Value the Difference
Resource pack

Contents

Foreword

What does the term cultural diversity mean to you? Does cultural diversity affect you? If so, how?

There are more than 508 million people in Europe, each one an individual with a different background and life experiences.[1]

This pack is designed to explore the topic of cultural diversity and many of the related and complex issues people in Europe face today. It won't give you all the answers, but will offer an opportunity for you to use your own knowledge and experiences, and those of the people around you, to explore these issues in more detail and how they have an impact on your life, community and society.

Originally, this resource pack was based on the individual themes of SALTO Cultural Diversity's Value the Difference Training Course. The course introduced topics around cultural diversity and intercultural learning to youth workers and people working with young people, allowing them to reflect, explore and learn more about the field of cultural diversity in European youth work.

The pack was updated in 2016 to reflect this ever-changing field. Most pressingly, the migration 'crisis' in Europe has sparked huge reaction, so a new chapter has been added on this important topic.

However, you don't need to be a youth worker to use this resource pack. The content will be useful for anyone interested in exploring cultural diversity and the many challenges and opportunities facing people in today's Europe.

Footnotes

[1] Eurostat, 2015 (EU28)

Introduction

What is SALTO Cultural Diversity?

SALTO Cultural Diversity works on the topic of cultural diversity within the youth field supporting the European Commission's Erasmus+ programme.

The SALTO Cultural Diversity Resource Centre is based at the British Council in London, the UK National Agency for Erasmus+. We provide support, information and training courses on cultural diversity issues relevant to different countries and regions in and around Europe. We also have a website with tools, methods, materials and other support resources which youth workers, organisations and young people can access.

Visit http://www.salto-youth.net/rc/cultural-diversity to find out more!

How to use this resource pack

How you use this pack is entirely up to you – you can read and use the chapters in the order they are presented, or go directly to the ones that interest you.

The chapters in this resource pack are divided into two sections:

Part 1 includes an introduction to the key themes of each topic, interesting statistics, quotes and case studies to whet your appetite, set the context and encourage further exploration.

Part 2 provides practical examples of how to approach these subjects and engage young people in discussions around the key themes.

So go on, have a read, try some of the activities, and explore cultural diversity in Europe and beyond!

SALTO-YOUTH
CULTURAL DIVERSITY
RESOURCE CENTRE

Erasmus+

1 Media

> "Don't hate the media, become the media"
>
> Jello Biafra, Musician

ACTIVITIES

1	Diversity in Headlines
2	Journalist for a Day
3	Promotion of diversity in the media – Visiting Projects

Media

What is media? Its most common definition is given as a means for publishing and broadcasting information. It includes newspapers and print, TV and radio, as well as 'new' digital media such as websites and social media.

The mass of information that we now get through different sources of media can be overwhelming. With competition growing and attention spans decreasing, the messages are becoming more and more simplified. The Internet has allowed for the publication of many voices but has also made it harder for us to choose quality sources. How do we ensure that our media allows for an understanding of cultural diversity and acceptance?

Words

The words used by the media can have a profound effect on how we think. There is a reason that dictatorships have historically had a strong hold on the media, and have used it to gain support for their ideologies. In many cases, this has worked. In the past but also now, the media is used as a tool for persuasion. Because it is a source of authority, we often take it for granted without questioning or challenging it. Let's examine more closely the case of using the word 'illegal' to describe an immigrant or refugee.

1

"Whoever controls the media controls the mind"

Jim Morrison, Musician

Using the term 'illegal' to describe someone already creates a negative perception of that person.

What impact do they make on someone who only reads the headlines without engaging in a more in-depth discussion of the topic?

Should we use the word illegal?

But they are illegal, why should I not use this word?

People cannot be illegal, their actions might be, but you can't call someone an illegal person. It is dehumanising and prejudiced.

Ok I see, but they still came to this country illegally. What else should I call them?

Well every person has a different story, so it would be good to get to know the stories behind the labels.

1.11 billion

As of June 14 2015, there were 1.31 billion active Facebook users across the world, and 48% of 18–34 year olds check Facebook as soon as they wake up.[2]

3 hours+

As online media becomes more popular, other media sources become less popular. In 2012, the average person spent 3 hours and 7 minutes online each day, as compared to 2 hours and 34 minutes in 2010.

1

This infographic demonstrates the correlation between the rise of new media, and the decline of old: http://www.viralblog.com/social-media/social-media-usage-up-traditional-media-suffers/

CASE STUDY: Malala Yousafzai

**"How dare the Taliban take away my basic right to education?"**

Malala is a young girl from Pakistan who is known for her education and women's rights activism. In 2009, when she was 11, she started writing a blog for the BBC, sharing her life and details of conditions under Taliban rule. She gave interviews in newspapers and on TV. On October 9, 2012, Malala was shot in the head by a Taliban gunman on her way home from school. Malala survived and recovered, and in the process drew the attention of the world to her cause. The availability of mass media allowed one person's story to forward the cause of implementing the right of education for every child in Pakistan and worldwide. In 2014, she was awarded the Nobel Peace Prize: the youngest ever recipient.

	Tend to trust	Tend not to trust	Don't know
Online social networks	21%	54%	25%
The Internet	36%	44%	20%
The written press	43%	49%	8%
Television	50%	45%	5%
Radio	58%	33%	9%

■ Tend to trust ■ Tend not to trust ■ Don't know

56%

More than half of the individuals (56%) in the EU use the Internet everyday or almost every day. Two out of three individuals (68%) used the internet at least once a week.[3]
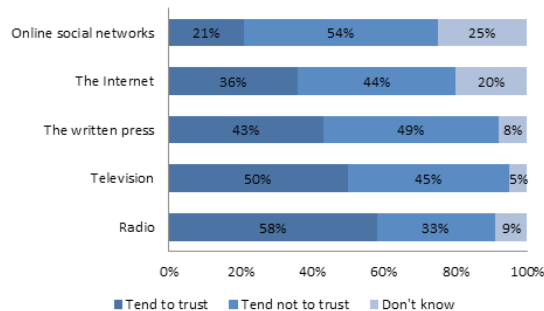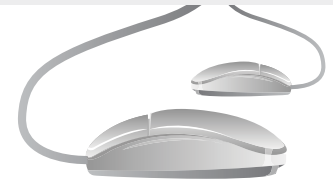
This chart illustrates which media was most trusted in Europe in 2014, showing radio being most trusted and social media the least trusted.[4]

1

"We know
we can tell the
story and change
the story"

Brittany Packnett,
#BlackLivesMatter

CASE STUDY: Hashtag Activism
#BlackLivesMatter

Black Lives Matter is an international movement, campaigning against violence towards black people, which was started by young activists in the United States in 2012.

The movement began with the use of the hashtag #BlackLivesMatter on social media, after the acquittal of George Zimmerman in the shooting death of African-American teen Trayvon Martin. It is fighting to end state-sanctioned violence against Black communities, particularly focusing on 'legal' police-shootings of young black men. The hashtag has been joined by a community that organizes demonstrations across America, and both now ensure that incidents of violence are visible to the wider public, understood to be connected and can no longer be ignored.

Similar campaigns include #IfTheyGunnedMeDown, which opposes the media's use of misleading images to show victims of police violence.

CASE STUDY: The Twitter Revolution

The wave of revolutionary demonstrations that took place in the Arab world during 2011 and 2012 came to be known as the Arab Spring. These protests were not the direct result of social media, but because of the access to information that applications such as Twitter provide, the events became known as the Twitter Revolution. Activists were able to organize and share uncensored information through social media channels, and videos publicised on YouTube showed the growing support of the resistance movement. People were able to see that they are not alone in their beliefs and were therefore more willing to take action on the streets. People in countries like Egypt, Tunisia and Yemen scheduled protests through Twitter and Facebook and established a resistance that led to a radical change in leadership. The process is by no means over, but new technology tools allowed for more voices to be heard and even whole governmental systems to be changed.

1

4/5 people

believe that media coverage of ethnic minority Britons promotes racism.[9]

CASE STUDY: Diversity in the media

One of the ways to reflect a diverse and multicultural community is to represent this community in the media. Newspapers and TV programmes play a large role in how minority groups are perceived, especially when it comes to new migrants. Sometimes a new media source is needed, in order to create a better portrayal of different and diverse communities in a country.

Gipsy Television is a Slovakian Roma Internet television channel, that also broadcasts on regional television to around 500,000 households. Its shows are about social policy, education, health, human rights and discrimination. Importantly, it offers the general public information about marginalized Roma communities, and shows Roma positive examples of good practice and projects. Through this, they aim to improve public opinion about Roma people.

Can you find two news sources that portray a minority group in completely different ways?[6]

Footnotes

[2] http://www.statisticbrain.com/facebook-statistics/
[3] http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-SF-11-066/EN/KS-SF-11-066-EN.PDF
[4] Standard Eurobarometer 76, Autumn 2011 – Media use in the European Union
[5] http://www.afrikitalia.it/
[6] http://magazine.festivaldelgiornalismo.com/?p=3893
[7] Source: http://ec.europa.eu/public_opinion/archives/eb/eb82/eb82_media_en.pdf
[8] footnote: http://www.gipsytv.eu/gipsy-television.html
[9] http://www.independent.co.uk/news/media/tv-radio/media-coverage-of-ethnic-minority-britons-promotes-racism-9049849.html

1 Diversity in Headlines

Time 90 min
Participants 25

Aim
- To critically analyse how media portrays individuals and their identity groups
- To bring to light the subtle and subconscious effects of media representation
- To reflect on the multifaceted ways of presenting information

Materials
Newspapers from a broad range of political and cultural affiliations, flip chart paper, markers, paper, pens.

Tool types
Research, media analysis

Tool topics
Media, diversity, identity

The group will be split up into five groups of five, each given a different type of newspaper. The newspaper types can be divided as follows:
- Group 1: Tabloids
- Group 2: Right-wing, conservative paper
- Group 3: Left-wing, socialist paper
- Group 4: Standard, everyday popularly read paper
- Group 5: Paper or magazine geared towards teenagers

For the first 15 minutes, the groups should flip through the papers and get a feel for what kind of stories are included.

The next task is for the group to write down words that the newspaper associates with the topic of diversity and identity, in the context of minorities. For example, if a story reports about a Roma migrant, the group finds words that the newspaper uses to describe the person or his/her situation. The group should then write down words that the newspaper associates with the majority. Can the majority group be envisioned from the article? Who are they and which words are associated with this group?

The groups then present their findings to the larger group. A discussion follows to compare how each type of newspaper represents minorities and majorities.

Reflection questions:
- Were there differences in the representation of the minority? How so?
- Were there differences in the representation of the majority? How so?
- Why do these newspapers represent information differently?
- Who are the readers of these newspapers? Can you describe them?

The group then goes back to smaller groups to discuss options for other words or phrases that could be used and how that would alter the meaning of the article. Reflections from this session are shared with the larger group.

1 Journalist for a Day

Time 90 min

Participants 25

Aim

▸ To show the difficulties of objective representation
▸ To reflect on the subjective nature of journalism
▸ To become aware of our biases in both reading and writing articles for newspapers

Materials

Images from newspapers from a broad range of political and cultural affiliations (cut out without headings or captions), flip chart paper, markers, paper, pens.

Tool types

Research, media analysis

Tool topics

Media, diversity, identity

The group will be split up into five groups of five. Each group imagines that it is in charge of a certain type of newspaper or magazine. They can decide which political or cultural leaning their publication holds. Together they decide:

▸ The name of the newspaper
▸ Target reader group
▸ Frequency of distribution

Each group should design and layout tomorrow's front page news, using photos given to them from other newspapers (cut out in advance, without any headings or captions). They decide how much space each story should take up, what the headlines are and possible subtexts. They do not have to write the full articles. They can use their own pictures (that they draw up), or the existing images given to them. They create the layout on large flip chart paper. Each group then presents their front page to the entire group.

Reflection questions:

▸ What kind of newspaper did your group choose to create and why?
▸ Why did you choose this layout? Which headline will people notice first? Which headline will people notice last?
▸ How do you give equal importance to issues with unequal space on the front page?
▸ Which words did you use in your headlines and how do these words influence the reader's perspective?
▸ How did your group make decisions about which stories to cover? Was it a fair process?
▸ Did you think about the issue first or were you influenced by the picture? How does this reflect on how the reader will view this issue?
▸ How does this compare to a 'real' front page? Did you try to imitate a real front page or make your own version?
▸ Is your front page objective?

1 Promotion of diversity in the media – Visiting Projects

Time 3–4 hours

Participants 25

Aim

▸ To visit a project dealing with the topic "Promotion of diversity in the media"
▸ To explore the local context in relation with the topics of cultural diversity and media
▸ To raise awareness amongst people on the topic

Materials

Digital camera, paper, pen, instructions, maps

Tool types

Field research, visit, input

Tool topics

Media, diversity

The larger group is divided into small working groups, and each one will have a different theme to research and explore 'in the field'. Each group will prepare a strategy and a research question they would like to answer through interviews with local agencies. They can visit media offices, NGOs or youth organisations that deal with the appropriate topic.

Suggested topics for the different groups:
▸ Minorities in the media
▸ Human rights and the media
▸ Positive discrimination in the media
▸ Conflict management and the media
▸ Urban participation and the media

After preparing a specific research question, groups contact a local agency which they can visit and interview (with audio and/or video). They should also interview people on the streets about the topic and can gauge if there is a difference between respondents on the street and in the local organization.

Participants should get half a day for this project and should come back together to work on a presentation for the larger group. See annex for guiding questions and recommendations.

Related Annex

1 ANNEX
Promotion of diversity in the media

Tasks before visits
Please sit together and read these instructions and exchange thoughts about the following questions:

1. What would you like to know? Think about a set of questions you might ask. These should be easy to understand and help you to explore the topic and how it is related to city you are in. You might also ask people you meet about their personal experience and opinion on Diversity and Media.

2. How do you want to get in contact and communicate with the people you meet?

3. Which tool do you want use to document your results (photo, video, interview – written, recorded)? Think about the material you have.

4. How do you intend to present your outcomes as a reporter team to the group? Which (technical) material is needed and available? Keep in mind that you have a time restriction for your presentation. Focus on what is important and interesting.

Tasks during visit
1. Make time for meeting people in organisations/institutions/specific places and getting into contact (hold interviews, take pictures, videos or audio recordings).

2. You are free to explore the surroundings of the place you've been to: to collect further information for your research or to interview different people.

Recommendations after the visit
You might sit together in your team to digest the visit and collect outcomes before you meet again to prepare your presentation. Write down and share initial impressions and reflect on the following in order to form your presentation:

How was the activity? What difficulties did you meet? Do you see any difference/similarities to your own reality? What did you learn from this experience? Why?

2 Migration and Cultural Diversity

Migration: The process of moving from one place to another

Immigration: Coming into a country to live permanently

Emigration: Leaving one country for another

"Remember, remember always that all of us, and you and I especially, are descended from immigrants and revolutionists"

F.D. Roosevelt,
US President (1933–1945)

ACTIVITIES

1	Take a Step Forward
2	Ambassadors' Tea Party
3	Immi-Cafe (Migration in my reality)
4	Cultural Diversity in my reality

Migration

Migration is the more general term to describe the process of moving. Immigration and emigration are specific to movements in and out of countries[7]. Migration can generally be divided into two types: voluntary and forced migration. Voluntary migration occurs when people leave their country out of their own free will. This could be to seek better economic opportunities, learn a new language or to experience a different culture. Forced migration occurs when people have no choice but to leave their countries. The main reasons for forced migration are war, environmental disasters or political persecution.

It might appear that migration movements continue to increase over the years, but in fact people have been migrating for hundreds of years. It would be very difficult to prove that a culture is truly homogeneous when tracing back its historical patterns of migration. But since migration patterns change, cultures can come to think of themselves as monocultures, when faced with an influx of new residents, who have a different set of cultures and traditions.

2

7.9 million

14.2% 24.5% 22.0% 0.8%

During 2013, there were an estimated 1.7 million immigrants to the EU from non-member countries. In addition, 1.7 million people previously residing in one EU Member State migrated to another Member State[8].

A total of 7.9 million citizens from European countries outside of the 27 EU member states were residing in the EU at the beginning of 2012; among these more than half were citizens of Turkey, Albania or Ukraine. The next biggest group was from Africa (24.5%), followed by Asia (22.0%), the Americas (14.2%) and Oceania (0.8%).[9]
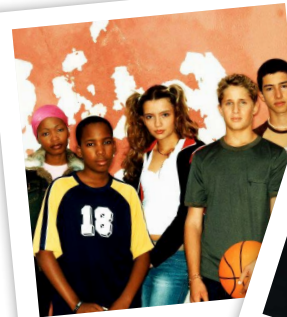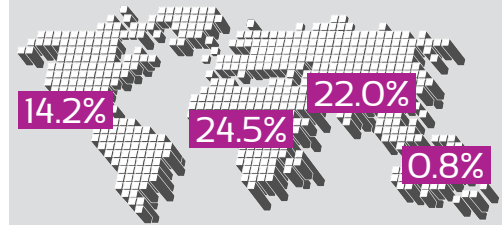
2

"It is time for parents to teach young people early on that in diversity there is beauty and there is strength"

Maya Angelou, author and poet

Cultural Diversity

''[Culture] is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by [a human] as a member of society.'' UNESCO

Diversity in its simplest meaning is about variety, or having a range of different entities. In its application to people and cultures, the term has also encompassed an acceptance of difference and recognition of mutual respect. The term moves beyond 'tolerance', as there is a connotation of moving towards embracing difference, rather than merely putting up with it.

Cross-border population flows, such as migration, lead to increased diversity within societies. This diversity often refers to the co-existence of a difference in behaviour, traditions and customs -in short, a diversity of cultures.

In the youth field, diversity is often confused with inclusion but there are small differences between them and a dual focus is required, not only including all young people but strengthening the knowledge, skills and behaviours needed to fully accept, support and promote the differences in society. Inclusion of everyone ensures that all young people can take part and the focus on diversity ensures that everybody can take part on their own terms.

2/3

Two-thirds of working age adults in the 27 countries of the EU in 2011 state they know a foreign language (Eurostat). The second most common language studied after English is French, followed by German and then Spanish[14].

7%

In 2014, 7% of the total EU population was born outside the EU[15].

2

"Diversity may be the hardest thing for a society to live with, and perhaps the most dangerous thing for a society to be without"

William Sloane Coffin Jr., Peace activist

When thinking about the concept of culture, many people use the metaphor of an iceberg. The iceberg model of culture shows that only a small part of a culture is visible and therefore obvious to those outside that culture[9]. The observable or visible aspects of a culture can be seen in language, behaviours, habits or traditions. But there are many aspects which lie in the depths of the iceberg, which are out of our awareness. These may include perceptions about beauty, beliefs, learning styles or relationship to rules. The iceberg model of culture is often used in Intercultural Trainings, because it reminds people of the many hidden or invisible aspects of culture. Instead of judging another culture or comparing it to one's own, this model allows for a greater awareness into another culture, thereby avoiding quick judgements or stereotypes. For example, a foreigner not used to a queuing culture might be surprised by this phenomenon. But a more in-depth look would explain this as a high regard for fairness and justice. On the other side, a lack of queues might not immediately reveal a disregard for fairness but a more flexible approach to meeting a society's needs. Knowing that there is more underneath the surface prevents us from jumping to conclusions that are based on the cultures we come from.

Can you think of an example from your culture of observable and non-observable aspects? Draw them here:

2
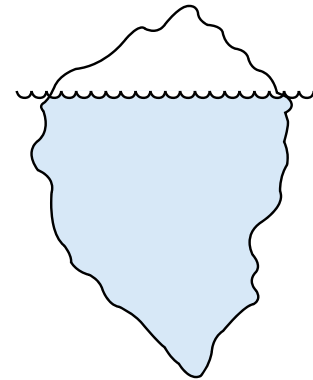
I was born in the Wirral, UK. We moved to Boston, MA, USA when I was 18 months old. We then moved to the Hague, Netherlands when I was three before returning to the Wirral three years later. A move to Atlanta, GA, USA followed when I was nine, before we came back to the Wirral after five years.

I stayed in the UK until I was 32 but moved house/city 12 times over that period. My Dad's job moved us around but I'd also say his desire for new experiences contributed. I am probably quite a restless person because of this childhood but I don't resent it all, I wouldn't change it for anything. I love meeting new people and having new experiences. I chose to become a musician not just because of my love of music but because I wanted to travel as often as possible. I don't really see this nomadic feeling subsiding in the near future. I consider myself more of a world citizen.

2

References

A cartoon depicting immigration to Europe: http://www.cartoonmovement.com/cartoon/106

Footnotes

[1] https://www.vocabulary.com/articles/chooseyourwords/emigrate-immigrate-migrate/

[2] http://epp.eurostat.ec.europa.eu/statistics_explained/index.php/Migration_and_migrant_population_statistics

[3] EU Employment and Social Situation, Quarterly Review March 2013 – Special Supplement on Demographic Trends

[4] http://www.bbc.co.uk/news/uk-politics-12371994

[5] http://www.aljazeera.com/indepth/features/2013/02/201322711114892470.html

[6] http://www.dw.de/turkish-guest-workers-transformed-german-society/a-15489210
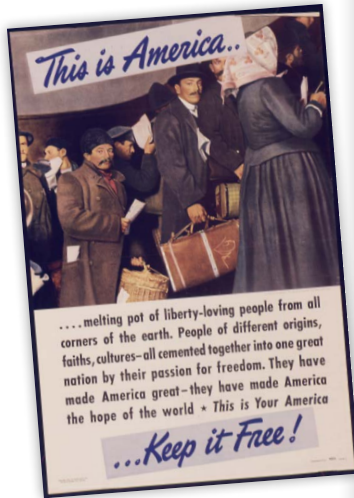
CASE STUDY: Israelis in Berlin

Recently there has been a growing influx of Israelis in Berlin. Due to economic difficulties in Israel as well as the 'buzz' around the cheap and sexy city of Berlin, 15–20,000 Israelis now find themselves there, according to figures from the Israeli embassy in Berlin. The Jewish history in the city cannot be discounted, as memorials to the Holocaust integrate the difficult history into present-day conversations. Maayan Iungman moved from Tel Aviv to Berlin just before her 30th birthday. She states,

"People here don't have this stress like we do in Israel. Israel is not bad – that's not what I am saying. But the reality is hard, in a quiet way. It's hard to make a living"[11]

In the 1960s and 70s, Germany opened up its borders as part of a guest worker programme, inviting thousands of Turkish citizens, mostly men, to improve West Germany's labour force. Three quarters of a million Turks ended up making the trip to Germany, and while the guest worker programme was meant to be temporary, many ended up settling in Germany and bringing their families along as well. This changed Germany's demographics and infused elements of the Turkish culture with the German one. Today around 2.5 million people with a Turkish background live in Germany, making it the country's largest ethnic minority.[12]

2

Footnotes

[13] Iceberg model: Hall, Edward T. (1976).
Beyond Culture. U.S.A & Canada:
Random House.

[14] http://tinyurl.com/ofvg6xo

CASE STUDY: The melting pot

The term 'melting pot' is used to describe the assimilation of immigrants into US culture. New York City is a place where diversity is felt and experienced on a daily basis with the many different languages, appearances and identities. The term 'melting pot' can also reflect the path from diversity towards monoculture, or an attempt to create a homogeneous society out of a heterogeneous one. Some say that this model has worked in the USA, while others say that communities are still divided along racial and ethnic lines.

7 million

The largest numbers of non-nationals living in the EU Member States on 1 January 2014 were found in Germany (7.0 million persons), the United Kingdom (5.0 million), Italy (4.9 million), Spain (4.7 million) and France (4.2 million).

Spain reported the highest number of emigrants in 2013 (532.3 thousand), followed by the United Kingdom (316.9 thousand), France (300.8 thousand), Poland (276.4 thousand) and Germany (259.3 thousand).

2 Take a Step Forward

Time 60 min

Participants 10–20

Aim

- To promote empathy with others who are different
- To raise awareness about the inequality of opportunities in society
- To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups

Material needed

Role cards (see annex). An open space (a corridor, large room or outdoors). Soft/relaxing music

Tool types

Simulation

Tool topics

Social Inclusion, Disability, Anti-Racism, Intercultural Learning

1. Create a calm atmosphere with some soft background music.
2. Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else. It is important to make sure that no one gets a role card that is similar to their own situation. Role cards can be amended to suit specific situations and target groups.
3. Invite them to sit down (preferably on the floor) and read their role card.
4. Ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
   - What was your childhood like?
   - What sort of house did you live in?
   - What kind of games did you play?
   - What sort of work did your parents do?
   - What is your everyday life like now?
   - Where do you socialise?
   - What do you do in the morning, in the afternoon and in the evening?
   - What sort of lifestyle do you have?
   - Where do you live?
   - How much money do you earn each month?
   - What do you do in your leisure time?
   - What you do in your holidays?
   - What excites you and what are you afraid of?
5. Ask people to remain absolutely silent as they line up beside each other (like on a starting line).
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

2 Take a Step Forward

7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.

8. At the end, invite everyone to take note of their final positions.

Then give them a couple of minutes to come out of role before debriefing in plenary (while remaining in position).

1. How did people feel stepping forward – or not?

2. For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?

3. Did anyone feel that there were moments when their basic human rights were being ignored?

4. Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)

5. How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?

6. Does the exercise mirror society in some way? How?

7. Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?

8. What first steps could be taken to address the inequalities in society?

In the flow of the debriefing the participants list the factors that influence inclusion/exclusion in a society: job, telephone, food, house, money, internet, network, friends, family, heart, health, language, social security, communication,

Related Annex

2 ANNEX
Take a Step Forward

Role Cards

You are an unemployed single mother.

You are an Arab Muslim girl living with your parents who are devoutly religious people.

You are the daughter of the local bank manager.

You study economics at university.

You are the 19-year-old son of a farmer in a remote village in the mountains.

You are a soldier in the army, doing compulsory military service.

You are a fashion model of African origin.

You are the girlfriend of a young artist who is addicted to heroin.

You are a disabled young man who can only move in a wheelchair.

You are a 17-year-old Roma (Gypsy) girl who never finished primary school.

You are a HIV positive, middle-aged prostitute.

You are an unemployed schoolteacher in a country whose new official language you are not fluent in.

You are a 24-year-old refugee from Afghanistan.

You are an illegal immigrant from Mali.

You are the owner of a successful import-export company.

You are the president of a party-political youth organisation (whose "mother" party is now in power).

You are the son of a Chinese immigrant who runs a successful fast food business.

You are the daughter of the American ambassador to the country where you are now living.

You are a homeless man aged 27.

You are a retired worker from a factory that makes shoes.

You are a 22-year-old lesbian.

2 ANNEX
Take a Step Forward

Situations and events

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

▶ You have never encountered any serious financial difficulty.

▶ You have decent housing with a telephone line and television.

▶ You feel your language, religion and culture are respected in the society where you live.

▶ You feel that your opinion on social and political issues matters, and your views are listened to.

▶ Other people consult you about different issues.

▶ You are not afraid of being stopped by the police.

▶ You know where to turn for advice and help if you need it.

▶ You have never felt discriminated against because of your origin.

▶ You have adequate social and medical protection for your needs.

▶ You can go away on holiday once a year.

▶ You can invite friends for dinner at home.

▶ You have an interesting life and you are positive about your future.

▶ You feel you can study and follow the profession of your choice.

▶ You are not afraid of being harassed or attacked in the streets, or in the media.

▶ You can vote in national and local elections.

▶ You can celebrate the most important religious festivals with your relatives and close friends.

▶ You can participate in an international seminar abroad.

▶ You can go to the cinema or the theatre at least once a week.

▶ You are not afraid for the future of your children.

▶ You can buy new clothes at least once every three months.

▶ You can fall in love with the person of your choice.

▶ You feel that your competence is appreciated and respected in the society where you live.

▶ You can use and benefit from the Internet.

2 Ambassadors' Tea Party

Time 30 min **Participants** 10–30

Aim

▸ To introduce the subject of cross cultural communication
▸ To allow participants to experience some of the difficulties involved in cross cultural communication
▸ To enable participants to begin to identify their own values, attitudes and cultural biases

Material needed

Role cards, open space

Tool types

Simulation Exercise

Tool topics

Rules, values, codes, intercultural communication

1. Give certain people in the group the role cards (see annex), and ask them to leave the room to prepare themselves for arrival at a party.

2. Give the remaining people the job of hosting the party and resolving conflict.

3. The party takes place (for 10–15 minutes)

4. De-role and debrief afterwards. Include questions on:
   ▸ Observations – e.g. what's going on? What happened?
   ▸ Feelings – e.g. how did you feel faced with other people?
   ▸ Learning – e.g. what did you learn from this role play? How can we take these lessons into real life?

Related Annex

2 Immi-Cafè (Migration in my reality)

Time 120 min

Participants 15–30

Aim

▸ To focus on the topic of migration and diversity and encourage discussion
▸ To share and exchange experiences and contexts from different countries within the topics of migration, culture and diversity.

Material needed

▸ Create the setting of a cafe: tables for small groups, music, coffee, tea.
▸ Also flip chart papers, markers, blue, yellow and green paper, masking tape, projector.

Tool type

World Café – Discussion

Tool topics

Immigration, Integration, Europe

1. Participants are asked to carry out a little research before coming to the workshop:
   a. How many people immigrated to and how many emigrated from your country in 2007 (in total numbers and percentage)?
   b. What percentage of the overall population are immigrants? And how many do not have citizenship of your country?
   c. What are the five biggest groups of immigrants in your country? Name them and their percentage amongst all immigrants.
2. Introduction to the "Immi-Café" – 15 min.
3. "The Immi-Café": Three rounds of questions (approximately 25 minutes each) on five mixed tables, everyone changes table after each round, except table host who briefs newcomers. Each table has a flip-chart to make notes and drafts. Important thoughts and findings are fixed on coloured papers and are hung up on a wall. Discuss in groups of five (all from different countries) about the following questions:
   ▸ 1st round – blue: What were three important milestones of immigration in your country (from 1945 till nowadays)?
   ▸ 2nd round – yellow: How could you describe the current situation of immigrants in your country –
     ▸ In terms of numbers you may have researched before (percentage of immigrants/emigrants/foreigners; biggest migrant groups)?
     ▸ Which are the "hot topics of immigration" (strengths and weakness) discussed in your society nowadays?
   ▸ 3rd round – green: How can international youth work contribute to the integration of immigrants in society? Exchange your experiences and ideas.
4. Debriefing in plenary – 30 minutes
5. Summarise the outcomes of the "Immi-Cafe".

Further info "The Immi-Café", a variant of the World Café (for more precise information on the method: see www.theworldcafe.com).

2 Cultural Diversity in my reality

Time 90 min

Participants 10–30

Aim

▸ To analyse culture within the media and in everyday life.
▸ To share one's own experience and find things that are different and in common with others' reality.

Material needed

Flip chart paper, markers, newspapers and magazines brought by the participants

Tool type

Discussion method, collage

Tool topics

Cultural diversity in media, representations

"To spread the news is to multiply it" (Tibetan proverb)

Instructions:
Divide into small groups and produce a collage that shows the cultural diversity in your reality using the newspapers and magazines brought by the participants. Coming from different realities and perspectives, cultural diversity is tackled in different ways in everyone's own society/county/reality.

Guidelines for the collage:
▸ What is cultural diversity and how is it represented in the media (positively or negatively)?
▸ Does the positive or negative image depend on the group?
▸ What are the represented groups?
▸ How many cultures exist in the society where you live?
▸ What are the challenges to diversity?
▸ What are the differences/ similarities with other participants' environment?

The small groups then present their collages to the larger group.

Reflection Questions:
▸ Do all participants face the same situation in their home country?
▸ What are the different and common aspects represented in the media across different countries?
▸ What are the greatest challenges in terms of diversity in your society? How do these differ from the others that you have heard so far?

2 ANNEX
Ambassadors' Tea Party

Role Cards for Ambassadors Tea Party
Ambassador from Valdesta

In your country it is natural to stand very close to a person when speaking to him/her. The closer you are the more comfortable you feel. When you arrive at the tea party you will obviously be trying to make yourself feel as comfortable as possible.

Ambassador from Lanivia

In your country people value 'touching' a great deal. When meeting others for the first time you usually hold hands for a few minutes to express your pleasure in meeting each other. Conversations among fellow Lanivians include a great deal of touching – both to emphasize their points and to maintain the contact. When you arrive at the tea party you will be wanting to express your pleasure at being there a great deal.

Ambassador from Syrabia

In your country it is a sign of respect to consider another person's words very carefully. Thus, you never respond immediately when someone speaks to you. Usually you wait about 10 seconds before replying. When you arrive at the tea party, you will be trying to show a great deal of respect to the people you meet at the party.

Ambassador from Montza

To be friendly in your country means speaking very loudly and using your hands a great deal. In addition, it is considered polite to begin speaking before the other person has completed their sentence to show that you are really listening. When you arrive at the tea party you wish to be very friendly and especially polite to everyone, as you haven't met many of the people there before.

Ambassador from Zhabori

In your country, it is considered very impolite to look directly at the person with whom you are speaking. Therefore your eyes will always be on the ceiling, the floor – never directly focussed on the other person. It is also polite to maintain a good amount of distance from someone when you are conversing. When you arrive at the tea party you will be trying to be very polite.

3 Asylum Seekers and Refugees

"You have to understand,
No one puts their children in a boat
Unless the water is safer than the land"

Warsan Shire, *Poet*

ACTIVITIES

1	Get Into the Circle
2	This Land is my Land
3	Stick to the Group

For a growing number of people, migration is not a voluntary choice but a necessity in order to survive. Refugees are in such a category and are distinguished from migrants in that they are seeking shelter from persecution due to their race, religion, nationality or another part of their identity. Such a person may be called an 'asylum seeker' until they are granted 'refugee' status by the country in which they are seeking asylum.

Legal migration to Europe by this group of people is becoming more and more difficult. Having no other options, migrants fleeing war and persecution must come through illegal or irregular means, including crossing the Mediterranean Sea in overcrowded boats, an extremely dangerous journey which many have not survived.

A large number of refugees, especially from Syria, made their way across the Mediterranean to Europe in 2015. Germany is the preferred destination for thousands of migrants coming from this region. More than 800,000 people were expected to claim asylum there in 2015, four times the figure for 2014.[10]
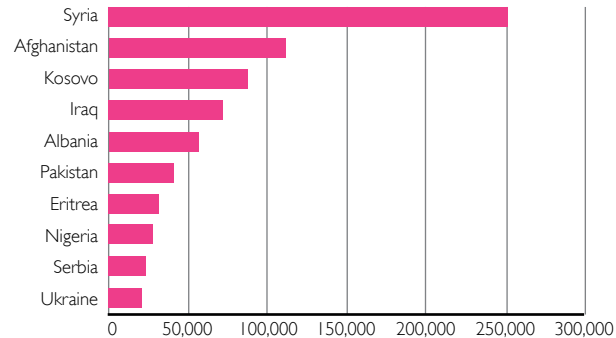
3

"Misunderstanding arising from ignorance breeds fear, and fear remains the greatest enemy of peace."

Lester B. Pearson

### Top 10 Origins of people applying for asylum in the EU[1]
October 2014–October 2015

Bar chart (horizontal) showing values from 0 to 300,000:
- Syria
- Afghanistan
- Kosovo
- Iraq
- Albania
- Pakistan
- Eritrea
- Nigeria
- Serbia
- Ukraine

Asylum Policy
Due to the urgency of the refugee crisis of 2015, each country in Europe has had to reconsider their policy on asylum seekers and refuges. Some countries recognise the need for a more inclusive policy, while others implement selective measures to deter Asylum Seekers from reaching their shores.

Asylum Seeker: Someone who has made the claim to be a refugee and is waiting for this claim to be accepted or rejecte

Refugee: Someone who is outside his/her 'home' country due to a "well-founded fear of persecution, because of their race, religion, nationality, membership of a particular social group, or political opinion" (1951 Refugee Convention, UN)

3
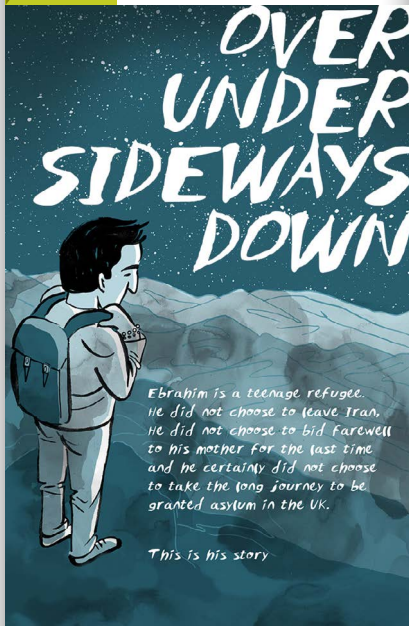
Over Under Sideways Down is a comic produced by British Red Cross to tell a young refugee's story. Read it at http://webapps.redcross.org.uk/RefugeeWeekComic/

In 2014, almost half of the asylum applications resulted in positive outcomes (around 104,000 people).

The highest number of positive asylum decisions in 2014 was recorded in Germany (48 thousand), followed by Sweden (33 thousand), France and Italy (both 21 thousand), the United Kingdom (14 thousand) and the Netherlands (13 thousand). Altogether, these six Member States accounted for 81% of the total number of positive decisions issued in Europe.[12]

Because of the **Dublin Regulation**, asylum seekers are cautious about which country in Europe first to apply for asylum. The Dublin Regulation, adopted in 2003 and reformed in 2013, states that the first EU member state in which the asylum seeker is fingerprinted is responsible for the asylum application. This was established to prevent an asylum seeker from applying for asylum in multiple states. Not all refugees fleeing their countries are aware of this regulation and therefore many end up seeking asylum in the first European country they arrive in (Greece or Italy, for example). In some cases, the asylum seeker moves to a more northern European country and then gets sent back to Italy or Greece, or where they first applied for asylum.

In 2015, some EU countries, such as Germany, suspended the Dublin Regulation in response to the increased volume of refugees, especially from Syria, and processed applications regardless.

What do you think about the Dublin regulation? Who does it help and who does it hurt?

3

Fear of Change

For some people, the influx of a new demographic into Europe has sparked xenophobic attitudes and fear of the other. In Dresden, Germany, for example, an anti-Islam movement called PEGIDA started in October 2014. PEGIDA translates as **Patriotic Europeans Against the Islamisation of the Occident.** This movement spread to other countries in Europe (UK, Austria, Denmark, France) and has held frequent demonstrations against what they call the "Islamisation" of the western world. The Charlie Hebdo shootings in France sparked a wave of PEGIDA demonstrators around Europe.

However, during this period, there were also anti-PEGIDA demonstrations, often outnumbering the PEGIDA groups and coming to stand for a tolerant and accepting society for all cultures and religions:

German Chancellor Angela Merkel has criticized PEGIDA calling people not to follow these leaders who have "prejudice, coldness and even hatred in their hearts". In her speech, she highlighted that wars around the world means there are more refugees than there has been since the Second World War, and emphasised the importance of taking in those seeking refuge from war and death.

Another strong anti-PEGIDA movement is **"Kein Mensch ist Illegal"** (No one is illegal), which brings together people who do not believe in the division between those who are designated 'legal' migrants and those who are 'illegal' migrants. To them, every person coming to a new country deserves a fair and equal chance. After all, humans invented these borders in the first place, and humans can break out of them.

3

My name is Agob, and I am Syrian with Armenian roots. I come from Hassakah, a city in the north of Syria, close to the Turkish border. I studied Service Management, and then I joined the Syrian army, where I worked in a military airport. I saw how the war began, and it didn't look like it was going to end anytime soon, so I didn't want to stay in the army. I was worried that they would force me to do things I didn't want to do, against my own people. I didn't know when I would be free again, so I decided to leave for Turkey. I didn't feel welcomed in Turkey, because I think they discriminated against Syrian people. I decided to go to Sweden, because I have family there, and I knew this would be a better life, and I could apply for asylum. I spent two weeks in a Turkish prison, crossing the border into Greece, and in Greece I spent three days in a police station. They gave me a temporary ID, but I couldn't work or stay there for more than a month. I couldn't even go to a hotel with this ID. From Greece, I got to Switzerland, where I stayed with a family member. Another one of my family members, a cousin in Sweden came to pick me up, but on the way, in Denmark, we were controlled by police. My cousin got arrested for 20 days, and I still wanted to get to Sweden. With the lawyer's recommendation, I decided to apply for asylum in Denmark. I finally received asylum after 10 months.

I always feel happy to hear that people I know are getting out of Syria. My family and I left everything behind, but of course I hope to go back if the war ends.

3

As a sociologist, a Jew, as Rachel Suranyi and most of all as a human being, I felt that I simply cannot watch from the outside what was happening this summer (2015) in Hungary. Some call it refugee crisis, others say it is rather the crisis of solidarity than anything else. Indeed, it was a historical summer and I must say Hungary (and Europe in general) failed this test. They, the politicians, didn't want to do any better, so it was time for the civil society to act. And we did. As I was going to the Vámosszabadi refugee camp as a volunteer with the Artemisszió Foundation for half a year, luckily I already had some experience with refugees. I talked with them, prepared food for them with others, played with the kids, distributed food, accompanied them, whatever was needed. Even when I was accompanying Syrians for forty minutes from one part of the city to another, and we "talked" without having a common language, I just simply had so much fun because I knew that I am helping them. Or when I handed out toothpastes and hair gels for desperate teenage Syrians and got such a huge smile in exchange. But all of this is over. As the borders of Hungary closed, refugees are not coming anymore; I am back to my normal routine and just hope for a better life for them.

3 Get into the Circle

Time 60 min

Participants 15–30

Aim

▸ To show how easy and subtle exclusion can be.
▸ To become aware of our responsibilities in both majority and minority groups.

Material needed

An open space

Tool types

Game, activity

Tool topics

Inclusion, exclusion, majority and minorities

Identify four or five volunteers, who stand on one side of the room. The rest of the group then form a close and tight human circle. The volunteers are given the task to get into the circle. This should last for 10–15 minutes, or until the activity has naturally run its course.

The group then comes back together for the debriefing.

Reflection Questions:

▸ How was the activity for the big group? How did it feel for the volunteers?

▸ Did the group offer resistance? Why? Was it told to offer resistance?

▸ Which strategies did the volunteers use to get into the circle? Did they ask to come into the circle? If not, why not?

▸ Did the volunteers help each other? Why or why not?

If the larger group offered a lot of resistance, certain participants might start to feel guilty as this reflection takes its course. Remind the group that the activity is not about feeling guilty or doing something wrong but about realising how fast we are able to exclude, without our own critical reflection.

The group should then divide into smaller groups and reflect on the experience. How did they feel during the exercise versus now? Did they learn anything new?

3   This Land is My Land

Time 90 min

Participants 15–30

Aim

To reflect on migration and citizenship rules in a country.

To become aware of the complexities of inclusion and our responsibilities within a diverse and inclusive society.
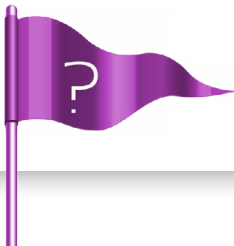
Material needed

Flip chart paper, pens, markers, crayons

Tool types

Interactive activity

Tool topics

Inclusion, exclusion, majority and minorities, migration and immigration

The large group is divided into smaller working groups of four or five participants. Each group is given a piece of flip chart paper and asked to come up with their own brand new country. The country should have:
▸ A name
▸ A location
▸ A flag or symbol

The group then needs to figure out how each person becomes a citizen of that country. What are the criteria for citizenship? Is the citizenship given by birth or by ancestry? Can anyone become a citizen? Groups should also figure out the criteria for voting. Who can vote in this country? Do you have to be a citizen of that country?

The groups then come back together and present their results.

Reflection questions:

How do you become a citizen of your country? If the group offers an 'easy' solution of saying everyone can become a citizen whenever they want, ask them about tourists – can tourists come and become citizens? Therefore, if you only live in this country for one week per year, can you vote? Should you be able to vote?

If the group restricts the citizenship, question and challenge them on the fairness of these restrictions and why these restrictions were put into place.

After all the groups have presented, ask people to move towards the country in which they would prefer to live. See if the group stays with their own country, and if so, ask if they already made an attachment to a country because they were part of its creation.

The purpose of the activity is to get past the easy solutions and come to terms with the complexities of citizenship and inclusion. Participants should be challenged to think further and question their own instincts and assumptions.

3 Stick to the Group

Time 75 min

Participants 10–30

Aim

▶ To experience a monoculture and a diverse one and the differences between the two.
▶ To question our own norms and assumptions about identity groups.

Material needed

Small stickers in different shapes and sizes. Some stickers should be similar. For example, five red circles, five red squares, etc. There should be one sticker per participant, and there should be one participant that gets a sticker different from all the rest (an alternative is no sticker at all).

Tool type

Silent Simulation Exercise

Tool topics

Monoculture, diversity, inclusion, exclusion, minorities, majorities.

The group is asked to close their eyes, while the trainer puts a sticker on each participant's forehead. When all stickers have been placed, the group is asked to open their eyes and get into groups without speaking. This is the only instruction that should be given.

The group gets 10 minutes to form groups (or however long the natural course of the exercise takes). Once the groups are formed, the trainer asks the groups to sit down close to their group members in a circle. The larger group goes straight into the debriefing.

Reflection Questions:

▶ Are you happy with your group? Why or why not?
▶ How did you form your group? Were you passive or active?
▶ If groups are identified with similar stickers, why did you choose this way of grouping?
▶ Did the trainer say you had to get into groups by sticker shape or color?
▶ If you were unhappy with your group, why didn't you leave?
▶ Did you exclude anyone? Did you feel excluded?

At this point, participants might start to feel guilt or shame about excluding others, and the trainer should let the participants know that this exercise is not about feeling guilty but about becoming aware of our comfort zones, so that we can challenge ourselves and our subconscious group processes.

4 Mediation

"If we manage conflict constructively, we harness its energy for creativity and development."

Kenneth Kaye, Psychologist

Mediation is a way of handling conflicts which focuses on a process facilitated by a neutral third party. Mediators use a variety of techniques to create and improve dialogue in order to reach an agreement between two or more parties. This can happen in the workplace, legal cases, between families or in diplomatic situations. The benefit of mediation is that it allows the conflicting parties to see their situation from a different perspective. The role of the mediator is not to take sides or give advice but to guide and facilitate the conversation so that both sides gain a new perspective and reach the root of the conflict.

Mediation can also be used in the context of intercultural communication, as the mediating party can facilitate an objective perspective that the other two parties cannot see. Through this, the different cultures can come to see each other as having more in common than previously thought. Mediation is used in political negotiation processes, both in conflicts and in post-conflict societies.

ACTIVITIES

1	Blues and Reds
2	Birth of a Baby
3	Abigale

4

"Whenever you're in conflict with someone, there is one factor that can make the difference between damaging your relationship and deepening it. That factor is attitude"

William James, Philosopher and Psychologist

An example of a problem-solving process from the mediator's perspective:

Step 1: Make the approach – Reflect on the situation – Invite the party to a conversation – Be clear what you want to talk about – State your intention for a positive resolution

Step 2: Share perspectives – Ask the party for their perspective – Paraphrase what you have heard. – Ask "Is there anything else?" to give room for free expression.

Step 3: Build understanding – Name the issues that need to be resolved – Discuss one issue at a time, focusing on understanding – Clarify intention, action and effects of the actions. – Explore interests and feelings.

Step 4: Agree on solutions – Brainstorm possible options for each issue – Make agreements that meet both parties' interests.

2%

The percentage of disputes referred to mediation by businesses is between 0.5% and 2%. Cross border mediation stands for less than 0.05% of European business to business conflicts.

25%

About 25% of disputes are left unsolved by small and medium businesses because they refuse to litigate. Awareness of mediation for these companies would significantly reduce this percentage.[15]

4

"Peace is not the absence of conflict. It is the ability to handle conflict by peaceful means"

Ronald Reagan, US President (1981–1989)

Benefits of mediation

Cost and Time – Instead of hiring an attorney, a mediator can reduce the time and money required in order to come to an agreement. The mediation process is much less bureaucratic and usually involves fewer parties than the legal process.[16]

Confidentiality – Mediators are required to keep the case details to themselves. In many countries, mediators cannot be called up to testify in court because of the confidentiality agreement crucial to the mediation process.

Mutuality – The process of mediation ensures that both parties are heard and come to an agreement that they both understand. In a court case, only one party is deemed as 'right', and therefore there is no mutual benefit to both sides.

Support – Emotions are an inevitable part of the conflict and conflict resolution process. While they should not directly affect the resolution, they also cannot be discounted. In a court case, there is no room for emotions, and therefore the parties do not always feel supported when a decision is reached through legal means. The mediator, however, is aware of the difficulties and can guide the process neutrally while still providing understanding and emotional support to both sides.

4

Brendan Duddy is an ordinary man from Derry who played a key role in the Northern Ireland peace process. Although he was not trained as a mediator, he was a firm believer in dialogue and acted as a key link between the British government and the Irish Republican Army (IRA). The IRA was a revolutionary military organisation that waged a guerrilla campaign against the British rule of Northern Ireland. Duddy's role started in 1972 in the build up to Bloody Sunday, when he persuaded the IRA to remove most of their weapons, though this did not prevent the tragic results of that day. He therefore decided to dedicate himself to try to bring the war to an end. In 1973, he met British government official Michael Oatley and enabled messages to be passed from the British government to members of the IRA's ruling army council. After months of work, Duddy and Oatley persuaded the IRA to declare a ceasefire and enter secret talks with the British. The negotiation process continued for a long time after, and Brendan continued to facilitate meetings between the two sides for the next twenty or so years, until a ceasefire was finally declared in 1994 .

CASE STUDY: Restorative circle

A restorative circle is a meditation practice based on the work of Dominic Barter in Brazil in the 1990s. This Circle is a community process supporting those in conflict by bringing together three parties – those who have acted, those directly impacted, and the wider community. The dialogue process is guided by a community member and is based on mutual understanding, shared power, responsibility and effective action. A useful tool in this circle is a "talking piece" – only the person holding the talking piece is allowed to speak. The circle is based on the principle of non-interference, welcoming every person to speak without trying to influence them or "fix" them. The four circle guidelines are: speak from the heart, listen from the heart, be spontaneous/ no need to rehearse, say just enough.

4

CASE STUDY: The Truth and Reconciliation Commission

The Truth and Reconciliation Commission in South Africa provided a way for South Africans to move forward after the apartheid. Instead of criminal persecution, this committee enabled victims and perpetrators to come together in an effort to create an atmosphere of truth and forgiveness. In exchange for their testimony, perpetrators of violence could also seek amnesty from legal persecution, while relatives of victims could complete stories of the last moments of their lost ones' lives. While this was not a traditional mediation session, it involved elements of mediation in that both sides were able to give statements and talk directly to each other. However, the TRC did receive some criticism from those that felt that justice was a prerequisite to reconciliation, rather than an alternative to it.

Footnotes

15 European Parliament: http://www.europarl.europa.eu/document/activities/cont/201105/20110518ATT19584/20110518ATT19584EN.pdf

16 http://news.bbc.co.uk/2/hi/uk_news/northern_ireland/7303048.stm

17 http://www.bloomberg.com/news/2012-09-07/lufthansa-drops-1-000-flights-amid-biggest-cabin- crew-strike-1-.html

4 Blues and Reds

Time **90** min   Participants **10–30**

Aim

▸ To feel what it is like to be discriminated against because of an inherent trait.
▸ To gain a deeper understanding of the mechanisms of discrimination that exist in society.

Material needed

Different types of chairs, pillows, markers, pens, pencils, blue and red post-it notes.

Tool type

Simulation Excercise

Tool topics

Exclusion, Inclusion, Majorities, Minorities

Part I:

At the start of the exercise, post-it notes are given to the group. Those with blue post-it notes are the privileged group who are asked to sit in the front, with comfortable chairs and pillows. The group with the red post-it notes are made to either sit or stand in the back (because there are not enough chairs for everyone to sit).

The aim of the exercise is to draw the meaning of equality on a piece of paper, but the following restrictions take place:
▸ The blue group is given as much paper as they would like, and pens and markers in excess quantity.
▸ The red group is only given 3 or 4 sheets of paper and a few pencils.
▸ The blue group can speak as much as they want.
▸ The red group is continuously told to be quiet.

▸ The blue group has the attention of the trainers and can ask question.
▸ The red group is mostly ignored by the trainers.

Let the activity go on for 15–20 minutes, or until it comes to a point where a break is needed. Before the reflection, create a space with an equal circle with the same type of chairs.

Reflection Questions:

▸ How did this exercise feel for the blue team? How about the red team?
▸ Did the blue team notice the red team? How was the interaction between the two groups, if there was any?
▸ How were the results of the exercise? Did the process influence the result? How so?
▸ What is it like to be in the privileged group and in the unprivileged group?

4 Blues and Reds

▸ Are there examples from your everyday lives that match this experience? What about in your community or in society generally?

Part II:
Select a specific conflict had during the session and use it as an example for how to work with mediation. Choose two volunteers from each side and a mediator to work with the two sides. The mediator facilitates the conversation by asking questions to determine the source of the conflict. The mediation takes the following format:

▸ Each side gets two minutes to explain their version of the conflict. The other side does not interrupt but just listens.

▸ Each side then gets a chance to respond to the other side's version of the conflict.

▸ The facilitator asks questions to clarify where the conflicting needs are.

▸ The facilitator asks each side to explain the conflict from the other side's perspective.

The goal of this exercise is not necessarily to resolve the conflict but to identify the conflicting needs, which often are hiding behind arguments or the desire to be right or to win. The mediator gets a taste of what it's like to mediate, and the two sides become aware of the process of mediation.

4 Birth of a Baby

Time 90 min

Participants 10–30

Aim
▸ To feel the clash of cultures and learn from a multicultural family
▸ To increase awareness of multiple identity, choices, and managing conflict

Material needed
Instructions for each role, open space with chairs, tables.

Tool type
Simulation Game

Tool topics
Intercultural Communication, multiculturalism, diversity, family, identity, conflict

Invite participants to take part in a role play. There are 10 characters, and the rest of the participants can be observers. To start with, there can be two people per character, who first get together to discuss the roles and responsibilities of the character. Then only one participant takes on the role. The roles are divided into two families and a friend. Before the simulation, the two families should meet separately and get to know each other.

See Annex for details on characters.

The majority of the activity is in the 'family gathering' simulation. The family will discuss how they feel about the daughter having to give away her baby to be nurtured by someone else for six months. This discussion should take approximately 30 minutes or until it has run its natural course.

Reflection Questions:
▸ What did it feel like to be in your role?
▸ Do you agree or disagree with your character? Did this make it harder or easier?
▸ How does this compare to real-life situations? Have you had or heard of a similar experience in your community?
▸ Who were the most dominant characters in the role play? Did this affect the tone of the conversation? If so, how?

Related Annex

4 Abigale

Time 90 min

Participants 15–30

Aim

▸ To increase awareness of one's own and others' value systems
▸ To accept others' values even when they differ to one's own.
▸ To become aware of how attitudes and values influence behaviours and decisions.

Material needed

Abigale story, open space with chairs and tables

Tool type

Scenario, reflection, interactive activity

Tool topics

Values, differences, identity, culture

Make copies of the story (see annex) and give them out to each member. Each participant needs to know the story and must rank each character according to their behaviour – who behaved the worst? Who behaved the best? Participants first make their own rankings and then get into small groups. In these small groups, try to reach a consenus about the rankings, in order to come out with one list for the group. After this, the groups come together in a large group and try to reach a consensus of rankings for the entire group. This debate might go on for a long time, so it is recommended to pause it at a good stopping point (after 15–20 minutes) before the debriefing.

Reflection Questions:

▸ How did you decide who had which place, individually and then in the first group?
▸ How hard was it to agree on a consensus list in the group?
▸ Why do you think we have different choices? Who has the best values from all of us? How do we get to have the values we have?
▸ Did you have any conflict inside the group? How did you resolve it?
▸ Why should we be aware about our values? How are values connected with culture?
▸ What did you learn about yourself and about the others?
▸ What can you do next when you are confronted with different people with different opinions or values?

Related Annex

4 Annex
Birth of a baby

Instructions – Birth of a Baby – Family Gathering

This scene has 10 characters. It can be decreased if there are too many characters or to suit your own context (those not playing a character can observe and contribute to the debrief session).

The debrief can explore how each character felt, feedback from the observers and questions around how the scene could be changed through conflict management.

Please cut out the following information and give it to the person playing this character. Please also ensure that the characters that need to know each other are introduced to each other.

Father 1: Your daughter has married into a family from another culture. You were not happy with the marriage and had really tried your best for your daughter not to marry into this family. You have seen her change over time and she is adopting some of the clothing style of her adopted family and sometimes you feel as if you have lost your child. Now she has been married for two years and she has given birth to a baby boy. According to the customs of the family she has married into, the child will be nurtured by another woman for six months, before returning to the family home.

Mother 1: Your daughter has married into a family from another culture. Whilst you were not happy with the marriage you felt that she needed to follow her heart as love is something which knows no cultural or religious boundaries. Now she has been married for two years and she has given birth to a baby boy. According to the customs of the family she has married into the child will be nurtured by another woman for six months before coming back to the family home. You and your husband are now going to have a conversation with her about this.

4 Annex
Birth of a baby

Daughter: You have been married for two years and have just had a baby boy. You had to really push against your parents' wishes, especially your father's, to marry the person that you loved who comes from a different cultural background to your own. You have needed to adapt quite a lot to this new culture. You often wear clothes which represent this culture as you find these clothes very comfortable. It is the custom in this culture for the baby to be given to another woman to nurture for the first six months. In this culture it is believed that this gives the mother time to recuperate from the birth and a lot of attention is paid to pampering the mother. You will have full access to your baby as and when you please. Your father and mother are coming for a visit and you anticipate that this topic may come up.

Husband: Your wife has just had a baby and it is the custom for the baby to go to another woman for six months. This gives time for the mother to recuperate after the birth. In your culture the mother is given a lot of attention and lots of pampering so that she has a speedy and happy recovery. You both are able to see your baby any time. You do not get on very well with your father in law as you know he does not think very highly of you or your culture. You know that he is coming to visit and you are thinking about how he will react to the news regarding the tradition for your son to be looked after by another woman for six months.

Mother 2: Your son has married a girl from another culture and you were not pleased with her. You had always imagined that your daughter in law would come from a respectable family with your own culture and you had felt quite ashamed with the situation. However, you have grown to love your daughter in law and you are getting ready for celebrations as you have just become a grandmother to a beautiful baby boy. It is the custom that your grandson will go and be nurtured by the same woman that nurtured your son for six months. You organise a big celebration on this occasion.

Father 2: You son has married from another culture and you know that this is inevitably going to happen as the generations move on. You are worried though because the society that you live in does not really appreciate cultural diversity and would rather that you completely forget your own cultural heritage and become like your hosts. You have just become a grandfather and it is the custom in your culture that your grandson will go and be nurtured by the same woman that nurtured your son for six months. You organise a big celebration on this occasion.

Sister: Your brother has just had a baby boy, you are very happy with this. It is the custom that the baby will go to be nurtured by another woman for six months. Thus giving time for the mother to recuperate and be a happier mum. You are finding it difficult. You straddle two cultures and you are not sure that you like this custom. The thought that you may have to do this in the future does not make you happy. Your family have organised a celebration event for the birth of your nephew.

4 Annex
Birth of a baby

Brother: Your older brother has just had a baby boy and he is married to a girl from the host culture. You are facing a lot of prejudice at school as your culture is perceived to be backward and has nothing to offer in society. Recently you were bullied at school and you have not told your parents as they have other issues to deal with. It is the custom in your culture for a new born baby to be nurtured by another woman for six months. This gives the mother some time to recuperate and recover from the birth. There is a celebration arranged in your house for the birth of your nephew. There are tense arguments during the gathering and when you hear the conversation arising, it reminds you of what is happening to you and you become very angry.

Friend of daughter: Your friend has given birth to a baby boy. You have come to see the baby before it goes, as it is the custom in the family that your friend has married into that the baby is nurtured by another woman for six months. You are a youth worker and have some knowledge of the culture which your friend has married in to. You work with young people from this culture and you see the effects of living in a dominant society where this culture is not given a rightful place. You try to intervene and seek to resolve the issue as the conversations become more heated.

Brother: Your sister has married into a family with a different culture from your own. You are very patriotic and always hide this fact from your friends. You wholly agree with the notion that all immigrants need to leave your country as they will cause a dilution in your culture and in fact you see this in front of your eyes with your sister. You have heard your father feeling unhappy with your sister's situation. You have become an uncle to a mixed race child and you now have come to know that this child will go and stay with another woman for six months. You decide to attend a celebration gathering held in honour of the baby, not really from the aspect of the child, but just to be able to say how disgusted you are with her and rant about the ignorant culture that she has linked herself with.

Abigale – Sad Love 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 strongly 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.

Please rank the characters from the story, starting with the worst behaved:

1. _____

2. _____

3. _____

4. _____

5. _____

5 Cross Community

"We have all known the long loneliness and we have learned that the only solution is love and that love comes with community."

Dorothy Day, journalist and social activist

ACTIVITIES

1 Guess who is coming to the party

2 Culture Clash

3 Crossing Communities

In an effort to help new migrants or minority groups to adjust to their society, many organisations, associations or NGOs have been established across the world. These organisations serve two purposes – to create a community for the minority groups and serve as a stepping stone into the larger community. These, in essence, act as cross community entities to connect the minority group with the prevailing culture. To understand how communities come together, it is important to understand what a community is and why we need it.

What is a community?

The term community usually refers to a social unit which shares common values. These values can be linked through nationality, religion, interests, family, beliefs, or more generally, culture. Communities are a necessary and inevitable natural phenomenon, providing the required informal support structure for everyday life. Our communities start with our schooling, our neighbourhoods and our families and later in life they may form as part of other aspects such as work or hobbies.

We need our communities in order to feel a part of something greater than ourselves. Each person chooses how much the community is a part of his or her personal identity, but there is always a little bit of community in each of us.

5

"Equality comes in realizing that we are all doing different jobs for a common purpose. That is the aim behind any community. The very name community means let's come together to recognize the unity. Come... unity."

Swami Satchidananda, religious and spirtual leader

What are your communities?

neighbours

school

work

association/ club

family

friends

faith group
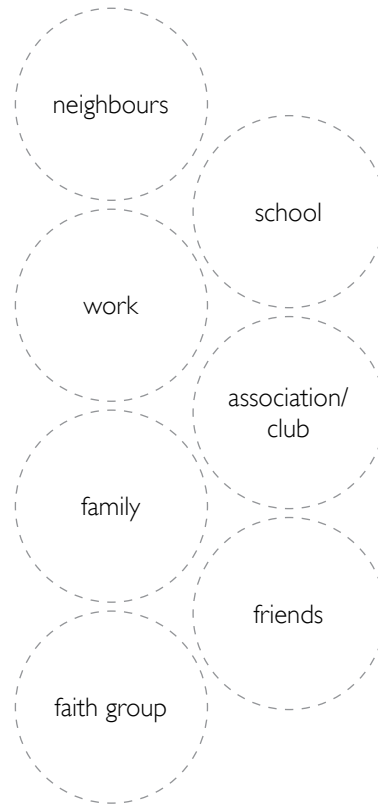
When do communities cross?

With the ease of movement around the world, communities are crossing and sharing experiences. This crossover has the ups and downs of human interaction – the up comes when we share experiences and invite others to join and merge together, while the other side includes discomfort with the 'other' and fear. This fear distances communities and people from each other. To offset this fear and distance, organisations have been established to assist with the crossing of communities.

Nowadays one can find subcultures within a culture in many capitals and big cities across Europe. The African neighbourhood of Berlin or Chinatown in Liverpool are two examples of distinct cultural communities. These two cities also have cross community work, which enables the majority culture to learn about the minority culture and vice versa.

5

Here are a few more examples of organisations that work locally to create an easier transition between the minority and majority groups, in order to connect communities and alleviate the 'fear of the other' that may exist.

This a Somali youth club situated in a socially deprived housing estate on the outskirts of the city. The association is the setting for a wide range of activities for young people and is organized by volunteers. One of the association's most successful initiatives is a gym for young immigrant women. In addition, the association also offers online tutoring, training in basic computer skills and social activities. The association's new gym is undoubtedly the most attractive and used amenity and and has 300 members, more than half of which are women from minority background. The fitness centre reflects the Association's health-oriented profile, and offers training experiences with a focus on individual health and knowledge about diet.

5

CASE STUDY: HEROES, Berlin

Founded in 2007, HEROES brings together young men from migrant families fighting against suppression in the name of 'honour' and equal rights for women and men. After completing an educational program about questions of honour, identity, gender roles and human rights, these young men become 'heroes' who are able to run their own workshops in schools around Germany. The 'heroes' connect young people from migrant backgrounds with the majority German population, breaking down stereotypes from both sides and allowing dialogue and understanding to emerge.

CASE STUDY: Policy Center for Roma and Minorities (PCRM)

This is a non-governmental organization founded in May 2008 in Romania. It works at grassroots level on active citizenship, design and implementation of programs that lead to the social inclusion of Roma, inter-cultural dialogue and exchanges of practices regarding multiculturalism. The PCRM established an Alternative Education Club for in one of the poorest neighbourhoods in Bucharest, Ferentari, where Roma youths can go to after-school programmes and learn from non-traditional schooling, including activities such as dance, music and sports. These youths then perform and share their skills with the rest of the Romanian population, allowing for cross-community events and collaborations.

5 Guess who is coming to the party

Time 75 min

Participants 10–30

Aim

▶ To feel what it is like to be discriminated against because of an inherent trait.
▶ To gain a deeper understanding of the mechanisms of discrimination that exist in society.
▶ To understand inclusion and exclusion based on experience and to reflect on this experience.

Material needed

Role cards, open space, post it notes, pens.

Tool types

Simulation Exercise

Tool topics

Exclusion, Inclusion, Majorities, Minorities

Each participant is given a role that he/she does not know till the end of the simulation but is known by all other participants (a sticker with the role is put on the shoulder, back or forehead of each participant). In addition, a blank post-it note is stuck on the person's back.

The group is told that they are going to a party, and they should find groups to hang out with in the party.

From the moment the music starts participants cannot speak and have to react and act towards others according to the role others have. They can write first impressions of the person on their blank post-it notes on their backs.

The simulation can go on for 15–20 minutes or until it has run its natural course. Participants look at their post-it notes and try to guess their role before finding out by looking at their sticker.

Afterwards, participants can sit in a circle and debrief.

Reflection Questions:

▶ How was the activity for you? Were you included or excluded?
▶ With whom did you form a group and why?
▶ Did you notice others trying to get into your group? Did you let them in? Why/why not?
▶ What did the label tell you about the person? Which character was treated mostly unfairly?
▶ Did you write your impressions on others' backs? What was this based on?
▶ Were you able to guess your role based on others' impressions of you?
▶ How does this compare with real-life situations?
▶ Do you think there are other ways of behaving in this simulation?

Related Annex

5 Culture Clash

Time 90 min Participants 20–30

Aim

▶ To experience how cultures with different values work (or do not work) together
▶ To become aware of inclusion and exclusion with a multicultural community

Material needed

Culture Clash worksheet, pens, paper, materials to build a bridge: toothpicks, plastic straws, tape, other art materials.

Tool types

Simulation Excercise

Tool topics

Culture, social rules, multiculturalism, diversity, inclusion, exclusion.

This interactive workshop explores the various meanings of multiculturalism by engaging in a group simulation activity based on the simulation of 'Ecotonos'. The activity will explore the nature of different cultures, including their interactions with themselves and each other and how different cultures come together.

Divide the group into smaller groups of four or five participants. Instruct each group that they are to create their own set of social rules for their culture. Rules are established within the following categories:

▶ Respect: What is a sign of respect in this culture?
▶ Greeting: How do you greet people?
▶ Politeness: What is absolutely impolite? What is polite?
▶ Conflict: How is conflict managed within this culture?

▶ Language: What is a commonly used word or phrase?
▶ The Other: How does a member of this group react to someone from another group?

They then fill out the culture clash worksheet. Each group is given a set of art materials and is told to get into their culture's role and use the materials to build a bridge. After five minutes, one person from each group switches to another group. This is done every five minutes, until the group is completely diverse. Each participant should be continuously playing their culture's role.

Variation: An alternative way is to have two groups work together to build a bridge, and then the entire group working together.

The group then comes together to debrief.

5 Culture Clash

Time **90** min

Participants **20–30**

Reflection Questions:

▶ What rules did you come up with for your culture? Why?

▶ How was it to work within your group? How was it when new people came into your group?

▶ How did the other group's behavior affect your own? What can we learn from this?

▶ What effect did not knowing the other group's social rules have on you? What would have been different if you knew these rules beforehand?

▶ Can you give a real-life example of a cultural social rule that you misinterpreted? What was the result of this misinterpretation?

▶ Was this multiculturalism? Was it successful?

Further info Ecotonos: A multicultural problem-solving simulation

Related Annex

5 Crossing Communities

Time 60 min

Participants 20–30

Aim

▸ To realize how our identities affect our communities and how these communities overlap with each other.
▸ To create a holistic view of ourselves through our communities

Material needed

Paper, pens, markers, flip-chart paper, any art materials.

Tool types

Reflection, Discussion

Tool topics

Identity, community, culture

Each participant receives a piece of paper and is asked to draw representations for all their communities. The group can brainstorm the categories together, which can include:
▸ Home / Family
▸ School
▸ Neighbours
▸ Hobbies / Activities
▸ Extended family
▸ Religious community
▸ Work
▸ Experience in a different country (from studying/living abroad, traveling, etc.)
▸ Other

Each of these categories occupies as much space on the paper as it needs, with more paper available if needed. The space that it occupies on the paper should represent the space or influence of the community in real-life.

After this is finished, participants work together in pairs to explain their representations to each other.

They are then instructed to cut out each category's drawing and stick each one up on the wall, with others' drawings of the same category. For example, there is a section dedicated to home, then school, then religious community, etc.

The group then gathers together to debrief.

Reflection Questions:

▸ What did it feel like to think about your communities? Which one did you enjoy drawing? Which one was not so easy?
▸ How did your drawings compare to your partner's or others' representations?
▸ Looking at the big community wall, which category takes up the most space? Which takes up the least space? Why is this so?
▸ How do our communities define us? Is it a positive or negative definition?

5 Annex
Guess who is coming to the party

Roles

The following are suggested roles, with a possibility to add your own at the bottom. You can also use several of each, and observe if people go into groups with their own 'kind'.

Teacher	High School student	Single mom
Lawyer	Doctor	Buddhist
Muslim	Jew	person with HIV
Terrorist	Pedophile	Roma / Gypsy
Homeless person	Blind person	Deaf person
Drug dealer	Politician	Neo-Nazi
Famous celebrity	Soldier	Mentally ill person
Punk	Person who just got out of prison	Nun

5 Annex
Culture Clash

Cards

Most important value

We frequently use the word (or phrase):

To get people to listen, we

We very much respect people who:

When we meet someone for the first time, we

6   Identity

"Well, I try my best to be just like I am but everybody wants you to be just like them"

Bob Dylan,

ACTIVITIES

1	My Origin and Identity
2	Identity Molecules
3	Identify Me

The notion of identity is discussed and applied within many academic disciplines. In sociology and psychology, identity is defined as a person's conception and expression of their individuality; that is to say, what makes them unique. In the field of intercultural work, one's identity can also be seen as a relationship to someone else's identity. How you are different from someone else may also define who you are. In the same way, similarities with others can lead to the formation of communities which can define an individual's sense of self.

The ease of mobility, especially within the European Union, has meant that many individuals are getting to know themselves in a different way as they experience other cultures and examine where they do and do not belong. One's identity can be strongly given by a sense of belonging, where each person feels comfortable and part of the larger group. At the same time, personal characteristics can also contribute to one's individuality, creating a multi-dimensional and unique identity for every person. This identity is fluid and can change over time and space, as people identify with different groups and surroundings throughout their lives.

6

Collective Identity

When forming a community based on a certain attribute, a person starts to relate to a collective identity. In researching discrimination, researchers have found that this collective identity may contribute to the feeling of an 'in group' and an 'out group', creating divisions among groups of people, which can lead to prejudiced attitudes.[18] If there is already a political or social divide between two communities, this is then strengthened by the feeling of collective identity. The risk is that one depends on this divide in order to feel more whole and complete within one's community. Reflecting and learning to be part of the collective identity without having it divide you from other groups is the necessary step that needs to be taken to avoid further division among groups.

Where do you belong?
Dialogue:

Where are you from?

Born in Croatia, moved to Hungary, and now I live in Germany.

So do you think of yourself more Croatian or Hungarian or German?

Have you ever asked or had to answer these questions? Is your identity given by where you live? What else forms your identity?

6

Third Culture Kids

TCK, or Third Culture Kid, is a term coined by the American sociologist Ruth Hill Useem to describe children who have grown up in a culture different to that of their parents. A TCK is observed to have an easy time connecting and adapting to other cultures while not necessarily feeling ownership of any of these cultures. TCKs are often multilingual and can connect best with other TCKs, who understand the experience of multiple national and cultural identities. Originally the term came from American families that move around due to diplomatic or military professions, but now more and more research is being adapted to the general movement of people and the effects on their children.

81% v 21%

TCKs are four times more likely as non-TCKs to earn a bachelor's degree (81% vs 21%).[19]

TCKs are unlikely to work for big business, government, or follow their parents' career choices. "One won't find many TCKs in large corporations. Nor are there many in government ... they have not followed in parental footsteps"[20]

TCKs' sense of identity and well-being is directly and negatively affected by repatriation.[21]

6

CASE STUDY: From Italy to Germany

I was born in a small town in Italy, near Milan, and then moved with my mom to Berlin. Moving to a big city like Berlin changed me completely! I used to be a shy girl that had no friends. I moved and suddenly I was this outgoing, hyper, talkative, popular teen! I still don't have the full feeling of belonging in any environment except school but I think that has more to do with my ethnicity and skin colour. Being bi-racial has amazing benefits that I wouldn't trade for anything, but not being accepted as white and only partially accepted as black leaves you kind of stranded in the middle, not being able to fully belong anywhere you go. I guess that is why I am always reaching out to people, constantly making a temporary place of belonging.

46%

On European identity

In 2012, 46% of all people living in EU member states said they are attached to the EU, compared with 52% who feel no attachment to it and 15% who are not at all attached.

Generally, people's attachment was greater to a country rather than to the EU at large. The countries where the respondents are least attached to the EU are UK (27%), Finland and Cyprus (33%), Lithuania (34%), the Netherlands (35%), Sweden and Greece (37%).

What do you think? Is your identity attached to your country or to the European Union?

6

Footnotes

[18] Melucci, Alberto. The Process of Collective Identity. Temple University Press, 1995

[19] Cottrell AB, Useem RH (1993). TCKs Four Times More Likely to Earn Bachelor's Degrees. International Schools Services, 7(5).)

[20] Cottrell AB, Useem RH (1994). ATCKs maintain global dimensions throughout their lives. International Schools Services, 8(4).)

[21] Plamondon, Laila (2008). Third Culture Kids: Factors that Predict Psychological Health after Repatriation. Honors Thesis, Smith College.)

[22] http://ec.europa.eu/public_opinion/ archives/eb/eb77/eb77_citizen_en.pdf

[23] http:// news.bbc.co.uk/2/hi/programmes/ from_our_own_correspondent/545414.stm

CASE STUDY: Collective group identity

The current Basque conflict, also known as the Spain–ETA conflict, is a political conflict between Spain and the Basque National Liberation Movement, a group trying to gain independence from Spain and France. The movement started with the establishment of the separatist organisation ETA, which, in its earlier days, launched attacks against the Spanish government. The conflict is sometimes referred to as "Europe's longest war".[23] This example shows how a collective group identity can have an effect over the greater society. Members of the Basque National Liberation Movement share a language, a culture and an ideology which defines them as individuals, as well as a collective group. In this way, they have grown and demanded more of their society through their collective identity. Here, the collective identity takes precedence over the individual identity, as the common goal of independence is shared by all individuals and defines the group.

6   My Origin and Identity

Time **90** min   Participants **20–30**

Aim

To deepen participants' understanding of the link between their personal life and cultural understanding.

Material needed

Paper, markers, flip-chart

Tool types

Biographical work – Steering wheel of impacts, exchange in small groups

Tool topics

Awareness of personal impacts participants' experienced in their life.

A) Sense of belonging (20 minutes)

1. Each person receives a piece of paper with a word (moon, stars, sun/football, orange, Frisbee/apple, leaf, tree/cool, angry, tired/water, beer, petrol/wheel, bike, airplane/sand, waves, dunes/stone, rock, hill/mountain, skyscraper, clouds/rain, snow, fog). They are not allowed to show it to the other people of the group.

2. Give a sign for the group to start. Each one has to find now quickly a group where s/he belongs to. The group size must be four persons, where each person has one thing in common with the others (e.g. everything what is round, animals, things in the sky, fruits etc.). It might happen that some don't find a complete group, depending on the identified common aspects of each group. Another two rounds with new groups follow.

Reflection Questions

▶ Which emotions did you have when finding your group (first, second, and last)?
▶ Did you find alternative groups who had something in common?
▶ Is there anything you all have in common?
▶ What does it mean for you to have a common identity?
▶ Which feelings are combined with this?

6 My Origin and Identity

B) Impacts in my life (70 minutes)

1. Individual work: participants write in a symbol of a steering wheel, which five situations/groups/people/organisations had a strong impact on their life when they were a child/teenager. Then a more detailed description is given on what kind of impact this has been and what it looked like.

2. Exchange in groups of four, identifying similarities and differences to be presented in the group.

3. Debriefing in plenary: exchange conclusions on the relation of the personal impacts they had in their life to culture. Questions to ask include:

▶ How did it work?

▶ What was surprising?

▶ Did you find more things in common or differences?

▶ Where does the group have most similarities?

▶ Are the impacts of a positive or negative nature?

▶ Who mentioned 'nationality'? If no-one did, why is nationality in discussions then so important?

▶ How strong are the impacts nowadays?

6 Identity Molecules

Time 60 min

Participants 10–30

Aim

▸ To bring input and reflection about the topic of identity
▸ To be aware of our multifaceted, fluid and changing identities
▸ To understand and accept people through their similarities and differences.

Material needed

Molecule sheets (see annex), A4 coloured paper cut into 3, pens, markers

Tool types

Reflection, discussion

Tool topics

Identity

The trainer distributes the identity molecule sheet (see annex) and gives an example of him/herself on the flipchart.

Each person names four groups to which he/she belongs and feels strongly about. These should be spontaneous answers: what is felt here and now.

Participants write two or three of the most relevant molecules on coloured sheets, one molecule per sheet.

The group then divides into pairs and discusses molecules with a partner on the basis of two questions:

1) How is it to my advantage to be a member of these two groups?
2) What makes it easier or difficult to be part of these groups?

Meanwhile, the trainer collects the coloured sheet with particpants' molecules and sticks them on the wall.

Participants then sit in a closed circle without speaking. As the trainer calls out one category after another, participants stand up if they feel they belong to them. (They can stand even if the molecules were written by someone else, as long as they feel they belong to the group. If they feel strongly about belonging to a certain group, they may stand longer. The longer you stand, the more intense are your feelings of belonging. They may even stand if they feel they belong only symbolically to the group. When all are seated again, the next category is read aloud).

Go through all or at least 60 per cent of the categories (given by participants).

6   Identity Molecules

Reflection and Evaluation:
Evaluation of identity molecules should allow for the reflection of both the participants' personal identity and the identities of others, and the understanding that these identities are fluid and different factors and forces interact to create the identities. In addition, participants should be given the opportunity to reflect on their feelings of belonging to some groups and not others, and any pressures they may have felt during the exercise.

Reflection Questions:
▶ How was it?
▶ Was it easy/difficult to write/find your identity molecules?
▶ Would you choose the same molecules tomorrow or in a month?
▶ How did the partner discussions go? Was it easy/difficult to answer the two questions?
▶ How did you feel when you stood alone or almost alone?

▶ How did it feel to be part of a bigger group?
▶ Did you realise/learn something new or surprising about yourself?
▶ Did anyone notice interesting group behaviour, for example when a gender category was called out, only women stood. What does that mean?

Further info   Ecotonos: A multicultural problem-solving simulation

Related Annex

6 — Identify Me

Time 30 min   **Participants** 10–30

Aim
▶ To become aware of our stereotypes based on labels
▶ To examine the relationship between identity and stereotyping

Material needed
Post-it notes, pens.

Tool types
Reflection, discussion

Tool topics
Identity, Stereotyping

This exercise requires someone that the participants do not know. It could be one of the trainers and done at the very beginning of the workshop, before any introductions. It is recommended to have two trainers – one to facilitate and ask questions and another to be the subject of the activity.

The audience is asked by trainer A to come up with an identity for trainer B. They should write as many aspects of the trainer B's identity on different post-it notes and then stick it anywhere on trainer B. Trainer A meanwhile asks questions to guide the thinking process:

▶ Where does trainer B live? Is he/she in a relationship? Is he/she gay or straight?
▶ What does trainer B like to do for fun? Does he/she have hobbies? What are they?
▶ Is he/she an only child? If not, how many brothers and sisters are there?
▶ Is he/she religious? Which religion does he/she practice?
▶ Where is he/she from?

After all post-it notes have been put on trainer B, they are read out loud by trainer A and written on the board. They then go through all the identities and trainer B reveals whether each aspect is true or false. The participants then debrief.

Reflection Questions:
▶ What does the final identity given by the group tell you about the way we define others?
▶ How often does this happen in everyday life? How does it affect the way we interact with people?
▶ How did you feel about creating trainer B's identity? Was it hard or easy?

Note: Make sure that the group knows that this is not about avoiding labeling or stereotyping but realizing when it happens so that we are aware of it.

Further info   From Critical Mass Netherlands

6 Annex:
Identity Molecules
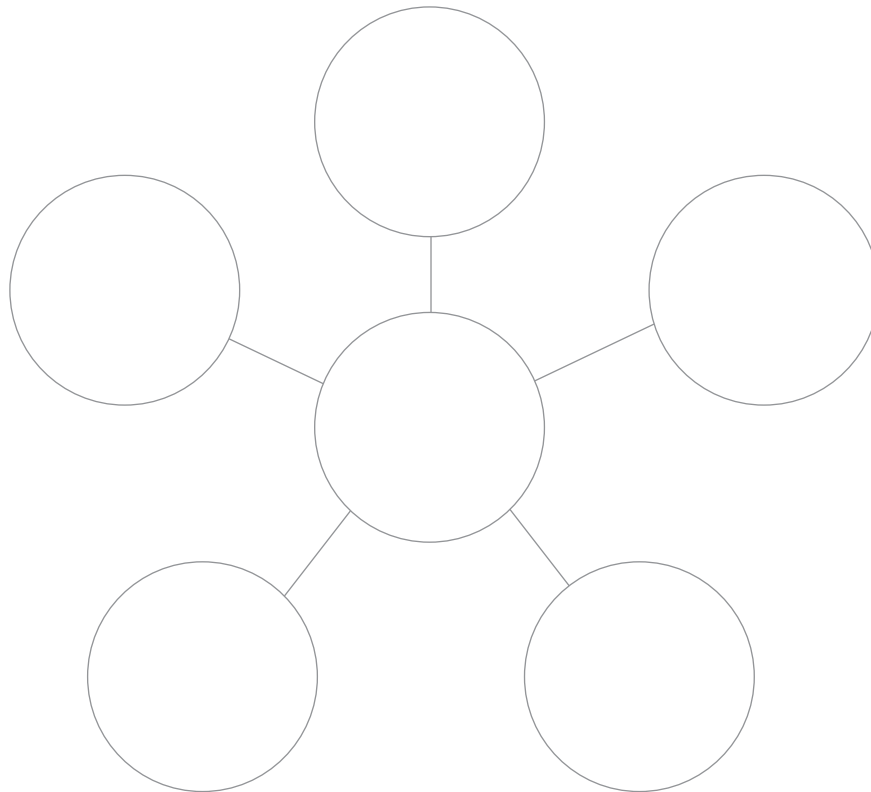
7 Youth subcultures

"You laugh at me because I'm different. I laugh at you because you're all the same"

Jonathan Davis, Musician

ACTIVITIES

1 What is Culture?

2 A Look at Culture and Communication

3 Postcards

Young people, just like adults, need a safe place of belonging and community. With young people it may be even more crucial to find a place to call home, whether literally or figuratively. Having good friends is for many young people one of the key aspects of a happy adolescence, and therefore, youth subcultures form and create a space of belonging and acceptance for young people. Referring to youth subcultures often means a group that is outside the more well known categories of family, school, work or home.

Many music genres become affiliated with youth subcultures. These include hip-hop, punk, emo, raver, metalhead or goth. These genres are visibly expressed in young people, as they go along with a fashion which distinguishes them from the majority group. Marxist theories have explained these movements as a reaction to the power of the 'establishment' (Hall, Stuart & Jefferson, Tony. Resistance Through Rituals: Youth Subcultures in Post-war Britain, Routledge, London. 1993), meaning that young people are not only trying to find themselves within their social groups but a bigger attempt at subverting the structure of their society. Others would say they simply have found a place to feel a sense of belonging and community.

7

"Love yourself and your expression, you can't go wrong"

KRS One, American Rapper

Individualism or community?

Youth subcultures confirm the need both for individualism and community. Within individualism, each young person feels good about the right to express him or herself in the way that he or she feels like. In essence, young people are empowered and feel the right to do their own thing. At the same time, individuals are inevitably lodged into a common experience, forming a group that shares the following characteristics:

▸ Relatively unique values and norms
▸ Special language or slang not shared with the rest of society
▸ Separate channels of communication
▸ Unique styles and fads
▸ A sense of primary group belonging seen in the use of 'us' and 'them'.
▸ A hierarchy of social patterns that clarify the criteria for prestige and leadership

Therefore, members of these subcultures seem to be constantly finding their own balance between feeling powerful and standing on their own while also belonging in a group.

In Austria, research was done to show which communities and subcultures appeal to youth. The results are presented in the following table:[24]

#	Male respondents	Female respondents
1	football fans (40%)	animal welfare supporters (26%)
2	computer game players (28%)	fans of a particular band (21%)
3	computer freaks (23%)	in-line skaters (18%)
4	fans of a particular band (23%)	snowboarders (14%)
5	snowboarders (19%)	football fans (13%)
6	in-line skaters (16%)	mountain bikers (12%)
7	mountain bikers (16%)	techno fans (10%)
8	animal welfare supporters (13%)	hip-hop fans (9%)
9	techno fans (12%)	fitness freaks (8%)
10	fitness freaks (10%)	beach volleyball enthusiasts (8%)

7

> "Rap has been a path between cultures in the best tradition of popular music."

Jay Z, American rapper and producer
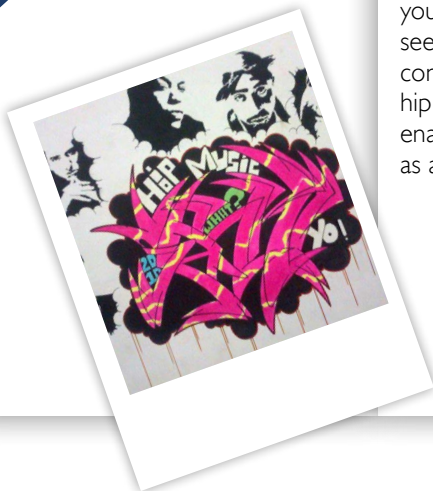
CASE STUDY: Hip-hop subculture

In the late 1970s, hip-hop emerged from the Bronx, New York and took on its own subculture, primarily started by the African American community, as well as the Jamaican and Latino Americans. Researchers have emphasised that hip-hop, in addition to being a genre of music, is also a complex system of ideas and values that reflect expressions through song, poetry, film and fashion.[25] The culture also includes tagging and break dancing as forms of artistic expression. The hip-hop subculture can apply to any group, but it has primarily been applied to inner city youth, and breakdancing culture has been seen as a substitute to the possible violent conflicts between street gangs. Movements in hip hop education have also started to form, enabling the medium of hip-hop to be used as a tool for social justice and change.

CASE STUDY: Goth subculture

The goth subculture goes along with a very distinct and dark fashion. Typical goth fashion includes colored black hair with black lipstick and black clothes, borrowed from a mix of Victorian, Elizabethan and punk styles. Joy Division was an English rock band said to have pioneered the sound of gothic rock with its post-punk musical style. In the early 1980s, gothic rock became its own subgenre within post-punk, with more such bands emerging into the 90s. Today goth music seen is very much alive in Western Europe, with large festivals taking place annually, for example in Germany, where tens of thousands of people visit Leipzig or Hildesheim to enjoy these music festivals.

7

Footnotes

24 Grossegger, Beate , Heinzlmaier, Bernhard and Zentner, Manfred (2001) 'Youth Scenes in Austria', in Irena Guidikova and Lasse Siurala (eds) Transitions of Youth Citizenship in Europe: Culture, Subculture and Identity, pp. 193–216. Strasbourg: Concil of Europe.

25 Taylor, C. & Taylor, V. (2005). Rap music provides a realistic view of life. In J. Woodward(Ed).Popular culture: Opposing viewpoints. Greenhaven Press: Thomson Gale

CASE STUDY: The Breakfast Club

The film, The Breakfast Club, is about five high school students, each representing a different stereotype, who find commonalities with each other during a Saturday detention session. The teacher, Mr. Vernon, asks the students to each write a letter that explains who they are. This is what one of the characters writes:

"Dear Mr Vernon, we accept the fact that we had to sacrifice a whole Saturday in detention, what we did was wrong, but we think you're crazy to make us write an essay telling you who we think we are. You see us as you want to see us, in the simplest terms, in the most convenient definitions. But what we found is that each one of us is a brain, and an athlete, and a basket case, a princess and a criminal. Does that answer your question? Sincerely yours, The Breakfast Club."

The way people choose to dress or which music they listen to often leads to labelling and stereotyping, especially in school environments. What does the above quote from the Breakfast Club tell you about the way the five students in detention feel about their identities?

7 What is Culture?

Time 90 min

Participants 20–30

Aim

▸ To explore the definition of culture
▸ To explore aspects of culture (national, personal, subcultures)
▸ To share some theoretical frameworks

Material needed

Paper, markers, flip-chart, magazines, newspapers, art materials, scissors, glue.

Tool types

Collage, Discussion

Tool topics

Culture, subcultures.

In small groups, teams are asked to come up with a definition of culture which they all agree upon. Then share this definition with the larger group.

They then need to come up with an image of the country that they live in, its people and cultural values, cultural images, and symbols. They can use images from newspapers and magazines to create a collage. They then put up all collages along the same wall. The larger group takes a look at this collage and come together to debrief.

Reflection Questions:

▸ Was this easy or hard? How were multi/ sub-cultures reflected in your collage?
▸ From the outsider's position, what assumptions do you have of each other's country?

▸ What differences have you seen around cultural values and norms over the last 40 years in your country?
▸ Are there religious elements reflected in the cultural values and norms?
▸ What kind of people could fit well into their country?
▸ What changes might some people have to make to be part of the country?
▸ When does it become difficult to accommodate others?
▸ How do people need to adapt to a changing cultural landscape?

7 A Look at Culture and Communication

Time 90 min

Participants 10–30

Aim

▸ To understand what culture is and to explore the influence of one's own cultural background in intercultural communication

Material needed

Flipchart, markers, paper, pictures of man, mouse and the man+mouse picture.

Tool types

Exercise, input, discussion

Tool topics

Iceberg Model of Culture, intercultural communication

1. On a flipchart, collect characteristics of culture named by participants and introduce the iceberg model of culture.

2. Man-Mouse exercise:
The group splits up into two and participants stand in a line with their backs to each other. One group is shown a picture of a mouse, while the other side is shown a picture of a man. The groups should not be able to see the other side's picture.

Then both groups are shown the man+mouse picture combined.

The groups then pair up with one participant from each group, and each pair is instructed to draw what they've seen in the last picture, without speaking. They should work together and draw one picture on one piece of paper. The pictures are then put up, and the group comes together to debrief.

Reflection Questions:

▸ What happened? How did it work to draw together?
▸ What did you see? What do you think your partner saw?
▸ Why is it that one person saw a man and the other a mouse although both saw the same picture?
▸ How important was it for you to draw what you've seen?
▸ Which solutions did you find?
▸ How is this exercise related to daily life?

The trainer then goes back to the iceberg model, and the group discusses how this model plus this exercise can help us learn about culture and intercultural communication.

Related Annex

7 Youth Subculture Postcards

Time
60 min

Participants
10–30

Aim
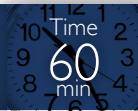
▸ To explore youth situation in today's world and discuss the emergence of youth subcultures.
▸ To analyse these subcultures and come to terms with any labels or stereotypes that may occur.

Material needed

Flipchart, markers, paper, pens, postcard series of images.

Tool types

Exercise, input, discussion

Tool topics

Culture, society, youth subcultures

Participants are divided into groups of four or five people. Each group receives a postcard from the Youth Subcultures series and is told to create a short five minute skit about this postcard. The skit does not have to have words, but it should reveal something about identity, stereotyping or labeling.

Each group presents their skit, and the group comes together to debrief.

Reflection Questions:

▸ How did you interpret the scenario on your postcard?
▸ How did you work together to come up with a skit?
▸ What is the message of your skit?
▸ Is this message something you take from everyday life? Have you had a similar experience, in terms of labeling or stereotyping?

Related Annex

7 Annex:
A Look at Culture and
Communication

Man Mouse pictures
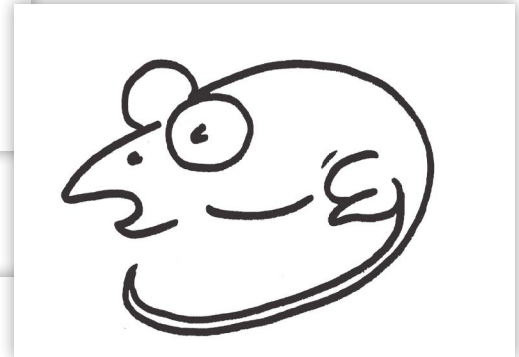
7　Annex: Youth Subculture Postcards

Series of postcards –

8 Citizenship

"Conservatives forget that citizenship is more than a thing to withhold from immigrants. Progressives forget it's more than a set of rights."

Eric Liu, American writer

ACTIVITIES

1	Welcome to my Village
2	Stereotypes, Prejudice, Discrimination
3	CitizenSHIP
4	Citizenship: A right or a privilege?

Citizenship refers to the link between an individual and a state, or which state that individual 'belongs' to. One aspect of citizenship is that being a citizen implies the right to politically participate and live and work legally in a certain country. Looking deeper into the concept of citizenship also raises questions of duties and responsibilities. Those who do not hold any citizenship are known as 'stateless'. Acquiring citizenship is generally divided into two categories: jus soli and jus sanguinis.

Jus soli, latin for 'right of soil', means that those who were born in a country automatically receive the citizenship for that country. This form of granting citizenship is granted by a smaller number of countries, including the USA and Canada. Only 30 of the world's 194 countries grant automatic birthright citizenship.[22]

8
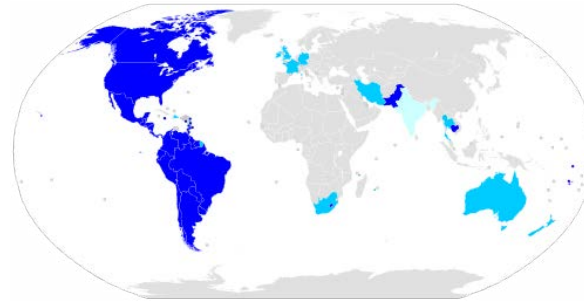
Dark blue – unconditional birthright citizenship.
Medium blue – modified system
Light blue – no longer jus soli.

Jus sanguinis, latin for 'right of blood', means that citizenship is granted based on ancestry or ethnicity. If one or both parents are citizens of a certain state, this is to be passed on to their children. This is the most common means of passing on citizenship in many European countries. Many countries also have a mix of jus soli and jus sanguinis, including Israel, Germany, Greece and Ireland.[26]

810,500

In 2010, 810,500 persons acquired citizenship of an EU27 member state. The highest number of citizenships were granted by the United Kingdom (195,000), France (143,000), Spain (124,000) and Germany (105,000) which together accounted for 70% of all citizenships granted by the member states. Compared with 2009, the number of citizenship acceptances rose by 4% in the 27 member states in 2010, mainly due to an increase in the number of citizenships granted by Spain.

8

"Independence is my happiness and I view things as they are without regard to place or person. My country is the world, my religion is to do good and all men are my brothers."

Thomas Paine, English-American Political theorist and activist.

Citizenship in Politics

Citizenship status carries both rights and responsibilities. The rights given to citizens of a country are clearly defined by its set of rules. In a representative democracy, these include the right to vote, the right to be protected in certain cases and the right to participate in the political system. There are generally two competing ideas behind modern citizenship – liberal-individualist vs. civic-republican. As with many competing theories in politics, these two models have to do with the balance of involvement between the individual and the state.[27]

The Liberal individualist concept of citizenship assumes that people act in their own self-interest and provides a space for morally autonomous beings to follow and fulfill societal duties, such as paying taxes and obeying the law. On the other hand, they are politically passive and focused on individual economic gain. Under this framework, the state exists to protect the civil and political rights of its citizens.

The civic-republican concept of citizenship is rooted in the political nature of every citizen and sees citizenship as an active process, with democratic participation being a key value and duty.

The balance between these two lies between rights and duties. What are your rights as a citizen (state > individual) vs. what are your duties (individual > state). Many see their position as a mix between the two.

29%

The new citizens in 2010 came from Africa (29% of the total number of citizenships acquired), Asia (23%), non-EU Europe (19%), North and South America (19%), another member state (9%) and Oceania (1%)[28].

8

Inclusion/Exclusion

Because a country is not made up only of its citizens, there is inevitably a divide between those who have the citizenship and those who do not. This is especially true in countries where dual citizenship is not permitted, forcing a person to choose their loyalty, either to their 'old' country or their new home. Denmark, for example, has only recently passed a law allowing for dual citizenship (2014), as did Germany. Most countries in Europe, however, allow for dual citizenship, but there are still those who limit it, for example Austria, Poland, Slovakia, the Netherlands and Norway.

The process of becoming a citizen of Europe varies from country to country. The concept of European Union citizenship was introduced by the Maastricht Treat, signed in 1992. European citizenship goes along with national citizenship and allows voting in European elections, as well as free movement, settlement and employment across other European countries.

Being a citizenship of a country also has a big impact on one's identity. Many would associate their passports with a part of their identities. How do you feel? Is your citizenship an important part of your identity?

50 years

Did you know?
You can actually get a World passport, issued by an organisation called the World Government of World Citizens, who believe that any human being has the right to freely travel around the world. This passport has been around for over 50 years and is accepted by 150 countries, on a case-by-case basis. Read more about it here: http://www.worldservice.org/docpass.html

8
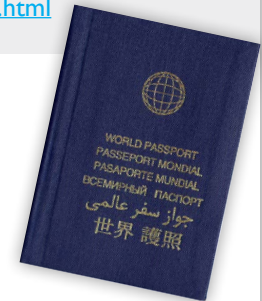
I grew up in Argentina and lived there until the age of 15. My mum is Czech and my dad Argentinean. When I turned 15, my mum and dad divorced and my mum decided that she wanted to return to her homeland Czech Republic, which was a very positive experience for me. When I turned 18 my mum and my stepdad decided to move to the UK. I felt really upset, as it took me quite a while to settle in the Czech Republic and learn the language. I decided to go to spend some time with my dad in Argentina and then finally decided to follow my mum to the Highlands of Scotland. This time around I felt like a foreigner. I am a very adaptable and friendly individual, so it doesn't take me long to feel at home, but still I felt like a foreigner there. As a teenager I was really bothered about the concept of home and identity. I was really confused about who I was. I often envied people who had their family close together and feel at home in their houses. I am very proud of my identity now and I feel my experiences have shaped me as individual. I have a real skill in reading between cultural lines and can easily connect with people from all over the world. I have dual Czech and Argentinian nationality and my current home is in Newcastle in the UK, I honestly feel like my culture is matrix. I have three homes and I am a citizen of the world.

8

CASE STUDY: The Roma

Some people born in Europe, however, are still regarded as stateless. The Roma population refers to a minority of 10–12 million people across Central and Eastern Europe, who have historically been isolated and discriminated against. Many Roma are considered 'stateless' and do not receive citizenship rights in their countries. Only 42% of Roma children complete primary school and 10% secondary school.[29] Much attention has been paid by NGOs to improving the situation for Roma across Europe, but there is still a long way to go in ensuring they have the same basic rights as other European citizens.

The European Roma Rights Centre (ERRC) suggests creating a European Roma Charter which would provide special legal status for the Roma so that their rights can be protected. Inclusion of young people from Roma communities is also a priority for the European Commission, and much work has been done within Youth in Action and other programmes to increase the participation of young people from Roma communities. Activities and resources about this work can be found here:
https://www.salto-youth.net/rc/cultural-diversity/topics/roma/

Roma population around Europe, estimates

Number
1,000,000+
500,001-1,000,000
100,001-500,000
50,001-100,000
10,001- 50,000
1,001-10,000
0-1,000

ROMANIA
BULGARIA
TURKEY

Source: Council of Europe Roma and Travellers Division, July 2008
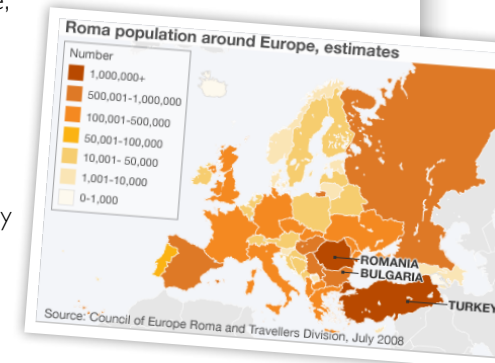
Footnotes

[26] Feere, Jon (2010). "Birthright Citizenship in the United States: A Global Comparison". Center for Immigration Studies

[27] Beiner (editor), Ronald (1995). Theorizing Citizenship. J. G. A. Pocock, Michael Ignatieff. USA: State University of New York, Albany. pp. 29, 54. ISBN 0-7914-2335-2.

[28] Eurostat, Statistics in Focus, 45/2012 "EU Member states granted citizenship to more than 800 000 persons in 2010" http://europa.eu/rapid/press-release_STAT-12-162_en.htm

[29] http://europa.eu/rapid/press-release_IP-11-400_en.htm? locale=en

8 Welcome to my Village

Time **90** min

Participants **20–30**

Aim

▸ To encourage reflection on intercultural competences
▸ To make participants aware of how quickly assimilation takes place instead of integration
▸ To open a discussion about cultures, values and symbols

Material needed

20 kg of clay, plastic to cover the tables, some tools to cut the clay, the instructions (see annex)

Tool types

Interactive exercise, hands-on, simulation.

Tool topics

Intercultural competence, assimilation, integration

The group is divided into four small groups, each on a table with five kg of clay. The whole activity should be silent, with no verbal or written communication.

Each table receives the instructions and starts to build.

When the villages are ready, the trainer facilitates the "destiny" by pulling straws. Participants who pull the longest straw move to the village on their right, shortest to the village on their left. (follow the instructions given)

Let the process begin and observe the reactions.

Reflection Questions:

▸ How was the exercise before the new people joined? After?
▸ If you left your village, were you successfully integrated? If you stayed, did you successfully integrate others?
▸ Were there conflicts in your group? How were these resolved?
▸ How does this simulation compare to real-life situations?
▸ What can we learn about intercultural competence from this exercise?

Related Annex

8 Stereotypes, Prejudice, Discrimination

Time 90 min
Participants 10–30

Aim
▸ To explore the notion of stereotyping
▸ To increase awareness around discrimination
▸ To explore conflict resolution

Material needed
Flipchart, markers, paper, pens, pictures from newspapers and magazines

Tool types
Exercise, input, discussion

Tool topics
Stereotypes, prejudice, discrimination

The trainer shows a picture from a newspaper or magazine and asks the group for feedback on this picture. Questions can include:
▸ What is happening in this picture?
▸ What kind of judgements can we make about the people in the picture?
▸ When and where was this picture taken?

This is an introduction into how we are always making judgements and interpreting, and how our interpretations may differ. We all see different things.

Ask each small group to come with a list of people who may be discriminated against or experience negative judgements in each participant's society. Come back to the big group and ask for some examples. Write some of these groups on the board and ask the group to list what they have heard about these groups. Put up all the labels, and ask the group whether this information is based on facts, knowledge or a generalisation?

How does stereotyping and prejudice become discrimination? Use an example of someone who wears glasses to show the structural model of power and to analyse power using one of the groups that was discussed.

Reflection Questions:
▸ Where do we get our stereotypes? (Media, family, school, peers, etc.)

▸ How much can media really affect us? Ask participants to name examples, including in marketing, branding, etc.

▸ When has a stereotype been a challenge to you? (Either in getting to know someone or being known).

▸ What can we do when we hear people being prejudiced or discriminating against someone?

8   CitizenSHIP

Time **60** min

Participants **10–30**

Aim
▸ To connect a group through exploring the topic of citizenship
▸ To build a good atmosphere for open communication

Material needed
Flipchart paper, coloured paper, masking tape, scissors, rope, glue and markers.

Tool types
Exercise, input, discussion

Tool topics
Citizenship, communication

The large group first starts a discussion on what citizenship is. The trainer puts the ideas up on the board and asks the group to brainstorm positive and negative aspects of citizenship. These are also placed on the board.

The large group is then divided into smaller groups. Each small group receives 10 flipchart papers, some coloured paper, tape, scissors, rope, glue and markers. Each small group is asked to make a citizenSHIP, involving some of the concepts they just brainstormed. They create the criteria for citizenship and integrate that into the design of the boat.

Small groups then present their creations to the large group and debrief.

Reflection Questions:
▸ What is the most important aspect in your citizenSHIP? Why?
▸ How do the boats differ from each other?
▸ Which citizenship would you like to have and why?
▸ What are the criteria for citizenship in your country? Do you agree or disagree with these?

8 Citizenship: A right or a privilege?

Time 60 min

Participants 10–30

Aim

▸ To debate the role of citizenship and gain an in-depth understanding of the different perspectives around this topic.
▸ To open the discussion around the topic of citizenship and what it means to be a citizen.
▸ To explore the link between citizenship and identity

Material needed

Open space, masking tape

Tool types

Exercise, input, discussion, debate

Tool topics

Citizenship

A piece of masking tape is placed in a line on the floor. Participants are asked to stand on one side of the room if they believe citizenship is a right and on the other side of the room if they believe it's a privilege. They then engage in a debate to explain their stance. After the debate, participants are given an opportunity to change their positions. If anyone changes, they are asked to explain why.

The second question is asked: Should you be allowed multiple citizenships in different countries? Participants line themselves up again and explain their positions.

Third question: Is your nationality/citizenship part of your identity? Same discussion process as above.

Fourth question: Would you give up your citizenship to live elsewhere? Same discussion process as above.

Throughout these questions, the trainer guides the conversation to reveal the connection between citizenship and identity.

8 Annex:
Welcome to my Village

GROUP 1

Activity 1:
Welcome to My Village!

From now on, the activity will be carried out in complete silence. It is forbidden to speak, or even whisper and you are not allowed to write things down. There cannot be any kind of communication with words.

Task 1

Your collective task will be to make a village in clay. Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/buildings of the village!

Important instructions:

▶ In your village, do not use 'square' shapes (the devil lives in the corners!)
▶ Doors cannot be in front of each other (you respect each other's privacy)
▶ There should always be at least about 15 centimeters between each house, but not more than 20! (This is due to safety reasons)
▶ The center of the village is the place to pray. This construction should be more or less at an equal distance of each house, so nobody should walk more or less then somebody else to pray.
▶ Images of animals are considered nice, but you cannot use images of plants.

Some more things to take into consideration:

▶ In your village there can be no direct eye contact with women when you communicate with them. This includes between women as well. When people do this, it is very rude and the women traditionally react by a loud and clear "NO!" and turn their heads away.
▶ Men can only work with their right hand, since the left hand is the defence hand and should always be ready to react in case of danger
▶ When you wish to communicate you have to raise your hand and point at the "holy place" before communicating (but never speak!)

8 Annex: Welcome to my Village

Activity 1:
Welcome to My Village!
From now on, the activity will be carried out in complete silence. It is forbidden to speak, or even whisper and you are not allowed to write things down. There cannot be any kind of communication with words.

Task 1
Your collective task will be to make a village in clay. Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/buildings of the village!

Important instructions:
▸ In your village you do not use 'round' shapes (this brings bad luck)
▸ Doors have to be in front of each other, as you like to greet each other and you are strongly connected to each other
▸ There should never be more than about 15 centimeters between each house, but not less than five! (This is due to safety reasons)
▸ There is no centre of the village. The place to pray is in the north of the village. This construction is in the shape of a star, and no other house should be more to the north than this place
▸ The moon is a holy symbol and should be involved in ALL constructions.

Some more things to take into consideration:
▸ When you wish to communicate, you have to raise your hand in the air before to start to communicate, otherwise you will be seen as very rude. Women and men can never touch each other in public
▸ The image of a flower is considered as the most beautiful object and it is an honor to receive it. However, you must not make images of humans.
▸ Messages for the whole group can only be made when you hold a piece of clay between your two pointing fingers.

8 — Annex: Welcome to my Village

Activity 1:
Welcome to My Village!

From now on, the activity will be carried out in complete silence. It is forbidden to speak, or even whisper and you are not allowed to write things down. There cannot be any kind of communication with words.

Task 1

Your collective task will be to make a village in clay. Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/ buildings of the village!

Important instructions:

▸ In your village, do not use 'flat roofs'. Constructions are always in the shape of an L, as this is a holy symbol)

▸ Doors can only be in line with each other

▸ It is not important how far the houses are built from each other, as long as there is a road from one to another.

▸ The most important place in the village is the water fountain. All roads should go to the fountain as water is the symbol of life. It should be enhanced with images and constructions.

Some more things to take into consideration:

▸ Men can never communicate with other men without first touching the left hand of a woman

▸ When you pray you make an image of a flower but you destroy it immediately. The village prays a lot, at least once every five minutes.

▸ When you have something to say, which is important for the whole group, you first need to run a circle around the village to ask for attention.

8 Annex:
Welcome to my Village

GROUP 4

Activity 1:
Welcome to My Village!
From now on, the activity will be carried out in complete silence. It is forbidden to speak, or even whisper and you are not allowed to write things down. There cannot be any kind of communication with words.

Task 1
Your collective task will be to make a village in clay. Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/ buildings of the village!

Important instructions:
▸ In your village there are only pyramid buildings. You believe that it brings you good fortune and energy, and that other shapes are inferior
▸ The door is always on the north side of each building
▸ The house nearest to the north is the largest and they become smaller the more you go to the south
▸ Streets are forbidden because they make you walk too much in line and limit your opportunities
▸ The image of the sun should be on every house, as this is the symbol of energy. If there is no image of a sun on the house then this house cannot be entered and is not considered a part of the community.

Some more things to take into consideration:
▸ Women are considered as the highest energy creatures (as they give birth to new life) and for that reason all final decisions should be confirmed by a woman
▸ Before women respond to an attempt at communication, she first sits down on the floor, to be in touch with mother earth and to receive good energy.
▸ Men can only sit on their bent knees on the floor, not on their bottom as it is very insulting. Men can only sit on their knees as a symbol of agreement towards the women. If he does not agree, he needs to turn his back on the woman for five seconds.

8 Annex: Welcome to my Village

Task 2

The government of your country, where all villages are located, has decided that it is time to introduce some cultural exchanges.

From each village, one person will go to the other villages.

The honored people will be chosen by destiny. Everyone in each village will pick a straw. Whoever picks the shortest and longest leaves the village to go to one of the other villages

He/she has to take his/her house with them to the other village (the government pays for the moving). When moving your house, please take into consideration all the instructions you received when building your village.

Task for the villagers who stay in the original villages:

The people from the other villages arrive in your village and have the right to pick out a position for their house. It is up to you to help them.

Try to integrate the new people into your community, but without talking! Take into consideration the original instructions you received when making the village.

Task for the new arrivals

You can choose any position in the village to put your house. (The government gave you the right to this). Your next step is to integrate into the community.

Since the government wishes to develop a collective and uniform feeling of identity, they have organised a competition to create a national symbol.

Every village needs to construct a new national symbol and enter it into the competition. The government's department leading on this will choose a symbol for the whole country. This symbol needs to be made from clay of your houses (so you will need to adapt your houses after you give your contribution).

It should be a representation of how you all feel in your village.

Good luck!

9 Intercultural Competence

"Knowing yourself is knowing the other"

Anonymous

ACTIVITIES

1	Identity and its complexity
2	Reality of Young People Today
3	Stories of Empathy

As researched and created by the SALTO Cultural diversity team, intercultural competence takes the following definition:

Intercultural Competences (ICC) developed and acted out within the framework of European youth work are qualities* needed for a young person to live in contemporary and pluralistic Europe. It enables him/her to take an active role in confronting social injustice and discrimination and promote and protect human rights. ICC requires an understanding of culture as a dynamic multifaceted process. In addition, it requires an increased sense of solidarity in which individual fear of the other and insecurity are dealt with through critical thinking, empathy and tolerance of ambiguity.

* In the above definition, the qualities referred to involve demonstrating a holistic understanding of the individual combining knowledge, skills, values and attitudes.

These can be broken down as follows:
1. Taking an active role in confronting social injustice and discrimination in order to promote and protect human rights
2. Exploring culture as a dynamic process
3. Addressing intolerance and fostering tolerance
4. Ability to create empathy by fostering critical thinking in relation to intercultural identity
5. Creating a sense of solidarity

9

Explicitly mentioned in the fourth point but underlying all five elements is the concept of empathy. Training programs which connect the self and the other and allow people to understand each other can lead to an improvement in the above five standards. Empathic communication creates solidarity and inherently moves from a passive to an active role. But how does this empathy develop? Is it something inherent to all human beings, or can it be taught?

9

"Empathy is really the opposite of spiritual meanness. It's the capacity to understand that every war is both won and lost. And that someone else's pain is as meaningful as your own"

Barbara Kingsolver,
American author

Empathy

Empathy, the act of stepping into someone else's shoes to see things from their perspective, is a crucial skill for intercultural competence, and research has varied on whether this skill can actually be taught and learned. According to Edith Stein, a German phenomenologist, empathy can be facilitated. It also can be stopped and blocked, but it cannot be forced to occur. What makes empathy unique, according to Stein, is that it happens to us and is, in essence, given to us. Empathy is less of an event and more of an experience, which is the part that makes it unteachable. Instead, attitudes such as self-awareness, listening skills and self-confidence can be promoted, as well as lessons in prejudices and anti-discrimination work. These are the attitudes that form the basis for empathic communication and are crucial for intercultural competence.

Empathy has much to do with identity and cultural diversity, as it is the mechanism through which mutual understanding can take place. This is necessary in a multicultural society, where people may encounter tension between different communities. Being able to empathise allows you to break out of your own collective identity and see a situation from a different perspective.

9

A story about empathy

An elderly woman and her little grandson, whose face was sprinkled with bright freckles, spent the day at the zoo. Lots of children were waiting in line to get their cheeks painted by a local artist who was decorating them with tiger paws.

''You've got so many freckles, there's no place to paint!'' a girl in the line said to the little fella.

Embarrassed, the little boy dropped his head. His grandmother knelt down next to him. ''I love your freckles. When I was a little girl I always wanted freckles,'' she said, while tracing her finger across the child's cheek. ''Freckles are beautiful.''

The boy looked up, ''Really?''

''Of course,'' said the grandmother. ''Why just name me one thing that's prettier than freckles.''

The little boy thought for a moment, peered intensely into his grandma's face and softly whispered, ''Wrinkles.''[30]

9

In 2008, Julio Diaz handed over his wallet to a would-be mugger, then offered him his coat, too. After striking up a conversation, Julio wound up taking the mugger out for a meal and showed by example how rich your life can be when you treat people well. Afterward, when Diaz told his mother what happened, she said, "You're the type of kid that if someone asked you for the time, you gave them your watch."

"I figure, you know, if you treat people right, you can only hope that they treat you right. It's as simple as it gets in this complicated world."[31]
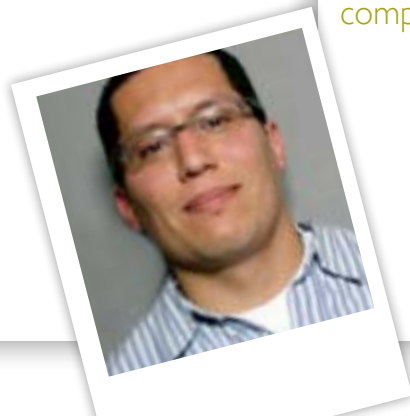
Robin Rogers was a college professor whose wedding was called off. Instead of wallowing in her lost love, she decided to do something positive. She changed the reception into a fundraiser for a soup kitchen. "When the wedding was called off, I was heartbroken. We really thought it was going to work," she said, "And then I made peace with the idea. And then I found that it became exciting, the idea of doing something bigger." [32]

How do the above stories about empathy show intercultural competence? Which of the five qualities mentioned above do they address?

9

CASE STUDY: Ashoka

For 30 years, Ashoka has been building a network of 3,000 leading social entrepreneurs around the globe, bringing systemic change for the good of all in every area of need. Being at the centre of this network provides a deep understanding of the key levers for bringing about change in society, across industries and sectors. They then align the key players in collaborative entrepreneurship to accelerate that change. Empathy plays a crucial role in innovation, changemaking, and solving entrenched systemic problems. We need the skill of applied empathy – the ability to understand what other people are feeling and to guide one's actions in response – to succeed in teams, to solve problems, to lead effectively, to drive change. [33]

SALTO Cultural Diversity

The European Commission and SALTO Youth work together to ensure that cultural diversity is promoted across Europe. They organise activities, disseminate publications and provide open and free resources so that intercultural learning and intercultural competence could be advanced. To find out more about upcoming trainings, or existing resources and publications, visit:

https://www.salto-youth.net/rc/cultural-diversity/

Footnotes

[30] https://sites.google.com/a/wautoma.k12.wi.us/character-education/stories-about-empathy

[31] http://www.npr.org/2008/03/28/89164759/a-victim- treats-his-mugger-right

[32] http://www.nydailynews.com/new-york/queens-college-prof-robin-rogers-turns-canceled-wedding-gala-fund-raiser-soup-kitchen-article-1.469250#ixzz2gBqmmgQV

[33] http://startempathy.org

9 Identity and its complexity

Time 50 min   **Participants** 10–30

Aim

▸ To bring input and reflection about the topic of identity
▸ To be aware of aspects of our identity with which we are comfortable and uncomfortable

Material needed

Post-it notes, pens, paper.

Tool types

Reflection, discussion

Tool topics

Identity

Ask participants to reflect on themselves and the different parts of their identity. Then ask the following question:

If you found yourself in a situation where it was compulsory to give up two aspects of your identity, which two would you give up? Write these two aspects of your identity on two post-it notes and put them in the identity box.

The trainer will then post up all the 'given up' aspects of identity and try to group them on the board. The group debriefs together.

Reflection Questions:

▸ Which two aspects of your identity did you give up? Was it hard or easy to give up these aspects?
▸ Looking at the board, are the given up aspects mostly chosen or given? What does this say about how our identity affects us?

▸ Which aspect of your identity would you never want to give up? Why?
▸ In which real life situations do people feel like they have to give up part of their identity? Has this happened to you?

9 Reality of Young People Today

Time 45 min

Participants 10–30

Aim
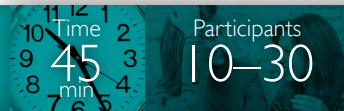
▶ To explore youth situation in today's world and discuss the complexities of these situations.

Material needed

Flip-chart, markers, paper, pens.

Tool types

Exercise, input, discussion

Tool topics

Culture, society, youth subcultures

The whole group starts together to answer the following question:

How has the world changed in the last 20 years? What is different now?

Participants brainstorm the answers, and the trainer writes the ideas up on the flip chart. In doing this, a list of categories and aspects of society are collected, to describe today's world from the participants' perspectives.

The groups are then divided into smaller groups of five or six people and are asked to make a list of skills, knowledge and attitudes, which are essential for young people to have in order to live (perform, act, be successful) in today's world. The groups then present their results to the larger group.

Reflection Questions:

▶ Are there any aspects within the groups that contradict each other? What are the reasons behind this?

▶ How important is formalised education in today's world?

▶ How do you rank in this list? Do you have everything you need to be successful in this world?

This activity creates a background setting in which the world's complexities are revealed, setting the stage to talk about youth subcultures in society today.

9 Stories of empathy

Time 90 min

Participants 10–30

Aim

▸ To connect a group through stories of empathy
▸ To explain the concept of empathy through personal stories.

Material needed

Notebooks, pens, flip chart, markers

Tool types

Exercise, input, discussion, creative writing, drama

Tool topics

Empathy, intercultural competence

The large group is asked what empathy means, and they brainstorm ideas while the trainer writes these down on the board. They are then asked if empathy is inherent or if it can be developed. They are asked to debate this topic and explain their position (this can be done creatively by having them move around, or simply by raising hands).

The trainer then reads a short story about empathy (earlier in this chapter) and asks the group to write down a story from their experience. They take 15–20 minutes to write down their stories. In small groups of three, they share their stories. Each group then chooses a story that they will act out in front of the larger group. They spend 30 minutes creating a short two minute play and acting it out in front of the large group.

Reflection Questions:

▸ What have you learned about empathy?
▸ Did your definition change after hearing and experiencing personal stories?
▸ Why is empathy important? What happens when we don't have it?
▸ How can we encourage others to see things from the other perspective?

What next?

Now you have explored certain themes and topics related to cultural diversity, have a think about the following:

Values
What are your values? How have you felt exploring these while working through this pack? What values do you feel are important for your future and the future of Europe?

Skills
What skills have you developed through exploring topics and themes related to cultural diversity? What skills do you want to develop in the future?

Attitudes
What thoughts and feelings have you experienced as you have worked through this pack? Have any of these changed? If so, which ones?

Knowledge
Which themes of cultural diversity have you found most interesting to explore? What do you know now that you didn't before and how can you use this new knowledge?

Thanks for reading and using the Value the Difference Resource Pack. We hope you found it useful and that it has inspired you to find out a little more about cultural diversity, about yourself and the people around you, and celebrate the rich diversity that we have in Europe today.

Acknowledgements

Value the Difference
Resource pack

SALTO-YOUTH
CULTURAL DIVERSITY
RESOURCE CENTRE

Erasmus+

BRITISH COUNCIL

ECORYS

Erasmus+

salto|youth