INTERCULTURAL LEARNING

T-KIT
No.4

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Intercultural
Learning
T-kit

Welcome to the T-Kit series

Some of you may have wondered: what does T-kit mean? We can offer at least two answers. The first is as simple as the full version in English: "Training Kit". The second has more to do with the sound of the word that may easily recall "Ticket", one of the travelling documents we usually need to go on a journey. So, on the cover, the little figure called "Spiffy" holds a train ticket to go on a journey to discover new ideas. In our imagination, this T-kit is a tool that each of us can use in our work. More specifically, we would like to address youth workers and trainers and offer them theoretical and practical tools to work with and use when training young people.

The T-kit series has been the result of a one-year collective effort involving people from different cultural, professional and organisational backgrounds. Youth trainers, youth leaders in NGOs and professional writers have worked together in order to create high quality publications which would address the needs of the target group while recognising the diversity of approaches across Europe to each subject.

This T-kit is part of a series of 4 titles first published in the year 2000, to be followed by more in subsequent years. It is one of the products of the Partnership Programme on European Youth Worker Training run by the European Commission and the Council of Europe. Besides the T-kits, the partnership between the two institutions has resulted in other areas of co-operation such as training courses, the magazine "Coyote" and a dynamic internet site.

To find out more about developments in the partnership (new publications, training course announcements, etc.) or to download the electronic version of the T-kits, visit the Partnership web site: www.training-youth.net.

Council of Europe
DG IV
Directorate of Youth and Sport

European Commission
DG Education and Culture
Unit D5: Youth Policy and Programmes

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Introduction

Publishing anything about intercultural learning is always going to be a challenging exercise and the birth of this T-kit has been no exception to that rule. The opportunity to work on the subject was welcomed by all the authors (see biographies on the last pages) as our cooperation has been an intercultural process in itself.

We have tried to bring together our varied experiences and ideas to produce a T-kit which will help you to come to your own conclusions about intercultural learning theory and practice within the context of youth work and training.

At our first meeting in June 1999, we were able to define the contents and distribute responsibilities for writing the different chapters. Feedback and dialogue about our first drafts were followed by e-mail and revisions discussed at our second meeting in December of the same year. Each chapter is identified with the author(s) concerned, but has benefited from the constructive criticism of all those involved with the project, including the members of the overall T-kit editorial committee.

A couple of points should be noted. We realised early on that a publication of this nature can only hope to go part of the way in considering all the possible avenues to follow. Prioritising the list of contents was a hard job and demanded a lot of explanations and discussions. So, what you will find here is:

• some ways of looking at the context and importance of intercultural learning,

• summaries of some of the theories which we find helpful in understanding the bases for intercultural learning,

• tips for working out intercultural methodologies,

• a selection of different types of relevant methods,

• models of how to run thematic workshops,

• suggestions for going further,

• an evaluation form (as your feedback will be most important in working on future editions)

In many ways, it is possible to look at this T-kit as a companion volume to the publications coming out of the "all different – all equal" campaign, in particular the Education Pack and Domino. Both of those are still freely available in hard copies and on the web site of the European Commission against Racism and Intolerance.

We hope you find stimulating ideas and useful methods here. One thing you will not find here is "ICL" – a common abbreviation of intercultural learning – we felt that the use of it only helps to exclude people from understanding.

We look forward to hearing how you assess this T-kit.

Arne Gillert, Mohamed Haji-Kella, Maria de Jesus Cascão Guedes, Alexandra Raykova, Claudia Schachinger, Mark Taylor

1. Intercultural learning and values in Europe

1.1 What is Europe and where it is going

1.1.1 Europe: a concept of diversity

Europe has always played an important role in global economy, politics and history. Today Europe is not only a geographical or political term, it is also a series of concepts of the different European institutions, of everybody who is living in it, and of the rest of the world. These concepts have various and many interpretations, but always with the same core – that Europe is our common house.

As a matter of fact, Europe has been always a motor for the evolution of civilisation, but also for revolutions and, unfortunately, of global wars.

Today the so-called "old continent" has a very new face. That is a face of growing and changing diversity. A diversity, which has its roots in history. Colonialism is one part of this. From the Middle Ages until recently many European countries (United Kingdom, Portugal, Spain, France etc.) had colonies on different continents. In the late 1950s and 1960s, migrant workers from these colonies were invited to European countries. Nowadays, many people move between the continents, partly as tourists, but many more involuntarily as migrants, forced by unsupportable circumstances in their own countries. Today it is quite normal for North Africans to live next door to French, Indians with the English, etc. When we add a Chinese, Roma and a Black immigrant or a refugee from the Balkans the picture is nearly complete. This diversity has made Europe throughout the centuries closely inter-related to other continents. Europe, as it is today, cannot be thought about without the richness caused by the variety of people and cultures dwelling together here.

For over a decade now there has been no more Cold War and the iron curtain between Eastern and Western Europe no longer exists in its old form. But still people do not know much about each other, about the neighbour in the next house or flat, about the colleague at work or about the person at the next cafe table. We need and have to learn a lot about each other, and to work on our prejudices and illusions for us to have a common future.

It is a normal reaction of every human being to defend their own culture and the values of the group. That is why it is easy to give labels to the rest of the world. But the reality today is clearly telling to every one that no matter if we accept or not the differences /the different cultures/ of the other people around us, we should find a way to live together in one society. Otherwise the dilemma is:

To be or not to be

Looking back at the history of Europe it is clear that it has never been, and still is not, easy to find ways to accept those differences and to live with them peacefully. Interests and politics divide people according to their ethnic, religious, or other background in order to provoke conflicts and to be able to redistribute political and social power or geographical territories.

That has been the case with the First and the Second World Wars, the so-called Cold War, the permanent conflicts in Europe (look at Ireland, Spain, Cyprus…) and the recent conflicts in the Balkans and in the Caucasus.

In 1947 at a political rally, Britain's wartime leader Winston Churchill posed the question: "What is Europe now?" He answered: "A rubble heap, a charnel house, a breeding ground for pestilence and hate". His uncomfortable vision was not exaggerated. Europe was in ashes after World War II, but have we learned from the lessons of history? Why is Churchill's vision of the continent still relevant in some parts of Europe today?

Millions of people died in those wars. Many are still suffering and living in conditions not very different from those after World War II. Others are afraid to go back to their homes, because they might be killed there. It is a global problem when humans do not learn from their own tragic experience, when they use the same methods from which they themselves have suffered on others – often those who have not even been part of the conflict.

In such situations the European citizen believes and hopes that the international institutions

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can react immediately and bring solutions for all problems. However, most European citizens do not draw any distinction between the Council of Europe and the European Union and from those who do, very little know about the history, the policy and the values of these institutions. Working to construct a peaceful Europe we find the Council of Europe, the Organisation for Security and Co-operation in Europe and the European Union. It is important to take a look at the history and the values of these institutions and also to be aware of their opportunities and limits. This helps to see how better to use and transfer the experience and the tools which these institutions have developed for supporting different organisations and institutions at national and local level.

People are often not aware that they have more power themselves to solve their own problems. And very often with their concrete actions they can help much better their societies. NGOs and young people have particular roles to play here.

1.1.2 A few words about the history and the values of the European institutions

On 5 May 1949, in St. James Palace, London, the treaty constituting the Statute of the **Council of Europe** was signed by ten countries: Belgium, France, Luxembourg, the Netherlands, the United Kingdom, Ireland, Italy, Denmark, Norway and Sweden.

Today (June 2000) the Council of Europe has 41 member states and its aims are to protect human rights, pluralist democracy and the rule of law, to promote awareness and encourage the development of Europe's cultural identity and diversity, to seek solutions to problems facing European society, to help consolidate democratic stability in Europe by backing political, legislative and constitutional support.

The fact that this European institution is working also across the whole continent demonstrates how broad and diverse Europe is, and also how important the political role of this institution is in the enlarged Europe of today.

In 1950, Jean Monnet's programme for uniting the European coal and steel industries was proposed by Robert Schuman, foreign minister of France. "It is no longer a moment for vain words" announced the Schuman Plan "For peace to have a real chance there must first be a Europe." The next year six nations joined the European Coal and Steel Community (or ECSC): France, Germany, Italy, Belgium, the Netherlands and Luxembourg. Britain had been expected to take the lead but balked at the diminution of sovereignty that joining the ECSC entailed.

In 1955 representatives of the six member nations of the ECSC, met in Sicily to discuss a more comprehensive economic union. As a result in 1957, the European Economic Community, or Common Market as it became popularly known, was duly authorised with the signing of the Treaty of Rome.

In the mind of its founding fathers – Monnet, Spaak, Schuman and others – however, the **European Union** also held out a long term promise of political union. Today (June 2000) EU has 15 member states, 5 more are negotiating and 6 others are invited to negotiate for membership.

The **Organisation for Security and Co-operation in Europe** (OSCE) is a pan European security organisation whose 55 participating States span the geographical area from Vancouver to Vladivostok. As a regional arrangement under Chapter VIII of the Charter of the United Nations, the OSCE has been established as a primary instrument in its region for early warning, conflict prevention, crisis management and post-conflict rehabilitation in Europe.

The OSCE was founded in 1975 under the name of the Conference on Security and Co-operation in Europe (CSCE) to serve as a multilateral forum for dialogue and negotiation between East and West. The Paris Summit in 1990 set the CSCE on a new course. In the Charter of Paris for a new Europe the CSCE was called upon to contribute to managing the historic change in Europe and to respond to the new challenges of the post-Cold War period. The 1994 Budapest Summit, recognising that the CSCE was no longer simply a Conference, changed its name to the OCSE.

Today the OSCE is taking a leading role in fostering security through co-operation in Europe.

It works to achieve this goal by co-operating closely with other international and regional organisations and maintaining close links with numerous non-governmental organisations.

1.1.3 The challenges for Europe:

Now Europe is challenged by economic, political and geographical reconstruction. But the biggest challenge is how to keep the peace and to promote stability in Europe. Political systems are also challenged – how to find mid-term and long-term strategies for that, how to find the best way for the various institutions to co-operate for implementation of their policies towards the construction of a peaceful Europe.

Last but not least, Europe has to define a new role in the world, as a constructive and responsible actor in global politics and economy, sensitive to the worldwide dimension of challenges, pleading for values for the benefit of all people in the world. The fact is that the different institutions have established various tools for the achievement of goals like this:

the European Convention on Human Rights, different framework conventions, integrating programmes, measures to build Common market etc.

The work of the European institutions is based on values which are playing an important role towards the construction of a peaceful Europe, for bridging the gap between East and West, for promoting participation of minority groups, encouraging the construction of an intercultural society. All people should be able to participate fully and on an equal footing in the construction of Europe. Therefore, it is not only important for European policy, it is also about a concrete reality at national and local levels for the people to learn to live together.

With this publication we will be examining the relationships between intercultural learning and the respect of human rights, respect of minority rights, solidarity, equality of opportunities, participation and democracy. These are the values of intercultural learning, but these are also the stated values of the European institutions, the basis for European co-operation and integration. How to make these values, the values of the European citizens also?

By

*Claudia
Schachinge*

1.2 New departure points

In this challenging situation, some developments mark the current reality of Europe, this culturally so diverse Europe, constantly related to the other continents. Even more when considered in the framework of a global – and increasingly globalised – world, these developments seem to especially involve the intercultural perspective. They are challenging new departure points and can be essential catalysts for cultural dialogue within Europe and with other parts of the world.

One Europe: Integrating diversity?

After the fall of the iron curtain, the European countries are now in a new process of getting closer again. The political, religious and economic divisions of the past have provoked different, sometimes contrary developments especially between East and West. It is a complex and difficult exercise to talk about these experiences - cultural and political understanding often faces limits. It is a challenge for these efforts to tackle all implications carefully, cultural, religious, social, economic and political. Coming closer in Europe could be a chance to develop dialogue among citizens of different countries, to learn from and enrich each other, and finally, on a larger scale, to newly define our relations to other parts of the world.

Will an open dialogue on past and present developments (including the unpleasant ones), ideological tensions and different experiences be possible? Will we strive towards integration on an equal footing? How can we create spaces of encounter to express our fears and hopes, to get to know each other? How can we, citizens, participate and engage in a dialogue, in this construction of Europe? Will a "united" Europe still be a diverse Europe, where difference is valued? Will a "united" Europe finally be an open Europe, receptive to cultures from all over the world?

Globalisation: united or unified?

The growing globalisation on an economic scale brings changes in all spheres of human life, personally, socially, culturally. Individual responsibility seems to grow and disappear at once. The gap between rich and poor grows, but the effects on each other are less visible. A broker in New York might decide unconsciously upon the survival of a child in the slums of Kuala Lumpur, but the opposite is less probable. Causes are more difficult to pursue. The world seems to develop in a closely interrelated way, celebrating common cultural events, such as the football World Cup. The significance of time and space vanishes. Increasing communication technology brings us closer together, lets our knowledge grow – but not necessarily our ability to integrate it. The way we deal with these complex dynamics has different consequences.

Will more media access imply more solidarity? Will a world connected by Internet promote democracy and Human Rights? Can more awareness change history? Will we be able to take advantage of all this knowledge as a departure point for real encounter and new solutions? Are the cultural artefacts of the near future Coca-Cola, Satellite TV and MacDonald's? What are the preconditions in a globalised world to encourage pluralism and the co-existence of cultural patterns? Is there a chance to develop a "world community", offering a decent life with a worthy place for everybody? Who dominates economy and the net? Does a change in time and space perception change culture?

New societies: multi- or intercultural?

Nowadays, people from different cultural backgrounds often live together in one society. More information and mobility on the one hand, unjust political and economic circumstances on the other contribute to migration flows between many countries. Still, migration into Europe is little in comparison to other continents. The more borders we tear down, the stronger we protect others (for example, some would claim this for the Schengen treaty). "No more foreigners" becomes a policy. We start dividing into "good" and "bad" foreigners, into "valid reasons" and "not valid reasons" to migrate. Many of our societies find new – or not so new – ways to deal with the facts: suburban ghettos, segregation, racism, exclusion. Possible forms of living together are debated. We try to answer the questions whether people from different cultures can merely live beside each other in multicultural societies, or if a kind of "intercultural society" with deep interaction and all its implications is possible.

How does the encounter of cultural difference impact on us personally? Will we be able to cope with the day-to-day diversity around us? Can we develop appreciation for these differences? Are there chances to develop pluralistic forms of living together, in neighbourhoods, cities and countries? Can different cultures co-exist, based on curiosity, mutual acceptance and respect? Which processes will be necessary to reach this? What difficulties are to be met?

Identities: nationalist or global citizen?

These new societies, pluralist and multi-cultural, give rise to uncertainty. Traditional cultural reference points vanish; the increasing diversity can be perceived as a threat to what we call our identity. Main elements and references are rapidly changing or losing meaning: nation, territory, religious belonging, political ideology, profession, family. Traditional patterns of belonging break up and come together to form new expressions of culture. So, we are again like "nomads" searching for new references, more and more individually based. Ideologically closed groups such as sects grow, nationalism is revived, responsibility shifted to "strong leaders". Economic uncertainty, growing social injustice and polarisation contribute to insecurity. A global understanding with unclear consequences often competes with the interest of belonging to a particular, clearly defined group.

Through what will we define our identity in this changing world? Which kind of references and orientation can we find? How will the understanding of identity shift? Will we be able to develop an open concept for our lives, in constant dialogue and change through others? Will it be possible to regain confidence in our cultural references and at the same time feel a global responsibility and sense of belonging, as citizens of Europe, of the world?

Power: minorities and majorities

In a diverse world, where we insist on our differences, the question of power plays a large role. It matters if we belong to the stronger or the weaker part, if our cultural patterns are of a majority or minority. In line with this, new conflicts arise or old ones break out again, religious or ethnic belonging become fearful reasons for war and violence, between as well as within countries and regions. The "clash of civilisations", the "war of cultures" have been announced. Much hurt has been caused in the past, human rights are being permanently violated, because diversity on an equal basis has not been respected, because the majorities have always used their power over minorities. Today, we try to "protect" the "rights" of minorities.

Will these rights ever be taken as normal, the recognition of cultural diversity lead us to peaceful and enriching lives together? Can we find ourselves through meeting difference without hurting and threatening each other? Will we understand that the globe is large enough for all kinds of cultural expressions? Will we be able to negotiate a common definition of human rights? Finally, will Europe be able to learn critically from our historical and present relations with other continents, and from the blood shed because of the inability to deal with diversity?

All these brief remarks and questions are bound into a common framework of interdependencies, creating a complexity which is going far beyond these few lines. Politics meets Culture, Culture meets Economy, and vice versa. All these issues are raising questions, for everyone of us. And maybe there are not always answers.

How can we contribute to the Europe, the world we want to live in?

Intercultural learning as one possible contribution

Obviously, the view on the tendencies as presented here is not a neutral one, nor are the questions raised. They are based on the values the European institutions stand for and aim at, and transmit therefore a political vision, in the sense that we – as single persons encountering others – are as well citizens, living together in community, in constant interaction. Therefore, we carry common responsibilities for the way our societies look like.

The absence of peace means war. Does the absence of war automatically mean peace? How do we define peace? Is it just "don't hurt me, then I won't hurt you"? Or are we longing for more, do we have another vision of living together? If we admit that the interdependencies of today's world touch and involve all

of us, then we have maybe to search for new ways of living together, to understand the other as somebody to be respected deeply in all his/her differences.

"Intercultural learning" can be one tool in our efforts to understand the complexity of today's world, by understanding others and ourselves a bit better. Moreover, it can be one of the keys to open the doors into a new society. "Intercultural learning" may enable us to better face the challenges of current realities. We can understand it as empowerment not just to cope personally with current developments, but to deal with the potential of change, which can have a positive and constructive impact in our societies. Our "intercultural learning capacities" are needed now more than ever.

In this context, intercultural learning is a personal growing process with collective implications. It always invites us to reflect why we want to deal with it, which visions we have, what we want to achieve through it. Not just taken as a personal acquisition or a luxury for a few people working in an international environment, intercultural learning is relevant for how we live together in our societies.

Intercultural learning – and this publication – will hopefully contribute to daring to find at least some responses to the questions raised here. It can help to meet the challenges encountered, it might invite you to dream of another society and, it will definitely bring you new questions.

By

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1.3 Youth and intercultural learning: challenges

Young people live experiences in general very intensively and are open to all kind of changes. They are often economically and socially dependent and vulnerable to the circumstances they are exposed to. Often, they are the first losers and the first winners in developments. Look at rising unemployment rates in Germany or economic miracles/disasters in Russia, youth benefits and suffers all at once.

Young people are the ones to celebrate global culture in blue jeans and with rave parties, they are the ones who have climbed the Berlin Wall first. They study abroad or emigrate, they trespass borders, with valid passports or illegally on adventurous small boats. Consequently, young people are most open to intercultural learning processes, to get in touch with each other and discover and explore diversity.

But the way many different young people in many different circumstances live – does not always provide the appropriate framework for the rich yet difficult processes of intercultural learning. When we talk about intercultural learning and youth work, we talk about young people dealing with their complex and diverse backgrounds, and this means having to confront things that can appear contradictory.

In the following, we present some general trends based on our experience in youth work and the results of sociological and youth research. Remember – they are guidelines and will not fit every person. They show on the one hand the different developments in society that young people have to deal with, and on the other hand how these relate to – and often contradict with – main elements of intercultural learning (which will be further illustrated and understood in later chapters, when reading about theories and educational principles of intercultural learning).

- Modern culture emphasises accelerated speed, strong feelings and immediate results, presenting the world rather as a series of intensive events without continuity. This emotional overdose contrasts with the need for rational explanations. Intercultural learning is about a constant and slow learning process, full of ruptures. It involves both reason and feelings and their relevance for life.

- Most of the education young people receive favours answers and provides ready concepts, simple patterns of explanation. Media and ads work with simplifications and deepen stereotypes and pre-conceptions. Intercultural learning is about diversity and difference, about pluralism, complexity and open questions, finally about reflection and change.

- When youth is addressed as consumer, the satisfaction of individual – mainly materialist – desires is top priority. A very particular type of freedom is promoted: "survival of the fittest". Professional and economic insecurity reinforce competition. Intercultural learning is about you and me, about relationships and solidarity and about taking the other seriously.

- Youth finds fewer reference points throughout adolescence; life experiences and the perception of reality are more fragmented. People long for harmony and stability. Intercultural learning is about dealing with the forming and alteration of personal identity, about discerning changes of meaning, it is about accepting tensions and contradictions.

- Society gives young people few examples and leaves them few spaces to express and encourage diversity, to insist on the right to be or act differently, to learn about equal chances instead of dominance. Intercultural learning is a lot about difference, about diverse life contexts and cultural relativism.

- Youth feels rather powerless as it regards public life. It is difficult to identify political responsibilities and personal participation possibilities in today's complex network of reality. Intercultural learning is about democracy and citizenship, it implies taking a stand against oppression, exclusion and their supporting mechanisms.

- Political and public discussions tend to simplify facts, they rarely search for causes. The historic memory transmitted to young people is short and one-sided. Both factors do not prepare young people for a complex reality. Intercultural learning is about dealing with memory, remembering and overcoming memories towards a new future. Intercultural learning in a European context means as well a profound reflection on the relation of East and West and the readiness to enter into a real dialogue on our common and different history.

Much more could be said. The presented trends may look and feel different in different countries and social realities, they are neither complete nor exclusive. Still, they invite us to reflect further on the state of our societies and how intercultural learning relates to them, especially in the eyes of young people.

Intercultural learning processes with young people should be based on their reality. A planned intercultural learning situation will have therefore to deal with and integrate contradictory tendencies. When they are discussed openly, they can be potential departure points towards an honest intercultural dialogue.

Today's context is challenging for young people, for Europe, and for intercultural learning. But it is exactly this that makes working on it so necessary.

2. Concepts of intercultural learning

2.1 Introduction

Writing about concepts of intercultural learning is an intercultural experience in itself. The different ideas that are behind one and the same term, "intercultural learning", reveal a lot about the history of the persons who developed them.

Choosing among the different ideas and commenting on them is probably again more revealing about the history and preferences of the author(s), than about intercultural learning in itself.

Consequently, this chapter does not pretend to offer any kind of "truth" about intercultural learning, but it is rather an attempt to provide a – necessarily biased – overview of some different theories and concepts that have been connected to intercultural learning.

As is true with many theories, including the ones introduced here, they use some fancy words and phrases. We have deliberately chosen to include theories using these phrases – not to scare you away, but to equip you with these terms.

People use them often when talking about intercultural learning. These theories are at the roots of what you might have been doing practically for quite some time.

The term "intercultural learning" can be understood on different levels. On a more literal level, intercultural learning refers to an individual process of acquiring knowledge, attitudes, or behaviour that is connected with the interaction of different cultures.

Very often, however, intercultural learning is seen in a larger context to denote a concept of how people with different backgrounds can live together peacefully, and the process that is needed to build such a society.

"Learning" in this context is consequently understood less on a purely individual level, but emphasises the open ended character of this process towards an "intercultural" society.

The term "intercultural learning" will be explored according to its various components and interpretations here.

2.2 Looking at learning

What is "learning"?

Learning is defined in the Oxford Advanced Learner's of Current English dictionary as "gaining knowledge of or skill in, by study, practice or being taught". Starting from this very general definition, various discussions can be identified.

Learning on different levels

Learning takes place on three different, inter-related levels: on a cognitive, an emotional, and a behavioural level.

Cognitive learning is the acquierment of knowledge or beliefs: knowing that 3 plus 3 is 6, that the earth is conceived of having the shape of a ball, or that there are currently 41 member states of the Council of Europe.

Emotional learning is more difficult as a concept to grasp. Perhaps you can look back and remember how you have learned to express your feelings, and how these feelings have changed through time. What has made you afraid twenty years ago might not make you afraid any more, persons you did not like in the first place might now be your best friends, etc.

Behavioural learning is what is visible of learning: Being able to hammer a nail straight into a piece of wood, to write with a pen, to eat with chopsticks, or to welcome somebody in the "right" way.

Real learning involves all three levels, the cognitive, emotional, and behavioural. If you want to learn how to eat with chopsticks, you need to know how you have to hold them and you need to learn the right movements. But both will not have a lasting effect if you do not learn to like eating with them – or at least see an advantage in so doing.

Learning as an (un)structured process
Learning can happen both by accident and as a result of a planned process. If we look back, we realize that we have learned many things from experiences that we did not engage in order to learn. On the other hand, most of the time learning involves some kind of structured,
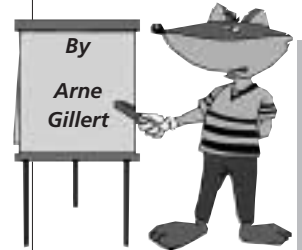
or at least intentional, process. We will not learn from accidental experience if we do not intentionally reflect upon it.

Both non-formal and formal education systems use structured processes to facilitate learning. The moment you have picked up this T-kit to think about how best to look at intercultural learning in a group-environment, you most probably are concerned with learning as a structured, and not purely accidental, process. Intercultural learning experiences through training courses, seminars, group meetings, workshops, exchanges, etc. are examples of structured intercultural learning processes.

Roles in Learning

Learning is also about roles. As most children share the school as an early structured learning experience, the role-pair at hand is the one of teacher-student. For most people involved in non-formal education, however, it is obvious that learning can very effectively be set-up as a two-way process, where people learn from each other by interacting. In fact, we do learn constantly, but many people do not conceive of themselves as learners and, at times unconsciously, prefer the role of a teacher. Creating the openness for mutual learning is one of the challenges everyone involved in non-formal education faces when starting to work with a new group of people – and, as a personal remark, I sometimes wish those involved in formal education would take up that challenge in the classroom as well.

Methods of Learning

If we think of learning as a structured process it makes sense to look at the methods of learning in this process. Researchers have proven several times that people learn most powerfully through their own experience – in situations that involved cognition, emotion, and action. If we want to provide space for learning, we should offer methods that allow for experience and reflection on all of these three levels. Have a look further in this T-Kit for suggested methods and methodologies for intercultural learning.

2.3 What is culture? And what, then, is intercultural?

The second term we look at incorporated into "intercultural learning" is *culture*. All ideas about intercultural learning build on an implicit or explicit idea about culture. They all have in common that they perceive culture as something human-made. Culture has been referred to as the "software" which people use in daily life; it is commonly described as being about basic assumptions, values and norms that people hold. There are many theoretical and practical arguments and discussions about concepts of culture.

Is culture necessarily linked to a group of people, or does "individual culture" exist?
What are elements of culture?
Can one establish a "cultural map" of the world?
Do cultures change? Why and how?
How strong is the link between culture and actual behaviour of individuals and groups?
Can one have several cultural backgrounds – and what does that imply?
How flexible is culture, how open for individual interpretation?

Very often, looking at culture implies looking at the interaction of cultures. Many authors have stated that, if it were not for the existence of more than one culture, we would not think about culture at all. The apparent differences of how humans can think, feel and act are what make us aware of culture. Culture, therefore, cannot be thought of simply as "culture", it has to be thought of as "cultures". Consequently, it makes sense to advance in this chapter from ideas that are mainly focused on culture in itself to ideas that focus more on the interaction of cultures, on intercultural experiences.

Some terms are at times used to replace "intercultural", such as "cross-cultural" or "multicultural". For some authors, these terms are identical, some others connect largely different meanings to these words. These differences will be discussed later in this chapter.

2.4 Looking at culture

2.4.1 The Iceberg Model of Culture

One of the most well-known models of culture is the iceberg. Its main focus is on the elements that make up culture, and on the fact, that some of these elements are very visible, whereas others are hard to discover.

Fig. 1: The iceberg concept of culture

Primarily in awareness

Fine arts   Literature

Drama   Classical music   Popular music

Folk-dancing   Games   Cooking   Dress

Primarily out of awareness

Notions of modesty   Conception of beauty

Ideals governing child raising   Rules of descent   Cosmology

Relationship to animals   Patterns of superior/subordinate relations

Definition of sin   Courtship practices   Conception of justice   Incentives to work

Notions of leadership   Tempo of work   Patterns of group decision-making

Conception of cleanliness   Attitudes to the dependent   Theory of disease

Approaches to problem solving   Conception of status mobility   Eye behaviour

Roles in relation to status by age, sex, class, occupation, kinship, etc.   Definition of insanity

Nature of friendship   Conception of "self"   Patterns of visual perception   Body language

Facial expressions   Notions about logic and validity   Patterns of handling emotions

Conversational patterns in various social contexts   Conception of past and future   Ordering of time

Preference for competition or co-operation   Social interaction rate   Notions of adolescence

Arrangement of physical space   Etc.

Source: p.14 AFS Orientation Handbook Vol.4, New York: AFS Intercultural Programs Inc., 1984

The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. This top of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible. Nonetheless, this lower part of the iceberg is the powerful foundation.

Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. But the powerful foundations of culture are more difficult to spot: the history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc.
The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points out, how difficult it is at times to understand people with different cultural backgrounds – because we may spot the visible parts of "their iceberg", but we cannot immediately see what are the foundations that these parts rest upon.

On the other hand, the iceberg model leaves a number of the questions raised above unanswered. Most of the time, it is used as a starting point for a more in-depth look at culture, a first visualisation of why sometimes it is so difficult to understand and "see" culture.

Relevance for youth work

The iceberg model focuses our attention on the hidden aspects of culture. It is a reminder that in intercultural encounters, similarities we might find at first sight turn out to be based on completely different assumptions about reality. Among young people, cultural differences may sometimes not be so obvious to perceive: across borders young people like jeans, listen to pop music and need to access their e-mails. Learning interculturally then means to become firstly aware of the lower part of one's own iceberg, and to be able to talk about it with others in order to understand each other better and find common grounds.

2.4.2 Geert Hofstede's model of cultural dimensions

Geert Hofstede's idea about culture is based on one of the largest empirical studies ever done on cultural differences. In the 1970s, he was asked by IBM (already then a very international company) to advise them on the fact that in spite of all attempts by IBM to establish worldwide common procedures and standards, there were still vast differences in the way the plants in e.g. Brazil and Japan were running.
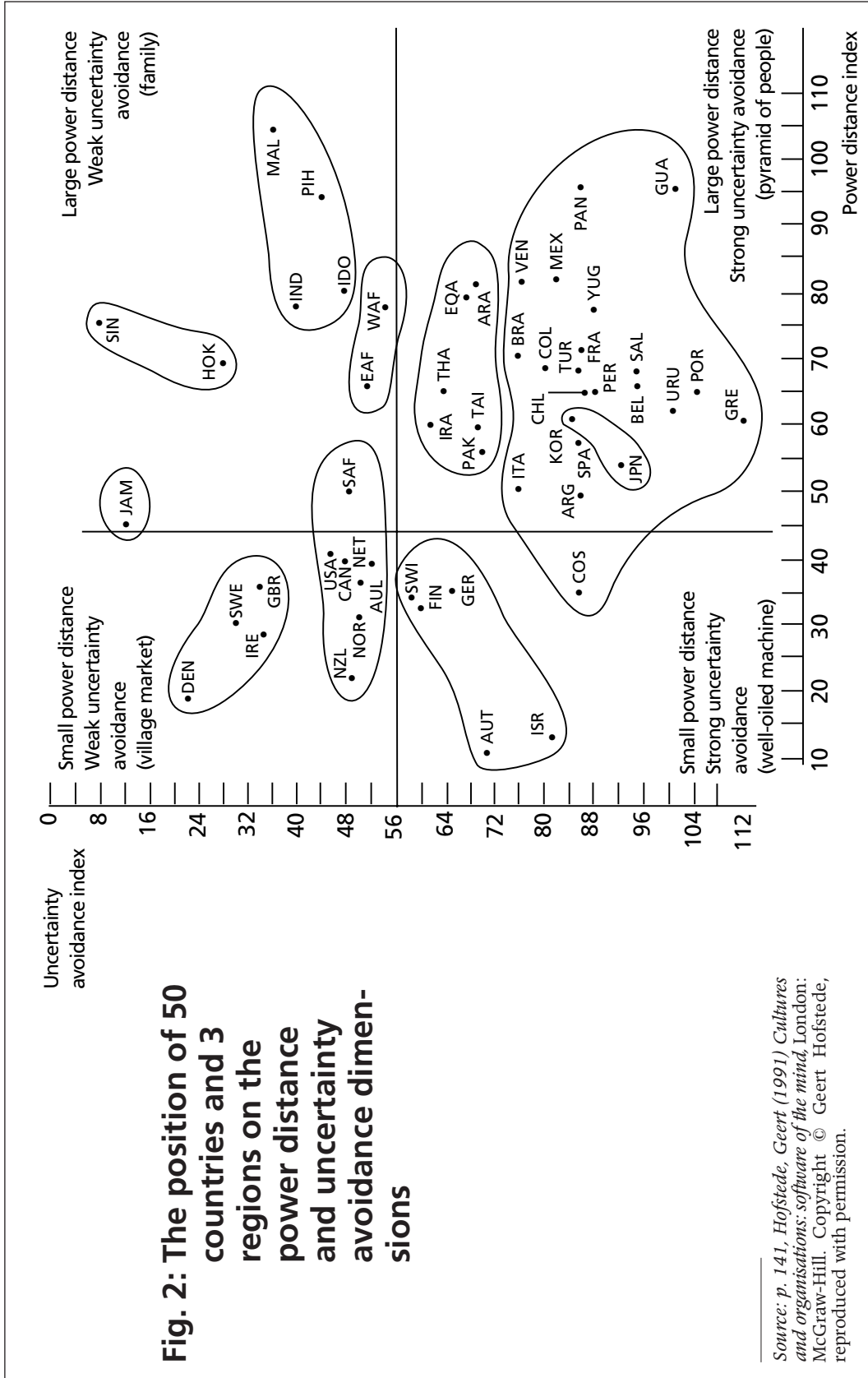Hofstede researched the differences in how IBM was running. In several stages, including in-depth interviews and questionnaires sent out to all employees of IBM worldwide, he tried to put his finger on the differences that existed in the various plants. Since the educational background of IBM's employees was roughly the same everywhere, and since the structure of the organisation, the rules and the procedures were the same, he concluded that any difference found between the different locations had to be based on the culture of the employees in a particular plant and by that, largely on the culture of the host country. Hofstede describes culture as "the collective programming of the mind which distinguishes the members of the human group from one another".

After several rounds of research, he reduced the differences in culture to four basic dimensions. All other differences, he stated, could be traced back to one or several of these four basic dimensions of culture. The four dimensions Hofstede identified were what he called power distance, individualism/collectivism, masculinity/femininity, and uncertainty avoidance. After some additional research, he added the dimension of time orientation.

Power distance indicates the extent to which a society accepts the fact that power in institutions and organisations is distributed unequally among individuals. Power distance is about hierarchy, about, for instance, what is considered a normal decision-making-process in a youth organisation. Should everybody have a say on an equal level? Or is the chairman of the board considered to be able to make decisions by him/herself, when necessary?

Uncertainty avoidance indicates the extent to which a society feels threatened by ambiguous situations and tries to avoid them by providing rules or other means of security. Uncertainty avoidance relates e.g. to the extent in which people like to take risks, or how much detail members of a prep-team would like to discuss in planning a training course. How much room is there for chance, improvisation, or things just going the way they go (and then maybe wrong)?

Individualism/Collectivism indicates the extent to which a society is a loosely knit social framework in which people are supposed to take care

Fig. 2: The position of 50 countries and 3 regions on the power distance and uncertainty avoidance dimensions

Uncertainty avoidance index

Small power distance
Weak uncertainty avoidance
(village market)

Large power distance
Weak uncertainty avoidance
(family)

Small power distance
Strong uncertainty avoidance
(well-oiled machine)

Large power distance
Strong uncertainty avoidance
(pyramid of people)

Power distance index

0
8
16
24
32
40
48
56
64
72
80
88
96
104
112

10 20 30 40 50 60 70 80 90 100 110

DEN · SWE · GBR · IRE · JAM · SIN · HOK · MAL · IND · IDO · PIH

NZL · NOR · USA · CAN · NET · AUL · SAF · EAF · WAF

SWI · FIN · GER · COS · IRA · PAK · TAI · THA · EQA · ARA · BRA · VEN · MEX · PAN · GUA

AUT · ISR · ITA · ARG · KOR · SPA · JPN · CHL · PER · COL · TUR · FRA · YUG · BEL · SAL · URU · POR · GRE

only of themselves and their immediate families, instead of a tight social framework in which people distinguish between in-groups and out-groups and expect their in-group to look after them. In collectivist cultures, for example, people feel strongly related and responsible for their families, and preferably look at themselves as member of various groups.

Masculinity/Femininity indicates the extent to which gender determines the roles men and women have in society. Is there, for instance, an almost "natural" division of tasks between the male and female participants in a seminar that demands some household tasks should be taken over by everybody?

Time orientation indicates the extent to which a society bases its decisions on tradition and events in the past, or on short term, present-tense gains, or on what is perceived desirable for the future. How important, for example, do you think is the history of your region for today, and for the future? When people try to show off with where they come from: Do they talk about the past, the present, or the future?

Hofstede provides for several grids in which he places different societies (nations) on values along these dimensions. These values are based on the evaluation of the questionnaires and repeated research on the basis of this model (see Fig2, page 21).

Hofstede's model has been praised for its empirical basis; hardly any other study or theory of culture can offer a similar quantitative support. On the other hand, the model gives no explanation why exactly there should be only five dimensions, and why only these dimensions are the basic components of culture. Furthermore, the model implies culture to be static rather than dynamic, why or how cultures develop cannot be explained within the model. In addition, Hofstede has been criticised for focusing only on culture as a trait of nations, and having no eye for the cultural diversity that prevails in most modern societies, for sub-cultures, mixed cultures, and individual development. The description of the dimensions, at times, has the danger of implicitly valuing some cultures as being "better" than others. Still, for many readers, the model's five dimensions seem intuitively very relevant to the make-up of societies.

Relevance for youth work

One might not agree with Hofstede that his five dimensions are the only ones to make up culture. Still, they very often turn out to be essential elements of cultural differences and are therefore helpful in understanding conflict between individuals or groups from different cultural backgrounds. Participants start immediately comparing different national "cultures" on the charts of Hofstede: am I really more hierarchical? Do I really need more security than others? – So while on the one hand, Hofstede's dimensions provide a framework in which one can interpret cultural misunderstandings, and start addressing these differences with participants (e.g.: What is your idea about power and leadership?), on the other hand they make us immediately think about ourselves and question if they apply to everybody in a given country.

Still, the dimensions are useful as well as a frame of reference when trying to analyse the different contexts we live in (our student "culture", the "culture" of our family and friends, the "culture" of rural or urban areas, etc.). It is worth asking ourselves, to what extent does this give us more insights – and to what extent do we just create more stereotypes?

In addition, the five dimensions, and one's preferences along these dimensions, raise the question of cultural relativity: is there really no "better" or "worse"? Are hierarchical structures just as good as equal ones? Are strict and closed gender roles just as good as open ones? How far does it go? And, if we want to mediate in a cultural conflict along those dimensions, should we, and can we, take up a neutral stand?

2.4.3 Edward T. and Mildred Reed Hall's behavioural components of culture

This couple developed their model of culture from a very practical point of view: They wanted to give good advice to US-American businessmen who were to travel and work abroad. In their study that involved many in-depth, open-ended interviews with people in different cultures that US-American businessmen were likely to co-operate with, they focused on those, sometimes subtle, differences in behaviour that usually accounted for conflicts in intercultural communication.

On the basis of their study they developed several dimensions of difference. These dimensions were all associated with either communication patterns, or with space, or time:

Fast and Slow Messages refer to "the speed with which a particular message can be decoded and acted on". Examples of fast messages include headlines, advertisements and television. Becoming easily familiar is also typical of people who tend more towards fast messages. Whereas in essence, it takes time to get to know people well (they are "slow messages"), in some cultures it takes less time to make friends than in others, easy familiarity is thus an example of a fast message. Slow messages are e.g. art, a TV-documentary, deep relationships, etc.

High and Low Context are about the information that surrounds an event. If in the actually transmitted message at a given time only little information is given, and most of the information is already present in the persons who communicate, the situation is one of high context. For example, communication between a couple that has lived together for several years tends to be very high context: only little information needs to be exchanged at any given time in order for them to understand each other. The message may be very short, but is decoded with the help of the information about each other that both have acquired in the years of living together.

Typical high context cultures are, according to Hall & Hall (1990), the Japanese, Arab, and Mediterranean cultures with extensive information networks and involvement in many close personal relationships. Consequently, not a lot of background information is needed in daily life, nor is it expected. One keeps oneself informed about everything having to do with the persons important to oneself.

Typical low context cultures are the US-American, German, Swiss and Scandinavian cultures. Personal relationships tend to be split up more according to the different areas of one's involvement, and there is a higher need for background information in normal transactions.

Misunderstandings can arise from not taking into account the different communication styles in terms of high and low context. A person with a low-context style, for example, may be perceived by a high-context person as talking too much, being over-precise, and providing unnecessary information. Inversely, a person with a high-context style may be perceived by a low-context person as not truthful (since information is "hidden"), and not co-operative. In order to make decisions, low-context persons want a fairly large amount of background information, whereas high-context persons would base decisions on less background information at a given time, since they have constantly kept themselves up with the process of what is going on. The paradoxical situation however arises when high-context persons are asked to evaluate a new enterprise and then they want to know everything, since they have not been part of the context of that new idea.

Territoriality relates to the organisation of physical space, e.g. in an office. Is the president's office on the top floor of the building, or somewhere in the middle? If, for example, one considers the pens on one's desk as part of personal territory others are not appreciated when just borrowing these pens without asking. Territoriality is about the sense people have developed of the space and the material things around them, and is also an indication of power.

Personal Space is the distance to other people one needs to feel comfortable. The Halls describe personal space as a "bubble" each person carries around at all times. It changes its size according to the situation and the people one interacts with (people you are close friends with are allowed closer than others). The "bubble" indicates what one feels is an appropriate distance to another person. Somebody standing further away is considered distanced, somebody trying to get closer than what is perceived as the appropriate distance might seem offending, intimidating, or simply rude. If the normal conversational distance of one culture is rather close so that it overlaps with what is considered an intimate distance in a different culture, a problem in communication might just arise from the different interpretations of what the chosen physical distance to one another means.

Monochronic and Polychronic Time relate to the structuring of one's time. Monochronic timing means to do one thing at a time, working with schedules where one thing follows the other, where different tasks have their time assigned to them. Time for monochronic cultures is very

hands-on, it can almost be touched and is talked about as a resource: spending, wasting, and saving time. Time is linear, it extends as one line from the past through the present into the future. Time is used as a tool to structure the day, and to decide levels of importance, e.g. not "having time" to meet somebody. Polychronic timing means the opposite: many tasks are done at the same time, there is high involvement with people, which implies more emphasis on relating to others than on holding to a schedule. Polychronic time is not so much perceived as a resource, and could rather be compared to a point than to a line.

Hall & Hall perceive some of these dimensions we have described as being inter-related. Monochronic time in their research is closely linked to low-context and to a design of space that allows the compartmentalization of life (a structure where different areas of involvements are separated from one another, or put into different "compartments"). In addition to the dimensions mentioned, Hall & Hall introduce several other concepts as important to be attentive to, e.g. how scheduling in a culture works, how much time ahead meetings should be arranged, what is considered appropriate in terms of punctuality, and how fast information flows in a system – is the flow bound to an hierarchical system (up/down), or does it flow more like a large network in all directions?

In dealing with other cultures, Hall & Hall suggest to their target group, US-American businessmen, to recognize the cultural differences and, if possible, to adapt to the different ways of behaving in the culture they work in.

Hall & Hall's key concepts when describing different cultures point out some significant differences that people experience in intercultural encounters and therefore are very recognizable to many readers. However, some criticism has been raised as well. Hall & Hall design their dimensions as independent from one another in the first place, but develop them into a model of culture that eventually is only one-dimensional. It orders cultures on a continuum between monochronic, low-context cultures on the one hand, and polychronic, high context cultures on the other hand. All other categories are related to this continuum. The question is if this very simple way of categorising cultures is a reflection of reality.

In addition, only a little is said about the why behind these cultural characteristics, about how cultures develop (are they static or dynamic), or about how individuals deal with their cultural background in intercultural situations. The usefulness in Hall & Hall's approach is clearly in its very practical consequences. The dimensions – very much along the same lines as the Hofstede model – give a framework in which to recognise and interpret cultural differences.

Relevance for youth work

In intercultural groups, the dimensions introduced by Hall & Hall can function well as a first "theoretical" approach to cultural differences. They lend themselves to very nice exercises, e.g. having participants talk to each other and, while talking, change the distance they have towards each other. Do both have the same feeling of an appropriate distance? How would they deal with somebody needing less/more space?
Once described, the dimensions of Hall & Hall usually relate easily to differences that are experienced by participants in an intercultural group. They can invite a group to talk about these differences without putting a value of "better" or "worse" to them.
In addition, youth workers may find these dimensions useful in recognising intercultural differences in a group (e.g., how people deal with punctuality, if they like to be touched or not, if they feel you talk too much or too little, etc.), and having a vocabulary to describe them. But, once introduced, be warned that participants will find the Hall & Hall dimension readily available to excuse anything: "I am sorry, I am not one hour late, I am polychronic!" …

2.4.4 Jacques Demorgon and Markus Molz's discussion of culture

Explicitly, Jacques Demorgon and Markus Molz (1996) deny any pretension of introducing yet another model of culture. It is in the very nature of culture, they say, that any definition of culture is basically biased by the (cultural) background of the one defining: one cannot be un-cultured. Consequently, Demorgon and Molz understand their article as a contribution to look at the discussion about culture and what one can learn from it.

The particularly controversial parts in this discussion about culture, they say, lead to three main contradictions:

– How to deal with the tension between cultural stability and long-lasting cultural structures on the one hand, and processes of cultural change and innovation on the other hand?
– How to deal with the relationship between "culture" and "interculture": was "culture" first, and then became "input" for intercultural encounters? Or does culture only exist in its constant interactions with other cultures?
– Should one emphasise the universal aspects of all humans (what everyone has in common), and conceive of humans as *individuals*, where culture becomes just a trait of that individual, or where there is only one, global culture (the *universalistic approach*)? Or should one emphasize the role of culture, recognize the prevailing diversity in the world, and conceive of humans as belonging to a cultural group, where all cultures are in principal equally good (the *relativistic approach*)?

These issues might appear to be rather academic and of no practical value. However, they have political consequences: is change perceived as threatening or not? (question 1) Is diversity in a country perceived as a pre-condition for culture, or is it a threat to what is thought of as the "original" culture? (question 2) Are inhabitants of a country perceived as individuals that have to be treated equally (the French model of individual rights), or as members of a group, that have rights as a group (the Dutch model of society as being composed of different groups that all have their own institutions)? (question 3).

In their attempt to overcome these tensions, Demorgon and Molz introduce what I would call a model of culture. Culture can only be understood, they say, when one connects it with the concept of adaptation. Humans are constantly challenged to establish a lasting relationship between their inner world (needs, ideas, etc.) and the outer world (environment, other people, etc.). They do this in concrete situations that should form the basis for analysis. In all of these situations, individuals shape their environment (every person can influence what is happening around him/herself), and

are shaped by their environment (every person can change with what is happening around him/herself). Both, shaping the environment, and being shaped by it, are the two sides of the coin "adaptation".

More scientifically, Demorgon and Molz define the one side of that coin as "assimilation". By that they mean the process in which humans adapt the outer world to their reality. What we perceive outside is put into the already existing drawers and structures in the brain. An extreme example of assimilation could be children who play. Any big pile of sand (the outer world's reality) could be seen by them as Mount Everest (an inner imagination). While they climb that pile, they have assimilated the reality to their own imagination; that interpretation of reality has become the framework of their action. They are not climbing a pile of sand, but the Mount Everest. But not only children assimilate: when we see somebody for the first time, we get an impression of how he/she looks. On the basis of that limited information, we interpret who he/she is – and we use the information existing in our brain, often stereotypes, to "know" more about that person, and to decide how we can most appropriately behave.

The other side of the coin Demorgon and Molz call "accommodation". By this they mean the process in which structures in the brain (what they call "cognitions" or "schemes") are changed according to information from the outside world. We might meet somebody and in the beginning interpret his/her behaviour in terms of our stereotypes. But after a while we could learn that the reality is different, that our stereotypes, our schemes in the brain, do not correspond with reality. So we change them.

Neither extreme accommodation nor extreme assimilation is helpful. In a modus of extreme accommodation, we would be overwhelmed by all the outside information that we need to deal with, that we have a "fresh" look at, and that we let change the way we think. In a modus of extreme assimilation, we would negate reality and, at the end of the day, be unable to survive.

In comparison with animals, humans are genetically less pre-formed, fewer things are already biologically "arranged" for us. Therefore, there are many situations in which we do not have

an instinctive or biologically pre-determined reaction. We have a need to develop a system that gives us orientation in all of these situations that helps us to adapt successfully. This system is what Demorgon and Molz call culture. The function of adaptation is then to maintain or enlarge the possibility to act appropriately in as many situations that could arise as possible. Culture then is the structure that gives orientation in these situations (it has to be understood as the structures in the brain that are the basis for processes of assimilation and accommodation), it is the continuation of biological nature. Culture exists because of the necessity to find orientation where this is not biologically pre-determined.
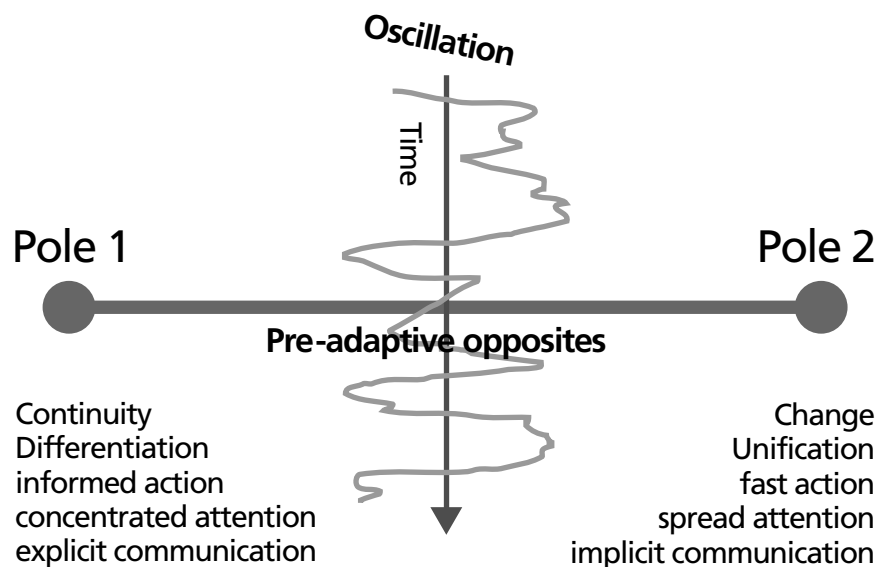
If adaptation then is about finding orientation, it exists in a tension between assimilation and accommodation. On the one hand, we have a need to develop stable structures, sets of behaviour that we can generalise and use in all kinds of situations, since we cannot start from scratch (or with an empty brain) all the time. In this assimilation-mode, culture is the mental software, as Hofstede has put it, the software that is used to process all information available in the outside world.

But, Demorgon and Molz point out, if culture was only a mental software, programmed into humans when they are young, we could not adjust to new circumstances, and change our orientation accordingly. Humans need the ability for accommodation, for changing their orientation and frames of reference, in order to survive.

Behaviour in any given situation, then, is almost always a mixture between repeating a learned, successful, culturally orientated set of actions, and careful adjustment to the given situation.

If we look at such a situation, from the outset we have a wide range of behaviour options between opposites: we can act quickly, but without thorough information; or be informed, but act at a slower pace. We can concentrate on one aspect of the situation, or diffuse our attention to everything that is happening around us. We can communicate explicitly (with very in-depth explanations), or implicitly (using a lot of symbols). If we understand a situation as offering us hundreds of these possibilities between two opposites, we constantly need to decide which one to take (see the examples fig. 3).

Fig. 3: Chosen pre-adaptive opposites and oscillation

Oscillation

Time

Pole 1　　　　　　　　　　　　　　Pole 2

Pre-adaptive opposites

Continuity	Change
Differentiation	Unification
informed action	fast action
concentrated attention	spread attention
explicit communication	implicit communication

Source: p.54, Thomas, Alexander (ed) (1996) Psychologie interkulturellen Handelns, Gottingen: Hogrefe. Chapter by J. Demorgen and M. Molz 'Bedingungen und Auswirkungen der Analyse von Kultur(en) und Interkulturellen Interaktionen'. Adapted version

Fig. 4

Potential oscillation

Habitual oscillation

Adaptive axis

Pole 1

Pole 2

Pre-adaptive opposites
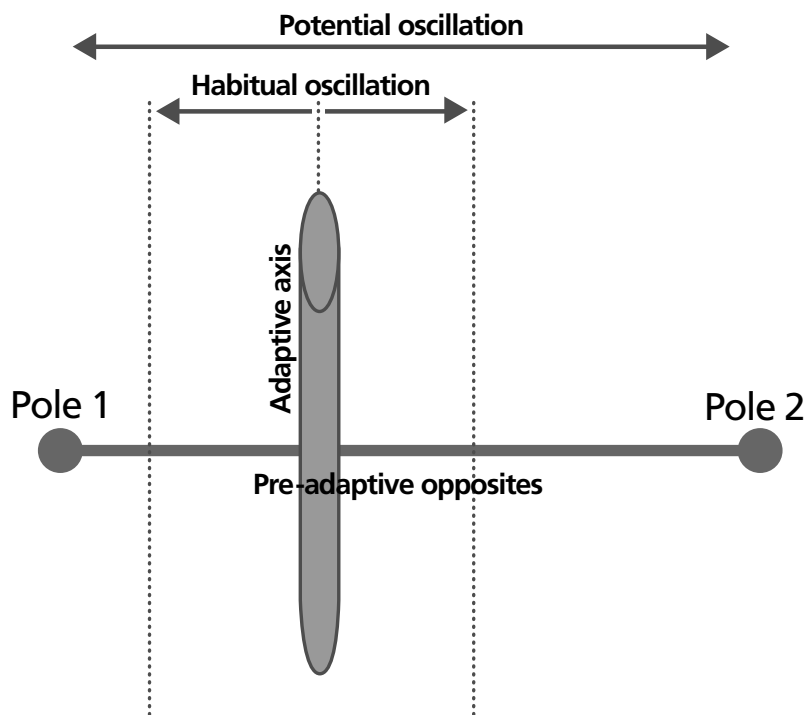
Source: p.55, Thomas, Alexander (ed) (1996) Psychologie interkulturellen Handelns, Gottingen: Hogrefe. Chapter by J. Demorgen and M. Molz 'Bedingungen und Auswirkungen der Analyse von Kultur(en) und Interkulturellen Interaktionen'.

One can picture these opposites as two poles on a line (see fig. 4). The whole line then represents the whole potential of behaviour. Cultural orientation, Demorgon and Molz state, is about limiting the potential on that line to a smaller range. Imagine the points on the line numbered between 0 and 10 (with 0 being one extreme, and 10 the other). Cultural orientation sets the appropriate behaviour on a certain point, e.g. 3. As cultural beings, we take that for a start and choose the most appropriate behaviour according to the situation around that point. In the example you could say that as a habit, we usually choose solutions between 2 and 4.

Let's take communication. You come from a place, for example, where people communicate very implicitly (that is, avoiding long explanations but referring a lot implicitly to the context, to what "everybody knows"). What is commonly perceived as appropriate communication, as "normal", is rather implicit. You choose that as a starting point, and develop a habitual range around that starting point.

That is, you may communicate a bit more implicitly, or a bit less implicitly, depending on the situation, but you never communicate very explicitly. Only by learning, by experiencing situations where your "range" of behaviour was not successful, you might enlarge your range and have the potential to communicate explicitly – although it may remain feeling strange to you.

Culture is about defining appropriate decisions between two extremes in adaptation. A cultural orientation tells in an abstract way what for a group of people has been a successful behaviour in the past.
A range around that orientation, around what is perceived appropriate, is tolerated as "normal" deviations, as normal adaptations to the situations. Behaviour that is outside of that range is perceived as disturbing, wrong, not normal.

Cultures may change: When the range around a certain orientation is extended into one direction, when the behaviour of the people making

up that culture constantly tends towards one side, the original orientation may gradually move towards that side.

Culture, in this concept, is not linked to nation. It is essentially about orientation of groups of people. Orientation is given by, e.g., family, friends, language, where you live, who you live or work together with, etc. On the basis of all of these, groups can be identified that share some orientations, some culture. Depending on the context, individuals may have varying set standards and varying ranges around these standards. For example, at work you may communicate more or less explicitly, whereas at home you may communicate more or less implicitly. Still, if there is a common ground between work and family, both ranges may be very close to each other and overlap to a large extent.

In intercultural learning, people become aware of where their cultural orientation is through confrontation with a different standard. In having to live with both orientations, people enlarge the range of how they can behave, they enlarge their habits to encompass both cultural orientations. Depending on the situation, then, they will have more options to choose from. The wider the range, in principle, the more possibility for accommodation, for adapting one's behaviour to the outside world. This wider range, however, goes hand in hand with more insecurity: More options create less stable situations.

Intercultural mediators can be those persons, who have developed a range that encompasses the cultural standards of both sides, and that open up possibilities for a common "meeting point" between what is perceived as appropriate behaviour from the different sides.

Demorgon and Molz's ideas about culture have attracted many people since they bring together lots of different strands of theory and models on culture. On the other hand, the model is purely theoretical, and allows itself to only very limited empirical research. Is it possible to test if their model resembles reality? Still, the very best test might be the usefulness of the model to better understand and interpret intercultural encounters.

Relevance for youth work

Demorgon and Molz's ideas about culture can help to get a deeper understanding of the necessity and function of culture. In addition, it relates culture as a concept to groups on all levels, and not to nations alone.

In youth work, the model with its complexity might better meet the demands of complex questions raised, and open up a new depth of reflections.

In practical terms, the model gives an understanding of what intercultural learning is about: about getting to know oneself, and about stretching one's own possibilities of action, one's own range of dealing with various situations. It clearly relates this learning to experience and points out, on the other hand, that learning is challenging since it is connected to a very basic need of human existence: orientation.

2.5 Looking at intercultural learning

Milton J. Bennett's developmental model of intercultural sensitivity

Bennett (1993) defines intercultural sensitivity in terms of stages of personal growth. His developmental model posits a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism through stages of greater recognition and acceptance of difference, which Bennett calls "ethnorelativism".

The main underlying concept of Bennett's model is what he calls "differentiation", and how one develops the ability to recognize and live with difference. "Differentiation" then refers to two phenomena: first, that people view one and the same thing in a variety of ways, and second, that "cultures differ from one another in the way that they maintain patterns of differentiation, or worldviews". This second aspect refers to the fact that in Bennett's view, cultures offer ways on how to interpret reality, how one should perceive the world around us. This interpretation of reality, or worldview, is different from one culture to the other. Developing intercultural sensitivity then means in essence to learn to recognize and deal with, the fundamental difference between cultures in perceiving the world.

Fig. 5: A Developmental Model
of Intercultural Sensitivity

The Ethnocentric Stages

The Ethnorelative Stages

1. Denial
Isolation
Separation

4. Acceptance
Respect for
Behavioural Difference
Respect for Value Difference

2. Defense
Denigration
Superiority
Reversal

5. Adaptation
Empathy
Pluralism

3. Minimization
Physical Universalism
Transcendent Universalism

6. Integration
Contextual Evaluation
Constructive Marginality

Source: quoted from p. 29, Paige, R. Michael (ed) (1993) Education for the intercultural experience,
Yarmouth :Intercultural Press, chapter by Milton J. Bennett 'Towards ethnorelativism: a developmental
model of intercultural sensitivity'

The ethnocentric stages

Ethnocentrism is understood by Bennett as a stage where the individual assumes that his/her view of the world is essentially central to reality. ***Denial*** is at the very basic of an ethnocentric worldview, and means that an individual denies that there is any difference, that other views of reality do exist. This denial can be based on isolation, where there are little or no chances to be confronted with difference, so that its existence cannot be experienced; or it can be based on separation, where difference is intentionally separated, where an individual or a group set up barriers between people that are "different" on purpose, in order not to be confronted with difference. Separation, therefore, needs at least a moment of recognition of difference, and is a development for that reason over isolation. The racial segregation that can still be found in the world is an example of this stage of separation.

People of oppressed groups tend not to experience the stage of denial, since it is hard to deny that there is a difference, if it is your being different or viewing the world differently that is being denied.

As a second stage, Bennett describes ***defense***. Cultural difference can be perceived as threatening, since it offers alternatives to one's own sense of reality and thus to one's identity. In the defense stage, therefore, difference is perceived, but it is fought against.

The most common strategy of that fighting is denigration, where the differing worldview is evaluated negatively. Stereotyping and, in its extreme form, racism are examples of strategies of denigration. The other side of denigration is superiority, where the emphasis is more on the positive attributes of one's own culture, and no or little attention to the other, which implicitly is valued lower. Sometimes also a third strategy to deal with the threatening part of difference is encountered; this is called "reversal" by Bennett. Reversal means that one values the other culture as the superior one, denigrating one's own cultural background. This strategy may appear more sensitive at the first sight, but practically only means the replacement of one centre of ethnocentrism (one's own cultural background) with another.

The last stage of ethnocentrism Bennett calls ***minimization***. Difference is acknowledged, it may not be fought any more by strategies of denigration or superiority, but an attempt is made to minimize its meaning. Similarities are pointed out as far outweighing cultural difference, which by that is trivialized. Many organisations, Bennett points out, seem to perceive what he calls minimization as the final stage of intercultural development, and work towards a world of shared values and common grounds. These common grounds are built on physical universalism, that is on the basic biological similarities between humans. We all must eat, digest and die. If culture is just a sort of continuation of biology, its meaning is minimized.

The ethnorelative stages

"Fundamental to ethnorelativism is the assumption that cultures can only be understood relative to one another and that particular behaviour can only be understood within a cultural context". In the ethnorelative stages, difference is not any more perceived as a threat but as a challenge. An attempt is made to develop new categories for understanding rather than to preserve existing ones.

Ethnorelativism begins with the ***acceptance*** of cultural difference. First, this acceptance begins with accepting that verbal and non-verbal behaviour varies across cultures and that all of these variations deserve respect. Second, this acceptance is enlarged to the underlying views of the world and values. This second stage implies knowledge of one's own values, and the perception of these values as culturally made. Values are understood as process and as a tool to organize the world, rather that as something one "has". Even values that imply the denigration of a particular group can then be viewed as having a function in organizing the world, without excluding that one has an opinion about that value.

Building on accepting cultural difference, ***adaptation*** is the following stage. Adaptation has to be seen in contrast to assimilation, where different values, worldviews, or behaviours are taken over while giving up one's own identity. Adaptation is a process of addition. New behaviour that is appropriate to a different worldview is learned and added to one's repertoire of behaving, with new styles of communication being at the forefront. Culture here needs to be seen as a process, something that develops and flows, rather than a static thing.

Central to adaptation is empathy, the ability to experience a situation different from that presented by one's own cultural background. It is the attempt to understand the other by taking up his or her perspective.

In the stage of pluralism, empathy is enlarged so that an individual can rely on several distinct frames of reference, or multiple cultural frames. The development of these frames usually necessitates living in a different cultural context for a longer time. Difference is then perceived as part of one's normal self, as one has internalised it in two or more different cultural frames.

Bennett calls his final set of stages ***integration***. Whereas in the adaptation stage several frames of reference exist next to each other within one person, in the integration-stage an attempt is made to integrate the various frames to one that is not a re-establishment of one culture, nor a simple comfort with peaceful co-existence of different worldviews. Integration demands an ongoing definition of one's own identity in terms of lived experiences. It can lead to not belonging to any culture any more, but being an integrated outsider always.

Contextual evaluation as the first stage of integration is about the ability to evaluate different situations and worldviews from one or more cultural backgrounds. In all other stages, evaluation has been avoided in order to overcome ethnocentric evaluations. In the stage of contextual evaluation individuals are able to shift between cultural contexts, depending on the circumstances. The evaluation made is one of relative goodness. Bennett gives the example of an intercultural choice: "Is it good to refer directly to a mistake you made by yourself or someone else? In most American contexts, it is good. In most Japanese contexts, it is bad. However, it might be good in some cases to use an American style in Japan, and vice versa. The ability to use both styles is part adaptation. The ethical consideration of context in making a choice is part of integration".

As a final stage, constructive marginality is described by Bennett as some sort of arrival point, and not as the end of learning. It implies a state of total self-reflectiveness, of not belonging to any culture but being an outsider. Reaching that stage, on the other hand, allows for true intercultural mediation, the ability to operate within different worldviews.

Bennett's model has proven to be a good starting point for the design of trainings and

orientations that deal with developing intercultural sensitivity. It underlines the importance of difference in intercultural learning, and points out some of the (non-efficient) strategies of how to deal with difference.

Bennett implies that intercultural learning is a process that is characterized by continuous advancement (with the possibility of moving back and forth in that process), and that it is possible to measure the stage an individual has reached in terms of intercultural sensitivity. One may want to ask, however, if the process of intercultural learning will always follow exactly this sequence, with one step being the pre-condition for the next one. But if then interpreted less strictly in terms of stages that have to follow each other, and rather in terms of different strategies to deal with difference that are applied according to circumstances and abilities, the model reveals essential obstacles and helpful ways in intercultural learning.

Relevance for youth work

The different stages that Bennett describes form a useful frame of reference to look at groups and most appropriate contents and methods of training to develop intercultural sensitivity. Is it necessary to raise awareness of difference, or should one concentrate on accepting these differences? The idea of development provides for a very hands-on approach to what needs to be worked on. Bennett suggests himself consequences for training in the various phases.

In an international youth event, many of the processes Bennett describe happen in a very condensed way. His model is helpful in looking at and understanding what is going on and how one can deal with that.

Lastly, the developmental model clearly suggests what is an aim for working on intercultural learning: to arrive at a stage where difference is perceived as normal, is integrated into one's identity, and where reference can be made to several cultural frames of reference.

2.6 Summary

Having looked at different ideas about learning, culture, and intercultural experiences, it may have become clear that intercultural learning

is a process. This process demands that you know yourself, and where you come from, before being able to understand others. It is a challenging process as it involves very deeply rooted ideas about what is good and bad, about structuring the world and your life. In intercultural learning, what we take for granted and feel is necessary to hold on to, is put into question. Intercultural learning is a challenge to one's identity – but it can become a way of living, a way of enriching one's identity at the same time, as Bennett has pointed out.

Bennett has also given his model a more political outlook: whereas intercultural learning is an individual process, it is essentially about learning how to live together, learning how to live in a diverse world. Intercultural learning seen in this perspective is the starting point of living together peacefully.

2.7 A look at intercultural education

By Maria de
Jesus Cascão
Guedes

Despite the fact that this T-Kit concentrates on intercultural learning outside of school, this chapter is included in recognition of the fact that the school is still one of the strongest forces which could help further the development of intercultural societies. Clearly, many lessons can be learned from the experience of formal educators.

In the past, education was given on an equal social basis, a school for everybody, promoting justice to diminish differences and targeting social integration. Today the major issue in our society is how to deal with difference? How should we recognise and valorise cultural differences and, at the same time, promote the authentic cultural integration and integral development of our students, first at school, and, later on, in society?

Intercultural principles concentrate on openness to the other, active respect for difference, mutual comprehension, active tolerance, validating the cultures present, providing equality of opportunities, fighting discrimination. Communication between different cultural identities can appear paradoxical in the sense that it requires recognition of the other both as similar and as different. In this context, according to Ouellet (1991), intercultural education can be designed to promote and to develop:

- a better comprehension of cultures in modern societies;

- a larger capacity of communication between people from different cultures;

- a more flexible attitude to the context of cultural diversity in society;

- a better capacity of participation in social interaction, and the recognition of the common heritage of humanity.

The principal aim of intercultural education is to promote and to develop the capacities of interaction and communication between pupils and the world that surrounds them. Among the consequences of this, according to Guerra (1993), we should ensure that:

- pluralism has to be a component of the education given to all pupils (whether they belong to minority groups or not);

- minorities are not obliged to forget their cultural references;

- every culture is to be equally valued;

- support mechanisms are in place to guarantee similar success rates for the children who belong to minorities as well as for majorities.

However, in the development of intercultural education approaches there is a danger of our action being biased, more or less consciously. Intending to warn teachers of this, Ladmiral and Lipiansky (1989) indicate two "traps" that the teacher must avoid:
1) reducing the cultural reality of pupils to quick generalisations;
2) interpreting systematically all conflicts from a cultural standpoint, forgetting the psychological and sociological factors which have contributed to such behaviour;
Abdallah-Preteceille adds a third one: searching to resolve difficulties exclusively through rational knowledge of the other.

Teachers need to remember that education is an extremely exacting activity. It is extremely exacting not only from the pupil's perspective but also taking into account the surrounding environment and even the personality of the teacher. Teachers should analyse their own cultural identities and personalities in order to inform their own pedagogical practice. It is like this that Hoopes (quoted by Ouellet – 1991) advises that teachers develop their capacities for

analysing their perception models and communication styles and increase their ability to listen. (I believe that this will be more real if we concentrate on active listening). In addition, it is fundamental that the teacher be conscious of her/his own culture and perceives the mechanisms of his/her preconceptions, beliefs, moral principles and values.

Intercultural education places the other at the centre of relations. It encourages a continuous questioning of presuppositions, of things we normally take for granted and encourages a constant opening to the unknown and the not understood. In a process of interaction and mutual discovery every human being can fulfil himself or herself – personally, socially and globally. The educational relationship is based on the promotion of pupil empowerment to enable them to function fully within society.

It is not enough to define a vision in legislation of all that the school should be doing in promoting intercultural education in any specific nation or region. What is indeed urgent nowadays is that these visions be **really** implemented, promoted and developed throughout teacher training initiatives and eventually towards the promotion of a change of consciousness among the population in general. This can be delayed no longer, because, if we don't do this, which human being will be there to help us to grow up? "To educate is to help to learn to be" as the well known French politician Edgar Faure (1908-1988) reminds us. And we, teachers, also in a constant process of becoming, where are our reference points? We need more research carried out by teachers themselves. In a very big way, the present and the future are in the hands of teachers and it is urgent to bring about change!

The school's double function of educating and training must ensure the maximum development of each one of its pupils, ensuring that their cultures are transmitted in a spirit of openness to others. Several educational system reforms recommend using the inductive teaching method, centred on the interests of the pupil. Here we need to see how direct experience can be used to increase respect of difference and to heighten intercultural sensitivity. Then the teacher, as a central agent of change, should offer learning experiences and opportunities that promote and accept all cultures in a spirit of democracy. Thus, intercultural education must be the objective of all schools in today's society! If we don't follow this, we risk creating an impoverished uniformity which is based on segregation and elitism!

If our educational efforts can show people in all their cultural differences and similarities, demonstrating the right of cultures to develop themselves, we shall see more active participation in society. We will be working in an educational system which is against division and for a new consciousness towards a society open to respect between peoples. Intercultural education needs to pervade the school and society, both horizontally and vertically, if we are to work for the fulfilment of every human being. And, who knows, perhaps we will see a future of transcultural education!

3. An educational framework for intercultural learning?

3.1 General considerations

One of the challenges associated with intercultural learning is that there is no clearly defined educational discipline known as "intercultural learning". This is exciting, because it means that we all have to struggle to make sense of it.

Nevertheless, if we adapt or create methods, we will do it in an educational framework, maybe created and influenced by ourselves, the circumstances, the trainers team, the participants. It can be useful to know what does (and does not) serve the objectives of intercultural learning. Here we suggest some basic principles of importance. They are based on and closely linked to the theories and concepts of intercultural learning presented above. They will be even more evident when we bear in mind in which situations this learning process happens – nowadays and for young people.

The following lines of thoughts are intended to raise awareness, ask questions and give pointers to some relevant educational approaches...

Confidence and Respect

Building up confidence is a cornerstone of intercultural learning in order to achieve the openness necessary for a mutual process. It is a prerequisite that we feel comfortable to share different viewpoints, perceptions and feelings, to arrive at acceptance and understanding. It requires a lot of patience and sensitivity in order to create such a learning atmosphere which enables us to listen to each other as equals, to empower each individual's self-confidence. This means that we need to give space to everybody's expression; to value all experiences, talents and contributions; our various needs and expectations. When the big part of what we might share is about values, norms and strong basic assumptions, we will need a lot of confidence in the ones we share with. Mutual trust goes hand in hand with mutual respect, honesty in our sharing.

Experiencing Identity

The departure point of Intercultural Learning is our own culture, which means, our own background and experience. It is in our roots where we encounter the obstacles and chances of this learning process. We have all a personal reality which has shaped us, and we will

continue to live there, enriched with new knowledge and experience. That means, in intercultural learning processes, we have to deal constantly with where we come from, what we have lived and encountered. Trying to understand ourselves, our own identity, is a prerequisite to encounter others. We might change through the encounter, but not necessarily the reality around us. This is challenging. Therefore, as part of the process, we have as well to deal with the responsibility, potential and limits of being multipliers of new knowledge.

Constructed Realities

Nothing is absolute. There are many ways to read and discern reality. The thesis, that everyone constructs their own worlds, that every reality is its own construction, is one main factor in intercultural learning processes. The variety of different dimensions in many theories which describe cultural difference (see: Hofstede and Hall & Hall) show how differently we can perceive reality, even such basic dimensions as time and space. But still, we all live in one world and that affects our lives. Consequently, the learning process should be accompanied by some efforts: to respect personal freedom and decision, to accept other views equally and seek the reconciliation of different viewpoints, and to be conscious of our personal responsibility. But the difference will and shall persist as constructive. That's why in the final stage of Bennett's model to develop intercultural sensitivity we are invited "to operate within different worldviews".

In Dialogue with the Other

Intercultural learning places "the other" at the heart of understanding. It starts through dialogue, but yet is a step further. It is challenging to perceive myself and the other as being different, and to comprehend that this difference contributes to what and how I am. Our different beings complement each other. In this understanding, the other becomes indispensable for a new discovery of the self. This experience challenges us, it creates something new, and requires creativity for new solutions. The process towards such an intercultural sensitivity implies – understood as a process towards the other – to touch and change our

By Claudia Schachinger and Mark Taylor

very self. Intercultural learning opens up the chance to identify with the perspective of the other, the respectful experience of attempting to "walk in each others' shoes" without pretending to live what the other lives. It can enable us to experience and learn real solidarity, believing in the strength of co-operation. Intercultural learning in this context is as well a way to discover our own capacity for action.

Questions and Change

The experience of intercultural learning is one of constant change (as the world is), it is above all process-oriented. Discussing culture, the tension between stagnation and change, the longing for security and balance appear constantly. We have open questions and will raise new ones. Therefore, we need to accept that there is not always an answer, but remain in constant search, accepting and welcoming change. Reflecting on it, we will need the capacity to question ourselves. We do not always know where this integration leads us. Curiosity is important, new perceptions are desired. And we have to be aware that the construction of something new implies possibly the break down of the old – such as ideas, beliefs, traditions…. No learning process is free of ruptures and farewells. As trainers, we need to provide good and sensitive accompaniment in it.

Comprehensive Involvement

Intercultural learning is an experience which involves all senses and levels of learning, knowledge, emotions, behaviour in an intensive way. It evokes a lot of feelings; it provokes gaps between them and maybe our "reason", what we knew or get to know. The comprehension of the complexity of this process and all its implications demand a lot from us. Language as element of culture is a central aspect in intercultural communication, and at the same time limited, often a source of misunderstanding. It must thereby not be used as a means of dominance – especially considering different language skills – but can be one tool of communication. All other signs – like body language – have to be equally respected. Since we are fully involved in this kind of learning, we should allow ourselves to be completely part of the processes happening.

The Potential of Conflict

If we see the variety of perceptions different cultures have of time, space, social and personal relations… it appears evident that conflict is at the heart of intercultural learning and needs to be explored and expressed. At the same time, these models invite us to discuss the differences without labelling it. Consequently, we can try to find the constructive elements and chances of conflict. We need to develop conflict management skills, while considering the complexity when dealing with the notion of culture. The various expressions of identity, the effort to valorise differences are both challenging. Intercultural learning implies a search, means new insecurities, and this carries a natural conflictive potential. This can be valued as part of the process. Diversity can be experienced as helpful and enriching, towards new forms and new solutions. The variety of competencies is a positive and indispensable contribution towards the whole. Not every conflict has necessarily a solution, but it certainly needs to be expressed.

Under the surface

Intercultural learning aims at very deep processes and changes of attitudes and behaviours. It means to deal a good part with the invisible forces and elements of our culture, of our inner self (see: Iceberg Model), many things beneath the "water surface" are unconscious and cannot be expressed clearly. This discovery implies therefore personally and in the encounter some risks, it implies tensions with which we have to deal. It is obviously not easy to accompany people in this process. On the one hand, we need the courage to go further, to challenge ourselves and others. On the other hand, we have to be very careful and respectful to peoples' needs and the limits of these processes. It is not always easy to keep both in mind.

A complex matter in a complex world

The theoretical models show already the complexity of intercultural learning, the difficulty to systematise it. If we set this in the complex situation of today's society, it becomes clear that we need very careful and comprehensive approaches allowing a maximum of discernment. Even culture goes beyond national borders and knows many forms and overlapping. Many perspectives have to be met, tensions have to be considered: a look at the past, present and future, comparing the sometimes contradictory needs of individual and society.

Fragmented experiences have to be put together. It is a challenge to any educational approach not to simplify the variety of reasons and implications present, the different values emphasised, the different realities and histories lived. Intercultural learning approaches need to respect these diverse experiences, interpretations and knowledge and – consequently – consider them in the language and terminology used and the choice of different methodologies.

3.2 Method selection, creation and adaptation

Every situation is different. You may be preparing a training course, an exchange, a workcamp or a simple workshop. Read the methods presented in the publication in this perspective and – according to the particular needs of your group – select and adapt them. Create something new out of it. The methods presented here are not written on tablets of stone, nor are they masterpieces created by geniuses. They are an offer, a collection of useful experiences. When using them, you do not need to respect anything apart from YOUR own intercultural learning situation, the participants involved and their reality, their requirements. The following questions – considered with care – may help facilitate your work in putting together a particular programme element. The list of questions is not closed – you may well find others more important.

a. Aims and objectives

What actually do we want to reach with this particular method, in this particular moment of the programme? Did we define our objectives clearly and is this method suitable? Is this method in line with reaching the overall aims of our activity? Will this method be effective in helping us to advance? Does this method fit with the principles of our defined methodology? Is this method appropriate in the present dynamic of this particular intercultural learning situation? Are all requirements to use this method (e. g. group or learning atmosphere, relations, knowledge, information, experiences…) given by previous processes? What is the concrete subject / theme we are talking about? Which different aspects (and conflicts) can come up using this method, and

how far can we preview (deal with) them? Is the method able to meet the complexity and linkages of different aspects? How can the method contribute to open new perspectives and perceptions?

b. Target group

For and with whom do we develop and use this method? What is the precondition of the group and the individuals in the group? Which consequences could the method have for their interactions, mutual perceptions and relations? Does the method meet the expectations of the group (individuals)? How can we arouse their interest? What will they need (individually and as group) and contribute in this particular moment of the learning situation? Does the method give sufficient space for it? Is the method contributing to release their potential? Does the method allow enough individual expression? How can the method work out the similarities and diversities of the group? Does the group have any particular requirements needing our attention (age, gender, language skills, (dis)abilities…) and how can the method take them up in a positive way? Has the group or some individuals within it shown specific resistance or sensitivities towards the subject (e.g. minorities, gender, religion…), or extreme differences (of experience, age…) which could impact on the dynamic? Where does the group at in terms of intercultural learning process? Is the method suitable for the group size?

c. Environment, space and time

What is the (cultural, social, political, personal….) environment in which we use this method? Which impact does the method have on this environment, and the environment on the method? Which elements (experiences) do the individual group members bring in this regard? Which environment (elements, patterns) is dominating in the group and why? Is the group atmosphere and level of communication suitable for the method? Does the context of this particular intercultural learning experience especially promote or hinder certain elements? How is the common (and individual) perception of space, is the "common territory" of the group large enough for using the method? Does the method contribute to a positive environment (to stretch everybody's comfort zones)? Which space does the method have in the activity (consider what comes

before and after)? Did we allocate enough time to the method and its proper evaluation? Does it fit within the timing of our programme? How does the method deal with the (different) time perception of participants?

d. Resources / Framework

How does the method match with the resources we have at our disposal (time, room, persons, materials, media...)? Is the method using them efficiently? What organisational aspects do we need to take into account? Do we need to simplify? How can we share the responsibilities to run the method? To what extent do we have the relevant skills to deal with the upcoming situation? In which (institutional, organisational...) frame will the method be used? Which impacts do we have to consider or foresee (e. g. organisational culture or preferences, institutional aims...)? Which outside actors might interfere with which interests (e.g. institutional partners, other people in the building...)?

e. Previous evaluation

Did we use this (or a similar) method before? What did we notice or learn from the experience? Are there any other experiences where we learnt about the use of methods? What can they tell us now? Are the method and its impact to be evaluated, and how can the achievement of our objectives be measured? How can we secure its results for what comes next? (report...)? Which elements do

we integrate in our method as part of the evaluation of our activity so far?

f. Transfer

To what extent is our method based on (or related to) the experience of every participant and on the learning experiences made so far? Is the method useful for the reality of the participants or in which regard might it need adaptation? Is the method oriented towards transfer/integration into the daily life of the participants? How will we provide a space for participants to integrate what they have learned into their own realities? Can a discussion or dynamic after the method help the transfer? Which elements might facilitate a good follow-up by participants? How can elements be taken up later in the process?

g. The role of the facilitators or trainers

A facilitator provides a process which will help the group to discuss their own content in the most satisfactory and productive way possible. This will mean trying to find answers to the questions raised in the sections above and thinking about how we plan to organise things. What do we think our role should be with this group, for this method? Have we tried to "play a film in our heads" about how everything should work? Did we consider our personal disposition and how it could impact on the running of the method? How are we prepared to react to outcomes which are not what we expected?

4. Methods

4.1 Energisers

4.1.1 Introduction

Depending on your target group, energisers can be useful to:
• set a mood or create an atmosphere,
• wake people up before or during an activity,
• introduce a topic in a light-hearted way.

There are lots of energisers around. Often they involve participants standing in a circle, singing a song, making particular movements, or chasing each other in different ways.

We have chosen a few energisers which could be related to intercultural learning – but you might judge them differently.

Attention!
Some people swear by energisers (finding them indispensable for creating a group atmosphere), others swear at them (because they don't like them and find them just "silly").

4.1.2 "Can you see what I see? Can I see what you see?"

Everybody sees things differently – so how about looking at your meeting room? Participants choose a particular view they like and show it to others. In addition to encouraging empathy between people, this energiser can be useful for helping team and participants create a more informal setting for the activity.

Resources needed

❏ Meeting room which allows participants to move around relatively freely
❏ A piece of A4 paper and a pen or pencil for each person
❏ Sticky tape (approximately one per every six persons)
❏ Only one facilitator is needed

Group Size

Any

Time

15 to 20 minutes minimum
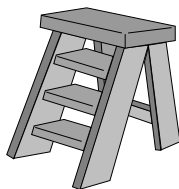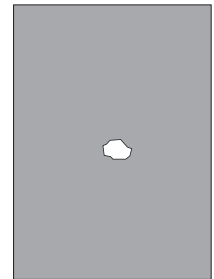
Step-by-step

1 Each participant receives a piece of A4 paper and a pen/pencil
2 The facilitator explains that participants should write their names on and then tear a hole in their paper so that it looks then like a picture frame (actually, it does not really matter what shape the hole has as long as you can see through it).
3 Then everyone has to find a view or an object on which to stick their frame. They are invited to use their imagination – nothing is prohibited!
4 After this the participants invite each other to look through their frames and describe what they see.
5 The energiser is finished once the facilitator has the opinion that participants have seen through the majority of frames.

Reflection and evaluation
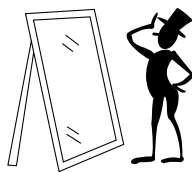
No debrief is necessary for this energiser, but a discussion can be productive. Suggested questions:
• how was it for you to choose something you found interesting with no restrictions?
• how did you help others to see exactly what you see?
• what surprised you?
• how did you manage to see what others could see in their frames?

This method alive
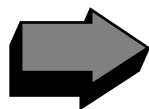
Do not be surprised by the range of positions which participants find themselves in when they stick their frames to (or near) their preferred object. It has been known for frames to be fixed on lamps 3 metres high, or on the underneath of radiators, etc. This energiser can useful for starting discussions about empathy or constructivism.

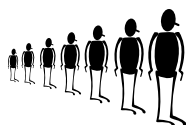*Source: Andi Krauss, Network Rope*

4.1.3 "GRRR – PHUT – BOOM!"

Chanting something which seems to be without meaning can be an interesting challenge. And it could also be interesting to look at what it might mean....

Resources needed

❑ Flip chart, or other surface on which to write the words
❑ Enough space for participants to move about freely
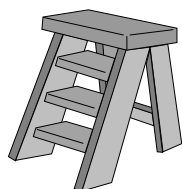❑ One facilitator

Group Size

Any

Time

About 5 minutes

Step-by-step

1 Facilitator writes the following "words" on a flip chart or other surface so that participants can read them:

**ANA
NA
GRRRR
PHUT
BOOM!**

2 The facilitator says the words slowly and asks the participants to join in.
3 Then the facilitator increases the intensity – makes the chant louder and softer, faster and slower, (it is even possible to include a little dance to go with the chant).
4 The energiser ends with a big "BOOOM!"
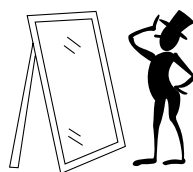
Reflection and evaluation

In effect, what has happened is that the participants have learned a small part of a new language with its different rhythms, light and shade. So it is possible to have a discussion about what makes up a language after everyone has got their breath back!
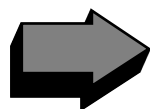
This method alive

Be careful with the intensity of this energiser. It can be very loud and funny. It could also appear to be a little embarrassing for some participants, especially if they do not know each other fairly well.

*Source: Mark Taylor (1998) "Simple ideas to overcome language barriers"
in Language and Intercultural Learning Training Course Report,
European Youth Centre, Strasbourg*

4

4.1.4 "60 seconds = one minute, or does it?"

We all know time is relative – but what does this really mean? Participants live through their own minute of time and compare the results.

Resources needed

❑ the facilitator needs a watch
❑ each participant needs a chair
❑ if there is a clock in the room, cover it with paper; if the clock ticks then remove it
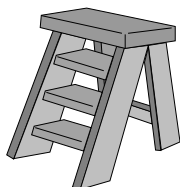
Group Size

Any

Time

Anything up to 2 minutes and 30 seconds!

Step-by-step

1 The facilitator asks the participants to hide any watches they might have.
2 Then everybody has to practice sitting down on their chairs silently – and with their eyes closed.
3 Then the facilitator asks everyone to stand up and close their eyes. On the command "GO!", each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.
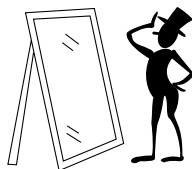
Reflection and evaluation

Clearly this energiser opens up the whole concept of time and each individual's relationship to it. You can then go on to discuss whether there are culturally different perceptions of time.
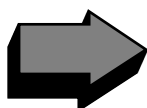
This method alive

Even within culturally homogeneous groups, this energiser can produce fairly spectacular results. Be careful not to laugh at the people who are last. They might just be having a very "slow" day.
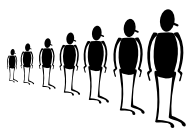
Source: Swatch, Timex, etc

4.1.5 "The onion of diversity"

Never mind what group, we have a lot in common and many differences, which complement each other. A small exercise to discover it – fun!

Resources needed

Big free space in a room

Group Size

From 10 to 40, even number of participants required!

Time

Up to 30 minutes

Step-by-step

1 Participants are asked to form an inner and an outer circle (standing for the onion layers), people face each other in couples.

2 Each couple has to find (very fast) one thing (habit, aspect, background, attitude...) they have in common and find one form of expression for it (you can leave the form of expression free or indicate every time a different one: "Sing a song", "make a short mime", "create a poem in two lines", "express it with noises", "express it with a symbol"...).

3 Once this is done, the outer onionskin moves to the right and each new couple has to find a similarity and express it. You can as well give indications for the type of similarity (favourite food, what I disliked in school, family, music, habit, attitude, political statement...), going every time a bit "deeper" in our onions.

4 The couples can change several times, till the circle is finished (depending on group size). A more difficult variation would be to search for differences in the couple and to express their complementarities (or find an expression / situation integrating both).
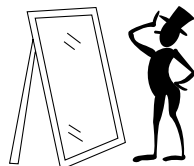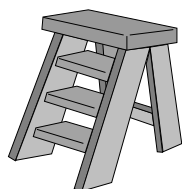
Reflection and evaluation

Can be followed by discussions about: Which similarities / differences amazed us? Where do they stem from? How far can our differences be complementary?
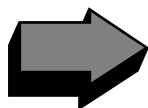
This method alive

Can be a great icebreaker, but could also be used at the end of a unit (farewell onion), or to work out identity elements or... (it all depends on the questions you put)! Attention: can be loud and chaotic!

Source: Claudia Schachinger

4

4.2 Individual exercices

4.2.1 Introduction

By
Claudia
Schachinger

Individual exercises are, as the name says already, to be exercised individually (nevertheless in a common group spirit). You might ask: "Is intercultural learning not about encounter?" Well, yes, but we will not be able to learn all we could from our encounters if we do not take some time to step back and look at what is happening to ourselves in all of these processes. In that sense, these exercises are included to encourage a self-critical, questioning and curious attitude, a dialogue between heart and brain. Learning by discovering ourselves.

4.2.2 "My path towards the Other"

Our approach to the Other (basic for intercultural learning, no?) is influenced throughout our lives, from childhood on, by different factors, education…This 'journey' leads physically, emotionally and mentally through different stages and influences which contribute or hinder a constructive approach to encountering others in life. A trip into myself about chances and obstacles, perceptions and stereotypes.

Resources needed

A building with at least five rooms, to be structured in various "cells"; items to adapt the rooms (paper and pens, scissors and glue, toys, disposable tools according to subjects, music tapes or CD, photos, paint, soft clothes, red wool, pillows, coffee…) and items to structure them (chairs, curtains, ropes…). Facilitators need time to prepare the rooms without participants. For every participant, paper and pen (or a kind of "diary"). Make sure that other people in the building have been informed about the exercise, so that they are not surprised about any "decorations".
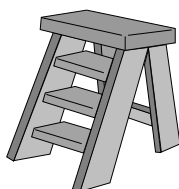
Group Size
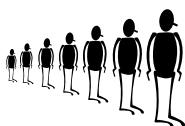
From two to many according to space (a few would be good at least to exchange experiences afterwards, too many can disturb each other if there is not enough space in the rooms).

Time

The preparation of the rooms takes – if well organised – 30 minutes. The exercise itself: 45 to 90 minutes individual journey, 30 minutes for exchange.

Step-by-step

1 Every room is structured in various little "cells", centring around particular aspects of our development (childhood - family - school - society…), corresponding to "stages" of our journey through life. The "path towards the Other" can be symbolised by a red rope (or wool) leading from cell to cell. In every cell, items, dynamics, questions and reflective inputs will invite participants to deep and comprehensive reflection and try to awaken their memory.

2 Before doing the individual exercise, participants will have a common introduction, explaining the objectives and will receive a "plan" for the journey (where the rooms are situated, their themes, the stages to follow, the timing and process...), clarifications where necessary. The voluntary character of the exercise (go just as far as you want!) has to be stressed.

3 Participants are invited to go through the rooms, one by one, without disturbing each other, finding comfortable spaces to sit down and reflect, taking their individual time. They should keep a kind of diary or take notes during their "journey", which can later be used in various forms of sharing, depending on the group situation (personal!). The following room descriptions are given as an inspiration and can be adapted as you wish.

• *1st room: childhood* (my roots, a sheltered space, first developments...)
This room should try to encourage "flashes" of childhood' memory and feelings, the first and deepest experience of "culture".
– Cell 1 and, possibly, 2: Questions around my family
  First experiences of encounter and proximity, relations, trust... (supported by baby photos, cosy environment, soft music, good home-creating smells, possibility to paint, make things visible, smell, sound...)
– Cell 3: Perception and difference, own spaces and development... (there should be toys and tools around, things the people can feel, play with, experience with their hands, like flowers and earth, construction material, dolls, cloths, cooking pots, scissors, paper and pens, a whistle, children books, a phone...)
– Cell 4: Culture, Values, Attitudes and their origin (pictures and symbols - books, TV, games… - shall help to imagine different values and their 'sources', their origins.)

• *2nd room: first steps....* (difficulties and discoveries)
This room should signify the tensions experienced in different areas: between encouragement, the discovery of possibilities and opportunities on one side; and the difficulties, restrictions and disappointments on the other hand. This can be symbolised by dividing the cells in two parts with different colours, every part contains possible sentences or statements perhaps once heard from different 'social actors' in this frame. In the centre of the cell, a key-question or a statement to be completed by participants could be placed. Issues touched upon could be grading, competition, attitudes and values transmitted, learning about relation and co-operation, prejudices, religion, promotion of individual talents, contact with foreign cultures...
– Cell 1: School
– Cell 2: family and closer environment
– Cell 3: society

• *3rd room: "islands"* (spaces of reflection and repose)
The islands should be 'warm' and comfortable spaces, with mattress and pillows, coffee and so on. They signify the places of rest and reflection, where the participants shall have calm to think about particular situations, discussions, activities, persons... which have helped and enabled encounter and the positive affirmation of difference.
 - Cell 1: friends
 - Cell 2: my organisation
 - Cell 3: other reflection spaces

4

• *4th room: on my way...* (stages of awareness)

Along the way, there are symbols, pictures, questions... which tackle/remind participants about different issues and aspects, which could be important becoming aware of differences, and how they have been promoted or hindered. Questions could address curiosity and empathy, attitudes and behaviours, confrontation, obstacles and barriers towards others, reality and "vision", perceived needs, experiences of change, new discoveries....

• *5th room: perspectives* (my courage, my objectives...)

'Window places' should signify the perspectives we have. In every corner there is space to reflect on key-issues like 'encounter', 'empowerment', 'key-experiences..', 'positive examples', 'encouragement'...

Reflection and evaluation

It is very important to give participants time and space to express their different experiences and discoveries and to respect what they do not want (or cannot) share. The respect for privacy has to be stressed clearly. Facilitators have to be ready to accompany participants who need it. A safe setting for the sharing has to exist. It can happen even in a symbolic way if more appropriate. Plenary is not suitable after such an exercise. Simple questions (What did I discover?) are enough to stimulate sharing in small groups (personally chosen, where participants feel comfortable). Depending on the group, you could set up a wall full of blank posters (or "wall of discoveries") or other methods can provide an anonymous form of sharing with the group at the end.

It can be interesting to follow up with subjects such as how we learn, perceptions and stereotypes... It is important to always stress the constructive potential of experiences, the value of different life stories, the respect for individual perception, and the fact that we are not "slaves" to what we have lived, but that we can learn from it...
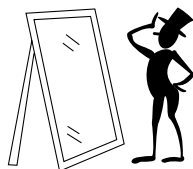
This method alive

This method has been used (with a different subject of reflection) first in the EYC Budapest with around 30 participants. The elevator was blocked with red strings, the staff amazed. The building was full with people in all positions, writing diaries. Overwhelming discoveries and deep reflection were taken into the process of the activity and later taken home. Great sharing afterwards.
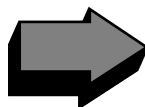
The questions in the various cells have to be adapted in their formulation and contents to the target group and previous process. Careful preparation is necessary. Integrate participants' experiences, but be attentive not to hurt or provoke anybody. Not every group (or person) is ready for an hour of personal reflection. Respect different speeds. Don't underestimate the effects of emerging experiences and "hidden" memories of people. Facilitators have to be easily available at all times. Respect the freedom of every participant to go as deep as they want.

(Source: adapted from JECI-MIEC Study Session 1997, EYC Budapest)

4.2.3 "My own mirror"

An exercise of self-observation and awareness raising about myself, an invitation to participants to observe themselves and their behaviour and reactions relating to a certain subject. We will be amazed what we discover if we try to look at ourselves through different eyes...

Resources needed

Participants ready and willing to be involved, maybe with some awareness raising units beforehand (about body language, perception, stereotypes, theory of culture and intercultural learning...).
Notebook for each participant.

Group Size

Any

Time

Can be done during one particular exercise, unit or even a whole day (week...).

Step-by-step

1 At the beginning of the unit, the idea of self observation is introduced to the participants. They are invited to "observe themselves" during the day with great attention, their behaviour, reaction to others (what we hear, see and smell...), body language, preferences and feelings....

2 They keep a confidential "research diary" and note down any kinds of observation they consider important, as well as the circumstances, the situation, people involved, probable reasons...

3 Participants receive a set of main guiding questions, depending on the focus of the observations. The observation could be for example used to talk about stereotypes (How do I perceive and react to others, to which aspects, in which way...?) or elements of culture (What disturbs and attracts me about others? Which reactions or behaviours do I like / dislike? How do I react to things different to me? Which distance do I keep? In which way does this have an impact on my interactions?. You could also use Hall & Hall (1990) theories about space and time as a basis for questions.

4 The framework of the observation (beginning and end) should be very clear, maybe with some simple rules (respecting each other, confidence of diaries...). It is important that the exercise continues throughout the whole time, as well as in breaks, free time... As a starting point to get into the mood, participants can be invited to "step out of their bodies" and see themselves in a mirror (short exercise). Then, the "normal" programme can be continued. The exercise can be facilitated if after every programme point a short break invites people to note things in their diaries.
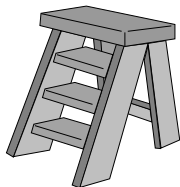
5 At the end of the unit, participants need to get out of the exercise and "step back into their bodies". Then, a personal time is needed to go through the day and the diary, to re-read it, to reflect upon reasons... (this can have the form of an interview with yourself)

6 As a last step, a sharing can be initiated, in the form of an interview between two persons or in very small groups. If the group is very open and has a confident atmosphere, participants can be invited later on to discuss informally with others where they felt certain reactions, in order to exchange their perceptions and develop together new strategies for dealing with them.

7 A final round in plenary can enable participants to share how they have lived the exercise, what was interesting, difficult...

Reflection and evaluation
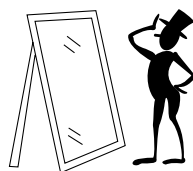
• Personal: How was it to observe myself? What was difficult? What did I discover? How do I interpret it? Why did I react like this? What does this say about me? Are there similarities, patterns of behaviour I have? Where do certain things come from? Can I link any of my conclusions with any of the theories about culture? Would I react differently if I would be more (or less) conscious about doing the exercise? Are their parallels to my daily life and encounters with other people?

• For the sharing: It is important to stress that people just tell each other what they want to tell, and take the exercise as departure points for further reflections and questions to themselves.

This method alive
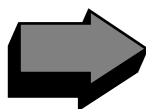
It always depends highly on how the atmosphere in the group is, if we are willing to question our own behaviours, if a positive tension can be created... The exercise can help to discover more closely our own cultural attachments. We can be more attentive in our intercultural encounters, to the mechanisms we develop in coping with it.

The questions have to be specifically adapted to the purpose of the exercise (the more precise the questions are, the better) and the process the group has gone through so far. Attention: it is not always easy for everybody to "observe myself" instead of observing others – it is important to stress that we are asking ourselves questions, rather than others. It is also not easy to remain natural in this exercise.
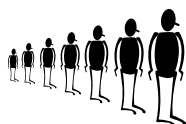
4.2.4 "Facing identity"

How we see ourselves might not necessarily be the same as how others see us: an exercise about the (changing) faces of our identity...

Resources needed

❑ Participants having had a basic introduction about concepts of identity
❑ A big sheet of paper and a pen for each person
❑ Different coloured pens and/or pencils

Group Size

Various

### Time

Around 45 minutes personal, 45 minutes exchange

Step-by-step

1 every participant receives paper and pen and draws the profile of his/her face on the paper (alone or with the help of somebody else)
2 participants reflect personally about various aspects of their identity (elements to be put inside of the drawn face) and how others might see them (elements to be put outside of the drawn face). The participants should be given sufficient time for this, trying to think through different elements constituting identity (family, nationality, education, gender, religion, roles, group belongings...). They should be encouraged to think about both personal aspects and attitudes they both like and dislike.
3 In a second step, participants reflect on
   – the relation between what they see and others might see and the relation between different aspects (can be visualised with linking lines and flashes)
   – the development of different aspects / attitudes throughout their life and the factors relevant for it (they can visualise this with colours signifying different moments in life, or indications on a "time scale" they draw beside the face, or different bubbles...)
4 Participants are asked to join together in small groups (maximum five) and exchange their reflections very personally, but just as far as they want to go: How do we see ourselves? How do others see us? What influences me? What were my reference points? How do perceptions and attitudes change over time and why? Which dynamics can I perceive in terms of changes and how are they linked? How do I deal with elements of myself I dislike and where do they come from? Which linkage can I perceive between different aspects?

4

Reflection and evaluation
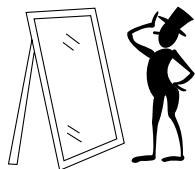
The sharing should probably remain in the small groups, but some general remarks can be brought back to plenary, or participants can give feedback on what they learnt from the exercise in one huge face drawn in plenary (with symbols or remarks).

Continuing questions can be: How do we work with our own and others' perception of ourselves? How far is identity a "dynamic concept" and what are relevant factors influencing changes? What impacts in this group on my identity? Which influences in society impact on my identity and how are they linked? (discussion about nationality, minorities, references...).

Subjects to follow could be "perception & stereotypes", "identity & encounter" "deepening research on elements of culture".

This method alive
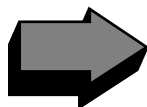
"Identity" is a vital aspect of intercultural learning, but not easy to deal with. Respect for personal differences and limits is essential, feedback given has to be extremely careful. It is better to rather share one's own histories if possible instead of interpreting the ones of others.

A lot of time (respecting people's different speeds) has to be given for personal work and attention paid to creating an open atmosphere. The elements discovered here have to be deeply respected and should never be addressed personally, but can be important indicators to encourage people to go further in their discoveries or to point out themes for the group to explore further.

Source: adapted from "EYC Course on Intercultural Learning June 1998"
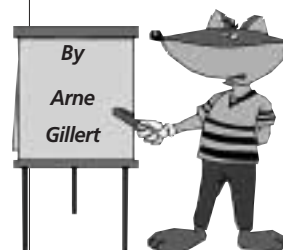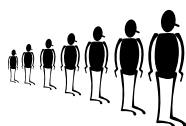
4.3 Discussion, argument, confrontation

4.3.1 "Where do you stand?"

A discussion exercise to start thinking about different issues.

Resources needed

❑ Enough room so that the group can split into smaller groups of maximum 10 participants.
❑ Flipchart with statements written on its pages, one statement per page
❑ Two signs "Yes" and "No" stuck on opposite walls

Group Size

At least 5, and at the maximum 10 participants to work together. Working in an unlimited number of small groups of this size is possible as a structured presentation of results of the small group into plenary is not necessary. The only limiting factors are the number of facilitators and spaces to work in.

Time

Total time between 30 and 60 minutes, depending on the number of statements discussed. As there is usually no conclusion of the various discussions, the time per statement can be easily limited to 5-10 minutes, and the discussion can be interrupted according to the time.

Step-by-step

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:
– 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).

4
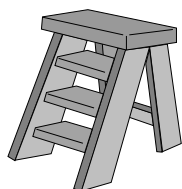
A good technique for designing statements is to reflect in the preparation team what you feel are the important issues around, e.g. culture. Once you have come up with a list of items that you feel deserve discussion, look at what are the (two opposing) extreme points of view one could take on each item. 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.)

For each small group that you are going to have, prepare a set of flipcharts with the statements on them, one statement each, in order for participants to only see one statement at a time.

Prepare one room for each small group, putting the flipchart in the room and fixing the signs on opposing walls. Remember each group should have between 5 and 10 members.

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" sign, if you disagree, you go to the side with the "No" sign). Everybody has to take a stand, you cannot remain 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.

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.

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. 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 remainder of your programme. Or move to the optional step 2:

Step 2 (optional)
After having gone through all the statements, go back to them one by one. This time, participants are asked to reformulate 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.

Reflection and evaluation

Often this exercise does not need an in-depth evaluation. Still, some questions might be good to talk about with the group:

– Why was it so difficult to find agreement on some statements? Why was it easier with others?

– Do participants feel stronger about some of the issues than about others? Why?

– Are there any issues people would like to spend more time exchanging ideas about?

If you are working with a multilingual group, this exercise can give a lot of stimulus to discussions about the role and power of language and, in particular, the challenges related to really agreeing on a text in such a group.

This method alive

It has been used for a wide array of topics with very different outcomes. With issues the group had been acquainted with for quite some time, the exercise turned out to be only the start of an ongoing debate on these issues during the whole seminar. This happened during a seminar on intercultural learning with participants who had been dealing with this topic for quite some time prior to the course. In this situation, most of the participants had very strong opinions about the issues and it was a challenge to facilitate the small groups in a way that people listened to each other and dared to put their own ideas into question.

In another course, the statements surrounded questions of values in training. Many of the participants had not discussed about these issues in depth before, so the exercise started people thinking about the ideas. Here the challenge was much more to make the consequence of the statements meaningful to the participants and not just merely theoretical ideas.

You can find more examples of statements to use in "Coyote" magazine, where this is a regular feature.
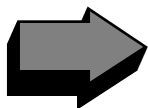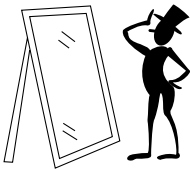
4.3.2 "Can you trade values?"

An exercise about exchanging and negotiating on values.

Resources needed

❑ A room big enough for participants to walk about in
❑ Cardboard cards, each holding one value (e.g. "Most people cannot be trusted", "Humans should, in every way, live in complete harmony with nature", etc.). Enough cards so that every participant can have eight. There can be duplicates, but there should be at least 20 different value-cards

Group Size

At least 8 and maximum 35 participants.

Time

The necessary time will vary, but is estimated between 1 and 2 hours (approximately 10 minutes to explain the exercise, 20 minutes of trading, between 20 and 60 minutes of compromising, and another 30 minutes for the debrief). Variations are possible which will require more time (e.g. leaving more time and room for the negotiation part).

Step-by-step

Prepare the value-cards. Make sure that they contain values, deeply rooted beliefs about what is good and what is bad. Also, try to ensure that each value you note down could be actively supported by at least one of the participants. After explaining the exercise to the participants, randomly hand out the value cards to the participants, and make sure everybody receives 8 cards. Ask participants to "upgrade" the cards through trading – that is, exchange values they have on their cards with values they prefer. There is no obligation to trade 1:1, the only rule is that nobody should end up with less than 2 cards.
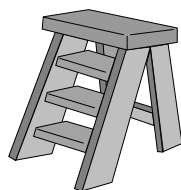
Once trading has stopped, ask participants to get together in groups holding similar value-cards. They should discuss what it is they have in common. If you like, you could also ask them to focus on where these values came from and why they hold similar values.

Then ask them to find somebody that holds values that are very different than theirs. These pairs should try to formulate values they can both agree on, on the basis of what they have on their cards. Although participants might be tempted to simply find compromises by finding more and more abstract or very broad and almost meaningless statements, motivate them to stay as concrete as possible.

Finish the exercise when you feel that most of the pairs have come up with two or three compromise statements.

With the whole group, hold an evaluation meeting.

Reflection and evaluation

The following questions might be interesting to address during the evaluation:
– How did participants feel about the exercise? Was it easy to trade values? What made it easy/difficult?
– Did they find out something about their own values – and where they come from?
– How was it to compromise on their values? What made it particularly difficult? How can you compromise on values?
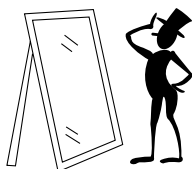
If you like, you can link this discussion with a reflection on the role values play in intercultural learning. Values are very often seen as at the foundation of "culture", and they are so deeply rooted that most people find it difficult to negotiate about them. How can we really live together interculturally then? Are there some common values everybody can agree on? How do you live together if you cannot agree on values? What kind of "working arrangements" could you make?

This method alive
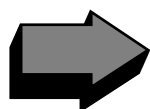
This method has been used in different group settings. It has proven to be particularly powerful in groups that had not been strongly confronted with intercultural learning before and worked as a good starting point for a reflection on values. The formulation of the values on the cards is very important – some of the values we used proved too broad (everybody could agree on them), some too specific. The best thing is to discuss in your team about the values and see if you can find a good variety of opinions on the values for the cards.

4

4.3.3 "Abigale"

Discussing about a sad love story: Who's the worst, who's the best?

Resources needed

❏ Per participant one copy of the following story:

Abigale loves Tom who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Abigale asks Sinbad, the owner of the boat, to bring her to the other side. Sinbad agrees, but insists that Abigale has to sleep with him in return.
*Abigale does not know what to do and runs to her mother and asks her what she should do. Her mother tells Abigale that she does not want to interfere with Abigale's own business.*
In her desperation Abigale sleeps with Sinbad who, afterwards, brings her across the river. Abigale runs to Tom to happily embrace him and tell him everything that has happened. Tom pushes her away bluntly and Abigale runs away.
Not far from Tom's house, Abigale meets John, Tom's best friend. She tells everything that has happened to him as well. John hits Tom for what he has done to Abigale and walks away with her.

❏ Enough space for participants to work individually, in small groups of 4-5, and in plenary.
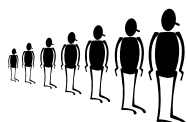
Group Size

At least 5 participants, and at the most 30 (larger groups can be split and also do the evaluation separately).

Time

Total between 1 hour 15 minutes and 2 hours and 15 minutes
– 5 minutes introduction
– 10 minutes individual reading and rating
– 30-45 minutes small group work
– (optional) 30 minutes in larger group
– 30-45 minutes evaluation in plenary

Step-by-step
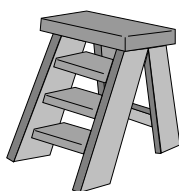
Introduce the exercise to the participants as being one about finding out about different values. Ask everybody to read the story by him/herself and to rank the each character (Abigale, Tom, Sinbad, Abigale's mother, and John) according to their behaviour: Who acted worst? Who second worst? Etc. After most of the people have done their ranking, ask them to get together in small groups (3 to 6), to discuss about how they perceive the behaviour of the characters. The task of the small groups is to come up with a common list – a list that everybody in the small group can agree on. Ask them to avoid

using mathematical methods in order to establish the list, but rather to build that list on the basis of a shared understanding of what is good and what is bad.

After the small groups have come up with their lists, you can optionally repeat this phase by bringing two small groups together to form medium-size groups (if you do that, don't make the initial small groups larger than 4). Evaluate the exercise in plenary by first bringing together the results and by discussing the similarities and differences between them. Slowly move on to ask on which grounds people made their ranking. How could they decide what was good and what was bad behaviour?

Reflection and evaluation
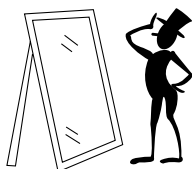
One focus of the evaluation is the relevance values have for us to determine what we think is good and what is bad. After having established that insight, the next step is to look at how easy or difficult it is to negotiate about values when having to establish a common list. You can ask people how they managed to come up with a common list – which arguments worked to convince them, and why, and where there was a border of being able to understand and/or follow the other.

A possible follow up is to then look at where we learned what is good and what is bad – and what that tells us about what we have in common and what makes us different.

This method alive
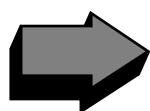
Abigale has very often been used to prepare participants of an intercultural exchange for their experience. It is useful when introducing the otherwise abstract concept of values to people, since it very clearly puts participants in a situation where they have to apply values in order to make a ranking. A variation to the exercise is to play it as done here, and then to repeat it with a changed story, in which all the women become men, and vice-versa. Does the same ranking still apply? Why do things change?

More variations are possible: Include the age of the characters in the story and play around with it, make them all have the same gender, include ethnic or national background. And then look at how the changes in the story make a difference to your ranking and why that is.

In order to get the best results from the exercise, it is essential that you establish an open atmosphere in which every ranking of the story is okay and where you do not start "blaming" people for arguments you might consider strange or bad yourself.

4

By
Mohammed
Haji Kella
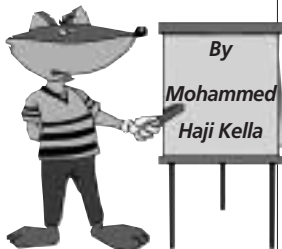
4.4 Simulation games

4.4.1 Some practical considerations

What are we talking about?

Games used to replicate and teach behavioural models and processes that employ the use of a human in a particular role, actual or simulated, are called simulation games – according to Shubik (1975). The simulation game experience is a model of reality in which the potential exists for players to test boundaries and discover facets of themselves they never knew before. The better the game design, the better players are able to connect simulated actions and decisions to their everyday experiences in order to build a knowledge base of behavioural skills. Also simulation games provide opportunities to practice new behaviours and attitudes in a non-threatening, non-judgemental setting. Simulations are a very powerful means of working with young people especially in an intercultural perspective to confront and address prejudices and stereotypes of other cultures.

Why do we use simulation exercises in intercultural learning?

Simulation games are practically designed to facilitate group development and understanding of differences. From a youth work perspective, simulation games trigger a co-operative atmosphere where young people feel confident to explore their full potentials and creativity – this does not necessarily take place in conventional classrooms.

There are several benefits to using simulation games to facilitate intercultural learning. First, players learn critical thinking skills that better prepare them to rationally plan future strategies as well as spontaneously realise the consequences of their decisions. Second, players also learn to apply the theories and models explored in the simulated situation to real-world situations. The simulation gaming process also provides players with an opportunity to practice real-world behaviours associated with competition, empathy, and communication in a simulated reality. Third, perhaps one of the most valuable benefits for interculturalists is that a simulated reality is a safer arena for

many people to confront cultural differences. Particularly when addressing some cultural issues of potential controversy, simulation games provide a safe place to explore dangerous questions such as religious beliefs, gender roles and gender equality in a more specific form. Fourthly, it can be an alternative method especially in a non-formal setting to impart knowledge to young people through experiential learning. Fifthly, it can be an effective way to motivate and empower young people when constructively used.

What to consider when using simulation games as a method?

Simulation as a learning method can have a greater impact when it is (a) accompanied by a maximum amount of emotional involvement (b) takes place within an environment of safety, and (c) is accompanied by adequate processing time and a clear summary providing a cognitive map for understanding the experience. In other words, it should be an "integrative learning," a holistic process of learning that focuses on learning from differences in content, point of view, and learning style within an open learning climate. Three points are particularly important to achieve this:

1) The dissemination of new ideas, principles, or concepts (defined as "content");
2) An opportunity to apply content in an experiential environment (defined as "experience");
3) Debriefing as to the result of actions taken and the relationship between performance at each stage of the simulation. What was the experience, what was learned and what can be made better relating to daily realities.

Structuring your simulation

There are many different ways of structuring a simulation game, indeed many different outcomes. The following elements are most common and particularly popular in intercultural youth work practices.

Setting: This includes the physical atmosphere, the group's motivation and how well they are

known to each other. It useful to note that the choice of the content determines the setting of the game.

Content and purpose: every game has a purpose and content. The facilitator must ensure this is clear and explicit to the players. In most cases the content and purpose reflects an everyday reality.

Rules: these are usually known as ground rules, they are particularly important to guide the communication and definition of roles. It is also a guide for the facilitator of the game.

Timing: a successful simulation game is determined by the time allowed from the preparation to the debriefing process. There should be enough time for the participants to become involved in the game and willing to participate

in it. Simulation games last for days, others last for an hour or more. Timing of a game is determined by the content and purpose. Enough time should also be given to participants to come out of their roles before a debriefing starts.

4.4.2 Limit 20

Limit 20 is a very powerful simulation, which helps participants to explore discrimination and exclusion. It addresses issues such as inequality, minority – majority relations and power. During the simulation, participants will experience injustices which are a common reality in our societies and the debriefing allows them to reflect on this and link to their own experiences. For a full description of the use of this method, see *Education Pack*, page 110.

4.4.3 "Appreciative inquiry"

Appreciative inquiry is a most valuable method in celebrating differences and appreciating the values of cultures. Appreciative inquiry is used to reconnect the values and importance of society especially where there is mistrust between different cultures. It is not a simulation game in its strict sense, but has been used by experienced facilitators as a simulation exercise to help participants engage in dialogue on very deep and sensitive issues on intercultural relations like cultural values. You may also adapt this method to your own reality and the target group you work with.

Resources needed

Pens, flip charts, markers and tape

Group Size

Minimum 4

Time

1-2 hrs. Depending on group size

Step-by-step
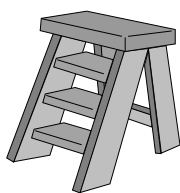
1 Divide the group into pairs, a minority person and a majority person
2 Distribute the questionnaires and guidelines. Explain the content and purpose of the exercise as in the introduction. Give 15 minutes to each to ask questions (30 mins in all)
3 Ask the interviewers to summarise individually the values they found during the interviews prioritising the most common in his or her own culture and write them on a flip chart (10mins)
4 Invite the group to make a common list of the values and different values that were found: allow the participants to do this in an ample time (15 mins)
5 Debriefing (40 mins)

Reflection and evaluation
Debriefing
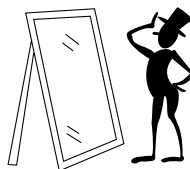
Ask the participants how they felt when they were asked and how they felt as an inquirer. When was the last time they were appreciated by a majority or a minority. Ask how can they relate this to minority-majority relations. Are values common? Are there significant differences in values between minority and majority? What values are usually proclaimed but not adhered to?

This method alive

This method is becoming very popular with European facilitators, what is best about it is the amount of material for personal reflection it gives participants.

Questions for the majority
A) Describe your most positive experience with a minority in your country, a time when you felt really alive, proud, creat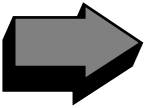ive or effective. What were the circumstances at the time? How did you feel? What was the most positive thing you found about them?
B) What would be necessary for you to have more experience like this in the future?

Questions for the minority
A) Describe your most positive experience in the company of majority. Think of an occasion when you felt really alive, proud creative or effective. What were the circumstances at the time? How did you feel? what was the positive thing you found about this relationship.
B) What would be necessary for you and other minority young people to have more experiences like this in the future?

Tips for conducting the interviews
Use the questions as your script, i.e. ask the questions as they are written and don't attempt to influence the answers.
Allow the interviewee to tell his or her story. Please don't tell yours or give your opinion about their experiences.

**Listen carefully and seek to find the values
underlying the experience.**

Use the following questions to probe further:
Tell me more? Why do you feel that way? Why was that important to you? How did that affect you? Can this experience change your perceptions about minority/majority?
Some people will take longer to think about their answers- allow for silence. If someone doesn't want to, or can't answer some of the interview questions, that's OK.

*Adapted from Brhama Kumaris,
World Spiritual University, London, UK.*

4

4.4.4 "The Derdians"

This game is a simulation of a meeting of two cultures. Find the key to foreign cultural behaviour, analyse the effects of meeting with a foreign culture. A team of engineers goes to another country in order to teach the people there how to build a bridge.

Resources needed

Strong paper (cardboard), glue, scissors, ruler, pencil, game descriptions for Derdians and engineers. Two rooms.
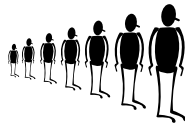
Group Size

Minimum: 12 people, who are divided into two groups.

Time

1$\frac{1}{2}$ - 2 hours, including debriefing.

Step-by-step
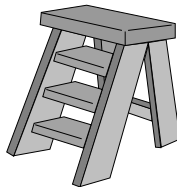
1 Depending on the size of your group, have 4-8 people play a team of engineers, who will teach the Derdians how to build the bridge. They receive the instructions for the engineers and are brought to a separate room.

2 The rest of the group will be Derdians. They receive the Derdian instructions. If you have too many people, you can also make a team of observers, who just watch and take notes. These observers should not be introduced to the Derdian culture beforehand, so keep them with the engineers in the beginning.

Reflection and evaluation
Debriefing:

After the game the two groups of participants take a piece of flipchart and note their comments to the following three points:

l.) Facts　　　　　　　　2.) Feelings　　　　　　　　3.) Interpretations
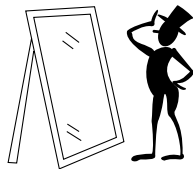
The following points should be discussed in plenary:

• We have a tendency to think that others think the way we do.
• We often interpret things right away, without being aware of the differences in cultural behaviour.
• How were the roles distributed/What role did I take? What does that reveal of my identity? Did I feel comfortable with my role?
• Is that image I have the same that was perceived by the others?
• What influence did my cultural background have on the role I took on?
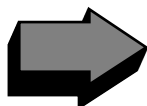
Cards:

See following pages.
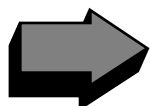
Instructions for the Derdians

The Situation:

You live in a country called Derdia. The village you live in is separated from the next city where there is a market by a deep valley. To reach the market you have to walk for two days. If you had a bridge across the valley, you could get there in 5 hours.

The government of Derdia made a deal with a foreign firm to come to your village and teach you how to build a bridge. Your people will then be Derdia's first engineers. After having built that first bridge with the foreign experts you will be able to build bridges all over Derdia to facilitate other people's lives.

The bridge will be built out of paper, using pencils, rulers, scissors and glue. You know the materials and tools, but you don't know the construction techniques.

Social behaviour:

The Derdians are used to touch each other. Their communication doesn't work without touching. Not being in contact while talking is considered very rude. You don't have to be in direct contact, though. If you join a group, you just hang on to one member and are instantly included in the conversation.

It is also very important to greet each other when you meet, even when you just pass someone.

Greetings:

The traditional greeting is a kiss on the shoulder. The person who starts the greeting kisses the other on the right shoulder. The other then kisses on the left shoulder. Every other form of kissing is insulting! Shaking hands is one of the biggest insults possible in Derdia. If a Derdian ever is insulted by not being greeted or touched while being talked to, he/she starts shouting loudly about it.

Yes/No:

Derdians don't use the word no. They always say yes, although if they mean 'no', they accompany the 'yes' with an emphatic nodding of the head (you should practise this well).

Work behaviour:

While working, the Derdians also touch a lot. The tools are gender-specific: scissors are male, pencil and ruler are female. Glue is neutral. Men never ever touch a pencil or a ruler. The same goes for women and scissors (I think it's got something to do with tradition or religion).

4

Foreigners:

Derdians like company. Therefore they also like foreigners. But they are also very proud of themselves and their culture. They know that they'll never be able to build the bridge on their own. On the other hand they don't consider the foreigner's culture and education as superior. Building bridges is just a thing they don't know. They expect the foreigners to adapt to their culture. But because their own behaviour is natural to them, they can't explain it to the experts (this point is VERY important).

A Derdian man will never get in contact with another man unless he is introduced by a woman. It does not matter whether the women is Derdian or not.
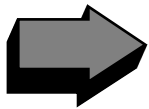
Instructions for the engineers

The situation

You are a group of international engineers working for a multinational construction company. Your company has just signed a very important contract with the government of Derdia in which it committed itself to teach Derdians how to build a bridge. According to the contract signed, it is very important that you respect the deadline agreed, otherwise the contract will be cancelled and you will be unemployed.

The Derdian government has a great interest in this project, which is funded by the European Union. Derdia is a very mountainous country, with many canyons and deep valleys, but no bridges. Therefore it always takes many days for Derdians to go from the villages to the market in the main city. It is estimated that with the bridge the Derdians could make the trip in only 5 hours.

Since there are many canyons and rivers in Derdia, you can't just put a bridge there and take off again. You'll have to instruct the Derdians how to build a bridge themselves.

Playing the simulation

First you should take time to carefully read these instructions and decide together about the way you are going to build the bridge. After a specified time, two members of your team will be allowed to go and make contact for 3 minutes with the Derdian village where the bridge will be built (e.g. to check the natural and material conditions, make contact with the Derdians, etc.). You will then have 10 minutes to analyse their report and complete the preparations.

After this the whole team of engineers goes to Derdia to teach the Derdians how to build the bridge.

The bridge

The bridge will be symbolized by a paper bridge. The bridge will link two chairs or tables over a distance of approximately 80 cm. It has to be stable. At the end of the building process it should support the weight of the scissors and glue used in its construction.

The pieces of the bridge cannot just be cut out and assembled in Derdia because otherwise the Derdians would not learn how to do it themselves. They have to learn all the stages of the construction.

Each piece needs to be drawn with pencil and ruler and then cut out with the scissors.

Materials

The bridge will be made with paper/cardboard.
You can use for the planning and building: paper, glue, scissors, ruler, pencils.

Time

For planning and preparation before going to Derdia: 40 minutes
To teach the Derdians to build: 25 minutes

By

*Alexandra
Raykova*

4.5 Role plays

4.5.1 Role play as method

The role play is an active learning method, based on exploring the experience of the participants, by giving them a scenario, where each person in the group has a particular role to play. The main point of it is to discuss and to learn more from one's own experience and that of others.

Some general considerations

The role play is a very **powerful instrument** for bringing the experience of the participants to the table, especially when using it in intercultural learning sessions. Because of that the necessary preconditions are of major importance for achieving the objectives of the session. These are:
- The setting of **clear aims and objectives** for the session
- The **needs and the specific nature of the group** itself. The scenario can be adapted according to that. Nobody should be offended personally by the scenario or by somebody's acting. You may find it opportune to give certain roles to participants which they would never have in real life.
- Some efforts to arrange **the environment** will be useful. Make sure that there will be no disturbances when the scenario is played.
- **Time** – there should be enough to develop the role play, in order to have sufficient

issues for the discussion afterwards. It is also necessary to consider time for the participants to understand their role and to step into it. It is also important to plan a break, for example a coffee break, after the scenario is played – this allows participants to step out of their role before the discussion starts.
- **Observers** (those participants who have not taken part in the scenario), should be well-briefed and asked to contribute to the discussion because they often provide lots of useful material.
- The **experience of the trainer(s)** in terms of setting the objectives, running the role play and especially the debriefing and the discussion afterwards, is of crucial importance for achieving results. There might be some participants who do not feel comfortable in acting. That is why it is good to ask for volunteers to play, but at the same time it may be useful to keep open the option of distributing the roles to specific participants.

The role playing is a very good method of reviewing experience, and when used it in intercultural learning sessions its objectives should be: to analyse prejudices, to promote tolerance in the group and towards different cultures, to analyse minority/majority relations, limits of tolerance etc.

4.5.2 "Guess who is coming for dinner"

This is an exercise from the Education Pack and is good for analysing the limits of tolerance, and especially when run as an activity at national level. It has better results when certain issues have already been explored with the group, such as: stereotypes and prejudices, values etc. The roles can be adopted according to the objectives of the session.
See: Education Pack, p. 87.

4.5.3 "Relationships between minority organisations"

Very often today we ask people to be tolerant with us. Do we ask ourselves how tolerant we are, where are our own limits for tolerance and why? What are the origins of our behaviour towards other people? This method is about exploring existing experiences, discussing limits of tolerance, relations between different minorities, discrimination, promotion of solidarity.

Resources needed

Copies of the situation and of the roles for the actors.
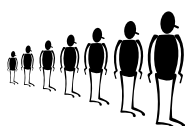
Group Size

10-15
Can be done also in plenary, but this will reduce the number of partici-pants with an opportunity to step into another's shoes. It can also be done with a minimum of 5 participants. In this case you can use a video to film the exercise and the play it back to the participants before starting the discussion.

Time

45 – 50 min. for the exercise. Additional time should be planed for a cof-fee break. The coffee break normally should be after the development of the scenario, to give the participants an opportunity to step out of the role before the discussion.
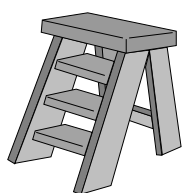
Step-by-step
The situation:

A young homosexual man of your town has been attacked, by a group of violent youngsters in the street, after midnight when he came out of a gay nightclub. He has been badly injured and is in a hospital now. After that incident, the association of homosexuals of your town addresses a letter to different minority organisations to call a meeting in order to define common public action to counteract such developments in your town. The police do not demonstrate any effort to find the aggressors.

Roles:

2 representatives of the homosexual organisation
1 representative of the local Roma organisation
1 representative of an association of African immigrants
1 representative of the local Catholic church

The roles can be changed according to the objective of the session. You may wish to prepare in advance some guidelines for how the roles should be played.

Reflection and evaluation
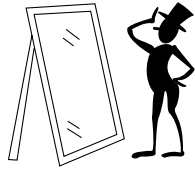
- Was it a difficult exercise?
- How did the actors feel?
- What were the observations of the others?
- How far did this reflect the reality in which we are living?
- What are the concrete problems revealed in the exercise?
- How can we or the organisations we are representing, contribute to the solution of these problems?

This method alive

This role play was developed by Alexandra Raykova and Antje Rothemund for an intercultural learning session of the Long Term Training Course on "Participation and Citizenship", 1998. It has since been used in a workshop on majority/minority relations where there were only 5 participants and therefore nobody to observe. This led to the idea of using a video camera which lengthens the session as participants need to see the film before beginning the discussion. The participants in the group were: an African immigrant, a Kurd from Denmark, a Roma from Sweden, a Turk from Belgium and a young woman from Finland.
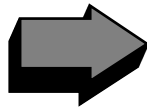
The roles were played as listed below:
The Kurd and the Roma – representatives of the homosexual organisation.
The African immigrant – representative of the Roma organisation.
The Finish woman – the African immigrant.
The Turkish gay man – representative of the Catholic church.

The issues discussed were: homophobia, discrimination, racism, limits of tolerance, relations between majority and minorities, and also between different minority groups.

Let this exercise provoke your creativity – so that you might come up with a different idea or scenario.

4

By

Arne

Gillert
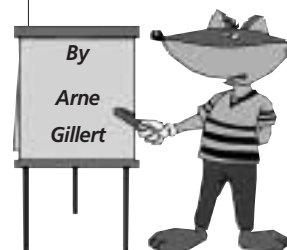
4.6 Problem solving

4.6.1 "The nine-dot problem"

A simple and quick exercise to show the limits of our thinking.

Resources needed

For every participant a sheet of paper containing the following drawing:

•   •   •

•   •   •

•   •   •
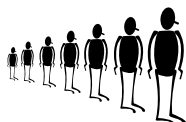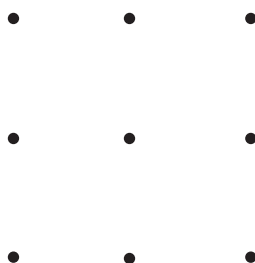
Group Size

Does not matter
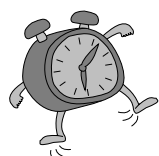
Time

About 15 minutes

Step-by-step

Hand the drawing out to the participants, one drawing per person. Ask participants to work individually and connect the nine dots with four straight lines, and without removing the pencil from the paper. (They should only take the pencil off the paper after they have finished drawing the four – connected – straight lines).

After a while, ask if anybody has come up with a solution, and see how they have done it. The only way, in fact, to solve this, is by extending two of the lines beyond the imaginary square of the nine dots:
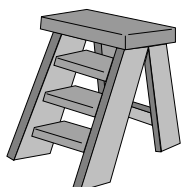
The line starts, e.g., at the upper left corner and goes diagonally down to the right. At the lower right corner dot start the second line horizontally to the left, and go beyond the lower left corner dot. Start the third line outside the square and connect the second point in the first column, and the second point in the first row, and go beyond the square again. The fourth line starts outside the square, straight above the upper right corner dot and goes straight down.

4

Reflection and evaluation
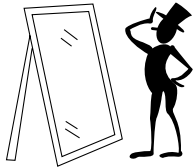
Explore with the participants why it was difficult to find a solution to the puzzle. Make your point that people tend to have a limited perspective on things, and that we sometimes need to go beyond the boundaries, especially when learning interculturally. Our own, culturally-influenced standard perspectives might be a severe limitation to finding solutions in an intercultural setting – we need to see a wider picture.

This method alive
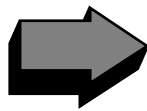
It has proven to work very well as a part of an input on intercultural learning, set up as a mixture of little exercises and some theory, where the exercises support the point you make in the theoretical part. It might seem overly simple to people – and at the end of the day it is – so be sure not to overload the exercise with meaning.

4.6.2 "The eggcercise"

Why catching an egg can be an intercultural endeavour.

Resources needed

One raw egg per 4-5 participants. String to attach the eggs to the ceiling, lots of paper, scissors, old magazines, cardboard, glue.
At least 4 by 4 meters space for each small group of 4-5 participants.
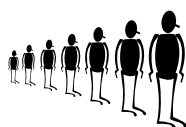
Group Size

At least 5, at the most 35. If you have more participants, you can split the group into several large groups that complete the entire exercise (including debrief and evaluation) separately.
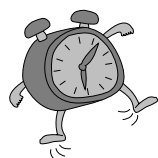
Time

About 1 hour and 15 minutes
10 minutes introduction
30 minutes to solve the problem
30 minutes evaluation

Step-by-step

1 Prepare the rooms where small groups of participants (4-5) are going to work. For each small group, bind a string around a raw egg and hang the egg from the ceiling, at approximately 1,75 – 2m from the ground. Do not wrap the egg too much, if it falls to the ground it should still be able to break… For each small group, put ready for use a pile of old paper, scissors, glue.

2 Split the large group into small groups of about 4-5 participants each. Introduce the exercise to the group: Exactly 30 minutes after the start of the exercise the facilitator will pass by the room and cut the string holding the egg. As a team, it is their task to build a construction that would prevent the egg from breaking. Some rules apply:

  * Neither the egg itself nor the string holding it may be touched by the participants or by the material they use

  * They can only use the material you have prepared for them, (chairs and tables that may be around cannot be put into use!)

3 Watch the groups (you may need one facilitator per 2 small groups) and ensure that they observe the rules.

4 After 30 minutes exactly, stop the groups. Make a tour then cut each string and see if the teams have succeeded in preventing the egg from breaking.

5 The debrief can take place in two steps: First in the small groups (optional), then in the large group.
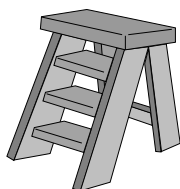
Additional options:
As described, this exercise is about working together as a team. There are several variations to tailor the eggcercise more to your specific needs.

To add a stronger intercultural aspect to the method, you could integrate the exercise into a simulation where members of one team play different ("cultural") roles. In the debrief, you can then focus on the possibilities and limits of co-operating interculturally. What did people find most difficult in working together? How did they find compromises?

To add some intercultural taste to the exercise in a simpler way, you could also give each small group (or particular members inside the small groups) some handicaps:
– Not being allowed to talk
– Being very leader-focused vs. accepting no leadership
– Being very much concerned with time, or not being aware of time passing
– …

Reflection and evaluation

In any case, the debrief can focus on how the team worked together to build the construction. What did people observe? Were there difficulties in communicating with each other? How do different styles in problem solving influence the character of the teamwork?
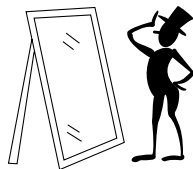
If you added an intercultural component, you should ask about this particular aspect: How did the particular "rule" or "handicap" influence the teamwork? How could you overcome the difficulties?

It is important to not let this become a session where particular members of a group are "blamed" for some kind of behaviour during the exercise. Rather, try to relate this situation – different working styles, behaviours, preferences, etc. in a team – to real life, especially in intercultural teams. Most of the time, there will be differences in working together. How can you deal with these differences constructively? Where are compromises possible?

This method alive
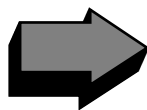
The nice thing about the eggcercise is that it is very flexible – a simple set-up, and many different issues that can be addressed by it: teambuilding, how people solve problems, and how people work together interculturally. However, this advantage can also be a disadvantage: because it is so flexible, there is the danger of the exercise becoming completely meaningless if not used in a suitable framework. In the EYC training course on "Introduction to organising international youth activities" in 1999, this exercise was placed randomly in the programme and used to point out exactly that danger – how a method that is not put into the overall context of a training course can become nice to play, even fun, but its function in the course becomes totally meaningless.

4

4.6.3 "Who's got the batteries?"

An exercise about negotiation and interdependence

Resources needed

For each small group of participants (4-5 members) an electrical torch that can be taken apart in at least five different parts and that operates on pairs of batteries rather than on one single battery.
Containers for the different parts
One room big enough for each of the small groups to discuss in some privacy

Group Size

At least 12, and at the most 30 participants (if there are 6 different parts to the torch).
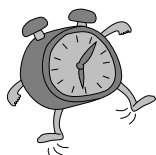
Time

About 90 minutes:
10 minutes to introduce the exercise
40 minutes to complete the task
40 minutes debrief
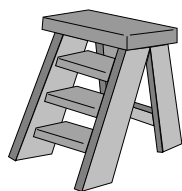
Step-by-step

Take the electrical torches apart and put the same type of components together in a container (e.g. all light-bulbs in one container, all batteries in another one, etc.).
Split the group into smaller groups, and give each group one of the containers. Explain the exercise to the group: It is their task to "put together a total system that works". Groups are to work together as a team, making group decisions on strategies and tactics before doing anything.
Soon some individuals will notice that they need to trade and bargain with other groups in order to fulfil the task. Some may try stealing. What will not necessarily be realized as quickly or universally is that for the "total system" to work, batteries need to be traded in pairs for singles of other parts. Sometimes the battery group will consciously choose to trade only one battery. The activity finishes when each group has a working torch or when it is clear that an impasse has been reached.
Evaluate the exercise with the whole group.

Reflection and evaluation

There are several aspects for reflection. A good starting point might be to look at the different processes – both regarding teamwork within the small
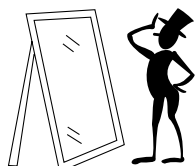
groups, and regarding the negotiations among the various groups. How could you work together? What worked well, what did not? What did you as a group explicitly or implicitly decide you wanted to achieve within the exercise? Did your strategies correspond with this, and did they work? The main point with regards to intercultural learning in this exercise is definitely the question of co-operation and interdependence. In order to put together the maximum number of systems that work, the groups need to work together, not against each other. But since the battery group might perceive themselves (or be perceived by others) as having more resources, this may result in a perceived imbalance of power. How do you deal with that? To what extent does this relate to the differences between richer and poorer groups, or countries? How does it feel being put into a more (or less) powerful position? Is this power difference only perceived, or is it real? What does it take to start overcoming these barriers and to work together for the best result for everybody?

This method alive

Although it might not seem obvious in the beginning, this method has often served as an excellent starting point to talk about majority-minority relations. In order to live together in a society, and make the best of it for everybody, majority and minority groups need to co-operate. But, amongst other factors, because they perceive of themselves as having different levels of power and resources, negotiations turn out to be difficult, stereotypes arise, prejudice influences behaviour.
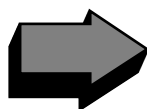
In the debrief, participants often quickly want to talk about this aspect of the exercise. This evaluation works best in a secure atmosphere, when the facilitator manages to avoid value judgements of what people did.

For some people, the link of this exercise to intercultural learning might not be self-obvious. Very often it has been important to devote a good part of the debrief to this link and explore how intercultural learning can contribute to overcome barriers between groups. If you would like to make this emphasis on intercultural learning stronger, there is again the option of using the exercise in the framework of a simulation (as with the "Eggcercise"). However, you may want to take into consideration if the increased complexity makes the exercise still a good tool for your purposes.

4.7 Research and presentations

*By
Mark
Taylor*

Making use of what is there: peoples' experiences, observations, feelings, objects, media, structures.

That is what this section is about. Finding out where all these ideas about culture impact on our lives.
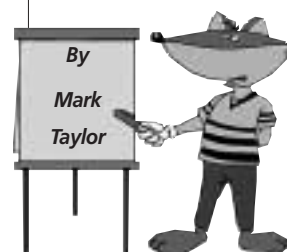
4.7.1 "The culture laboratory"

In a training course or workcamp or exchange or seminar "intercultural learning" may be a subject for reflection – but what about making the participants themselves and their interactions the subjects for learning

Resources needed

❑ paper, pens, flip charts
❑ watches
❑ other equipment left to your own imagination
❑ at least one facilitator
to be exploited fully, 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"

Group Size

Recommended minimum of 6; a larger number allows for more topics to be considered.

Time

Recommended minimum of 2 hours, but it can go on for at least a full day

Step-by-step

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 behaviour of everybody.

2 Discuss which elements the participants want to consider. The following is a list of suggested topics:
  • space – what ways have we found to share this building/camp? do we have any personal space?
  • time – how do we divide work time and free time? (is a coffee break a real break or a "coffee work"?) what does punctuality mean to each person?

4
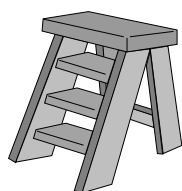
- relationships – how do we approach each other? what types of friend-ships have formed and why? (do we interest ourselves in the subject of sexual relationships?)
- [can be seen together with the previous suggestion] sub-cultures – what types of groups have formed within the larger group? are their excluded minorities?
- 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 observa-tion or questionnaires AND how they wish to present the results of their work. A time limit should be set for the presentations.

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

Reflection and evaluation
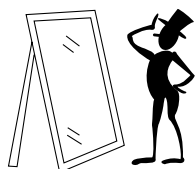
Discussions can look into the following questions (and others)
- how was it to be a "cultural scientist"?
- what challenges did you encounter in your research group?
- what did we learn?
- how did we split personality from culture?
- how valid is it to talk of a culture if we only know each other for a few days? [if you use this method with a group which has already met each other for a long time then clearly this question has to be relativised]
- if we were to extend the period of research, what would we want to look at now?

This method alive
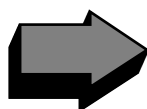
When Claudia Schachinger and Lucija Popovska presented this method for the first time, they started in a very theatrical way: wearing white coats and addressing each other as "Dr Dr" or "Professor Dr." and they welcomed all the participants as "eminent scientists" from different universities. Gavan Titley used it as the basis for a workshop within a training course. This already demonstrates the versatility of the method and we would welcome feedback about how you have used it.

Sources: Claudia Schachinger and Lucija Popovska, Intercultural Learning and Conflict Management Training Course, European Youth Centre, May 1999; and

By
Maria de
Jesus Cascão
Guedes

4.8 Evaluation

4.8.1 General Considerations

A simple word: **"Evaluation"**...
... What does it mean?
... What for?
... When? In which circumstances?
... With whom?
... How to do it?

To evaluate means to collect information about the results of an action and set this against predetermined criteria in order to judge the value of the results. The evaluation allows you to maintain, to change or to suspend, justifiably, a defined plan. In this way it is possible to keep quality control and decide what can be kept or discarded.

In our context, responsibility for the evaluation is carried by the preparatory team, but both they and the participants should be involved in the evaluation. The contribution of everybody is important to take present and future decisions, both for the preparatory team and for the participants.

There are several methods and techniques to use in an evaluation, depending on the situation. It is important to adapt the method coherently, based on the circumstances. It is also important for trainers to engage in personal reflection and evaluation of their work, in order to help make adjustments and improvements. Here are some key questions that can help in personal reflection and evaluation (adapted from Kyriacou, 1995):

• Do I regularly consider my current practice with a view to identifying aspects that can be usefully developed?
• Do I make adequate use of evaluating my work in deciding my future planning and practice?
• Do I make use of systematic methods of collecting data about my current practice that may be helpful?
• Do I try to keep well informed about developments in intercultural learning/education that have implications for my work?
• Do I make use of a variety of different ways of developing a particular working skill (e.g. attending workshops, using training manuals, collaborating with colleagues)?
• Do I make the best use of my involvement in a scheme of youth worker appraisal to consider my development needs?
• How well do I help colleagues to appraise and develop their practice?
• Do I regularly review how I can organise my time and effort to better effect?
• Do I use a range of useful strategies and techniques to deal with sources of stress effectively?
• Do I help to create a supportive climate in my work in order to help my colleagues to discuss and overcome problems?

4.8.2 "The communication tree"

A method to combine with others during a final evaluation. It can also be used in continuous evaluation.
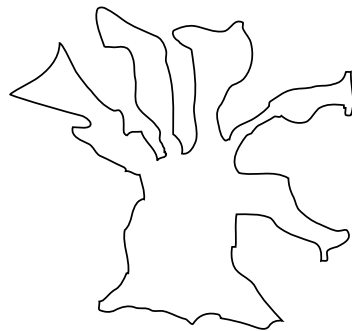
"The Communication Tree"   Scale of Leaves

1_____3_____5
(Minimum)   (Maximum)

1 – yellow
2 – green
3 – blue
4 – red
5 – brown

Aims of the activity

To show quickly and clearly where consensus exists and where the opinions are diverse in the group.
To permit a discussion centred on the similarities and differences
To help overcome language barriers between the participants.

Resources needed

❏ 1 large sheet of paper. Draw a tree with branches without leaves – as many as there are activities for evaluation, and write into them the elements you wish to evaluate.
❏ Minimum of 5 pens (it depends on the size of the group, but use the same number of each colour): 1 yellow, 1 green, 1 blue, 1 red and 1 brown. If possible respect the colours.
❏ 1 sheet of paper with a Scale of Leaves between 1 (minimum) – 5 (maximum) of different colours: 1 – yellow; 2 – green; 3 – blue; 4 – red; 5 – brown.
❏ 2 Facilitators: one for each room.
❏ Pins or sticky tape
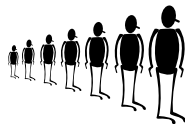
Group Size

Minimum 4; Maximum 20.

Time

Depends on the size of the group.
Example for 20 participants – 60/70 minutes:
For the initial explanation: 5 minutes;
To complete the Communication Tree – 30 minutes;
For all the members to observe and to analyse in silence "The Communication Tree" – 10 minutes;
For the discussion about their evaluations – 15/25 minutes.

Step-by-step
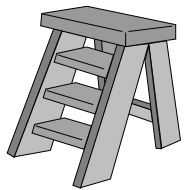
Facilitator 1 puts the two large sheets of paper (one with the drawing of the tree and the other with the scale) and the pens in a room (Room 2), or in a place that permits participants to complete the tree relatively anonymously. The other facilitator (Facilitator 2) in other room (Room 1) explains the aims of the game to all the participants.

Facilitator 2 explains the rules of the game: one by one participants go to Room 2 and draw one leaf on each branch of the tree, according to the scale, which illustrates their degree of satisfaction or dissatisfaction with all the activities. Then they come back to Room 1 and await the end of the exercise.

Check that everyone knows what to do.

Check that all participants complete the task.

Reflection and evaluation
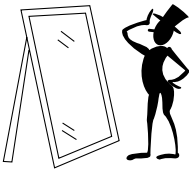
Bring the two large sheets of paper and place them where all can see them in Room 1. The tree is now complete and all the participants can see easily where they agree or disagree.

Invite all participants to observe and to analyse "The Communication Tree" in silence. Give them a few minutes for that.

Check that everybody does that.

Follow on with a stimulating discussion about their evaluations.

This method alive
Suggestions
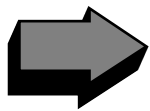
If the size of the group is more than 20 you can divide the participants into two teams or more, as much as you need. They can do the whole activity in each team only with a difference: each large sheet of paper, completed with the evaluation of each group, must be shown to all the participants in the whole group. Then you may explore the results of the activity with all. Don't forget to adapt the material, the number of facilitators, the rooms and the time you need for that.

This method can be combined with others during a final evaluation, preferably a written exercise (for instance, with a questionnaire).

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4.8.3 "Express jumping"

A method for a final evaluation. It can also be used in continuous evaluation.

"Express Jumping"
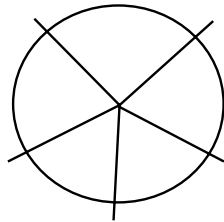
Scale of Flags

1_____3_____5
(Minimum)   (Maximum)

1 – orange
2 – violet
3 – blue
4 – pink
5 – green

Aims of the activity

To deepen discussion and reach conclusions
To ensure that all the participants express their opinions.
To confront and to reflect everybody's opinions.

Resources needed

❑ 2 Facilitators
❑ 1 big stick
❑ 5 big flag poles
❑ 100 metres of rope.
❑ 5 big triangles of material for constructing the flags: 1 orange, 1 violet, 1 blue, 1 pink and 1 green. If possible respect the colours.
❑ 1 sheet of paper with a Scale of Flags between 1 (minimum) – 5 (maximum) of different colours: 1 – orange; 2 – violet; 3 – blue; 4 – pink; 5 – green.
❑ 1 large sheet of paper. Draw a Circle with divisions representing the activities for evaluation, and write into them the elements you wish to evaluate.
❑ pens: 1 orange, 1 violet, 1 blue, 1 pink and 1 green. If possible respect the colours.
❑ pins or sticky tape
❑ construct a guide of sentences about the elements you wish to evaluate, minimum 3 for each one; one copy for each person.
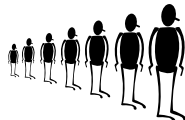
Group Size

Minimum 4; Maximum 20.

Time
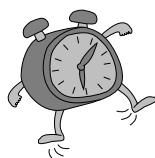
Depends on the size of the group.
Example for 20 participants – 90 minutes:
For the initial explanation: 5 minutes;
For the development of the exercise: 45 minutes;
For all the participants to observe and to analyse "Express Jumping" – 10 minutes;
For the discussion about their evaluations – 30 minutes.

Step-by-step

1 Before the beginning of the game, the two facilitators should prepare the room, or the place where it will be developed:
   – put the two large sheets of paper (one with the drawing of the circle and the other with the scale) on the wall;
   – construct a circle with five equal divisions, and at the end of each one put a big flag pole with a flag. In the middle of the Circle put the big stick, and link it to each big flagpole with the rope, 0.5 metres above the ground.

2 The first facilitator explains the aims of the game to all participants

3 The second facilitator explains the rules of the exercise to all the participants.

4 The first facilitator stands outside the circle and reads aloud the sentences about the elements you wish to evaluate. In the beginning the participants are out of the circle, but when they have listened to the first sentence they jump to the middle of the circle near the rope to the flag pole which corresponds to their evaluation. Each person of the group who chooses the green flag (the maximum score for evaluation) does a high jump above the rope and gives a reason for his/her choice. After all have expressed their opinions, everyone joins hands and jumps back out of the circle, symbolising the unity of all.

5 In the same place and at the same time the second facilitator records the results on the drawing, using the correct colour.

6 Continue in the same way for the other sentences, until finished.

7 Ensure that all participants complete the exercise.
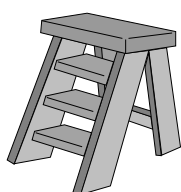
Reflection and evaluation
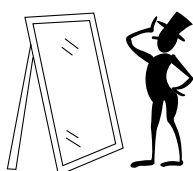
• A facilitator invites all the participants to observe and to analyse in silence the circle with the flags drawn on it. Each participant receives a copy of the sentences that have been evaluated. Give them a few minutes for that.

• Then follow on with a stimulating general discussion about the evaluations. All the members of the group should be asked to give their opinions.

• The participants must have a good knowledge of the official language of the meeting in order to express their ideas fluently.

This method alive
Suggestions

• If the size of the group is more than 20 you can divide the participants into many teams, as many as you want. They can do the whole activity in each team only with a difference: each large sheet of paper, completed with the evaluation of each group, must be shown to all the participants. Then you may explore the activity with all. Don't forget to adapt the material, the number of facilitators, the rooms and the time you need for that.

• If the size of the group is more than 20 you have divided the participants into many teams, you can adapt the activity to deepen different sub-themes of the same subject of evaluation: one for each group. Do the same type of activity for each sub-theme. Afterwards put together all conclusions expressed in each large sheet of paper, completed with
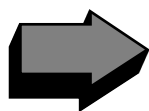
the evaluation of each group. Allow everyone to analyse the sheets. Finally, discuss all the sub-themes and look for conclusions – here you need more time than before, because they have new sub-themes to discuss. Don't forget to construct a different guide for the sentences of each sub-theme. Copy the different guides for all the participants, not only for the initial group; but only give them this at the end of the activity. Don't forget to adapt the material, the number of facilitators, the rooms and the time needed for the exercise.

*Sources: Kyriacou, C. (1992).*
Essential Teaching Skills. Hemel Hempstead: Simon & Schuster Education

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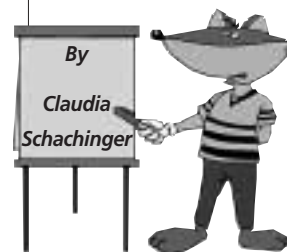
4.9 Miscellaneous

4.9.1 Introduction

In this chapter you will find methods that could not be included in earlier chapters. The ways to deal with intercultural learning are various, as well as the aspects to be touched and the issues to be raised. In the sense that this T-kit should help to inspire you to explore and develop new methods according to your own learning and training situation, this chapter proposes a few different "views" on the diversity possible. We hope it stretches your mind and creativity...

4.9.2 "The world wide web"

By
Claudia
Schachinger

WWW is connecting the world in various ways. The "World Wide Web of Exclusion" brings – in a plenary exercise – the different causes of exclusion together. It makes their interdependencies and linkages visible, based on concrete examples. A wider view of implications of intercultural learning!
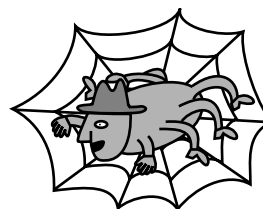
Resources needed

❑ big free space in a room
❑ three long strings (or it also possible to paint it on the floor)
❑ thick long rope to form the net, two facilitators per group, papers and pen
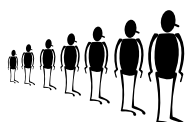
Group Size

From 10 to 30 (the bigger the group, the longer the time till you contribute and the greater the "chaos", but the richer the viewpoints)
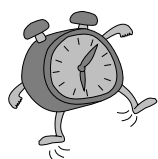
Time

Up to 30 minutes per example, if followed by discussion plus 45 minutes

Step-by-step

1) Draw (use the rope) three parallel lines with sufficient space in between on the floor of the room, marking them as three levels: Personal – Group – Society. The participants group around it in a big circle.
2) The exercise is explained, with the purpose to make visible the different implications the phenomena of exclusion have. The group is asked to choose one example of an excluded person (for example "immigrant", or "minority"...).
3) One person starts now, with the rope in the hand, on the personal line, representing this person chosen and expressing something on his/her behalf: "I am an immigrant and I feel very lonely (I was forced to leave my country, I wait for my papers...")". The facilitator asks: "Why?" The person on the line has now to answer, giving a reason: "Because nobody welcomes me here (there was war in my country, the immigration officer does not like me...)" "Why?"

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4) Now, another person can join the exercise, answering while narrating the story further: ("I am the immigration officer and I feel under pressure. I am the president of the country in war and my people are hungry. I am a citizen in the country and I don't like foreigners because they take my job away....)". This second person has now to choose a place on one of the three lines, according to the level on which he/she perceives the reason she gives (e. g. poverty – structural, fear – personal, pressure of job – group level). S/he takes the next part of the rope. It can be discussed among participants which level this reason touches in case it is not clear, but it will be the decision of the participant to locate him/herself.

5) Now, another person joins, with another reason, explaining one consequence of the reason previously heard, and choosing a place on one of the lines, holding the rope, always considering whether the reason touches the personal (feelings, perceptions, opinions...), group (family, school, friends, work place...) or society level (structural causes, political systems, institutions, countries...).

6) The narration continues as long as people join in and take the rope. Once they have taken a place, they remain there. Like this, the group develops together a personal history of an excluded person, but at the same time a "world wide web", signified by the rope that links people together, and seeing the different levels of this "history" is emotive. While the facilitator just intervenes to keep the exercise dynamic or to order the chaos, it is advisable if another person takes notes about the reasons given, the actors involved and which level it touches to keep the results for further discussion.

7) If the group is small, people can join in a second time. When one story is "finished" (no more arguments), the exercise can be started again with another history and angle of exclusion.

Reflection and evaluation
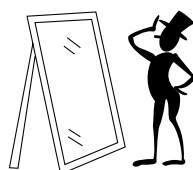
The exercise can be followed by a discussion (or taken into a working group and discussed later on). It can either bring previous work on the issue together in a systematic way or start discussions on the issue by sharing the viewpoints and experiences of participants. A discussion should work out the different approaches and experiences people have (and their reasons) and make the linkages more conscious – especially important is the connection between the personal experience of people and the frame of (local and global) interdependence and links. Space is needed to explore the complexity of the issue and to look together for reasons. It could be a good departure point to ask "Where are the possibilities for us to intervene and change things?"

This method alive
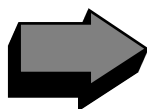
The exercise has been used to systematise the reasons of exclusion, after participants had personally experienced meeting with different excluded people and had some reflection and input on the structural dimension as well. The exercise was therefore very dynamic and helped to integrate the different elements. In the dynamic it was interesting that people found more structural reasons for exclusion (where they felt helpless to change it) than personal ones.

Source: Colloquium JECI-MIEC and ATD Quart Monde, Belgium 1998)

4.9.3 "Intercultural testimonies"

To be "intercultural" is so easy – and so difficult. It can be amazing what we discover about ourselves when we listen to peoples' experience. An attempt at a "guided reflection".

Resources needed

Some witnesses ready to share their experiences, open-minded participants willing to be challenged by others' experiences, plus a calm space with good atmosphere.

Group Size

12 (can be done by several groups at the same time)

Time

1 and $^1/_2$ hour, depending on the dynamic of the discussion.

Step-by-step

1) We invite "witnesses" (among the participants or external ones) to share their particular experience and engagement regarding intercultural learning (such as coexistence of different ethnic groups, the experience of a minority background, somebody working with the integration of foreigners or in conflict resolution…). This becomes a kind of "guided reflection" through particular aspects of intercultural learning. It is an interactive experience where each participant has the opportunity to view his/her own reality and history while being challenged by the example of the witness.

2) The exercise can happen in smaller groups (circle), a confident atmosphere is needed. The witnesses can have different sub-themes, focuses (like conflicts, stereotypes, exclusion…). They should be asked to prepare their story in a process-oriented way: open and clear (with steps they went through; personal, political and educational aspects involved, key-moments in their process, doubts and hopes, factors hindering and promoting them, discoveries, growth and failures…). One facilitator has to introduce and accompany the witness. The story should be told in such a way that it leads through different stages making participants reflect on their own reality, raising questions...

3) The participants should be allowed to interrupt and ask questions, share their own experiences. If wanted, the witnesses can always narrate small parts of the story, and then a round can be done of sharing or reflections raised. Questions and key elements can as well be collected or noted and discussed later.

4) The attitude of the participants should be self-questioning. The story of the witness is basically a departure point to ask "How do I react and live this in my own reality?" "What does this provoke in me, which questions does it raise to me?" "What do I remember?"
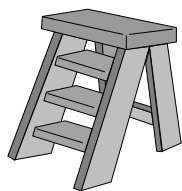
5) A final discussion can try to round up the different elements. The story can be continued to be told by the participants linking up with their own experiences if they want to do so. The forms of interaction will strongly depend on the way the witness and the facilitator construct the session.
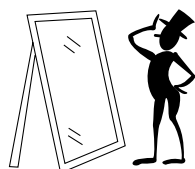
Reflection and evaluation

Should be included in the exercise as described.

This method alive
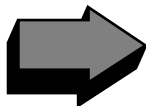
When using this method, the results have ranged from "extremely deep and rich" to "controversial" and "a failure". Witnesses must have a good preparation with the team, knowing the concrete aims of the session. They should be easy to identify with, and be strong enough to cope with the group. They can provoke and provide a framework for debate. (Attention: if you invite participants to be witnesses they have to be firm, as other participants may tend to judge them more than question themselves.)
A good and open atmosphere is extremely important, the facilitator has to accompany the witness accordingly, attentive to the needs of the group.

Source: Colloquium JECI-MIEC and ATD Quart Monde, Belgium 1998

4.9.4 "The great game of power"

This game is adopted from Augusto Boal's (1985) "Theatre of the oppressed". It is a non-verbal game that explores the effect of power on society especially between cultures or communities.

Resources needed

Tables, six chairs and a bottle, a large room

Group Size

7 to 35 (you may divide in subgroups of seven)

Time

1 to 2 hrs.

Step-by-step

1) Ask the group to sit on the floor in a circle, with the objects placed randomly in the centre.
2) Tell the group about the content and purpose of the game. Explain the task of the group. The task 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. Ensure that there is a continuous flow throughout this part. As a rule, any arrangement is allowed except removing an object from the circle.
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.
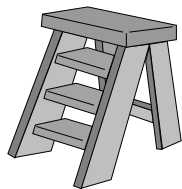
Reflection and evaluation
Debriefing:

Let people first express how they felt when creating power or reacting to it. Return to these feelings later in the discussion. Review the purpose of the simulation relating to power relationships between cultures in communities. Review the development of the various arrangements and their connection with everyday situations. Be very clear and specific, give a concrete example from your own experience. Facilitate further discussion with the following questions:
How does power affects our personal relations, at home, at work and in your 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.
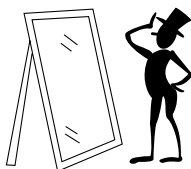
Source: adapted from Augusto Boal

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4.9.5 "Euro-Rail à la carte"

"Euro-Rail à la carte" is an exercise addressing our stereotypes and prejudices. You imagine you are going to travel in a train and you receive descriptions of people you could travel with. You have to choose with whom you would most like to travel with, and the ones you would least like to travel with...

This exercise provides much material for debate about our prejudices in real life. Similar exercises exist where you live in a house with different neighbours, are stranded on an island, or have to take a hitchhiker with you. Because of its flexibility, it is a perfect exercise to be adapted to the various circumstances of your target group's situation and experiences (nationalities, conflicts discussed, issues present...).

In case you want to know more about this exercise, please consult the Education Pack, page 78.

Credits
In the Methods section we have gathered together examples of activities that we have used in our training work. Where possible we have given credit to the sources of these activities, but for a number we can't remember where and when we first learnt about them, and perhaps never knew. We apologise to any individual or organisation who deserves credit and whose name is omitted. We would welcome any information on the sources of uncredited activities so that we could then add an acknowledgement in a future edition aswell as to the web version of this publication.

5. Workshops

5.1 Preparing for an exchange

By

Arne
Gillert

Introduction

Very often, international youth projects involve some kind of an intercultural exchange. The exchange could be that of a youth group meeting another and spending a week together, it could be some kind of a seminar where participants from a great variety of backgrounds take part, or it could be an individual going to spend a couple of months or even years abroad.

No matter what kind of exchange is going to happen, it makes sense to prepare participants for the experience in order for them to make more out of that encounter.
Given these background thoughts, the two main aims of such a preparation are then, firstly, to help participants to get to know themselves, their roots – to see themselves as "cultural" beings. Secondly, in such a preparation participants should be made aware of cultural difference, they should be equipped with the senses to notice when cultural differences interfere in a situation.

This example of a preparation workshop is based on a number of assumptions to make it more concrete:
– the time-frame is one weekend,
– there are about 12 participants and 2-3 trainers
– there is a common language for everybody
– the preparation is for an individual long-term exchange

Programme

Friday evening:

• Energizer (20 min): "Can you see what I see". Try to focus the discussion on what it means to take on a different perspective, and why you "normally" stick to the way you look at things. Can you appreciate a different perspective?
• Group-building exercise (90 minutes): This is to establish trust in the group for the remainder of the workshop. Use, for example, "the eggcercise", but have the whole group do it together. This will work well with a group that is quick to build relationships between each other. As an alternative, you can use any icebreaker as long as it will allow participants to get to know each other, and where they do things that they can only do together (building trust). If you feel the group is okay with it, you can invite them, finally, to do a "blind walk" – a walk, where participants get together in couples, and while one person of the couple is closing his/her eyes, the other one is leading him/her. Make sure you change roles after a while, e.g. after 20 minutes.
• You could finish the evening with a session to clarify all the practical issues that still need to be resolved around the exchange. The idea behind doing it this early in the programme is that these questions are there anyway and may otherwise dominate the whole programme.

Saturday morning

• Individual exercise (all morning): "My path towards the other". Make sure you have "cells" that relate to childhood/family, school, friends, "significant others" in your life, and a cell where participants can think of the society/region/nation they come from. Ensure that you place items in the cells that open up thinking, that stimulate people to reflect, and not things that influence participants to think in a specific direction. Especially with the cell on the society-background, you might be tempted to assume that you "know" how this influence can be pictured as it does not seem very individual. It is important, however, that you give participants the freedom to find out for themselves what it means for them to consider the fact that they grew up in a place (or maybe in a few places) with people of a particular language, etc.
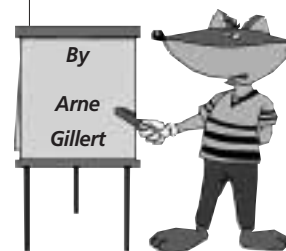
Make sure you plan in enough time (at least one hour) before the lunch break for people to share what they have found out. This you can easily do, for example, in smaller groups of 4-5 participants. To round up, discuss in plenary how people feel that all of these roots will play a role in situations where they meet people that have had completely different roots.

Saturday afternoon

- Start off the afternoon with "Abigale" (90 minutes). In the debrief, ask participants to relate their opinion of who acts "better" or "worse" to their backgrounds/roots as they described them in the morning. Are there any influences from family, society, friends, etc. that made them think the way they did?
- For the rest of the afternoon, run a research project. For example, you can walk into the town where the meeting takes place and act as anthropologists exploring the culture of the place you are in. What can you find out about it? Can you find out how people would react in the "Abigale" game – or is this just a speculation, based on stereotypes and prejudice? What does this mean for you going to live abroad for a while?

Sunday morning

- A shorter simulation game, that practices the encounter with "difference". In just a single morning, it is impossible to play a very extended simulation. However, a small experience of "difference" can be simulated and looked at as an "appetizer" for intercultural learning. The main aim is to have (part of) the group go through a role-play in which they are confronted with others that do things differently, whose behaviours are not easy to decode. The focus of the debrief is on the feelings people have when confronted with a situation in which they cannot decode what they experience, in which actions of others remain "strange". After realizing the feelings of uncertainty, childishness, etc., you may want to shift your emphasis to strategies one can develop on how to deal with these situations. What are your options when you do not understand somebody else?
- The weekend ends with an evaluation and an outlook on the exchange and what will happen in the days or weeks before the departure of the participants.

5.2 Minority and Majority

This workshop on minority/majority relations is designed to encourage participants to identify and discuss the challenges faced in our communities between minority and majorities, and to find possible solutions to these challenges. This workshop can be run with all target groups not necessarily where minorities and majorities are present. It can be run on its own or as part of a wider activity.

By Alexandra Raykova and Mohammed Haji Kella

The workshop should address challenges such as:

- Racism
- Xenophobia
- anti-Semitism
- Romaphobia
- Religion
- Ethnocentrism
- Stereotypes and prejudices

What you need to consider when running the workshop:

A workshop on minority-majority relations is always a unique experience for participants. Facilitators should be aware that the readiness of the participants to discuss the issues comfortably and the experience of the facilitator in leading the group determine the outcomes of such a workshop. The following considerations may be helpful here:

- *A quality atmosphere (space):* both the physical and emotional space is very important. This workshop should be run in a large room and possibly with chairs in a circle to allow participants to be open and welcoming. The facilitator should be aware that some people would not be very comfortable at the start. Icebreakers are quite useful here.

- *Time:* allow adequate time and ensure participants get the most out of the time allocated. Remember it is detrimental to participants to have an unfinished workshop

- *Choosing methods:* ensure first that methods will bring out the experiences of the participants and will give also enough material for analysing and deepening these experiences in their daily lives.

Here is a suggested structure for such a workshop:

1 Energiser: a name game if participants do not know each other. If they do, a short version of a statement exercise (10-min) would warm up the participants
2 Introduce workshop: Why am I here? This is to map out expectations of participants. This should be done in groups of 2 or 3 depending on the size of the group. Allow a presentation of group results. Make a synthesis of the expectations and ask participants to comment on anything they find strange, relevant or irrelevant and the reasons for this.
3 Introduce concept: theoretical input allow time for questions and clarifications.
4 Simulation exercise that brings the issues alive.
5 Challenges and solutions: Input (intercultural learning) or open discussion on possible solutions.
6 Transfer to the realities of participants: Where do we go from here? This should be done in small groups and reported to the whole group.
7 Evaluation: A creative exercise that allow participants to reflect and at the same time energise to take a step further to work on these issues

5

By
Mohammed
Haji Kella
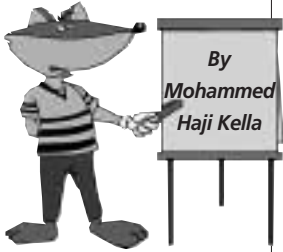
5.3 Intercultural conflict resolution

Intercultural conflicts occur usually between two or more opposing groups. We are becoming more and more involved in conflict due to the differences that exists between our environment and ourselves. Most intercultural conflicts are the result of intolerance and ignorance of these differences. Generally, in human development, conflict can be a productive factor as individuals try to identify and define their own space for development. On the other hand it has also proven in most circumstances to be destructive and unproductive, especially where one party dominates and where no coherent and/or non-violent dialogue exists.

Why a workshop on intercultural conflict resolution?

Facilitators and youth leaders in particular are confronted with this question in training activities. Unfortunately, there is no simple answer. First, all conflicts are unique in origin, secondly approaches to conflict resolution whether in a plenary or in the neighbourhood are relative and depend on the nature of conflict. Nonetheless, it is important that facilitators and participants are aware that conflicts, especially in intercultural encounters can occur without prior notice. This is justified with the present realities of our own environments that are often reflected in the intercultural encounters.

What is responsible for these realities?

Categorisation and ethnocentrism in our societies:
Human beings always have the tendency of putting others into pigeonholes. This often helps us to shape the world around us and make it comfortable to live in. Such categories for example are sex, race, social status, etc. The need to make our world better for ourselves always tempts us to prioritise groups according to our perception about them. When we prioritise, we put our group in the driving seat, while we put others at the back as they are of less value. The consequences are usually transferred into stereotyping, lack of respect for other cultures, discrimination and racism. Conflicts in these situations are often unavoidable, as the less valued group becomes vulnerable and insecure.

What types of conflict are we commonly confronted with?

Conflicts usually occur at different levels: from our personal lives to organisational and national levels. These levels can be summarised as:

Intra-personal: as individuals we are often in conflict with ourselves, about our values, choices and commitments in life.

Inter-personal: disagreement between two people on a purely personal level

Inter-group or organisational level: such conflicts occur between groups on the basis of values, power and relative equality, e.g.: organisation and a government.

Inter-cultural or community: conflicts that occur between two groups owing to struggle for territory, religious superiority, cultural values and norms. E.g.: Jews and Arabs, Muslims and Christians etc;

National conflict: conflict between nations…

Intercultural conflicts: are they part of every day conflicts?

All conflicts are based on differences, usually when they are not adequately or constructively addressed, where both sides can feel secure with each other. These occur through a variety of factors. The following are common examples in intercultural conflicts:

Facts – what fact particular cultural groups "know" about each other and how are these facts perceived and understood. The Misconception scenario plays a vital part here.

Needs – Especially in a minority /majority situation, people need to feel secure in their lives. These include a sense of belonging to the community, being treated equally without oppression.

Values – This includes respect for each culture's beliefs and practices. In most cases of intercultural conflicts, values of others are assumed or threatened e.g. the issue around gender equality, religious freedom etc. Usually when a value is assumed, one seems to predominate while the other feels threatened.

Possible indicators of the development of intercultural conflicts.
Unlike other types of conflicts, intercultural conflict is usually difficult to understand, especially for the outsider. This is practically due to the length of the incubation period (or the amount of time taken for the conflict to become visible).
• Groups of the conflict clearly emerged with concrete aims and uncompromising objectives
• Stereotypes are more pronounced
• Communication between the parties becomes difficult
• Groups become more cohesive, but hyper-negative towards the other
• Strong leadership emerged with uncompromising leadership qualities within the groups.

Principles of intercultural conflict resolution
Catharsis: this is a must for all groups' work on conflict as they need to be given space to express their feelings towards one another. The concept of catharsis advocates the need for the individuals to pour out their negative feelings that should be given a full legitimacy. It also allows an atmosphere of confidence leading to a successful group process.

Self-exposure: allowing the group to expose their motivations and personal feelings about each other.

Common fears and hopes: Groups to be facilitated to understand the fact that they have similar fears and that discussing this can help break down barriers and lead to common hopes and understandings.

Methods of intercultural learning in conflict resolution
There are several methods of intercultural learning that can be used in conflict resolution. Appropriate methods can be suggested by observing the following principles.

Safe space: the workshop should be organised where parties to the conflict can meet on personal and group level

Equal status in the meeting: interchange must take place through equal acceptance of each other in the situation.
Ground rules of discussion: the group should use consensus for deciding how to run the workshop. Rules should include listening and respecting each other.

Activities that facilitate common interest: it is very important to create common interest in the group.

Structuring your workshop – what the facilitator needs to know

The questions often asked are:
• When am I suppose to run a workshop on intercultural conflict resolution?
• What am I suppose to do as a facilitator?
• How do I know that young people get the best out of the workshop?

These are practical questions that should be reflective and self explainable. This part of the T-kit has no intention of answering these questions, but gives guidelines as to how you can deliver a well structured workshop. Before you structure your workshop, ask yourself the following questions:

❑ Who is it for?
❑ What is its relevance to your target group?
❑ What are they likely to get from it?
❑ How comfortable and ready are you to engage your target group in this process?

5

There are many other questions you need to ask yourself, please feel free to do so, but these are probably the most common questions often asked. Once you are quite clear on these, now is the time to structure your workshop. Again it is important to stress that there is no one structure or common way of running a workshop. The workshop structure usually depends upon your target group and their expectations. With regards to the selection of methods, chapter 4 of this T-Kit has suggested some useful guidelines to be considered. Here is a typical structure:

1 **Getting started and setting the scene:** depending upon the issue, you may want to start with an ice breaker, possibly a name game, so that people feel secure with each other.
2 **Engaging participants with the theme and its relevance to their realities** (personal experience): here it is suggested to work on personal experiences of participants, looking at their expectations and what they would like to get from the session
3 **Introducing the theme: a theoretical input** (stereotypes, prejudice etc.). backgrounds and linking to present realities.
4 **Simulation exercise:** to explore the theme further and linking to personal realities… again own experiences are important
5 **Conclusions and follow up** mainly facilitators should look at various ways out of conflict, or in preventing conflict. It can be useful to make a brief mention of the relevant skills in dealing with conflict and allow participants to relate this to their own work. Practically there are twelve common skills to look at:
Win/win approach
Creative response
• Empathy
• Assertiveness
• Power managing emotions
• Willingness to resolve the conflict
• Strategic mapping of the conflict
• Designing and agreeing on the options
• Negotiation
• Mediation
• Broadening perspectives.

5.4 Getting people interested in intercultural learning

By
Mark
Taylor

Introduction

There are so many points of entry into the subject of intercultural learning that it sometimes feels quite frightening. A big question is: where do you start? This is a suggested format for a day's workshop which tries to answer that question. It contains exploration of some of the key concepts necessary to start understanding intercultural learning:

- culture
- stereotypes and prejudice
- intercultural learning as a process
- transfer to everyday reality
- suggestions for follow-up or going further

This workshop could be run independently or as part of a larger activity. The advantages of the second option are: participants already know each other (at least a bit); and there are more possibilities for follow-up after the workshop.

Clearly, all the comments and questions in Chapter 4 on Methodologies and Methods apply here. Particularly important are all the questions relating to your target group – what will they be interested in? How can you arouse their curiosity? How will you help them link the workshop to their reality?

1 Creating an intercultural learning environment

Make sure that your working space is set out to encourage maximum participation, possibly in a circle or, if you have a large group, in groups of tables.

If the participants do not know each other already, then you need to start the process of people feeling comfortable – intercultural learning involves emotional learning and people will not be open if they feel uncomfortable. Following a name game, it might be useful to split people into little groups to share their expectations and report back to the whole group. Then you can introduce the structure of the workshop, including or excluding (if necessary) participants' expectations.

2 Energiser 1: Can you see what I see? Can I see what you see?
See 4.1.2.

3 "Culture" – input and discussion

See 2.4 for discussion of the concept of "culture".

4 Stereotypes & prejudices – exercise

See for example 4.3.3, 4.3.4, 4.5.2, 4.9.5.

5 Simulation exercise

See 4.4

Note: depending on your aims and the time available, it may be necessary to choose between steps 4 and 5.

5

6 *Energiser 3:* **60 seconds = one minute, or does it?**

See 4.4.4

7 *Intercultural Learning – input and discussion*

– what is it? [see fig. 1: "Iceberg" for a visual representation of intercultural learning]
– when can people learn interculturally?

8 *Transfer to everyday reality of participants – discussion*

How can we apply any of what we have learnt to daily life?
International youth activities?

9 *Suggestions for follow-up*

Prepare a bibliography for distribution to participants.

10 *Evaluation*

See 4.8.

Appendix 1: Suggested glossary of terms

A word of warning! Defining terms in intercultural learning is not always a pleasant exercise. There are two principle reasons for this. Firstly despite the fact that reading about culture is not a new phenomenon, there is still no clarity on the concept and its forms of definition, because of this many terms (particularly in intercultural learning) are open to many influences and sometimes even abuse. Secondly taking definitions from only one author and assuming this is enough can be disappointing and detrimental – the reason for this is simple. There are many experts using the concepts from different departure points. For example, in this T-kit we are often referring to young people, in other areas they refer to business people wishing to venture into other cultures, and anthropologists will take yet another starting point. In reading about frequently used terms, it is important to read widely and define the terms from your own understanding of them and the context in which you want to use it. The definitions here have been compiled from just one point of departure (defined here from a minority youth work perspective) and from one person's own understanding. You may also want to compose these with other definitions in other books and see the differences. Another important point to mention here is that, these are not all the terms to do with intercultural learning. But the ones defined here, are carefully chosen to encourage you to research further and look for related terms. For example, here we have only defined minority and not majority, but through your research, you may be able to find out why the term exists and also about majority and minority relations.

Intercultural learning: It is about learning how we perceive others who are especially different from us. It is about us. It is about our friends and how we work together to build a just community. It is about how communities can inter-link to promote **equality, solidarity and opportunity for all**. It is about fostering **respect** and promoting **dignity** among cultures, especially where some are in the **minority**, while others are in the **majority**.

Culture: Culture is about living and doing. It is a continuous programming of the mind, which starts from birth. This includes norms, values, customs and language. It evolves and enriches constantly as the young person become more oriented with his or her environment.

Identity: Identity is a psychological process. It is about an individual, the perception he or she has, in him or herself in relation to his environment. The perception of his or her own awareness of existing as a person in relation to others, such as the family and group that he or she forms a social net. For minorities, their identity is responsive to how they are perceived by the majority. Identity is functional, therefore ensures continuity and it grows.

Minority: a group of persons sharing a unique identity and culture different from the rest of society, because of this, they are socially and legally marginalized from the majority. Examples include immigrants, ethnic and national minorities, people with different sexual orientations, people with disabilities. Minorities from an intercultural learning approach are those with less visibility and opportunity in society.

Ethnocentrism: Perceiving ones culture as superior while demeaning the others. This is very common in minority-majority relations and for minority youth, it can be the root of inter-personal conflicts.

Power: The ability to control and restrict others to participate or not to participate in the societies in which they live. For minoritiy youth, this often means social marginalisation, leading to complete dis-empowerment.

Categorisation: Making generalisation about experiences of other cultures. This allows us to put people into "pigeonholes". For the majority, it helps them to deal with the world around them, while it creates fears and distrust in the minds of the minorities.

Stereotyping: The superior end point of pigeonholing. Stereotypes are judgements we make of others without sufficient grounds or proper reasoning.

Prejudice: Based on insufficient facts about others. We often tend to prejudge others, simply because we don't know them or we make no

By Mohammed Haji Kella

effort to know them. It is based on experiences shared by others, or what is read in today's newspapers.

Tolerance: Tolerance is respect, appreciation and acceptance of diversity in a global sense. Tolerance is about living and doing through accepting other cultures non-judgementally and with openness. Tolerance in the concept of intercultural learning is quite different from the traditional meaning of the word. Being tolerant doesn't mean one is interculturally tolerant. Here we are talking about upholding and practising the values of human rights and the freedom of others.

Intolerance: intolerance is lack of respect for difference. This includes practices or beliefs of others. Where there is a high level of intolerance, those with minority cultures are not equally treated with those of the majority

purely on the grounds of their religious beliefs, sexuality, and ethnicity or sub-culture. This is the base line of racism, xenophobia, intolerance and discrimination.

Multicultural societies: A society where different cultures, national and other groups live together, but without a constructive and realistic contact with each other. Within such societies, diversity is seen as a threat, and usually a breeding ground for prejudices, racism and other forms of discrimination.

Intercultural societies: A society where diversity is viewed as a positive asset for social, political and economic growth. A society where there is a high degree of social interaction, exchange and mutual respect for values, traditions and norms.

Appendix 2

Intercultural learning T-Kit evaluation

We hope you have found this first version of the *Intercultural Learning T-kit* helpful and useful. This is the first time that such a publication has been produced within the Partnership Agreement and we would welcome your feedback and suggestions for future editions. Your answers will also be used to analyse the impact of this publication. Thank you for completing this questionnaire, your comments will be read with great attention.

How far did this T-kit answer your needs for a tool to face the challenges of intercultural learning while also working on creating space for intercultural learning?

From 0% .... to 100%

You are…
(You may tick more than one option)

☐ A trainer at

    ○ Local   ○ National   ○ International level

    Did you use the T-kit in any of your training activities?   Yes ☐   No ☐

    If yes…

    In what context or situation? ....

    ....

    With which age group(s)? ....

    ....

    Which ideas did you use or adapt? ....

    ....

    ....

    ....

    Which ideas did you find least useful? ....

    ....

    ....

    ....

☐ An active member of a youth organisation

    ○ Local   ○ National   ○ International level

    ○ Board member   ○ Staff   ○ Other (please specify) ....

    Name of the organisation ....

☐ None of the above (Please specify) ....

What do you think of the overall structure ....

....

....

What do you think about the layout of the T-kit? ....

....

....

Where did you obtain your copy of this *Intercultural Learning T-kit?* ....

....

....

What recommendations or suggestions do you have for future editions? ....

....

....

Name: ....

Title: ....

Organisation/establishment (if applicable)..

Your address: ....

....

Phone number: ....

E-mail: ....

Please return this questionnaire by surface mail or e-mail to:

Intercultural Learning T-kit
Directorate of Youth & Sport – Council of Europe – F-67075 Strasbourg Cedex
E-mail: info@training-youth.net

Appendix 3

Intercultural
Learning
T-Kit

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Council of Europe – http://www.coe.int

European Union – http://www.europa.eu.int

OSCE – http://www.osce.org

Appendix 4

Going further

One thing is certain – the amount of materials connected to intercultural learning is endless! A recent search on the Internet for "intercultural learning" indicated 8432 pages and the sources get wider and wider if terms such as "anti-racism", "intercultural communication" or "intercultural education" are used. Many institutes of further education either already have relevant courses or are in the process of setting them up. Magazines relating to cultural questions appear all the time.

Here, we list a short annotated bibliography and some Internet sources. Furthermore you can obtain a longer bibliography from the European Youth Centre's library (which is also the place where many reports of training courses and other relevant unpublished material is available) and from the Internet version of the T-kit

European Youth Centre (1995) *Education pack: ideas, resources, methods and activities for informal intercultural education with young people and adults.* Strasbourg: Council of Europe

> The book has two major sections, the first dealing with the key concepts for intercultural education and the second suggesting activities, methods and resources. The materials are intended to be a learning tool for the reader, as well as a resource for the organizing of activities. The text of the pack is highly interactive, with many comments and questions offered to the reader to cultivate a dynamic sense of dialogue. Available in English, French, German, Russian.

Brislin, Richard and Yoshida, Tomoko (1994) *Improving intercultural interactions: modules for cross-cultural training programs.* London: Sage Publications.

> The modules in this volume encourage productive and effective intercultural interactions in business, educational, social, and health services settings. Each module a collection of materials for cross-cultural training programs has a similar structure. They all have a combination of experiential exercises, self-assessment instruments, traditional "text" material describing concepts and the research methods necessary in using a given module, and case studies and/or critical incidents.

Centrum Informatieve Spelen (1998) *Intercultural games, Jeux interculturels, Juegos interculturels.* Leuven: CIS

> A collection of intercultural games and how to use them, published in English, Spanish and French in the same book. Originally published in Dutch, the book was the result of a cooperation project between JINT and NIZW Jeugd voor Europa (the Flemish and Dutch national agencies for Youth for Europe) – according to the authors an intercultural experience in itself. Very useful for introducing intercultural learning within exchanges and courses.

Fennes, Helmut and Hapgood, Karen (1997) *Intercultural learning in the classroom: crossing borders.* London: Cassell

> Although aimed at learning environments in schools, this book gives a good overview of intercultural sources and provides valuable exercises which can be adapted for working in non-formal education.

Fowler, Sandra M. and Mumford, Monica G. (eds) (1995) *Intercultural sourcebook: cross-cultural training methods.* Yarmouth, Maine: Intercultural Press

> This book introduces and analyses a number of different approaches and methodologies used in intercultural training. Discussed methods include role plays, contrast culture, simulation games, critical incidents, culture assimilator, and case studies.

Kohls, Robert L. and Knight, John M. (1994) *Developing intercultural awareness: a cross-cultural training handbook.* Yarmouth, Maine: Intercultural Press

> Very down-to-earth description of a one-day and a two-day workshop to develop

intercultural awareness. It was written for an US-American audience, but many of the exercises are useful in all kinds of settings.

Otten, Hendrik and Treuheit, Werner (eds) (1994) *Interkulturelles Lernen in Theorie und Praxis*. Opladen:Leske + Budrich

Essential handbook (in German), which summarises the major literature and goes on to give practical examples of intercultural learning in practice. As the introduction says, intercultural learning begins at your front door, so reports are given of local projects as well as international youth activities.

Paige, R. Michael (ed) (1993) *Education for the intercultural experience*. Yarmouth, Maine: Intercultural Press

A collection of articles by well-known theoreticians and practitioners in the field. Topics include intercultural adjustment and the role of training, identity issues in intercultural training, coping with adjustment stress, trainer competencies, and independent effectiveness and unintended outcomes of cross-cultural training. These are issues that often occur when working with groups on intercultural learning.

Pike, Graham and Selby, David (1988) *Global teacher, global learner*. London: Hodder & Stoughton

A fieldbook for people interested in issues of global education. Starting from concepts of globality and practical examples of the need for global education, the book then introduces a variety of methods that can be used at different stages of a training programme. A very good resource book for getting stimulated when looking for a method!

Thomas, Alexander (ed.) (1996) *Psychologie interkulturellen Handelns*. Göttingen: Hogrefe, Verlag für Psychologie

(In German) A collection of theoretical articles on the "Psychology of intercultural

action". Includes the article by Demorgon and Molz that is discussed in this T-kit, a number of articles looking at cultural standards as a way to understand other cultures, and some very specific essays e.g. on language routines in China, or the psychological aspects of orientation trainings for managers going abroad. Interesting mainly for real connoisseurs.

Internet sources

Council of Europe's European Commission against Racism and Intolerance
http://www.ecri.coe.int
Publications and educational resources about informal intercultural education eg. Education Pack and Domino manual

Europublic
http://www.understanding-europe.com
Organisation operating in the field of intercultural communications and relations, established to inform on cultural differences between Europeans and how they affect everyday life both on a personal and a professional level.

International Association for Intercultural Education
http://www.lix.oxbacksskolan.se/~iaie/index.shtml

The Web of Culture (TWOC)
http://www.webofculture.com/
"Designed to educate and entertain on the topic of cross-cultural communications". See their cultural bookstore and links to other sites.

The Edge: The E-Journal of Intercultural Relations
http://kumo.swcp.com/biz/theedge/
A quarterly online journal with an intercultural theme. See their resource centre.

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The T-kit series – year 2000 *(available in English and French)*

T-kit 1:
Organisational Management

T-kit 2:
Methodology in Language Learning

T-kit 3:
Intercultural Learning

T-kit 4:
Project Management

Planned for the year 2001:
(provisional titles)

T-kit 5:
How to Organise a Training Course

T-kit 6:
Voluntary Service

T-kit 7:
Citizenship Education

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Intercultural Learning

In 1998, The Council of Europe and the European Commission decided to take common action in the field of European Youth Worker Training, and therefore initiated a Partnership Agreement. The aim of the Agreement, which is laid down in several covenants, is "to promote active European citizenship and civil society by giving impetus to the training of youth leaders and youth workers working within a European dimension".

The co-operation between the two institutions covers a wide spectrum of activities and publications, as well as developing tools for further networking.

Three main components govern the partnership: a training offer (long term training for trainers and training on European Citizenship), publications (both paper and electronic versions of training materials and magazine) and networking tools (trainers pool and exchange possibilities). The ultimate goal is to raise standards in youth worker training at a European level and define quality criteria for such training.

The Big Family Strasbourg

European Commission

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