

# Diverse concepts

Exploring quality  
in  
cultural diversity training

# Diverse practices

SALTO-YOUTH  
CULTURAL DIVERSITY  
RESOURCE CENTRE



Education and Culture





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## INTRODUCTION

There are many training courses and educational pathways found in the field of Cultural Diversity in European youth work today.

This booklet aims to present a brief overview of the main issues in that field, providing you a few stepping stones that can help you reflect on your own pedagogy, and map your own path in developing quality cultural diversity training in the future.

The inspiration for this booklet came from 'The Happening' (May 2007) training event, organised by SALTO Cultural Diversity Resource Centre in co-operation with IPJ, the Portuguese National Agency for the Youth in Action programme. Several different stakeholders (youth leaders, trainers, National Agency staff, young people) were brought together to debate and discuss their own practices and experiences, in order to contribute to the direction of future Cultural Diversity training on an international level in the youth field. Their contributions held value, and we wanted to share this with a wider audience. We take their ideas and suggestions a step further, by broadening the topics and highlighting further issues.

We hope this booklet provides some inspiration and new ideas for you, your training and your other events.

*Susie Green and Monomita Nag-Chowdhury*  
SALTO Cultural Diversity Resource Centre

p.s. please tell us what you think of this booklet,  
or any other feedback,  
by writing to: [diversity@salto-youth.net](mailto:diversity@salto-youth.net)





SALTO stands for Support, Advanced Learning and Training Opportunities.

**SALTO-YOUTH.net** is a network of 8 Resource Centres working on European priority areas within the youth field. It provides youth work and training resources. It regulates training and contact-making activities to support various organisations and National Agencies within the frame of the European Commission's YOUTH in Action programme and beyond.

Please visit <http://europa.eu/youth/> for further information on Youth in Action programme



Please visit <http://www.salto-youth.net/diversity/> for further information

**SALTO-YOUTH started in 2000** and is part of the European Commission's Training Strategy within the YOUTH in Action programme. It works in synergy and complementarily with other partners in the field.

The SALTO Cultural Diversity Resource Centre is based in the UK-National Agency, Connect Youth at the British Council, London. It provides support, information, and training courses on Cultural Diversity issues relevant to different countries and regions in and around Europe.

# THE PATHWAY

**SALTO-YOUTH works** with and for the National Agencies of the Youth in Action programme, to improve the quality and quantity of international youth work projects across Europe.

During a previous needs assessment, it was requested to have more training courses for more people on the issues of cultural diversity. This need, combined with the priority of the European Commission to evaluate and valorise the projects already running, resulted in a combined strategy of looking at the quality in activities run through the YiA programme.

The events were developed according to the target audience: one looking at Quality in Projects, which focuses on young people; another looking at training activities to support those that work with young people.

This booklet, therefore, is the sister publication of Quality in Projects. Why not read that one too? Download it from: [www.salto-youth.net/diversityresources](http://www.salto-youth.net/diversityresources)

## What's in this booklet? Where are the answers?

Understanding “Culture” and “Cultural Diversity” maybe an endless learning process for all of us: this is why the objective was set to gain a better understanding of the concepts, rather than defining them in no uncertain terms. We are continuously learning from sharing best practices and by constantly raising questions about how to increase quality for future Cultural Diversity training.

Our approach is questioning rather than trying to give concrete answers to such a diverse issue. We believe questioning to be one of the most powerful tools in stimulating your own definitions for cultural diversity.



- *One question provides more wisdom than a thousand answers*
- *An expert is somebody that has made more mistakes than others*

*Please visit  
<http://www.salto-youth.net/diversity/>  
for further information*

# EXPLORING THE BASICS

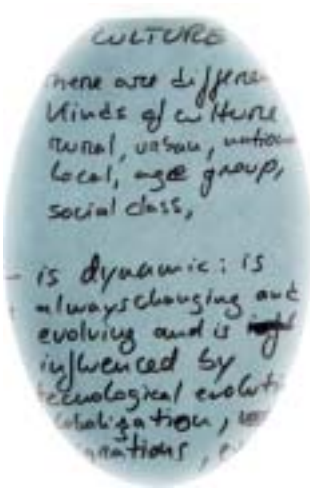
## Culture

The word culture comes from the Latin “colere” (to inhabit, to cultivate, or to honour). In general, it refers to human activity; different definitions of culture reflect different theories for understanding, or criteria for valuing human activity.

Source: [www.wikipedia.org](http://www.wikipedia.org)

The fact is that there are countless definitions to Culture. Encyclopaedia Britannica describes it as “behaviour peculiar to Homo sapiens.... Includes language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies ....among other elements.”

If we insist on a single definition of culture, we should realise that this definition may not encompass / include all of the human behaviours that are affected by culture. In some ways to define culture can be helpful when trying to understand the different forms it takes. However, it can also be unhelpful to define culture because any definition will leave out a perspective, viewpoint or approach. Exploring these different perceptions of culture will help us understand the ‘cultural diversity’ that exists in our world and therefore increase our awareness and appreciation of it.




Ask your peers, ask your family, your teachers: Be inspired by their different perceptions and diverse explanations:




## Culture ...:

Agree	Mostly Agree	Mostly Disagree	Disagree	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is what distinguishes humans from animals!
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is about values and norms.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is something that shapes your whole life: you are born and you die in a cultural context.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ isn't static; it changes through influences.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is something learned.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is everything we do; even the air we breathe is cultural!
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ The problem is defining culture!
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ isn't homogenous.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is influenced by everything.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ also influences everything.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is like an iceberg. The most important elements are hidden under the water.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ The way we have sex is culture!
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ Culture is a community of people who have a systematic interaction with one another and share a common ground on rituals, values, tradition, important figures.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ is a life long process of assimilation with the result that values, rituals, etc are able to change and be redefined through interaction between people.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	☞ The moment I go to another culture I come back with something that changes me.








## Did you know?

 Google generates about 436 million results when you search the word “culture”; while the word “Europe” generates about 405 million results (August 2007). What are you more interested in finding out about: “culture” or “Europe”?

 Anthropology, the study of humanity, has a field called “cultural anthropology” which focuses on different cultures and their comparisons.



## Further Questions to think more about culture?

-  What has the most influence – society on individuals or individuals on society?
-  What changes culture?
-  What influence does the past have on culture?
-  What influence does the future have on culture?
-  How are norms and values formed?
-  To what extent is cultural identity linked to geography?
-  How is culture changing with 21st century media and globalisation?



To find out more about culture, and see the useful “Iceberg Model of Culture” please refer to “T-Kit 4 Intercultural Learning” available at;

[http://www.training-youth.net/INTEGRATION/TY/Publications/T\\_Kits.html](http://www.training-youth.net/INTEGRATION/TY/Publications/T_Kits.html)

*What's culture to you? Write your notes here...*

How did you find the process of defining culture?  
Frustrating? Exciting? Difficult?  
Productive? Challenging?  
All of the above?



The Community shall take cultural aspects into account in its action under other provisions of this Treaty, in particular in order to respect and to promote the diversity of its cultures.

*Article 151.4, from The Treaty establishing the European Community (2002)*

## Cultural diversity

Source:  
<http://www.culturalpartnerships.org>

“The mosaic of individuals and groups with varying backgrounds, experiences, styles, perceptions, values and beliefs.”

Is this a satisfactory definition? What would you say if you were asked to define cultural diversity? Which of the following would be in your definition?

- |   |   |
|---|---|
| <input type="checkbox"/> Culture            | <input type="checkbox"/> Stereotype     |
| <input type="checkbox"/> Religion           | <input type="checkbox"/> Difference     |
| <input type="checkbox"/> Ethnicity          | <input type="checkbox"/> Racism         |
| <input type="checkbox"/> Migration          | <input type="checkbox"/> Intolerance    |
| <input type="checkbox"/> Language           | <input type="checkbox"/> Discrimination |
| <input type="checkbox"/> Nationality        | <input type="checkbox"/> Prejudice (s)  |
| <input type="checkbox"/> Geography          | <input type="checkbox"/> Xenophobia     |
| <input type="checkbox"/> Sexual Orientation | <input type="checkbox"/> Assimilation   |
| <input type="checkbox"/> Class              | <input type="checkbox"/> Communication  |
| <input type="checkbox"/> Gender             | <input type="checkbox"/> Pluralism      |
| <input type="checkbox"/> Age                | <input type="checkbox"/> Integration    |
| <input type="checkbox"/> Identity           | <input type="checkbox"/> .....          |
| <input type="checkbox"/> Dialogue           | <input type="checkbox"/> .....          |
| <input type="checkbox"/> Tolerance          | <input type="checkbox"/> .....          |
| <input type="checkbox"/> Interaction        | <input type="checkbox"/> .....          |
| <input type="checkbox"/> Equality           | <input type="checkbox"/> .....          |



Could you try to write your definition now?

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If you are still not satisfied and need a definition, here is one from the Universal Declaration on Cultural Diversity from United Nations High Commission for Human Rights:

<http://www.ohchr.org/english/law/diversity.htm>

*“Article 1 - Cultural diversity: the common heritage of humanity*

*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 recognized and affirmed for the benefit of present and future generations.”*

To find out more about cultural diversity please help yourself at

<http://www.salto-youth.net/diversityresources/>



# QUALITY IN CULTURAL DIVERSITY TRAINING



Quality has been one of the most important and most discussed issues in youth work and this will be the case as long as we keep working in this area. Quality is about learning what you are doing well and doing it better. It includes finding out what you may need to change / adapt to make sure you are satisfying your stakeholders – (the different people and groups involved in the training) and to reflect as far as possible the reality of ‘cultural diversity’ in our day to day lives.

We achieve this by having a ‘current quality criteria’ framework which helps with the direction and implementation of a training plan.

Having ‘quality criteria’ is highly important to many institutions and organisations. It is indispensable in education and learning, while also necessary in ensuring aspects of reliability and validity.

There are many resources and “current” lists available to develop your own criteria. [You will find three of these in the appendix of this booklet.](#) Listed below are some excerpts that you might find useful.

## [1- Report of Curriculum and Quality Development Group](#) (Council of Europe & European Commission Partnership, 2001)

Quality criteria can be divided into 3 stakeholders:

- **Participants:** “...(are) not obliged by any third party to participate in certain training events as part of their general education. They are prepared to make an active contribution to the learning process, take an interest in civil society development with the intention to become active citizens.... They are curious to make intercultural encounters, want to develop their social qualifications in a European context...”
- **Trainers:** “...They will come from a variety of origins and previous experience with regard to their faculties of knowledge, their learning biographies, their organisational backgrounds, and professional experience. ..They will have a learner centred training approach and have a high cultural sensitivity, because they are likely to belong themselves to the cultures and milieus with which they are working.”

- **Organisers:** “They will present European level training programmes clearly and understandably, the didactical concept and presentation will be transparent... Organisers will be competent time managers, experienced in the choice of locations and learning environments, respectful of gender balance, geographical representation, open to minorities, provide for the handicapped, as well as the dietary and other cultural/religious needs of participants. There will be clarity on travel, visa and insurance issues and the programmes will be economically just; i.e. not reserved for elites....”

What do you think of these? Can you think of any more?

2. ‘Quality Standards in Trainings’ prepared by an expert group brought together in 2003 by the Council of Europe to discuss the question, “What is Quality in European Projects?”

In this document 8 criteria were given to act as a guideline for what to include when organising a project. This would include a training course, project, seminar, etc. Some important ones would be: “an activity meets identified needs in the communities”, and “the activity acknowledges and makes visible its outcomes and impact.”

How could you adapt these to a culturally diverse activity?

3. Quality Charter of SALTO Trainings developed by SALTO Inclusion

This could be used as a quality checklist. It is divided into following four sections which logically follow the development of a training. It goes through the “before”, “during” and “follow up” stages and also has practical suggestions for the peripheral support for educational training delivery. There are important points to consider within these sections. You might want to tick them off as you go along. They are set out with tick boxes and here are a few that are relevant to cultural diversity training:

### Diversity & Intercultural learning

- The programme is based on **diversity** (present in the group of participants and trainers team)
- The programme aims at **understanding diversity** and not preaching ‘one right way’
- The course **stimulates tolerance and interactions** between people from different cultures/realities

How useful do you think this is for you?

Don’t forget that we always welcome your comments at [diversity@salto-youth.net](mailto:diversity@salto-youth.net). In this way, you are given a voice, and who knows, maybe even affect the next “current” criteria for our trainings.





Another aspect to consider is methodology. It's not enough by itself to just piece together like a jigsaw the suggested 'quality stages' of a training. There are other important issues that matter, such as, "How do you decide what activities to do first?", or "How do you know which ones logically follow?"

For example, it becomes obvious after implementing several training courses, that a certain level of trust or group building is needed before more personal secrets can be revealed, or even before certain participants feel confident to share opinions in a plenary session.



*What's culture to you? Write your notes here...*

A series of horizontal blue lines on a light blue background, intended for writing notes. The lines are evenly spaced and extend across the width of the page.

Besides methodology, we should also consider the various topics concerned and in which particular order they should flow. Some of them will be mandatory when you take into consideration the needs and expectations of the participants. Some will be there almost by definition ie stereotyping to make the “red line” (flow) of a “quality” cultural diversity training. There will also be limitations, such as “lack of time” or “lack of resources” which will affect our choice of topics.

How useful do you think this is for you?

Don't forget that we always welcome your comments at [diversity@salto-youth.net](mailto:diversity@salto-youth.net). In this way, you are given a voice, and who knows, maybe even affect the next “current” criteria for our trainings.



## Further Questions to think more about Quality in Cultural Diversity Training

- ❖ How much time is set aside for participants' input in a Training?
- ❖ How do you balance the planning time needed to achieve objectives and flexibility that participants need?
- ❖ What is the ratio of sharing experience vs input vs experiential learning?
- ❖ Can you be part of a team where one member is against some of the values of the course?
- ❖ How far should a team balance be a reflection of diversity and competence of delivery?
- ❖ Is it educationally possible to start with 'creating projects' with each other, before understanding who we are and what we have in common with each other?

# DIVERSE CONCEPTS - DIVERSE PRACTICES

As you might have already realised in the section “exploring the basics”, it was almost impossible to talk about concepts in isolation. When working with cultural diversity, it is important to remember that concepts can be interlinked. You may encounter different situations in your cultural diversity training because of the diversity of concepts that occur in such a situation. This demands that you have a flexible approach and that you use diverse practices to work effectively in this area.

*“A tool is only as good as the skills of the craftsman/woman using it”, as one can read in the SALTO web-site as a reminder that none of the tools in the SALTO Toolbox for Training are by themselves a key to change. Training is highly contextual and it is only by adapting tools to one’s own objectives, target group, context (time and place) and -most important- to the trainer(s) own skills that a tool will reach its aim.*

*From SALTO publication: “Introduction to Travelling Cultural Diversity”  
by Alessio Surian*

In this part of the booklet, we will further explore some of the concepts accompanied by training activities. They are just “some” important concepts and tools among many others, but we are not stating that they are more important than other concepts or more useful than other tools. We use these tools as “good practices”, because they worked well for one trainer in one situation. Their importance will depend on your needs; you will have to adapt the tools presented according to your own purposes, bringing you a unique set of concepts and practices to meet your requirements and requirements of your participants.

To find out more tools and share your own ones please help yourself at

[www.salto-youth.net/toolbox](http://www.salto-youth.net/toolbox)



If you use the search function on the toolbox, you will be able to find most of the methods listed below as “further practices” and many other methods. Have a look, see what new ideas you come across...

# TRUST

Why is trust so important in a group? Isn't trust simply about bringing people together and allowing more openness? Can 'team work' be effective and have clear objectives without trust being present among its team members? Trust is the glue that binds people even when they are not in the same room and allows things to be delegated. How far, then, is trust related to cultural values?

<http://encarta.msn.com>

Encyclopaedia Encarta defines trust, firstly, as an association of 'reliance' whereby a, 'confidence in and reliance on good qualities, especially fairness, truth, honour, or ability' constructs its central meaning. If we agree with this definition, then we are effectively answering our final question of trust's role, related to cultural values. 'Yes, trust is very much related with cultural values'.

However, a significant issue and difficulty with this arises. Whose values are they? My values or the values of people I'm interacting with? Maybe both? Or maybe, the reluctance in trusting the other is caused by looking at the values of the person we are interacting with, but insisting to perceive those values within the boundaries of our own values. So what of our expectations? Do they affect the way we perceive people and how much we trust them? What about our different roles in different situations? Are they all related to each other and if so, do they affect how much we trust?

Is 'trust' something that we can learn and/or develop? Some people will say 'yes' to this question. You may not agree with that, but you will probably agree with the idea of using 'trust' in group building and in fostering team work.



## Further Practices

- ❑ **“Put yourself in our hands”.** Blindfolded activities. Guiding a partner. You could also think about restricting other senses and then challenge people – sight, touch, smell etc.
- ❑ **“Fetch” or “Spider Web”.** Simple challenges in teams to rely on other people. Provide obstacles or difficulties to make it harder.
- ❑ **“Flying Carpet”** – whole group exercises where trust and cooperation is needed to complete the task and win.

# IDENTITY



<http://wordnet.princeton.edu>

Identity is described as being both, “the distinct personality of an individual regarded as a persisting entity” with an “exact sameness.” This contradiction between “distinct” and “sameness” is well described in the SALTO ID booklet, which states that “Identity is what [...] distinguishes us from others AND makes us the same as others.”

In intercultural learning processes, we have to deal constantly with where we come from, and what we have encountered. In trying to understand ourselves, our personal identity (P.I.), is a prerequisite to encounter others. We might change through the encounter, but not necessarily the reality around us. This is a big challenge.

*ID Booklet - Ideas for Inclusion & Diversity; Available at [www.SALTO-YOUTH.net/DiversityResources](http://www.SALTO-YOUTH.net/DiversityResources)*

Let’s take the challenge and start to look at your own P.I. What does your identity consist of? Can you think of some “layers” of culture that make up your identity? Thinking about your identity and discovering the layers of it will bring a better understanding of identity, and its place in cultural diversity training.

*T-Kit 4 Intercultural Learning*

Feel free to adorn the hand made cake we prepared for you. We thought that the results, and the difficulties you may have in doing it will be useful in understanding “identity” and sharing it with your peers.



## The Culture Cake

### Objectives:

- to reflect on personal cultural identity
- experiencing intercultural communication

### Methodology:

Participants draw a cake and reflect on the layers of culture that make up their identity. Ask to put the “core” or defining cultural traits at the bottom of the cake. The results are then shared in couples, and afterwards shared on the wall with the rest of the cakes.

## Things to Be Careful of!

### Environment:

Make sure each individual has a quiet reflection space to focus on this. Don't pressure them!

### Trust:

To share the contents of something so personal with each other, the group must have already built an element of trust and shouldn't be scared to share. There should be no risk of being teased or of the information being used against them. Sharing in a big group can be daunting. You can tell people at the beginning that they will be sharing in pairs. If they still feel uncomfortable you can give them an opt-out option but it's important to explain the reason behind sharing.

## Adapting for Different Audiences

As any activity should be adapted to the needs and demands of the target audience, there are also some for this one.

**Groups that don't speak the same language:** For example, if you do this with a group who don't share a common writing language, maybe you could use pictures, or collage (cutting images from magazines) to show what is their identity, or other non-verbal methods (drama for example).

### Younger people:

- Give a list of characteristics that they could choose from.
- Lead step by step through the process
- Change the shape of the image. For example, instead of a 'cake' use computer game levels such as "Nintendo Levels"; trees with roots, etc.

### Further Practices

- "Story Telling"** – tell your own story of influences on your identity.
- "The Onion"**. Identity/Individual Differences
- "identity body"** – external/internal characteristics of identity
- "solo moment"**. Having time on your own to reflect and think after certain provoking questions
- "Life line"** – what makes up you? What experiences have made who you are today?
- "Influences"** – which people in your life have changed you to be who you are today?

# DIFFERENCES

*Everyone is different; everyone has different abilities and resources. We could celebrate diversity and regard everyone as unique and precious.*

*SALTO ID Booklet*

It's far beyond imagination to think of a world where everyone is the same! It sounds ridiculous and rather boring. But what exactly is different between you and your friends, or you and the people you don't know? Why do you attach more value to some people? Could it be because of the differences they have?

**WordNet** describes difference as “the quality of being unlike or dissimilar.” We use this definition among many others because it stresses the positive side of difference by calling it, “the quality of...” Looking at differences from a positive perspective contributes to a better understanding of cultural diversity.

To take the identity activity one step further, we may slowly move to another activity, in which getting to know each other and welcoming differences are as much on stage as knowing yourself too.



## **Culascopeia:** to get to know each other

**Aims and objectives:** Exchange perspectives on (values of) Diversity

**Target group:** Everyone, anywhere, anytime

**Short description:** There are 9 Cards (Social Class, Disability, Gender, Religion, Ethnicity, Socialisation, Sexual Orientation, Life Phase, and Blank) to be used as starting point to further discuss about values of diversity. The blank one is for further creativity or needs. There are two ways to practice:

- i) Putting the cards in order according to personal, professional and group values and sharing why you did so
- ii) Picking a card and giving a short speech on what you believe “that value” is and means to you

**Results achieved:** Exchange of information, personal values

## Adapting for Different Audiences

### Using different cards for different audiences:

You may consider changing some of the cards with some other topics that you think fit better with your participants. Or you could think what activity you will run next and change the topics according to the flow of the issues you want to follow. Why not use this booklet to gather more “topics”? You can also use pictures or images instead of words.

You could link the 9 concepts to something the group can relate to first, to help the group understand the meaning of the concepts. Using different media can help with this such as film, TV, cartoons.

## Things to Be Careful of!

- Some cards might be difficult for some people / some groups to talk about because of emotional sensitivity. Consider those while adapting.
- Be clear /explicit in descriptions. Make sure they understand the words.
- Make sure you have formed trust in the group / do some trust games first.
- Make sure the group feel comfortable talking in front of others and they have language ability. If the group is vulnerable, perhaps they can work in pairs.
- Encourage respect between the group (especially young people).
- Give examples of active listening.

This activity, sometimes known as Culascopia, is considered to be an easy way to learn different perspectives and to get to know each other. It may also be used to test the training on a diversity level. Culascopia is based on 9 colours representing values of diversity, and about finding out how much value you are giving to “colours”? My values are different! It’s an easy way to learn!





What do you think about these cards/values in the activity? How would you order them according to your personal values? When you look back at your culture cake, what similarities and differences do you realise?



### *Further Practices*

- “Rafa Rafa”, “Malekula” “I (am) like you” etc. Simulation games where participants act by certain rules. Creates environments of difference and understanding of cultural diversity*
- “Facing projection from others” role plays to discover what difference feels like and how to find common ground.*
- “Stones metaphor”. How can you recognise your own stone amongst others? How does this work with people/friends?*
- “Take a step forward” “by my bootstraps” or “(ine)quality street”. Being allocated a role and comparing the differences in societies.*

# OVERCOMING PREJUDICES & INTERCULTURAL COMMUNICATION

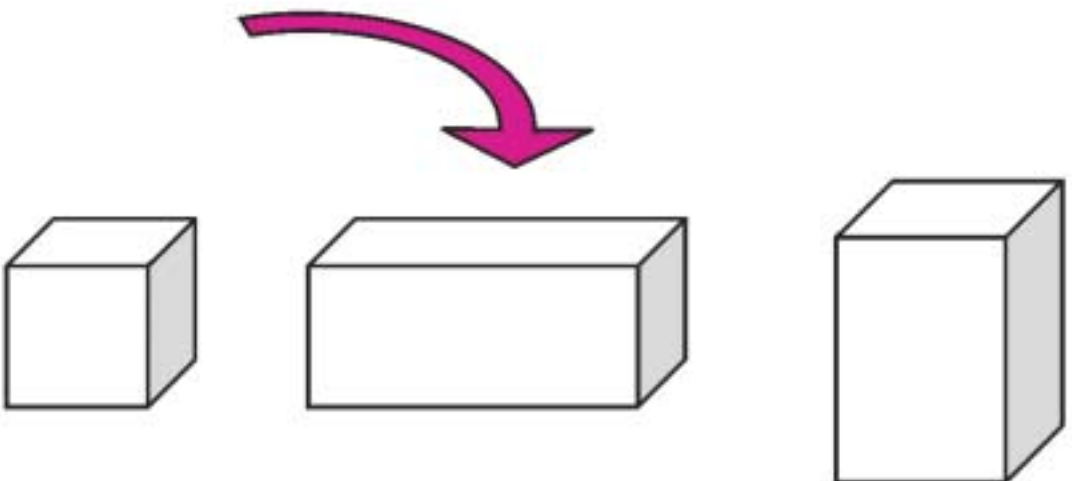
*Prejudices are based on insufficient facts about others. We often tend to prejudge others, simply because we don't know them or we make no effort to know them. It is based on experiences shared by others, or what is read in today's newspapers. (T-Kit 4: Intercultural Learning)*



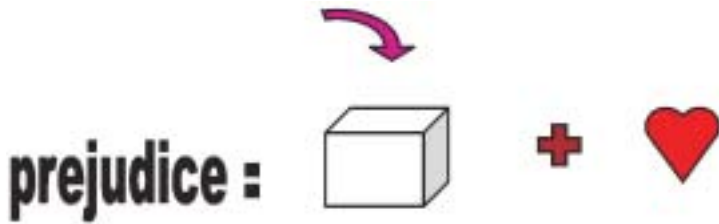
Whether we appreciate differences or not, we face them and we have to deal with them in our everyday life. Some people do see the added value in welcoming diversity in their life and enjoy it, while others resist and only see problems without any attempt to understand them. Sometimes, even when we intend to welcome differences we simply can't find the right way to do it; we may be missing essential skills and/or some experience to be inclusive: to overcome prejudices, to use [intercultural communication](#).

One way (simplified, but sometimes helpful) of looking at the differentiation or progression between stereotyping, prejudice and discrimination is the following formulae:

**Stereotypes** = processing information about characteristics of people, and sorting them into different general 'boxes' inside your head.

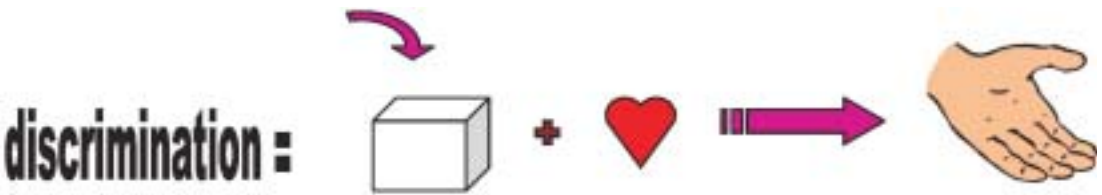


**Prejudice** = stereotype + an emotion.



This could be both negative or positive emotion. It gives a certain feeling to the 'characteristics' in those boxes.

**Discrimination** = stereotype + a feeling → action.



This is when an action is taken according to the feeling related to the characteristics. This again could be positive or negative.

The following activity may provide you a chance to increase some essential skills on group building, non-verbal communication, adaptation and awareness rising.

### **Adergas (Barnga) Card game:**

*Searching ways to change personally and socially*

**Type of activity:** A training tool based on experiential learning

**Overview:** Participants play a simple card game in small groups, where conflicts begin to occur as participants move from table to table in which different rules apply. Players undergo a mini culture shock similar to actual experience when entering a different culture.

Aims and objectives:

- to experience cultural “encounter” and cultural shock
- to identify personal reactions to “difference”
- to reflect on power relations and integration

**Target group:** A group between 6 and 20 participants

**Set-up:** Have a few tables with a deck of cards and a copy of rules on each. Participants are not allowed to talk during the game. After a few rounds participants switch tables: What the players do not know is that each table has learned a different set of rules.

## Adergas (Barnga) Card Game (continues...)

### **Samples Rules:**

Rules on the tables might be like: 1; Ace high, no trump / 2; Ace low, diamonds trump / 3; Ace low, clubs trump / 4; Ace high, hearts trump

Players are dealt 5 cards each and each round would be about 5 minutes. After the initial players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.

### **After playing:**

It would be a good idea to reflect and discuss about the experience, linking the experience to real life situations and thinking further on strategies to overcome prejudices.

### **Results to expect:**

New perceptions on cultural difference; More open, inclusive and critical attitudes towards the "others"; New clues and strategies to more Intercultural Relations

*Source: adapted from A Game about inter-cultural awareness by Andrea MacGregor at <http://www.acadiau.ca/>*

## Adapting for Different Audiences

### **Groups that don't speak the same language:**

This silent activity can be used for participants that don't share a common language – as long as the instructions are translated into all languages present.

### **People that aren't so good with cards / numbers:**

Try some easier rules or use some other game material with keeping the general principles of 'changing the team', 'having different rules on each team', dice, etc.

## Things to Be Careful of!

- This activity should not be used as a very first ice-breaking activity. It has got the possibility to invoke a certain level of difficult emotion. If the group is not yet cohesive it can be quite isolating.
- It might be good to do something about communication first, as the game gives participants a chance to practise non-verbal communication, and overcomes verbal difficulties.
- Emphasise that it's not a competition. In the debriefing put emphasise on the process and not winning.
- End with an activity about cooperation.
- Allow cooling off time and debriefing. Focus in this time on communication, non verbal communication, emotions, and how it links to reality.

## Further Questions

### to think more about culture?

- ◇ ? Are we restricted to rules and regulations that are enforced on us by “culture”?
- ◇ ? Can't we change the rules sometimes? Isn't it needed at some points?
- ◇ ? Who is adapting the rules? You? Others?
- ◇ ? What is assimilation? What is integration?
- ◇ ? Segregation?
- ◇ ? Melting pot of cultures?

### Further Practices

#### Stereotypes

- *“Game with stereotypes” and “S-watch” Immediate reactions from pictures/ brainstorming on blank sheets. Looking at presumptions*
- *Fitting in boxes – thinking outside the box – connect 9 dots with 4 lines*
- *National stereotypes – ‘Why not to come to my country’. perceptions from an insider’s point of view. Bad things about my country are....*
- *“Abigail’s story”. A story about 4 or 5 characters that can be morally judged on their actions. Who is right/wrong?*

#### Prejudice

- *“Letter to an alien”. Prejudice is....*

#### Communication

- *“Chinese whispers”/telephone arabe. Changing the message. Talking and listening are two different skills. Understanding that there are different interpretations to words/meanings.*
- *“Introduce yourself in your own language” – how much do the others understand? By non-verbal communication? By knowing other languages? What skills are important here?*
- *“Winking games” “feel the rhythm” and other on-verbal games.*
- *“coloured language”, “English & false friends”, “communication game” – looking at the influence of language and communication on the message received.*
- *“Terminology: being politically correct”. What is acceptable and what isn't. Where is the line?*

# INCLUSION

*Inclusion is concerned with discovering abilities and the beauty of difference rather than focusing on deficiencies. It is about creating an environment, in this modern world, where the spirit of cooperation and mutual respect can inspire us to have new experiences, discovering ourselves and others, enriching our lives with new perspectives. Inclusion begins in your head, when you start looking at things differently. It is about sensitivity to difference and a desire to appreciate it. (SALTO ID Booklet)*

When exactly do you have the feeling of belonging to a certain group? Do you feel included or excluded in your society? Isn't inclusion about having rights, opportunities and being respected? Who decides who is included? Is it dependent on you, others, or both?

Adapting to a diverse situation arising from personal differences in your own environment could be considered easier to deal with.. But what if you have to adapt to a new environment? What if the new situation is forcing itself as a problem of inclusion, integration, nationalism, racism? Or what if you have a different opinion from the masses in your own country?

How do people in those situations really feel? Can understanding them help to improve their situations? Can it help us to understand our own identity, own culture?



\* Reflecting the difficulties an immigrant faces to enter a country.



**I NEED SOMEBODY ELSE TO KNOW WHO I AM!**

\* From the activity of "colour tags"

## How does it feel?

*Being excluded/included, being different, being an immigrant...*

**Aims and objectives:** Understanding process of inclusion

**Target group:** Society (Youth Minorities, Majorities)

**Short description:** 5 short activities

### **i. Circulo: To get in the host country**

The only instruction given is: '2 people should try to enter the circle'. (Usually, the automatic reaction from the majority is to tight the circle). After playing, feelings are shared in a reflection round. *It's a representation of outsiders trying to enter a set group.*

### **ii. Colour tags: Labels on the Forehead**

Participants close their eyes while the facilitator puts colour tags on their forehead. There can be one or two people without colour tags. The participants are then asked to form groups of the same colour. No one is allowed to talk during the activity. Feedback is shared in a 'reflection round'. *Participants without any colours are the ones excluded from the group.*

### **iii. Anthropologist: Understand Codes and Rules**

2 to 3 anthropologists are selected who do not know the codes of the group. They are observers and are not there when rules are explained. Each participant chooses mentally a friend and an adversary. The person has to position the friend as a shield to the adversary (the participant, friend and opponent). That will create a constant movement of the group as a whole and the movement of one participant will cause the re-positioning of all the others. *The anthropologists observe the group and try to guess the codes and rules in the group.*

### **iv. Clock: Different conceptions of the world**

Check if everyone in the group is agreeing with the fact that a minute is 60 seconds! Participants stand up and at the starting signal start counting 60 seconds with their eyes closed. When they finish they should sit down. Present the results of the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> and last person. *Reflect about the results and the variation in time perceptions as well as the pressure hearing the others to sit.*

### **v. All Different / All Equal**

Each participant will find something that makes him/her different from the entire group. For example, 'I have 4 brothers, I have travelled to..., my religion', etc. If someone else has the same, they should sit on the lap of the one who said it. Everyone has to be really unique in the group and say a statement. The second part is to say something that all share in common. For example, 'I like chocolate!' all the others who agree stand and switch chairs. If not, they should repeat until all participants stand.

**Results to expect:** Reflecting about the challenges that a person from a minority has to face.

## Adapting for Different Audiences

- ❑ The activities are quite adaptable for both minorities and majorities to reflect the feelings of the other. Having different parts also make it flexible to spend more or less time on some of the activities according to the needs of the target group.
- ❑ Have a good grounding of the theme that you are delivering.
- ❑ Disability? If physical differences are present you could consider to briefing about the activity before.
- ❑ Complement with theories, facts, information. Good training develops knowledge, skills and attitudes through non-formal methods.

## Things to Be Careful of!

- ❑ A 'group feeling' should already exist for some of the activities. Some ice-breakers might be needed before hand. Giving some examples, some brief information before each activity might help.
- ❑ People are excluded for different reasons. For example, learning difficulties, being an immigrant, cultural differences etc.
- ❑ Think about the make up of the group, how diverse is it? In the debriefing be sensitive to real histories, mixed groups and real feelings of participants.
- ❑ Insecurities of participants (level of physical contact, personal space)
- ❑ Cultural and gender sensitivities (body space / touching)
- ❑ Give the right time for each activity so that participants understand the point but do not get bored.

## Further Questions to think more about culture?

- ❖ Why do people migrate? What are the barriers to migration?
- ❖ What's my potential for including others?
- ❖ What's my personal potential for excluding others?
- ❖ Why are people excluded as an immigrant, or because of cultural differences?
- ❖ What steps can a host community do to be more inclusive towards immigrants?



To find out more about inclusion please help yourself at  
<http://www.salto-youth.net/inclusion/>

### Further Practices

- ❑ *"Take a step forward"* (from Compass – see 'further resources at the end of the booklet),
- ❑ *"Breaking the code"* one person leaves the room, the others think of a rule. Newcomer has to try and 'break the code' to understand the rule to be allowed in.



# CHANGE

If all the activities above are bringing new dimensions to our lives, can we say that we are constantly trying to change? Changing what – ourselves or other people? Are we really changing, or are we just applying more make-up and renewing our ‘culture masks’?

In a world where discrimination, prejudice and racism is widespread, to what extent can we change this? What are the solutions? How do we know they are going to work? What do you need to make change happen?

Just providing information doesn't necessarily mean that people will change their minds about the subject. There are psychological studies that show a more effective change in attitude and behaviour can be achieved through experiences that have an emotional and personal impact. There has to be debriefing and space for reflection in order to create a personal meaning and new ways of acting / being.

A group is also a powerful tool of change, since the individuals, especially young people, tend to follow the example and the way of thinking of the majority and of role models / group leaders.

A good but difficult way of practising “change” in youth work and overcoming difficult situations in our lives through working solutions would be by using some methods from Augusto Boal and the Theatre of the Oppressed (image, invisible and forum theatre). We can't really suggest you start with these techniques as they require some previous experience and knowledge about them. However, the activity above, *Changing the Outcome*, (Source: Salto Toolbox: <http://www.salto-youth.net/toolbox>; also available in T-Kit 8/) is based loosely on the work of Augusto Boal which might be an easier start.

A good summary about the Theatre of the Oppressed is available in T-Kit 8. You may also find further links about it at the end of this booklet.

*Damasio, A., (1999). The feeling of What Happens. San Diego: Harcourt, Inc.*  
*Fazio, R., (1990). Multiple processes by which attitudes guide behavior: The MODE model as an integrative framework.*  
*In M. Zanna (Ed.) Advances in Experimental Social Psychology, vol 23, (pp 75-109), San Diego, CA: Academic Press.*

## Changing the Outcome

**Aims and objectives:** Tableau work in small groups focusing on changing the position of the powerless in any given situation aims to explore the experience of feeling powerless, and to express it visually whilst trying out alternatives and see their effect.

**Target group:** Variable, in groups of three

### Description:

- i. Ask participants to think individually about a particular incident in which they felt powerless and unable to do anything about it. It could be a situation that they tried but failed to change, or one in which they would have liked to achieve a different outcome. (5 minutes)
- ii. In groups of three, each person in turn silently sculpts the rest of the group into three tableaux that depict the beginning, the middle and the end of the situation. It is necessary to tell people who they are only if they are confused about what they are representing in the tableau. (10 minutes)
- iii. When all the groups have produced the set of tableaux for each of their members, they choose one of the stories to work on. Run the sequence of tableaux again for the chosen story, this time incorporating one spoken thought for each of the characters – that is, one thought in each tableau. The thoughts should be spoken in a predetermined order.
- v. Working on the same story, extend the tableaux and thoughts into three short scenes – no more than a minute for each one. Each person turns their thought into a sentence, combining it with some appropriate physical action. (5 minutes)
- vi. Come back to the whole group and see the work from each subgroup. Choose one of the subgroups to use in a demonstration. Take a tableau which has an easily identifiable oppressor, and an oppressed person with whom we can feel sympathy. Ask the rest of the participants to suggest how the powerless person might act to alter the situation. Try out these suggestions, with the participant who has the new idea going into the piece and playing the person whose actions they want to change. Continue this process with each of the stories, either as one group or with two of the groups joining together and serving as an audience for each other. (15 minutes)
- vii. Reflection and evaluation: What is the effect of different actions on the outcome? How does the exercise relate to the lives of participants? What can they take away with them from this work? (5 minutes)

**Results to expect:** New solutions; new ways of reacting; new perspectives.

# Adapting for Different Audiences

Adaptable to many target groups and situations provided that the structure is amended accordingly. Different emotions, needs and expectations should be considered while adapting.

## Things to Be Careful of!

- ❑ It is important that the group works on creative alternatives to the powerless response, rather than merely criticising it. A group will often be able to see solutions that the individual does not see.
- ❑ Needs some level of trust within the group. Ice-breakers would be needed before! People should feel comfortable about it as it has personal stories in it.
- ❑ Some clear introduction to the activity should be provided before hand.



*Brazilian theatre director Augusto Boal developed the Theatre of the Oppressed (TO) during the 1950s and 1960s. He wanted to transform the monologue of traditional performance into a dialogue between audience and stage. Boal experimented with many kinds of interactive theatre, believing that dialogue is the common, healthy dynamic between all humans, in which all human beings' desire and are capable of dialogue, and that when a dialogue becomes a monologue, oppression ensues.*

*(Source: T-Kit 8 - Social Inclusion)*

## Further Practices

- ❑ “leading by the hand”, “word image” and other theatrical games
- ❑ ”circle of behavioural change”- a model to understand the stages of change
- ❑ “focus of change” a resource pack of further activities
- ❑ “story of inclusion”. Story telling. Changing the focus of the person who is being ‘helped’. The youth worker is not allowed to be the ‘hero’ of the story. Who is it that can make the change? What power/resources do they have to make changes? What other support do they need?

# YOUR CONCEPTS, YOUR PRACTICES..



We've talked about some concepts and practices based on cultural diversity. Which of them are more important? Which would have priorities in cultural diversity training?

The people who contributed to this publication have their ideas concerning these questions, but they all vary! Such differences are expected because quite simply, different people have different experiences, different needs and different target groups with whom they are working. It is very likely that every time we prepare for cultural diversity training, even if it were for the thousandth time, we would still have to re-consider the needs, expectations and environment of those involved.



Imagine your cultural diversity training. Which concepts and practices would you consider mandatory - which ones as optional? What else would you put in? If we assume that cultural diversity training is a pathway, which ones should come first? Which ones need more time and should come later in the course?

Use the previous pages of this booklet to remember some concepts, practices and your feedback. Use these to find out what's more important to you in cultural diversity training. What would your cultural diversity path look like? What other activities would you use to accompany these concepts?

A spiral-bound notebook with a light blue cover and lined pages. The top page is blank with a small drawing of a hand holding a pen. The notebook is open, showing several pages of blue horizontal lines.

# FURTHER RESOURCES

## General

[www.salto-youth.net](http://www.salto-youth.net) It provides youth work and training resources and organises training and contact-making activities to support organisations and National Agencies within the frame of the European Commission's YOUTH programme and beyond. Find databases of training, trainers, methods here.

[www.training-youth.net](http://www.training-youth.net) Find publications and T-KITS on intercultural learning, project management, language learning, social exclusion and much more here.

[europa.eu/youth](http://europa.eu/youth) Find information on national agencies, the YOUTH Programme, User Guides on this site.

[www.coe.int/youth](http://www.coe.int/youth) The portal of the European Youth Foundation.

## Cultural Diversity

<http://www.salto-youth.net/diversityresources> Documents on diversity, previous booklets etc to download.

[www.salto-youth.net/diversitylinks](http://www.salto-youth.net/diversitylinks) Many more links to organisations, campaigns and sources of information to be found there.

<http://www.unitedagainstracism.org> - UNITED for Intercultural Action; European network against nationalism, racism, fascism and in support of migrants and refugees.

<http://alldifferent-allequal.info/> European Youth Campaign on Diversity, Human Rights

[www.incd.net](http://www.incd.net) Portal of the International Network for Cultural Diversity.



[www.coe.int/t/E/human-rights/ecri/](http://www.coe.int/t/E/human-rights/ecri/) Council of Europe. Links and materials for anti-racist work.

## Practices

(as introduced in this booklet)

<http://www.salto-youth.net/toolbox/> Find many more tools, use to share, discuss and develop your own tools, and beyond...

<http://eycb.coe.int/compass> Manual on human rights education with young people

<http://www.theatreoftheoppressed.org> An Organisation dedicated to help organisations working on the issue. They offer a library section with useful downloadable information.

**Boal, Augusto. The Theatre of the Oppressed.** New York: Urizen Books, 1979. Republished by Routledge Press in New York / London, 1982.

**Boal, Augusto, Games for Actors and Non-Actors.** New York: Routledge Press, 1992.

**Boal, Augusto, The Rainbow of Desire.** Selected Articles by Augusto Boal, New York :Routledge Press, 1995.

## Training

<http://www.salto-youth.net/training/> European Training Calendar; to check current trainings and share your own ones

<http://www.youthforum.org> The European Youth Forum

[http://www.coe.int/T/E/Cultural\\_Co-operation/Youth/](http://www.coe.int/T/E/Cultural_Co-operation/Youth/) Council of Europe Training



# ANNEXES

## A) Quality criteria in European level youth worker/leader trainings:

(From report of Curriculum and Quality Development Group, Council of Europe & European Commission Partnership, 2001)

### **For participants:**

They are young people, intrinsically motivated, volunteers, belonging to an association, agency or service in the youth field, not obliged by any third party to participate in certain training events as part of their general education. They are prepared to make an active contribution to the learning process, take an interest in civil society development with the intention to become active citizens and they understand Europe as an increasingly complete economic, social and political community. They are curious to make intercultural encounters, want to develop their social qualifications in a European context and to build a repertoire of possible action for a peaceful and tolerant Europe.

### **For trainers:**

They will come from a variety of origins and previous experience with regard to their faculties of knowledge, their learning biographies, their organisational backgrounds, and professional experience. They may be full time professionals or volunteers. They must have skills, competencies, intellectual qualities and social qualifications corresponding to recognised standards in general education and beyond, due to their European and international profile. Their experience will be directly relevant to youth work practice such as project work, team building, administration, youth leader training and youth and cultural exchanges. They will have a learner centred training approach and have a high cultural sensitivity, because they are likely to belong themselves to the cultures and milieus with which they are working.



### **For organisers:**

They will present European level training programmes clearly and understandably, the didactical concept and presentation will be transparent. The methodology chosen will be coherent with participants' needs and expectations and the character of the training will be open and progressive. Organisers will be competent time managers, experienced in the choice of locations and learning environments, respectful of gender balance, geographical representation, open to minorities, provide for the handicapped, as well as the dietary and other cultural/religious needs of participants. There will be clarity on travel, visa and insurance issues and the programmes will be economically just; i.e. not reserved for elites. Organisers will stand in for the quality of the training offer and make it subject to independent evaluation schemes.

### **B) Quality Standards in Trainings:**

(By an expert group brought together by the Council of Europe to discuss about "what is quality in European Projects?", in 2003)

1. Activity is underpinned by core principles and practise of Non Formal Education.
2. Activity meets identified needs in the community
3. Activity is consciously designed/formulated to meet identified and appropriate objectives
4. The activity is well-planned/designed and carried out in both educational and organisational terms
5. The activity is adequately resourced
6. The activity demonstrably uses its resources both effectively and efficiently
7. The activity acknowledges and makes visible its outcomes and impact
8. The activity is monitored and evaluated



## C) Quality Charter Salto Training

(Developed by SALTO Inclusion)



### Quality Charter SALTO Training Our commitment to delivering Quality

The SALTO Resource Centre Network has been organising many training courses over the past years. With feedback from evaluation meetings, we came across some organisational and educational principles that contributed to the success of our courses – a sort of vision of an ideal training course that SALTO is working towards.

We thought it could be useful to share these principles of quality, not as an exclusive recipe, but rather as a quality checklist that any training organiser could use (and add to!) to reflect on what makes a training course a quality event. And even if you don't agree, this charter at least has the merit to make you conscious about the reasons why you do things differently.

Comments welcome at [salto@salto-youth.net](mailto:salto@salto-youth.net)

#### Before the course (Preparation/ Recruitment/ Selection)

##### Course Concept/Description

- Has been developed together with the stakeholders (e.g. young people, Youth Workers, Trainers, SALTO, NA/NC,...)
- Includes all necessary and complete information (e.g. dates, venue, aims and objectives, target group, draft programme, methodology, trainers team, costs, working language, application procedure, selection criteria, deadlines,...)
- Aims, objectives and strategy – are they clear? Realistic? Manageable?

##### Application Form

- Has been developed taking into consideration the future needs of the course organisers (e.g. special needs, emergency contacts, address list details, use of pictures, disclaimers,...)
- Includes enough information to check the selection criteria established beforehand
- Ask for a little description of the supporting/sending organisation (e.g. to be included in the address list or prepare a catalogue of participants)
- Includes pre-course questions similar to the post-course questionnaire (to measure the evolution before and after the course)
- Includes some 'commitment' questions which set out the frame of co-operation with participants should they be selected (e.g. participate in the evaluation etc.)
- Asks for information about the training need of candidates and how they intend to use the knowledge & skills gained at the course
- Include a question about the support from the organisation to do something with the course (green light from organisation)

### **Deadlines**

- The Course description and application form are available minimum 3 months before the course (in the ideal case ;-)
- Deadline for candidates to send in their applications are maximum 1.5 months before the starting of the course

### **Selection process**

- Pre-selection criteria are clearly stated in the course description and are transparent to all parties involved
- Selection of candidates is done by a team of at least 2 people involved in establishing aims, objectives and target group. Gender and regional balance

### **Selection feedback**

- Is sent to all candidates informing about selection, rejection or waiting list.
- (for selected participants) Includes detailed information about practicalities to allow for arranging practicalities
- (for rejected candidates) Includes reference to selection criteria and explains why someone is not selected
- (for the waiting list) Includes reference to selection criteria and deadline for last call in case of selection

### **Information**

- Detailed information about preparation requirements should be sent to selected participants and to the National Agencies and/or sending organisations
- Selected participants should receive sufficient information to feel informed about what is going to happen during the course

### **Preparation**

- There should be sufficient preparation before the course takes place (e.g. SALTO Inclusion usually has 2 prep meetings of 2 days for a new course)
- Preparatory meetings are attended by the organisers (e.g. SALTO, NA, NGO, etc), at least 1 person from hosting organisation and all trainers involved

## **Course Programme (Content/Methods/Way of Working)**

### **The Methods**

- Are developed to reach the aims and desired outcomes
- Are adapted to the number of training days
- Stimulate participants' own creativity and initiative

### **Flexibility & Adaptation**

- The programme is flexible and adapted to the participants (e.g. knowledge, background, experience...)
- The programme contains a variety of methods (e.g. cognitive, visual, active,...) to address different learning needs and styles
- New approaches, methods/tools developed during the course will be made available to others afterwards

### **Continuous feedback**

- The programme contains continuous feedback from participants to the team during the course
- The team adapts the programme according to the feedback within the frame of the course (aims, desired outcomes)

### **Length of the course**

- The number of training days is realistically adapted to the aims and desired outcomes.

### **Group as a resource**

- The programme uses the potential of the group during the course (skills, experience, knowledge etc...)
- The programme gives an active role to the participants (e.g. in leading working groups, setting up projects, discussions, running parts of the programme such as energisers or workshops...)

### **Sharing and self-reflection**

- The programme provides slow-time to participants in which they can have an in-depth look at their current practices, needs and developments
- The programme provides quality time for introspection and reflection.
- The programme give participants time and space to explore new ideas/skills/knowledge in a structured way
- The programme challenge the participants' concepts and provoke them in a safe frame

### **Diversity & Intercultural learning**

- The programme is based on diversity (present in the group of participants and trainers team)
- The programme aims at understanding diversity and not preaching 'one right way'
- The course stimulates tolerance and interactions between people from different cultures/realities

### **Ownership**

- The course organiser stimulates 'ownership' of the programme by the different stakeholders involved (NA, Trainers, SALTO...)

## **Support** **(Trainers/ Staff/ Logistics/ Practicalities)**

### **Trainers**

- Selection criteria for the trainers are transparent.
- The trainer team is diverse (different backgrounds, different countries, gender balance).
- Trainers are complementary to each other.

### **Special needs**

- Participation of participants with special needs (e.g. disability) is possible (e.g. accessible seminar house, budget for personal assistants, special meals,...).
- This policy is made clear in the course description.

### **Support material**

- There is appropriate material/equipment to support the diverse methodology (computer, internet, projectors...).

### **Logistic support**

- There is a support person available during the whole course for practicalities

### **Budget**

- Budget is sufficient, agreed between cooperation partners and correctly allocated and managed before, during and after the course

### **Training organisers**

- The training organiser assists in the coordination of the trainer team, on the content and practical level, for group dynamics in the team, etc.
- The training organisers create stimulating environment for the trainers (e.g. team office, material support, encouragement, etc)
- The training organisers address the physical and mental needs of the participants in a learning situation (e.g. free time, ice-breaking, feel-good moments, coffee breaks...)

### **Trainers team**

- The number of the trainers is adapted to the difficulty of the course, the need of expertise for the course and the number of the participants
- The trainers are experienced in international educational processes
- In the trainer team there is expertise about the topics and target group of the course
- Clear division of tasks or way of working is agreed in the team
- The trainers are available for the participants in the social time
- The trainers have moments of personal time-out (evenings, single rooms etc)

### **Learning conditions**

- Stimulating learning conditions are created within the programme (e.g. diverse and active working methods, visual supports during inputs, handouts/ flipcharts, variety of speakers, etc)
- Conditions for participants (and team) to focus on the course/learning are created (e.g. require 100% participation, gsm-free, no distractions during programme, etc)

**Product and process**

- ❑ Product and process are balanced, the course not only focus on the aims & outcomes but also give attention to a supportive working atmosphere and the value of group dynamics / process

**Follow-Up/ Evaluation/ Multiplying****Evaluation**

- ❑ Desired outcomes and quality indicators are clear before the seminar and entail both quantitative and qualitative indicators
- ❑ Impact indicators go further than only the course related outcomes, they also measure impact on changed attitudes, working practices, etc
- ❑ The effects are evaluated in a longer term perspective (e.g. follow-up questionnaires)
- ❑ Feedback to all team members to be provided

**Follow-up**

- ❑ The training organisers enable and stimulate participants and team to continue to network after the course (e.g. setting up mailing lists, chats,...)

**Documentation**

- ❑ Detailed user-friendly course documentation is provided after the course (e.g. within a few months after)
- ❑ Documentation is spread to a wider audience than only the participants of the course (e.g. SALTO toolbox, NAs, COM, etc)

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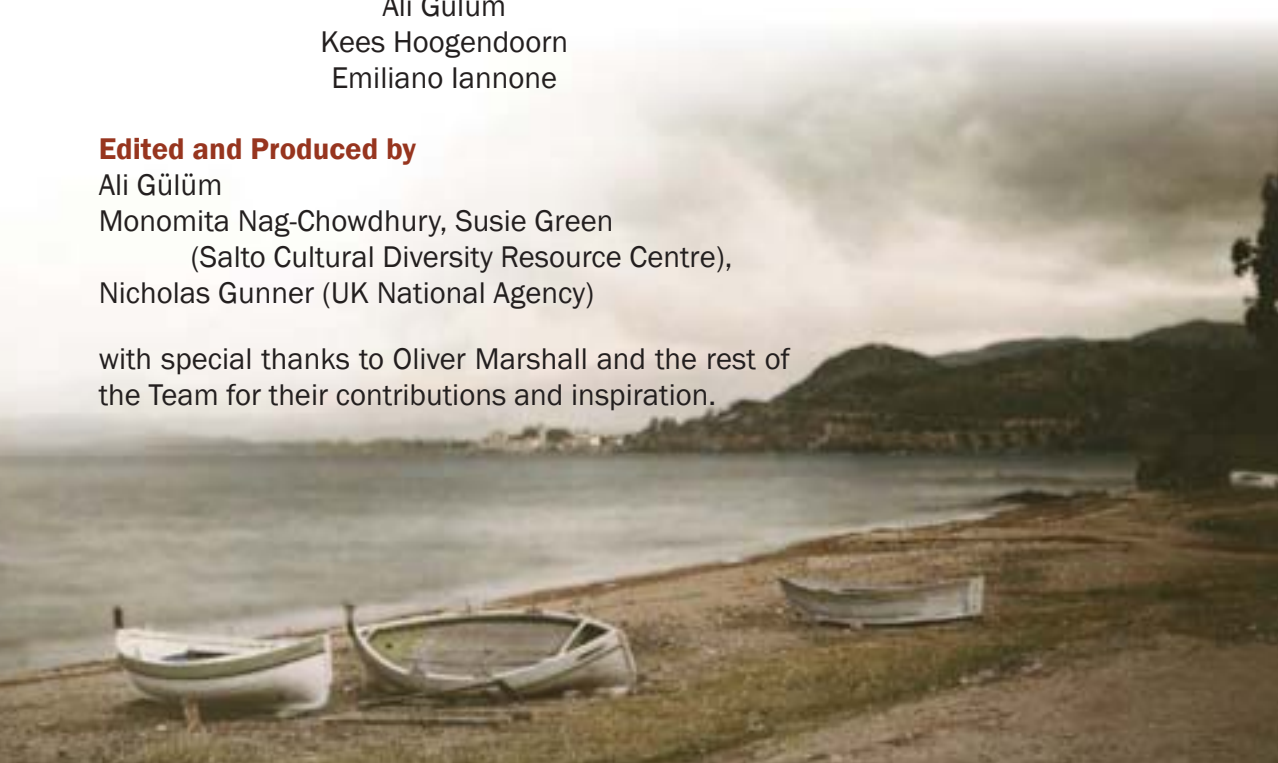
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- ◇ What has the most influence – society on individuals or individuals on society?
- ◇ How is culture changing with cyber space and globalisation?
- ◇ Can you be part of a team where one member is against some of your values?
- ◇ Are we restricted to rules and regulations that are enforced on us by „culture“?
- ◇ Why do people migrate?



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