

TOOLKIT ON INTERCULTURAL DIALOGUE



Service Civil International

Written in the name of and supported by:



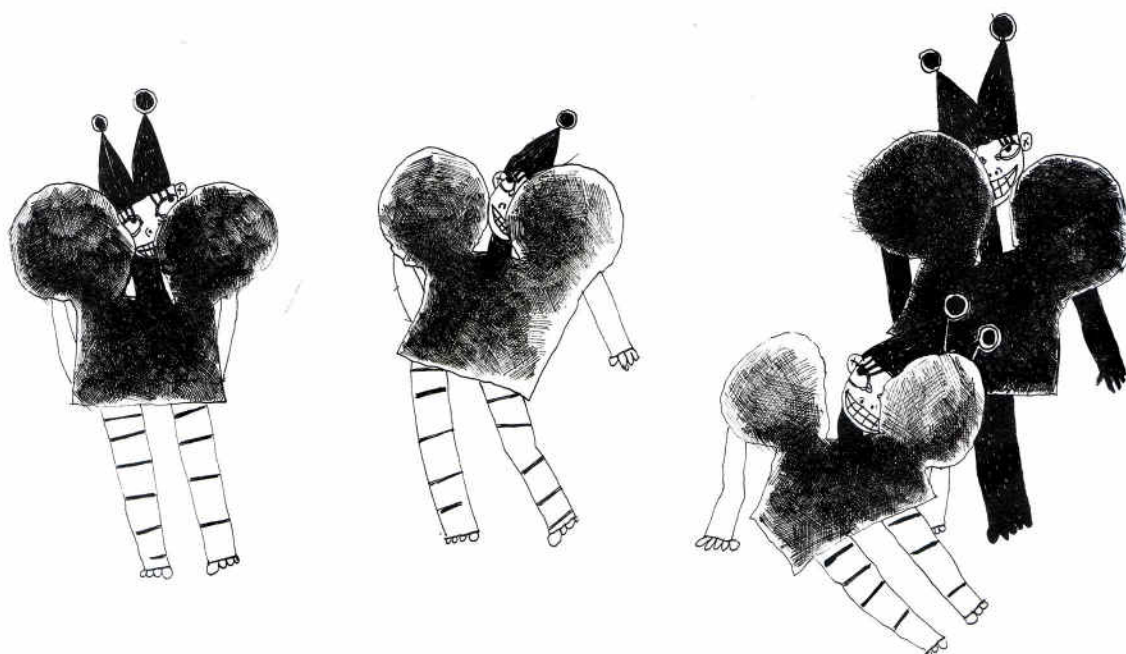
SERVICE CIVIL INTERNATIONAL
SINT JACOBSMARKT 82
2000 ANTWERP - BELGIUM
TEL. +32 3 2265727
FAX. +32 3 2320344
INFO@SCIINT.ORG
WWW.SCIINT.ORG

The team

Authors: Andreea-Loredana Tudorache and Valerie Weidinger

Proofreading: Monica Constantinescu

Graphics: Iulia Ignat and Anca Hurubaru



A warm welcome to all readers, volunteers and facilitators!

Everyone around the world at the moment and for many years already is talking about globalization, glocalization, etc. It has become very easy for many of us to reach places far away in quite a short flight, people watch TV shows from many different places – if not on TV then on YouTube or streaming - Facebook and other social networks have made it possible to follow the life, experiences and opinions of “friends” on the other side of the earth on a daily basis, but you don’t even have to go that far because also neighbors many times are from different countries and different backgrounds.

These trends and everyday realities with their implications have been discussed in many different forums and with many different outcomes. In a majority of these you can hear or see the addressing of cultural clashes or intercultural communication/ dialogue/ learning – think about books like “Clash of Civilizations”, which drew a dark picture of the future, of conflicts and wars starting or getting stronger because of people not being able to communicate across cultural, religious, etc. borders. In the over 90 year old organization Service Civil International we draw another conclusion than Huntington in the mentioned book. We believe that intercultural misunderstandings and clashes can lead to conflicts, but they do not have to do that. Conflicts can arise but handled well a clash or misunderstanding between cultures, religions, etc. can even lead to a better understanding of each other and by that contribute to peace. We believe in a culture of peace and that by giving the space for intercultural learning, dialogue and understanding we can be a great part in the process towards this pacifist world.

Volunteers in projects within SCI visit workcamps where they work, live and learn together with volunteers from diverse backgrounds and in this informal setting learn about each other’s backgrounds, reflecting on their stereotypes and reflecting on cultural clashes that might happen in the project. In seminars and trainings in the informal setting outside the workshops we experience the same process of learning from each other and reflecting and we additionally depending on the subject of the training or seminar get the chance to talk about the process and about other similar experiences or related concepts in an extended way in the setting of non-formal education. This can also be possible in workcamps through the work of the two working groups Peace Messengers and No More War, since they support volunteers in holding non-formal education sessions facilitating a reflection of this process of intercultural dialogue and learning on a camp, be that through short visits of Peace Messengers or through regular workshops by a No More War campleader.



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This process of intercultural dialogue and learning, which we see as the key resource on a way towards a culture of peace, as you can see is a central one in the concept and work of SCI, in the informal and the non-formal learning process of our volunteers. Because of this it was decided to write a toolkit on intercultural dialogue, which aims at supporting volunteers and trainers holding non-formal education sessions in trainings, seminars or workcamps.

To do this a team of volunteers gathered and collected information on the concept of intercultural dialogue, methodological information on how to build a non-formal education session and hold it and to put together the in our eyes most relevant games and workshops. Therefore in this toolkit you find first a theoretical introduction of intercultural dialogue, then find a short information on SCI and its history related to this topic, followed by guidelines and inspiration for non-formal education, and then in the end reaching the biggest part – the workshops. Together all these things should give you the ability and inspiration to hold non-formal education sessions on projects, trainings, seminars or in any other setting you will think about and give the participants the possibility to reflect on their own intercultural learning process by facilitating their discussions. If you want, based on the information here, you can then also give the participants input on the theoretical background of intercultural dialogue and on the history and aims of SCI.

We wish you great experiences using the toolkit!

Andreea and Valerie

On behalf of Service Civil International and the unofficial Peace Messengers working group



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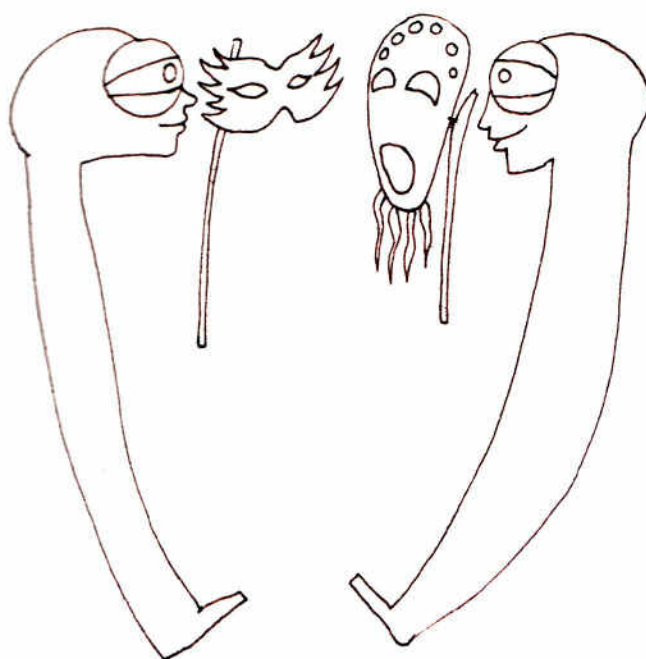
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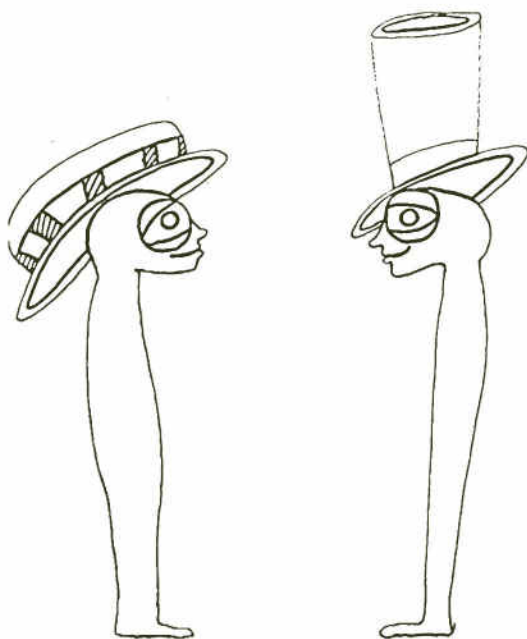
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INTRODUCTION TO INTERCULTURAL DIALOGUE



In this toolkit we want to give you methods to lead workshops and other non-formal-education sessions on Intercultural Dialogue and facilitate discussions in the debriefing. For this, it is also necessary to have an idea of what Intercultural Dialogue means. We will give you definitions and approach the term this way, but we will also give you some examples, to show the definitions and the versions of Intercultural Dialogue we find in reality. Most importantly though, we would like to ask you to not read straight through the text, but also to take your time to reflect on what you are reading and think about situations you have been in – remember your own examples. Remember good practices from your experience and also think about bad examples.

When talking about Intercultural Dialogue you should – in our opinion – always be careful with giving examples and instead try to trigger memories and examples to be remembered or shared by the participants of your session. Give them the space to reflect on their own experiences. This is important for us to emphasize right here in the beginning, because while talking about Intercultural Dialogue and giving examples be aware that by telling those stories you cannot only encourage Intercultural Dialogue, you can also enforce or build up stereotypes.

So, let's have a look at it – What is this Intercultural Dialogue we are talking about and that you will also be talking about with your participants?

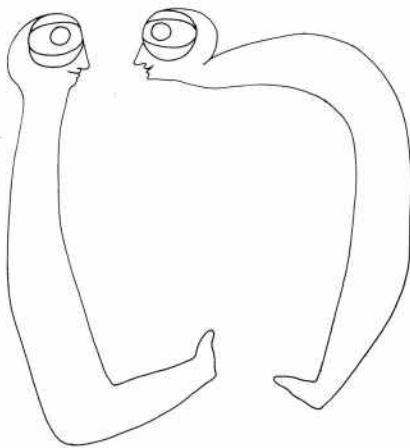


As a starting point let us give you one broad definition to give you a first impression of what we are talking about in this toolkit and what you will be working with. The following definition is used by the Council of Europe and is just one of the many that have been given for the term:



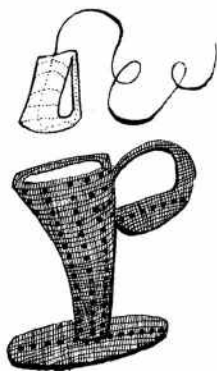
'Intercultural Dialogue is understood as an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage.' (2008)

INTER - CULTURAL DIALOGUE



In Intercultural Dialogue three things are combined, as you can tell by the name: inter, culture and dialogue. Let's start by looking at the term **inter**. What does this stand for? Translated the word inter just means "between, in the middle". This can be seen as in space and in time. In Intercultural Dialogue it refers to a dialogue *between* cultures. This can also be a dialogue between two religions, like for example a Buddhist and a Jewish person exchanging about their values and believes in the manner described in the definition given above.

The most complex part to understand the concept of Intercultural Dialogue is the term **culture**. Just like Intercultural Dialogue, it is not easy to be defined and there are many approaches, but we will stick to the anthropological idea of culture. According to this and lead by Hofstede's definition, you can see culture as a collective pattern of thinking, perceiving and acting in a society. Following this, people growing up and living in a similar social surrounding will share at least parts of the just mentioned patterns. When we give an example here you can already see why you should be careful with examples, because to visualize what we are talking about here, we will use a commonly known stereotype. In the means of a common way of acting for instance you could say Italians move their hands a lot when they talk.



(Note: Always make sure you don't talk about "all Italians" or "all Christians", as this would indicate a closed culture which would lead to the conclusion that all people that we perceive as part of one group have to be the same or act in the same way.)

Other examples for such stereotypes are Mexicans are great dancers, Germans are tall, quiet and closed, immigrants from a certain country do not want to learn the language of the hosting country, people from a certain district are criminals or are arrogant, people from the countryside are slow, etc. Look at a map and check which countries you have stereotypes of or you know stereotypes of. Also look at your everyday life and the people that surround you.

"People and their differences make up the foundation of an organization's ability to develop broad perspectives and to approach business problems in new and creative ways."
-Barbara Walker in Valuing difference in the workplace.



What kind of stereotypes do you or your friends hold of groups of people according to gender, origin, hair color, etc? Then also check with yourself where you got those from and have they proven correct in meeting one person or more and when were they contradicted.

(Later on in this chapter you will find more information about stereotypes and prejudices)

Culture in this sense also refers to religion, ethics, law, technology, educational system, material and immaterial products and even things like environmental awareness. All these parts of a puzzle make up the cultures we live in. Alexander Thomas referred to this as a system of orientation. This way culture gives us a way of how to orient ourselves as it for example teaches us the value of different things, values that are given to things in our own culture. Sometimes culture is described as a software that is used by people in their everyday life. As a more or less neutral example for this you can mention that in Austria people kiss once on each cheek when they meet, while in Switzerland the common way of greeting a person you know is with three kisses – one cheek, then the other and then another one on the first cheek. This is a “software” we live in that is part of our way of orienting ourselves in our own world that surrounds us. We picked it up from what we observed.

One of my favorite examples in this are older men in some central European countries that used to wear hats all the time and to greet each other they lifted the hat, but now that they don't wear those hats anymore they just raise their hand to their head and make the same movement. But not only those elderly men make this movement to imitate the past habit, also some of their grandchildren do the same movement, of which they don't know the meaning and just picked it up. And to refer to something else but greeting, think about eating rituals – in what order do you eat your meals? Do you and if yes, when do you drink alcohol with your meals? How do you set the table? Do you use table and chairs at all? All these are things we observed from when we were little and in different households and then we make our own version of it, but with elements we picked up in places where we had a meal.



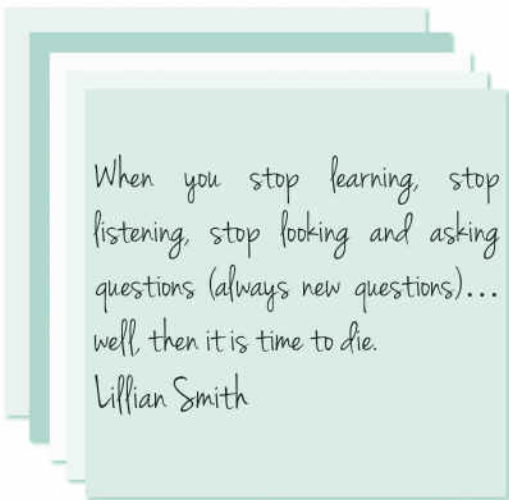
We are not born with a culture, we learn it in our social context as we grow up. We learn the symbols, the traditional ideas, patterns of life, views on the world, beliefs, etc. from the surroundings in which we are socialized, where we grow up. It is communicated through the symbols, views, values, behaviors and rituals we learn. Values here refer to what we perceive as good, for example, or bad, or moral, or immoral.

These cultural things we learn are not static though not the culture of your context neither your own personal one.

Today the cultural identity of one person is influenced by many factors from various different directions even more than in earlier times. The search for cultural identities for many means the search for roots, traditions. This can lead to the idea that culture is something static and one can only belong to one culture, which is not true.

Culture is influenced from many sides and accordingly develops constantly.

(To learn more about Hofstede's concept of culture read <http://westwood.wikispaces.com/file/view/Hofstede.pdf>)



When you stop learning, stop listening, stop looking and asking questions (always new questions)... well, then it is time to die.
Lillian Smith



Think about your own experiences here. When you travel do you think you sometimes pick up a behaviour or you accept an opinion on something that would before not have occurred to you?

In a talk with someone you start reflecting about the values that you were raised with and come to the conclusion that the other one might even fit better. For this usually people stick to their own set of values in the beginning, but in a slow process get to understand, agree or accept the other person's.

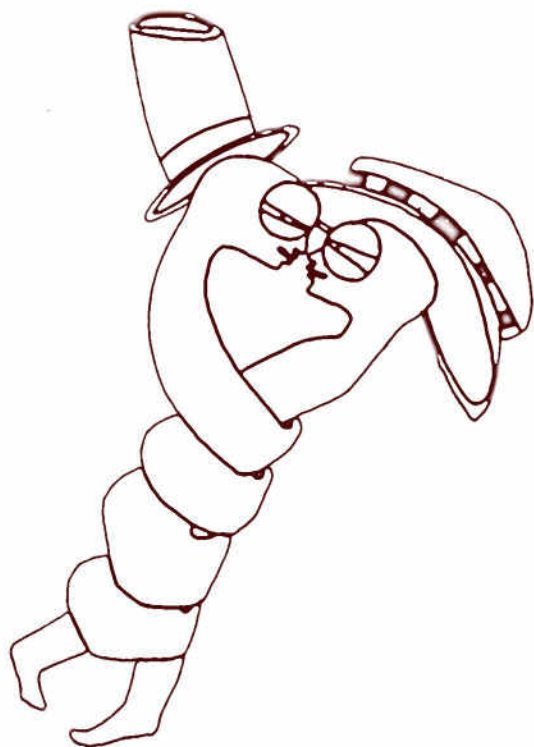
But you do not even have to leave your own country. In your everyday life you probably see advertisements from other places on the internet, hear the news or watch movies from abroad, read books written and taking place in foreign countries, etc. You do this now, but you did it also as a child very early probably, as for example cartoons are usually circling around the world and being read by children in different countries and also within national borders by children with different social, religious, etc. backgrounds. How did things like those movies, books, Internet influence you?

This is referring to your own personal culture. But also look at the world surrounding you. If you are very young you might not have had the opportunity to observe any changes in for example what is considered good or bad. In that case listen to stories your parents or grandparents tell you. For example in Austria in the generation of my grandparents it was basically asked for that parents hit their children to educate them – it was considered “right”. Today it would be considered wrong by the majority of the young generation. If culture were static, value concepts would not be challenged and would not develop.



As an endnote of talking about culture we would like to stress two points already mentioned, because understanding those leaves you open to talk about Intercultural Dialogue without falling into the trap of stereotypes: culture is not closed – the borders are fluent and blurred - and it is not static – it is in a constant flow and development. To give an example: In South Asian countries (India, Sri Lanka, Nepal for example) in the old generations the marriage was an act, decision and arrangements between the families of the future couple. In this days although the arranged marriage is still in practice the number of self chosen and decided marriages is growing and is an option for many young people.

(To further understand the concept of culture we present you three models of culture in detail after the discussion of the intercultural dialogue.)



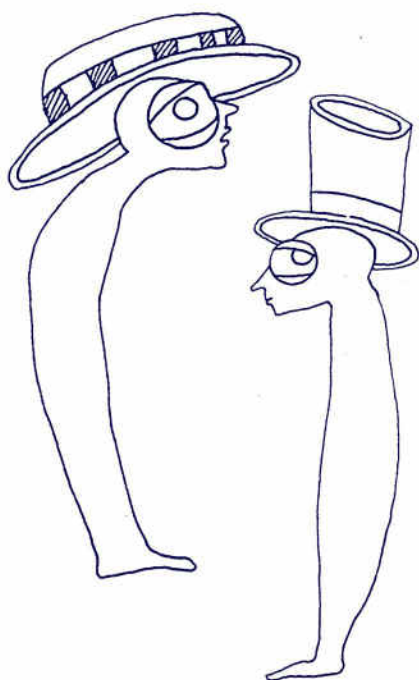
The last part – **dialogue** – has its roots in Greek and means the conversation between two or more people. If we take this word apart as well *dia-logos* means the floating of meaning. So dialogue is a talk between people in which meanings are transmitted between them. Not only do they try to make each other understand what they want to say but also intend to grasp what the other one is saying. To make it possible they have to be at the same level. Dialogue cannot exist with a hierarchy in the group.

So in a basic meaning – tearing down the very theoretical definition – dialogue means an exchange, in which two or more people share with each other. They tell each other for example what they believe in, how they view different things in the world, or in everyday life – they share, explain, listen and try to understand.

INTERCULTURAL DIALOGUE

If in this world only one culture existed, we would not know what culture is. Culture only gets its identity through the borders with other cultures, through the understanding that other people have other values, norms, symbols, etc. Those borders have always been important in the construction of one cultural identity. Only through marking the differences do the systems get their meanings. To pick up the example of kissing on the cheeks to greet someone, think about what it is like in the region where you come from. For me, coming from Austria, for instance it was a natural thing that you would kiss both cheeks. I didn't think about it as part of the culture I lived in until I met people from other places where you greet differently.

The different cultures have influenced each other over time as well though. Some symbols, rituals, norms, etc. cross borders – space and time. This continues to happen even more today through globalization. Think about Santa Claus for example or the Christmas tree. In some countries children believed in a Jesus child bringing the gifts and/or there was no tradition of the tree you put up at Christmas and now many cultures worldwide have taken up the idea of Santa Claus.



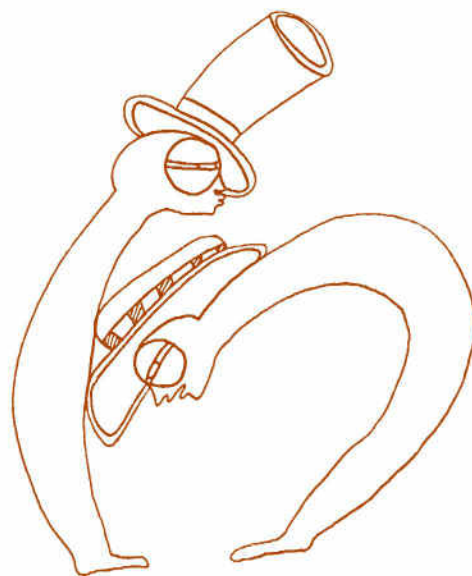
Another misunderstanding is that we often relate one culture to one nation. This firstly ignores cultural differences within one nation and on the other hand overstates cultural differences between countries. Globalization more and more erases or shifts these borders, which makes Intercultural Dialogue more important today than ever.

Our identities are strongly linked to the society; you should not make the mistake of thinking of them as same identities in one group though. Every individual has its own interpretation after all. Think about your neighbors, you may share some cultural elements with them, but in others you might feel you are completely different from them.

Looking at culture it is important to be aware of cultural standards. They are maybe not obvious at first sight and you might not be aware of them yourselves, but they are there guiding how you feel about certain things and how you perceive your surroundings. These cultural standards we learn from when we are small and continue learning over time, as they refer to the way we perceive and judge things, actions and people.

We learn them in socialization, but they are not static – not on a group level and not on the personal level. They refer to what you as a person or as a group consider as good or bad, right or wrong, beautiful or ugly, delicious or disgusting, etc. Often we cannot articulate them because we consider them as “normal”, which again is just another cultural standard.

Since these cultural standards can be very different from those others hold again personal or group level they can cause conflicts/ cultural clashes, but do not have to. They mostly can be manipulated into conflicts, but seen as an opportunity to learn, as mentioned below, they can be of great benefit for the people involved in an Intercultural Dialogue. Cultural clashes are opportunities to learn in an intercultural setting, if handled well and if given the space for reflection and discovering the cultural standards standing behind the clash by everyone participating.



Intercultural Dialogue usually takes place between two cultures. It can include more than two at a time though, like for example on an international workcamp or training course. The three main ideas of Intercultural Dialogue are:



1. Learning from each other: for this it is a central starting point that all sides enter the dialogue voluntarily and approach each other with openness and curiosity. They should see the dialogue as a chance to develop and to learn – about the other people and their cultures as well as about their own cultures and themselves. They should also be willing to look at things they have in common as well as at differences.

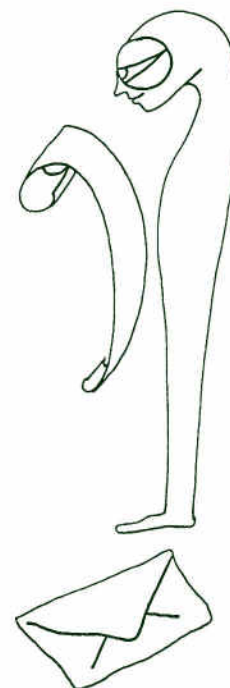


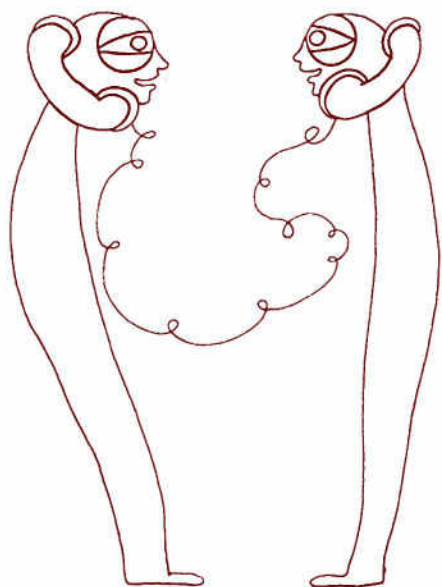
This will be the case in most workcamps or other international workshops or training courses. Most of the times, based on previous experience in the field, volunteers/ participants attend the camps to learn about other cultures and meet people from all over the world, so they will be mostly open. But also in this setting there are cases where the openness of the participants is not achieved easily, as for example if you have two volunteers from countries that only recently were in a conflict – recently meaning in the last decades.



2. See the differences in a productive way: look at differences, be aware of them - but looking at them as something positive and opening possibilities and also accepting that differences can exist next to each other without creating a conflict. To only know about other cultures is not enough, it is about understanding and valuing other cultures.

Sometimes world views seem to contradict each other, or also means of acting. A classic example here could be religion. Many religions state that they are the only “right” one and that makes it hard for believers to value the other religion and accept it. How do you think this could be managed? Have you ever been in the situation? Religious beliefs here can also include the lack of it, atheism.





3. Approach each other openly: to approach each other openly makes it possible to even address conflicts and stereotypes openly and discuss them in a productive manner. This is already a part of the first two points, but so central, it is worth marking again.

It can be important in the example given in point one of volunteers from countries involved in a conflict with each other at the moment or recently.

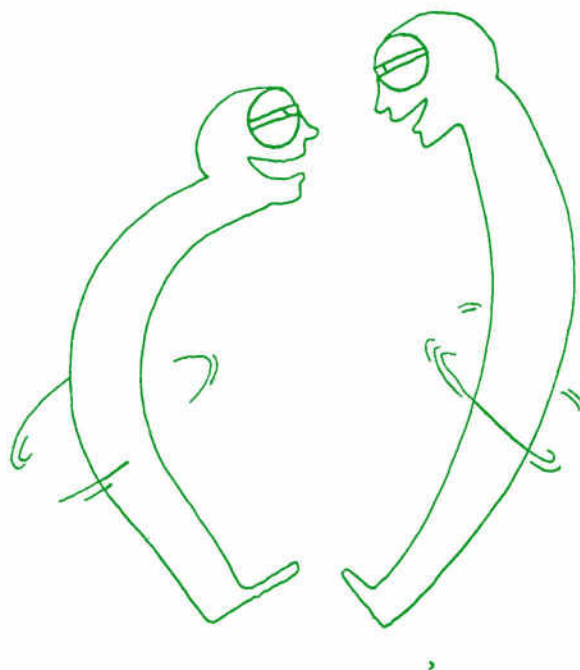
Before these points are reached it seems important to mention here as well that the most crucial point to start from is accepting that one's own views are not the only truth. To accept that the other view could also be a possibility you first have to accept for yourself that your way of seeing things might not be the only way. This is a difficult step to take sometimes as it makes your beliefs relative, but on the other hand without this it is impossible to reach the steps above, as you will not be able to give new ways of thinking a chance if you intensely hold on to your old ones.

Milton J. Bennet designed an often used scale for intercultural sensitivity in 1993. Following his concept we can divide it into two groups, ethnocentric and ethnorelativistic. Each of them is divided into three stages building on each other. For the first one he names the stages denial, defense and minimization. In the stage of denying one sees his view of the world and his values as the only possible view of reality and denies the existence of others. In the second one is confronted with other views and values and feels threatened, because they make one's own views and values relative.

In this stage a person fights against the difference defending his or her own, e.g. visible in racism. In the last phase minimization takes place, which means that the differences are acknowledged, but they are being trivialized, by putting an emphasis on how many similarities exist in comparison.

On the other side Bennet describes ethnorelativism. This one he as well divided into three – acceptance, adaptation and integration. In this group differences are not taken as a threat anymore, but seen as a challenge, based on the idea that cultures are only understood when put relative to one another and actions and values can only be understood within the context of one culture.

This starts with acceptance of differences and respect for different behaviors, views and values. On the next level – adaptation – additions of one's personal culture or of a group's culture are made. Elements of culture observed in other cultures are added to the culture of the person or the group after having been understood as appropriate and learned. After this integration takes place, when different worldviews are being integrated and it is being accepted that two or more worldviews can exist next to each other. This concept by Bennet can be seen as a valuable tool to understanding different phases and obstacles if Intercultural Dialogue. So with another definition Intercultural Dialogue can be summed up like this:



Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organizations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.”

(Sharing Diversity. National Approaches to Intercultural Dialogue in Europe. Study of the European Commission - http://ec.europa.eu/culture/documents/final_report_en.pdf (ERICarts 2008))

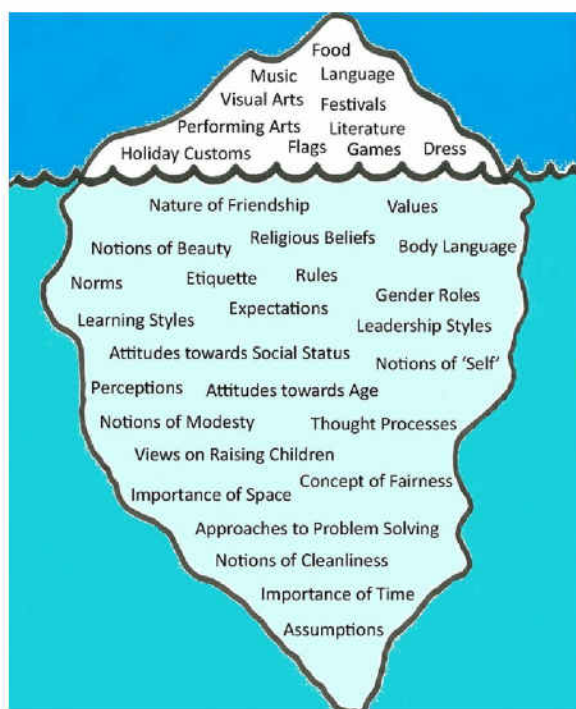
The two quoted definitions make clear that the main aims of Intercultural Dialogue are to have an exchange which is open and also respectful. The actors can be individuals or groups, or, as mentioned in the definition by ERICarts, also organizations. This could be any kind of dialogue seen with those parts, but what makes it an intercultural one is the exchange between people of different cultures, religion, world views, languages, ethnic groups, etc.

One of the reasons we put the second definition here as well is that it also spells out aims of Intercultural Dialogue. Those mentioned here are seen from the perspective of the European Union. Before you hold a workshop on Intercultural Dialogue you should be aware of your own aims. Why do you think Intercultural Dialogue is necessary?

MODELS OF CULTURE

When talking about intercultural dialogue and facilitating sessions about this topic you and your participants will reach the questions: What is culture? What does it consist of? How is it structured? In the theoretical introduction to the toolkit you are reading we gave you some information about this topic, which sounds maybe very scholarly and not very practical to explain in the setting of non-formal education. We are of the opinion that these theoretical inputs are important for you as the facilitator to be aware of, but to explain culture and intercultural dialogue to your participants we will explain to you here three models. Of course it is up to you whether you use these models, the theoretical information only or both of them combined. In the resource list you will find as well more information on theoretical background and models to support your work.

ICEBERG



(taken from: http://www.google.com/imgres?&imgrefurl=http://opengecko.com/interculturalism/visualising-the-iceberg-model-of-culture/&docid=j3HRJNyZIASjyM&imgurl=http://opengecko.com/geckovie/w/wp-content/uploads/2011/03/Cultural-Iceberg-opengecko.jpg&w=650&h=800&ei=DTnnT_DYNIuQ4gSQvKCvAQ&zoom=1&iact=rc&dur=624&sig=116189354036766895640&page=1&tbnh=138&tbnw=112&start=0&ndsp=12&ved=1t:429,r:2,s:0,i:80&tx=83&ty=52)

This model was designed by Edward T. Hall and to get more information on it we recommend you to read his book *Beyond Culture* from 1976. If you feel like reading more about this model you can also do some research on the internet as you will find many resources (see also resource list in the end of the toolkit), but it is easily possible to work with the basic information we give you here.

You see in the graphic here, and as the name already indicates, we are taking as a model for an understanding of culture an iceberg. Icebergs in reality are showing just their tip above the water, most of the iceberg is hidden from us, it is under water, so although the part that we see might seem impressively big, that just gives us an idea how much is hidden underneath the waterline.

Hall works in his model with the idea that culture is like an iceberg, we can see a part, but it is only the small tip of a big whole. The tip is the part of culture that is visible to us, like the way people dress, what they eat, what kind of music they listen to and how they dance to it, how the institutional system of a country works, etc. Underneath all this, beneath the waterline, we can find a part that is about 9 times as big though, and which we only see when looking very closely. In this part we find the worldviews people hold, values, ideologies, attitudes, beliefs, etc. It is not visible to us, unless we try and it makes up the bigger part on which the upper part depends, because without the lower part of the iceberg the upper part can not be understood.

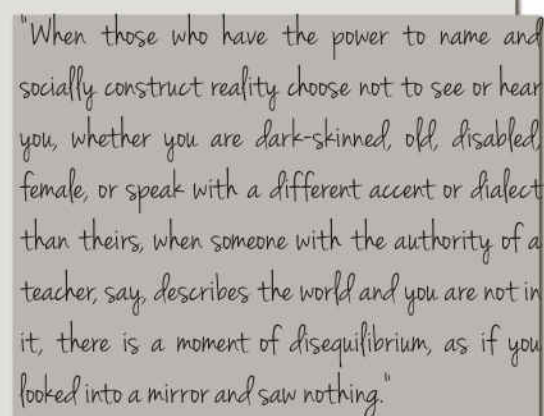
To give you an example: Capeira is at first sight perceived as a dance and that is also the way slaves in former times explained it to their owners. Calling it a dance allowed them to practice it, while in reality it was a preparation for self-defense. To understand the full cultural meaning we have to go deeper than just to look at the movement and the music.

Looking at your own culture or cultural group, can you identify clearly all the elements from the different layers mentioned here? What aspects are more easily found than others? How can you get more examples? Do you think other members of your culture might think differently about these aspects? What are all these telling you? How comfortable are you with this concept and based in this how comfortable would you feel working with it

To work with the iceberg model you will need a flipchart on which you can draw a big iceberg and the waterline. Make sure just the tip of the iceberg is above the waterline (about 10%). This is the visible part of culture, while the by far bigger part of culture to the eye from outside of the water is invisible. This is just a suggestion on how you can introduce the model to your participants, but of course you can find many other ways that maybe fit your style better.

Let the participants support you in finding examples for both layers. On the visible side you will write things like clothing, gestures, food, language, music, laws, institutions, customs, etc. On the invisible side within the water we find values, roles, ideologies, philosophy, attitudes and beliefs. While the upper part might be easily recognizable and identified, the visible parts of a culture are not easily understood without an understanding of the invisible parts. The upper part can also be understood as what we are doing and the lower part what we are thinking and feeling.

Ask your participants to find examples of both from their own experience and draw the connections from the invisible to the visible.

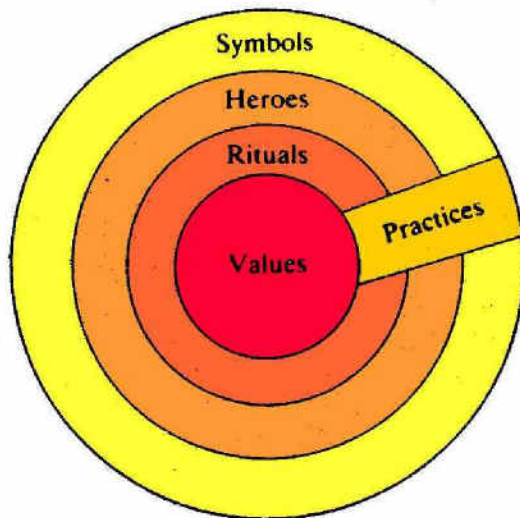


"When those who have the power to name and socially construct reality choose not to see or hear you, whether you are dark-skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of disequilibrium, as if you looked into a mirror and saw nothing."

-Adrienne Rich



ONION



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Gert Hofstede, who we already mentioned in the theoretical part of this toolkit, developed a model to explain his idea of culture – the onion model. Like an onion culture in this model is made of different layers.

In the center we have the core, center piece, which in the case of culture Hofstede understands as the values of a society. These core values - like what is considered good and right and what as bad and wrong - are very persistent, they usually have been around for a long time and are not that easily challenged or changed. To look at this part it is important to look at history and to see its connection to the current values. Some values and worldviews – like the understanding of leadership - might seem to not be important anymore, but they can still be present and just not visible at first sight. This can be subconscious and therefore not easily recognized.

The layer right on top of the core is rituals. We are here not talking about big rituals that happen on a yearly level, but about daily rituals, patterns of behaviour – How do you greet people in your country/ your circle of friends? How often and what time of the day do you take a shower? What do you wear for school/ work? These rituals are gradually developing in new directions. This change does not happen overnight, but slowly and constantly.

After this layer of rituals we reach heroes. Every society and time has role models in the public. These can be different personalities – politicians, models, actors and actresses, authors, musicians, etc. These don't even have to be real personalities, and can be fictive. Their importance lies in being a role model and these role models are constantly being changed, some might be around longer than others. On the next level we have symbols, artifacts and products that are present in our lives. These are changing even more rapidly and usually underlie the trend of fashion, e.g. a trademark of clothes.

All three layers can be learned and trained in the daily practices in a society. The only thing persistent and not easily learned or trained is the core – the values. What is considered as bad or good, normal or abnormal, takes a long time to be challenged.

Looking at your own culture or cultural group, can you identify clearly all the elements from the different layers mentioned here? What aspects are more easily found than others? How can you get more examples? Do you think other members of your culture might think differently about these aspects? What are all these telling you? How comfortable are you with this concept and based in this how comfortable would you feel working with it?

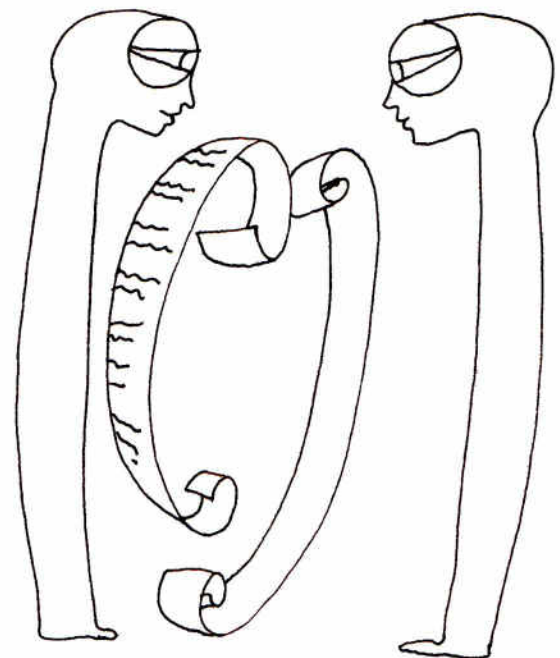
Recommendation:



Based on this we presented the cultural onion model here referring to culture as in a group, community, society. This model can easily be adapted to a discussion about personal culture as well though. What different parts of you make up your identity? And how would you layer them? Those layers can be your job, your friends, some adjectives with which you describe yourself, you nationality, your city, your school, etc. After discussing the concept you could for example give the participants the task to draw two onions with different layers.

One of these onions represents their culture of origin whatever they see as this – and the other represents their identity.

The second can have as many layers as they wish and they can fill it freely with whatever comes to their mind. The first one needs to have the above described layers and they can fill it with what they observe in their culture.



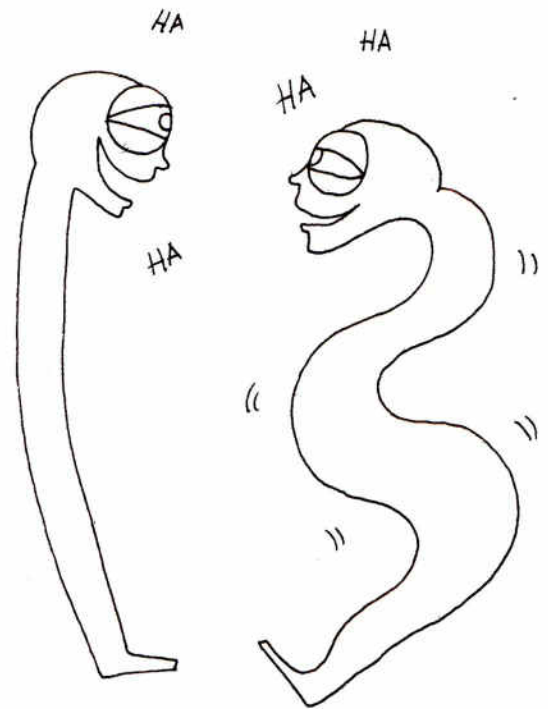
Reflection questions:

How have you been able to observe cultures develop? How did that happen?
Can one have several cultural backgrounds?
What would that imply?
How is culture open for individual interpretation?
Think of examples.

BEHAVIORAL COMPONENTS OF CULTURE

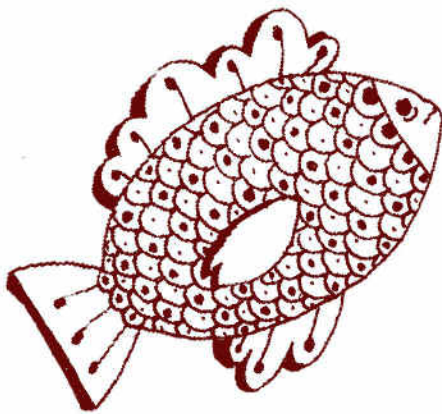
This model was developed by Edward T. and Mildred Reed Hall and originally derived from and was aimed at the business sector. It is still valid in the context of the methods of SCI as well though, and is especially useful if you wish to take a look at the subtle parts of culture, the ones we do not easily see. Based on their findings Hall and Hall developed the following categories: fast and slow messages, high and low context, personal space and monochronic and polychronic time.

Fast and slow messages according to their theory means that some messages take less time to decode than others. These are fast messages. An example is the familiarity you reach with people from different cultures. In some cultures it is easy to get first contacts and friends and therefore this is a fast message, in others it takes more and therefore it is a slow message.



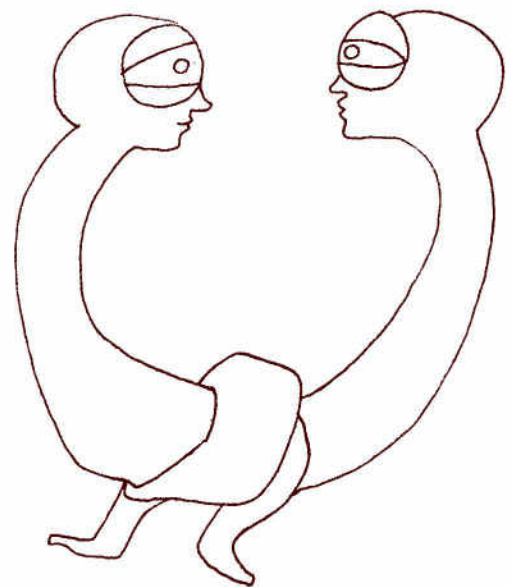
The next categories divide into high and low context. This refers to events and the information that gives a context to this event. If in one situation/ moment most of the information needed to understand an event does not have to be given anymore by the people involved this is referred to as high context. People keep themselves informed about their surroundings and the people important to them, so by the time an event takes place, they already have the information needed to understand it. As an example they give the Japanese culture. In low context cultures social relations are not that close and constant and therefore a lot of information has to be given in the moment of the event to make it understood. This can lead to misunderstandings when a person from high context feels like a person from low context is discussing too much detail, while the other was around the one from low context might feel the other one is hiding something.

We all need a certain amount of free space around us to feel comfortable. This space between us and the other people is personal space. It is not always the same as it also depends on the relationship you have with the people around you in one moment. For some people that space is smaller than for others and therefore misunderstandings can arise, as someone standing too close probably makes you feel uncomfortable, but if they stand too far you probably find them as distanced.



Also time can be divided differently. Monochronic time means that time is divided into clear parts which indicate when which task has to be done and it is only one task at a time. Time is scheduled here, linear and is a resource that can be used or wasted. The opposite is polychronic time, where many tasks are done at the same time and one's importance is less getting the task done but more relating to people. Here time is more seen as a point than a line and not understood as a resource.

All of these categories can also be used to look at conflicts in trainings or workcamps. Also here people meet with different understanding about time and personal space, or same may wish to discuss everything in details and others won't. In this context discussing the model of Hall and Hall might support a better understanding of each other.



Reflection questions:

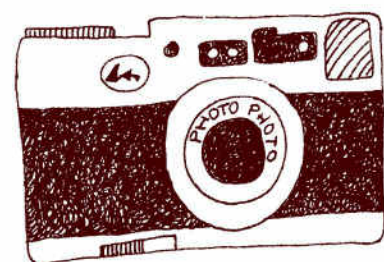
Think about the situation that you are holding a session and one of the participants voices or shows racist, sexist or in another way discriminating opinions. How can you be prepared for this kind of situation? How should you handle it? How can you react if one or more of the participants voice prejudices or stereotypes referring to another participant or you?

Looking at your own culture or cultural group, can you identify in which category Hall and Hall would put it? How easily can you do that?

Can you find examples that undermine your opinion? Do you think other members of your culture might think differently about these aspects?

What are all these telling you?

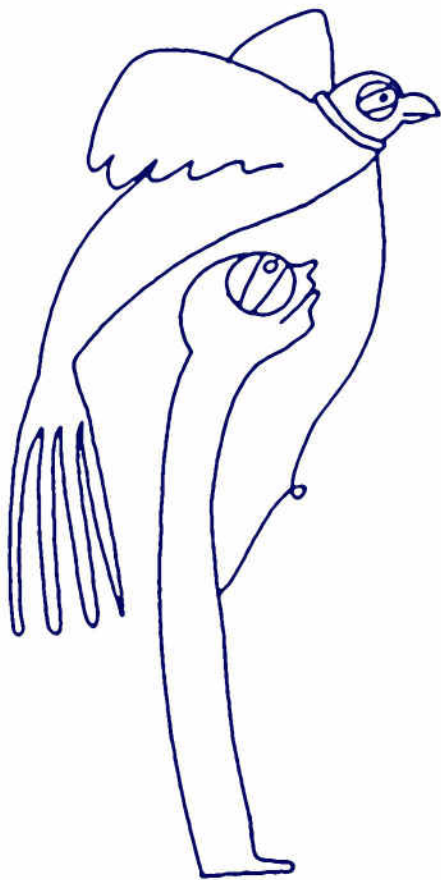
How comfortable are you with this concept and based in this How comfortable would you feel working with it?



STEREOTYPES, PREJUDICES, DISCRIMINATION

As you already observed in the previous pages, there are different terms very closely related to Intercultural Dialogue, part of its process and dynamics that are very often used in our language. Usually when we face new cultures, talk about other people and expand our learning baggage in the intercultural field we often confront ourselves with stereotypes, prejudices and sometimes discrimination.

Also in the workshops proposed these terms often come out in the discussions because are part of the background base of intercultural contact and dialogue process and often they are misunderstood or used wrongly. In the following lines we wish to provide you with a brief explanation of how we use these terms.



Most of the time the confusion or interfusion of meaning is between stereotypes and prejudices.

Stereotypes are formed as a result of the categorization process of our brain. In our brain are many “boxes”, different categories for all the information that we have from this world and this separation in different categories makes it easier to access it. This is the simplification of the reality in order for our brain to work with it. For example when you think about a woman what might first come in your mind are aspects of a woman’s body, or gestures, or clothing. Usually the first thing that comes in your mind about a specific group, person, cultures (the first image) are the stereotypes you have about that specific group. They are usually developed based on your own experiences, education system, other people’s experience that was shared with you, media, books, movies, etc. Usually they are shared by the people belonging to the same group, because mostly they are exposed to similar experiences. If you will ask in Africa about the first image associated with gypsies it will be different from the one expressed in Europe for example.

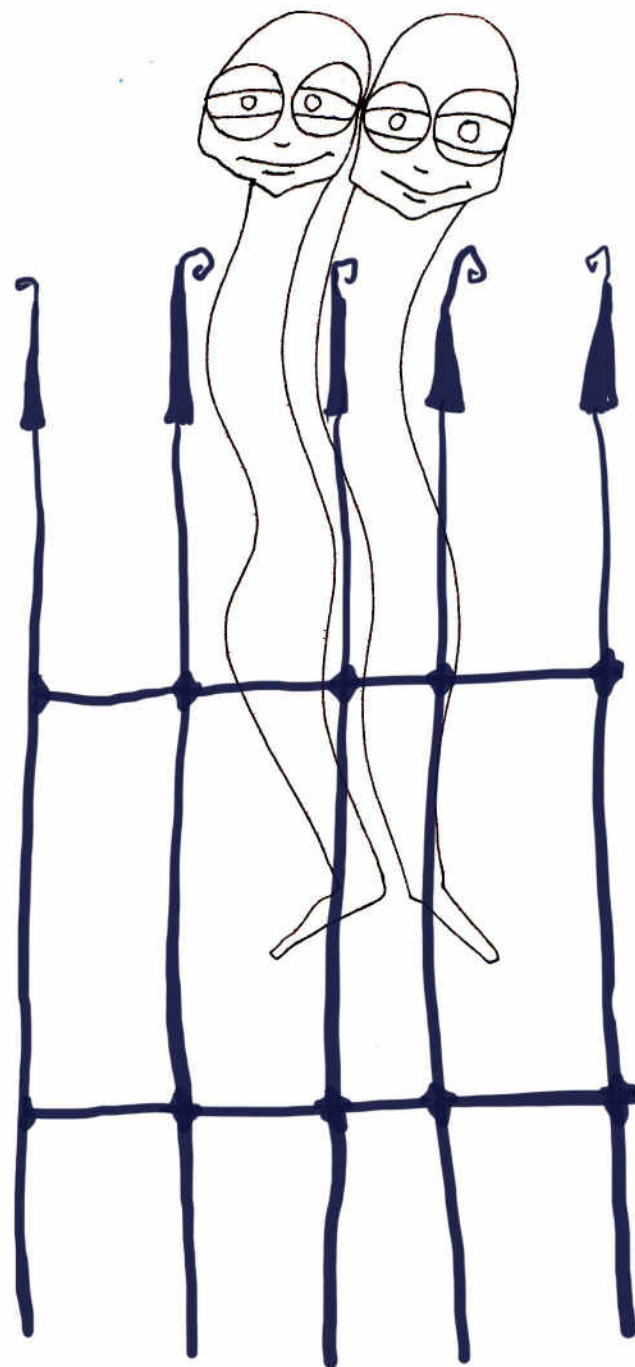
What is the first thing that comes in your mind when you think about Africa? The USA? Mother? Worker? Turks? Gypsies? Man? Gay? Etc.

Let’s clarify one crucial aspect – stereotypes are not bad or good! They are a process of our brain to work with the information we have about the world. We all have, develop and will develop new stereotypes every day of our life.

If your first image about Turkish people is that they smoke a lot - this is just an image – there is nothing wrong or bad in it – it is the image associated based on the information you received about Turks. When you add a value to this image, it is good or bad (according to you) it is already a judgment and when you presume that Turkish people that you meet are going to be smokers and you will already have an attitude related to it (for example because you hate smoking) in that moment the stereotype was upgraded to a prejudice. You prejudge the people that you don't know based on the general image you have about their belonging group.

The (pre)judgment you make can be positive or negative – it doesn't matter in fact - the main idea is that a value was associated to it and from this moment it will be easily associated to people you meet and this can blurry the quality of contacts you have with people from other cultures for example.

Look back at the answer you provided before to the first image you associated to some elements. What value do you give to those thoughts? (Is it something good, positive, neutral)- think also about the contact you might have in the past with some of the people belonging to those groups? What assumptions did you make? How much doubt did you put in them? Or did you take it for granted?



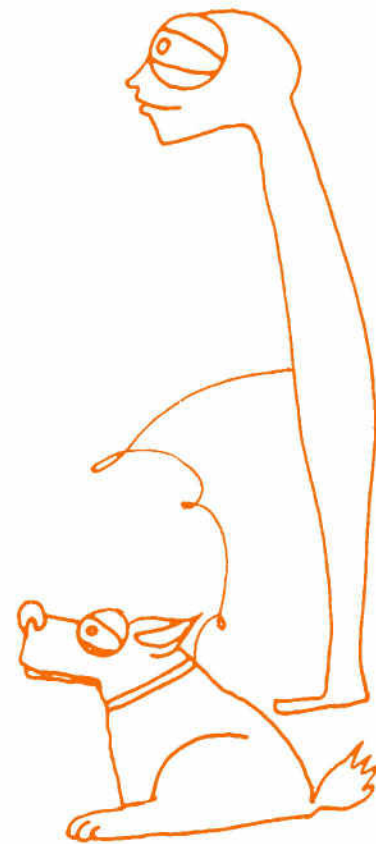
In Europe it is generally believed that Germans are very punctual. There are cases of volunteers going to Germany, that expect everybody to be punctual and obsessed about punctuality and when this doesn't actually happen as they anticipate, they are very puzzled, sometimes angry and provide comments as: "But you are punctual, how come you are late? What is happening with you?"- because in that moment they are in fact facing to the fact that the prejudice they had about German people and their assumption were wrong because they judged people without actually knowing them.

How clear is the difference between stereotypes and prejudices for you?

What is still not clear? Einstein used to say “it is more easy to disintegrate an atom than a prejudice” – reflecting that it is quite hard to control our prejudices because we add value to them and get more strongly attached to them – but it definitely is not a mission impossible and this is why Intercultural Dialogue and Learning exist.

Let's have a look at what discrimination is

Discrimination is an upgraded prejudice which is already transformed in action-in behavior! It goes beyond assuming people that you don't know are going to do something etc., to actually taking an action in this sense (although you don't actually know those people - we want to emphasize this).



For example you are selecting people for your office and you will reject the gypsies from the beginning because you don't trust them; or older people.

Excluding, avoiding, rejecting, limiting the access, restricting the liberties or rights, etc (of) somebody just because the person belongs to a group about which different negative opinions are promoted is going under the act of discrimination.

There is also the term of positive discrimination – which goes in the sense of giving priority, extra chances to people from different groups because they are usually excluded and so on (but in the end it is still a type of discrimination – taking action concerning one person without knowing it)

What type of discrimination do you know? Does it happen in your community? Have you found yourself in the situation of being discriminated? Have you discriminated somebody?

How comfortable are you with these terms? Can you incite discussions around them in your group of participants?

SERVICE CIVIL INTERNATIONAL AND INTERCULTURAL DIALOGUE

The roots of SCI

As we are writing this toolkit the organization Service Civil International has already seen many decades of existence with many projects and campaigns, discussions and actions. It was founded in 1920, directly after the First World War. Pierre Ceresole, a pacifist from Switzerland, and many other pacifists attended in 1919 a conference in which the International Fellowship of Reconciliation was founded. Ceresole became the first secretary of the IFOR, but he furthermore left this conference with the urge to DO something instead of just talking about peace – Deeds not Words. This became the motto of SCI, only being changed to *Deeds and Words* in the 1990s.

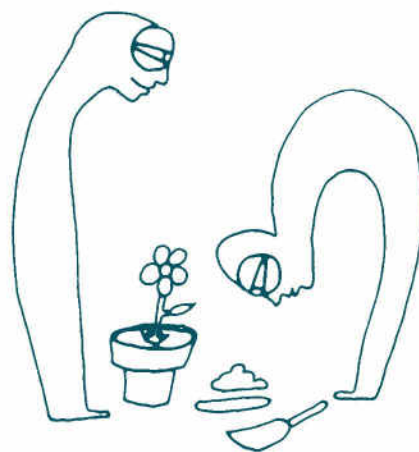
To provoke a positive change towards peace Pierre Ceresole with other pacifists therefore called the first workcamp into life. In 1920 volunteers from Germany, France, Switzerland and the UK got together in a village close to Verdun to do reconstruction work. They worked on rebuilding what had been destroyed in the war. By bringing together volunteers from former enemy countries so shortly after the war Ceresole and his fellow activists gave them the opportunity to meet each other on a personal level, questioning their stereotypes that they had about each other's nationalities.

(If you wish to know details about this history check <http://www.service-civil-international.org/> , www.sciint.org or www.no-more-war.net.)

The vision and mission of SCI

SCI's vision is a world of peace; social justice and sustainable development, where all people live together with mutual respect and without recourse to any form of violence to solve conflict.

SCI's mission is to promote a culture of peace by organizing international volunteering projects with local and global impact.

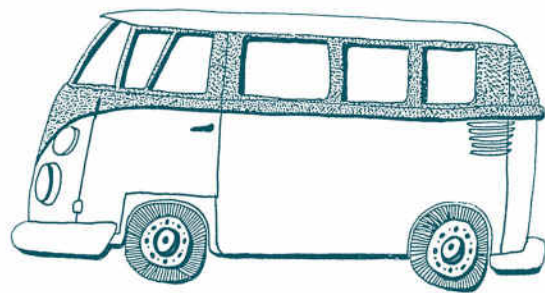
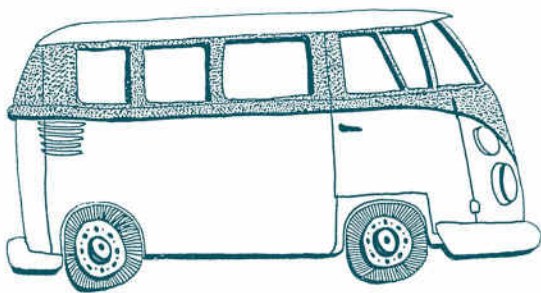


What role do Intercultural Dialogue and non-formal education play in reaching this vision and mission?

As you can see from this very short introduction into SCI the idea behind the foundation of the organisation was something similar to intercultural dialogue, communication, learning and understanding, even though the founders might not have called it that back then. The first workcamp was called into life to create the space for volunteers from different backgrounds to live and work together and by doing that overcome their stereotypes. To do this they had to communicate with each other, try to understand each other.

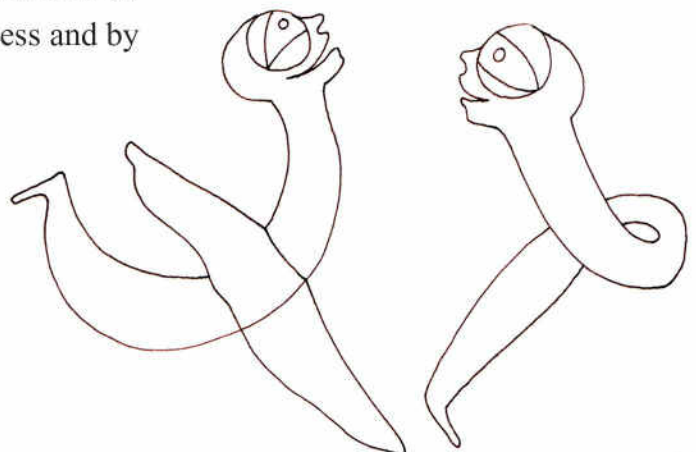
These ideas remain the main reason why we think that workcamps promote a culture of peace – through living, working and learning together. The volunteers learn in an informal way about each other and about each other's culture. These are basics of Intercultural Dialogue.

In the everyday life of a workcamp and also training or seminar the volunteers/ participants experience informal learning in this intercultural setting. We aim to offer them sessions of non-formal education as well. These they will usually receive in their predeparture training, where the topic of intercultural communication is often addressed already, and then in the camp in case the campleader or a peace messenger visiting the workcamp provide them.

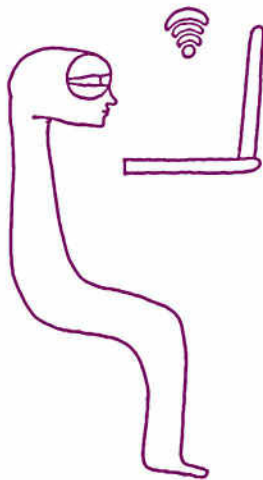


The sessions of non-formal education in most cases address the topic of the workcamp, e.g. ecology, in its relation to a culture of peace - our mission - and intercultural learning. By holding these sessions the learning process of the volunteers should be deepened and they should learn about the origins, mission, vision and values of the movement that they are a part of by being a volunteer in an SCI camp.

To put it in a nutshell, intercultural dialogue is already a part of our main method, workcamps. We aim to give the volunteers the space, time and the appropriate atmosphere for this. By holding workshops on camps or before the visit of a camp, with those volunteers, we furthermore wish to make them aware of the context of their workcamp and this process of intercultural dialogue. Through raising their awareness they are pushed to reflecting on their learning process and by this deepen it.



METHODOLOGICAL ASPECTS – NON FORMAL AND INTERCULTURAL EDUCATION

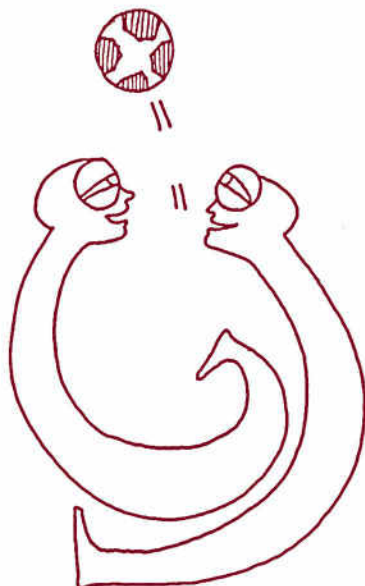
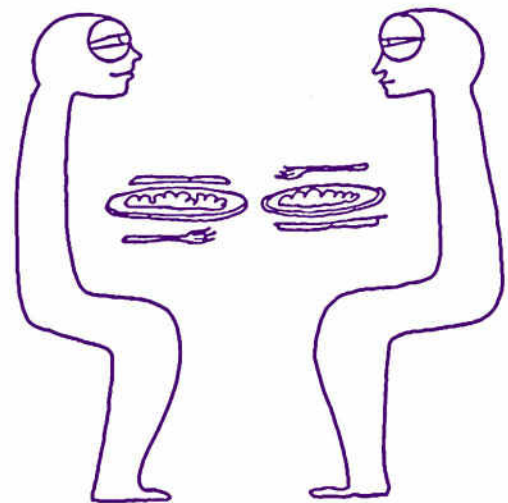


This toolkit represents a handy tool for you as facilitator of intercultural dialogue and learning process in international groups (either in SCI Workcamps or in other educational settings) and before engaging yourself in this journey it is important to have a look at some important aspects related to non-formal education and intercultural learning – aspects that you need to have in mind, understand deeply, pay attention to and apply them in your work.

Some of these elements might not be new to you (especially if you are active in non-formal education already) but in this condensed and synthetic format you can always come back and go through the material again and make sure you don't forget something before planning and implementing your activities.

The theory of non-formal education is large and dense and it has developed a lot in the last years - we will not go in the history of the background road of this type of education in this chapter (you have at the end of this chapter plenty of resources to refer to if you need more information in this sense).

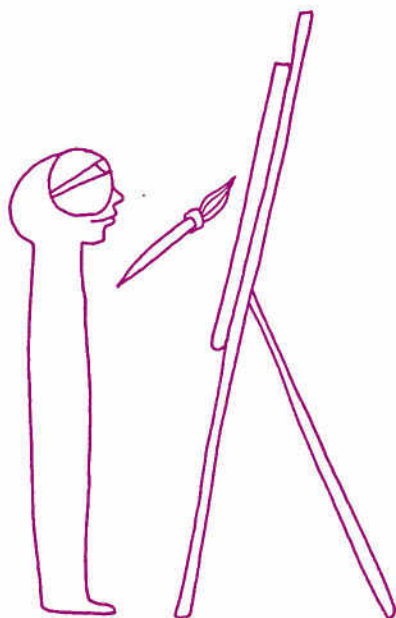
What are in fact important to understand about it are the principles and the key values that non-formal education is based on.



This chapter will offer you the chance to have an overview on most important aspects that you need to bear in mind while planning and implementing non-formal education activities as well as specific aspects and recommendation you need to be careful about when you conduct activities specific on intercultural dialogue and learning process.

NON - FORMAL EDUCATION

It is often considered that non-formal education happens outside of schools (where formal education is usually happening) like in workshops, workcamps, trainings, seminars, etc.



We also have the term of informal education which refers to the type of learning which we take out of various happenings in our life (travelling, from family events, meetings with friends, watching a movie etc.). (as a note for the informal learning – your participants, and you as well will learn a lot from each other during the breaks, the dinners, evenings etc. and you should have this in mind and maybe follow from a distance the process in this informal time BUT bear in mind that it is not going to be up to you what is happening in it/which topics to be open/or which conclusions to be taken – it is an unorganized process that is self managing)

Although the difference from formal and non-formal education is quickly referring to the location of the action itself the methodological aspects of non-formal education (which will be explored in the following lines) reflect the core differences and show also that this type of methods could and are already implemented inside school settings.



What are the key features of non-formal education?

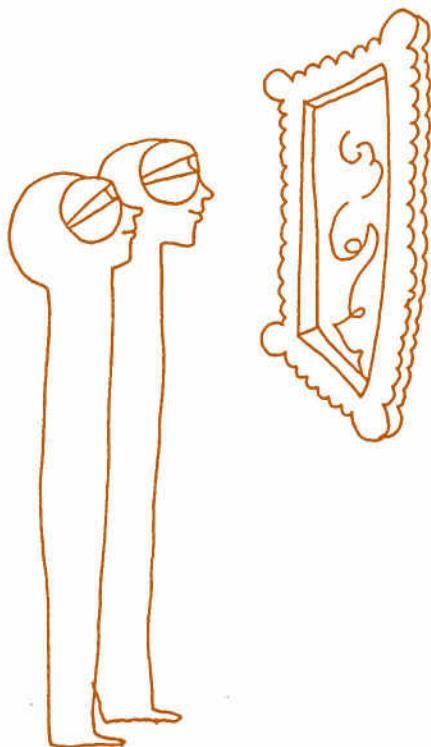
- **It is participatory** – this aspect reflects the fact that the group of participants are involved actively in the process of learning; it is recommended that in non-formal education sessions should include at least 80% active participation of the participants (in which either they are experiencing a situation or working actively with some concepts and connecting them with their previous experience) and the rest to include input and managing process from the side of the facilitator. Why is it so? Because when you are actively experiencing a situation, if you are debating on some concepts, if you exchange ideas and views with the other participants, if you connect the new concepts with the previous experience, if you in overall are actively participating in your own learning process the long term impact of it is definitely going to last longer as it is a deeper process for you as participant. The group process and work are the key sources for the learning of each participant - the learning potential and reference lay in the group.



What does this mean for you as facilitator?

First of all it means that when you plan your activities you should bear in mind to have enough activities where the participants will be engaged actively and they could participate fully. If you do plan to have some sort of input this should be limited in time and rather allow more space for the participants to debate, reflect or work with the concepts presented in your presentation. In the same time an interactive presentation (by asking various questions to the group, asking examples from them, etc) it will definitely engage your group more and already make them work with the new concepts you introduced.

- **It is learner centred** - A non-formal education session comes with activities that answer the learning needs of the participants- their level of experience, their expectations, their learning styles (reflective, active, pragmatic, theoretic) and is adapted to them during the learning process. We learn differently and this means that if for example, in the learning process we receive only theory, input on different concepts (without working actively, practically or reflecting on the new concepts and making connection between them and previous knowledge) unless my learning style is dominantly theoretical it will happen that my learning process is incomplete and not long lasting. Also different experiences, backgrounds and expectations are going to influence the learning process. “Same size fits all” which is routed in formal education settings is transformed in “tailored size for every participant” which should be the leading motto for the non-formal settings, which will increase the motivation and also the active participation of each individual in the process.



This means that before the planning of a session you as facilitator should make a learning needs assessments (in any way possible - application forms, discussions, information from sending organizations, etc) through which to explore the level of experience, background, expectations and needs. Also the methods should be adapted to different learning styles so they should be diverse and should include space for all of them in a balanced manner for the group and each participant's needs. This of course could be quite challenging when you have very diverse groups and when trying to cover all their individual needs makes deciding on a specific activity/method impossible.

This is why you need to find the best strategies for example to make “use” of the very experienced people in the group (which often are happy to have a different role in the activities, or to provide answers or tips from their experience) rather than forcing them to “act” as beginners in the field, which can be rather frustrating and reduce their motivation; you can also think about different working groups (when you plan different activities in working groups) - based on their level or their choice (giving more choices for different moments in the process could be extremely motivating and beneficial for the process. And these are just some examples, in fact it depends a lot on the groups you are going to face and sometimes you will definitely need to work more to prepare and also to improvise during the activities.

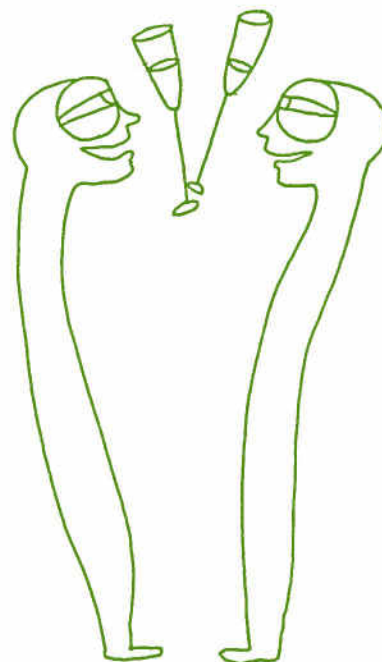
- **It is flexible** – Based on the process, on the context, on participants’ needs, etc the program and the structure of a non-formal education session could change. It is open, adaptable and flexible to what is happening on the way with the group. The process in non-formal education is very complex, participants find themselves often in deep discussions or personal experiences (which were created during the activities – especially if they are experiential ones like simulations, role plays, etc) which could need more time for reflections and processing and also that could change the priorities of the participants in terms of learning needs (because for example new doors open to them or they need more time for a specific topic).

What does this mean to you as facilitator?

First of all it means that you need to pay a lot of attention to the group during the activities; if the group needs more time for discussions, for finalizing a task, for extracting the learning points out of it you should provide this time to them because otherwise it can disrupt their learning process and fail to reach its aim.

When conducting group discussions and debriefings it is not easy to assess the time needed for it in advance and although you might have a time schedule in mind you need to be flexible and change it on the way based on the group response.

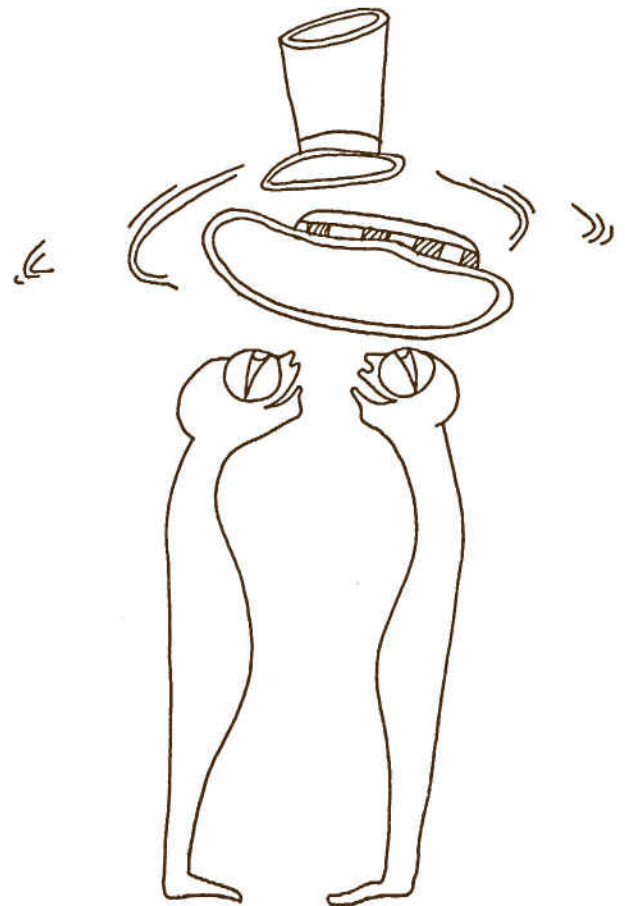
If the group is for example very engaged in discussing personal stories of cultural shock they experienced in their life it is more important for them to continue this sharing and learning process then to interrupt them and give them an input about stereotypes – because your plan is like this - the group process and understanding its importance in that moment has priority.



These flexibility aspects get trained in time based on the experience with various groups and also your time management (in non-formal education setting) will improve on time (estimating more accurate the duration of various activities and discussions) but it is very important to think flexible from the beginning; to know that maybe your plan will not go as you plan it, and that the group process will be different than the one you envisioned and rather think about plan B or C in different situations.

- **It is voluntary** – this means all the participants (as well as the facilitators) are in the process by their own choice and it is not imposed by any other external source or factor. Voluntary means also that it is based on the participants' motivation and expectations and if they don't get what they want they could also withdraw during the process.

For you as facilitator it is important to let the participants know about this aspect and to emphasize it during the process – if some of the participants will not want to continue let them go and don't try to “blackmail them” emotionally (“the group needs you- stay more for them”) or promise them something they will like (“you will have fun”, “you will see how much you will like the next activities”, etc) or negotiate with them (“what would you like to do? ”) because it is going to create a wrong environment and the participants will stay for the wrong reasons and it could also influence the group dynamic.

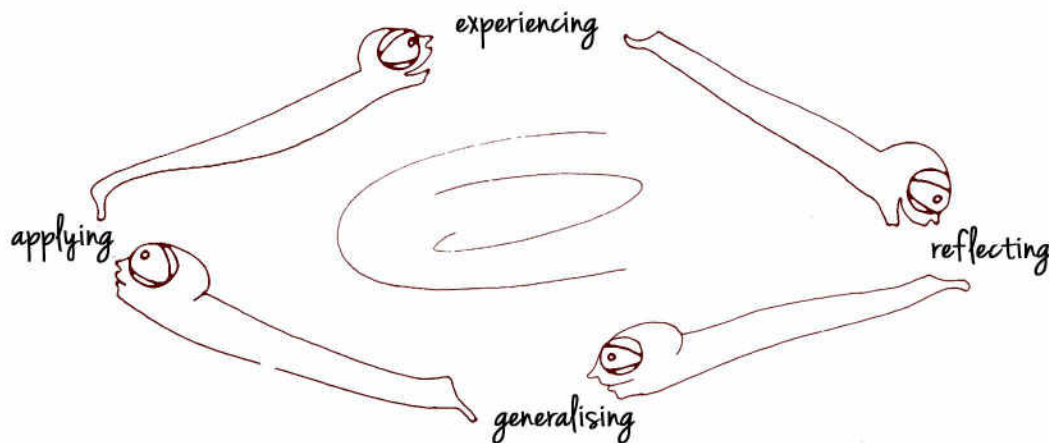


It is important for you to explore the participants' needs and also to request feedback after each session or daily and based on these elements to produce changes in the program but it could happen that some people will not be motivated or will not take what they want from the process and you shouldn't “force” them to stay.

● Learning by doing - experiential learning cycle

(experience – reflection- generalization- transfer/applying)

The most important aspect of learning by doing, from experience is that we need to follow some steps in order to ensure that we actually learn from what we are doing. There are often cases and situations in our lives where we have different experiences from which we don't extract the learning points and we don't use them in future occasions.









In non-formal education setting the vision is to create different situations, experiences – to learn from it and then to apply them in future in other similar or connected situations.

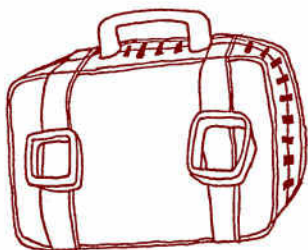
In order for this to happen several steps in the process need to be followed. After we created an experience (a group work, a simulation, a role play, a decision making exercises, a communication activity, a movie, etc) it is crucial to reflect on what happened during the experience. How the participants felt, what their impressions are, what they learned from that specific activity. Based on these reflection points in the next phase the participants need to extract general conclusions (generalization phase) with key points that they could use in other situations in the future (for example: is important not to rush in judging other people based on their first impression, etc).

In this process of course every participant could extract different points based as well on their previous experience and background. The last part of this process is to invite the participants to think about how they will use the new learning points in the future (the transfer phase) – which of course is a matter of practice and you cannot see it immediately but making plans for future practical situations is already increasing the chances for a change in their approach.

How should you deal with these issues as facilitator? Taking the group through each stage of this learning cycle – it is also called debriefing or processing the activities and it takes place after each activity. In the workshop proposals from this toolkit there are suggestions for questions for dealing with this part in your sessions.

The most important aspect here is that :

-  All the answers come from the group – no conclusions are given from the facilitators' side and your role is just to push the group with questions that will help them reflect, generalize and make the transfer.
-  Asking questions and conducting debriefing is a skill which is developed in time but it is important to make a plan of questions for the activities you are conducting.
-  Keep the structure and don't mix the 3 phases only after you finish with the reflection phase you can move on to the generalization and only then to transfer.
-  Use open questions and engage as many participants as possible in the process.
-  Allow proper time for debriefings - this is often the part where you will need to be flexible - you can't stop the process without closing the learning cycle
-  If you plan more activities that are connected in terms of learning objectives you can just make reflection discussions after each activity and after you finish all of them conduct the full debriefing one aiming for the transfer.



- **It targets competencies (knowledge, attitudes, skills)**
– this aspect is linked with previous aspects but it is worth putting it as a separate dimension.

Competencies are usually ensembles of 3 - knowledge, attitudes and skills and for example if we speak about Intercultural Competencies or Facilitating Competencies they include afferent set of issues (themes, topics, concepts, relations, etc) that need to be known by the person (therefore the specific knowledge associated to that specific area); to have the appropriate attitudes that match the knowledge and also the skills to put in practice the attitudes and the acquired knowledge.

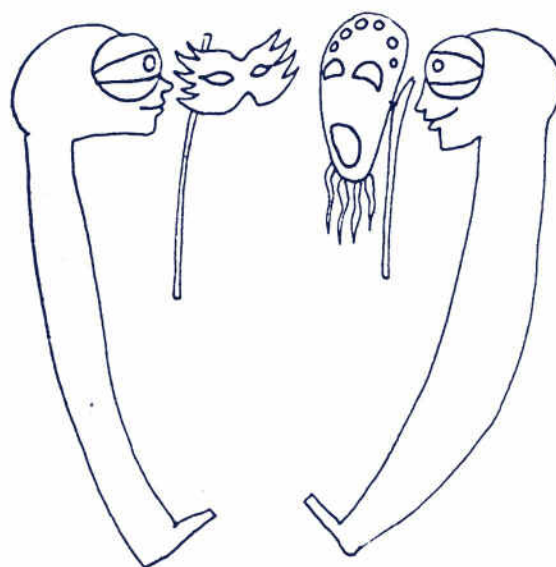
For example an Intercultural Competent person will have knowledge about what is culture, identity, cultural differences, stereotypes, prejudices, intercultural learning steps, etc ; will have attitudes like: tolerance, open mindedness, flexibility, curiosity, sensitivity, and skills such as: active listening, empathy, attentiveness, intercultural communication, etc. Of course these are a few examples, they don't cover all the aspects included in Intercultural Competency. The 3 dimensions can develop in parallel and don't have an order but they are related. In non-formal education the learning objectives usually target aspects from all 3 dimensions.

For you as facilitator this means that when you set up your learning objectives for the sessions you are about to conduct, you need to pay attention to these aspects and make sure you are targeting all 3 (knowledge, attitudes and skills) - even if you want to focus on one more than the others they should also be included on a certain level. If for example you want to have a session in order to introduce the concept of culture (which is focused on knowledge) in the debriefing part you should also stimulate participants' attitudes towards culture and different cultures.

- **Learning zones** - people (therefore participants as well) find themselves in different situations of their life (therefore also training and educational ones) in different zones.

In the **comfort zone**, no specific challenges are encountered.

The person knows what is happening, is used to it, relaxed, and untouched. We are in this zone when we deal with familiar things, we do something that we already know, with familiar people that don't challenged our way. A person enters the **stretching zone** when it confronts something new (it can be another person, new information, situation, etc). In the stretching zone, questions are raised and changes of perception, attitude or behavior are possible.



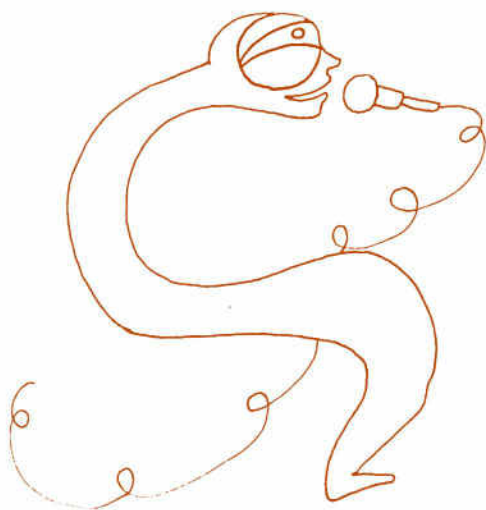
In this stage, participants can become uncertain and vulnerable but the most learning process happens in this stage because people need to face the new, to question, to get used with it, to attach it to whatever is in their comfort zone and in time to expand their own comfort zone by including these new elements gained from the stretching zone. If the stretching goes too far, then participants might get into the **panic zone**. In this zone participants are very vulnerable. When people panic they block, fall back on comforting certainties, and learning becomes impossible. At this stage, participants might undergo emotional processes that cannot be contained and dealt with in a training course.

For you as facilitator you need to think about the learning zones and use them in your activities. You need to push the participants in the stretching zone, to support them in processing their experience there, to expand their comfort zone, to make them aware of their progress and at the same time to be careful not to push them in the panic zone – to create a safe environment and opportunities for the participants to step back or stop during the activities if it is too much for them.

- **Participants evaluate the results of non-formal education-** non-formal education is focused on the participants' process and is adapted to their learning needs, expectations and background and it could be evaluated only by the beneficiaries of it; is not the task of the facilitator/trainer to evaluate the success of his sessions because in fact this can be assessed only based on the participants' own assessment of their learning outcomes and plans for the future because they are the only ones that could in fact measure this process.

For you as facilitator this means that at the end of your workshops, training, sessions you need to allow space and plan activities that are going to help the participants look at the process of the workshops and assess their own learning outcomes. This could be done through group methods (in plenary, for example spatial positioning on several aspects - usefulness, applicability, group, methods, etc, or flipcharts/poster with different aspects to be measured and to be filled by the group, etc) for the participants to have an overview also of what other participants are taking out; in smaller groups (sharing and feedback giving), individually (with assessments form or questionnaires) etc. If you are going to conduct a sessions of 1.5 hours the evaluation part shouldn't be something extensive in time but when you lead one week training the evaluation should be treated as a separate session.

GROUP DYNAMICS AND THEIR ROLES IN THE NON-FORMAL EDUCATION PROCESS



While conducting educational sessions in residential settings (which means that participants are away from their house, work, family, country, etc.) some factors need to be understood and dealt with carefully.

Participants find themselves away from their usual reality and have to deal personally with many changes, to live in the same context with people they didn't choose, to get close to some of them or on the contrary, also to get into conflicts which are part of the reality of a group living together for more days (which is the reality in SCI workcamps and other trainings, exchanges, seminars, etc).

Most of these phenomena are part of the informal life of the group but they will interfere with the educational objective of your sessions.

The group is going through different stages (outside and inside of sessions) and this can affect their focus, their learning process and also their involvement because other personal issues might affect their mind focus and in the following lines these aspects will be detailed and also what they mean for you as facilitator of such groups.

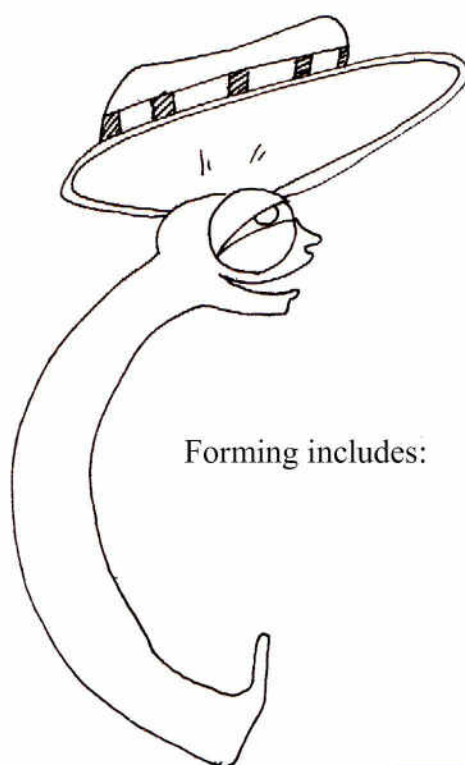
Bruce Tuckman published his **Forming Storming Norming Performing** model in 1965. He added a fifth stage, **Adjourning**, in the 1970s. Although the model was developed based on team process analyzed in companies and different organizations, later work with the model disclosed its relevance also in educational or community project settings (and the participants are experiencing same group development stages)

1. FORMING

In the Forming stage, team members are introduced. They cautiously explore the boundaries of acceptable group behaviour. This is a stage of transition from individual to member of a group status, and of testing the facilitator's guidance both formally and informally. Polite conversation includes information sharing, which helps group members anticipate one another's future responses to group activities. During this phase, some group members rely on stereotyping to help categorize other members. A group establishes an emotional basis for future group structure.

Cliques are formed that will become important in later phases. The items on the hidden agendas of group members stay hidden and do not usually affect behavior at this time.

The need for group approval is strong. The need for group identity is low or completely absent.



- Excitement, anticipation, and optimism
- Suspicion and anxiety about what is going to happen
- Defining the tasks and how they will be accomplished
- Determining acceptable group behaviour
- Long discussions about ideas and issues, and for some members, impatience with these discussions
- Difficulty in identifying some of the relevant problems

Because there is so much going on to distract members' attention in the beginning, the team accomplishes little, if anything, that concerns its aims. This is perfectly normal for this phase of the group.

2. STORMING

In the Storming phase members have their own ideas as to how the process should look, and personal agendas are rampant. Storming is probably the most difficult stage for the team. They begin to realise the tasks are different and more difficult than they first thought. They become impatient about the lack of progress and argue about what actions the team should take. They try to impose their personal ideas and resist working in partnership with most of the other team members. The group does not feel a strong team spirit during this phase. Rather, some members may feel very uncomfortable as latent hostility is expressed. Some group members, who contribute willingly in earlier phases, remain completely silent in this phase. Other members relish the opportunity to compete and attempt to dominate the group.



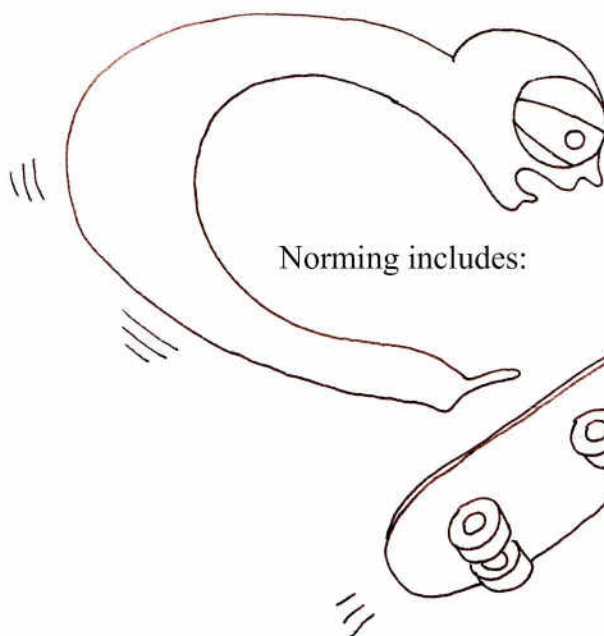
- Resisting the tasks
- Resisting quality improvement approaches suggested by other members
- Arguing among members even when they agree on the real issues
- Defensiveness, competition, and choosing sides
- Establishing unrealistic aims and objectives
- Divisions, increased tension, and jealousy

This means members have little energy to spend on progressing towards the project/sessions aims and objectives, but they **ARE** beginning to understand one another and this is a very important step forward from the superficial approach they have to each other in the forming phase.



3. NORMING

The Norming phase is when the team reaches an agreement on what the process (especially their own group process) will be. Everyone wants to be part of the new agreement. Members are enthusiastic and may be tempted to go beyond the original aims and objectives of the project or session. During this stage, members resolve their differences; they accept the team, team ground rules, their roles in the team, and the individuality of fellow members. Emotional conflict is reduced as previously competitive relationships become more cooperative.



- An ability to express criticism constructively
- Acceptance of membership in the team
- An attempt to achieve harmony by avoiding conflict
- More friendliness, confiding in each other, and sharing of personal problems
- A sense of team cohesion, spirit, and goals
- Establishing and maintaining team ground rules and boundaries

As team members begin to work out their differences, they now have more time and energy to spend on the project/session.



4. PERFORMING

The team has now settled into its relationships and expectations. They can begin performing by identifying and solving problems, and choosing and implementing changes. At last team members have discovered and accepted each other's strengths and weaknesses, and learned what their roles are.

- Members have insights into personal and group processes, and better understanding of each other's strengths and weaknesses
- Constructive self-change
- Ability to prevent or work through group problems
- Close attachment to the team

The group is now an effective and efficient unit. You can tell when your team has reached this stage because you start getting a lot of results and outcomes from the group.

Performing includes:



5. ADJOURNING

Tuckman's fifth stage, adjourning, is the break-up of the group, when their task is completed successfully, everyone can move on to new things, feeling good about what's been achieved. Recognition of, and sensitivity to, people's feelings in the adjourning stage is extremely important particularly if members of the group have been closely bonded as they may feel a sense of insecurity or threat from this change. These feelings are perfectly normal for people who have been involved in a strongly bonded network of like-minded individuals.

Group dynamics shows that a group is passing through these phases in different ways, the time duration for each stage can vary and there is no standardization in this sense (a group that has a project to work on for one year will have a different dynamics then the one in a workcamp for 2 weeks); also not always the group goes through all of them- it could happen that the group can get blocked in Storming or not being able to pass through a healthy Norming to come back to Storming again and then to be forced to adjourn and never to perform; new elements in the group (new people, changes of plans, settings, etc) could affect the dynamics – by going backwards and forwards between the stages. The personal needs, feelings, agendas, experience of group member will have a huge effect on how the learning process will occur in the educational sessions.

What do group stages mean to you as facilitator?

First of all you need to be aware of the timing of your involvement (with the sessions you are preparing) in the group life. Are you from the beginning with the group? Your intervention is somewhere in the middle or towards the end? Do you have information about what happened with the group before you came? You need to have a clue about the phase where the group is at the moment and how your sessions can contribute or fit in this dynamic. You need to ask yourself if your sessions are going to help the group to grow in their process or are not interfering in the process (although the life of the group cannot be separate from what is happening in the sessions and they are going to interfere in some way).



If you will be with the group for the all duration of their life as a group you need to think about a program and a flow that will support the group in their dynamics but bear in mind that it is not going to be up to you how much time they will spend in one phase, or how fast they will reach performance (if they will ever reach it) for example.

The Storming phase is the most sensitive for the group and during this phase the learning will be low for the participants because they have other issues (personal, emotional and related to their group relations) to deal with and you need to pay attention, be careful, be flexible and also think about activities which could help the group to move on. If your group is in a storming phase maybe a session which includes high level of frustration is not the best one but rather one focused on communication skills.

One misbelief, or better said misunderstanding in the field is to avoid the storming – or to be happy if the group doesn't reach it (as the phenomena in this stage are so complex, deep and delicate and for a facilitator can mean a lot of work , to support the group, to change program, etc.) but in fact if the group will never enter storming that means that group remains on a superficial level and true learning process (in the group) never happens.

Another misbelief is to leave the group with the impression that they will experience again what they experienced in this group: “we will all meet again”, “let’s plan a meeting one year from now”, etc. which in fact reflects that the group didn’t acknowledge the adjourning phase, which usually is avoided by the group, rejected, denied – especially after they reached the performance level and they are very happy about the group.

But the reality is that it is more damaging for the individuals to leave the group with the feeling that the life of their group is continuing and later on to become aware that the group “died” some time ago. It is healthy for the group to constructively look at their process, to understand each other role in their development and to move on, to leave it behind, to “kill” the group and this can be realised with the support of the facilitator in the closing part of the event, project, etc.

Recommendations for working with international groups (on intercultural education issues)

All the aspects mentioned in the previous pages characterize all the groups in non-formal education settings and the issues that need to be born in mind are valid for any group.



An international group (with participants coming from many different countries, cultures and backgrounds) could add value and also challenges to the process because of sensitive dynamics and processes affecting the participants.

Cultural shock, encountering different values and beliefs, questioning their own perception of life, expanding their own limits, etc it can make one person to be more sensitive, more reflective, more defensive, more critical, or more aggressive, etc and this aspects should be taken in consideration from an educational perspective. The facilitator can also experience some of these dynamics and he needs to be aware of them and work with them constructively and not to affect the quality of the sessions.

Working in an international setting needs to be treated with care and an open mind. People can act different, sometimes strangely when their values are being questioned and most of the time in intercultural dialogue and education this happens and is difficult to anticipate. In an intercultural setting there is a lot of effects on the attitudes of the participants and changing attitudes process can be “painful” or challenging because it is the area where most of the time the resistance occurs.

What can be interpreted as a stretching activity or moment in a national group could be taken by some participants as panic zone in an international setting and as facilitator you need to think several times from many perspectives on these aspects and be extremely careful (especially during more profound sessions and make sure the participants have a safe environment to work with).

It is important as facilitator to provide space for the participants to reflect on their own process – to create reflection groups or steaming groups where the participants can look back at their daily process (in the sessions and out as well) and to analyze and reflect on their blockages, the unclear behaviours, achievements, thoughts, interpretation and so on.

Aspects to follow, keep in mind in the process



Participant's behaviour during the workcamp, training, event; watch their strategies in dealing with the cultural differences, shock and unknown (some of the people will be overexcited and get burned out in informal activities with everybody – not to lose anything and others might isolate themselves and prefer to spend time in their own comfort zone)- you need to offer your support if needed; to talk with some of these participants individually



Defensive attitudes during the sessions – some participants will stick with their own beliefs and views about the world (which often is limited if they never experience intercultural contact) and during the sessions they might be keen on keeping them – because the change is something that is for some now easy to deal or accept; The resistance can go as far as some of the participants will want to go back home (and in extreme case it actually happens); It is important not to force anybody but also not to choose the easy way (and leave them in their comfort zone);



Coding and decoding mechanisms - in international settings it can happen that words could be interpreted differently and taken personally by different people specially if we are used in certain way in our realities and this could incite different reactions in the group, negative or positive (either if they are mentioned by participants or by facilitator); In some cultures for example “please” is very important but in other cultures it is not used often and is not seen as mandatory when you ask somebody something; It concerns the relativity of some of these aspects and the significant colour they have in our own culture; It is same with different behaviours and approaches. (like physical contact difference between Europeans, Africans or Asian people). For you as facilitator it is important to open this topic with the participants, to warn them about it and to make people attentive on different personal reactions when there was not such intention.

INTERCULTURAL DIALOGUE AND LEARNING

NON-FORMAL EDUCATION WORKSHOPS


Based on concrete experience of the practitioners and educators in the field (part of SCI global team, as well as from other structures and actors) we have selected a series of suggestions for you to work with your groups and participants in order to promote intercultural dialogue and manage intercultural learning process.


Before planning and implementing these workshops we strongly advise you to review the previous chapters (theoretical background and methodological recommendations) as a fundament for the practical work you are about to do.

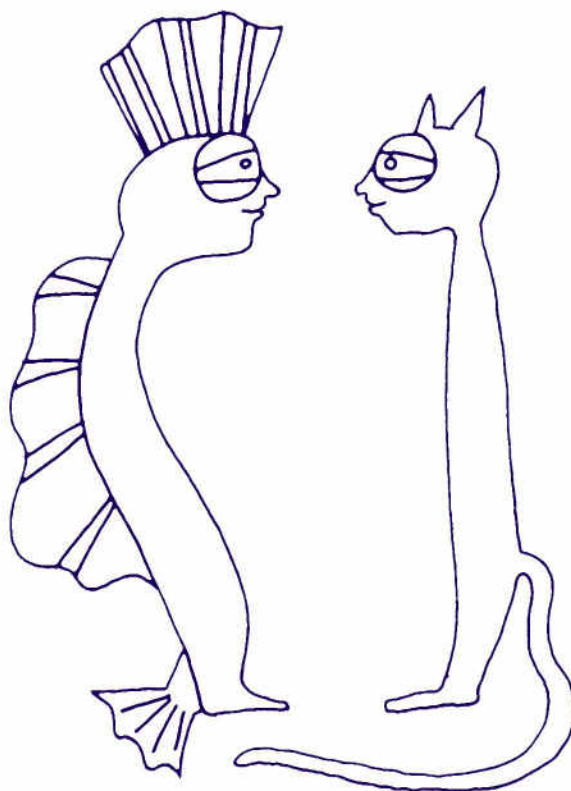
For some of the workshops you will probably need to search for some additional resources or background information (they are mentioned or suggested in each specific workshop).

Although these workshops were already tested and used in practice with different groups and in different settings (the recommendations at the end were formulated based on the similarities encountered) it can happen in your work to have different outcomes or processes. Going back to the methodological chapter, non-formal education process and group dynamics (especially international ones) are very complex and include many factors that could affect the dynamic and you need to pay attention and think about them and don't take anything for granted. The proposed workshops are giving guidelines and results based on previous experience but you should be open for different dynamics and think about your role in the process development.

There are several aspects that could make a serious difference in how the workshops will look like in your practice:

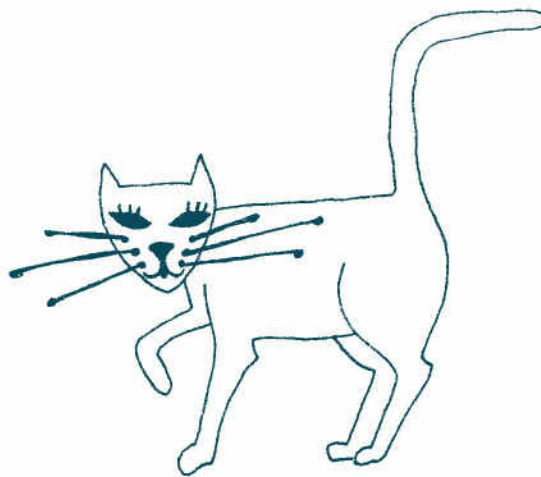
 What is the theme of the workcamp, event, training in which you want to include this topic? (environmental, elderly, disabled, etc)

 What happened with the group before this workshop-what activities, what experience-did they already have some getting to know each other and teambuilding? Are they tired physically from the camp activities, etc.?





In which stage of group development are they-are they in the storming phase, presenting conflict and discomfort; is this the last day of the event- the group is adjourning and preparing to go home, etc?



The group composition (ages, gender, backgrounds, international experience, etc).

The workshops presented in these sections could be dealt with independently or combined in longer trainings or workshops based on your time and objectives.

They are separated based on:



duration - first sections include the ones of 1.5h and in the second half the ones of 3 hours or longer



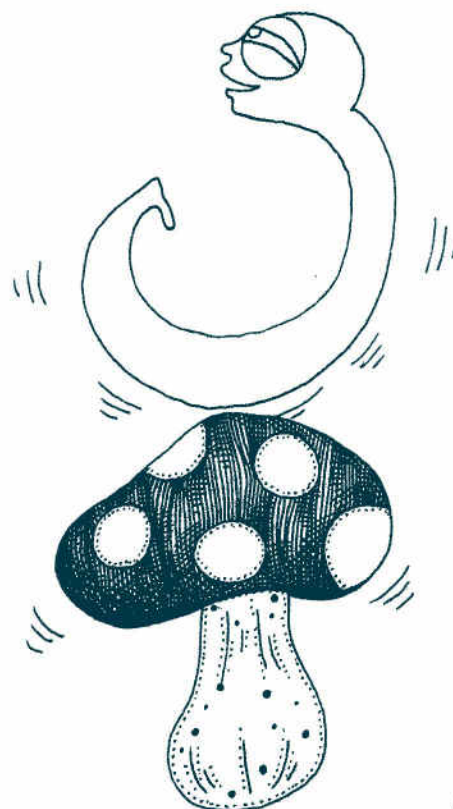
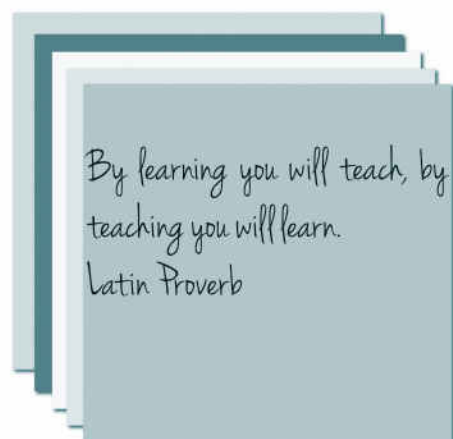
difficulty – in terms of the complexity of the activity, its aims and process management (as well as the debriefing –discussion); 3 different signs are used for separation and the order presented in the next pages is from easy to more advanced;

(As a note- the difficulty level assessment is rather subjective based on the experience of previous practitioners)

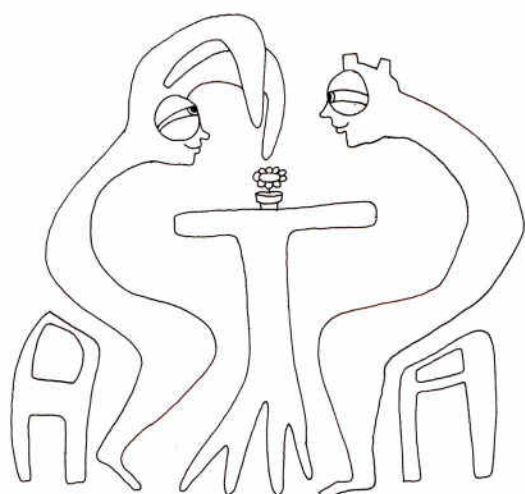
I – introductory; easy process;

II – average level of complexity;

III – advanced, complex management and debriefing process.

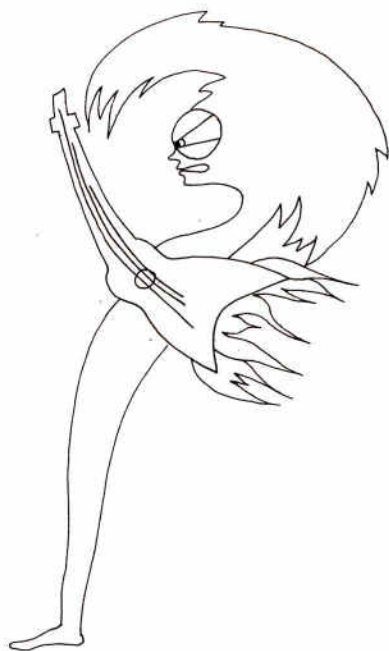


WORKSHOPS LIST



1.5 hours I

- p.44 Line of differences
- p.46 History Line
- p.48 Human Library (it can also be extended to 3 hours)
- p.51 Where do you stand?
- p.55 Reality in 3 angles
(description, interpretation, evaluation)
- p.58 Lemon diversity
- p.61 Cultural lenses
- p.63 Cooperation exercise
- p.65 Abigail story



1.5 hours II

- p.66 Image Circle
- p.68 Babel Tower- Mission Impossible
- p.70 Power relations
- p.72 Euro-Train
- p.75 Bogardus Scale

1.5 hours III

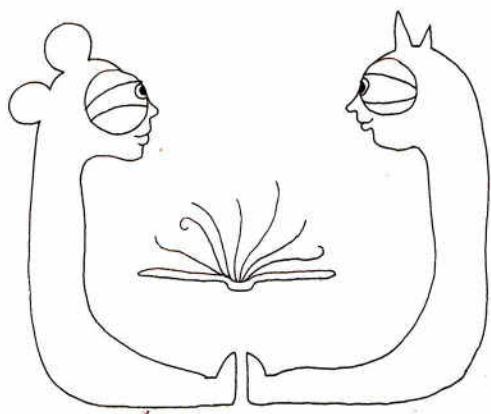
- p.78 Intercultural Casino
- p.84 Equiano
- p.87 Learning from experience:
Intercultural Learning Competences

3 hours-II

- p.91 The culture laboratory

3 hours-III

- p.93 The island
- p.97 5 steps to Tyranny
- p.100 Albatross
- p.100 Meeting the Dardian Culture



WORKSHOPS OF 1.5 HOURS I

Line of differences



Complexity: I

Duration: 1.5 hours

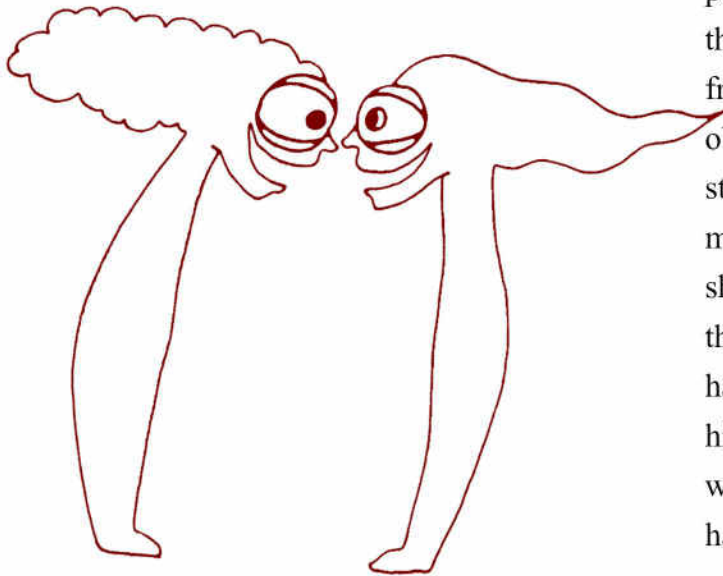
Number of people: 10-30

Context: It can be used for getting to know each other and also for introducing cultural differences;

Aim: To get to know each other's differences and uniqueness; to get more aware of cultural differences

Materials: papers; pens/pencils

Description:



1. Participants are given small pieces of paper (2 per person) and they are asked to write on one what they think they have in common with most of the people from the group (it should be something that is not obvious – like “I am a human being” - more subtle but still potentially common to more people, e.g. “I like to meet different cultures”) and on the other paper they should write also something that makes them unique in the group (and again not something obvious, like : “I have Rasta hair” but something more subtle : “I hitch-hiked alone all across Europe”) ; They don't need to write their name on the papers - after they finish they have to be given to the facilitator.



2. The group is invited to make a line, all the participants facing the facilitator which is in front of the line. The facilitator will read out loud the sentences, one by one. For each sentence the participants are asked to make a step forward if they find themselves in the mentioned sentence or stay in the same position. The participants are asked not to make comments, just to look around – who else took a step forward and who remained in the same spot. After a few seconds they come back to the line and a new sentence is called out.



3. The facilitator can add sentences (please check annex for examples)



4. After all the sentences are finished the participants are gathered in the big group for a final discussion.



Debriefing / facilitation (suggested questions)

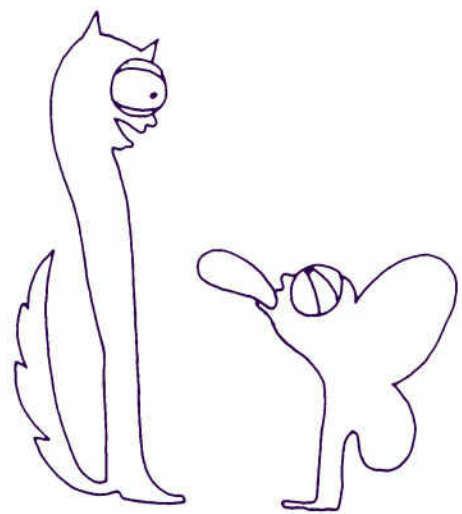
- What are your observations, impressions based on the activity?
- What surprised you?
- What did you like the most?
- What do these tell us?
- How can we become more aware of differences and similarities among ourselves? Or in general in our life and work?
- How do you feel about the group now?

Recommendations

- The facilitator pays attention not to repeat the same sentence – as some people might think about similar things
- The sentences that could be added should be adapted to the profile group or desired aim for the activity; (the examples from Annex are just guidelines)

ANNEX- Suggested sentences to be added during the activity

- I am gay
- I was discriminated
- I love my family
- I don't believe in monogamy
- I am atheist
- I visited more than 10 countries
- I was part of an armed conflict
- I love dogs
- I understand extremist/separatist groups
- I don't believe in absolute tolerance
- Every person has something good inside
- I experienced strong cultural shock
- I speak more than 4 languages
- I don't want to have children
- I want to change my religion
- I love cats
- I was bullied in school
- I think a good leadership needs a strong hand for it
- I believe in fate
- I bullied/aggressed somebody in my past
- We are in fact all the same
- I think colonization has positive sides



Reflection questions:

How would you feel if one of the participants voiced prejudices against you? How could that influence the session? And how could you use it to reach a positive outcome of the session?

How is your own behavior while being a trainer/ facilitator influenced by your own culture and identity? Can you control it? Should you control it?

WORKSHOPS OF 1.5 HOURS I

History Line



Complexity: I

Duration: 1 - 1.5 hours

Number of people: 8-30

Context: : Fits better after the group knows each other (after the introduction or after a few days in a longer event)

Aim: To explore different perceptions of historic events; To raise knowledge about other people's history and cultural background; To generate a critical approach to our own history; To understand better the roots of cultures

Materials: : Facilitators needs to draw a time line on a board or tie up a rope in the room or outdoors that expresses a timeline and add at each end a paper with a message: 1500and the other end (finish line) the year we are living at the moment; signs for 1700, 1900 and 2000 are added on the way; at least 3 colourful papers or post its for each participant; tape; pins.

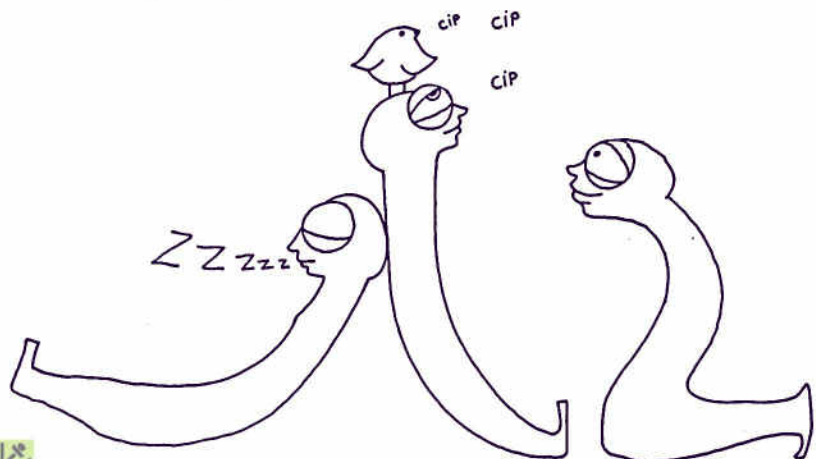
Description:



1. Each participant is asked to think of 3 historical dates which are very important for their country, their culture and themselves and to write it together with their name on a piece of paper and add the calendar on the specific time on the time line.



2. When everyone has done this, depending on the group size, participants can be grouped in smaller groups (around 6 people) or stay in plenary - and participants are asked to say why those dates are important, what they stand for and why they have chosen them.

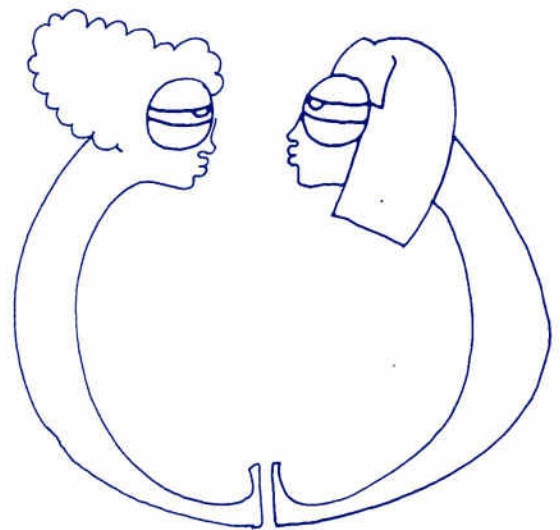


Debriefing / facilitation (suggested questions)

- Did you know these events before?
- How does it make you feel, listening to all the people explaining why they chose a specific date?
- What makes an event that happened so long ago so important for you?
- What do you think about events that are very positive for a culture and (same event) negative for another country, like wars?
- Do you know any examples?
- How much do these events represent us, personally or our culture?
- What is a culture? (Here you can have a theoretical input about culture.)
- How does it make you think about other cultures when you listen to various events important in their history?
- Why is it important to have knowledge about these events (from our culture) as well as from other ones?
- How can we increase our awareness and knowledge in these aspects?

Recommendations

- if in the group there are participants from post conflict regions (with representatives from both parties) you need to be very careful while discussing some of the events they might mention which could have different emotional meaning and attachment for different groups;
- the activity can be adapted for one year long calendar, especially when there are intense years (like 2011 for the Arab world) or to emphasize as well on the cultural rituals or celebrations;
- it will be good to work on developing a critical approach to what you hear and read and to ask more questions when you feel it will be good for the group to find out more.



"Prejudice is the child of ignorance."
William Hazlitt

WORKSHOPS OF 1.5 HOURS I

Human Library



Complexity: I

Duration: 1-1.5 hours (depending on the time available)

Number of people: 8-30

Context: This session could be used as an introduction (at the beginning of an event or workshop, because it is good for getting to know each other, breaking up some limits in the group; it can be also used after some time for getting deeper into exploring cultural differences.

Aim: To promote diversity and increase the level of tolerance; To facilitate intercultural dialogue among participants of different backgrounds; To develop the sense of belonging to global society; To introduce non-formal methods for promoting diversity.

Materials: paper, markers, flipchart papers; readers pass (made in advance), table for book loans (models available in the toolkit link)

Description:

Human Library or Living Library was developed by a youth organization from Denmark and a complete tool kit about the method was developed by the Council of Europe and is available for download from here: <http://www.eycb.coe.int/eycbwwwroot/hre/eng/documents/11%20english%20final.pdf>

The short overview of the method is as follows: the room is arranged as a common library : librarians, books, tables for reading, catalogue with books, readers pass, etc and one person comes, looks in the catalogue and chooses a book that he/she wants to read and goes at a table and reads it. After a while he/she brings back the book. The settings are these, just that in a living library, the books are humans, people, and the titles are usually related to the background of the people representing the books: gypsy, German, lesbian, immigrant, etc.


In a workshop of this type it can be done in the following steps:




1) The method is introduced to the participants; either by showing this video for example:

<http://www.youtube.com/user/artfusionnt-v#p/a/u/1/fhSDcy54lso> or by short input from the facilitators; with concrete examples; 10-15 minutes

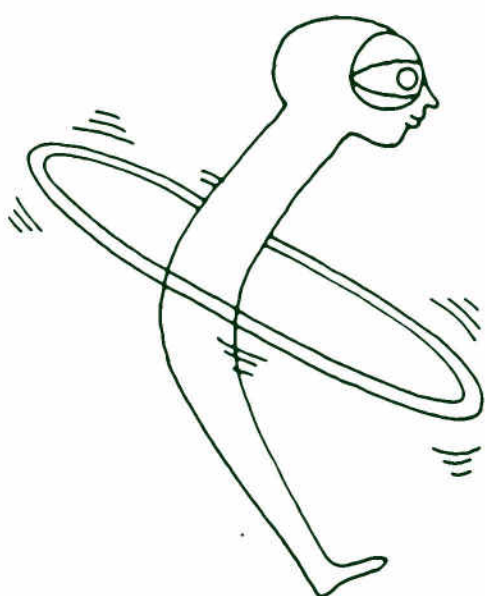



 2) The proposal for the participants is that they will be part of a living library in the next minutes; the participants are asked to decide what kind of book they would like to be; they have to think about a very suggestive and direct title for the book (no metaphors or easy to interpret titles); the participants are encouraged to think about aspects that will be related to cultural sharing and dialogue, to their personal experiences or life; - the participants write their name and their title on a paper and they pass it to the facilitator – which writes the titles on a flipchart– making this way the catalogue for the library 10 minutes.


 3) The participants are asked to choose if they will like to be readers first or books; the group should divide by choice into 2; everybody will have the chance to be a book or a reader first; after the readers are decided they are invited out for 2 minutes; during this time the room is arranged with a reception area where the facilitator is the librarian with the catalogue, with the reader pass, with the rental table, there is also a books area where the books are sitting and also a reading area (with chairs and tables); these areas can be also marked with papers; In the catalogue the little sign of “available” will be made for the books that are the moment in the room; The readers are invited in the room and asked to look in the catalogue and then to come to the reception area if they decided to loan a book.


For each reader the librarian (the facilitator) makes a reader pass with their name, date, and the book loaned and also the hour for return; a reader can loan only one book.

Depending on the time available the readers can read a book for 20, 40 minutes (or 30 and then they can borrow another book).



 4) After the first round the books are invited to go out and become readers and then the initial readers are now books and the previous step is repeated;

 5) At the end of the second round the group is gathered together and make clear that the catalogue can be explored as well in the free time or during the week (if it is a longer event), it is up to them.

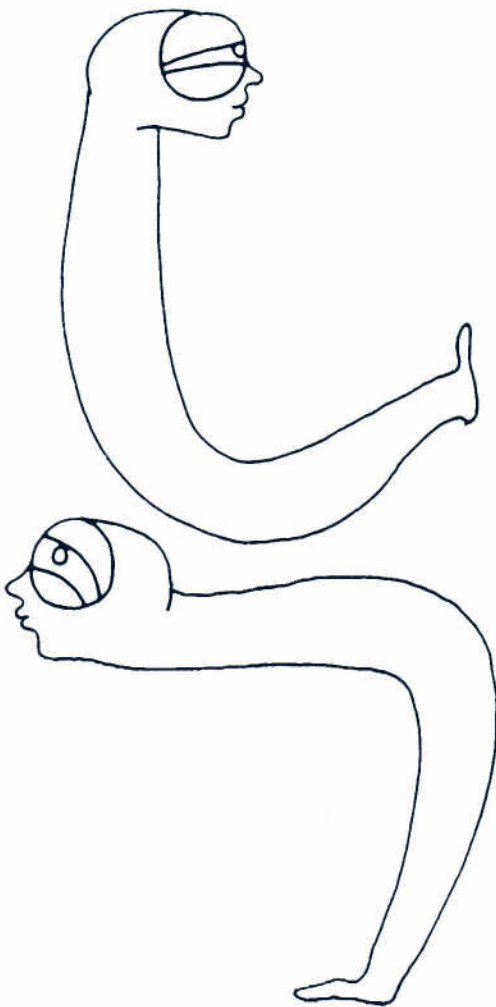
 6) Optionally (based on the facilitator decision) some input about diversity and cultural differences can be introduced (after the debriefing).

Debriefing / facilitation (suggested questions)

- How was it to read a book?
- How did you feel to be read?
- What are your reflections from the discussions you had?
- What is your opinion about the method of living library?
- How can you use the experience of today in other contexts?
- What are your main learning points of today?



Recommendations



- The method itself is not very complex or difficult but probably difficult to be implemented by a person that never participated in a living library – this is not a condition but keep it in mind and apply the method if you feel you can try it out – Maybe with a smaller group and in an easier context;
- The invitation for being a book should be realized in a very open and friendly way; it might be possible that some of the people don't feel comfortable to talk about some sensitive issues with other people; they should choose aspects of their life to feel comfortable talking about it;
- Also in the tool kit from the council (from previous lines) there are examples of reader pass, catalogue, librarians table , etc and should be use by the facilitator in setting up his room;
- In the same kit are also various aspects related the interaction with the books, and they can feel comfortable in their role and they should be aware in every moment that they can choose not to discuss about issues which are too personal- they should not feel forced in any moment
- You can also invite people from the local community or from diverse cultural groups that can join the exercise and be a book in your workshop;

Annex

- Toolkit of Living Library:

<http://www.eycb.coe.int/eycbwwwroot/hre/eng/documents/11%20english%20final.pdf>

- Movie : <http://www.youtube.com/user/artfusiontv#p/a/u/1/fhSDcy54lso>

WORKSHOPS OF 1.5 HOURS I

Where do you stand?



Complexity: I

Duration: 1 - 1.5 hours

Number of people: 10-25

Context: It can be used as introductory session to different concepts, or to check what the people's thoughts and opinions are on different issues; depending on that it can be done at the beginning of a longer activity or later on.

Aim: To stimulate the debate among the participants around hot issues; To increase the interest of the participants on cultural issues.

Materials: Flipchart with statements written on its pages, one statement per page/ or A4 papers; Two signs "Yes/I agree" and "No/I don't agree" stuck on opposite walls.

Description:




1) Prepare a number of statements (approx. 5-10) that touch various aspects of the issue you would like participants to start thinking about. A good statement could be described as following these recommendations:


- uses words that all participants understand,
- is formulated in such a way that there is hardly any discussion on what the statement means,
- is a clear statement ("There is no such thing as national culture" and not: "There could be something like national culture, but it looks like there is not"),
- is not completely obvious to participants ("The earth has the form of a ball" is not a good statement for this purpose),
- invites people to (dis)agree by touching one (and not three) crucial aspects of the issue that should be discussed ("There is no such thing as national culture" and not "National culture does not exist, every generation has their own culture"; this last statement would be better divided in two).




A good technique for designing statements is to reflect in the preparation team what you feel are the important issues around, e.g. culture. Once you have come up with a list of items that you feel deserve discussion, look at what are the (two opposing) extreme points of view one could take on each item. Finally formulate one statement per item that puts one fairly extreme view into words.


Try to find a good balance of making the statement not too obvious to be (dis)agreed on (so it should not be too extreme), and saying something so relative that everybody can agree to it (so avoid words that make things relative and diffuse, e.g. “rather”, “maybe”, etc.)


 2) Prepare the room, putting the flipchart in the room and fixing the signs on opposing walls. Introduce the exercise to the participants. A statement is going to be presented to them. They are asked to decide whether they agree or disagree with the statement and go to the appropriate side of the room (if you agree, you go to the side with the “Yes/I agree” sign, if you disagree, you go to the side with the “No/I disagree” sign) or in the middle if you are undecided/not sure!

 3) Everybody has to take a stand (Yes/I agree; No/I don't agree; Not sure/In the middle. Once everybody has taken a side, participants are asked to explain to each other why they (dis)agree. Everybody is free to change sides during the discussion, if you have been convinced by an argument you heard. Also point out that the exercise is a tool for the participants to get stimulated to think about the issue, collect different arguments and be confronted with a diversity of opinions. Although everybody should try to be convincing, it is not a shame to be convinced by arguments somebody else brings up, or to change your mind several times during the discussion.



 4) Start the exercise by showing the first statement. Give people time to read and understand the statement. Often participants will ask clarifying questions. If these are really about not understanding the essence of the statement, you can answer – but try to avoid answering questions when your answer will already be an argument for or against the statement. Ask people to take their side, and, once everybody has decided, invite them to explain their decision. If needed, you can stimulate the discussion by asking people directly about how they feel, but usually the discussion takes off by itself. As a facilitator, only make sure that there is room for everybody to participate and try to make sure that a few people do not dominate the whole discussion.

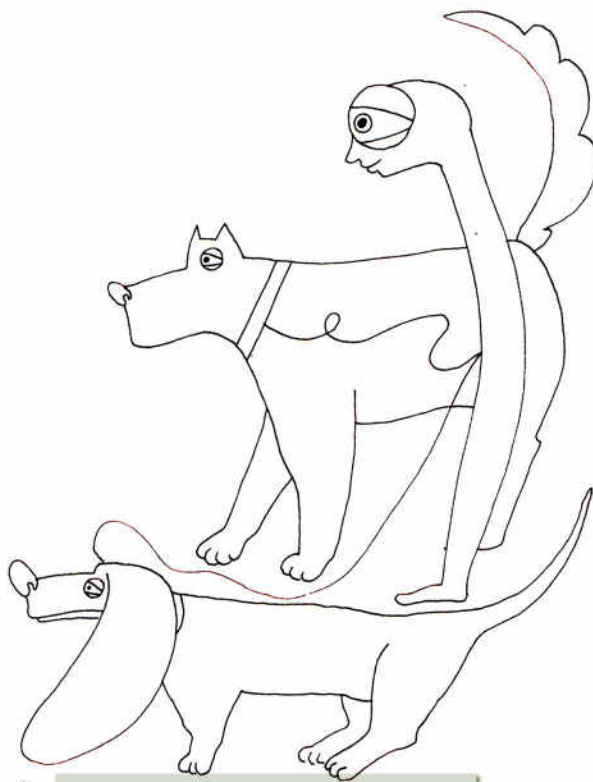
 5) It is not the purpose of the exercise at this stage to reach a consensus. Decide for yourself when you feel it is a good time to finish the discussion and move on to the next statement. This can easily be while everybody is still actively discussing – the game in itself can anyway only be the start of a longer thinking process. Move through all the statements following this routine.

 6) When you have finished, you might want to ask participants about how they felt and give room to resolve any outstanding issues. If any statement is so controversial that people cannot even settle with noticing that they have different opinions, take note of the issue and try to address it in the remaining parts of your program.

Or move to the optional step 2:

Step 2 (optional) - it will extend the workshop to 3 hours!

After having gone through all the statements, go back to them one by one. This time, participants are asked to rephrase the statement in such a way that they can all agree on it, without changing the issue the statement is addressing. Give participants time to work through the statements that were presented, ensuring that people don't just agree to disagree.



The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn.

Alvin Toffler

Every act of conscious learning requires the willingness to suffer an injury to one's self-esteem.

That is why young children, before they are aware of their own self-importance, learn so easily.

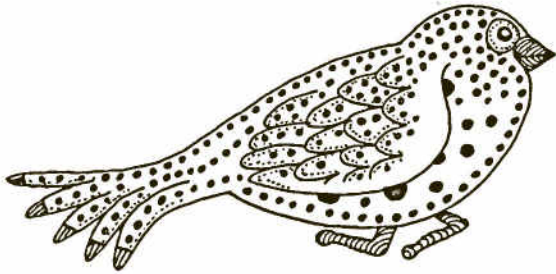
Thomas Szasz



Debriefing / facilitation (suggested questions)

- Why was it so difficult to find agreement on some statements?
- Why was it easier with others?
- Do you feel more strongly about some of the issues than about others? What makes it so?
- Why do you think it happened like that?
- Are there any issues people would like to spend more time exchanging ideas about?
- What can you take out of this discussion?

Recommendations

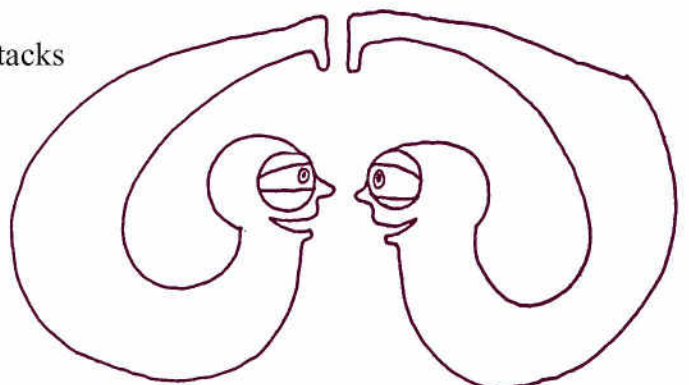


- Make sure no personal comments are made about the people in the group;
- If you chose to develop some statements be aware of the profile of your group;
- Try to stimulate and to provoke the participants along the discussion; if nobody takes one side, you can give examples of the arguments from the other side (even if you don't believe them but to incite the discussions).

Annex

Examples of statements from the Educational Pack for “All Different –All Equal campaign”

- Muslims cannot really integrate into European Societies
- Nationalism means war
- Men are more racist than women
- It is better to be black than gay
- Roma are the only true European people
- Young people are at the forefront of racist attacks
- Immigrants take away houses and jobs
- Love can solve any problem



WORKSHOPS OF 1.5 HOURS I

Reality in 3 angles (description, interpretation, evaluation)



Complexity: I

Duration: 1 - 1.5 hours

Number of people: 10-25

Context: Can fit any moment in a workshop, event.

Aim: Allowing participants to become familiar with the concept of description, interpretation and evaluation; Raising awareness of value judgments; Showing personal and cultural relativity of interpretations and evaluation.

Materials: Flipchart paper and markers or blackboard and chalk, “Description, Interpretation, Evaluation” participant handout, large pictures of “other-culture” scenes (one for each five participants), two “ambiguous objects”.

Description:




1) Select pictures of cultural scenes from cultures other than the culture of the participants. The best pictures are the most ambiguous ones, photographs which depict a form of interaction or a scene which is not familiar to participants. Captions to the pictures should be retained, since participants will be eager to know the “real” description after the exercise.




2) Select two “ambiguous objects” to use for the opening section of the exercise. Any object which is unknown to all participants can be used for this demonstration. Objects from unusual hobbies, objects from other cultures, or unusual hardware or kitchen utensils may be good choices.



 3) Ask participants to select one of the ambiguous objects. Ask the large group to tell you something about it. The phrasing of this question is very important, otherwise it skews the answers. Question to be asked: “Tell me something about this.” (Do not ask what they “see” or to describe it!). Let the participants touch the object, keep it moving very quickly. Timing: 10 minutes.

Write the answers down on a board in three columns, those statements that fit description, interpretation, and evaluation. Do not yet write these terms on the board; simply divide the responses.

 4) Explain description, interpretation, and evaluation (what I see – what I think about what I see – what I feel about what I see). Show how their statements are divided into the three columns.

(As a note- the biggest amount of aspects will belong to the interpretation column and these aspects could be used later on in the debriefing).

Use the second object, and ask them first to describe only what they see. Chart in the “description” column. Correct them if they make any interpretations or evaluations. Next, have them interpret, noting down their responses on a flipchart. Finally, ask them to evaluate it, both a positive and a negative evaluation for each interpretation. Spend about 10 minutes.

Divide them into smaller groups. Give each group a photograph and ask each group member to write down individually all the characteristics that he makes from the photo (like a personal brainstorming –without putting them in the 3 categories-just to list all the things they think about). After each 7-8 minutes the group comes together with their individual list and they have to split them in the 3 categories (without leaving anything out-just they have to agree on the location of each item mentioned by them). For the second part of the task allow maximum 20 minutes and each group should write the results on a flipchart paper.

Reassemble the small groups to share their results and have the final discussion and debriefing.

Each group will present their photo and their list of items divided in the 3 categories. The other groups are invited to make comments/questions only about the location of each item (if is indeed a description/ interpretation/evaluation) and not why they mentioned specific issues – the aim of the exercise is to understand more deeply the distinction of the 3 and to easily make use of them in their life/work.

After each group’s report, the facilitator can share the photographer’s interpretation of the photo.

After each group presented their results conduct a final discussion with the participants about the importance of understanding these 3 issues and how they are interfering with our lives and also make connections between stereotyping and prejudices with the 3 aspects (as most of the time we rush to interpretations/evaluation of certain facts (without actually being sure about what are the facts about – and this can be easily linked with the process of stereotyping and prejudices)- please refer to the theoretical part of the toolkit for more information on stereotypes and prejudices.

Debriefing / facilitation (suggested questions)

- What was the most difficult part of this exercise?
- What made it so difficult?
- In the first part of the exercise, do you remember from which category the first things said were?
- How can these aspects be connected to our life and experiences?
- How do we react to first time situations, persons, objects?
- How are these concepts related to stereotypes and prejudices? What is a difference between stereotype and prejudice? (for the last 2 questions, based on people's answers you need to clarify these concepts if necessary – if the participants seems to have misunderstood them- please refer to the theoretical chapter for more information on these concepts)
- How can we apply these concepts in our life from now on?

Recommendations

- There are no right or wrong answers and this type of tendency should be avoided in the group- the aim of the exercise is not to judge people for making evaluations so fast for example but rather to understand the mechanisms of our brain and to understand ourselves better – so we can work with it in the future.
- The photos chosen should be carefully selected and to pay attention to the group profile and also to the Code of Conduct for Using Images. (<http://www.ippf.org/en/Resources/-Statements/Code+of+conduct+images+and+messages.htm>)

Annex

Example



Description

I can see a woman covering her mouth and hair.

Interpretation

She is Muslim.

Evaluation

I pity her because she is oppressed.

Interpretation 1

She is hiding from the camera.

Alternative Evaluation 1A

I don't trust her.

Alternative Evaluation 1B

Her mystery is attractive to me.

WORKSHOPS OF 1.5 HOURS I

lemon diversity



Complexity: I

Duration: 1 - 1.5 hours

Number of people: 5-30

Context: In introductory parts on intercultural dialogue session/parts; it could also be used during longer events (later in the process) if needed to emphasise on diversity aspects.

Aim: To illustrate the concept of cultural diversity.

Materials: Lemons for everybody (it could also be other fruit – depending on the location of your workshops – any fruit that has a simple structure on the outside fits).

Description:




Step 1: The facilitator passes out one lemon per participant. It works as well if the participants simply are asked to take one lemon from the box as they enter the room. Be sure to ask them not to be rough with the lemons, but very gentle.




Step 2: Participants will likely be excited about possessing a lemon, simply explain you are conducting an experiment. Ask them to describe what they know about lemons (in general) you can provide the first example: lemons are yellow. They may provide more adjectives such as oval, sour, grows on trees, citrus, small, light et cetera. Be sure to make a list of all the descriptions on a chalkboard or overhead or something similar.





 Step 3: After the list describing lemons ask them to study their personal lemon carefully for about one minute. Make it clear that they will need to remember details about their lemon. Ask them to think of a story about how the lemon came to look like it does. Tell them to give their lemon a name.


Step 4: After the participants have had time to study their lemon, go around the room with the box and collect all the lemons, and shake them up. Make sure they are well mixed.


 Step 5: After mixing the lemons up, place the box in the center of the room and tell the participant to pick their own lemon. There will be a small scuffle at the box-make make sure there will not be violence or aggressions for picking up the lemons.

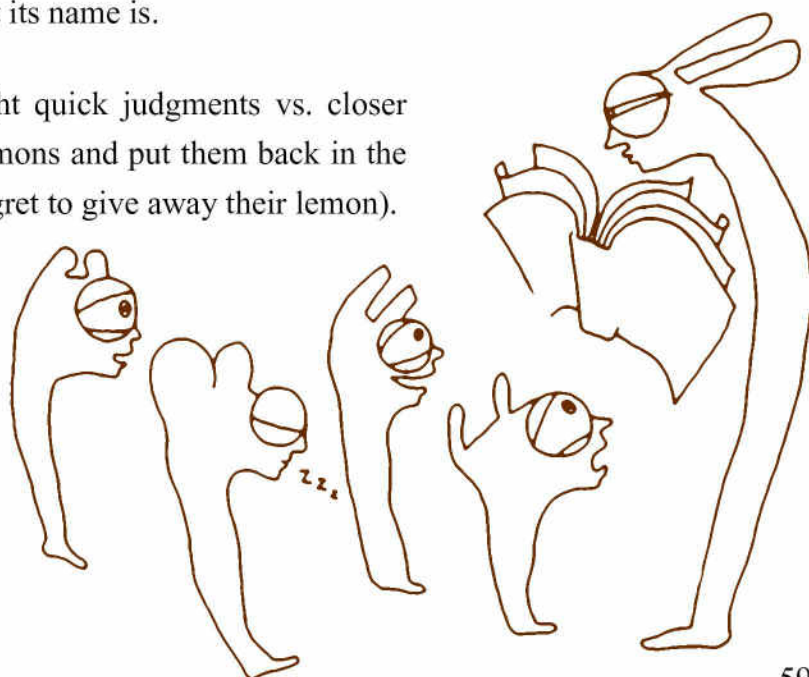
- **Note:** It may seem that the group will not be able to pick out one lemon from a box of 20-30 lemons, but if they studied the lemon well, they will find their lemon quickly, and eventually everyone will have their lemon again.

 Step 6: When the group has their lemons again –ask them how they managed to identify their own lemon. They will be eager to explain their personal lemon. Be sure to make a list of the characteristics that the students mention, which will vary, but they will be something similar to: Large lumps, a big scratch, and a patch of green, a very skinny lemon, small or large et cetera.

 Step 7: When the list of characteristics is complete, ask the group to compare the two lists. Ask them questions about the way they thought about their lemon before and after they got to know it more closely. What changed in their perception about the object (in this case lemon)? How was their judgment about lemons in general? How did they understand the uniqueness of their lemon? Maybe ask them to share a little back story about their lemon and what its name is.

 Step 8: After asking questions to highlight quick judgments vs. closer understanding of lemons, collect all the lemons and put them back in the box (some of the participants might feel regret to give away their lemon).

 Step 9: After the lemon experiment is complete, it is time to draw a connection to real life, and the idea of diversity.



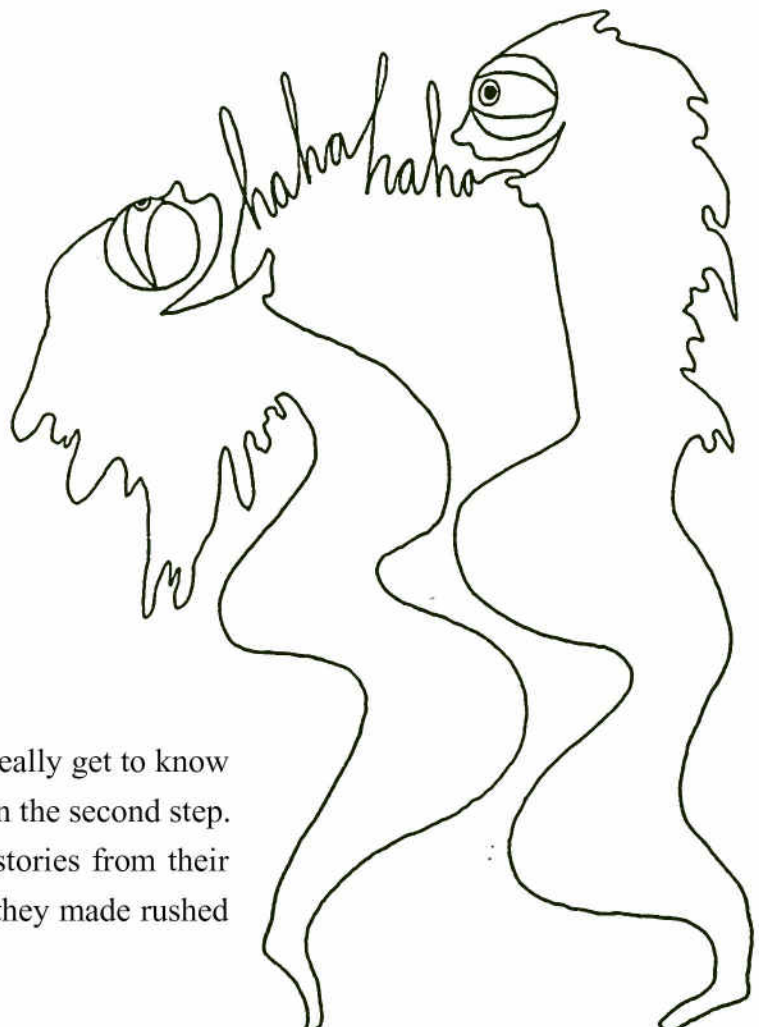
Debriefing / facilitation (suggested questions)

Suggested questions for debriefing

- What connections can you make from this exercise with real life situations?
- What are usually the first things we think about when we look at different people?
- How can people find themselves in the same situation as was the lemon in this exercise (first part?)
- Can you give concrete examples?
- Did you rush in judging somebody in some situation and later on (after getting to know each other) to change your impression and opinion? Can you give more details?
- How do you deal with the first impressions that people make of you?
- (option: you can also introduce the concepts of stereotypes and prejudices here – especially if the participants already mentioned them –make sure there is a common understanding for these concepts-please refer to the theoretical part for more information)
- What makes you unique/different and how do others get to know your uniqueness?
- How can we overcome rush judgments and opinions about us/or what we think about others?
- What is your opinion about diversity in general? What about cultural diversity?
- What are the most important aspects from this discussion that you want to take further and pay more attention to it?

Reflection questions:

How can you inspire the volunteers participating in your workshops to take responsibility for their own intercultural learning process?



Recommendations

- Allow proper time for the participants to really get to know their lemon otherwise the exercise can fail in the second step.
- Challenge participants to share personal stories from their life related to diversity or situations where they made rushed judgments (or being done to them).

WORKSHOPS OF 1.5 HOURS I

Cultural lenses



Complexity: I

Duration: 1-1.5 hours

Number of people: 10-30

Context: It can be used to introduce the concept of culture (and its models – iceberg or onion)

Aim: To explore the concept of culture and its different aspects; To understand different layers of culture.

Materials: One hand-out for each participant, flipchart for introducing the iceberg /onion.

Description:



1. Each participant receives a hand-out with the lenses (see annex) – which needs to be filled individually for 15 minutes.



2. Groups of 5-6 people are formed – they share among themselves their lenses (20-25 minutes).



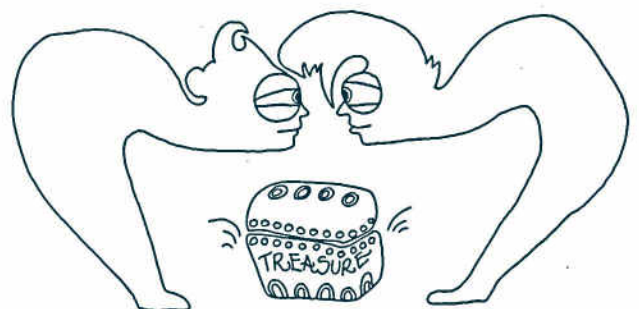
3. The participants are asked what they think is a culture; Interactive discussion about the culture understanding in among the participants. The model of culture (iceberg and onion are introduced) – please refer to theoretical background for it. The facilitator makes sure the participants understand the concepts.



4. The participants go back to their previous groups and they have to analyze the lenses – and to put each characteristic in the layer of onion, dimensions of iceberg. – 20 minutes



5. Each group makes a small report to the others – the comments are welcomed in the sense of matching the characteristics to right layer/dimensions/- 20 minutes



Debriefing / facilitation (suggested questions)

- What did you find new about the other cultures?
- How easy was it to match the culture characteristics to the specific layers?
- How has your understanding of culture changed now (If it has)?
- What are your main learning points from this exercise?

Recommendations

- you can make a lens for yourself as facilitator in order to give the participants an example
- while the groups are sharing their lenses try to follow their internal discussions to have an insight in what their lenses are (which you can use later in the presentation)

Annex

- please use the next paper as hand out for the participants
- For culture models (iceberg or ...) please refer to theoretical part)



Your own positive perception about your own culture (list max 3 things)	Your own negative perception about your own culture (list max 3 things)



Positive global stereotype of your culture perceived by outsiders (list max 3 things)	Negative global stereotype of your culture perceived by outsiders (list max 3 things)

Culture through a lens

- please specify which culture you talk about: it can be your national culture, your ethnic group, one subculture, or any other you feel more strongly about
- (e.g.: French or Parisian or Volunteer or Student etc.)

WORKSHOPS OF 1.5 HOURS I

Cooperation exercise



Complexity: I

Duration: 1-1.5 hours




Number of people: 10-30

Context: It can be used as a session for introduction of culture differences and communication.

Aim: To analyze different types of cultural differences and how they influence the way we act in multicultural settings; To improve intercultural communication skills.

Materials: paper, pencils/pens, projector or printed hand-outs with the images presented in the annexes.

Description:

-  1. Participants are divided in pairs; they are given 1 paper and pen;
-  2. One person from the pair will have their eyes closed or will be blindfolded (they have to decide who is going to have this role first);
-  3. The first image from the annex is showed (either projected or on a hand-out to each pair) and the person with the eyes open watches it; The model of culture (iceberg and onion are introduced) – please refer to theoretical background for it. The facilitator makes sure the participants understand the concepts.



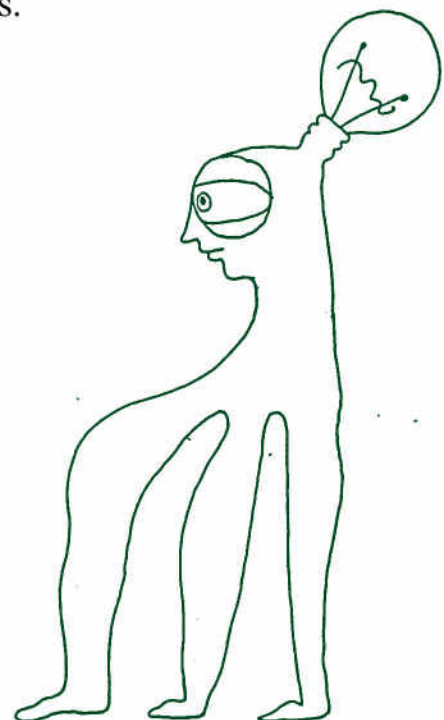
4. The pairs change the roles and now the person with eyes closed will have them open and the second image is being showed (either on the projector or on the handout);



5. Now both pairs open their eyes and should hold on to one pen and draw together the picture they see next (the third image is showed and then taken away) - but they cannot speak during this time;



6. After they finish the drawing they are invited for a discussion in the big group.



Debriefing / facilitation (suggested questions)

- What is the final result of your drawing?
- Was it easy to draw the picture together? Why was it so?
- What did each of the persons in the couple try to draw? How did you communicate it to your partner?
- What does this exercise symbolize?
- What can be the meaning of the image each of you saw at first and based on which you tried to draw the last picture? Can you give concrete examples from your life, experience?
- How can it be linked with cultural differences?
- Did you find yourself in these situations before?
- What is the importance of communication and how can it be realized in different cultural settings?

Recommendations

- You need to be careful that the partners don't open their eyes during the exercise;
- Pay attention to the methods they use to communicate or to impose during the drawing and make use of them during the debriefing.

ANNEX

Image 1



Image 2



Image 3 (the base for drawing)



WORKSHOPS OF 1.5 HOURS I

Abigail story



Complexity: I

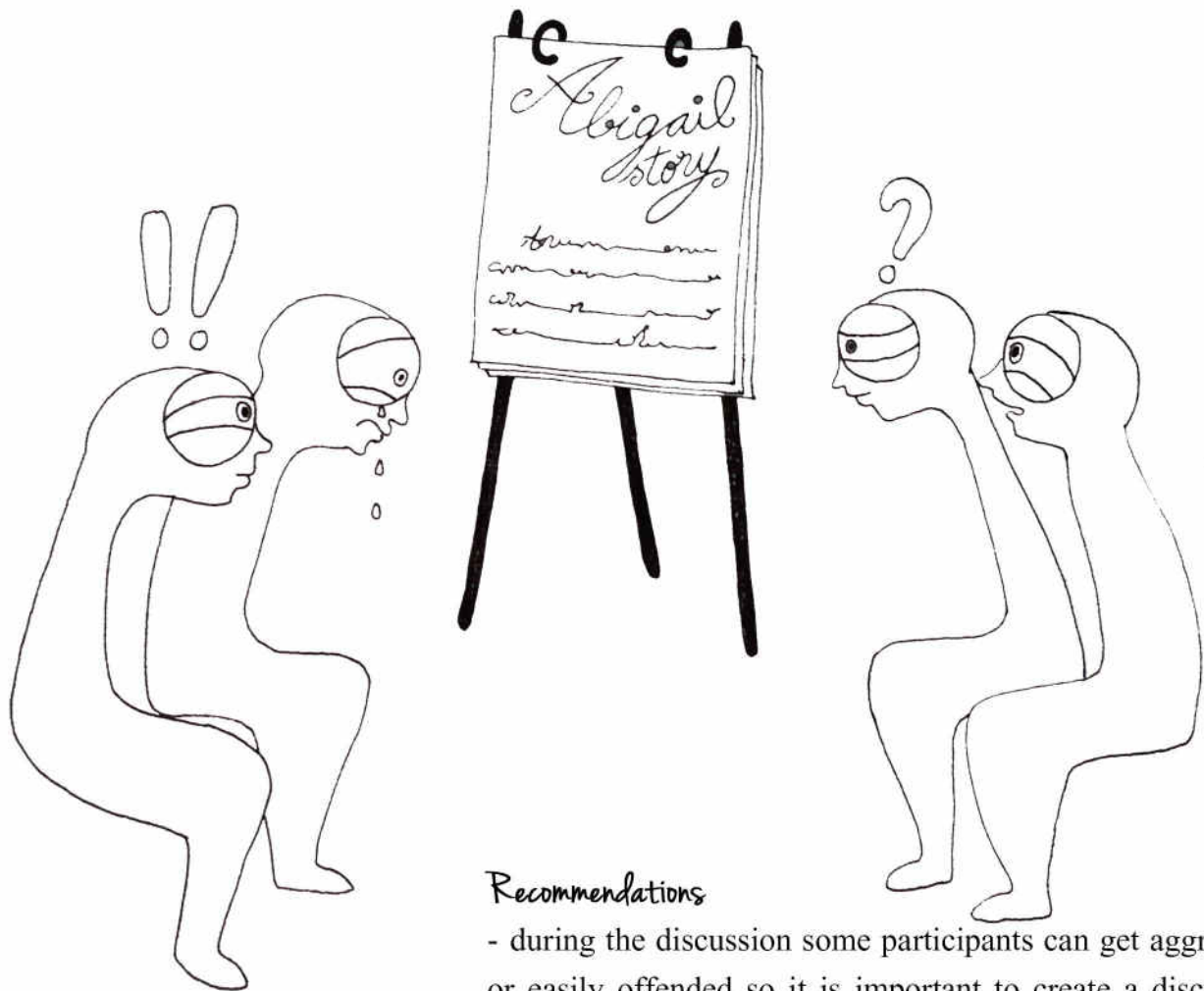
Context: It should be implemented after the introduction and getting to know each other parts of your event.

Aim: To analyze different types of cultural differences and how they influence the way we act in multicultural settings; To improve intercultural communication skills.

Materials: paper, pencils/pens, projector or printed hand-outs with the images presented in the annexes.

Description: step by step and guidelines for discussions here:

http://www.pilgrimage-project.eu/www/docs/abigail_discussing_values.pdf



Recommendations

- during the discussion some participants can get aggressive or easily offended so it is important to create a discussion space where ideas and arguments can be brought in but without offending or taking it personally - maybe some rules for discussion can be discussed or there are already some group rules that could be used to reinforce these aspects.

WORKSHOPS OF 1.5 HOURS II

Images Circle



Complexity: II

Context: Introduction session in Intercultural Dialogue; Can be used in smaller workshops or in one day or more workshops/trainings.

Aim: To develop the level of knowledge and awareness regarding stereotypes and prejudices

Materials: Optional handouts about stereotypes and prejudices

Description:



1) Facilitator asks the group to stand in a circle with their backs in the circle (basically everybody stays with their back and doesn't see anybody). The facilitator explains that he will name out different concepts or words and the participants have 10 seconds to think how to express that concept/word with their own body.



2) Facilitator counts until 10 and at 10 everybody has to turn with the front in the circle and stay as a statue in the posture that expresses the word or the concept named by the facilitator.



3) Everybody stays as a statue and looks around at the other participants' postures; Facilitator can ask some of the statues to explain what they are – in case it is not clear what their posture expresses.



4) After the clarification of postures, participants are asked to turn their backs again and the process is repeated with another concept.



5) This can go on for about 10-12 concepts (max).



6) After finishing up the concepts the participants are asked to sit and the discussion follows.



Examples of concepts (these can and should be adapted to the context of implementation for the workshop): student; worker; mother; immigrant; woman; gipsy; African; Indian; man; villager; American; gay; Muslim; politician; Chinese; West European; Christian; volunteer; etc ! Also more abstract words can be used: change, power, oppression, etc

Debriefing:

These questions can be used for the discussion with the participants; they are just suggestions, they can and should be adapted based on the group dynamics and input:

- How did you feel during this exercise? What are your main observations of it?
- How did you “decide” what posture to show? Based on what?
- What were your impressions when you were looking at the other postures? How was it for you to see similar or different ideas?
- Did you observe similarities in your posture along the exercise? Which concepts?
- Why do you think this happened?
- What do you think is a stereotype? What is a difference between stereotype and prejudice? (for the last 2 questions, based on people’s answers you need to clarify these concepts if is necessary – if the participants seem to have misunderstood them- please refer to the theoretical chapter for more information on these concepts)
- How are stereotypes and prejudices affecting our lives?
- How can we deal with them? Can you give concrete examples?

Recommendations:

- Base the choice of concepts on the group profile; if there are gay people in the group and you choose the gay concept , this can affect the feelings of the gay person if postures will appear in the group that have negative connotation; same for other categories! The aim of the exercise is to open the debate about stereotypes and prejudices and not to point at people in the group or to make the group discussion about the feelings inside of the group!(if you choose to do so the group has to know each other for a longer time)

Reflection questions:

Can you think of cultural standards in your surroundings? What are they?
Do you hold those cultural standards as well?



WORKSHOPS OF 1.5 HOURS II

Babel Tower- Mission Impossible



Complexity: II

Duration: 1.5 hours

Number of people: 8-30

Context: It can be a good exercise for teambuilding or group bounding while learning about cultural differences.

Aim: Appreciating the necessity for mutual understanding; Understanding cultural adaptation and integration patterns; Building group communication strategies.



Materials: Balloons, papers, pens, colored markers, cardboard, tape, scissors, ruler, toilet paper.

Description:

This exercise is based on the “Mission Impossible” teambuilding game (which usually includes a set of tasks to be completed by a group in a limited amount of time – task could be designed for the context, location, theme, groups, etc).

There is one major twist: Participants, while still assigned with a number of tasks, can only communicate in their mother tongues and are not allowed to use foreign languages.

The group should be divided into 4 subgroups (or less depending on the number of people) in order to complete the following tasks in 30 minutes (or more-depending on your own assessment, as well as the number and complexity of the final list of tasks):

(These tasks are suggestions – they should be adapted/created for the group and workshops context)

- Make a birthday list of everybody in their team;
- Produce a flower as a present for the other teams;
- Create the fashion for the year 2050;
- Sing one song all together;
- Dance something all together;
- Say a tongue twister in all the languages in their group;
- Write a poem together;
- Build the highest tower with materials provided;
- Prepare a sketch defining what Europe is (or International Development; or other aspects that is relevant for the group context);
- Design a poster promoting Cultural Diversity.



(The time could be extended or restricted as already mentioned BUT keep in mind that it is not important that the groups finish all the tasks - but rather the process they go through in their ambition to finish everything- and this process should be the based for the debriefing part).

Debriefing:

Start with a short summary of the activity and general questions on how the activity went.

- How did you experience this exercise?
- How did you feel? (it is an exercise with a big potential for frustration)
- What was the most difficult task and why?
- What was the easiest task and why?
- How did you manage to proceed in your tasks?
- What do you think were the key elements of your “success”? (if it was the case)
- How much of a difference would it make if you were able to talk in English or in another language (common to more of you)?
- What tools did you use to communicate and make sure everybody understood correctly?
- Can you think about a concrete example from your life where you were faced with similar situations?
- What are the difficulties that somebody could experience in a completely different country/culture than theirs?
- Language barrier is a reality but could the language be associated with other elements related to cultural differences? Can you give concrete examples?
- What can you take out of this exercise and use in future similar situations?

Recommendations

- Make sure the tasks you are giving (which are still open to changes as already mentioned) are doable and not impossible - they should be challenging but not impossible for the context offered;
- If you get creative while thinking of various tasks take in consideration the profile of the group and their experience together;
- The exercise could make some of the participants feel really frustrated or experience negative feelings and it is important to allocate proper time at the beginning of the debriefing for the participants to steam out and express their feelings (in order for them later on to move on to more learning points from the exercise);
- it could happen that some participants jump to analyze various aspects from their experience without mentioning their feelings and you should be careful to focus the attention of the group on the feeling expressions (for those who want to talk about this) and that later on we will deconstruct and analyze more elements of it- in order to give space for the participants that want to share their feelings.

WORKSHOPS OF 1.5 HOURS II

Power Relations



Complexity: II

Duration: 1.5-2 hours

Number of people: 7-30

Context: It should be included after some introductory sessions in the concept of culture, culture diversity or identity; it zooms into different types of relations between people, culture and communities; also the group should know each other already because the exercise requires some type of acting in front of others.

Aim: To increase the awareness about power and power relations between different cultures or communities.

Materials: chair, marker, paper, other objects (it is the facilitator's choice).

Description:

- 1) The group is asked to sit on the floor in a circle, with the objects placed randomly in the centre. (If this is not possible they can also sit on the chairs)
- 2) The group is told about the content and purpose of the game. The task of the group is to arrange the objects so that one chair becomes the most powerful object in relation to the table, the bottle, and the other chairs. Participants should come forward individually to try out their suggestions, building and revising the suggestions of others. The facilitator should make sure that there is a continuous flow throughout this part. As a rule, any arrangement is allowed except removing an object from the circle. After each change/suggestion is discussed in the group, the participants should argue why they think an object has or has no power in relation with the others based on the changes made.
- 3) When the group has designed an arrangement they all consider the most powerful, a group member has to take up a position of power without moving anything. Ask the others to place themselves in even more powerful positions, thereby taking power away from the first person. Also in this phase of the exercise the participants should give their reason for why they think a person has the power in the specific position or why not; usually there are very different perceptions among the group members.

Much learning does not
teach understanding.

Heraclitus



You can “juggle” with 3-4 people- one comes and stays as statue, the second comes, then the third and you can then send back the first person (or the first 2) and the situation might look different and other ideas may come up.

Depending on time you can also invite the whole group – one by one with different ideas for more or different kinds of power (without sending back the initial ones)- in this way the overall story changes often and more perspectives are brought into discussion.

After all the options play out (depending on the choices of the facilitator) the group is sent back and the final discussion takes place.

Debriefing / facilitation

- How did you feel during this exercise?
- Based on what aspects did you think certain objects had more power?
- What kind of power(s) was imagined in this exercise?
- What were the aspects that made you consider a person had more power than others in the images that were built?
- What do you think is the relation between different cultures and communities thinking about power?
- What are the power relations between different groups from the same community or different communities? Can you give concrete examples?
- How does power affect our personal relations, at home, at work and in the community?
- How is power maintained and how is it associated with cultural hierarchy? Who has the power in your community, and how is it challenged? etc.
- How can we deal with power in our life based on all these insights?

Recommendations

- This is an exercise based on the theatre techniques of Theatre of the Oppressed, (developed by Augusto Boal) and it can trigger personal emotions and feelings among the people;
- It will be useful to make some small group energizers or warm-ups at the beginning of the workshop so the participants could feel more comfortable among each other;
- It should be handled very carefully in the sense that participants should feel free and safe to come in pictures and also to express their images;
- Be careful at the people’s opinions of certain images (expressed by the people) which should be made in relation to the posture and not to the person itself; no personal comments should be allowed.

WORKSHOPS OF 1.5 HOURS II

Euro-Train



Complexity: II

Duration: 1.5-2 hours

Number of people: 5-30

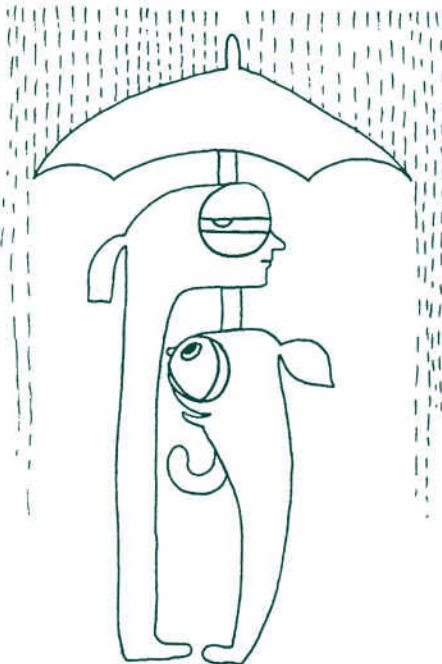
Context: It should be implemented after an introduction and getting-to know each other or in longer events after the group is more bonded.

Aim: To challenge participants' stereotypes and prejudice about other people and minorities, and about the images and associations the text raises; To raise self-awareness about the limits of tolerance; To confront the different values and stereotypes of the participants.

Materials: Copies of activity sheet (see annexes), one per participant; a pencil for each participant.

Description:

1. The facilitator gives a copy of the activity sheet to each person.
2. The facilitator briefly describes the scenario and tells participants to read the descriptions of the people travelling on the train.
3. Each participant individually has to choose the three people they would most like to travel with and the three they would least like to travel with.
4. Once everybody has made their individual choices, they have to form into groups of four to five and to:



- The facilitator gives a copy of the activity sheet to each person.
- The facilitator briefly describes the scenario and tells participants to read the descriptions of the people travelling on the train.
- Each participant individually has to choose the three people they would most like to travel with and the three they would least like to travel with.
- Once everybody has made their individual choices, they have to form into groups of four to five and to:

5. In the big group, each group presents their conclusions including the reasons for their common choices. They should also say in which “cases/situation” there was most disagreement within the group.

Debriefing:

Start with a short summary of the activity and general questions on how the activity went.

- On what did you base your individual choices?
- How did you make the decision(s) in the groups?
- What was most difficult? What was easy?
- What factors prevented you from coming to a consensus, if this was the case?
- What were the first associations you made with passengers you chose?
And with the one you didn't choose?
- Why do you think you made those associations? Based on what elements?
- What do you think is a stereotype?
- What is a difference between stereotype and prejudice? (for the last 2 questions, based on people's answers you need to clarify these concepts if is necessary if the participants seems to have misunderstandings about them-check the theoretical section of the toolkit in this sense)
- How are stereotypes and prejudices affecting our lives?
- How can we deal with them? Can you give concrete examples?



*I've known countless people who
were reservoirs of learning, yet
never had a thought.*

Wilson Mizner

Recommendations

- The debriefing and discussion will be based on the group's reports. Comparing the different results is a good way to introduce the discussion;
- It can take time for people to decide on a final list in their groups, most of the time they will not reach consensus;
- The proposed list (is very European centered and) is taken from the original kit from Council of Europe "All Different, All Equal", Education Manual, you can and should adapt/change the list according to the profile of your group and the context of your workshop;
- Pay attention to the arguments people bring in, and that they do not become personal or offensive- keep a setting where everybody can express themselves freely without offending anybody;
- Some of the participants will express the fact that the description is very brief and they actually know very little about the people and can't make a decision but very often we react based on this kind of little information, when we read newspapers, watch television or in conversations with people for the first time.

AnnEx

The Scenario

You are boarding the “Deer Valley Express” train for a week-long ride from Lisbon to Moscow. You are travelling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?

- A Serbian soldier from Bosnia.
- An overweight Swiss financial broker.
- An Italian disc-jockey who seems to have plenty of dollars.
- An African woman selling leather products.
- A young artist who is HIV positive.
- A Roma man (Gypsy or traveler) from Hungary just released from jail.
- A Basque nationalist who travels regularly to Russia.
- A German rapper living a very alternative life-style.
- A blind accordion player from Austria.
- A Ukrainian student who doesn't want to go home.
- A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
- A Dutch hard-line and aggressive feminist.
- A skinhead from Sweden ostensibly under the influence of alcohol.
- A wrestler from Belfast apparently going to a football match.
- A Polish prostitute from Berlin.
- A French farmer who speaks only French and has a basket full of strong cheese.
- A Kurdish refugee living in Germany who is on his way back from Syria.

Instructions



1. Individually select your three first choices of the people you would most like to travel with and the three you would least like to travel with. You have 15 minutes to do this.



2. In groups, share your choices of the 3 best and the 3 worst companions, and discuss the reasons which led to your decisions.

Then try to come to a consensus on a common list of the three most favored and the three least favored companions. You have 45 minutes for this part of the activity.



3. In plenary, each group presents its conclusions followed by a debriefing and evaluation of the exercise

WORKSHOPS OF 1.5 HOURS II

Bogardus Scale



Complexity: II

Duration: 1.5-2 hours

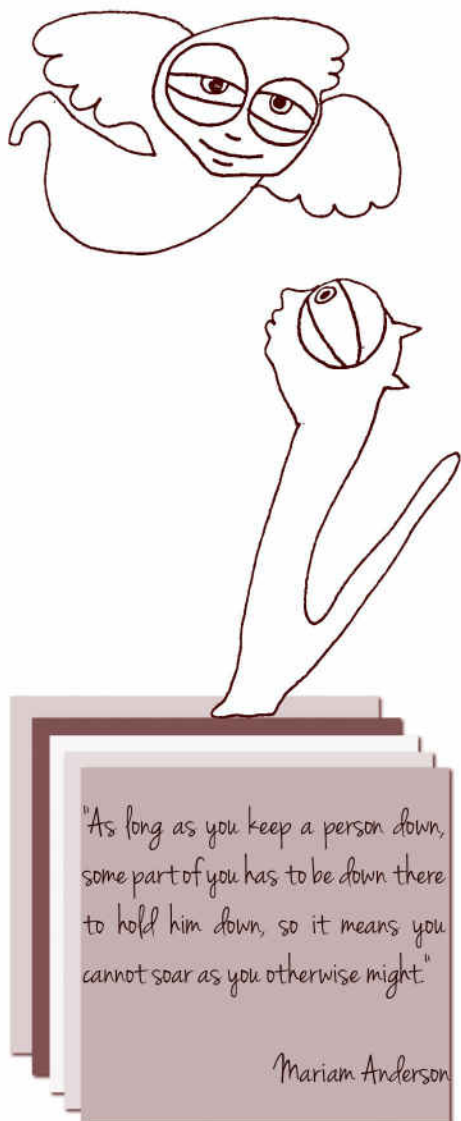
Number of people: 10-30

Context: It can be used as a session for introduction of stereotypes, cultural; differences etc; it will be better if is implemented after the participants already know each other and feel more comfortable in the group and can express their beliefs easily.

Aim: become aware of what stereotypes and prejudices we have and how these can influence our lives; To reflect on the origin of stereotypes and prejudices.

Materials: For each participant a Bogardus Scale adapted to the group; pens.

Description:



- Participants must find a comfortable place on their own and keep silence
- Each will receive a paper with a series of rows and columns
- The columns represent different types of people (in this context many religious affiliations and different cultures)
- The rows are different relationships
- The facilitator will call out the type of person and ask each participant to 'y' or 'x' for each of the relationships
- A 'y' represents that they would be prepared to have that relationship
- An 'x' represents that they would not
- Facilitator waits for each participant to finish before moving to the next category
- Once completed participants are asked to pair up with someone they are comfortable with and share (as much as they are willing) what they put on their paper (and why)- for 20 minutes
- The participants gather in the big group.

Debriefing/ facilitation (suggested questions):

- What surprised you about yourself? – positively; What shocked you? – negatively
- Was it easy to answer for each category? Why was it so?
- Was there any question you could not answer, if yes why?
- What did you discover about yourself?
- What other impressions do you have from this exercise?
- What should we do in order to work with our own prejudices?
- (during the discussion clarification about stereotypes, prejudices and discrimination might be needed to be made – please refer to the theoretical section for it)

Recommendations

- It is important that in the big group the participants refer to observations of their own choices or awareness and do not interpret what their small discussion partner told them as it can be confidential or their own interpretation
- For introducing the activity it is very important to emphasise that the form is filled for themselves, they don't have to show it to anybody unless they want to; they should be honest with themselves which is most important
- **The scale should be modified according to group's profile/ needs** (in the annex is just an example)

ANNEX-Adapted Bogardus Scale

This scale is an instrument in determining a person's social distance towards other groups. On the horizontal line there are several social circumstances and on the vertical line there are several groups. The task is to give a positive (+) or negative (-) mark according to personal attitude towards having a specific social relation with a specific member of the group.

Example: If I think that Catholics should not live in the same state I live in, relation will be '-' and if I think I can have an HIV infected person for a partner the relation will be '+'

I have never in my life learned
anything from any man who
agreed with me.

Dudley Field Malone



	Living in your community	As your neighbour	Share an apartment with	As your boss	As a colleague at work or University	To have as a friend	Dating your son or daughter	To Marry	To become or convert to
Turkish									
Bosnian									
Greek									
Romanian									
Ukraine									
Portuguese									
Macedonian									
Italian									
Kosovo									
English									
Croat									
Serbian									
Armenian									
Albanian									
Slovenian									
Roma/Gypsy									
Hungarian									
Orthodox									
Catholic									
Jewish									
Atheist									
Buddhist									
Evangelical									
Disabled									
HIV infected									
Drug-addict									
Refugee/ asylum seeker									
Ex-prisoner									
Homosexual									
Immigrant									

WORKSHOPS OF 1.5 HOURS III

Intercultural Casino

Complexity: III

Duration: 1.5-2 hours

Number of people: 12-36

Context: It can be a separate workshop or done at the beginning of a bigger event (training course, work camp, etc) (or later on to connect the debriefing with their own group and experience during the event itself).

Aim: To experience different settings, to question one's own perceptions and to question one's behavior patterns as well; To think about the notion 'culture', how we treat it and in which contexts, whether we perceive it as a set of rules one can learn or not?

Materials: Pack of deck of cards (one per table); rules for each table (see annex); colour cards; pens, a bell or some kind of other sound making device, sweets, snacks and the like, whatever serves to create casino atmosphere!

Description:



1) Welcome, explanation of the session: - The facilitator invites the participants to sit at different tables (already arranged in the room) and explains to them that a card tournament is going to take place in the room (or a casino- as you prefer to call it).

They are not allowed to look at the other tables. The facilitator will read out the rules (see below).

In the room are tables according to number of participants (proposal is to have 6 at every table and you can have different numbers of tables – maximum described here is a game for 6 tables).

On the table there are also playing cards (one deck of cards per table); each table should be distant from the other tables in a way that they will not hear easily what is going on at the other table.





2) Participants-Players need to understand their particular set of rules (that is on their table). 10 minutes is given for them to read and try out the rules. Players at each table have time to read through rules, memorize them, and try them out. Participants will not be allowed to talk anymore after these 10 minutes (and they are informed about it). After ten minutes also the sheets with the rules are taken away.



3) Casino starts and the players start playing! The game takes place in silence (no player is allowed to talk). The person with the most marks changes clockwise to the next table. The person with the least marks changes counterclockwise to the next table.

3 rounds of 10 minutes are played.

The facilitator has to announce the end of a round and changing of tables by making a noise (with the bell or any other way)! After the 3 rounds a short break is made before moving on to the debriefing in small groups or in the big group.

Debriefing / facilitation

- How was this exercise? What did you notice?
- How did you feel before you changed tables for the first time?
- How did these feelings change during the course of the game?
- How was it to arrive at a new table? How did it feel? How did you manage the change? What were your expectations?
- How did you cope with the situation when somebody arrived at your table?
- How did you manage to play the game with the new people? How did you communicate?
- Which was the bigger challenge: coming to a new table or taking in new people at an old table?
- How can you connect these impressions with a situation abroad?
- How would you interpret the different sets of rules in this exercise? What can they mean in real life?
- Do you think this makes sense in reality? (Important: Refer to the fact that this is a simplified exercise, suggesting that you just need “to know the rules” which apparently are written down somewhere in order to “understand” a different culture)
- How can we improve intercultural dialogue when we are facing people from different cultures?
- Did you learn something about your own way of reacting to new rules at another table/ in a new environment?

Recommendations

- Make sure the whole setting is very clear and participants get the whole process
- Be very attentive during the exercise at their reactions and dynamics while changing tables and playing at the rounds;
- During the debriefing some of the participants will have the tendency to overemphasize on the communication and how important it is (because during the exercise it was missing) but the main point of the exercise is beyond that;
- If you already have a multicultural group you can encourage the group to find connection with their own group or with the encounter with the culture where they are at the moment.

ANNEXES:

Rules read out by the facilitator at the beginning of the game

WELCOME TO THE CASINO INTERNATIONAL!!

Please take a seat at any table. Once you take a seat at one table – wait for all the chairs to be occupied and then you can turn around the piece of paper on your table now. These are the rules of the game. You have 10 minutes time to learn and practice them.

You should look or pay attention to the people from the other tables at this stage.

AND – as from now on (after the 10 minutes) you are not allowed to talk any more for the rest of the evening!

Please count how many rounds you won. The winning person will go to the next table in clockwise direction. The person that didn't win any game (or the least number of) moves to the next table in counterclockwise direction.

And play again!

Suggestion for facilitators:

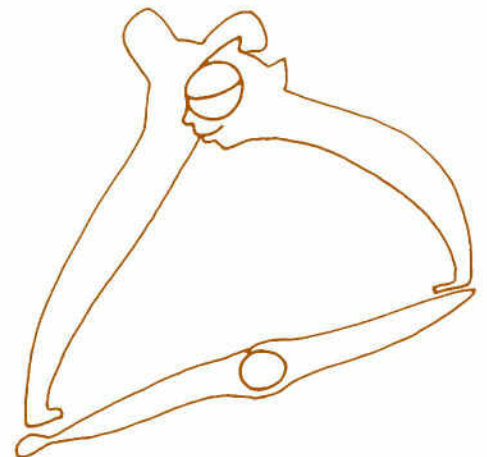
You need to collect the rules after all the participants read them (in step 2).

Every 10 minutes, one round finishes. Clearly announce the end of the round (preferably with some sound device).

After all the rounds, please close the casino evening before moving to the debriefing: "Thank you very much for visiting the casino international. Our little gambling dungeon closes now."

Rules at one table:

1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. The youngest player will start.
5. If somebody plays a King, the following player has to pause for this round.
6. If somebody plays a Jack, the next player has to take a card from the pile – unless he/she can play another Jack. Then the next player has to take two cards.
7. If somebody plays a 10, then he/she has to give two of his/her cards to another player.
8. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
9. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again.
10. The person, who as the first player has only one card left in their hands, wins the game.



Rules at one table:

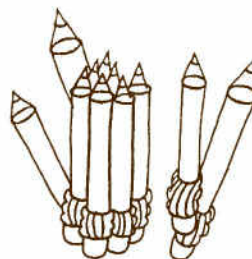
1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. If somebody plays a Jack, the game will continue in the opposite direction.
5. If somebody plays a Queen, then he/she has to put two of her cards back under the pile.
6. If somebody plays a 10, the next player will have to pause for this round.
7. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
8. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again.
9. The person, who as the first player has no more cards left in their hands, wins the game.

Rules at one table:

1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. The oldest person starts.
5. If somebody plays a Queen, then he/she has to draw 2 cards from the pile unless the next person can play a queen as well. Then the next person draws four cards
6. If somebody plays a King, then the next person has to pause for this round.
7. If somebody plays a Jack, this person has to immediately play another card free of choice.
8. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
9. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again
10. The game stops when somebody hasn't got any cards left on their hand. The person with the most cards left will win the game..

Rules at one table:

1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. The person with the brightest eyes will start.
5. If somebody plays a Queen, the next person can play whichever card he/she wants.
6. If somebody plays an Ace, the next person has to put two cards below the pile on the table.
7. If somebody plays a King, the game will continue in the opposite direction.
8. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
9. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again.
10. The game stops when somebody hasn't got any cards left on their hand. The person with the most cards left will win the game.



Rules at one table:

1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. The person with the darkest hair will start.
5. If somebody plays a Jack, he/she has to play another card free of choice.
6. If somebody plays an Ace, everybody has to put their hands on it. The person doing this the latest has to draw one card from the pile.
7. If somebody plays a 10, the next person has to draw one card from the pile – unless this person can play a 10 too, then the next person has to draw 2 cards.
8. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
9. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again.
10. The person who first has only one card left on their hands wins the game.

Rules at one table:

1. Everybody receives 5 cards.
2. One card is put openly on the table, the rest are in the pile (face down).
3. Cards can be played in the following way: same number on same number (e.g. 10 on 10, queen on queen), same symbol on same symbol (e.g. diamonds on diamonds).
4. The tallest person will start.
5. If somebody plays a Jack, he/she has to choose a person and draw two cards from the pile and give them to this person.
6. If somebody plays a 10, the next person has to pause for this round.
7. If somebody plays an Ace, then he/she can immediately play another card free of choice.
8. If somebody cannot play (doesn't have a fitting card), he/she takes the first card from the pile. If this card cannot be played either, then this player has to pause until the next round.
9. If the pile is used up, then the already played cards will be shuffled and put into a pile on the table again.
10. The person who first has no more cards left on their hands wins the game.



WORKSHOPS OF 1.5 HOURS III

Equiano



Complexity: III

Duration: 1.5-2 hours

Number of people: 6-25

Context: It can be a sensitive session because it approaches cultural relativism which can be difficult to digest for some participants; it should be done after the concepts of culture were explored, and also stereotypes and prejudices.

Aim: The aim of the activity is to enable participants to explore their own cultural perceptions, their own “centrism”; To create awareness about cultural relativism.

Materials: hand-outs with the text for the participants.

Description:

This activity involves using extracts from a book written by an African (Olaudah Equiano) in the eighteenth century, which describes his first experience of European culture. Do not explain the purpose of the activity to participants and don't introduce the activity as “Equiano”, otherwise participants are likely to guess the profile of the writer from the beginning. Tell participants that you are going to read a series of extracts from a book which describes a person's experience. It is their task, individually, to visualize this person, to build up a mental profile of him or her.

Tell them that you will read and show them the extracts, one at a time. Between extracts there will be a pause to give them time to think about the text and the profile of the person. Ask them to make a few notes each time and so gradually develop this profile. Tell them that it is not very likely they will know the person's name – the person isn't really famous.

Explain that because the English in the text is not so modern, more straightforward terms have been added to the text, in brackets. Square brackets indicate words omitted because they would make the task too easy. Ask them to not talk during the exercise - if they fail to understand the meaning of the text they should raise a hand and you can clarify the meaning for them. Read the first extract and give or show a copy to participants. With this first extract they will see the simplified term in brackets and the empty square bracket, so you can explain this to them again. Make sure everyone has understood before proceeding. Then repeat this procedure for each extract, making sure everyone understands the text and has time to make a few profile notes each time.

- “I feared I should be put to death (killed), the [...] people looked and acted, as I thought, in so savage a manner;”
- “were we to be eaten by these [...] men with horrible looks, [...] faces, and loose hair?”
- “I was amazed at their.....eating with unwashed hands....”
- “I was amazed at their.....touching the dead.”
- “....we were totally unacquainted with (we knew nothing about) swearing (bad language), and all those terms of abuse.....which they use.”
- “I could not help remarking (noticing) the particular slenderness (thinness) of their women.....and I thought they were not so modest (pure) as [our] women.”

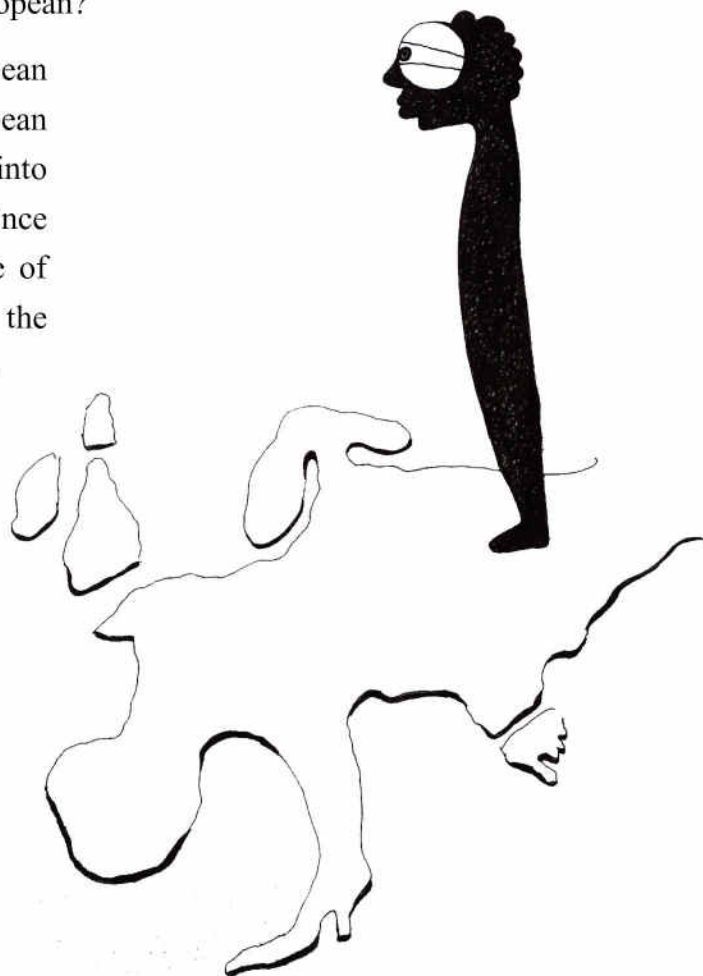
At this stage, ask the group for feedback. Invite one or two people to share his or her imagined profile of the writer with the group and then ask who agrees and who disagrees. Quickly establish the general groupings of opinion. Then you can introduce one more extract.

- “I was amazed at their not sacrificing or making any offerings.....”

You can begin the fuller debriefing now by asking them if this final extract changed their view in any way. Then ask more questions about the writer’s profile to clarify further what participants felt and to see what common views there were in the group, for example:

- How did you visualize this person?
- From which century do you think this person was?
- Did you regard the writer as European or non-European?

Usually, though not always, participants from European cultural backgrounds develop a profile of a European explorer, missionary, or someone similar, coming into contact with non- European cultures in the past. Once you feel you have a fairly comprehensive picture of how the group saw the writer, let them know the identity of the writer and the source of the material.




Debriefing / Facilitation:

- Were you surprised or shocked when told the identity of the writer?
- Did you identify with the writer or those being described?
- Are you surprised at (Western) Europeans being perceived/seen in this way?(ask this question if you have people in your group from Western Europe background)
- Why do you think these were your first impressions or guesses about the origin of the writer?
- Based on what do you think you had those ideas?
- What do you think is cultural relativism?
- Can you give examples? (Make sure here that the meaning of this concept is understood)
- How can we deal with cultural relativism, stereotypes and prejudice in our life and work? (For stereotypes and prejudices please refer to theoretical part of the toolkit for more information; cultural relativism is often described as the fact that “Truth Is Relative”-Cultural relativism is the view that no culture is superior to any other culture when comparing systems of morality, law, politics, etc. It's the philosophical notion that all cultural beliefs are equally valid and that truth itself is relative, depending on the cultural environment. Relativism often includes moral relativism (ethics depend on a social construct), situational relativism (right or wrong is based on the particular situation), and cognitive relativism (truth itself has no objective standard).

Recommendations:

- If you have a very diverse group (for example mixed African and European, or Asian and European) you need to be careful not to get anybody offended during the exercise;
- The aim of the session is indeed to challenge people's impressions of and opinions on cultural perceptions and to discuss about cultural relativity – and it should be challenging but pay attention to the reactions of the participants.

Annex

 “The Life of Olaudah Equiano, or Gustavus Vassa the African.” Written in 1789. Also, give the participants copies of the text including the omitted (underlined> words at this stage.

“I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner: were we to be eaten by these white men with horrible looks, red faces, and loose hair? I could not help remarking the particular slenderness of their women.....and I thought they were not so modest as the African women.”

Curiosity is the wick in the
candle of learning.

William A. Ward



WORKSHOPS OF 1.5 HOURS III

Learning from experience: Intercultural Learning Competences



Complexity: III

Duration: 1.5 hours

Number of people: 8-25

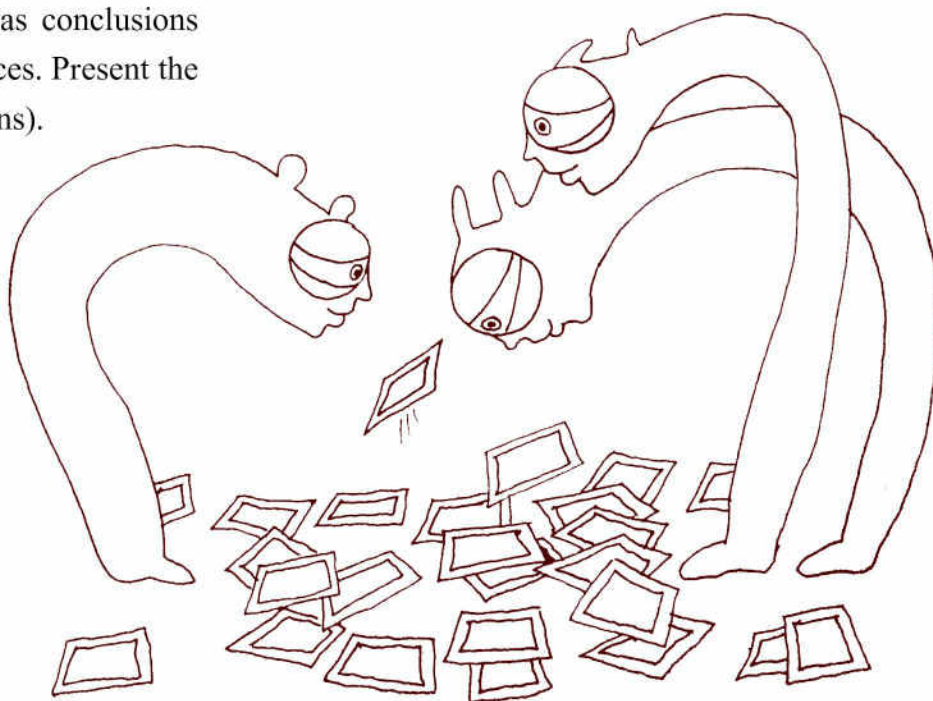
Context: It could be used during a longer event; using photos from the activities from the previous days; it could also be used in other moments in the event (depends on the facilitator's choice).

Aim: Creating a common understanding of intercultural learning; Reviewing different approaches to intercultural learning; Fostering intercultural sensitivity among participants.

Materials: Postcards (by your choice, or photos from previous activities/moments of the group or different), statements for all groups, glue, paper, handout on intercultural learning.

Description:

- 1) Scatter postcards across the floor and ask participants to choose one which reminds them of an intercultural experience where they have learnt something important to them.
- 2) Split participants in small groups and let them collect intercultural competences (a competence is defined as a cumulus of knowledge, attitude and skills) which they have recognized, learnt or improved during their intercultural experiences. Each group needs to produce a list and they have to be specific in terms of which part of the competence they acquired (knowledge, attitude, skills). Timing: 20 min.
- 3) In the plenary with the whole group, collect the intercultural competences as conclusions from the intercultural experiences. Present the lists (divided in the 3 dimensions).
Timing: 10 min.



4) Statements about intercultural competences (elements) should be distributed among participants (sample statements below) and in small mixed groups participants should form a diamond-shaped model (the hardest, most precious stone). In the diamond they should prioritize the statements from the most important aspect to the least important one.

The statements should be tailored to your group profile.

Timing: 20 min.

Sample statements:

- I am curious and open minded towards other cultures.
- I have to know my identity well (Who am I?)
- I am tolerant to ambiguity (unclear, something is not well defined)

5) Presentation of the diamonds and displaying them together. Timing: 20 min.

6) Distribute the handout on intercultural learning to participants. Timing: 5 min.

Debriefing / facilitation

- How did you choose your card/photo/etc?
- How difficult was it to choose an experience?
- What did you learn from your intercultural experiences?
- Are your learning points more in terms of knowledge, attitudes or skills?
- What does this say to you?
- What about the statements? Any hot debates about them?
- How did you organize them?
- You brought along personal examples for this process?
- What do you think about the others diamonds?
- What other statements would you add to the list that are more relevant for you?
- What is your impression about the model of steps in Intercultural Learning?(it should be introduced- see Annex)
- How did you face yourself in this process? Could you look back and follow the steps you did in the situation where you learned the most?
- What do you need in order to pass through these steps until the last level?
- What do you want to do differently in future situations?

Reflection questions:

How can my identity as the trainer/facilitator influence the flow and the outcomes of a session on intercultural dialogue?
In a negative or positive way?



Recommendations:

- it can be difficult to choose postcards or images – the tip is that the more diverse they are the better it is – even more abstract and then participants can associate by themselves
- you can use educational cards as well (e.g. Dixit, 1001 cards, Persona, Personita – that could be ordered online)
- the statements also should be chosen tailored to the group and also to incite challenges among the participants;
- get familiar with the steps of ICL and Intercultural Sensitivity – understand them deeply before introducing to the participants because they could have questions that you didn't think about.

AnnEx

Steps of Intercultural Learning (by Groschen/Leenen)

- 1) Acceptance of own culture
- 2) Acknowledging the existence of other cultures without judging them
- 3) Deeper understanding of own culture
- 4) Widening of cultural horizon and increasing the number of criteria of identifying other cultures
- 5) Developing an understanding of and respect for other cultures; Breaking down stereotypes
- 6) Increased cultural alternatives: _ability to deal flexible with cultural rules; _ability to take decisions in culturally challenging situations
- 7) Ability to have constructive & interactive relationships with and in other cultural environments; ability to address intercultural conflicts and to assume selected standards present in other cultures

"The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority."

- Ralph W. Stockman


"Prejudice is the child of ignorance."

- William Hazlitt

You can teach a student a lesson for a day; but if you can teach him to learn by creating curiosity, he will continue the learning process as long as he lives.


Clay P. Bedford

Model of Intercultural Sensitivity (by Bennet)




1. Denial of Difference

o Individuals experience their own culture as the only “real” one. Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. People at this position are generally uninterested in cultural difference, but when confronted with difference their seemingly benign acceptance may change to aggressive attempts to avoid or eliminate it.




2. Defense against Difference

o One’s own culture is experienced as the most “evolved” or best way to live. This position is characterized by dualistic us/them thinking and frequently accompanied by overt negative stereotyping. People at this position are more openly threatened by cultural difference and more likely to be acting aggressively against it. A variation at this position is seen in reversal where one’s own culture is devalued and another culture is romanticized as superior.




3. Minimization of Difference

o The experience of similarity outweighs the experience of difference. People recognize superficial cultural differences in food, customs, etc., but they emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values. People at this position are likely to assume that they are no longer ethnocentric, and they tend to overestimate their tolerance while underestimating the effect (e.g. “privilege”) of their own culture.



4. Acceptance of Difference

o One’s own culture is experienced as one of a number of equally complex worldviews. People at this position accept the existence of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. They can identify how culture affects a wide range of human experience and they have a framework for organizing observations of cultural difference.



5. Adaptation to Difference

o Individuals are able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries.



6. Integration of Difference

o One’s experience of self is expanded to include the movement in and out of different cultural worldviews. People at this position have a definition of self that is “marginal” (not central) to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another.

WORKSHOPS OF 3 HOURS II

The culture laboratory



Complexity: II

Duration: 2-3 hours (can be extended for full day)

Number of people: 6-18

Context: This method should be used after participants have been together at least for a few days and have explored some of the concepts of “culture”.

Aim: To increase the level of knowledge and awareness about others’ cultures; to understand better the concept of culture and how it is translated in real, concrete examples.

Materials: paper, pens, flip charts; watches; other equipment left to your own imagination for making the setting of the research more real.

Description:



1) The facilitator introduces the method by explaining that everyone in the room is a cultural scientist or anthropologist – and their task: to study the cultural behavior of everybody else..



2) Discuss which elements the participants want to consider. The following is a list of suggested topics, but of course there can be more or others:

- **Space** – What ways have we found to share this building/camp? Do we have any personal space? How do we show it to the others?
- **Time** – How do we divide work time and free time? (Is a coffee break a real break or “coffee work”?) What does punctuality mean to each person?
- **Relationships** – How do we approach each other? What types of friendships have we formed and why? (Optional- depending on the group profile: Do we interest ourselves in developing love or sexual relationships?)
- **Shared meanings and assumptions** – What types of jokes do we all find funny? What brings us together here?
- **Approaches to problem-solving** - How do we find solutions to the challenges we face in living together?
- **Community and individualism** – “All for one and one for all”, or “me, me, me”?
- **Communication and information** – What are the different forms of how we communicate with each other? How is information transferred? Who searches for it? Who waits for it to come to them?
- **Men and women** – What are the differences and similarities? What is allowed for women and what for men?

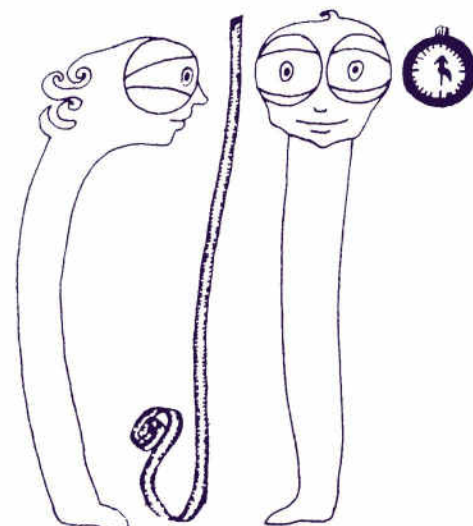
- 3) Divide the participants into groups of 4 – 6 people, each group to have different topics to research.
- 4) The groups decide how they want to work, for example, using observation or questionnaires AND how they wish to present the results of their work. The groups should have the chance to do the research or to be investigated.

The facilitator should be involved in organizing the time in such a way that each team has time for preparation, making the research and being researched and in this time no team should be left without a task. All the teams should prepare the presentations of their results. A time limit should be set for the presentations.

- 5) Depending on the time available, allow 50% for research, 25% for presentation of the results and 25% for evaluation.

Debriefing / facilitation

- How was it to be a “cultural scientist”?
- How did you feel to be investigated?
- How much do you think the issues addressed reflect your culture?
- What challenges did you encounter in your research group?
- What were the most interesting insights you discovered during the exercise?
- What are your main learning points?
- How did we split personality from culture?
- How valid is it to talk of a culture if we only know each other for a few days? (If the method is used with a group which has already met each other for a long time then clearly this question has to be adapted)
- (Optional but recommended- when opening the discussion about what is culture and what defines it- you could introduce some of the culture models detailed in the theoretical part of this toolkit)
- If we were to extend the period of research, what would we want to look at now?
- What can you take further from this exercise? What are your main learning points?



Recommendations

- It will be good to create a real setting for the research atmosphere, maybe some coats, glasses and the scientific speech;
- Make sure it is very clear for the participants what they have to do; allow proper time for explaining the details and the setting of the exercise in order to induce the feeling and also to make clear everything;
- It might happen that some of the groups decide on some sensitive topics and ask questions which might be misunderstood or hurtful for the people – so a safe space should be created for participants, where they should feel good to answer or to say no if they don't want to reply.

Annex

- Handout with models of culture for debriefing (from theoretical part)

WORKSHOPS OF 3 HOURS III

The Island



Complexity: III

Duration: 2-3hours (can be extended for full day)

Number of people: 10-25

Context: After the group knows each other and maybe already approached the concepts of culture.

Aim: To raise awareness about cultural differences and intercultural communication; To raise the level of tolerance among participants.

Materials: (please read the description before going through the list of materials!):

A. For creating group cultures:

- Pencils and paper
- Photocopies of the notes for tribes

B. For the meeting:

- Drinks, cups and biscuits enough for everyone

C. For the search:

- Map showing the location of the hidden balloons cut into four pieces
- 5 red round balloons
- 3 more balloons each of a different shape and color e.g. one yellow round, one green long, one blue long.
- 2 more balloons similar to each other, but different from any of the others (possibly condoms) hidden in a secret location
- String to tie up balloons
- Tape to fix balloons to walls
- A box of 'equipment' including pins, scissors, a stick of red lipstick, tape.

Reflection questions:

What can be the consequences of "unhealthy" managed clashes and how prepared are you as a trainer or facilitator to face them? (For example: hate, aggression, violence, closure, distance etc) How can you be more prepared? What can help you?

Draw a map yourself to identify the location but make sure that the place can be actually identified without having a full version of the map (each tribe will receive a part of it half or a quarter)

- Then cut up the map into four pieces. Two pieces you will give to tribe Z. Fold up the other two pieces and put one piece in each of two of the balloons which you will give to tribe Y.
- Blow up the 8 colored balloons and tie them with string so that they may be undone and deflated without damaging them.



- Tape the four round red balloons on the wall at one end of the hall (the coast where tribe Z lives) and tape the other four balloons on the wall at the other end of the hall (the hills where tribe Y lives). Leave the two quarters of the map for tribe Z in an envelope at their end of the room.
- Place the box of equipment in the middle of the room. Do not specify what the items could be used for. They may or may not be needed in the game, it should be decided by the participants as they invent their cultures and rules. Add other items if you think they may be useful e.g. a magnifying glass if the map is very small, a torch if the map is hidden in a dark place, a key to unlock a box holding the map etc.

Description:

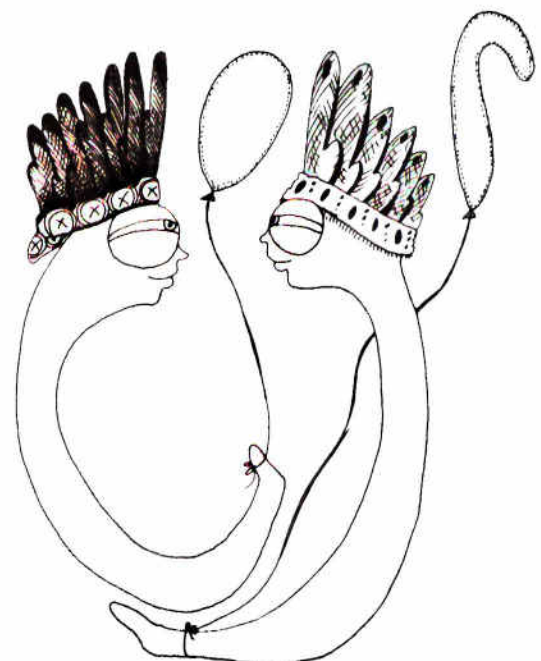
Overview of the game

There is an island where two tribes live. Tribe Y lives in the upland hilly regions and tribe Z lives by the coast. They co-exist side by side and rarely have contact with each other. The two tribes have different languages and different cultures, although for both tribes balloons have a special significance. In tribe Y, people put great value on the diversity of balloons for religious reasons and try to collect as many different types, shapes and colors as possible. In tribe Z people use balloons, particularly round, red ones for medical purposes.

Recently the people in tribe Z have begun to suffer from a strange illness for which, according to legend there is only one cure, a rare type of balloon which can only be found in an unknown location on the island. Luckily for them there is a map which has been handed down over the generations which they are sure will lead them to the new balloon they need. Unfortunately, many years ago the map was almost destroyed in a war; tribe Z only has a part of it. Legend has it that tribe Y has the other half. The aim of the game is for tribe Y to protect their balloons and for tribe Z to find the medicine they need. However, as in real life, the participants may find that there are other unexpected outcomes.

There are three stages to the game: In part **A** the two tribes learn their culture; in part **B** the two tribes meet and learn to communicate in each other's language and in part **C** the tribes search for the balloons.

1. Be sure everything is ready and set up beforehand.
2. Divide the group into two and read out the overview of the game.





Part A. The two tribes learn their culture and create their own language:

3. Send the two groups to opposite ends of the room (representing the hills and the coast).
4. Hand out the copies of the roles to each tribe and pens and paper to make notes.
5. Tell the groups that they must decide on a name for their tribe, learn the rules of their culture and create a special language.
6. Tell them that they have 20 minutes to develop and practice their language together and to ensure everyone in the group is proficient.



Part B. The two tribes meet. This is an opportunity for them to learn how to communicate and co-operate with each other through sharing the food and drink:

7. Give tribe A the biscuits and tribe B the drink and cups.
8. Call the two groups together into the middle of the room (representing neutral territory).
9. Tell everyone that the simulation starts now. From now on everyone must be in a role, they must use the language and culture of their tribe.



Part C. The search for the balloons

10. Tell the group that they now have 45 minutes. Tribe Z may start negotiating for the missing half of the map and try to find the hidden balloons.

Debriefing

You need to explain to the participants that the simulation finished and they are invited to go out of their role and come back to the “role” of the participants and to look back at what happened in the exercise and learn from it.

- How did you feel during this exercise? What made you feel like that?
- How was it for you to learn the rules of the culture you represented?
- How was the meeting between the cultures? What happened there?
- How did you solve the problems of opening up tribe Y's balloons? Who did it? How did you feel about breaking the cultural taboos?
- How can you connect this experience with real life?
- What are your main learning points and how can you apply them in your life?
- What cultural taboos are there in our society?
- Which things do we use in our daily lives that come originally from other countries or continents?
- Can we imagine living only on what comes from our own culture or country?
- What does culture mean to you? Why is culture important to us?
- What stops us from understanding/accepting other cultures?
- Can you think of any real life examples in the past or in the present where two cultures have adapted to each other and gained in the process?





Recommendations

- Before you start be sure to read all the instructions through so that you have a clear picture in your mind of what the players are meant to do.
- Pay attention to the participants in each stage of the exercise so you could use this information in the debriefing.
- It is important for the participants to really get into their roles so it is the task of the facilitator to create the proper atmosphere and to motivate the participants to get into the role.
- If you observe emotional reactions during the simulation you need to leave proper space during the debriefing for the steaming out of these emotions – by discussing them or even to stop the simulation if there is a very serious reaction.

ANNEX

ROLE CARD FOR TRIBE Y

You live on an island which is also inhabited by another tribe. Your two tribes co-exist but you have different languages and different cultures and rarely meet each other.

Your language: You must invent a special simple language to use throughout the game. Make sure everyone in the group can use it proficiently.

Your culture: You put great value on the diversity of balloons for religious reasons and try to collect as many different types, shapes and colors as possible. The balloons are considered sacred and no one is allowed to touch them, if they do they face punishment. The only people who may touch the balloons are those who have been trained to perform the ritual of walking the circle. In this rite the chosen person has to wear a red nose and balance a balloon on their nose while walking round the circle.

You need to invent some other aspects of your culture including a name for your tribe, a way of greeting and rules about your social organization for example who makes decisions and who speaks for the group.

ROLE CARD FOR TRIBE Z

You live on an island which is also inhabited by another tribe. Your two tribes co-exist but you have different languages and different cultures and rarely meet each other.

Your language: You must invent a special language to use throughout the game.

Make sure everyone in the group can use it proficiently.

Your culture: You are a peaceful and sociable people. When you greet each other you do so by rubbing noses. For this reason it is considered very anti-social not to have a very clean nose at all times. You put great value on round red balloons which you use for medicine. Red balloons are very scarce.

You need to invent some other aspects of your culture including a name for your tribe and rules about your social organization for example who makes decisions and who speaks for the group.



WORKSHOPS OF 3 HOURS III

5 steps to Tyranny



Complexity: III

Duration: 2.5-3hours

Number of people: 5-30

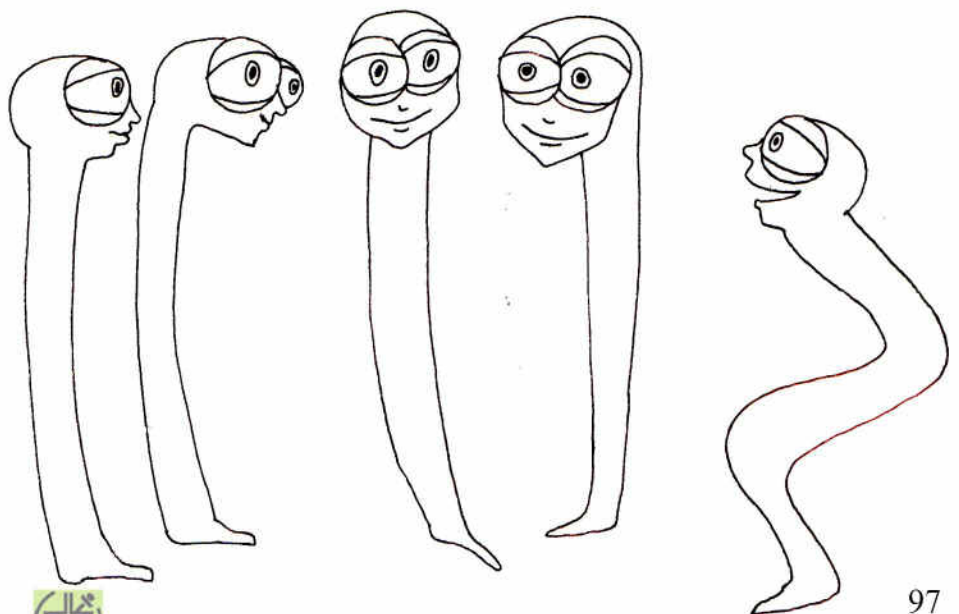
Context: It explores profound issues for which the group needs to have gone through some activities together (getting to know each other or other sessions/activities) and also explores some of the topics beforehand (culture, intercultural dialogue, conflicts, etc); it shouldn't be done independently having high emotional risks.

Aim: To increase the importance and value of intercultural dialogue in our work/life; To deepen the level of understanding (emotionally and personally) of conflicts and wars development; To have insight in some of the backgrounds of intercultural strong conflicts; To acknowledge the personal responsibility each person has in peace making process; To develop sensitive attitudes towards state of world (specially from the perspective of conflicts between different cultures).

Materials: Projector for showing the movie; the "5 steps to Tyranny" movie is in English and can be found on the internet and downloaded (direct link at date of toolkit development can be found at the Annexes).

Description:

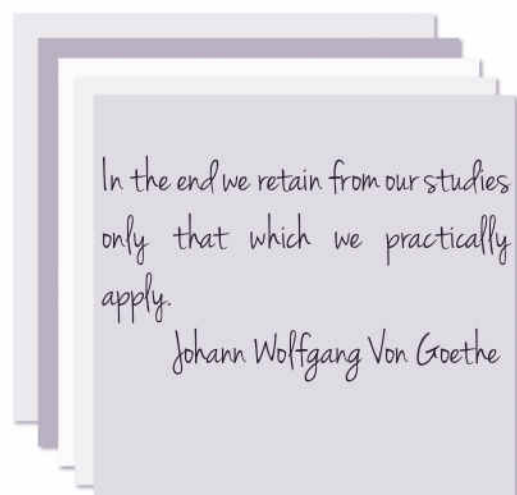
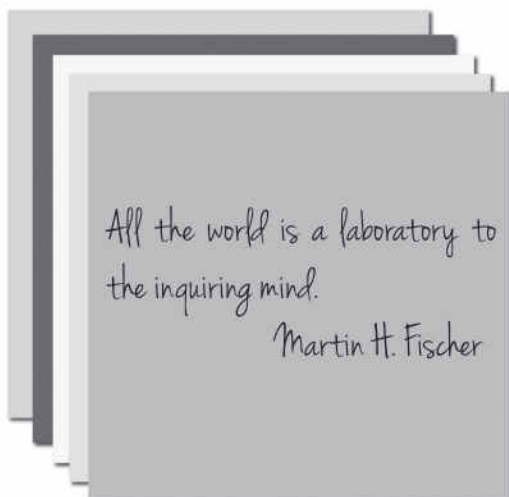
1. The group is invited for a movie session. They are explained they will watch a much more sensitive movie about some of the issues happening worldwide and about human nature. It is explained that this movie is a documentary and not an artistic movie. The group is told that after the movie there will be some discussions and if they want to note down aspects that they would like to ask or talk about they can write down in their notebooks (or otherwise paper is going to be provided) -10 minutes



2. The movie is showed. The duration of the movie is approximately 60 minutes. (Please keep an eye on the participants during the movie – to see if some of the participants are getting too emotional).
3. After the movie, invite the participants to gather in pairs or trios (with the people they feel most at ease to talk with – it can be people from their own country – to talk in their mother tongue or with closer friends). Invite the participants to talk about their feelings regarding the movie (how they felt during the movie and how it makes them feel now after the movie finished). The aim of these small groups is to provide the participants with a safe setting for them to steam out. (20 minutes)
4. The participants are invited in the big group for a debriefing discussion.

Debriefing / facilitation (suggested questions)

- In one word how do you feel now? (all the participants are asked to say it)
- Does anybody want to detail why?
- What were the most important aspects from this movie for you?
- What surprised/shocked you?
- What was new for you from the movie?
- What are your main reflection points at the moment?
- What are your opinions about the steps? Do you agree? Disagree? (you can introduce optionally the pyramid of hate as well in this moment- check annexes)
- Do you think yourself you will be able to reach 5th step? Can you justify your answer? What made those people reach it?
- What can we do in our life in order to prevent ourselves or people around us from reaching more advanced steps?
- What is the importance of intercultural dialogue?
- What do you want to do further? What do you take out of this?



Recommendations

- The movie needs to be watched in advance and the debriefing plan could be changed based on the impressions and key elements you take out of the movie ; the movie exposes what is happening on opposite side from intercultural dialogue so the discussion has to push for increasing value for it;
- If there are participants from Balkan region the movie can be extremely sensitive (as it mentions some of the fights from the region) so you need to be considerate about it and keep in mind during the debriefing (also observe the participants during and after the movie);
- Some participants can get really impressed by the movie and not get out of its effect – becoming depressed or over reflective – it is important to push the group out of this state and to extract learning points and action ideas; it is important not to leave the group in a depressing state of mind from the debriefing and discussion – if some participants will feel strongly about it you as facilitator need to input your own perspective and push the group to look at it from a more pro-active angle;
- If you chose to use this movie in your activities you need to be really sure about why you want to do it!

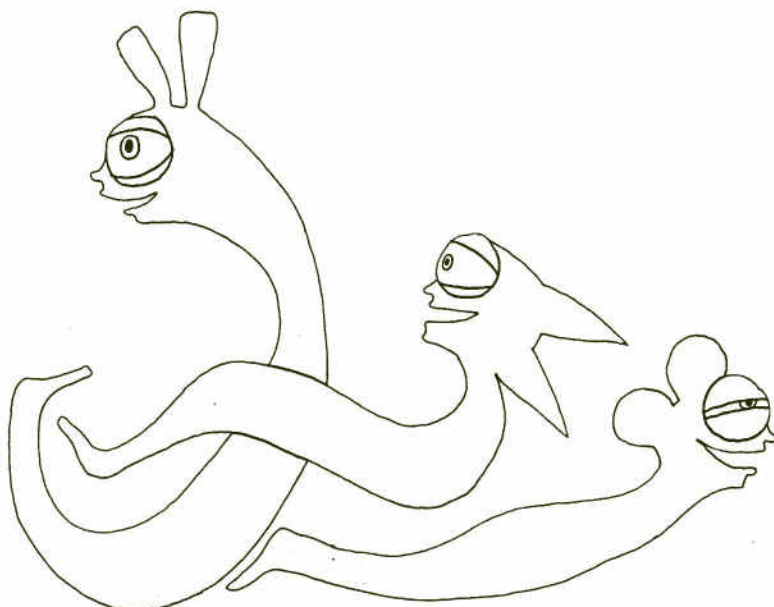
Annex

The link for downloading the movie at the time of toolkit development:

<http://www.youtube.com/watch?v=UMveyRCdGtM>

(It could be found on other websites on the internet)

- Pyramid of hate link (option if you want to use it: <http://i917.photobucket.com/albums/ad16/c4sa/Hate-ViolencePyramid.jpg>)
- Lesson plan for Pyramid of hate: http://www.adl.org/education/court/v/pyramid_of_hate.pdf



WORKSHOPS OF 3 HOURS WITH COMPLEXITY III

Albatross

Type of activity –Simulation (plus discussion and debriefing)

Context: It should be implemented after the introduction and getting to know each other parts of your event.

Aim: To raise the level or awareness about cultural relativism and how it can influence our lives.

Description: Step by step and guidelines for discussions here: <http://www.nafsa3.org/conferences/regional2007/presentations/albatros.pdf>

Recommendations

- the activity itself has a big potential for emotional reactions from the participants and defensive attitude in the debriefing part;
- if there are already participants that know it they should be engaged in the acting part or asked to take an observer role;
- the facilitators and the people responsible for the acting part need to take their role very seriously and follow the instruction accordingly – if they don't follow the guidelines of their role the impression and effect of the activity can be reduced.

WORKSHOPS OF 3 HOURS WITH COMPLEXITY III

Meeting the Derdian Culture

Type of activity –Simulation (plus discussion and debriefing)

Context: It should be implemented after the introduction and getting to know each other parts of your event.

Aim: To explore the aspects of cultural encounters and communication; To increase skills in intercultural communication and dialogue; To analyze and explore cultural differences and strategies of dealing and managing them in context of intercultural dialogue.

Description: Step by step and guidelines for discussions here:

<http://www.nonformality.org/wp-content/uploads/2006/03/derdians.pdf>

Recommendations:

- it is important to allocate enough time for the participants to go into the role-otherwise they will not adequately experience the cultural contact (as anticipated in the exercise) and will not extract the learning points as desired;
- at the end of the simulation itself it is important to make clear to the participants they are not in their roles anymore and the next part of it (the discussion) will happen between the participants (based on the experience they had in their role); this step is important also because otherwise they will reply and analyze from the perspective of their role and also they might take some aspects personally and the learning process will be damaged.



Resource list

(Most of the resources mentioned here can be found downloadable from the internet)

Theoretical Concepts

Intercultural Learning –T-KIT (Council of Europe and European Commission, November 2000)

White Paper- Intercultural Dialogue

Space for Peace resource pack

The Geography of Thought – How Asians and Westerners think differently - Richard Nisbett

Cross-Cultural Training - Dharm P. S. Bhawuk & Richard W. Brislin

Insights from the Field- Peace Corps

Notes on Intercultural Communication (<http://laofutze.wordpress.com/category/hofstede/onion-model-of-culture/>)

Visualising the Iceberg Model of Culture (<http://opengecko.com/interculturalism/visualising-the-iceberg-model-of-culture/>)

Manual for Intercultural Competences – Service Civil International 2010

Portfolio for Intercultural Competences – Grazyna Pulawska 2010 (Service Civil International)

Culture Matters – Trainer's Guide – Peace Corps 1999

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Time for Inclusion- Salto Youth

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All Different-All equal – Educational manual – Council of Europe

Domino – Council of Europe

What is the connection between identity and culture? Is there any? Why? What about the links between my identity and my culture?

What stereotypes do you yourself hold towards different nationalities, sexes, ages, backgrounds? How can you become more aware of this?

How can your own stereotypes and prejudices influence your style as a trainer or facilitator? How should you deal with them?

How can you keep your neutrality as a trainer or facilitator during strong discussions related to stereotypes, prejudiced, etc? Should you remain neutral?