written on the target group card (for example, the grandmother).

4. After each round, the other group members can add ideas on how they would have explained it.

5. Then it is the next player's turn to pick two cards and explain the concepts.

6. Once all team members have played, the larger group gets back together.

Debriefing and evaluation

The debriefing questions can include the following.

▶ How did participants feel about this activity?
▶ How easy/hard was it to find the right words depending on the target group? How did participants proceed?

- Are there any particular explanations they would like to share with the big group?
- What did participants learn from this exercise?
- What does it tell us about culture and related concepts?
- How do we make sure that other people can understand what we mean? How could we improve our communication in a multicultural environment?

Tips for facilitators

Depending on the themes tackled in the educational process, concept cards can be adapted to fit objectives and topics.

Variations

One possible variation is to play the exercise as a warm-up with the whole group. You ask two people to come to the front. One picks the concept card and the other person plays the role of the target group on the other card. The first participant then has one minute to explain the concept to the whole group. The person who plays the role of the target group gets to ask a couple of questions if they did not understand something.

Suggestions for follow-up

This activity can be followed by "Autobiography of intercultural encounters". Participants will have discussed various themes, which they can then link to their personal backgrounds and intercultural encounters.

Handouts

CONCEPT CARDS

✂ CULTURE	IDENTITY
INTERCULTURAL LEARNING	TABOOS
RELIGION	TRADITIONS
CULTURAL RELATIVISM	INCLUSION
INTEGRATION	GLOBALISATION

TARGET GROUP CARDS

✂ YOUR GRANDMA	SOMEONE WHO HAS JUST ARRIVED IN YOUR LOCAL COMMUNITY FROM ANOTHER CONTINENT
YOUR PRIMARY SCHOOL TEACHER	JOURNALISTS
YOUR 4-YEAR-OLD NEPHEW	SOMEONE WHO DOES NOT SPEAK YOUR LANGUAGE
YOUR FACEBOOK FRIEND	A DEAF PERSON
YOUR TWITTER AUDIENCE	YOURSELF

IN OTHER WORDS

Source

This activity was developed by Oana Nestian Sandu.

Themes

- ▶ Social and political context
- ▶ Differences in perspectives
- ▶ Stereotypes, prejudices and discrimination

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity
- ▶ Knowledge of stereotypes, prejudices and discrimination
- ▶ Skills: critical thinking

Complexity : Level 4

Group size : any

Time : 90 minutes

Objectives

- ▶ To develop participants' critical thinking
- ▶ To reflect upon the role of the media in promoting stereotypes
- ▶ To understand the potential of media to promote diversity.

Materials

Newspaper articles in which stereotypes are present, a handout with guidelines for the critical analysis of newspaper articles.

Preparation

This activity can be preceded by the activity "Alternative narratives". After analysing different types of stories, participants can engage more actively in combining the stories and discussing how an unbiased, diverse and intercultural perspective can be presented in the media.

The activity can also be preceded by "The intercultural history line". In this flow, participants get to first analyse the diversity or lack thereof in history teaching and then analyse how diversity is present in current news reporting.

Prepare the handout with the guidelines for each small group of participants of 4-5 people. Prepare two articles per small group (you may use the same article twice).

Instructions

1. Tell participants that they will work in small groups to analyse newspaper articles and rewrite those that promote stereotypes.

2. In groups of 4-5 people, participants receive a newspaper article (a different article for each group) that presents migrants or minorities in a stereotypical manner.

3. Participants are asked to identify the stereotypes promoted in the article through key words, phrases, images, biased statistics, lack of context, statements, etc. The guidelines given as a handout can help them. Once they have analysed the article, ask them to rewrite the article from an intercultural perspective, without stereotypes and promoting diversity.

4. Participants return to the larger group and share their rewritten article.

5. A debriefing discussion follows.

Debriefing and evaluation

Discuss stereotypes and the role of the media using the following questions.

- ▶ How did you find analysing the article? What about rewriting it?
- ▶ Do you often encounter this type of article or is it an exception?
- ▶ Which groups do you think are presented more often in a stereotypical way in the media?
- ▶ How can we verify that information is accurate and reliable?
- ▶ How can we raise awareness of cases of stereotypical representations? What counter-strategies could work best?

Tips for facilitators

You can adapt the guidelines and include other aspects relevant to the articles you are using.

Participants might need internet access to check facts and events presented in the article.

Variations

With a less experienced group you can do only the first part of the activity – analysing the article – and skip the rewriting part or run it as a second session.

You can provide participants with articles to analyse or ask them to choose their own articles (either on the spot or beforehand).

Media other than the written press can be used (TV shows, TV news, social media postings, blogs, etc.).

Suggestions for follow-up

This activity can be followed by "Where do you stand?", an activity that gives participants the opportunity to share different opinions about relevant topics.

Participants can engage in a media monitoring action for a set period of time (a week, a month) of the newspapers most read by young people in their country/city/region to identify the level of bias in their reporting.

Handout: guidelines for the critical analysis of newspaper articles

1. Sources and context
   - – Are the sources clearly provided and are they reliable?
   - – Is there sufficient information about the context in which the news happened?

2. Intentions: look for words and phrases that:
   - – contain stereotypes about a group or racist remarks or present the group in a bad light
   - – incite hate or violence
   - – blur the lines between facts and opinions.

3. Images: look for:
   - – stereotypical representations and images that do not represent the context of the news.

4. Statistics and data: look for:
   - – arguments based on statistics or data and whether they come from reliable, attributed sources.

5. Representation of diversity: look for:
   - – a diversity of perspectives on the situation
   - – representation of ethnicity and cultural affiliations that is not relevant for the topic and reinforces stereotypes about a group.

MAN/MOUSE

Source

This activity is taken from "Baustein zur nicht rassistischen Bildungsarbeit": www.baustein.dgb-bwt.de/PDF/C1-BilderImKopf.pdf.

Themes

▶ Differences in perspectives

Other topics addressed: empathy, perception, images of oneself and others

Competences addressed

▶ Attitudes: openness and curiosity towards diversity; tolerance of ambiguity

Complexity : Level 1

Group size : any (participants will work in pairs)

Time : 30 minutes

Objectives

▶ To become conscious about our different ways of perceiving the world and reality
▶ To realise that there is not just one right or wrong reality
▶ To reflect on diversity.

Materials

Tables, A4 paper, pencils or crayons for all participants, a printout of the three pictures (man, mouse, man/mouse).

Preparation

This activity is a good warm-up activity. It can therefore be used at the start of a session.

Print out three pictures (man, mouse, man/mouse) for each pair.

Instructions

1. Ask all the participants to group in pairs at a table and provide each pair with a sheet of paper and a pencil.

2. Explain that participants will be shown an image and will then be asked to draw the image together, holding the same pencil simultaneously.

3. In each pair, ask participants to identify who is "A" and who is "B".

4. Ask all the "As" to close their eyes. Show all the "Bs" the mouse image for about 30 seconds, then put the image aside.

5. Now ask all the "Bs" to close their eyes. Show all the "As" the man image for about 30 seconds, then put it aside.

6. Now tell all participants that you will show them the image again for 30 seconds before they start drawing together. Show all participants the man/mouse image.

7. Ask them to start drawing.

8. When all groups have finished, return to a circle for debriefing.

Debriefing and evaluation

You can debrief the activity using the following questions.

- ▶ What happened?
- ▶ What did you see (let A and B describe what they saw and show the man/mouse image again)?
- ▶ How did you proceed to draw together? How did co-operation and communication work?
- ▶ What could have been done differently?
- ▶ What does it have to do with intercultural learning?
- ▶ What is the role of predefined images or stereotypes in the process of seeing something in daily life?
- ▶ Do you face similar situations in your daily life? When? How can we deal with those situations?

Tips for facilitators

It is important to ensure that only half of the participants see the pictures.

You could orientate the discussion towards the idea that we often believe that "we see the same thing", although what we perceive is different.

Intercultural learning is also about recognising the diversity in perceptions, symbols, meanings and points of view. This is what participants should get out of this activity.

Suggestions for follow-up

This activity can be followed by "Grandma, let me tell you about culture" in order to reflect on how we adapt to other people in various contexts.

It could also be followed by "Autobiography of intercultural encounters" in order to reflect on how we are influenced by others and by cultural heritage in what we perceive.

Handouts

ME, MYSELF AND WE

Source

This activity was developed by Nadine Lyamouri-Bajja, inspired by a photography project with young refugees in Strasbourg run by the youth organisation "Le pensé critique".

Themes

- ▶ Identity
- ▶ Social and political context
- ▶ Differences in perspectives

Other topics addressed: self-image and image of others, citizenship, participation

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity
- ▶ Knowledge of culture, history and politics
- ▶ Skills: critical thinking

Complexity : Level 4

Group size : 6 or more people

Time : 240 minutes, which can be organised in several sessions: introduction and photo session (count about three hours), exhibition and discussion (count about one hour)

Objectives

- ▶ To reflect on one's own identity and what people represent in society
- ▶ To link oneself to culture and elements of culture that are important
- ▶ To become conscious of what is important for us and how we share it with others.

Materials

Cameras or any device that can take photos (for example, smartphones) for each participant or per group of 2 to 3 participants, one computer to transfer all the pictures to and a colour printer to print pictures immediately.

Preparation

This activity can be preceded by the activity "Autobiography of intercultural encounters" in order to reflect on the impact of other people or groups of people on the shaping of identities.

Instructions

1. Tell participants that they will prepare a photo exhibition about themselves. They will have two hours to leave the place and come back with three pictures:
   - one self-portrait saying something about who they are;
   - one image of a place relevant to their identity and participation in society: "their place";
   - one symbol or object representing their cultural belonging.

2. Participants can take pictures individually or in groups of two or three, but each participant must have the three photos relevant to themselves.

3. After two and a half hours, they should be back to transfer the three pictures they chose onto the common computer. The photos will then be printed.

4. As a next step, participants will have some time to prepare the exhibition. Each participant will introduce his/her pictures to the others by saying a few words about themselves and their choice of images.

5. In order to provide a nice atmosphere, the exhibition could be accompanied by music and some drinks.

Debriefing and evaluation

After the exhibition, use the following questions for debriefing the activity.

- ▶ How did you feel about the activity?
- ▶ How did you proceed to find the three pictures?
- ▶ What did you find out about yourself?
- ▶ What did you learn about others when looking at their pictures?
- ▶ What does this activity have to do with intercultural learning and cultural affiliations?
- ▶ What different aspects did people include in their identity and cultural affiliations?

Variations

One possibility would be to also give this exercise as a task to participants before an international training course or youth exchange. They could then think about it longer and prepare the pictures at home, so that the exhibition could be part of a "getting to know each other" activity on the first day of a training course.

Another variation is to give participants a shorter amount of time (like 30 minutes or an hour) and then discuss in the debriefing whether it was hard for them to do it in such a short time and how stereotypes can be activated under time pressure, more than when time is not a factor.

Suggestions for follow-up

This activity could be followed by "Where do you stand?" in order to reflect on various perspectives on social issues experienced by participants.

MY INTERCULTURAL DIARY

Source

This activity was developed by Nadine Lyamouri-Bajja.

Themes

▶ Identity
▶ Culture
▶ Stereotypes, prejudices, discrimination

Other topics addressed: behavioural change, learning about oneself, learning from/about others

Competences addressed

▶ Attitudes: respect for oneself and others, openness and curiosity towards diversity
▶ Skills: critical thinking

Complexity : Level 3

Group size : any (it is an individual exercise)

Time : over weeks, this activity can be used for longer-term educational processes, such as a long-term training course

Objectives

▶ To continuously reflect on one's own identity, culture and intercultural learning process, over a longer period of time
▶ To transfer intercultural learning competences into everyday life
▶ To measure one's own changes in intercultural learning processes.

Materials

Notepads or notebooks, preferably chosen by the participants themselves.

Preparation

This activity could be proposed to future participants of a training course as a preparation phase over six weeks before the course.

In the process of a long-term training course it could be proposed between two training periods.

Participants should be asked to choose a notebook they like.

Instructions

1. Tell participants that intercultural learning is a process and that it can happen everywhere and all the time in daily life. Explain that you want them to act as observers of their own intercultural learning process in everyday life.

2. Tell them that they should write in the language they feel most comfortable in, as the diary is strictly personal and will not be read by anyone else.

3. From now on, for 4-6 weeks (to be defined), they should write a few lines into their diary every day, answering the following questions.

   – What intercultural learning experiences did I have today?
   – What made them intercultural?
   – What did I learn about others?
   – What did I learn about myself?
   – Were any of my stereotypes/prejudices triggered? How?
   – What will I do different as a result of today's experiences?

4. These questions serve as guidelines, they should not necessarily be taken one by one and participants are free to also write about other aspects that they find important in relation to intercultural learning.

Debriefing and evaluation

When participants meet, they can have a debriefing session on the following points.

▶ How did you find writing your own diary? What kind of use did you make of the diary?

▶ Would you like to share some of the diary entries or examples of events you wrote about?

▶ Did you notice a change over the duration of the process? If so, what?

▶ When you went back and read some of the things you wrote in the beginning, did anything surprise you?

▶ What did you learn about intercultural learning? And about yourself?

Tips for facilitators

This activity requires participants to have some reflection and self-reflection skills already. For participants who have never kept a diary, it could be useful to introduce this activity using some quotes from diaries of other people (like writers, for instance), to familiarise participants with the self-reflection exercise.

Variations

This activity is intended for participants on a long-term training course or a longer learning process.

Over a training course of a few days, it could also be a kind of "daily debriefing" task, so that participants write down their thoughts or learning and feedback the next morning.

SHARING DISCRIMINATION – FIGHTING DISCRIMINATION

Source

This activity was adapted from the activity "Sharing discrimination" from the Education Pack "All different – All equal" (Council of Europe 2005).

Themes

▶ Identity
▶ Culture
▶ Stereotypes, prejudices and discrimination
▶ Intercultural communication and dialogue

Competences addressed

▶ Attitudes: respect for oneself and others; a sense of social justice and responsibility; openness and curiosity towards diversity
▶ Knowledge of human rights
▶ Skills: empathy; solidarity; active listening

Complexity : Level 3

Group size : any. If the group is very large, divide it for discussion into subgroups of 3 or 4 people.

Time : 80 minutes

Objectives

▶ To be more aware of discrimination in our daily lives
▶ To promote empathy with those who are discriminated against
▶ To learn how to be assertive in situations of discrimination
▶ To reflect upon actions that can be taken to prevent discrimination.

Materials

Flip chart paper and markers.

Preparation

This activity can be preceded by the activity "From exclusion to integration". In this flow, participants move from analysing the relationships between different groups in society to discussing individual cases of discrimination and taking action to redress social injustices.

Instructions

1. Ask each person to think of one occasion when they felt discriminated against or one situation when they saw someone else being discriminated against.

2. Divide the group into smaller groups of 3-4 persons. Ask the participants in the smaller groups to ask each person to describe their situation to the group very briefly and, for each situation, to describe:
   – how the situation arose and what actually happened;
   – how the person who was discriminated against felt;
   – how the person who discriminated felt;
   – how they responded and what happened after the incident.

3. After each participant has offered their presentation, the rest of the group should give their own ideas about what they would have done in the same situation and work out other possible ways of responding. Ask the groups to finalise each round by listing on a flip chart paper actions that could be taken against discrimination.

4. After 30 minutes, bring the groups back together and share the list of actions. Identify together the common points and sum them up.

Debriefing and evaluation

Talk about discrimination in general using the following questions as guidelines.

- ▶ What are the most common reasons that lead people to discriminate?
- ▶ Where is this behaviour learned?
- ▶ How important is it to challenge discrimination?
- ▶ Looking at the list of ideas for action against discrimination, discuss with the group whether they could undertake those actions in the future, when they are confronted with discrimination. Why? Why not? What else could be done?

Tips for facilitators

Invite people to think of real situations they feel strongly about, but emphasise that no one should feel under pressure to say anything that would make them feel uncomfortable.

Variations

Ask everybody to write down a brief outline of a situation on a slip of paper. Put the papers in a hat. Pass the hat around, inviting each person to take out one piece of paper. Go around the circle and ask each person to read out what is written on their note. Ask everyone to try to guess the feelings of those involved.

Use role play to explore the situation. Ask a pair or small group to role play the situation while the rest observe. Afterwards, ask the observers to suggest possible responses to the situation. Role play those suggestions and discuss the issues further.

Suggestions for follow-up

This activity could be followed by "Don't be a bystander" in order to explore possible ways of facing up to similar situations in the future, either when personally discriminated against, or when experiencing situations where someone else is discriminated against.

THE FLOWER OF IDENTITY

Source

This activity is adapted from SALTO Euromed: http://educationaltoolsportal.eu/en/tools/flower-identity.

Themes

- ▶ Identity
- ▶ Culture

Other topics addressed: values, cultural belonging

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity
- ▶ Skills: empathy; active listening

Complexity : Level 2

Group size : 12 to 30 people, in small groups of 4 or 6

Time : 60 minutes

Objectives

- ▶ To reflect on what defines one's identity and how people define themselves in relation to others
- ▶ To share aspects of participants' identity and look for commonalities and differences
- ▶ To grasp the complexity and variability of the concept of identity.

Materials

Sheets of paper and coloured pencils for all participants.

Preparation

This exercise can be preceded by "Find your group" in order to reflect on how categories are built in society.

Cut sheets of paper in the form of petals, one petal for each subgroup.

Instructions

1. Explain to participants that identity is a moving construct and that you will ask them to think of some of the elements that define their identity.

2. Split participants into subgroups of 4-6 people and hand each participant sheets of paper and pens, and the group one big petal.

3. Ask each participant individually to draw on a sheet a flower with petals. In each petal, ask them to write elements that define them. Leave it up to participants to define what "elements" are: participants might put social roles (sister, father, friend), values, activities, etc.

4. Once participants have drawn their flowers of identity, ask them to share them among their group and define a common element for the group. Let them write it on the big group petal. The common element does not have to be taken from the individual flowers, it could be a new element created by the group together.

5. Bring all the groups together to present their big petals.

Debriefing and evaluation

This activity does not need a long debriefing. You can use some of the following questions.

- ▶ How did participants proceed to choose the elements of their individual flower? How easy/difficult was it?
- ▶ In the subgroups, what was the process for identifying the common petal? What did participants appreciate in other flowers? What did they learn about others? And about themselves?
- ▶ Who defined one's identity? What is the role of the other people in this process?
- ▶ What can be said about identity from this activity? Is identity a fixed concept?
- ▶ What is the relationship between identity and culture?
- ▶ In reality, are the different elements of identity separated (on different petals) or interlinked? If they are interlinked, how do they influence each other?

Variations

If under time constraints, some handouts with already drawn flowers could be distributed.

If you have time left, you could get the overall group to write a song based on the elements of the common flower.

Suggestions for follow-up

This activity can be followed by the activity "From exclusion to integration" in order to reflect on the relationships between minorities and the majority and on the power relations in a given society.

THE INTERCULTURAL HISTORY LINE

Source

This activity is adapted from the Education Pack "All different – All equal" (Council of Europe 2005).

Themes

- ▶ Culture
- ▶ Social and political context

Other topics addressed: different readings of history and different interpretations of historical events; ethnocentrism and nationalism; empathy and promoting a broader vision of the world

Competences addressed

- ▶ Attitudes: respect for oneself and others; openness and curiosity towards diversity
- ▶ Knowledge of culture, history and politics; knowledge of stereotypes, prejudices and discrimination
- ▶ Skills: critical thinking; dealing with conflicts

Complexity : Level 3

Group size : 5 to 30 people

Time : 90 minutes

Objectives

- ▶ To explore different perceptions of history and history teaching
- ▶ To look for similarities in our education systems
- ▶ To raise curiosity about and empathy with other peoples' cultures and histories
- ▶ To generate a critical approach to our own history
- ▶ To analyse whether historical narratives take diversity into account.

Materials

A long sheet of paper in order to draw a timeline (starting with 1500 AD), sticky notes.

Preparation

This activity can be preceded by "Every picture tells a story". Showing participants how our perception is influenced by the type of information we have helps them understand how nationalistic perspectives in teaching history can influence our understanding of historical events.

Instructions

1. Inform participants that this activity will make use of historical events in order to discuss culture.

2. Invite each participant to think of five historical dates that are very important for their country or culture and to write them briefly on a sticky note together with their name. Give participants about 10 minutes to write and then ask them to place the sticky notes on the timeline.

3. When everyone has done this, ask them to explain why those dates are important, what they stand for and why they have chosen them.

Debriefing and evaluation

You may use the following debriefing questions.

- ▶ Did participants find any dates or events surprising? Were they familiar with all of them? If any events are unfamiliar to some participants ask those who recorded them to explain.

- ▶ How and why do we learn about certain events in our history and not others?
- ▶ Among the events that participants mentioned, are the different minorities or groups present in them? Why or why not?

Tips for facilitators

This exercise is particularly suited for multicultural groups, although it can also work well with monocultural ones. In this case, it may be interesting to reflect upon what makes us remember some dates instead of others and what influences us.

If in your group there are participants from different countries where conflict has been experienced, make sure there is a sufficient level of trust and empathy in the group to carry out this activity. Discuss in the debriefing how historical events may be experienced in totally different ways according to a person or a group's situation in that given event.

Variations

The activity can be adapted and used with a one-year calendar.

Participants can be asked to mark the most important holidays celebrated by different countries, cultures, religions, etc.

Suggestions for follow-up

This activity can be followed by "In other words", which focuses on rewriting biased media articles. In this flow, after analysing the diversity or lack thereof in history teaching, they can analyse how diversity is present in current news reporting.

THE STAGES OF INTERCULTURAL SENSITIVITY

Source

This activity was developed by Oana Nestian Sandu.

Themes

- ▶ Identity
- ▶ Culture
- ▶ Intercultural communication and dialogue

Other topics addressed: intercultural sensitivity, ethnocentrism, ethno-relativism

Competences addressed

- ▶ Attitudes: respect for oneself and others; tolerance of ambiguity

Complexity : Level 2

Group size : 12 to 24 people

Time : 90 minutes

Objectives

- ▶ To understand the developmental model of intercultural sensitivity
- ▶ To analyse the difference between ethnocentric and ethno-relative attitudes
- ▶ To reflect upon how attitudes can influence relations between people with different cultural backgrounds.

Materials

Role cards presented below, a space that can be used as a "stage" for the role play.

Preparation

This activity can be preceded by "Exclusion breakfast", focusing on raising awareness about the mechanisms of arbitrary exclusion.

Choose one of the scenarios below as a basis for the role play. Photocopy the scenario and prepare the role cards.

Instructions

1. Inform participants that this activity involves a short role play. Divide the group into smaller groups of six (you may wish to have a few participants as observers). Give each group the scenario and each participant in the small group one of the six role cards. Give each group about 10 minutes to prepare themselves individually for the role play.

2. Ask each group to describe the scenario and start the role play. The scene is acted out for 10 minutes after which a decision needs to be taken.

3. Ask all groups to perform one after the other.

4. Move to the debriefing.

Debriefing and evaluation

You may use the following questions for the debriefing.
- ▶ What happened?
- ▶ What did the participants in the audience observe?
- ▶ What attitudes did participants observe in the situation related to a new group of people or a minority? Are these attitudes realistic? Could you think of a real situation where these attitudes are present?
- ▶ What arguments could be proposed to stimulate intercultural dialogue among different groups?

Tips for facilitators

You can ask for volunteer "actors" before the activity begins to give them more time to prepare for the roles.

The roles in the handout were prepared on the basis of the attitudes included in the developmental model of intercultural sensitivity in Chapter 2. It is important to explain to participants that these attitudes are not clear-cut in real life and over time.

Variations

You could ask all participants to work on different scenarios and become engaged in the role playing. This approach gives them the opportunity to integrate the model further and to perceive different understandings of the phases.

You could show the short Pixar movie *Day and night* to visualise the phases: http://pixar.wikia.com/wiki/Day_%26_Night.

Suggestions for follow-up

This activity could be followed by "Three steps for my intercultural competence", an activity that helps participants reflect upon their own competences related to intercultural learning and assists in making a plan to further develop them.

Handouts: role cards[27]

Character A

You believe your culture is the only real one. You interact very little with people from other cultures. You do not like to travel to other places. You do not understand or care what cultural differences are since your culture is the only one that matters. You are not very interested in other groups.

Character B

You understand that people have different cultural backgrounds, but you do not like this. You do not really want to interact with people of different cultures. Cultural difference is responsible for a lot of problems in society. Any interaction with "the others" would only threaten the "purity" of your culture.

Character C

You understand that people have different cultural backgrounds, but you think difference is not important. You believe most aspects of your own cultural world view are universal. You believe people should be treated the same and make no attempt to understand different cultures or how they influence people's behaviours. After all, we are all humans, that's what matters!

Character D

You acknowledge and respect difference. You accept different behaviours, values and world views. Acceptance does not mean agreement, but you do not judge differences based on ethnocentric and hierarchical world views. You try to understand them. You consider your culture and world view to be just one of the many complex world views. You accept and are interested in interactions with people from other cultures.

Character E

You interact with people with different cultural backgrounds on a regular basis and this is normal for you. Culture is not a given, it's a process, it develops all the time. You also learn from other cultures and extend your world view this way. You try to understand others by putting yourself in their shoes.

Character F

You have a lot of experience of working and living in various cultural contexts. You view your identity as fluid and define it in terms of lived experiences and your relationship to a given context. You have the ability to evaluate different situations and world views from one or more cultural perspectives.

_____

27. These roles correspond to the attitudes included in the developmental model of intercultural sensitivity; see Chapter 2.

Scenarios

▶ You are the board members of the organisation "Together for youth!". You work with young people from the rural areas around the city and run leisure-time activities at the weekend. This year, one of the ideas is that you invite young people from other countries to volunteer in your local activities. The board of the organisation will meet to analyse this proposal to have volunteers from other countries come to your organisation and take a decision on whether to accept this or not.

▶ You are the board of a school and you need to decide whether the newly arrived students who fled a country where there is currently a civil war can be integrated into your school. Their arrival has sparked a lot of controversy among parents, so you need to carefully analyse the situation before making a decision on whether to accept them or not.

▶ You are the members of the committee of inhabitants of a block of flats. A foreign family moved in not long ago, and since they arrived there have been complaints from the other inhabitants: some said they make too much noise, others said that they cooked smelly food, others said that they have a lot of children who play all the time with the elevator. You need to carefully analyse these complaints and decide what to do.

▶ You are the board members of a school, where 40% of the students belong to one of the national minorities living in your country. This year, the parents' association made a proposal to translate all the school messages and the school website into the language spoken by the minority students, in order to state that the school is truly multicultural and respectful of diversity. They have also proposed organising a "week of diversity" to celebrate the different cultural affiliations students have. You need to carefully discuss this proposal and decide whether to accept it or not.

THREE STEPS FOR MY INTERCULTURAL COMPETENCE

Source

This activity was developed by Oana Nestian Sandu.

Themes

▶ All themes

Competences addressed

All

Complexity : Level 4

Group size : any

Time : 100 minutes (10 minutes introduction, 40 minutes for the group work, 20 minutes for presentations and 30 minutes for the debriefing)

Objectives

▶ To support participants in making a self-assessment of their competences related to intercultural learning
▶ To raise awareness of the lifelong learning aspect of intercultural learning
▶ To encourage participants to obtain ideas on how to further develop their intercultural competences.

Materials

Papers and pens for all participants, copies of the handout.

Preparation

This activity can be preceded by "The stages of intercultural sensitivity", an activity that helps participants reflect upon the continuum of intercultural sensitivity and how one can move from one stage to the other.

Photocopy the handout for all participants.

Instructions

1. Start by asking participants how they feel about their competences to deal with intercultural relations. Ask them to think of concrete examples, such as when they met someone from a different country or with a different cultural background, when they witnessed discrimination towards people or when they felt misunderstood in relation to their own cultural belonging. Inform them that this activity will allow them to reflect upon their intercultural competences and get some ideas of how to further develop them.

2. Give each participant a copy of the handout with the competence sheet and explanation.[28] Divide participants into pairs, and ask them to go through the competence sheet together with their peer. For each of the 13 competences, ask participants to discuss with their peer a strength they have and something they want to improve. They may wish to skip some competences, if they do not have ideas on them or they find them too complex. These can be discussed later in the debriefing.

3. At the end of the peer-group discussion, ask each participant to identify up to three steps for what they would like to do to have improved their competences a year from now. Ask them to be realistic when identifying these steps.

---

28. The descriptors are based on the section "Competences developed through intercultural learning" in Chapter 3 of this T-Kit, on the "Guidelines for intercultural dialogue" (Council of Europe/European Union 2014) and on the model of Competences for Democratic Culture (www.coe.int/competences).

4. Give participants 40 minutes for working together on their competences and for identifying their main three steps for the future.

5. Bring the pairs back to form the main group again, and have a round of sharing the individual three steps. If participants have similar ideas about what they could do – for example, learn more about human rights or organise an intercultural neighbourhood event – these could also become ideas for the whole group to act upon.

6. A debriefing discussion follows.

Debriefing and evaluation

Move to the debriefing and use the following questions.

- ▶ Was it helpful to analyse your competences? Did anything surprise you?
- ▶ What were the most challenging competence components?
- ▶ What do you think about what people wanted to learn more about?
- ▶ How could you make sure that you follow the three steps of your future plan? What would help?

Tips for facilitators

Each competence component is described in the section "Competences developed through intercultural learning" in Chapter 3.

Self-assessment might be difficult for some participants who have never done it before. It is important to be aware of the level of the group in order to make sure that this activity is not too complex for them. We recommend this activity for training sessions or events that focus specifically on intercultural learning.

For the action plan you can tell participants to think about something they can do every day, something they can do once a week/month and something they can do once a year.

Encourage participants to be honest with themselves. The aim of the activity is not to identify who is the most competent or the least competent, but rather to think more in-depth about the competences related to intercultural learning and to set up goals and specific steps for their further development.

Variations

You may choose to ask participants to do their self-assessment at two points, for example once at the beginning of a training session and again at the end, to see what has changed. If you do this, keep in mind that as people become more competent they tend to evaluate themselves lower (Dunning-Kruger effect). If participants do this, encourage them to discuss how their understanding of any specific competence component has changed.

You could also keep the self-assessments and agree to send them to participants as a "letter to themselves" a few weeks or months later, depending on the duration of the commitments made. This creates a reconnection effect and enables participants to stand back and take a look, and to reconnect to what they committed to.

Suggestions for follow-up

This activity can be followed by "My intercultural diary". In this flow, participants first make an assessment of their competences and continue to reflect upon their development in the diary.

Handout: competence sheet

My competences	What I am good at?	What I want to improve
1. Respect for oneself and others		
2. A sense of social justice and social responsibility		
3. Openness and curiosity towards diversity		
4. Tolerance of ambiguity		
5. Knowledge of culture, politics and history		
6. Knowledge of human rights		
7. Knowledge of stereotypes, prejudices and discrimination		
8. Knowledge of cultural differences in communication		
9. Empathy		
10. Solidarity		
11. Critical thinking		
12. Active listening		
13. Dealing constructively with conflicts		

Competence explanation

1. Respect for oneself and others
   - You believe in freedom and equality among human beings.
   - You try to understand yourself and others, people's different identities and the complex realities in which people live.
   - You understand that there is more than one possible and acceptable set of values, attitudes and beliefs.
   - You behave respectfully towards people regardless of their cultural background, religious beliefs, gender, sexual orientation, ability, social status or political opinions.

2. A sense of social justice and social responsibility
   - You are aware of how your behaviour affects others.
   - You want to learn and to contribute to make society better.
   - You react if someone's human rights are violated.
   - You are willing to do something to defend freedom, equality and respect for diversity.

3. Openness and curiosity towards diversity
   - You have an open mind in complex situations and refrain from making assumptions and value judgments.

- You look for opportunities to meet people with different values, customs and behaviours and to learn about their cultures.
- You are motivated to discover other beliefs and world views and to question your own perceptions, ideas and lifestyles.
- You are interested in experiencing other cultures.

4. Tolerance of ambiguity

- You want to first understand a situation more than react with a judgment immediately.
- You appreciate it when people have different views on things, even when you may not agree with them.
- In an ambiguous situation, you remain positive and constructive.
- You communicate constructively with people who have different opinions from you.

5. Knowledge of culture, politics and history

- You are aware of beliefs, values and practices specific to various cultures and you understand there is also internal diversity within a culture.
- You are aware of power structures, discriminatory practices and institutional barriers between and within cultural groups.
- You look for information from diverse sources and reject nationalistic narratives.
- You have knowledge about migration, international relations, conflicts and history (especially the history of oppression and exclusion of certain groups).

6. Knowledge of human rights

- You understand the universal, inalienable and indivisible nature of human rights.
- You understand the root causes of human rights violations, including the role of stereotypes and prejudice in human rights abuses.
- You can explain why everybody has a responsibility to respect the human rights of others.
- You are aware of human rights violations in your context and in other parts of the world.

7. Knowledge of stereotypes, prejudices and discrimination

- You understand how stereotypes and prejudices are formed, how they function and how they can be broken.
- You are aware of, and reflect on, your own prejudices and stereotypes.
- You are aware of how discrimination and exclusion function, also when it comes to resource allocation, barriers to participation and exclusion based on ethnocentric views.

8. Knowledge of cultural differences in communication

- You are aware that different people, with different cultural affiliations, may communicate in different ways.
- You understand the role of language in reflecting social relations in a society and in shaping how people see the world.
- You are ready to explain what seems to be evident to you.

9. Empathy

- You put yourself in someone else's shoes, to understand their perspective.
- You try to understand the thoughts and feelings of other people, their needs and expectations.
- You take other people's feelings into account when making decisions.

10. Solidarity

- You can take action to challenge a certain situation that goes against the principle of equality of rights.
- You care about other people's well-being and rights, especially for disadvantaged groups.
- You contribute to making society more democratic and intercultural.

11. Critical thinking

- You can formulate questions, analyse perspectives and practices using specific criteria.
- You use evidence to support your opinions and can distinguish opinions from facts.
- You check the sources of information you use for their credibility, their interests or their attempts to manipulate people or to promote fake news.
- You are able to recognise your own preconceptions.

12. Active listening
- In a dialogue, you can concentrate fully not only on what is being said but also on non-verbal aspects such as body language, tone, facial expressions, etc., and on what people imply but do not say.
- In a dialogue, you ask careful questions, do not interrupt and do not assume to already know what is being said.

13. Dealing constructively with conflicts
- You understand how conflicts function, especially the relation between needs and claims.
- You look for constructive solutions to conflicts, which benefit all parties.
- You carefully avoid the "us and them" dichotomy.
- You understand that individual citizens are not to blame for the actions of their government.

WHERE DO YOU STAND?

Source

This activity was adapted from *Compass – manual for human rights education with young people*, Council of Europe.

Themes

- ▶ Social and political context
- ▶ Differences in perspectives
- ▶ Intercultural communication and dialogue

Competences addressed

- ▶ Attitudes: openness and curiosity towards diversity; tolerance of ambiguity
- ▶ Skills: critical thinking; active listening

Complexity : Level 2

Group size : 6 to 20 people

Time : 80 minutes

Objectives

- ▶ To develop participants' understanding of the complexity of cultural relations and intercultural dialogue
- ▶ To foster respect and open-mindedness towards different perspectives and opinions
- ▶ To develop participants' critical thinking and respectful communication skills.

Materials

Flip chart paper, sticky tape, two pieces of A4 paper – one with "I agree" and one with "I disagree" – and a big enough space for people to move around.

Preparation

This activity can be preceded by "In other words" in order to reflect on the importance of wording, ready-made concepts and stereotypes.

Prepare two posters – one saying "I agree" and the other saying "I disagree" – and stick them on the floor at opposite ends of the room, so that people can form a straight line between them.

Instructions

1. Start with a brief introduction to the complexity of culture. You may use some of the information presented in this T-Kit. Spend five minutes brainstorming with participants about the elements of culture.

2. Explain that you are now going to read a series of statements about relations between different cultural groups, with which people may agree to a greater or lesser extent.

3. Point out the two extreme positions – the posters featuring the phrases "I agree" and "I disagree". Explain that people may occupy any point along the (imaginary) line between the two signs, but that they should try to position themselves, as far as possible, next to people whose views almost coincide with their own. Brief discussion is permitted while people are finding their places.

4. Read out the statements in turn.

5. Stimulate reflection and discussion. Ask those at the end-points to explain why they have occupied these extreme positions. Ask someone near the centre whether their position indicates the lack of a strong opinion or a lack of knowledge.

6. Allow people to move position as they listen to each others' comments.

7. When you have gone through the statements, bring the group back together for the debriefing.

Debriefing and evaluation

Begin with reviewing the activity itself and then go on to discuss what people learned.

How did you make your decision about where to position yourself?
- ▶ How was it to hear other people's opinions?
    - – Were people surprised by the extent of disagreement on the issues?
    - – Does it matter if we disagree about intercultural issues?
- ▶ If you changed position during the discussions, why did you do it?
- ▶ Do you think there are "right" and "wrong" answers to the different statements, or is it just a matter of personal opinion?
- ▶ Might it ever be possible for everyone to reach agreement when it comes to relations between different cultural groups? Why? Why not?
- ▶ What is important to consider when developing your opinion on a relationship between different cultural groups?
- ▶ How can relations between different cultural groups improve?

Tips for facilitators

In order to avoid everyone speaking at the same time, you could introduce a symbolic microphone (pen for example). The person who has the microphone can speak. This contributes to active listening from and of all participants.

Do not take a position and do not comment on the opinions and statements yourself. However, do not hesitate to come back to some of the opinions expressed during the debriefing.

The statements given below are designed to address some of the debates that take place concerning the relations between different cultural groups. There is no need to go into a great deal of detail at the beginning of the activity, since many of the points should emerge during the course of discussion.

Variations

Compose other statements, or ask members of the group to make up their own.

Suggestions for follow-up

This activity can be followed by "Alternative narratives", to raise participants' awareness of the different sides of one reality in public discourse.

You may wish to get in touch, as a follow-up to this activity, with an organisation that fosters intercultural dialogue in multicultural settings or with anti-discrimination organisations, to learn more about how they approach and promote intercultural relations.

Handouts

✂ Examples of statements.

- ▶ Some people don't want to integrate.

- ▶ For society to survive, the rules people live by come first, individual freedom comes second.

- ▶ Some religions are against human rights.

- ▶ In a society, minorities must adapt to the majority.

- ▶ Muslims cannot really integrate into European societies.

- ▶ Resources are limited, so a society cannot welcome too many people, even if they flee a war in their own country.

- ▶ Some minorities decide to segregate themselves from society.

- ▶ We should respect people's right not to send their children to school for cultural reasons.

- ▶ Love can solve any problem.

Chapter 5

Intercultural learning in action

Intercultural learning processes are designed to equip young people with the competences to act for social transformation, to transfer the learning into their "real-life" contexts. The previous chapters focused on how intercultural learning processes can be conducted in non-formal education settings. This chapter looks into the contribution that intercultural learning can make to contexts outside non-formal education, not only in terms of personal development and learning outcomes but also in terms of action that can be implemented in daily practice.

The examples given are not exhaustive. They show different areas, besides non-formal education, where intercultural learning approaches link to action and initiatives. The examples have been chosen bearing in mind that they should:

▶ be relevant for young people, either including them as the main participants or as beneficiaries;
▶ be embedded in reality;
▶ have an educational aspect;
▶ have an explicit link to intercultural learning.

This chapter also aims to encourage young people interested in intercultural learning to engage in initiatives at local or international level to further develop their intercultural competence and to apply their learning in various sectors, in order to promote diversity and contribute to social transformation.

INTERCULTURAL LEARNING AND ACTIVE CITIZENSHIP

Intercultural learning is an approach that fosters the development of the competences linked to being an active citizen. For being an active citizen today, having the competences to tackle complex intercultural relations can be an important asset, to make sure that activism takes into account different perspectives on a given situation, a concern for human rights and also empathy and solidarity.

Intercultural learning in action can to be found in activism involving many cultural groups besides one's own, as in the following examples.

▶ Multicultural neighbourhood committees and citizens' groups acting for a group in the neighbourhood that is being discriminated against.
▶ Common celebrations among different groups and opportunities for communities to meet and address together issues that concern all of them as citizens.
▶ Online activism for groups whose human rights are at risk.
▶ Global campaigns such as "refugees welcome" that support certain groups and include them in society.

INTERCULTURAL LEARNING AND HUMAN RIGHTS ACTIVISM

Intercultural learning helps us understand and value diversity. Human rights education is also about learning that we are all equal in terms of dignity and rights. Both approaches encourage an attitude of respect towards people and a call for equal opportunities.

Human rights activism for people with a different cultural background requires both an understanding of their cultural specificities and of the structural discrimination they are facing, as well as the historical injustices that contributed to the current situation. Otherwise it runs the risk of enforcing stereotypes, projecting the image that certain groups are helpless and maintaining an unbalanced power relationship. Intercultural learning prepares young people to acknowledge and address their own stereotypes and to understand the causes and consequences of discrimination on a cultural basis.

Some examples of the links between intercultural learning and human rights can be found in activities such as:
- intercultural education programmes meant to ensure that refugees or disadvantaged groups have access to education;
- socio-cultural orientation programmes for migrants to increase their participation;
- the training of civil servants to become more culturally aware and interculturally sensitive to the various backgrounds of the people they serve;
- human rights campaigns or global movements for/against political decisions in a particular country and for the realisation of human rights for all groups.

INTERCULTURAL LEARNING AND YOUTH WORK

Youth work is commonly understood as a tool for personal development, social integration and the active citizenship of young people.[29] The potential of youth work is enhanced when intercultural learning is used as a transversal approach that can guide all the projects developed and action taken. Developing services that take into account diversity, including disadvantaged groups, and facilitating meaningful participation of different cultural groups, especially those that are commonly excluded or discriminated against, ensures that all voices are heard and no one is left behind.

Here are some examples of what can be done by youth work to promote intercultural learning and dialogue.
- Youth workers can map their community to identify the different profiles of young people and check whether the activities offered are accessible for them.
- Youth workers can support young people from different cultural backgrounds to engage in youth work activities and also to act as peer educators.
- Youth workers could include in their activities programmes that are specifically focused on challenging stereotypes, prejudices and discrimination or fighting hate speech.
- Cultural events featuring diverse performers or creating personal development programmes to increase the self-esteem of young people from a marginalised group.
- Youth work providers could have an explicit policy to make youth centres inclusive.
- Forming partnerships with organisations that focus on intercultural matters or represent specific groups of people that young people can learn from.
- Taking young people on discovery journeys to learn about the diversity that is present in their region.
- Organising youth exchanges abroad.

INTERCULTURAL LEARNING AND VOLUNTARY WORK

The international voluntary service in general is an excellent context for participants to develop their intercultural competences. Being immersed in a different country and experiencing different cultural beliefs and practices, ideally supported by professionals trained themselves in intercultural learning, is a powerful way to bring intercultural learning to the day-to-day life of participants.

One example is the European Voluntary Service, a programme that develops solidarity, mutual understanding and tolerance among young people, thus contributing to reinforcing social cohesion in the European Union and to promoting young people's active citizenship. The European Voluntary Service (EVS) is based on the assumption that young people living and working abroad for a period of two to 12 months will develop their intercultural competence. Because of the length of the programmes and the expertise of both the sending and receiving organisations, EVS can ensure a strong impact on the individual and at community level. EVS involves professionally trained staff and trainers supporting the volunteers; if these elements were to be

---

29. See www.coe.int/en/web/youth-portfolio/youth-work-essentials, accessed 14 December 2017.

missing from the EVS programme, they would run the risk of reinforcing the stereotypes, prejudices and the pigeonholing it tries to counteract.

However, voluntary work does not have to be international to contribute to the development of intercultural competences. Young people can engage in intercultural learning processes in their home country. They can volunteer with local organisations that promote diversity, organisations that work for the integration of migrants and minorities, and organisations that promote a culture of peace and intercultural dialogue.

INTERCULTURAL LEARNING AND ORGANISING EDUCATIONAL ACTIVITIES

Any educational activity has the potential to promote intercultural learning whatever its topic, be it the environment, learning internet literacy or gaining participation skills.

For example, the "Guidelines for intercultural dialogue in non-formal learning/education activities" (Council of Europe/European Union 2014) is a practical tool for supporting organisers, trainers and facilitators of youth activities to consciously address intercultural dialogue in their projects, either as the main topic or as a transversal approach for any other topic they focus on. The tool comprises a set of indicators that are grouped under 15 criteria distributed among the three phases of an activity.

Ensuring an intercultural transversal approach to project management is one key action that young people can take to bring intercultural learning into their everyday realities, regardless of whether their projects focus on the arts, environment, education, participation, human rights, sport, etc. For example, a photographic project can ensure an intercultural approach by focusing on photographing aspects that are culturally diverse, while also inviting people with different cultural backgrounds to be photographers in the project.

INTERCULTURAL LEARNING AND RAISING AWARENESS

Awareness-raising activities can be a useful tool for supporting people to develop intercultural competences. Some examples include:

- graffiti removal, when the graffiti bears xenophobic or racist messages;
- football tournaments designed to demonstrate opposition to the segregation of communities;
- posters and banners that challenge stereotypes or bring to light situations of discrimination;
- concerts and festivals that promote an anti-racism message.

THE LIVING LIBRARY

The Living Library was developed by the Danish youth NGO Stop the Violence (Foreningen Stop Volden). It has now been part of the youth programme of the Council of Europe since 2003 and has proven its effectiveness in contributing to intercultural learning. An organiser's guide published in 2005 and a training course for organisers complement the process.

The Living Library functions in exactly the same way as a traditional library. That is, the "readers" may borrow a "book" for a limited duration of time. The only difference is that the "books" are human beings who are often subject to prejudice, stereotyping, discrimination or social exclusion and reading consists of a conversation. Facing one's stereotypes and prejudices by meeting someone and hearing their story is the conceptual basis of the Living Library. For more details, check "Don't judge a book by its cover", the organiser's guide, and the Living Library website.[30]

INTERCULTURAL LEARNING AND CAMPAIGNING

Campaigning is a way of raising young people's interest in intercultural learning. For example, this was the case with the two Council of Europe All Different – All Equal campaigns, which had a European scope, aimed to fight discrimination, racism and xenophobia (1995), and promoted democracy, participation and human rights (2006-2007). Hundreds of activities were carried out all over Europe, educational materials were produced and different types of activities were organised under the same banner and identity, which brought much attention to these topics and put intercultural learning on the agenda of youth organisations.

_____
30. See www.coe.int/en/web/youth/living-library, accessed 11 October 2017.

Campaigns do not need to be specifically focused on diversity or anti-discrimination to promote intercultural learning. A campaign on any subject can contribute to intercultural learning by:

▶ involving people with diverse backgrounds in the development of the campaign or in the images of the campaign;

▶ avoiding stereotypes and encouraging cultural affirmation;

▶ ensuring that the message of the campaign reaches diverse audiences – by using more than one language and various means of spreading the information that are accessible to disadvantaged groups.

INTERCULTURAL LEARNING AND THE POWER OF IMAGES

Images and videos are powerful tools for promoting diversity and raising awareness about prejudices and discrimination. For example, PLURAL+ – the Youth Video Festival on Migration, Diversity and Social Inclusion[31] – organised as a partnership between the United Nations Alliance of Civilizations and the International Organization for Migration, provides young people with an effective platform to explore migration, diversity and social inclusion, and to share their creative vision with the world. This approach facilitates intercultural learning both for those who are producing the video materials as well as for those who watch them. Moreover, the videos can be used as powerful materials in learning processes.

Other examples of ways in which young people can use the power of images for intercultural learning include:

▶ creating exhibitions to reflect the diversity of cultures that contributed to the development of the city they live in;

▶ documenting the neighbourhoods where migrants live or having migrants document their reality themselves, so they speak for themselves and transmit a different self-image;

▶ organising photography competitions that best reflect diversity, intercultural dialogue or situations of discrimination;

▶ creating videos on any topic of interest by interviewing people from diverse backgrounds who are knowledgeable on that particular topic.

INTERCULTURAL LEARNING AND THE MEDIA

The media plays an important role in shaping public perception and consequently in promoting stereotypes. Intercultural learning programmes for media professionals contribute to a better (re)presentation of diversity and to diminishing the stereotypes. The Committee of Ministers Recommendation No. R (97) 21 on the media and the promotion of a culture of tolerance (Council of Europe 1997) outlines examples of "professional practices conducive to the promotion of a culture of tolerance".

Young people can further the promotion of intercultural learning by engaging in collaboration with media organisations at the local level to support journalists in:

▶ reporting accurately on racism and intolerance and on issues involving people of different backgrounds;

▶ presenting positive stories related to people from disadvantaged groups or groups facing discrimination;

▶ alerting the public to the negative social consequences of intolerance and educating people to be open and appreciate difference as a source of enrichment;

▶ recruiting journalists from diverse groups.

INTERCULTURAL LEARNING AND SOCIAL MEDIA

Social media can be a great tool for bringing people together, for organising campaigns or fighting for common causes. But it can also be a tool for spreading hate, stereotypes and exclusion. Intercultural learning equips young people with the competences to combat stereotypes and hate speech, to engage in intercultural dialogue and to promote a positive approach to diversity.

The No Hate Speech Movement[32] is a youth campaign of the Council of Europe promoting human rights online, with the aim of reducing the levels of acceptance of hate speech, racism and discrimination in online expression and developing online youth participation and citizenship, including in internet governance

---

31. See https://pluralplus.unaoc.org, accessed 9 October 2017.
32. See http://nohatespeechmovement.org, accessed 9 October 2017.

processes. The campaign is initiated and run by the Council of Europe and it includes national campaigns in 45 countries. Young people can join the movement by contacting the individual national campaigns, working with European partners or becoming online activists.

INTERCULTURAL LEARNING AND FORMAL EDUCATION

Formal education plays a key role in instilling positive attitudes and developing intercultural competence in children and young people.

Among the many different subjects, history teaching in particular deals with "the image of the other". The way in which various groups are presented in history lessons (with an ethnocentric approach, with an intercultural approach or by being completely ignored) creates long-lasting beliefs in students. Working on the school curricula in order to make sure that different cultures, lifestyles and individuals are represented in school-books in ways that avoid bias, stereotyping or labelling is crucial. The Council of Europe's programmes on history and history teaching are developed in this sense. Through these programmes,[33] history teachers can complement the nationally defined materials and have access to practical tools with which to teach history from an intercultural perspective.

The appearance of the school also plays an important part in promoting diversity and ensuring representation of different groups. A very simple example is that of schools that give exposure to objects and decorative elements, texts or portraits of famous people with diverse cultural backgrounds as a sign of recognition of the cultures of all children. The Gamlebyen Skole in Oslo is a classic inner-city primary school with a wide range of languages and a combination of complex social and cultural issues. The school's physical environment is shaped to include references to migrant children's cultures of origin, such as the climbing wall made up of letters of the world's alphabets, the original carved wood pillar of a destroyed mosque in Pakistan and kilims and other objects which create a warm, homely atmosphere. The school curriculum involves cultural and intercultural learning and engaging parents from different origins in school activities is a common practice.

Youth organisations can partner with schools to support their efforts to adopt an intercultural learning approach, to develop creative projects together and to work with students in extracurricular activities that:

▶ help them develop a feeling of belonging to the society they live in;
▶ support them in learning about diversity in and out of school;
▶ engage them in anti-discrimination initiatives.

INTERCULTURAL LEARNING AND CULTURAL MEDIATION

Mediation as a practice was developed initially with regard to linguistic aspects and translation, in order to facilitate communication and understanding between people speaking different languages. However, the term "mediation" has evolved to refer to a third-party intervention to improve the comprehensive relationship between groups with different backgrounds, having thus widened its scope.

One example is the ROMED project of the Council of Europe,[34] in which mediators were trained to mediate between the Roma communities and the local authorities in the field of education, health and employment. The ROMED project and its follow-up work promotes the idea that the intervention of a mediator is necessary to build trust between Roma and public institutions, not as an act of charity, but as a responsibility for ensuring effective access to the fundamental rights of citizens.

Another example comes from the Intercultural Institute of Timisoara, a Romanian NGO that developed a network of intercultural mediators[35] trained to facilitate the relationship between migrants and public institutions. On the one hand, they support institutions to become aware of the presence of migrants and to adapt the services to respond to their needs. On the other hand, they help migrants navigate through the bureaucracy and take action if their rights are not respected.

---

33. See www.coe.int/en/web/history-teaching/, accessed 9 October 2017.
34. See http://coe-romed.org, accessed 9 October 2017.
35. See www.migrant.ro/en, accessed 9 October 2017.

INTERCULTURAL LEARNING AND CONFLICT TRANSFORMATION

Intercultural learning is used in conflict transformation processes, particularly when the conflict includes a cultural or religious dimension. Conflict transformation through intercultural learning is a way to (re)discover "the other" in reality, beyond stereotypes. One example in this sense would be the youth peace camps, which bring together young people from conflict-affected areas and from the different sides of the conflict. Several peace-building organisations run this kind of camp. The Youth Department of the Council of Europe, for example, organises one every year.[36]

_____

36. See www.coe.int/en/web/youth-peace-dialogue/youth-peace-camp, accessed 11 October 2017.

Bibliography

Allport G. W. (1954), *The nature of prejudice*, Addison-Wesley, Cambridge, MA.

Bateson G. (1972), *Steps to an ecology of mind,* Chandler, San Francisco.

Bateson N. (2015), "Symmathesy: A Word in Progress", available at: https://norabateson.wordpress.com/2015/11/03/symmathesy-a-word-in-progress/.

Bell L. A. (2010), *Storytelling for Social Justice: Connecting Narrative and the Arts in Antiracist Teaching*, Routledge, New York and London.

Bennett, M. J. (1986), "Towards ethnorelativism: A developmental model of intercultural sensitivity", in R. M. Paige (Ed.), *Cross-cultural orientation: New conceptualizations and applications*, University Press of America, New York.

Bennett M. J. (1998), "Intercultural communication: A current perspective", in M. J. Bennett (ed.), *Basic concepts of intercultural communication: Selected readings*, Intercultural Press, Yarmouth.

Bennett M. J. (2009), "Defining, measuring and facilitating intercultural learning: a conceptual introduction to the Intercultural Education double supplement", in *Intercultural Education* Vol. 20, Nos. S1-2, S1-13.

Berry, J.W. (1980), "Acculturation as varieties of adaptation", in A. M. Padilla (ed.), *Acculturation: Theory, models and some new findings*, Westview, Boulder, CO.

Boer-Buquicchio M. (de) (2003), "Intercultural education: managing diversity, strengthening democracy", opening speech at the 21st session of the Standing Conference of European Ministers of Education, Athens, Greece.

Bourhis R. Y. (2007), "Les orientations d'acculturation des communautés d'accueils: Recherches Récentes". Présentation de plénière au XIe Congrès international de l'Association pour la recherche interculturelle (ARIC), Timisoara, Romania.

Bourhis R. Y. et al. (1997), "Towards an interactive acculturation model: a social psychological approach", *International Journal of Psychology* 32, pp. 415-426.

Brah A. (2004), "Diasporic spatiality, difference and the question of identity", in Titley G. (ed.) *Resituating culture*, Council of Europe Publishing, Strasbourg.

Burke P. J. and Stets J. E. (2009), *Identity Theory*, Oxford University Press, Oxford.

Council of Europe (1997), Recommendation No. R (97) 21 of the Committee of Ministers to member states on the media and the promotion of a culture of tolerance, available at: www.coe.int/t/dg4/cultureheritage/mars/source/resources/references/04%20-%20CM%20Rec(97)21%20Culture%20of%20Tolerance.pdf, accessed 9 October 2017.

Council of Europe (2000a), Declaration of the Committee of Ministers on cultural diversity, available at: http://www.ifa.de/fileadmin/pdf/abk/inter/europarat_cultural_diversity.pdf, accessed 9 October 2017.

Council of Europe (2000b), *Organisational Management T-Kit 1*, available at: http://pjp-eu.coe.int/documents/1017981/1667907/tkit1.pdf/28858c2d-3a8d-4912-93f5-249dc2b63044, accessed 9 October 2017.

Council of Europe (2002), *Training Essentials T-Kit 6*, available at: http://pjp-eu.coe.int/documents/1017981/1667921/tkit6.pdf/459e262b-11f9-4af8-834f-c10c4cf4d30a, accessed 9 October 2017.

Council of Europe (2004), *A revised strategy for Social Cohesion*, Council of Europe, Strasbourg.

Council of Europe (2005), Education Pack "All different – All equal", Council of Europe Publishing, Strasbourg.

Council of Europe (2007a), *Companion – A campaign guide about education and learning for change in diversity, human rights and participation*, Council of Europe Publishing, Strasbourg.

Council of Europe (2007b), "European Manifesto for Multiple Cultural Affiliation", available at: https://rm.coe.int/16806abde8, accessed 9 October 2017.

Council of Europe (2008a), *Eggs in a pan. Youth work: speeches, writings and reflections by Peter Lauritzen*, Council of Europe Publishing, Strasbourg.

Council of Europe (2008b), "The White Paper on Intercultural Dialogue – 'Living Together As Equals in Dignity'", available at: www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf, accessed 9 October 2017.

Council of Europe (2009a), "Autobiography of intercultural encounters", available at: www.coe.int/t/dg4/autobiography/Default_en.asp, accessed 4 October 2017.

Council of Europe (2009b), *Intercultural Learning in European Youth Work: Which Ways Forward? Seminar Report by Ingrid Ramberg*, Council of Europe Publishing, Strasbourg.

Council of Europe (2012), *Compass – A Manual on Human Rights Education with Young People,* Council of Europe Publishing, Strasbourg.

Council of Europe (2015), "World Forum for Democracy. Freedom vs control – For a democratic response. Final report", available at: https://rm.coe.int/168063e1fb, accessed 9 October 2017.

Council of Europe/European Union (2014), Youth Partnership, "Guidelines for intercultural dialogue in non-formal learning/education activities", available at: http://pjp-eu.coe.int/en/web/youth-partnership/icd-guidelines, accessed 4 October 2017.

Cunha T. and Gomes R. (2009), "Against the waste of experiences in intercultural learning", in *Intercultural Learning in European Youth Work: Which Ways Forward? Seminar Report by Ingrid Ramberg*, Council of Europe Publishing, Strasbourg, pp. 86-101.

Deardorff D. K. (ed.) (2009), *The Sage Handbook of Intercultural Competence*, Sage, Thousand Oaks, CA.

Delors J. (1996), "Learning: the treasure within. Report to UNESCO of the International Commission on Education for the Twenty-first Century", UNESCO, Paris.

Earley, P. C. and Ang, S. (2003), *Cultural Intelligence: Individual Interactions Across Cultures*, Stanford Business Books, Stanford, CA.

Gomes R. (2006), "A programme at the Centre at the heart of Europe – The European Youth Centre Budapest and Human Rights Education", in *Young People at the Heart of Europe. A Decade of the European Youth Centre Budapest*, Council of Europe Publishing, Strasbourg, pp. 38-59.

Gorski P. C. (2008), "Good intentions are not enough: a decolonizing intercultural education", in *Intercultural Education*, 19 (6).

Hall E. T. (1959), *The Silent Language*, Doubleday, New York.

Hall, E. T. (1966), *The Hidden Dimension*, Doubleday Garden City, NY.

Hall E. T. (1976), *Beyond Culture*, Doubleday, New York.

Hall S. (1992), "The Question of Cultural Identity", in S. Hall, D. Held and T. McGrew (eds.), *Modernity and Its Futures*, Polity Press, Cambridge.

Hofstede, G. (1980), *Culture's Consequences: International Differences in Work Related Values*, Sage Publications, Newbury Park, CA.

Intercultural Institute of Timisoara (2017), *Vade mecum on Intercultural Education*, available at: http://www.intercultural.ro/file/pagesleft/VademecumInterculturalEducation_.pdf, accessed 15 October 2017.

Jensen I. (2004), "The Practice of Intercultural Communication: reflections for professionals in cultural encounters", in Titley G. (ed.) *Resituating Culture*, Council of Europe Publishing, Strasbourg.

Kim Y. Y. (2009), "The identity factor in intercultural competence", in Deardorff D. K. (ed.), *The Sage Handbook of Intercultural Competence*, Sage, Thousand Oaks, CA, pp. 53-65.

Kolb D. A. (1984), *Experiential Learning*, Prentice Hall, Englewood Cliffs, NJ.

Leclercq J. M. (2002), "The Lessons of Thirty Years of European Co-operation for Intercultural Education", Council of Europe Steering Committee for Education, Strasbourg.

Lentin A. (2004), "The problem of culture and human rights in the response to racism", in Titley G. (ed.), *Resituating Culture*, Council of Europe Publishing, Strasbourg.

Lentin A. and Titley G. (2008), *The politics of diversity in Europe*, Council of Europe Publishing, Strasbourg.

North-South Centre of the Council of Europe (2008), "Global Education Guidelines", North-South Centre of the Council of Europe, Lisbon.

Ohana Y. and Otten H. (eds) (2012), *Where Do You Stand? Intercultural Learning and Political Education in Europe*, VS Verlag für Sozialweissenschaften, Weisbaden.

Olafsdottir O. T. (2011), "Understanding and valuing diversity: Council of Europe activities in the field of intercultural education", presented at the International Symposium on Interculturalism, Montreal, Canada.

Platform for Intercultural Europe (2008) "The Rainbow Paper – Intercultural Dialogue: From Practice to Policy and Back", available at: http://rexpro.b92.net/ikd/files/Rainbow_Paper.pdf, accessed 9 October 2017.

Rogers P. and Tan J. S. (2008), "Fifty Years of Intercultural Study: A Continuum of Perspectives for Research and Teaching", Michigan Ross School of Business Working Paper Series Working Paper No. 1104, available at: http://ssrn.com/abstract=1132328, accessed 9 October 2017.

SALTO-YOUTH Cultural Diversity Resource Centre (2005), "Travelling Cultural Diversity", available at: https://www.salto-youth.net/downloads/4-17-2200/Folderpack%20Travelling%20Cultural%20Diversity.pdf, accessed 11 October 2017.

Scatolini S. A., Van Maele J. and Bartholomé M. (2010), "Developing a curriculum for 'learning to live together': building peace in the minds of people", in *European perspectives on internationalization*, available at: www.exedrajournal.com/docs/s-internacionalizacao/10-133-158.pdf, accessed 9 October 2017.

Schwartz, S. H. (1999), "A theory of cultural values and some implications for work", *Applied Psychology: An International Review*, 48(1): 23-47.

Simmel G. (1983), *Schriften zur Soziologie*, Suhrkamp, Frankfurt/Main.

Spitzberg B. H. and Changnon G. (2009), "Conceptualizing Intercultural Competence", in Deardorff D. K. (ed.), *The Sage Handbook of Intercultural Competence*, Sage, Thousand Oaks, CA.

Titley G. (2004), *Resituating culture*, Council of Europe Publishing, Strasbourg.

Titley G. (2009), "Plastic, political and contingent: culture and intercultural learning in directorate of youth and sport activities", in Council of Europe, *Intercultural Learning in European Youth Work: Which Ways Forward? Seminar Report by Ingrid Ramberg*, Council of Europe Publishing, Strasbourg.

Trompenaars F. and Hampden-Turner C. (1997), *Riding the Waves of Culture: Understanding Diversity in Global Business* (second edition), McGraw-Hill, New York.

UNESCO (2002), The Universal Declaration on Cultural Diversity, available at: http://unesdoc.unesco.org/images/0012/001271/127162e.pdf, accessed 9 October 2017.

UNESCO (2005), UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, available at: http://portal.unesco.org/en/ev.php-URL_ID=31038&URL_DO=DO_TOPIC&URL_SECTION=201.html, accessed 9 October 2017.

UNESCO (2007), "Guidelines for Intercultural Education", available at: http://unesdoc.unesco.org/images/0014/001478/147878e.pdf, accessed 9 October 2017.

Zimbardo P. (1971), "Stanford Prison Experiment", available at: www.prisonexp.org, accessed 9 October 2017.

About the authors

Oana Nestian Sandu conducts training and research on intercultural education, human rights education, Holocaust education, migration and Roma inclusion in Europe and the United States. She consults for the Council of Europe and the United Nations. After living for four years in New York she returned to Romania where she works for the Intercultural Institute of Timisoara.

Nadine Lyamouri-Bajja is an intercultural psychologist and international trainer/consultant. She has worked with migrants and refugees for Doctors of the World, UNICEF and the Red Cross. From 2006 to 2011, she was an educational adviser for the Youth Directorate of the Council of Europe. Nadine is co-manager of L'institut interculturel de compétences systémiques (Intercultural Institute of Systemic Competences; IICoS). She offers training courses on intercultural learning, interreligious dialogue, conflict and stress management. She specialises in psychotraumatology and teaches intercultural competences in university courses in Germany and France.

Sales agents for publications of the Council of Europe
Agents de vente des publications du Conseil de l'Europe

BELGIUM/BELGIQUE
La Librairie Européenne -
The European Bookshop
Rue de l'Orme, 1
BE-1040 BRUXELLES
Tel.: +32 (0)2 231 04 35
Fax: +32 (0)2 735 08 60
E-mail: info@libeurop.eu
http://www.libeurop.be

Jean De Lannoy/DL Services
c/o Michot Warehouses
Bergense steenweg 77
Chaussée de Mons
BE-1600 SINT PIETERS LEEUW
Fax: +32 (0)2 706 52 27
E-mail: jean.de.lannoy@dl-servi.com
http://www.jean-de-lannoy.be

BOSNIA AND HERZEGOVINA/
BOSNIE-HERZÉGOVINE
Robert's Plus d.o.o.
Marka Maruliça 2/V
BA-71000 SARAJEVO
Tel.: + 387 33 640 818
Fax: + 387 33 640 818
E-mail: robertsplus@bih.net.ba

CANADA
Renouf Publishing Co. Ltd.
22-1010 Polytek Street
CDN-OTTAWA, ONT K1J 9J1
Tel.: +1 613 745 2665
Fax: +1 613 745 7660
Toll-Free Tel.: (866) 767-6766
E-mail: order.dept@renoufbooks.com
http://www.renoufbooks.com

CROATIA/CROATIE
Robert's Plus d.o.o.
Marasoviçeva 67
HR-21000 SPLIT
Tel.: + 385 21 315 800, 801, 802, 803
Fax: + 385 21 315 804
E-mail: robertsplus@robertsplus.hr

CZECH REPUBLIC/RÉPUBLIQUE TCHÈQUE
Suweco CZ, s.r.o.
Klecakova 347
CZ-180 21 PRAHA 9
Tel.: +420 2 424 59 204
Fax: +420 2 848 21 646
E-mail: import@suweco.cz
http://www.suweco.cz

DENMARK/DANEMARK
GAD
Vimmelskaftet 32
DK-1161 KØBENHAVN K
Tel.: +45 77 66 60 00
Fax: +45 77 66 60 01
E-mail: reception@gad.dk
http://www.gad.dk

FINLAND/FINLANDE
Akateeminen Kirjakauppa
PO Box 128
Keskuskatu 1
FI-00100 HELSINKI
Tel.: +358 (0)9 121 4430
Fax: +358 (0)9 121 4242
E-mail: akatilaus@akateeminen.com
http://www.akateeminen.com

FRANCE
Please contact directly /
Merci de contacter directement
Council of Europe Publishing
Editions du Conseil de l'Europe
FR-67075 STRASBOURG cedex
Tel.: +33 (0)3 88 41 25 81
Fax: +33 (0)3 88 41 39 10
E-mail: publishing@coe.int
http://book.coe.int

Librairie Kléber
1 rue des Francs-Bourgeois
FR-67000 STRASBOURG
Tel.: +33 (0)3 88 15 78 88
Fax: +33 (0)3 88 15 78 80
E-mail: librairie-kleber@coe.int
http://www.librairie-kleber.com

GREECE/GRÈCE
Librairie Kauffmann s.a.
Stadiou 28
GR-105 64 ATHINAI
Tel.: +30 210 32 55 321
Fax.: +30 210 32 30 320
E-mail: ord@otenet.gr
http://www.kauffmann.gr

HUNGARY/HONGRIE
Euro Info Service
Pannónia u. 58.
PF. 1039
HU-1136 BUDAPEST
Tel.: +36 1 329 2170
Fax: +36 1 349 2053
E-mail: euroinfo@euroinfo.hu
http://www.euroinfo.hu

ITALY/ITALIE
Licosa SpA
Via Duca di Calabria, 1/1
IT-50125 FIRENZE
Tel.: +39 0556 483215
Fax: +39 0556 41257
E-mail: licosa@licosa.com
http://www.licosa.com

NORWAY/NORVÈGE
Akademika
Postboks 84 Blindern
NO-0314 OSLO
Tel.: +47 2 218 8100
Fax: +47 2 218 8103
E-mail: support@akademika.no
http://www.akademika.no

POLAND/POLOGNE
Ars Polona JSC
25 Obroncow Street
PL-03-933 WARSZAWA
Tel.: +48 (0)22 509 86 00
Fax: +48 (0)22 509 86 10
E-mail: arspolona@arspolona.com.pl
http://www.arspolona.com.pl

PORTUGAL
Marka Lda
Rua dos Correeiros 61-3
PT-1100-162 LISBOA
Tel: 351 21 3224040
Fax: 351 21 3224044
Web: www.marka.pt
E mail: apoio.clientes@marka.pt

RUSSIAN FEDERATION/
FÉDÉRATION DE RUSSIE
Ves Mir
17b, Butlerova.ul. - Office 338
RU-117342 MOSCOW
Tel.: +7 495 739 0971
Fax: +7 495 739 0971
E-mail: orders@vesmirbooks.ru
http://www.vesmirbooks.ru

SWITZERLAND/SUISSE
Planetis Sàrl
16 chemin des Pins
CH-1273 ARZIER
Tel.: +41 22 366 51 77
Fax: +41 22 366 51 78
E-mail: info@planetis.ch

TAIWAN
Tycoon Information Inc.
5th Floor, No. 500, Chang-Chun Road
Taipei, Taiwan
Tel.: 886-2-8712 8886
Fax: 886-2-8712 4747, 8712 4777
E-mail: info@tycoon-info.com.tw
orders@tycoon-info.com.tw

UNITED KINGDOM/ROYAUME-UNI
The Stationery Office Ltd
PO Box 29
GB-NORWICH NR3 1GN
Tel.: +44 (0)870 600 5522
Fax: +44 (0)870 600 5533
E-mail: book.enquiries@tso.co.uk
http://www.tsoshop.co.uk

UNITED STATES and CANADA/
ÉTATS-UNIS et CANADA
Manhattan Publishing Co
670 White Plains Road
USA-10583 SCARSDALE, NY
Tel: + 1 914 472 4650
Fax: +1 914 472 4316
E-mail: coe@manhattanpublishing.com
http://www.manhattanpublishing.com

Council of Europe Publishing/Editions du Conseil de l'Europe
FR-67075 STRASBOURG Cedex
Tel.: +33 (0)3 88 41 25 81 – Fax: +33 (0)3 88 41 39 10 – E-mail: publishing@coe.int – Website: http://book.coe.int

Intercultural learning is an important topic for the priorities of both the European Commission and the Council of Europe, and of their partnership in the field of youth.

Intercultural learning is an educational approach that can lead to social transformation, so that people from different cultural backgrounds can develop positive relations based on the values and principles of human rights and on seeing cultural differences as positive things. It is a form of political and social education that needs to pay attention not only to intercultural relations, but also to different understandings of culture and diversity, power relations, distribution of resources, political and social context, human rights, discrimination, history and daily interactions among different groups.

This T-Kit was developed for the context of youth work and non-formal education with young people, both of which support the personal development, social integration and active citizenship of young people. Educators and youth workers have an important role in addressing intercultural learning in their work with young people. They can stimulate young people's learning in their daily lives, so that they can question and extend their perception, develop competences to interact positively with people from different cultural backgrounds and embrace the values of diversity, equality and dignity. In today's Europe, these values and skills are fundamental for young people and for society as a whole in order to continue building peace and mutual understanding.

http://youth-partnership-eu.coe.int
youth-partnership@partnership-eu.coe.int

ENG

The Council of Europe is the continent's leading human rights organisation. It comprises 47 member states, 28 of which are members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

www.coe.int

The **European Union** is a unique economic and political partnership between 28 democratic European countries. Its aims are peace, prosperity and freedom for its 500 million citizens – in a fairer, safer world. To make things happen, EU countries set up bodies to run the EU and adopt its legislation. The main ones are the European Parliament (representing the people of Europe), the Council of the European Union (representing national governments) and the European Commission (representing the common EU interest).

http://europa.eu

9 789287 185129

EUROPEAN UNION

COUNCIL OF EUROPE
CONSEIL DE L'EUROPE