

The Anna Lindh Education Handbook

Intercultural
Citizenship in the Euro
Mediterranean Region



Anna Lindh
Foundation

— EUROMED —

Credits

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Intercultural Citizenship Education in the Euro-Mediterranean Region

As President of the Anna Lindh Foundation, I wish to stress the importance of the document attached, which is a testimony to the relentless efforts of the Anna Lindh Foundation for the training, follow-up and support of the young generation of the Mediterranean. This new generation embodies the future of our societies in the Euro-Mediterranean area. I would like to warmly thank the Anna Lindh Foundation team for the thorough work accomplished to achieve this project under the Direction of the Executive Director, Ambassador Hatem Atallah. I would also like to thank my predecessor, President André Azoulay, and the previous Executive Director, Andreu Claret, who have both contributed to the preparation of this project. I hope you will find the appropriate and useful tools in this Handbook to support our youth.

Sincerely,
Élisabeth Guigou

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Design and Print

Equinox Graphics

Online Publication

Consult and Design International

ISBN Number

25313

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The opinions expressed by the authors in the publication are personal and professional assessments, and do not necessarily reflect the views of the Anna Lindh Foundation, European Union, Arab League, or the Member States of the Union for the Mediterranean.

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Élisabeth Guigou - President of Anna Lindh Foundation

Youth to the North and South of the Mediterranean are on the forefront of the current challenges affecting their societies, and both to the North and South of the Mediterranean the challenges remain the same: education, equality, training, employment, participation and responsibility. The Foundation is responding to this main challenge by placing young people at the heart of its activities.

The future of the Euro-Mediterranean region will be very much determined by the vision, attitudes and actions of today's young people. It is hence essential that they feel they are respected members of the society, irrespective of their background and culture, and that they take ownership of fundamental values.

Empowering and supporting youth voices to enhance a shared culture of dialogue in the Euro-med region is the main objective of the Anna Lindh Foundation. We are convinced that ensuring young people to acquire social, civic and intercultural competences, by involving and providing them with the opportunity to have a say in the definition of their own future and priorities, can create a real space of dialogue in the region.

We, at the Anna Lindh Foundation, have a firm belief in youth and their capacity to lead the change in their societies towards a peaceful and prosperous future. This does not come as a surprise given that young people would be the first to benefit from the positive changes in their societies and the first to suffer from situations of insecurity, instability, and economic hardship.

There is a great need to develop a positive alternative narrative that cannot be achieved through lecturing and preaching, but instead through a sophisticated process of nurturing skills of curiosity, understanding, and critical thinking. We should use a positive discourse to oppose the discourse of intolerance; promoting values, participation and citizenship and we must make room for the new generations to act.

Enjoying such great intercultural exposure in today's societies while avoiding the negative stances, resentment, is today a key challenge. Education in general, and intercultural learning in particular, have a huge potential to reach out to the young people and prevent them from drifting away from society.

It is precisely in this context that we underline the relevance of intercultural citizenship education and its importance at the heart of the process of constructing the counter-narrative. Education that moves away from traditional techniques to critical techniques, from unitary worldviews to inclusive and multi-perspective worldviews, education that spans beyond schools and formal education to represent a shared responsibility between school and family, government and civil society, and almost all the components of the society is today a clear pathway for a more efficient approach towards intercultural citizenship and active participation. To that end we, at the Anna Lindh Foundation, in cooperation with a range of prestigious experts and professionals from all over the Euro-Mediterranean region, introduce this project: A Handbook on Intercultural Citizenship Education at the service of the young generations of the region.

Hatem Atallah - Executive Director of the Anna Lindh Foundation

The current regional context is characterised by increased movements of people resulting in the emergence of more multicultural societies where integration still remains a challenge, where intolerance and radicalism are very present and constitute a major challenge to us all. Embedding a value-based education is key to empower a new generation of dialogue players.

Over the past years, the Anna Lindh Foundation has been observing the intercultural trends in the Euro-Mediterranean region through its Intercultural Trends Report. It is a concrete, scientific, survey-based analysis that examines interest, perception, values, and readiness for dialogue and cooperation among the people of the region. It comes as no surprise that these Reports have pointed out the relevance of education both as a prerequisite to openness and readiness for dialogue and mutual understanding, and as a space for future action.

Convinced of the centrality of education to any sustainable development endeavour we decided at the Anna Lindh Foundation to sharpen our focus on formal and non-formal education by developing an intercultural education programme that aims to reinforce intercultural dialogue and intercultural citizenship, to play a preventive role in facing extremism, exclusion, and intolerance, and to build on the common values between the people of the region to embrace cultural diversity and achieve intercultural cooperation.

It is within this context that the Anna Lindh Education Handbook on Intercultural Citizenship in the Euro-Mediterranean region takes its full relevance. A resource which presents an introduction to the notion of intercultural citizenship education and offers a reference for educators, schools, civil society, governments, and citizens at large, for strengthening awareness around the common values among the people of the region, for shedding light on the opportunities offered by the regional cultural diversity, and for facilitating the interaction with people from different cultural backgrounds to resist intolerance.

In the Euro-Mediterranean context, there is a need for useful intercultural learning resources that can provide a common terminology and shared methodologies for the construction of a community of values through an educational perspective. In this regard, this Handbook on Intercultural Citizenship Education appears as the most relevant instrument. As a result of a participative work of more than 300 educators, this initiative is part of a broader programme that aims through formal and non-formal education to empower and stimulate citizens to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality.

With this resource as a part of a long term intercultural learning approach, the Foundation aims to respond to the demands of professionals and civil society activists of the region, by providing intercultural competences to educators, youth, civil society and families preparing all of them for an active and positive citizenship participation and by making intercultural dialogue an effective instrument to face the phenomena of intolerance in the Euro-Mediterranean societies.



INTRODUCTION AND OVERVIEW

How to Use the Handbook
Key Concepts
Pedagogical Approaches

How to Use the Handbook: Components and Practice

Gemma Aubarell and Eleonora Insalaco

An Intercultural Resource for EuroMed education practitioners

This Handbook is the product of a journey. It was a journey shared by many different professionals who contributed their experience, expertise and opinions to shape a useful resource to support intercultural citizenship education in communities and schools across the Euro-Mediterranean region. The journey started in 2011, when the Anna Lindh Foundation gathered the different programmes and projects, as well as educators from around the region to discuss the challenges to and opportunities for the promotion of a regional education programme designed to prepare young people, to live in multicultural societies. The programme would, ideally, help those young people to appreciate and benefit from the cultural diversity of Euro-Mediterranean societies, while at the same time raise awareness of the potential effect that their actions and their role in society could have on individual and societal wellbeing.

Those educators and professionals agreed on the need to conceive a regional programme not only addressed to face the internal situation of their own societies in the region, but mainly would aid and accompany the process of sharing socio-cultural challenges, promote a common idea of citizenship participation and increase exchange of practices and realities between educators and youth from Europe and the southern Mediterranean countries.

The Anna Lindh Foundation responded to that call and understood that such a programme had to reflect the reality on the ground and be developed with the direct involvement of the educators and the people who would finally benefit from it. Hence the idea of producing a Handbook, which would constitute a common basis for educational activities across the region, and to do it through a collective process involving educators and taking advantage of the current initiatives already in place in the region.

To create a resource that could be used and useful in countries as diverse as Sweden, Lebanon, Turkey and Spain, Belgium, Ireland and Morocco to mention only a few, the development process was inclusive from the beginning. Thus, a group of international experts from different countries of the region was identified to collaborate on the draft contents of the Handbook and the intercultural pedagogical orientation of the component sections. During the process of elaboration, more than 300 educators from the 42 Euro-Mediterranean countries were engaged to express their needs and expectations of such a resource. Those educators also brought to the Handbook previously tested methodologies and activities from their experience, which could be adapted to different contexts in formal and non-formal learning settings, and provide constructive feedback on the draft contents.

Certain concepts presented are quite aspirational, therefore some people might consider them far from their reality. The main objective is to inspire educators to proactively use the materials and adapt them to each contextual reality by following shared approaches, and taking as example different realities and practices.

Contribute to prepare citizens for the respect of cultural diversity

It is worth clarifying that intercultural citizenship is not a legal concept per se and that the related attitudes and skills are part of many people's lives who encounter people from different cultural backgrounds and who take an active part in their society.

Throughout the Handbook, the concept of intercultural citizenship education in the Euro-Mediterranean space will be explained through its different components but, in a nutshell and borrowing the definition elaborated as a result of the editions of the Alexandria Education Conventions organised since 2012, the objective is: "Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality".

The authors of this Handbook strongly believe in the importance of cultural diversity as a value to be promoted and a reality to be preserved in the Euro-Med region. Being an intercultural citizen

in this region means, among other things, being aware of the cultural differences and similarities across the 42 countries of the region, being curious about and open to the discovery of other realities, understanding the potential that cooperation can have to facilitate the solution of common challenges, keeping up-to-date with the social, political and economic evolutions in the region, and being ready to participate in processes of change in society.

Intercultural citizenship education is central to the harmonious development of societies and to enhancing cooperation among people from different countries of the Euro-Med region. In the words of some of the educators involved in the compilation of this Handbook: “it is needed to ensure real equality, to ensure people’s rights are valued (educator from Ireland); “to better live together, to be able to better communicate and perceive the world from other people’s perspective” (educator from Bulgaria); “it is a necessary means to establish a link between living in a society at a local, national and global level. It is only by breaking down the barriers of ignorance that it is possible to open up the curiosity of others, the need for knowledge and mutual enrichment fuelled by the exchange” (educator from Tunisia).

“The situation of economic, environmental, political and social crisis in the region needs constructive thinking and cooperation of Euro-Med countries and people to find common solutions. Certainly we can find success stories from both sides of Euro-Med and replicate them in other parts of the region” (educator from Spain).

“We see that intolerance is rising not only among different countries but also inside the same state. Young people are travelling much more within the region, which is a good sign. However, the given social atmosphere does not always provide the necessary means and opportunities to learn about different cultures, but rather consume them. People living in the region often carry prejudices about their peers, neighbours and other cultures” (educator from Turkey).

Components and structure of the Handbook

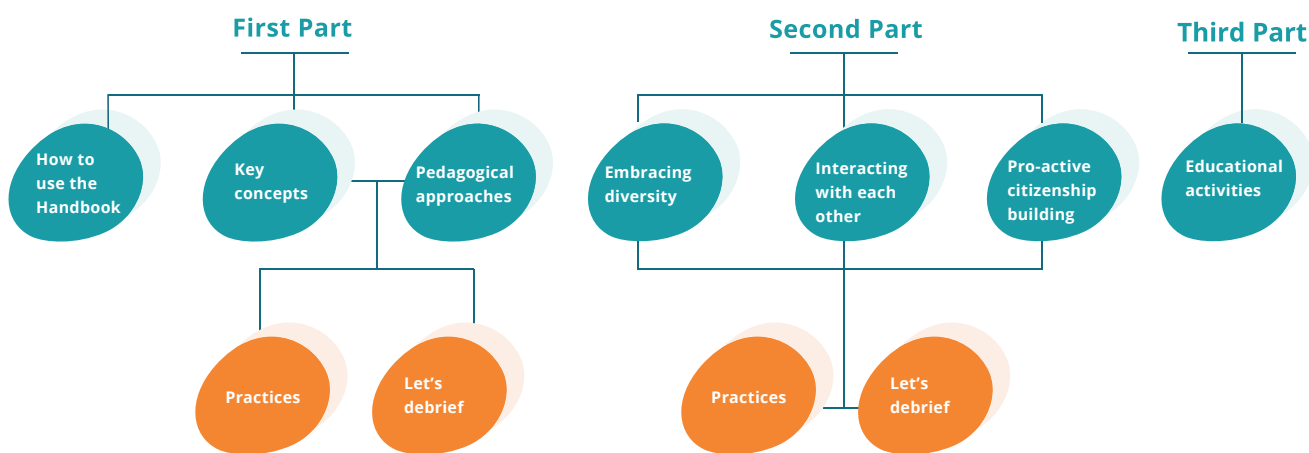
The Handbook is a resource addressed to educators in the formal (schools) and non- formal education settings (NGOs, youth centres, debate clubs, community centres, etc.) working with young people aged 15 year old and older, even though most of the learning activities are easily modifiable for younger children. Though, it was decided through various debates among authors and educators to develop a Handbook for both these target groups rather than focussing on one only, the majority of the approaches and activities proposed follow principally non-formal education patterns which can be used in the formal education setting. This, on the one hand, makes the resource more universal in its approach and adaptable to different contexts and people but, on the other, requires an extra adaptation effort by the educator to respond to the specific needs of his/her reference group.

Citizenship and intercultural citizenship refer to people’s realities and the way they perceive their relationship with the community. These are flexible concepts that need to be continuously rethought and for which new educational practices are developed. As a consequence, the contents of the Handbook will be regularly updated and enriched through the experiences and feedback of users across the region.

The Handbook is divided into 3 main parts. The first is an introduction to concepts, methodologies and education formats related to intercultural citizenship.

The second part provides a more in-depth presentation of the notion of intercultural citizenship education as a reference for educators to better understand and further practically use the concepts and prepare for the learning activities; the notion is broken down into three main inter-linked components: Embracing Diversity, Interacting with the other, Pro-active citizenship building. In order to facilitate the accessibility to these concepts, short case stories/educational practices are introduced in each of the components. Besides, a specific section on “Let’s Debrief”, presenting the main learning objectives for the component, some questions that educators can use to assess their groups’ first understanding of the concepts and activities to stimulate the learners’ reflections and skills through practical, participatory and dialogue- based experiences.

In the third part, “Educational Activities”, educators will find the different activities transversal and applicable as practice in relation to different issues presented in the Handbook.



The Handbook is conceived as an introduction to educational practices for intercultural citizenship in the region, a living product to be adapted, enriched and regularly updated by the people who use it. An online portal complements the paper version and provides an opportunity to all those who wish to join the community. By logging on to www.annalindhfoundation.org/citizenship-handbook people can share opinions and experiences and can recommend how the Anna Lindh Foundation might update or further develop the contents of the Handbook and related training.

The contents of the Anna Lindh Education Handbook on Intercultural Citizenship in the Euro-Mediterranean region are complemented by a toolkit that has been developed by a team of Arab education experts with the purpose of further exploring some of the issues related to intercultural citizenship from an Arab perspective (Toolkit for Education on Intercultural Citizenship in the Arab World, 2014). The richness of reflections and practices presented by authors from different countries of the region in these twin resources constitutes the basis for the Anna Lindh Foundation to launch a “training for trainers” programme to reach Euro-Mediterranean societies, spread the values of intercultural citizenship education and enhance related skills and attitudes.

The Anna Lindh Foundation is developing an intercultural learning programme aiming to establish a group of committed educators who will act as multipliers in their countries. In order to maximise the impact of this programme, the Anna Lindh Foundation will work in close collaboration with its civil society network across the region and with regional and national institutions committed to the promotion of intercultural education.

Cooperation with national institutions will be important also to facilitate the translation of this resource into as many Euro-Mediterranean languages as possible because, the Foundation considers that wide accessibility can only be guaranteed by ensuring end users can read the Handbook in their mother-tongue.

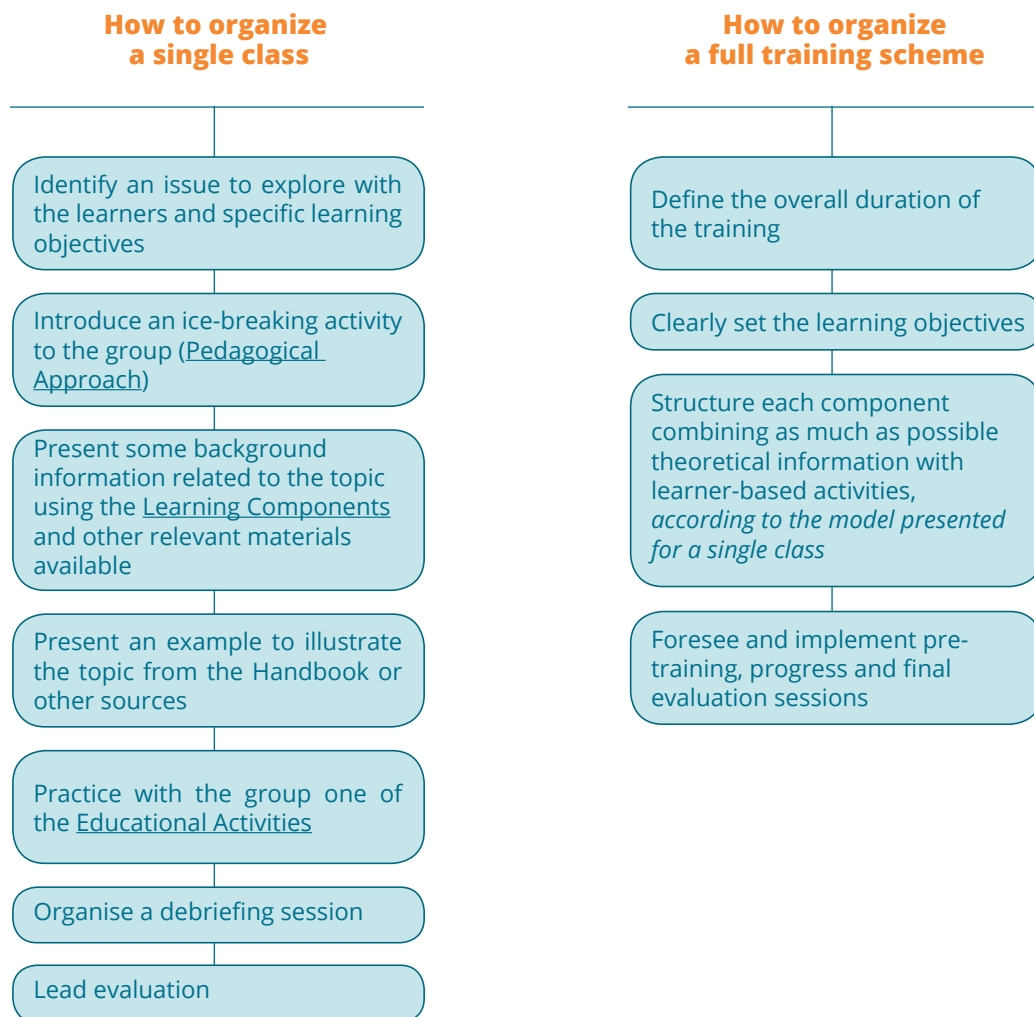
Practice orientation: youth sessions and training planning

The Handbook is a resource that can be used in its entirety over a number of pedagogical sessions or from which educators can extract content according to their set learning objectives. Two main proposals are presented: for the organisation of a single activity and for the organisation of a comprehensive training scheme.

A lesson could, for instance, be planned around one of the issues raised in one of the learning components (for example, Migration in the Mediterranean as a source of diversity and multi-cultural interaction) and with the identification of a clear learning objective (for example, to be able to identify concrete examples of diversity within the community of belonging); a) The educator could start the lesson by introducing an ice-breaking activity to the group; b) present some background information related to the topic using the contents of the learning components and other relevant materials available to him/her; c) present an example to illustrate the topic either from the contents of the Handbook (for example, In Practice – Student’s research on migration flows) or from other sources and stimulate a discussion around the example given and participants individual experiences; d) practice with the group one of the learning activities (for example, Talking on the Phone); e) organize a debriefing session to stimulate a debate and reflection among the group; and f) lead an evaluation

of change since intercultural citizenship education aims at producing a change in the learner and such a change can be and should be measured by the educators proposing the learning activities through a multistage evaluation of impact.

For the development of a full training scheme, a) the educator needs to define the overall duration of the training ; b) clearly set the learning objectives (in line with those presented at the beginning of the Learning Activities and the needs of the learners); c) structure each component combining as much as possible theoretical information with learner-based activities (according to the model presented for a single class); d) foresee and implement pre-training, progress and final evaluation sessions.



Target group: educators in the formal and non-formal education sectors - working with youth of 15 year old and above.



Key
Concepts

Responsible Citizenship

Citizenship is fluid and dynamic, changing with time and social context. This means that learning to live together positively with differences and diversity is becoming the central dimension of practising citizenship.

In the broad context of citizenship building within a dynamic and often fluid framework, the international community increasingly recognises that terms such as “citizen” and “citizenship” are neither stable nor limited to a single definition. Within the context of education for democratic citizenship, the term citizen is broadly described as “a person who co-exists in a society” (Karen O’Shea, 2003).

This broader understanding of citizen and citizenship offers a potential new model for exploring how we live together. The challenge therefore is to move beyond the confines of the nation-state to the concept of “community”, which embraces the local, national, regional and international contexts that individuals live in. Within such understanding the idea of “citizen” and “citizenship” includes the idea of “status” and “role”. It involves issues relating to rights and duties, but also ideas of equality, diversity and social justice. It is no longer enough to limit the idea of “citizenship” to the act of voting. It must also include the range of actions exercised by an individual that impact on the life of the community (local, regional, national and international) and as such requires a public space within which individuals can act together on a value-based foundation.

The notion of a good citizen, defined as a personally responsible, participatory and justice oriented individual (Westheimer & Kahne, 2004), implies an awareness and knowledge of rights and duties, in short a responsible and reasoned citizenship. It is closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion, social justice, as well as the knowledge and exercise of rights and responsibilities, beyond the legal status and judicial relationship between the citizen and the State.

Intercultural citizenship

As multicultural societies have become the norm in the modern world, at the global and Euro-Mediterranean level, it is necessary to envisage a less exclusive sense of belonging, an attachment to a society and culture. Although tensions persist between various cultures in society, these cultures are less and less able to ignore one another completely. Citizens belong to “overlapping communities of fate: local, regional, national, and international and, increasingly, virtual. Even though people may have very different cultures and beliefs, their interests are tied up with others, not because they share a common national citizenship, but because they may be members of a diasporic group, have a common faith or political agenda, or live in a particular neighbourhood” (Osler & Starkey, 2003).

There is reason to believe that we are witnessing the emergence of a new form of citizenship, which can be more suitably described as intercultural rather than multicultural. The plurality of cultures clearly reflects the need to transcend a diversity that is divisive and find one that is cohesive. This is clearly what is intended with the concept of intercultural citizenship. It implies that citizens are able to rise above themselves, engage in communication and exchange, and set aside hostility and confrontation. Intercultural citizenship relies upon conciliating multiple identities and contexts simultaneously, assumes the ability to engage in intercultural dialogues respecting the rights of cultural others, and ideally becomes one step toward promoting peace.” (UNESCO, 2013).

Now, citizens, especially through transnational organisations and civil society movements, are claiming a legitimate and visible role in society building.. Advocating an international-transnational democracy is already putting new citizenship into practice. This new form of citizenship, based on intercultural dialogue for democratic inclusion, can revitalise the public sphere. This trend towards plural citizenship, dialogue and inclusion obliges institutions to open up and develop multiple channels of representation, democratic participation and learning.

Education in multicultural contexts

In our complex and multicultural societies, education is faced with the challenge and increased responsibility of strengthening social ties and shared values as a basis for society building. The crucial role of education needs therefore to be reset within the dramatic acceleration of social change. These transformation processes taking place in the Euro-Mediterranean region urge a rethink of the meaning of education as well as the use and practices of teaching and learning, taking into consideration the opportunities offered by new means of communication and the dangers of commodifying human relations. Education is first and foremost a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits.

Education is a dynamic process of learning that creates added value and forms the person for his/her integral development by transmitting possibilities and opportunities with conviction, intuition and motivation. The first task of education is to form (young) people to become responsible citizens, to be able to feel free of any kind of dependence, submission or fear, to create, to think, to imagine, to dream, to enhance social, cultural and economic development, to provide them with information, knowledge, competences, skills and an open behaviour, in line with fundamental values such as peace and tolerance of diversity, as enshrined in the UNESCO Constitution of 1945.

It can be useful to recall the objectives for the transmission of knowledge and teaching activities identified by the French sociologist, Edgar Morin: to educate for a well-developed mind (better than a too full mind); to teach the human condition; to educate to live (learning does not mean only the acquisition of knowledge, techniques and productive modes, but also an interest in relations with the other and with oneself) and to learn the dignity of the citizen.

The education process always implies a meeting with the other, with the support of the teacher as a key agent for change. Each educational project is to be conceived and understood within a specific multilayered context. This implies the open transmission of ideals and principles that ascribe value to the person at the centre of the education system and, furthermore, that national curricula recognise the Euro-Mediterranean and international contexts as an integral part of the learning process.

Citizenship education

The concept of citizenship education relates to educating people to become “responsible citizens” who are capable of contributing to the development and well-being of the society in which they live. Learning citizenship is interactive and deeply embedded in specific formal, non-formal and informal contexts and includes the transmission of knowledge, competences and attitudes that serve personal fulfilment, social inclusion and active citizenship.

In education processes and transmission of knowledge it is not sufficient to affirm the principle of the centrality of the person. The educator and the teacher have to act within the specific sociocultural context responding to the challenges of globality and complexity, cultural disintegration and the dispersion and fragmentation of knowledge. This requires an integration of a diversity of learning sources and levels as to formal and non-formal education as well as informal learning. In other words, pro-active and intercultural citizenship building is a lifelong process. Support should therefore also be given to citizenship learning within civil society as well as within the informal settings of the family. A new global consensus has emerged in recent years among policy makers and educational practitioners to conceive new approaches for citizenship education and assess whether current citizenship curricula prepare young people to live together in contexts of diversity and enable them to adopt informed and critical perspectives on multicultural societies. The motto “Rethinking citizenship education” has been used in many countries. Citizenship education is particularly challenging and interesting from a liberal perspective, because it is so divisive and fraught with tensions (Galston, 1991).

Citizenship education implies the shaping and tempering of children in certain ways that will turn them into “good citizens”. It presupposes a shared conception of what a good citizen is: the special qualities and virtues that distinguish him or her, and the methods that should be employed to educate such citizens.

Intercultural education

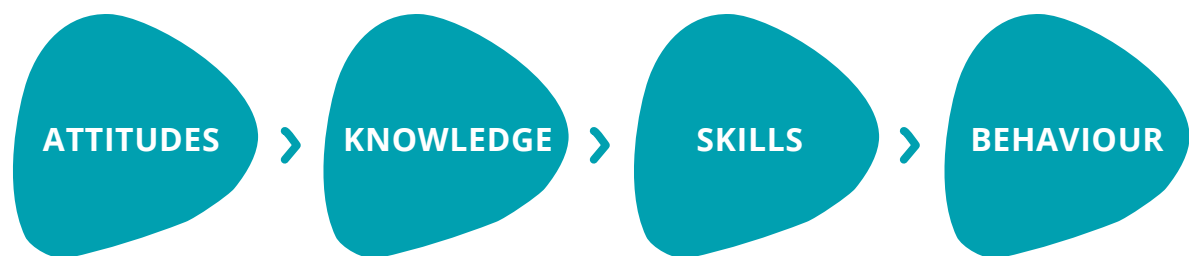
The specificity of intercultural education refers to learning processes that lead to a knowledge of other cultures and install behaviour patterns of availability, openness and dialogue. It concerns a rather complex type of knowledge. The primary objective of intercultural education is the promotion of the capacity of constructive conviviality in a multiform cultural and social context, valorising the cultural dimension of active citizenship. It consists not only in the acceptance and respect of diversity, but also the recognition of the place of personal cultural identity in a perspective of mutual learning. The challenge of such education can be expressed at two levels: the cognitive level of knowledge and information about the world and the other, and the affective level of the attention to the relation, interaction and history. The unifying perspective of intercultural education lies in the reconciliation between unity and diversity in several multicultural and plural situations. With a strong basis of respect, openness and equality, dialogue and mutual enrichment can be developed to manage cultural diversity, strengthen citizenship, solidarity, hospitality and create a sense of mutual responsibility. In short, education will need to play a key role in developing the ability to conduct authentic intercultural dialogue for the development of a democratic culture.

Intercultural competences

Participation in multicultural societies, enjoying one's rights and obligations and interacting with other people to improve the society in which one lives, presuppose intercultural competences among the individuals involved. Competence includes cognitive (knowledge), functional (application of knowledge), personal (behaviour) and ethical (principles guiding behaviour) components.

Intercultural Competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures (UNESCO, Intercultural Competences, 2013).

Intercultural citizenship education accepts the paradigm of human rights as the universal point of departure, implying the importance of human rights education and consequently of education for democratic citizenship. Therefore, a multidimensional approach to intercultural education should respond to a multiplicity of objectives:



- **Attitudes** - certain attitudes and inclinations are relevant to intercultural competences. These include respect for other cultures, willingness to learn about other cultures, empathy, open-mindedness to people from other cultures, willingness to suspend judgement, curiosity, risk-taking, flexibility, willingness to tolerate ambiguity and valuing cultural diversity.
- **Skills** - intercultural competences can be divided into separate skills: *savoirs* (knowledge of culture), *savoir comprendre* (skills of interpreting/relating), *savoir apprendre* (skills of discovery/interaction), *savoir être* (attitudes of curiosity/openness). Skills most directly relevant to an understanding of intercultural competences include those related to listening to people from other cultures, to interacting with people from other cultures, to adapting to other cultural environments, linguistic, sociolinguistic and discourse skills, to mediating intercultural exchanges, to discovering information about other cultures, to interpreting other cultures and relating cultures to one another, to critically evaluating cultural perspectives, practices and products.

- **Knowledge** - types of relevant knowledge include: cultural self-awareness, communicative awareness, cultural awareness of the other, cultural-specific knowledge, especially knowledge of the perspectives, practices and products of particular cultural groups, cultural-general knowledge, especially knowledge of processes of cultural, societal and individual interaction, sociolinguistic awareness, cultural adaptation process. (UNESCO, Intercultural Competences).
- **Behaviour** - action oriented, behaving and communicating effectively and appropriately during intercultural encounters, as well as flexibility in both, cultural and communicative behaviour.

These transversal intercultural competences are generally valid for all types and modes of intercultural citizenship education dealing with diversity, interaction or pro-active citizenship building. Specific competences are dealt with in the various thematic learning components.

Intercultural citizenship education

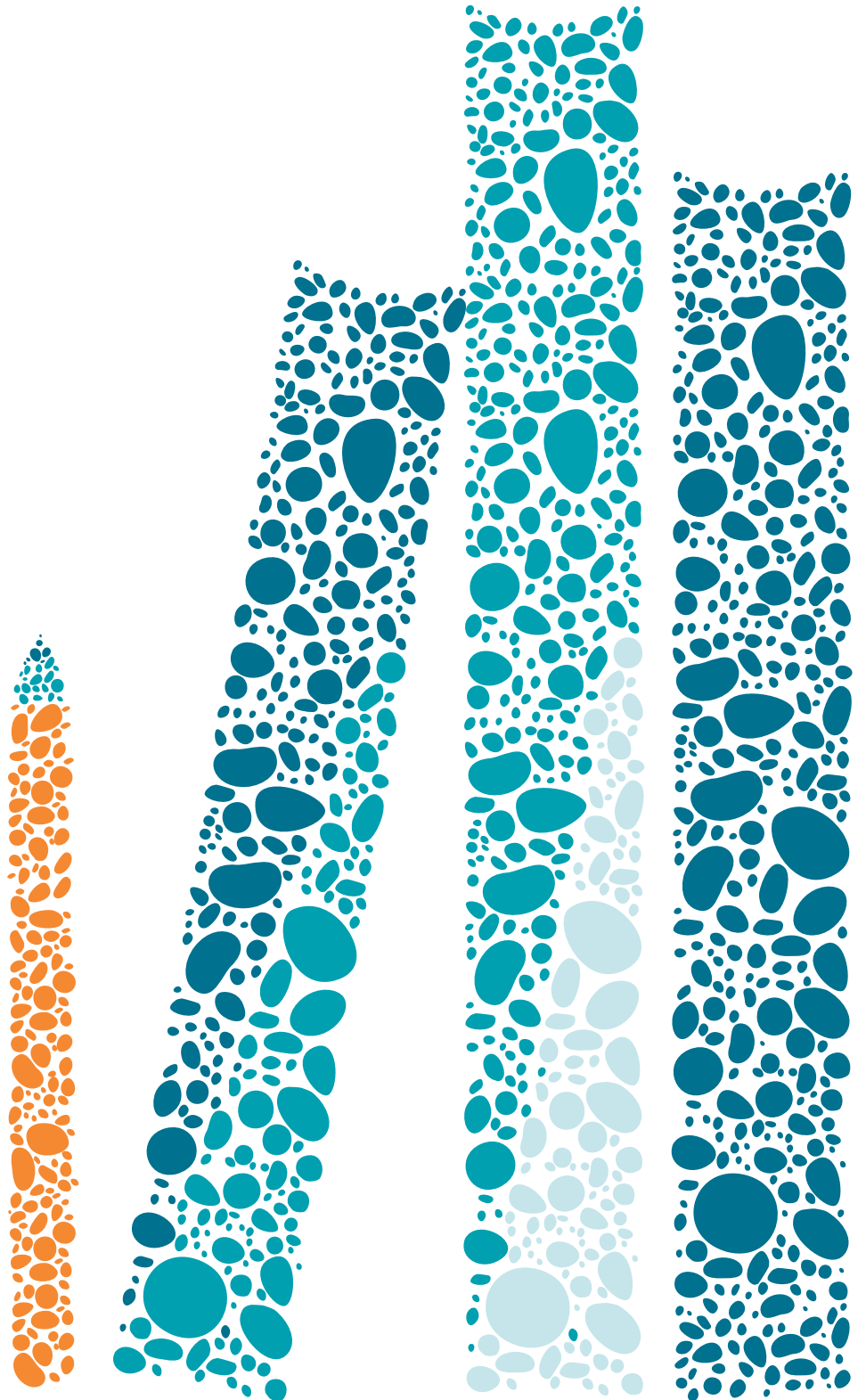
The objective of intercultural citizenship education is: Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality. Alexandria Education Convention, 2012.

Intercultural citizenship education is a tool for living together and acting within a diverse world and within a region as diverse as the Euro-Mediterranean area. Learning to live and act together is a precious resource for our everyday lives within family, school, and community. It helps to reduce tensions due to ethnic, religious, linguistic and social disparities and enhances the awareness of and respect for human rights and the responsibilities, which are at the basis of local, national and global citizenship.

Effective intercultural citizenship education leaves room for students to express their views, to think independently, critically and to disagree with each other and with their educators; it offers opportunities for learning regardless of the learners' diverse backgrounds; it promotes accountability for one's own action; it adapts to the contemporary situation, makes use of multiple sources of information, demonstrates the interconnectedness of countries and communities and enables learners to learn about their own culture, ethnicity and religion; it helps learners and educators to better understand themselves and others; it promotes collaborative values and participation in society.

- **Education to reciprocity** implying a promotion of an attitude to live together, to collaborate with others and to affirm the value of each individual and all persons who make up society.
- **Education to complexity** signifying a learning beyond particularities, to be able to live in various educational spaces (schools, universities, families etc.) between universality and cultural plurality amidst ongoing change.
- **Education to conflict-prevention and peace** meaning to teach how to manage conflict in a civilised way and a more global education to values constitutive for peace building.
- **Education to the conviviality of differences** implying the promotion of initiatives with respect for differences and common denominators.
- **Education for active participation** implying the development of skills that allow the individual to play an active role for the solution of problems and to participate in the decision-making process within society.
- **Education for intercultural competences** implying the development of the ability to communicate effectively and appropriately in intercultural situations based on one's own intercultural knowledge, skills and attitudes.

Pedagogical Approaches



The importance of integrating the intercultural perspective

In recent years, first intercultural learning, then intercultural dialogue became relevant in the youth work area. A number of publications and many courses have been developed proposing a variety of learning approaches and topics of analysis. In the Euro-Mediterranean context, there is a need for useful intercultural learning resources that can provide a common terminology and shared methodologies for the construction of a community of values through an educational perspective. This is precisely the main challenge and at the same time the main objective of the pedagogical approach proposed in this Handbook.

Educators need to be equipped with knowledge, skills and approaches enabling them to operate with flexibility within very diverse Euro-Mediterranean societies, while keeping an understanding of a common educational perspective. Such flexibility and adaptability are essential elements of the proposed educational intercultural learning approach.

With this in mind, the purpose of this chapter is to complement the theoretical inputs provided in this Handbook with pedagogical approaches to take into critical consideration when developing educational activities in the field of intercultural citizenship. The pedagogical approaches proposed are intended for preparing and training educators in the Euro-Mediterranean context where the old interdependencies are changing, opportunities for intercultural dialogue are needed, open spaces for citizenship participation are established and intercultural competences are central to respond to raising phenomena of intolerance.

The aspects addressed through intercultural citizenship education are not to be separated from other areas of learning since they are cross-cutting and need to be complemented with practices beyond the immediate learning environment (formal or non-formal). Education for citizenship, diversity and change implies that all components of the educational process (spatial, physical, human, relational, temporal, content.), educational approaches, methodologies, exercises and educator/learner relationship move towards embedding practices and actions into intercultural citizen behaviour. The Handbook proposes the adoption of a learner-centred, problem-oriented and practice-focused methodology: it draws on a multiplicity of learning resources, involves multidisciplinary techniques, and provides examples and practices, a number of them taken from the non-formal education sectors in order to apply them in the formal education setting.

From among of the many interesting definitions of intercultural Dialogue, here we have selected one from the White Paper on Intercultural Dialogue of the Council of Europe, which describes it as an “open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, with an expected outcome of understanding that several Cosmo-visions may exist.”

In the Euro-Mediterranean region characterised by cultural diversity and increased movements of people leading to the creation of multicultural societies, integration still remains a challenge and phenomena of intolerance are on the rise. Therefore, increasing people, and more in particular young people's skills and knowledge on the cultural diversity of the region and its management are key to reinforce the potential of common values and regional cooperation, as well as to facilitate the interaction with people from different cultural backgrounds based on constructive conviviality and the prevention of phenomena of intolerance.

Creating spaces for dialogue: a favourable learning environment

Intercultural dialogue does not appear spontaneously and from its very beginning requires some preconditions to support it. Considering dialogue as an exchange of ideas, views or opinions with the intention to produce an agreement among several entities we propose here some elements to take into account.

The key condition for all pedagogical approaches in formal or non-formal education is a favourable environment, in which the educator/learner relationship is not one of subordination but of partnership through an agreement accepted by all parties. And beyond this, all components, whether physical or intangible, must promote learning.

Space set-up - the environment is appropriate to the learning needs and features displays flip-charts, posters and other materials and tools relevant to the content of the training.

Comfort - educators should take time to arrange seating to encourage interaction between group members and make all presentations visible to all. Therefore activities should carefully be planned, for instance morning is more appropriate for learning and more active/moving sessions in the afternoon.

Atmosphere - An atmosphere that promotes learning is one in which the working group agreement is established collectively in order to allow harmonious interaction, and it is visible and respected by all learners as well as the facilitator or moderator. One in which opinions are respected and mistakes are taken as a part of the learning process; humour and enjoyment are part of the learning process; and participation is encouraged and all members are involved in discussions and debates.

Basic Principles of the education process

Participation - is the most important condition because participation is the essence of active citizenship. Accordingly, we must work to ensure the respect of the various conditions it requires.

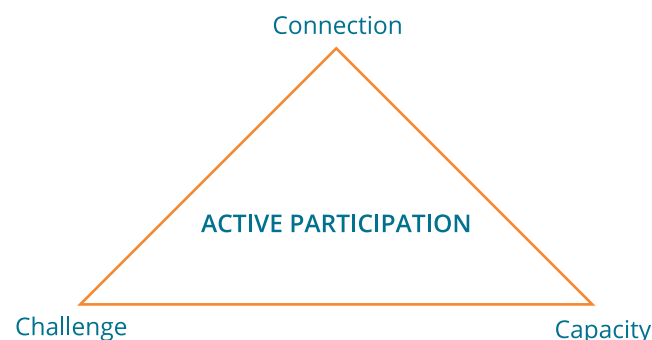
There is a golden rule to be applied in all forms of learning “I hear thus I forget, I see thus I remember, I do it thus I learn”. Learning requires participation. Participation is enhanced through work in small groups, which allows dynamism and action (experience show that a group whose members do not exceed 25 allows the participation of all its members in a one hour session). In the same way, the acquisition rate is directly related to the methods and the activities implemented: the rate is 5% when you deliver a lecture, but that rate soars to 90% upon using an active and participatory method.

Competences are enhanced when the learner is able to apply them to new problems or situations. The learner must be able to find general patterns (concepts, principles, rules) and apply them to a variety of new tasks and challenges.

Connection, challenge, capacity are the “three C’s for active participation to keep in mind while designing educational activities. A correct balance of this three components will enhance the engagement of learners.

- **Connection:** the proposed learning activity has a link with the reality, hopes, expectations,... of the learner.
- **Challenge:** the activity represents a challenge for the learner.
- **Capacity:** the challenge is accordingly balanced with the capacity of the learner to implement the task. Too demanding activities may de-motivate the learner as it is beyond their capacity.

For promoting active participation educators should propose an activity balanced in the frame of this triangle. To note though that these three elements may be very personal. It means that while designing an educational activity educators may engage a majority of the group in active participation while few learners may remain disengaged. Play with different roles and tasks’ division to ensure the inclusion of everybody.



Horizontality is necessary to establish better relationships between educators and learners and recognise their role in a mutual learning process. Classrooms can reflect these new, more horizontal relationships by:

- Setting an horizontal organisation of the physical space;
- Working on small groups in a circle with spaces between the different groups;
- Ensuring heterogeneity within the groups in terms of age, competence, gender, geographical and ethnic origin and group mobility;
- Considering the educator as a human companion and a symbol of proximity;
- Facilitating regular changes in the spokesperson of the group so that everyone participates;
- Encouraging debate within smaller groups and between larger groups, collectively elaborating a group agreement to be able to work together respectfully.

IN PRACTICE:

Student-driven approaches to learning a curriculum component

A pilot educational project was established in Tunisia. Students in groups of four or five had to choose a project on a well-defined theme, which was a component of the normal curriculum, and then they developed this over the year by proposing an innovative collective production. The first inherent aspect in the approach is that the student is the one who chooses his/her group, his/her theme and the method of handling it. The second is that given the teacher's frequent lack of technical knowledge required for creative projects (e.g. s/he does not necessarily know the music or theatre chosen by the students) s/he is forced to learn at the same time as the students and this leads automatically to horizontal relationships. Moreover, students working in groups are forced to get together, to have discussions among themselves, to give and take and this leads to a different relationship within the learning space that must be dynamic, lively and pleasant. Through the actors' dynamism, the space becomes a creative space one of inspiration and pleasure. Students who were considered "lost" by the school system proved to be much more creative than the methodical ones by proposing alternative novel productions. This practice was assumed by the educational institution and teaching staff as a challenge.

Project led by Tarak Mahdhaoui -Tunis

Intercultural Citizenship Education should promote and ensure that everybody is treated as responsible learner and relationships with and among learners must reflect democratic relations.

Ownership of the educational space by the learner is a function of the movement, the organisation, the activity as well as the heterogeneity and dynamism of the group. It is recommended that the learners are involved in the organisation of the educational space and allowed to personalise it with their own touches such as decorative elements, colours, cleaning, maintenance.

Motivation is essential. People cannot learn if they are not motivated, interested or curious to develop competences. There are several sources of motivation: common welfare, expectations, of success, change of status and pleasure in acquiring new knowledge. The more the learning process has a direct and immediate outcome, the more it is motivating.

Transversality and complementarity lead to a certain repetition that facilitates learning. The same theme can be tackled in different ways and with different approaches. This develops the learner's perspective and contributes to more open mindedness and a much higher tendency towards tolerance. A theme (e.g. diversity) may be treated in history or civic education or literature (French, English, Arabic etc.) and each time in a different way. The different approaches should not be opposite but complementary.

Content organisation makes learning easier. When the content is presented in a clear and simple way the learner understands the objectives, procedures and concepts. A rational presentation gives meaning and facilitates learning.

Adaptation to the educational contexts: Informal, formal and non-formal

As intercultural learning resource, this Handbook takes into account the diversity of learning methods, users and target audiences and provides resources that can be adapted to different educational contexts. Being the limits among them often fuzzy, we can identify three main learning approaches.

Informal learning is neither structured nor planned and does not lead to the acquisition of diplomas. Each individual acquires live competences from his/her living environment all along the life span. This way of learning provides general competences and, above all, knowledge, skills and attitudes for the own development in the social, cultural and personal sphere.

The agents are: family, friends, media, films, and songs, everything that in general we name as the culture of a community. Learning happens involuntarily and non-intentionally and the learner is often not conscious that is happening. It has as a main benefit the socialisation, but as well may have no so positive consequences as the acquisition of stereotypes and prejudices.

Formal education it is planned and structured and often enacted within a formal institutional framework (schools, universities etc.). It has a designed curriculum and it is structured in terms of objectives and time. It is intentional and leads to the acquisition of diplomas. It develops around the official curriculum and includes formal programmes provided by educational institutions.

The agents are: preschool, primary, secondary, university teachers and professors; specialised educators; school staff and professional training centres. The target audience includes students, scholars and teachers.

Non-formal education is planned, structured, intentional and based on clear objectives in a set time and space. Non-formal education methodological approaches are based on the voluntary engagement and promoting the active participation of the learner. Despite there is not an official curriculum, it is an organised process with educational objectives based on involving the individual and the group learning within a collective approach. The content is learner-centred based on the needs of learners and promoting the development of competences including knowledge, skills and attitudes. Despite does not lead to the acquisition of diplomas, it should be recognised by certificates or attestations.

The agents are: specialised educators, facilitators, moderators, trainers, companions etc., as well as school and university teachers. The target audience includes everybody and can be implemented in different settings. Therefore, an educator can use non-formal education methodologies in a formal education setting such schools or universities.

Informal citizenship learning, Formal and Non-formal education are complementary, and far from competing, they are mutually reinforcing the lifelong learning process leading towards an active.

Materials and techniques to support the intercultural process

Materials are only a means and not an end in themselves. In order not to hinder the learning process, they must be correctly chosen and well adapted to the context.

Recommended materials are those directly related to the context of learning such as ethnic, religious and cultural maps; movies and documentaries; texts; newspaper articles; photographs and slides; comparison tables; songs; PowerPoint presentations; International and regional conventions and all national and international legal texts.

In the intercultural civic learning process, activities are a central element. As the name indicates, "Activity" implies that the learner is "Active" and is in "Action" involving physical and intellectual engagement. Action, activity, participation and dynamism are essential and even crucial, not only in the educational process but also in the whole civic attitude.

Some training techniques worth taking into consideration are:

- **Icebreaking** consists of activities to facilitate mutual knowledge among the participants, to create good conditions for teamwork, to establish positive relationships and especially to encourage participation.
- **Brainstorming** is a technique of collective problem solving and thinking of new ways for the development of activities.
- **Visual mapping** is a technique for the visual organisation of thoughts, associations and relationships that helps to acquire and retain information, develop concepts, transmit knowledge and solve problems.
- **Role-playing games and/or simulations** are tools promoting empathy and exchange of ideas and opinions while taking a different position than their own.

When using **visual aids** in any of the above, the rule to be respected is “the fewer words the better”. Use graphics and increase the impact by using colours.

By making use of these methodical approaches, the educators supports the participation and involvement of the learner, therefore fostering their competences development. This is particularly true with regard to the modification of the participants’ attitudes, which is the ultimate goal of education for intercultural citizenship, when action transforms information into behaviour.

IN PRACTICE:

Visual mapping - An onion with many layers

To explain the concept of ‘identity’ we propose to use the model of identity of the onion. We can consider the many layers of an onion as the needed criteria to fully define a personal identity. Conceptually it implies that no identity can be defined with only one criteria and that identity is complex. The layers structure invite to reflect as well on the visible and hidden criteria, with elements more obvious and others more difficult to grasp from an external observer and even for oneself. The structure of the concentric layers of the onion implies that there are ‘internal criteria’ of identity that are difficult to change, with the core of the identity being a shared common humanity. On the external part of this onion model we would have the identity criteria that are easier to be changed, and in fact change. Concluding we may define identity as a dynamic complexity.

Note: Keep in mind that identity is ‘slightly’ more complex than an onion. It would be risky to try to explain identity only by the onion model, but it helps us to raise a number of interesting reflections. The model proposes identifying several criteria that compose our identity as the consecutive layers of an onion.

Role-play Getting into others’ shoes

Often used as a concept, empathy remains probably a sort of difficult achievement for everybody. Empathy refers to the capacity to get into others’ shoes, or more realistically the attitude to try to feel and see things from the point of view of the other. We invite you to keep in mind the natural difficulties to fully empathise with other human beings. If it requires an enormous effort to try to feel and see the point of view of our closer circle of family and friends, it is much more complicated to explore how the others would feel in a concrete situation. Nevertheless the effort to try to get into others’ shoes make sense in any intercultural learning process. It is said that solidarity is the practical expression of empathy.

Note: When organising activities that imply the need to take a new role, we are in fact asking participants to develop their empathic attitudes. It is however essential to keep in mind that we would often be building roles on images and generalisations not always based on the reality. These images will often be constructed over stereotypes and prejudices socially transmitted and personally learned. Unless we raise these reflections in the group these sort of approaches could be clearly damaging and bring up simplistic outcomes not supporting at all intercultural learning.

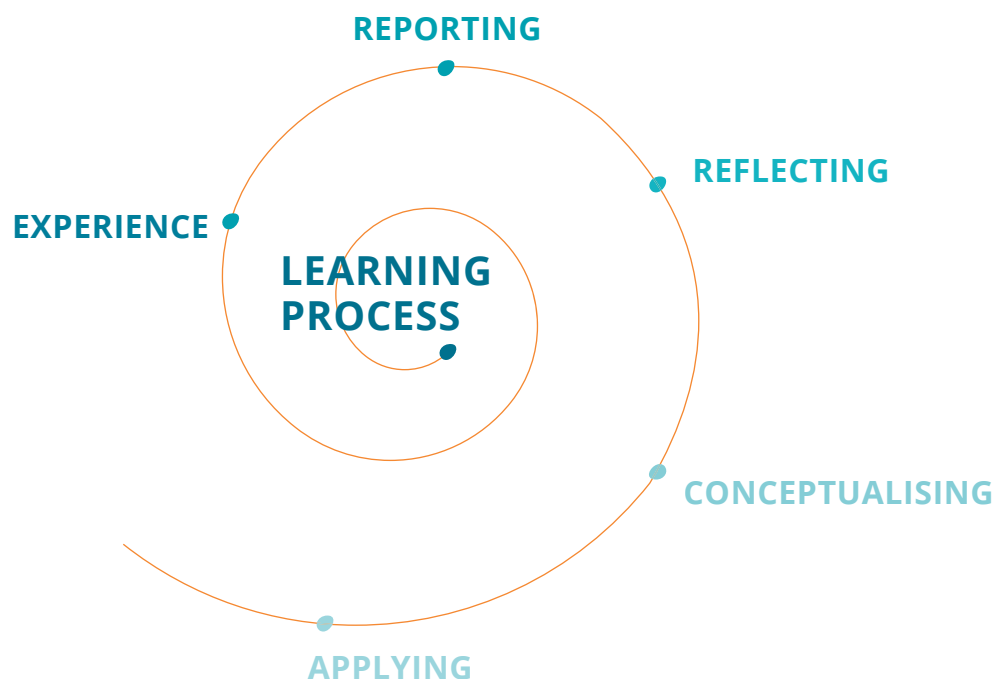
Extract from Bloggers’ Toolkit (Anna Lindh Foundation, 2012)

Pedagogical focus on experiential Learning

Many of the activities proposed in this Handbook are based on the principles of the experiential learning methodological approaches. “Experiential” is not “experimental”, it proposes not to experiment with participants, but to generate learning processes from experience where participants are the main leaders of their own learning process, aiming at gaining a sense of belonging towards the content and outcomes. This is why the prioritised methodology used in this Handbook is active and participatory. Having taken active part in an activity with such methodology positively influences trust and personal growth for active participation in society, thus promoting active citizenship.

Experiential learning methodology supports learner’s development of knowledge, skills, attitudes and values (competences) in a safe environment that is both challenging and engaging. It implies taking responsibility for one’s own learning, experiential learning enhances participation, self-reliance and self-confidence. Learners are proposed a joint common experience, and are challenged to observe, reflect, question and draw conclusions that can be used in further experiences in diverse context.

As an adaptation from the cycle proposed by David Kolb, we propose a development towards an experiential learning spiral, where the perpendicular axis represents the development of the learning process. The more experiential learning cycles we complete, the more open and developed the spiral circles became and more our learning process develops.



Experiencing

The activities proposed in the Handbook based on the Experiential Learning spiral are based on the concept of learning through experience. Participants already arrive with a set of lived experiences that could be used as starting point in the introductory exercises, in that case we would start directly reporting about those individual previous experiences (Reporting stage). However it may be interesting to implement activities that propose a common joint experience for all the group. These are very enriching because as they make participants aware of the multiple learning outcomes that can appear from a same situation. But experiential learning is not only about experience and entails also reflect on it.

Reporting

In this second stage of the spiral, educators encourage learners to express and verbalise their emotions and reactions that happened during the experiential part. Without adequate implementation and enough time to an activity is at best just a game, a period of fun that can be quickly forgotten. At worst, it can reinforce negative attitudes and stereotypes, mislead or confuse learners, or even arouse and not deal with painful emotions. If you do not have time for a thorough debriefing, do not run an activity.

Reporting is generally done during the debriefing using questions such as: “Describe your feeling in one word” “How was this activity for you?”, “How did you feel during this experience?” or “What happened during this game?” Such open-ended questions invite a wide range of personal opinions in a non-judgemental context.

In situations working with learners that have less verbal competences, or in activities that have been emotionally very strong, the Reporting stage can be done through other ways rather than speech, for instance letting time for introspection and then sharing in pairs or small groups, using creativity and artistic expressions.

Reflecting

In the third stage of the Experiential Learning spiral, educators moves towards exploring why the activity happened in that way. Learners are invited to reflect on the inner and outer reasons that led them and their colleagues in reacting in a certain way, and to explore how this had an influence in their feelings. In this stage we are on the transition from the experience of the activity towards its conceptual implications in the learners life.

This is generally done during the debriefing using questions such as: “Have you personally experienced something like this in your life?” or “Do you know someone like that?”

Conceptualising

In this stage of the spiral, the educator is supporting learners to “bridge” the experience of the activity to the ‘real world’ in general and especially to their everyday life and community. This stage should be especially directed towards developing critical thinking and promoting the exchange of opinions and learning outcomes among participants. Educators should be aware about the fact that the same learning experience may result in different learning outcomes and this should help enriching the learning process. It is therefore important to encourage in all stages the participation and dialogue among learners.

Applying

In the Handbook, this stage is identified as “Ideas for Follow up”. Taking action is not only a logical outcome of the learning process, but also a significant means of reinforcing new knowledge, skills and attitudes (competences) which form the basis for the next round of the spiral. It is also a key element in developing active citizenship in a democracy where individuals and communities can make a difference.

Experiencing

At this stage learners should be better equipped to go through a new experience that will be more meaningful than the initial one as we have already gone through a complete learning process. Experiencing implies an increase in willingness to take action that might be individual and/or collective. Whatever its level and type, the action that the learner undertakes should be voluntary and self-directed. The facilitator can encourage and assist learners to find an appropriate action to achieve their goals. However, the motivation to take action must come from learners themselves to show their learning path toward becoming active citizens. The educator plays a crucial role in stimulating learners to think through their experiences and especially to relate their concerns to intercultural citizenship. With the implementation of a new experience, learners start a new learning cycle contributing to their competences development.

How to design an intercultural educational programme

When planning an educational activity it is relevant to design a programme flow that facilitates the engagement of participants in the learning process. The Handbook has been designed to offer educational activities that could be implemented in each of the six key steps mentioned. The activities proposed have been tested and implemented by other educators, but obviously they are just proposals that should be adapted and could be substituted with other ones.

Following the cycle of experiential learning as a flow we propose to consider at least some key steps in the development of the educational activities:

1. Introductions and group building
2. Sharing previous experiences
3. Creating new joint experiences
4. Conceptualising (bring reflection on experiences back to learners' reality)
5. Planning action (follow up back in learners' reality)
6. Evaluating

Introductions and group building

In every activity consider a space to introduce the background of the course. This space should help participants to get a clear idea of the objectives, the programme and the methodological approach of the educational activity. It is important to visualise as well the expectations of the participants towards the event and their potential contributions to the programme development.

Group building is an essential part of any activity on intercultural dialogue. Several of the activities included in the Handbook may support this step that should contribute at creating a safe environment where everybody feels confident to express his/her opinion, and in parallel, setting the ground agreement to support the group's work within this safe space.

Sharing previous experiences

When coming to an educational activity, participants arrive with many experiences that may be used as a basis to start the work. Often people never had the chance to reflect on them. The educational activity may be a good opportunity to reconsider them from different perspectives.

Creating new joint experiences

An educational activity offers the unique opportunity to generate new and collective experiences from where to extract learning reflections that may be shared through a collective approach. Some of the educational activities in this Handbook propose experiential learning approaches.

Conceptualising (bring reflection on experiences to reality)

The same proposed activities in this Handbook that are based on experiential learning, include a debriefing based on the conceptualisation of the outcomes. In addition consider addressing the "hot issues" in the participants' communities from the intercultural citizenship education perspective.

Planning action in our reality

It is important to consider what concrete steps and actions can be undertaken by participants with their newly developed competences. These are suggestions and ideas to further develop the learning process through other learning exercises but as well to take action in the context of the participant after the activity itself.

In each of the activities proposed in this Handbook there is a least section that gives some ideas to the facilitators to engage in this process. Nevertheless keep in mind that the best experts in their realities are always participants themselves.

Evaluating

Sometimes neglected, evaluating a learning process is an essential part in any of the activities proposed. Evaluation may be undertaken by all stakeholders of the project such as organisers, partners, facilitators, participants.

Regarding the evaluation by participants the suggestion is to conduct continuous evaluations where participants can reflect, share and express the main learning achievements of the day/session. It will allow facilitators to fine-tune the programme and participants to get aware of the learning process, achievements and needs.

On the other hand, it is strongly recommended to have a "Final evaluation" to assess the achievements and potential impact the activity had.

In this Handbook, at the end of each learning component educators will find a page "Let's Debrief" indicating the specific learning objectives targeted by the component and questions to orientate the debriefing with the group of learners. Furthermore, the Handbook proposes a final evaluating system may be found. It consists of two questionnaires: one to be used at the end of the activity the "Post-Pre Questionnaire" and a second questionnaire to be completed by participants' weeks after the end of the activity the "Post-Post Evaluation Questionnaire".

- Post-Pre Evaluation Questionnaire:

It is done at the end of the training activity in order to find out how participants perceive their competences development (knowledge, skills and attitudes) on Intercultural Citizenship. In this model of Evaluation participants answer the same set of questions taking into consideration "now" and "before" the course. The Post and the Pre.

"Now" indicates knowledge, skills and attitudes at the end of the course.

"Before" indicates knowledge, skills and attitudes before the course, as seen after they finalised it.

- Post-Post Evaluation Questionnaire:

It is done few weeks/months after the end of the Intercultural Citizenship training activity. This questionnaire is enquiring about the Personal and Professional Development on the field once participant had time to take some actions back in their reality.

Let's debrief

In the previous pages, an overview of the basic elements and pedagogical approaches to convey intercultural citizenship education have been presented.

Objectives

- The main objectives of the introductory learning activities are:
 - To reach a shared understanding of the meaning of terms such as citizenship, intercultural competences.
 - To be able to identify learning methods that encourage or those which discourage intercultural citizenship practices and education.
 - To get to know some information about the other members of the group.
 - To experience a friendly learning atmosphere with other members of the group.
 - To feel part of a group.
 - To learn some of the thoughts of the other group members on issues such as culture, participation, identity, etc.
 - To participate in conversations about our images of other people, our behaviour in an intercultural environment, prejudices and causes of conflicts, w ways to actively participate in a learning process and/or social context.

Relevant Questions

In order to assess the understanding of the basic ideas and methodologies presented in the introductory chapter and to stimulate a reflection on the skills and attitudes developed through the learning activities, this set of questions can be used by educators with their groups:

<ul style="list-style-type: none">• Which model of citizenship do you think applies to your society (classical, responsible or intercultural citizenship)? Can you please explain the reasons for your choice?• Can you relate a situation in which you felt an intercultural behaviour and dialogue makes you a responsible citizen?• Do you consider that you already have some intercultural competences? Which ones and how have you acquired them?• Do you feel you could express your opinions and learn about your group ideas through the activities?	<ul style="list-style-type: none">• Which basic principles of intercultural citizenship education (participation, horizontality, ownership of the education space, motivation, transversality and complementarity, content) were respected during the learning activities you participated in?• What are the main similarities and differences you learnt about the other members of the group through the activities?• Which learning techniques and materials were used during the activities which you consider contributed to team building and create a friendly atmosphere?
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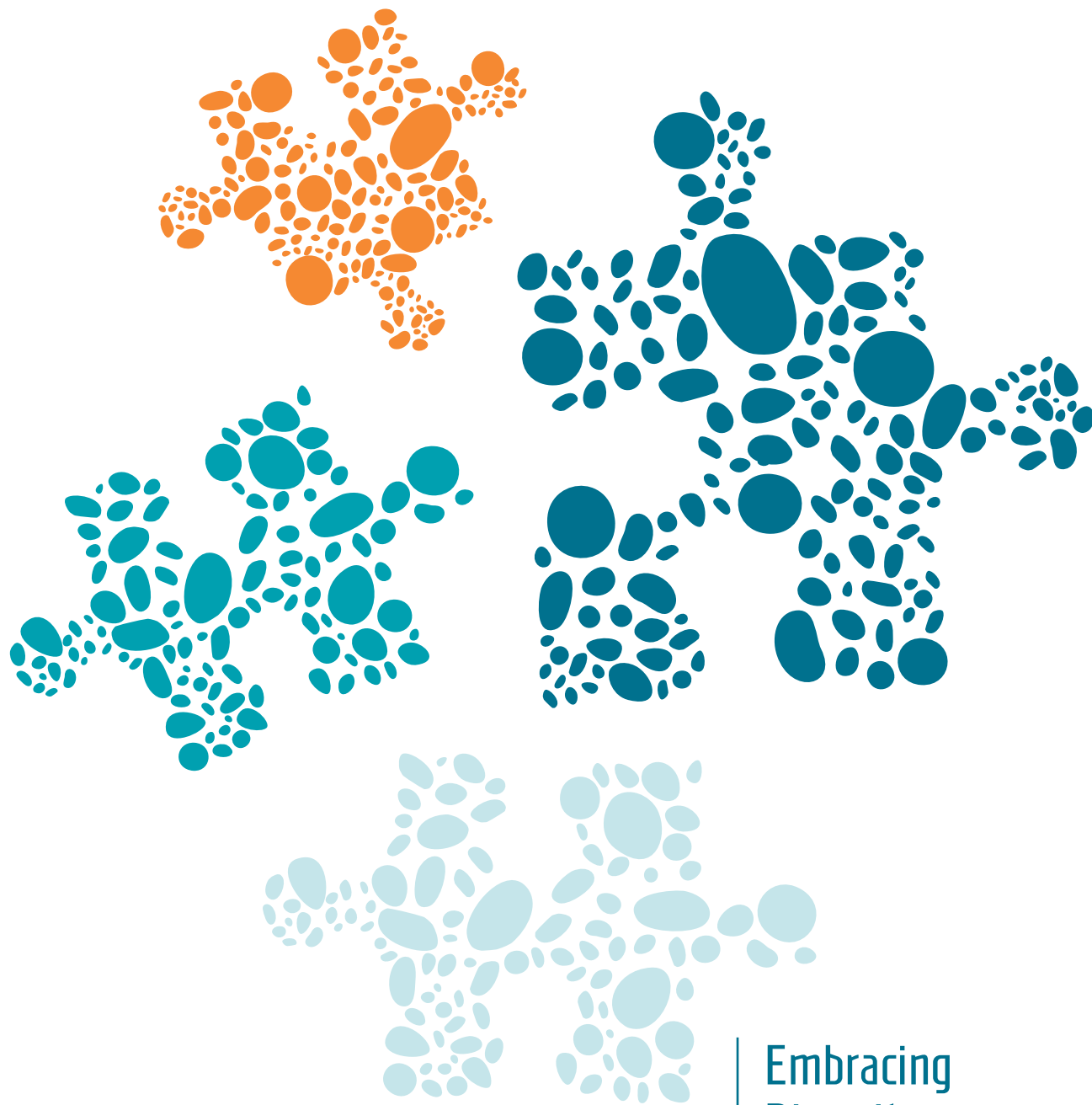


LEARNING COMPONENTS

Embracing Diversity

Interacting with each other

Pro-active citizenship building



Embracing
Diversity

This chapter explores diversity in its multifaceted aspects within the Euro-Mediterranean region, presents the different dimensions promoted through intercultural education and proposes a developmental model of intercultural diversity management to reach a system of equal interaction between people from different cultures and shared cultural expression through dialogue and mutual respect.

Putting diversity in context in the Euro-Mediterranean region

Diversity is both a condition and a consequence of identity-building processes. Without diversity, the processes of identification and differentiation would not be possible. If there were no processes of identification and differentiation, diversity would not be possible. Identity is at the heart of diversity. As people and groups, we are diverse because we build the concept of me and us. If diversity is denied, the intragroup dynamic of social relations amplifies the value of identification and avoids differentiation. In parallel, in the intergroup dimension the value of differentiation is intensified and any identification with otherness is avoided. The consequences of this denial of diversity are, in the long term, conflict and social breakdown. It is only from a position that accepts, recognises and promotes diversity that it is possible for identity to become a driver for social cohesion and living together.

Understanding diversity in the Euro-Mediterranean region is a growing challenge that requires a deep understanding of the current situation in the region in terms of the differences and the similarities between the various inhabitants and countries around the Mediterranean and the interdependencies between them. Both realities are interconnected as we can see with the large refugee and migration waves as a result of the current situation in the region.

The Euro-Mediterranean region has always been a centre of civilizations and diverse groups. This reality is a challenge and yet an opportunity for the region. Certainly, we can state that both the northern and the southern Mediterranean are going through a profound transformation of their societies and social contracts, and the outcomes of these processes are still unsure. We can, however, already identify some issues which will play a crucial role and pertain to the narrative of diversity in the region.

This chapter explores diversity in its multifaceted aspects within the Euro-Mediterranean region, presents the different dimensions promoted through intercultural education and proposes a developmental model of intercultural diversity management to reach a system of equal interaction between people from different cultures and shared cultural expression through dialogue and mutual respect.

The challenge of gender equality in the Euro-Mediterranean region

Despite the role of women as major change drivers in the region, the situation in terms of equality between men and women in the economic, political and socio-cultural spheres remain a challenge for Euro-Mediterranean societies. Moreover there is an acknowledgement of the important role that women play in the transformation of societies, in terms of socio-cultural values, and their contribution to the socio economic development of their societies.

Overall, the status of women on both shores of the Mediterranean remains similar to that of some minority groups, suffering from a lack of recognition and socio-cultural biases. Taking stock of this reality, different calls have been made to reconfirm the importance to promote equality between women and men in their civil, political, economic, social and cultural rights taking into consideration that there are new opportunities in the region to build more inclusive societies and that reform processes in the region can facilitate this demarche.

It is important to note that significant changes to strengthen women's role in society can be the result of a holistic approach combining institutional measures, grass-root actions and among them, educational initiatives aiming at a slow but constant change of mentality for the redressing of embedded stereotypes.

Migration flows: the highways of diversity across the Euro-Mediterranean region

The Mediterranean Sea has always been a crossroads of civilizations, cultures and peoples, placed as it is between Europe, Africa and Asia. An area which has known migration waves from south to north and from north to south, resulting in the nourishing of mutual influences but also in phenomena of discrimination. Currently, both northern and southern Mediterranean countries are coping with a significant increase of asylum-seekers and migrants.

Migratory waves as stated are historic in the Mediterranean but reached crisis proportions in 2015 and 2016. The United Nations High Commissioner on Refugees (UNHCR) estimates to over 1 million asylum-seekers and migrants who reached the European Union via the Mediterranean in 2015, nearly five times as many as the previous year, and the Syrian crisis has resulted in around 4 million refugees most of whom moved to Lebanon, Turkey and Jordan.

The current debate on issues of migration have not made a clear distinction between migrants, of first, second and third generation and asylum-seekers, and are often linked to concerns about cultural identity, social cohesion and security, as well as concerns about the economy, access to public services or employment. Negative portrayals of migrants and asylum-seekers in the media and in public spaces, nurturing xenophobic rhetoric contribute to the creation of a climate of intolerance and closure towards people from different cultural backgrounds and can lead to phenomena of discrimination and violence.

IN PRACTICE:

Students' research on migratory flows

In order to learn about human mobility across the region and to be able to debate the subject in an informed, reasoned and critical way a group of young people from France, Morocco and Tunisia was assigned the research question, "How do migrants live in Mediterranean cities?" The project was implemented through youth clubs bringing together high school students, teachers and researchers in the humanities and social sciences from Marseille, Casablanca, Khemisset, Beni Mellal and Tunis. Each club had to answer the question by following a four-stage social science research approach: group training, development of guidelines, interviews and formulation of results. Once they had identified a migrant, the young people had to study the circumstances of his/her family, his/her work career and his/her migratory journey. From the interviews with the migrant and additional documentation (archives, statistics, results of their peers, articles), they analysed the migratory path of the individual they had questioned. At the end of the study, they shared their findings and experiences with other young people through an online report and a final slideshow within the context of an international symposium held in Marseille in May 2013 and attended by over 250 young people. At the beginning of the project, some teachers noticed that many young people were reluctant to be involved. Following implementation, they unanimously reported that this educational approach had a positive impact on their students. They pointed out that students had challenged their views on migratory phenomena and acquired new knowledge, as well as starting to reach out to people with whom they did not have any prior contact.

Project funded by Anna Lindh Foundation and led by the IRD (Institut de recherche pour le développement) "Information and scientific culture for the South".

Perceptions of diversity and socio-cultural trends

The challenges derived from increased human mobility and the management of diversity have resulted in an agenda that tends to generate stereotypes. These problems have recently given way to other global phenomena of extreme radicalisation. The trivialisation of perceptions, the risk of intolerance and the manipulation of the religious and cultural issues increase the perception of diversity as a threat for social stability common to both shores of the Mediterranean.

The Anna Lindh Report on Intercultural Trends published by the Anna Lindh Foundation in 2014 presents some data collected through a public opinion poll and the analysis of experts confirm some of these facts but also shed lights on some factors of convergence between societies on the two shores of the Mediterranean. On the one hand, the Report shows that misperceptions persist mainly because of lack of direct and in depth mutual knowledge, and indeed it appears that southern Mediterranean populations perceive Europeans as mainly interested in individualistic values while Europeans underestimate the important role that religion plays in the lives of southern Mediterranean populations. On the other hand, the study highlights the consensus stated by the vast majority of people all around the Mediterranean on the need to guarantee equal access to public life to people with different cultural and religious background and that diversity is a source for prosperity in societies, despite the acknowledgement of the risks associated to it.

IN PRACTICE:

How to cope with diversity at school: teaching and learning about religious diversity

Based on the recommendation of a Euro-Med group of educators, the Anna Lindh Foundation developed and published in 2009 a learning resource in English, French and Arabic on "How to cope with diversity at school".

The resource is addressed to teachers working with students between 14 and 18 years in the Euro-Med region and dealing with the issue of religious diversity. It consists of 12 units to be used during classes of religious education and of different subjects for the countries whose curriculum does not include specific classes on religious issues. Among the topics presented are: what religious visual arts tell us about beliefs and faiths; how we are influenced by the different ways the media present facts and images of the other; the meaning and implications of religious clothing and rules for physical appearance; how we gain and use money taking into account some religious views on these issues; food and customs related to diverse religious traditions; youth expectations about marriage and family life and the similarity among the basic religious teachings; how religions and ordinary people can contribute to promote peace and not war; the threats to the environment and the way world's religions speak of the earth; traditional religious explanations on the origin of the Universe and the apparent conflict between religious and scientific explanations; the similarities among different languages and the impact of linguistic diversity on religion, thoughts and cultures.

After the publication of the resource a workshop was organized in Beirut with 24 teachers/multipliers to be trained on its use and establish a core group of multipliers concerning issues of educating about religious diversity in the Euro-Med region.

Project funded and led by the Anna Lindh Foundation

The region faces many more challenges: racial discrimination, ethnic diversity, poverty, social class disparities, aging in some countries and large youth populations suffering unemployment in others, poor education and health systems, human trafficking, disease, conflicts and wars, terrorism, among others. It is not possible to deal with all these issues in this Handbook, however, the authors consider all these important issues which can be discussed during educational activities in relation to intercultural citizenship in the Euro-Med region.

Education and diversity

Diversity is an essential component of Euro-Med societies but living together in diversity is not an easy fact, and formal and informal diversity management requires effort and specific measures to be adopted. This pushes us to explore ways for building a culture of peace where everybody can live together within a framework of diversity.

As diversity management is a socially constructed competence, we might consider that education can play a relevant role in learning about it and developing it. Diversity management should be one of the most relevant competences for Euro-Med citizenship, and it should have a prominent place within educational programmes and environments. With this objective in mind, there is no doubt that intercultural education is one of the most important educational approaches (for a broad overview of the key concepts of intercultural citizenship education, please see also the chapter “Key concepts”).

The origin of the term intercultural education is rather vague. Some authors identify its origin in the U.S. in the 1960s, while others consider that it originated in Europe some years later. According to the Council of Europe, intercultural education is a dynamic process that aims to raise positively citizens' awareness to accept cultural diversity and interdependence and which needs policy measures for the systematisation of this process.

Intercultural education is a basis for diversity management in a context of cultural heterogeneity and educational activities aim, above all, to help citizens to understand themselves as a first step towards opening to the other. The ability to understand otherness inevitably involves a prior knowledge of the self. “Interculturality” starts with self-assessment and self-questioning. The methodology of intercultural education processes is not based on analysis, but on the intersubjective interpretation of social phenomena.

IN PRACTICE:

Multi-perspective history education

When Cyprus joined the European Union in 2004, it brought with it memories and denials of past conflict and division, intra-communal as well as inter-communal, with a 180-km buffer zone patrolled by the United Nations Force in Cyprus (UNFICYP) dividing the island and its people. After the partial lifting of restrictions and opening of a number of checkpoints, academics involved in history teaching from across the divide, have founded a grassroots inter-communal civil society non-governmental organisation, the Association for Historical Dialogue and Research (AHDR).

In the period from October 2010 and December 2012, AHDR worked on the preparation of educational material by teams of scholars and teachers, working together with advisors, drawing on scholarly accounts and original source material with the assistance of academic professional historians; examining disciplinary processes, history education research and accounts of experienced history teachers' practice, in order to find rigorous principles that would hold the learning journeys together; modifying the approach so that it would be manageable for teachers who are not used to handling multiple perspectives, to disciplinary pedagogy or classrooms as lively discursive places; adding explanatory material particularly related to that audience.

Following the production of the materials, the AHDR undertook the organization of regional teacher trainings across Cyprus, in order to provide training opportunities to teacher AHDR's educational materials and multi-perspective methodologies to history teaching. Trainings were carried in both a bi-communal and mono-communal setting and allowed the AHDR to further its outreach. A total of 410 teachers and trainee teachers were trained between 2012 and 2013. Among the lessons learnt from the project, investment in the bi-communal group dynamic before starting working on the contents appears very important for its smooth implementation as well as involvement of professional and subject specialized translators to avoid misunderstandings and loss of meaning.

Project funded by the UNDP-Action for Cooperation and Trust Fund and led by Association for Historical Dialogue and Research (AHDR).

In intercultural activities, the participant is not a cultural subject but a subject in itself and intercultural education is not to be based on lectures but to be developed as a praxis to foster an environment of equality of all citizens irrespective of their ethnic, cultural or linguistic or religious choices, and to fight against intolerance, discrimination and racism which can appear during interactions between people from different background.

IN PRACTICE:

Zozo - a story to prepare teachers for the multicultural classroom

The plot of the film Zozo revolves around a 12-year-old refugee boy from Lebanon who comes to live with his grandparents in Sweden. He starts to attend a Swedish school where a series of cultural conflicts occur due to the teacher's lack of knowledge as to how to integrate him into the class. The film has been used as a means to present the obstacles facing both schools, if unprepared to integrate foreign pupils, and foreign pupils, when facing a new cultural environment. In 2007, a number of workshops were organised for Swedish teachers interested in improving their skills to deal with multicultural classrooms and create extracurricular activities for students. During the workshops, a list of potential obstacles was constructed based on participatory discussions among the groups of teachers. In order to support teachers unable to attend the workshops due to travelling constraints, the workshops were repeated in several locations throughout the country. It was assessed that teachers were motivated to participate in the workshops by other colleagues who had shared information and techniques from previously attended sessions. It was noted that to maximise the results future workshops should last three instead of two days.

Project shared by Halina Grzymała-Moszczyńska

The development of an intercultural educational project needs certain components:

Knowledge and discovery: Intercultural activities are basically conducted to allow exploration and research into the many ways that humans give meaning to their lives, mastering the physical and social environment that surrounds them and actively adapting their lives to their community of reference. Intercultural activities focus on the most visible and expressive dimension of culture, seeking to develop positive attitudes among people and to promote curiosity and openness to cultural diversity.

Recognition and attachment: An intercultural education project responds to a stage where participants have an attitude of recognition to cultural diversity from a dialogical perspective - that is, to accept that transmitter and receiver have an equal status - and care about the quality of the social relationship between citizens of different origins. Intercultural activities promote the questioning of the status quo of cultural, linguistic or religious diversity in society, the analysis of problems associated with immigration processes today, and the encouragement of cognitive skills that lead to empathy with otherness.

Commitment and action: The third ingredient provides a perspective that encourages participants in intercultural education projects to get involved in the construction of an intercultural society. In practical terms, this means that the intercultural education project should be a framework for social action. Intercultural activities are performed for the improvement of issues related to diversity from a complex perspective (gender, language, culture, religion, migration etc.): creating discussion forums, joint social projects, reporting of instances of discrimination and/or racism. There is a strong commitment to citizens' needs, as well as to minority groups in the social environment. The ability to solve conflicts and improve social relationships is one of the most characteristic features of this component.

IN PRACTICE:

Interfaith education for intercultural citizenship

Religious education focuses mainly on one's relationship with God and relationship with one's neighbour. It rarely tackles one's relationship with the city, in other words citizenship, and even less relationships with the religious other. Students who become acquainted with the values of citizenship and the notions of intercultural citizenship in school might receive in parallel a totally different, if not an opposing discourse in their religion class.

To tackle this reality in Lebanon, a network of Christian and Muslim religious leaders and experts in charge of religious education, appointed by their respective religious authorities, was created to develop toolkits on intercultural citizenship values to be integrated into religious education programmes in schools. They reflected together on the values of public life from each faith's perspective and agreed upon ten major values: diversity and acceptance of the other, human dignity, equality, solidarity, abiding by the law, working for the common good, loving one's country, loyalty and preservation of the property of others, justice and protecting the unjustly-treated, forgiveness and reconciliation, individual freedom. Out of the ten, they chose together diversity and acceptance of the other, justice, loyalty to pacts and compliance with law as a basis to develop faith-based exercises. They were used for a digital application for smartphones and training for religious educators and preachers. Such an initiative allows society to benefit from the support and influence of religious leaders. On the one hand, public and democratic values earn faith-based credibility, and on the other, religious teaching and religious discourse is enriched by this social and interfaith experience, making of it a model to be replicated with proper adaptation in other Arab contexts.

Project led by Adyan Foundation (Cross-Cultural Studies Department)

Towards a developmental model for intercultural diversity management

The implementation of intercultural education to improve citizens' diversity management competences is part of a developmental process. It is impossible to transform societies at once through sudden change. Intercultural processes represent a path towards a culture of peace. The final aim of this developmental process could be named humanistic diversity. This humanistic diversity approach encompasses most of the challenges and aspirations described in the previous sections.

The path from the denial of diversity, which is still quite common within some realities of the Euro-Med region, to a humanistic diversity is long, and intercultural education should provide the tools and the space to grow up with a holistic and global understanding of diversity. Borrowing a model from Michael (1997), we can identify the seven stages of movement in this direction:

Stage one: Denial

- People deny the importance of understanding other people's cultures.
- People deny being part of society's socio-political problems.
- People deny having biases and prejudices against those who are culturally different.
- The sources of denial are ignorance and policies insisting on assimilation.

Stage two: Combating extremisms

- There is a recognition that problems exist.
- Management becomes aware of an urgent problem that requires a definite, visible, specific and relevant course of action.
- Management tends to be set up under two options: compensatory actions (to right a wrong done) and remedial actions (to prevent discriminatory behaviour).

Stage three: Affirmative action

- Social policy to increase equity and opportunity is implemented.
- The minimum acceptable level of conditions surrounding minorities enrolment within institutions are prescribed.
- Rules aimed at increasing the diversity of those who benefit from public funds are implemented.

Stage four: Cultural pluralism/valuing diversity

- Achievement of a stage of valuing diversity, and individuals respond to the value of diversity and to individual conscience.
- Exploitation of the richness originating from different cultures, and its primary focus is to understand, respect and value differences among various groups in the context of the institution.
- There is no intention to homogenise different subcultures into one, but recognise the presence of other cultures as valid ways of life.

Stage five: Managing diversity

- Opportunities to empower a diverse group of citizens to reach their full potential are provided.
- Make it possible for people to communicate their different perceptions, thoughts and feelings.
- Leaders create a diverse environment because it is profitable and healthy.

Stage six: Global diversity

- Shift of perspective towards multiculturalism among people who act and feel as if they are global citizens embracing the cultural diversity existing in organisations and nation-states.
- The role of international demographic processes is considered, and how these affect diversity – see immigration issues beyond minorities.
- Seeking and valuing the representation of different cultures, as well as emphasising the interdependency of economic, political and social problems.

Stage seven: Humanistic diversity

- Emphasis on multiculturalism based on humanity and not on economic or political gains.
- Individual dignity, worth, as well as capacity of self-realisation through reason are promoted.
- Sharing a philosophy of true emancipation of humankind and a holistic understanding of humanity.

Humanistic diversity would be the most developed stage. It promotes the concept of diversity management as a holistic, inclusive, emancipatory view of diversity that will be necessary to meet the challenges of the 21st century. In fact, this notion of humanistic diversity is very close to the meaningful concept of interculturality, defined as the equal interaction that exists and occurs between different cultures, and the possibility to create shared cultural expression through dialogue and mutual respect (UNESCO, 2005). Interculturality, therefore, brings us closer to diversity, whose acceptance is important for our future as a basis for identity-building and interaction.

Citizenship building through dialogue in the Euro-Med region implies taking into consideration interculturality and the path leading from negation to acceptance, recognition and promotion of diversity. This approach facilitates the development of human beings, with their cultural specificities, their interaction with equality, and the preservation of local identities. It is important that countries see themselves as spaces for different identities, and accept, recognise and promote intragroup diversity. At the same time, it is important that Euro-Med countries develop an ability to perceive existing similarities and bridges among them, emphasising elements which are part of a shared intergroup identity: love of culture, profound spirituality and a desire for freedom.

Let's debrief

In the previous pages, an overview of the rich cultural diversity of the Euro-Med region and ways to manage and learn about it have been presented.

Objectives

The main learning objectives of the chapter on Embracing Diversity are:

- To have an awareness of the elements of diversity in the Euro-Mediterranean region
- To be able to identify concrete examples of diversity within the community of belonging
- To develop an appreciation of the regional and local cultural diversity
- To be able of exchange information and break stereotypes about people with different cultural background
- To understanding how false perceptions influence our behaviour and our relationships with others
- To reflect on the self and group identity
- To be able to set the basis for the development of an intercultural educational project

Relevant Questions

In order to assess the understanding of the basic ideas presented in the introductory chapter on “Embracing Diversity” and to stimulate a reflection on the skills and attitudes developed through the learning activities, this set of questions can be used by educators with their groups:

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| <ul style="list-style-type: none">• What factors influence your identity (country, culture, family, religion, education system)?• How does diversity manifest itself in your reality/country/community?• In which way gender equality is promoted in your school/community? Which ways do you consider most efficient to promote it?• How can one respect human rights and yet be culturally sensitive?• What would be needed for your society to recognise the benefits of migration? | <ul style="list-style-type: none">• How does your society deal with the issues of secularism and religion? What are the positive and negative sides of each?• Can you think of an act of discrimination that was performed against you and describe how you felt about it? And of a time that you discriminated against someone and explain why you did it?• Think of a model of a happy land for all, where diversity exists and is well managed. What would you insist on avoiding and what would you make sure to emphasise? |
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Interacting with Each Other

Interacting with Each Other

Steven Stegers and Miguel Da Silva

This chapter is designed to help educators and students get a better understanding of how people interact with each other and to consider the implications for intercultural citizenship education. It does so by introducing some theories as a model for critical reflection in the first part, and by giving suggestions on how to best manage and make the most out of diversity in the classroom in the second part.

Models of intercultural interaction in society

Interacting with people from a different cultural background than our own is a part of everyday life. This is no new phenomenon, but the speed and massification of these interactions is new: they have increased with the emergence of global languages, social networks, the rise of multinational companies and new technologies, migratory movements and growingly multicultural societies. As a result, we are now more often exposed to different or unfamiliar beliefs and behaviours. This exposure to a diversity of beliefs and behaviours can be a factor of social and cultural enrichment. Living this diversity and understanding it is essential for creativity and cohesion in society. Without diversity, ideas are more likely to go unchallenged, unavoidably resulting in unnecessary mistakes or hindering social progress.

In the professional context, intercultural interactions can contribute to more effective decision-making and problem-solving by providing a wider range of perspectives and experiences and therefore a more robust process for critical evaluation. The variety in tastes, images, or sounds expressed through art, language and other forms of cultural expressions that we enjoy around the Mediterranean region are a direct result of accepted intercultural interactions. These intercultural interactions are often enriching, but they can also be challenging: it can be difficult to understand people from other cultures (compared to people from the same language and culture group) because beliefs, values and behaviours can differ. In some contexts, people may feel threatened by these differences.

The global and regional challenges that people face in the Euro-Mediterranean region make it necessary to overcome these differences and work together. Problems like the refugee crisis (in 2014 the number of people forced to flee their homes across the world has exceeded 50 million for the first time since the Second World War); providing access to water (60% of the water poor population – access to less than 1000 m³/person/per year – lives in the Mediterranean region); and the rise of extremism and terrorist organisations can only be addressed successfully through intercultural understanding and cooperation. An understanding of other cultures and the ability to interact effectively are essential in this respect.

The way differences influence the way people look at each other and behave towards each other is a recurring topic for researchers. Scholars have sought to explain how cultures vary from each other, how these variances impact on the way we see ourselves, and have provided models to deal best with these differences. This part will introduce a selection of these theories and models that have helped to shape the way we now think about intercultural interactions. The intention is not to provide definite frameworks or answers, but rather to stimulate a debate and to offer them as tools for reflection. We will present a review of the Hofstede's model on Dimensions of National Cultures, the Tajfel and Turner's on the Social Identity Theory, Bennett's Model of Intercultural Sensitivity, and the Stradling and Rowe's Procedural Values Model. As with any (scientific) model, it is important to realise that a model is at best a simplified reflection of reality. Therefore, it is important for educators to question what kind of generalisations can be responsibly made, and make students aware what the limitations of models like these are.

Ways in which cultures differ

The research by Geert Hofstede shows one way in which cultures are different from each other. Geert Hofstede's research focused on how values in the workplace are influenced by culture. His research was motivated by his curiosity resulting from his observations that employees at IBM (the multi-national IT company where he worked) did similar tasks in a different way across the globe.

Values are always relative to each other (e.g. one culture is more accepting of unequal power distributions than another culture) and these relative values are based on the culture as a whole. When interpreting these data, one has to be careful to take into account that there are also differences within a culture and between the members that belong to its community and avoid being ethnocentric. According to the Hofstede's model, dimensions of national cultures relate to:

- Power distance as the extent to which the less powerful members of organisations and institutions (like the family) accept and expect that power is distributed unequally.
- Uncertainty avoidance which refers to the level of society's tolerance for uncertainty and ambiguity. It indicates to what extent a culture programmes its members to feel either uncomfortable or comfortable in unstructured situations.
- Individualism vs. collectivism as the degree to which individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose: everyone is expected to look after her/himself and her/his immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty.
- Masculinity vs. femininity which refers to the distribution of emotional roles between the genders and which is another fundamental issue for any society, to which a range of solutions is found.
- Long vs. short-term orientation according to which long-term oriented societies foster pragmatic virtues oriented towards future rewards, in particular saving, persistence, and adapting to changing circumstances. Short-term oriented societies foster virtues related to the past and present such as national pride, respect for tradition, preservation of "face", and fulfilling social obligations.
- Indulgence vs. restraint according to which indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms. The way we see others relates to the way we see ourselves.



Are models like these helpful in intercultural interactions (because they help to get an approximate understanding of other cultures) or not (because their uncritical use can lead to over-generalisations and stereotyping)? What do you think?

The way we see others relates to the way we see ourselves

Henri Tajfel experienced how it was to be discriminated during the Second World War being a Jew from Poland. Two decades later, he developed a series of experiments known as the Minimal Group Studies to establish the minimum basis on which people could be made to identify with their own group and show bias against another. The childhood experience in which Tajfel favoured classmates with which he identified after being randomly placed in the same group in art class, helped him phrase the hypothesis that this minimum basis, can be very little.

In their social identity theory Tajfel and Turner (1979) proposed that the groups (e.g. social class, family, sports club etc.) to which people belong are an important source of pride and self-esteem: our self-image is linked to the status of the groups that we find we do or do not belong to (the in-group and the out-group). The idea at the core of social identity theory is that the in-group will enhance its self-image by discriminating against, and will seek negative aspects of the out-group. According to this, there are three mental processes involved in evaluating others as "us" or "them" (i.e. "in-group" and "out-group"):

- Social categorisation by which we assign people to categories. This categorisation helps us to make sense of the world and adjust our behaviour to the norms of a group.

- Social identification by which you identify yourself (and associate others) with one or more groups. This group membership affects your self-esteem. An individual can belong to multiple groups.
- Social comparison by which you compare the group you belong to with one or more groups other persons belong to. The outcome of the comparison between the groups you belong to with other groups affects your self-esteem. When groups are identified as rivals, they are forced to compete in order for the group members to maintain their self-esteem.

The processes of social categorisation, social identification and social comparison are a normal part of human behaviour and are relevant to many spheres of life. This includes religion, politics, professions, sports, education, ethnicity, language, law etc.

The processes are integral to positive intercultural interactions: recognising differences between groups of people is part of building inclusive societies; positive intercultural interactions contribute to people developing a sense of belonging to a (new) society; and comparing groups is part of an intercultural learning process.

At the same time, these processes can contribute to negative intercultural interactions. This is the case when social categorisation is done in a stereotypical and uncritical way, or when used in a discriminatory way/for discriminatory purposes; when identities are imposed on other people; or when comparison are made in a way that they neglect similarities between different groups. A good understanding of the way social categorisation, social identification and social comparison happen will make it easier to move towards positive interaction and prevent or stop negative interactions.



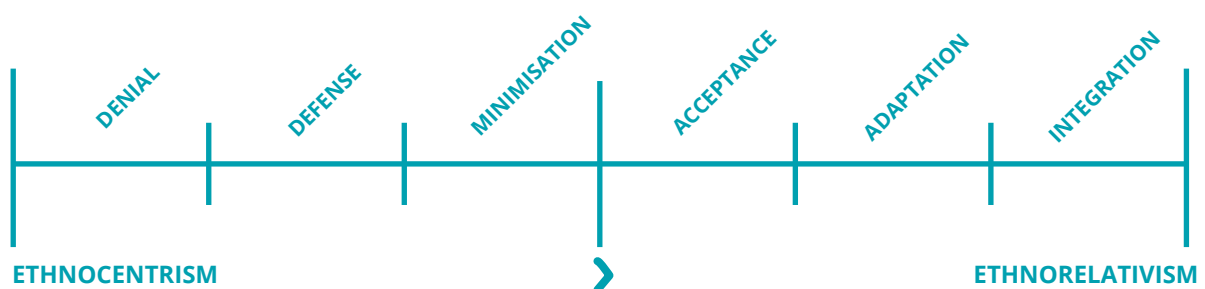
How does this model help to explain discrimination? Do you agree of the importance assigned to self-esteem as an explanation for discrimination?

Competence for intercultural interactions

Milton Bennett (1986, 1993, 2004, and 2013) created the Developmental Model of Intercultural Sensitivity (DMIS) as a framework to explain how people experience cultural differences. Through his work, he had been observing all kinds of people dealing or not dealing with cross-cultural situations. He wanted to explain why some people seemed to get better at communication with people from other cultures and why others did not improve at all. He felt that if he was “able to explain why this happened, trainers and educators could do a better job of preparing people for cross-cultural encounters.”(Bennet, 2004)

The main conclusion from Bennett’s research was that if people became more competent in intercultural communication, they would move from ethnocentrism to ethno relativism. People who are ethnocentric experience their own culture as central to reality: they avoid cultural difference, either by denying its existence, by raising defenses against it, or by minimising its importance. People who are ethno relative experience one’s own beliefs and behaviours as just one organisation of reality among many viable possibilities. They seek cultural difference, either by accepting its importance, by adapting their perspective, or by integrating new perspectives into their own.

Milton Bennett’s model of intercultural sensitivity, includes the following steps to move from ethnocentrism to ethnorelativism.



- Denial of cultural difference indicates an experience in which cultural difference is not perceived at all, or it is perceived only in very broad categories such as “foreigner” or “minority.”
- Defense against cultural difference indicates an experience in which cultural difference is perceived in stereotyped and polarised ways. Cultures are organised into “us and them,” where typically the “us” is superior and the “them” is inferior. People at Defense are threatened by cultural difference, so they tend to be highly critical of other cultures and apt to blame cultural difference for general ills of society.
- Minimisation of cultural difference indicates an experience in which elements of one’s own cultural worldview are perceived as universal. People assume that their own physical or psychological experiences are shared by people in all cultures, and/or that certain basic values and beliefs transcend cultural boundaries.
- Acceptance of cultural difference indicates an experience in which one’s own culture is experienced as just one of a number of equally complex worldviews. Acceptance does not mean agreement - cultural difference may be judged negatively - but the judgment is not ethnocentric. People at Acceptance are curious about and respectful toward cultural difference, but their knowledge of other cultures does not yet allow them to easily adapt their behaviour to different cultural contexts.
- Adaptation to cultural difference indicates the experience of generating appropriate alternative behaviour in a different cultural context. Adaptation involves intercultural empathy, or experiencing the world to some extent “as if” one were participating in the different culture. This imaginative participation generates “feelings of appropriateness” that guide the generation of authentic behaviour in the alternative culture.
- Integration of cultural difference indicates an experience of self that is expanded to include the movement in and out of different cultural worldviews. People with a predominant Integration position often are dealing with issues related to their own “cultural liminality,” or in-betweenness.



To what extent is intercultural sensitivity interchangeable with open-mindedness or tolerance for uncertainty? If it is not the same, what make intercultural sensitivity different?

IN PRACTICE:

Going ahead with Euro-Med teacher capacity building to prepare student exchanges

International student exchanges are a popular means to give students the opportunity to collect experiences in an environment very different from their own. They aim at raising awareness of differences and especially intercultural understanding. However, if not thoroughly conducted with a comprehensive pre-departure, on-programme as well as post-programme orientation for students, short term exchanges are likely to reinforce stereotypes rather than “tackle” them and create a basis for intercultural understanding and intercultural sensitivity. Teachers who are involved in these exchanges are required to be familiar with various intercultural learning aspects. In this perspective, the city of Munich organised a training seminar bringing together teachers from different countries in the Euro-Mediterranean region and providing an opportunity to exchange expectations and experiences, reflect on the diversity of education systems and learn about tools and methods that would enable teachers and their students to maintain and safeguard successful youth exchanges. The training involved teachers from Germany, Croatia, Jordan, Israel, and Spain and was structured around the presentation of specific conditions in which teachers from different countries conduct their exchange programmes, the exchange of best practices, the introduction of different approaches in intercultural learning and diversity education and workshops to apply methods and tools for intercultural learning in a Euro-Mediterranean context. At the end of the training, teachers expressed their satisfaction and motivation to get involved in follow-up activities and to contribute to a comprehensive manual on student exchanges in the Euro-Med region.

Project funded by Anna Lindh Foundation and led by the City of Munich, Department of Education, Institute for Teacher Development, Unit for European and International Exchanges & Projects

Dealing with others

In 2007 Robert Stradling and Christopher Rowe worked on the development of a Handbook for Values of Life in a Democracy in a project for the Council of Europe (Council of Europe, 2009). In the introduction of the book they argue that International Human Rights instruments are also concerned with how people should behave towards each other and that in order to have these implemented people need to 1) have a sense of ownership of them, and 2) see them as expressions of the broad principles on which not only public life but also private life should be based.

To support the application of human rights in peoples' private life Stradling and Rowe identified a number of core values that refer to, firstly, the way we treat each other (even when there are fundamental differences and disagreements about many things we hold important), and secondly, how we resolve conflicts and disagreements between ourselves when they arise. The authors describe these as "procedural values" because they feel these values should guide the way we proceed in our dealings with each other at the level of the individual, the group, the community or the nation. They enable people to talk to each other, live alongside each other and try to find compromises and solutions to our common problems without either resorting to violence or refusing to interact with each other in any way. According to the Stradling and Rowe's model, procedural values are:

- Dignity - all people have an equal entitlement to respect because of their humanity rather than because of their importance, status or wealth.
- Reciprocity - treating someone else in the same way as one would wish to be treated.
- Fairness - a way of making decisions or passing judgment impartially, without discriminating between people who are equally deserving or in need and without knowing whether the outcome will be to one's own benefit.
- Toleration - the degree to which we accept the right of others to express alternative ideas and opinions which we may disapprove of, without attempting to force them to change their point of view.
- Freedom - to be able to take action for oneself and others and to make choices between real and realistic alternatives without being coerced.
- Respect for reasoning - a willingness to give reasons why one holds a particular point of view and to give reasoned explanations for one's actions, and also to expect others to do the same.
- Respect for truth - a willingness to be honest and truthful in our dealings with others and to expect the same truth and honesty from them unless they give us good cause to doubt them.



How do you feel people should treat each other even when there are fundamental differences between them?

Ideas and social codes about how we should treat each other are as old as humanity itself. This outlook on how to live comes from an organisation that is rooted in human rights and democracy. Philosophical, political, religious and scientific ideas offer alternative worldviews. It is interesting to note the similarities in the values that underpin these worldviews. For example, the value "reciprocity", that people should treat one other the same way as one would wish to be treated, is shared by most religions.

IN PRACTICE:

Cooling conflict

Cooling Conflict is a year-long project (2012 – 2013) in which young people from Derry in Northern Ireland and Beit Jala in Palestine built an in-depth partnership to gain the confidence, skills and strategies to deal sensitively and effectively with conflict in their own lives. These two areas have experienced persistent conflict over a long period of time. Young people in both settings have experienced intense conflict around them and in their communities.

The Cooling Conflict model has 3 pillars: A) Understanding conflict; B) Enhanced Forum Theatre (EFT); C) Peer group teaching which is proven to enhance the self-confidence and self-esteem of participants. In a school, the model would develop as follows: 1) The Indra trained group (project leader) induct a senior class into the programme by teaching the roots and causes of conflict and how to practise conflict management through de-escalation and mediation using the accessible structured drama technique of Enhanced Forum Theatre. 2) The senior class then uses the framework to teach the concepts of EFT to the first relay class(es), who may be a year or two below them. This involves the key class researching and rehearsing a piece of EFT based on the experience of the relay class. 3) The first relay class is then empowered (with Indra group guidance) to use the techniques to a second relay group of classes. 4) A process of activities and workshops is then devised through which the whole school experience can be shared with parents, governors, assistants, politicians, journalists and others and shaped into a performance that engages the wider local community.

The project showed the capacity of young people to get on with their lives amidst conflict, to express the authentic hope they retain despite the obstacles, and the power of theatre and the arts to provide a unique resource for the building of relationships across boundaries and barriers.

Project funded by Anna Lindh Foundation and led by the Indra Congress in the UK, Al Harah Theatre in Beit Jala, Palestine and First Act Youth Theatre in Derry, Northern Ireland

Intercultural interactions in educational practice

Intercultural citizenship education stimulates the acquisition of intercultural competences through interaction with others. The challenges and opportunities connected to the interaction with others in educational practice mirror those of the society. It is the responsibility of the educator to create an environment where learning about other cultures is possible in a genuine constructive manner.

Approaches for educators

The following approaches are part of intercultural citizenship education:

- **Fact-finding** - (problem-based learning) encourages people to ask and answer questions, making use of natural curiosity about specific events or themes. Students are invited to reflect on issues that do not have absolute answers or easy developments and that reflect the complexity of real-world situations. Problem-based learning opens the way for an active, task-oriented and self-controlled approach to the learning process (Global Education Guidelines, North-South Centre of the Council of Europe).
- **Analysis** - (cooperative-based learning) uses multiple resources (including media). It links different data coming from various sources enabling a multi-perspective approach, which is needed to perceive knowledge as a whole system and to understand that realities can be complementary but also contradictory. It helps to understand the local/global, personal/collective, emotional/ rational relations taking into account the cognitive, emotional and action phases of the learning process and differences over time.

- **Synthesis** - (dialogue-based learning) favours a learner-centred environment based on the principles of democratic, participative, cooperative and experiential learning. In such an interactive environment, critical thinking, democratic dialogue and a holistic view are valued and encouraged throughout the whole educational process.
- **Debate and Discussion** - educators can use different kinds of teaching materials to stimulate debate among the students and to reflect thoroughly about the arguments developed by people with a different opinion. In this way, debates promote mutual respect and lead participants to learn both debating and active listening skills. This methodology builds on the cooperative learning methodology and gives all students a voice but also challenges them to listen carefully to others. The methodology also focuses on empowering students to express their opinions and to have those opinions heard. Many learning tools developed for human rights education emphasise the importance of human rights, this practice forces students to think critically about the boundaries of and potential clash between different human rights.

Barriers to positive intercultural interaction

- **Education system** - some educational systems are less receptive to innovative pedagogical approaches. In this case, it will be more difficult to implement intercultural citizenship education in the formal education system. Non-formal and informal education might offer an alternative and bring complementing pedagogical/methodological approaches in this context.
- **Conflict situations** - interactions with enemies and former enemies are particularly difficult. The interaction with representatives of people from other communities by itself can already lead to negative reaction within people's own community. The problem is that without interaction, misconceptions and faulty ideas about the other are most likely to prevail and add to the conflict. In such cases, it is important to deconstruct the cause of hostility or antagonism and point out any attempts at instrumentalisation or political manipulation that might have led to that situation; to emphasise the common interest between the conflicting parties and use this as both starting point and justification for the dialogue.

IN PRACTICE:

A circus for dialogue - interaction through art

In 2003 the Galilee Foundation for Value Education established a youth circus for Palestinian and Jewish citizens of Israel aged between 6 and 18 years living in the Galilee region. In this area the two populations, roughly equal in number, tend to live in separate communities and attend separate government schools. This separation leads to mutual misunderstandings and fears, which in turn cripple the region economically and culturally. Circus training and performance provides an opportunity to create a shared cultural common denominator that can break down barriers. Palestinian and Jewish Israeli youth speak different mother tongues, but in the youth circus language is irrelevant and this is a space where mutual trust is essential, where overcoming fears is part of the activity, and where cooperation can be demonstrated to a large audience beyond the actual participants.

Most of the children who join the circus have hardly even spoken to a member of the other group and in the circus they are required to depend on each other in a very basic physical sense, not just for the success of the show, but for their own physical safety. This is a powerful tool.

An interesting proof of change is that originally the circus met in a Jewish city, and the Arab children were driven in. Three years ago, for logistical reasons, the only appropriate gymnasium that could be found was in an Arab village. The organizers worried that the Jewish enrolment would drop, but it didn't; the attachment of the Jews to the programme was such that they overcame their fears and discomfort and brought their children to practice and perform on a regular basis in an Arab village, and many new Jewish children have joined since the move.

Project funded by Anna Lindh Foundation and led by the Galilee Foundation for Value Education

Requirements for positive intercultural interactions

- **Recognising multiple identities** - identities are complex and multi-layered. Recognising that people do not have one, but multiple identities (cultural but also social identities), contributes to positive intercultural interactions. It helps students to understand that whether one belongs to the same group as another person also depends on context. This helps students to empathise more easily with others, even if they are not in the same group.
- **A willingness to learn from each other** - this willingness to learn from each other does not mean a need to reach an agreement or a compromise. "Success means that each understands what the other wishes to say as fully as possible" (Council of Europe, 2013). As an educator/facilitator this means that you should see the challenge of diversity as being how to engage and manage difference rather than as a search for consensus.
- **Awareness of the values about learning** - educators/facilitators need to be aware of the underlying values associated with particular beliefs they hold about teaching (and learning), especially when dealing with diversity. Abt-Perkins and Gomez (1993) have suggested that teaching about cultural values must begin with self-inquiry. This means educators/facilitators should first examine their fundamental values, attitudes, and belief systems and how these relate to their teaching in order to fully understand the impact of their role in their students' socialisation (Dooly, 2006).
- **A variety of viewpoints** - diversity in the classroom is also an asset. This requires educators to use differences of interpretation as an opportunity instead of a threat. For example, a debate between historians about the causes of World War One can be used as a tool to teach about historical interpretation. This works best when the differences and interpretation are also a real debate within society or amongst scholars.
- **A safe and enabling environment** - in order to truly engage in dialogue, it is essential that both students and educators feel safe. This means that there should be room for alternative viewpoints and different perspectives. Students that have a different opinion should feel safe to express themselves. Students learn most when they are able to express themselves and encouraged to form their own opinion. This requires an approach where teachers are not the sole authority. A strategy that works well to create such an enabling environment is to put students in an expert's position and ask them to criticize, challenge or propose alternatives.
- **Stimulating classroom set-up** - the classroom set-up influences student's attitudes and behaviour during their lessons. Students need an environment that is organised, stimulating, and comfortable in order to learn effectively. The approaches described earlier in this chapter require students to be active and be able to work together. This means that they should be able to sit together in groups and see the people they work with (more details on this point can be found in the chapter "Pedagogical approaches").

Dialogue with the other means being aware of and able to deal with cultural diversity and understanding the existence of different systems of values and codes, while analysing objectively one's own social, cultural, working codes and attitudes. It also means being aware of power relations at local and global levels, understanding related interconnections, and having the ability to deconstruct stereotypes and different forms of discrimination resulting from these power relations.

While this could be the prerequisite for intercultural understanding, openness and active listening, critical thinking and multiperspectivity are necessary skills for a positive interaction. Education can promote the understanding of different cultures and promote a culture of effective dialogue by providing the necessary space for a participatory learning space for educators and learners to work cooperatively based on respect for pluralism and fairness. This democratic learning environment reinforces the sense of being part of a collective solution-finding process where the individual and collective rights and responsibilities are equally respected, which is the premise for active citizenship based on conflict prevention.

IN PRACTICE:

A circus for dialogue - interaction through art

In 2013, over 100 stakeholders from the Euro-Mediterranean region active in the field of interreligious and intercultural education were brought together by KAICIID in Vienna to discuss methods and approaches that were proving most effective and to provide recommendations for advancing the field.

The participants were grouped according to the area of their work and interest. This selection of recommendations provides a variety of viewpoints on what should be done to improve education related to the image of the other:

The Leaders of Religious Organisations group recommended that in order to avoid current high levels of religious illiteracy and misunderstanding, schools should not only provide confessional instruction in individual religions, but in all religions.

The Schools and Teacher Training Institutes group recommended that teachers must foster an awareness that individuals can only be held accountable for their own actions and not for the actions of the whole group they belong to and be sensitive when encountering group thinking and group identification.

The Religious Educators and Religious Education group recommended approaches that involve sharing stories, cross-confessional teacher exchanges and meetings with adherents of other faith traditions.

The Governmental and Intergovernmental Organisations group emphasised that it is vital that solutions should be made context specific. There is no simple, universal solution that is applicable in all contexts.

The Specialists in Curriculum Assessment group argued that the dichotomy “Western” and “non-Western” should be eliminated, since this categorisation encourages the continued marginalization of “the other”.

The Civic Education Organisation group suggested increasing the focus on personal contact with “the other” and ways of experiencing other religions.

The Community Engagement and Youth Organisations group argued that educational programmes require a respectful examination of linguistic, generational, ethnic, religious, and class differences, and that these programmes should take into account the complexity and multi-layered nature of individual identities.

Project funded and led by KAICIID

Let's debrief

In the previous pages, an overview of the theoretical and practical approaches to positive intercultural interaction and learning have been presented.

Objectives

The main learning objectives of the chapter on interacting with the other are:

- To understand in which way cultures can differ while identifying cultural commonalities
- To reflect on self and group identity
- To be aware of the dangers of ethnocentrism
- To interiorize the values needed to positively deal with others
- To be able to identify the causes of conflicts and be able to respect other people's perspective/opinions
- To experience the impact that culture has on the way people perceive and treat others
- To develop skills on how to effectively communicate with people from another culture

Relevant Questions

In order to assess the understanding of the basic ideas presented in the introductory chapter on "Embracing Diversity" and to stimulate a reflection on the skills and attitudes developed through the learning activities, this set of questions can be used by educators with their groups:

<ul style="list-style-type: none">• What do you think should be done to advance education in relation to the image of the other? How can you contribute to achieving this?• Can a passive attitude towards an act of discrimination be considered as complicity? Please think of an act where you would decide not to interfere and one where you consider that your action would make a difference.• Can you think of an episode in which your stereotyping or prejudice has affected your decisions? What would you do differently now?	<ul style="list-style-type: none">• Do you agree with the importance assigned to group self-esteem as an explanation for discrimination?• To what extent is intercultural sensitivity interchangeable with open-mindedness or tolerance? If it is not interchangeable, what makes intercultural sensitivity different?• Do you find the models for intercultural interaction presented in the chapter helpful to get an approximate understanding of other cultures?
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Pro-Active Citizenship Building

Pro-Active Citizenship Building

Léonce Bekemans and Haifa Sabbagh

This chapter focuses on the learning component of education for a pro-active citizenship. This is to be conceived as civic, political and social participation based on a respect for human rights, and with a view to embracing diversity and interacting with people of diverse backgrounds in the Euro-Mediterranean region. It sheds light on the scope of citizenship education, especially in the context of multicultural societies, and presents the conditions and competences needed for pro-active citizenship building in the Euro-Med region. The chapter concludes by providing a broad and schematic overview of existing forms of political participation and a more indepth presentation of methods for civic participation¹.

Scope of pro-active citizenship education

Citizenship education has been a compulsory feature of school curriculums in many countries in the world. However, its future may be uncertain amid inter-party disputes over the utility of such teaching. There are substantial concerns over the breadth, aims and reach of the citizenship curriculum. There is a lack of clarity over whether “good” citizenship can be taught and there is a dispute over whether it can or should go beyond bolstering civil engagement (volunteering) and improving civic (political) activity. The question of citizenship education can also be seen in the context of the growing influence of extreme forms of individualism, especially among young people, which can lead to political ignorance, apathy and alienation resulting in crises in social participation.

Until recently the dominant way of teaching citizenship entailed a “thin” knowledge based pedagogy that exposed students to the mechanics of government with a national focus. The new approach to citizenship education in many countries can be characterised by a shift towards “thicker” orientations that seeks to transmit attitudes, values, skills and approaches to political and social participation, and in some instances even identification with and loyalty to a nation state or national culture (Fernandez & Sundström, 2011). The distinction between narrow and broad approaches to citizenship education is closely tied to the debate between rights-based comprehensive liberalism, advocating a value-neutral approach to citizenship education across difference on the one hand, and civic republicanism, promoting a shared social vision within particular communities, on the other. These approaches tend to assume that proactive citizenship and participation can counter the negative effect of extreme individualism (Gundara, 2000).

The main challenge is how formal and non-formal education can promote intercultural education for pro-active citizenship, civic engagement and participation in an age of anemic alienation. (For a general introduction to the pedagogical approaches to citizenship education, see the chapter “Pedagogical approaches”). This also includes the search for effective and successful practices for encouraging active citizenship and improving the broader school environment. On the one hand, few scholars argue the idea that education for civic participation alone can resolve the problem of apathy, alienation and anaemic participation. This presupposes that the rise of individualism is the sole or best explanation for why young people fail to participate in the political process or to feel responsible for their fellow citizens.

Many scholars defend the important role of citizenship education, as it has the potential to equip young people with the knowledge, skills and understanding to play an effective and active role in public life and to encourage them to take an interest in topical and controversial issues and engage in discussion and debate while managing diversity.

¹ We wish to thank Pietro de Perini for his contribution to this chapter.

Key competences for pro-active citizenship

Strengthening the belief among young people that they do have the ability to influence what happens in their society is a question of know-how and education. Young people have a major role to play because they are at a stage of life where they are consolidating their values and ideas about the world they live in. By offering young people awareness, understanding and sensitivity to democratic civic values, leadership skills, initiative and critical thinking, as well as by providing them with the tools for active civic and political participation, intercultural citizenship education may offer in its broad learning agenda concrete responses to embracing diversity, dealing with change and building pro-active citizenship. In the chapter “Key concepts”, intercultural citizenship education and the related intercultural competences were briefly introduced. Here, we would like to underline the following objectives to address the challenges of responsible pro-active citizenship education in today’s complex world, taking into consideration highly diversified contexts and contents.

- **Political and (multi)cultural literacy** - this may involve learning about social, political and civic institutions, as well as human rights; the study of social issues and conditions under which people may live harmoniously together; teaching young people about national constitutions so that they are better prepared to exercise their rights and responsibilities; promoting recognition of cultural and historical heritage; promoting recognition of the cultural and linguistic diversity of society. In other words, one of the main tasks of citizenship education is to foster the values, knowledge and skills that are required to provoke effective political and civic participation. Citizenship education focuses on encouraging participation in the open discussions of all citizens, as an educational and political act/action alike. This is a process which enhances the freedom and self-awareness of the citizen to rise above particular frames of belonging, such as family, ethnicity etc., without having to disconnect from them, and to adhere to universal civic principles, to live his/her unique system of life individually or in a group.

IN PRACTICE:

Encouraging a culture of debate – Young Arab Voices

Begun in 2011, the Young Arab Voices project promotes a culture of youth-led debate and dialogue in six countries in the MENA region. It was initiated by the British Council and the Anna Lindh Foundation to give young people in the Arab world the opportunities and skills to debate, dialogue and contribute to building democratic and pluralistic societies.

There has been an increasing appetite in the last few years for debate among young people in the region after the uprisings and the increasing tension and violence whenever there is more than one opinion in any public arena.

To date, the project has engaged thousands of young people (and hundreds of thousands more online) in Egypt, Jordan, Libya, Tunisia, Morocco and Algeria, partnering with civil society organizations and the education sector.

The methodology of YAV encourages the young debaters to choose the topics and motions they want to tackle and then to research them well before launching a public debate. Analysis of debate trends related to the programme reveal a certain topic interest stretching from high-level political affairs to more localised social, economic and development issues including: freedom of expression, tribal ideology and Arab identity, healthcare reform, the role of civil society, women’s rights, the role of media, the role of religion, school curriculum, and environment.

Project led and funded by the Anna Lindh Foundation and the British Council

- **Critical thinking and the development of certain attitudes and values** - this entails acquiring the skills needed to participate actively in public life; developing recognition of and respect for oneself and others with a view to achieving greater mutual understanding; acquiring social and moral responsibility, including self-confidence and learning to behave responsibly towards others; strengthening a spirit of solidarity; the construction of values, with due regard to differing social perspectives and points of view; learning to listen and resolve conflicts peacefully; learning to contribute to a safe environment; developing more effective strategies for fighting racism and xenophobia.

Critical thinking is a primary element of citizenship education in the formation of pro-active citizens. Formal political education can on occasion suppress the basic concepts of critical thinking and emphasise the morality of obedience rather than citizenship as participation in the construction of shared public life. Civic education leads to good citizenship, and not to a patriotism that is blind to the state and the community. It embodies the effective participation of all citizens in discussions to decide the nature of shared life of public spheres and to resolve public disputes and bring a consensus regulation of social diversity (Gutmann, 1987).

- **Active participation** - this involves enabling citizens to become more involved in the community at large (at international, national, local and school levels); offering citizens practical experience of participation at school; developing their capacity to engage with each other; encouraging pupils to develop project initiatives in conjunction with other organisations (such as community associations, public bodies and international organisations), as well as projects involving other communities. Participation is key to the promotion and strengthening of a democratic culture based on awareness and commitment to shared fundamental values, such as human rights and freedoms, equality of difference and the rule of law.

To summarise, the foundations of citizenship are a universal framework based on the very participation of a society's members in determining ways of life together through discussions and an exchange of views, while maintaining mutual respect and diversity (Gutmann, 1987).

IN PRACTICE:

Training for trainers in non-violent communication and dialogue

Algeria has, since the late 1980s, experienced many violent and traumatic events, including terrorism, social upheavals and natural disasters. These have profoundly affected the entire population. The most affected families live in deprived areas and must coexist with families whose way of life, traditions, customs are different. Dialogue in these communities is problematic because issues of justice, forgiveness and living together are all merged. Furthermore, the children develop aggressive and violent attitudes which in turn lessens their ability to claim their rights from public authorities in a constructive manner.

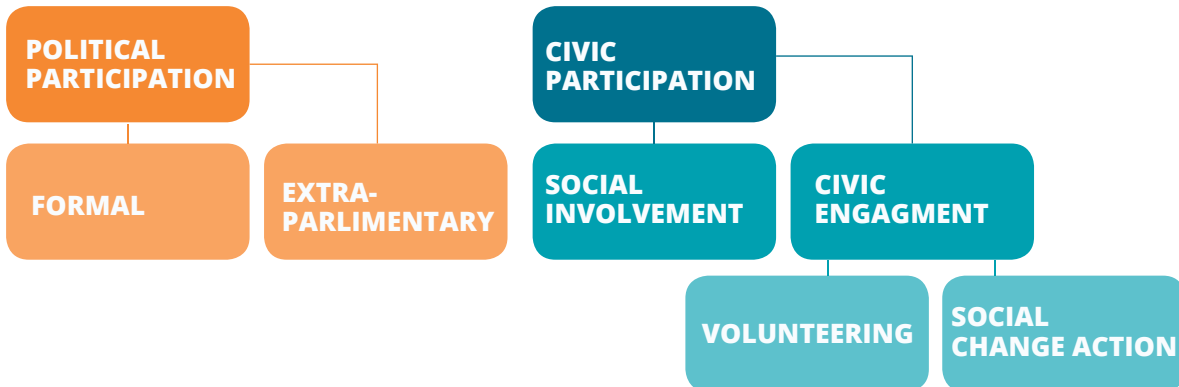
To respond to this challenge, two Belgian trainers from the University of Namur led a team of 15 Algerians through two modules in non-violent communication for positive conflict management. Among the issues discussed were: mediation and its use during a conflict within a group and/or at work; elements to be considered during a negotiation, such as opposition, the objective, the difference between negotiation and mediation, the relationship between trainer and mediator. In addition, field practices with children used in Belgium and Algeria on non-violent communication and new cooperative games to awaken social responsibility in children and promote constructive behaviour were shared.

The training alternated between theory, role-playing, and practical exercises. The objective of the training modules was to provide in-depth training for educators, facilitators and teachers working with children but also to rethink the concepts already acquired in light of the practice. The training included a day of fieldwork supervision to support the Algerian trainers. A number of positive conflict management workshops were co-led by Algerian and Belgian trainers in both Algeria and Belgium. The group of 15 Algerian trainers afterwards trained new groups of young adult educators/facilitators to develop these concepts in schools and youth centres. The success of the initiative led to the adoption of the concept of positive conflict management into the school civic education programme.

Project funded by the Anna Lindh Foundation and led by Cultural Etoile Akbou

Forms of participation for promoting pro-active citizenship

The education competences and concepts presented aim at fostering intercultural pro-active citizenship. Here below a systematic presentation is shown of the main forms of citizens' participation.



The relevant literature illustrates changes in the notions of political and civic participation throughout the years. According to many scholars there is a clear distinction between political participation, including formal political action as well as extra-parliamentary political action, and civic participation, ranging from social involvement to civic engagement in a multicultural environment.

Political participation

Political participation refers to “actions of private citizens by which they seek to influence or support the decision making of the government and politics” or to “all voluntary activities by individual citizens intended to influence either directly or indirectly political choices at various levels of the political system” (Milbrath & Goel, 1977; Kaase & Marsh, 1979). This implies not only voting, but also demonstrations, strikes, boycotts and other forms of protest behaviour, including actions directed against all political, societal, media or economic actors (Teorell et al., 2007; Norris, 2002). Political participation is goal oriented and observable and can therefore be measured straightforwardly. Two forms of political participation can be distinguished:

- Formal political participation refers to citizens voting in general elections in order to support some parties or candidates, or taking part in a referendum. Other types of formal political participation at the individual level concern contact activities, such as writing to politicians or civil servants, or signing petitions in order to try to influence the political agenda or political outcomes. It also deals with individuals who run for office themselves in local or national elections. The typical example of formal collective forms of political participation is membership in a political party, a trade union, or any organisation with a distinct political agenda, e.g. human rights advocacy groups, peace organisations or environmental groups (Niculescu, 2003; Barnes & Kaase, 1979).
- Extra-parliamentary forms of political participation refers to participation that does not directly relate to the formal political institutional framework or to the conventional political actors within that framework (e.g. political parties and organisations, trade unions etc.) (Niculescu, 2003; Barnes & Kaase, 1979). Extra-parliamentary activities operate in various ways to attract the attention of the government and to influence its decisions: they include the sending of letters to government representatives, diverting the attention of the media, participation in demonstrations, strikes and other manifest forms of action such as political street art or graffiti. Also, membership in (or activity within) groups or parties that deliberately stand outside of the parliamentary sphere, like interest groups, network-based social movements, women's rights groups and global justice movements, is part of this form of political participation. Often such non-conventional (or non-hierarchical) activism provides its members or supporters with a sense of usefulness and relevance, an opportunity to personally take a stand and make a difference at local or individual level (e.g. boycotting products for ideological, ethical or environmental reasons). Such behaviour is often referred to as an act of political consumption (Stolle, Hooghe & Micheletti, 2005).

Civic participation

People often engage with society in ways that do not formally relate to the political domain or in ways that are perceived as pre-political civic participation. A distinction can be made between social involvement and civic engagement:

- **Social involvement** means that people are aware and concerned about issues (e.g. environment, poverty, conflicts) in their immediate environment, community, society, country or the wider world, and are willing to actively engage in political and societal affairs. However, the acquisition of political knowledge, skills or informed opinions does not automatically result in pro-active citizens who act upon a heightened sense of responsibility to their communities.

IN PRACTICE:

Reading for social empowerment

Rana Dajani, the founder of We Love Reading, started reading-aloud sessions in her neighbourhood mosque in 2006. Her family was her support. Rana was and still is inspired by the eyes of children when listening to a story and by the women who start up new libraries, who feel empowered. What drives her is the feeling that if she does not do anything, no one will.

We Love Reading aims to positively impact children in Jordan and the Arab world by creating a generation of children that love, enjoy, and respect books through the establishment of a library in every neighbourhood. Research has shown that reading aloud is key to fostering the love of reading. Parents, teachers and librarians in the Arab world often lack reading skills and habits. The project has developed an innovative model that provides a practical, cost efficient, sustainable, grassroots approach that involves women and the community increasing reading levels among children aged four to ten years by focusing on the read-aloud experience to plant the love of reading. The programme trains local women and or youths to hold regular read-aloud sessions for children in public spaces in their neighbourhoods.

Training more adults to read aloud leads to the creation of informal and sustainable networks of readers who inspire children and their communities to read, and ultimately reap the educational benefits. The sessions are also a platform for raising awareness on different issues, such as health and environment, by reading locally developed stories that focus on particular themes. The hypothesis is that children's behaviour can be changed indirectly through stories. Through reading, a child draws upon the experience of others to recognize problems in his/her own community, skills of others to develop solutions, and the courage of others to execute the solutions in the home community, as well as understanding and accepting others.

Project led by We Love Reading

- **Civic engagement** involves a commitment to make a quality difference in the civic life of the community beyond the close circle of family and friends by exercising a mixture of knowledge, skills, values and motivation to make that difference (Adler & Goggin, 2005). A morally and civically responsible individual recognises him- or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own; such an individual is willing to take action when appropriate. Civic engagement includes a wide range of activities, such as developing civic sensitivity, participation in building civil society or working for the realisation of the common good. Civic engagement can take different forms such as volunteering, campaigning or even discussing community issues with neighbours. Increasing civic participation through civic engagement helps to connect the individual with the community. Moreover, community building through civic engagement favours active participation within the community and strengthens cohesion within societies.

Defining civic engagement in terms of community building involves identifying three different types of communities: communities of place, idea and circumstance. Individuals can participate in issues associated with the place where they live; these neighbourhood groups represent territorially based civic participation. Civic engagement can also be fostered by communities of ideas, where individuals within the community participate in dialogue and action about specific issues. Civic engagement surrounding communities of circumstance often focus on volunteering and resolving community-oriented problems (Lindahl 2011).

As to the patterns of civic engagement, scholars distinguish three models of active citizenship (Westheimer & Kahne, 2004). A responsible citizen is a citizen acting responsibly in his community, for example donating blood and recycling garbage. A responsible citizen also volunteers and helps the weak and needy. An involved citizen is a citizen participating actively in public life of his/her community and country. This model citizen is pro-active and tries to motivate different processes. A citizen pursuing civil justice is a citizen striving for civil justice in his/her environment and pursuing the public good of fair justice for all. Such a citizen responds critically and pro-actively to processes of social change.

IN PRACTICE:

Managing diversity in the street

The project idea came up in 2011 with the rise of the Egyptian revolution where the people called for freedom and created their own peaceful techniques of expression. With the increasing lack of security, denial of others and suspicion towards foreigners, the ElMadina association launched a project using performing and digital arts as a medium to inspire people and encourage them to express themselves on significant topics of civil society. Employing trainers from north and south of the Mediterranean, 12 workshops and public performances were organised, involving clowning, dancing, storytelling, multimedia, reportage theatre and theatre of the oppressed. The project helped create links between the artists and the neighbourhood, something that had never been attempted before. In Alexandria, an elderly man seeing the fruit of the Training in the street project stated, "I saw that everybody was happy and the event took them out of depression, out of the stress of life and the collapsed political situation. I saw the young boys and girls of the neighbourhood exhibit a lot of talent that I had no idea existed". Based on identified needs, ElMadina plans to work on a new initiative, Life Changes, to support people to become social entrepreneurs in marginalised districts by using arts in line with the principles of the creative economy. The hope is to build bridges between social classes and play an influential role in social transformation.

Project funded by Anna Lindh Foundation and led by ElMadina for performing and digital arts

Forms of civic participation

Two forms of civic participation can be distinguished:

- **Volunteering** is a service provided to another person out of free will, free of charge or compensation equal to the price of this activity, qualitatively or quantitatively (Peres & Liss, 1975; Shapiro, 1989). There is an emphasis in literature that volunteering implies more work since it requires investment of resources, time and energy. Its uniqueness lies in the fact that it is done consciously without any salary satisfaction. It involves recognising the needs of society and practising social responsibility beyond the individual's fundamental commitment to society.
- **Social change action** is one of the higher levels of civic engagement and participation. Social change is achieved through social ideas, initiatives and actions aimed at improving society, contributing to the creation of a more pleasant social environment and improving relations between different people in the same society. In addition, civic activity allows citizens to influence the government in the country, so that it more faithfully represents their wishes and fulfils its obligations towards them.

Social change is most commonly understood as a process of transformation in the way society is organised within institutions and in the distribution of power within various social and political institutions (Figueroa, Kincaid, Rani, & Lewis, 2002). Communication for social change is therefore

a process of public and private dialogue through which people define who they are, what they want and how they can achieve it. The social change is valued as a process in and of itself. Community problem identification, group decision-making, action planning, collective action and implementation are critical to how a community grapples with a serious issue.

When a group uses the communication for social change process to address a critical issue they have already affected positive outcomes. They have shown people how to think critically at a group level, they have worked together to identify problems and to come up with solutions (Gray-Felder & Deane, 1999). Activity in social change stems from a desire to change reality: a sober view of reality in which human life is imperfect. This view recognises that social inequity and social injustice exist and tries to change them. Active social change develops out of a desire to initiate and change (unlike volunteering which usually joins the existing organisation and operates along a known route of action).

Stages of civic participation

In the field of social change, five essential stages of the civic engagement process have been identified (Baron & Burne, 2003).

- **Awareness** - recognising that there is a problem in a particular area. This awareness can be created by means of various media, word of mouth, rumour or encounter. This typically means that the problem lies in the individual community or that the individual is intimately familiar with the problem.
- **Problem identification** - breaking down the problem component elements and defining what needs to be done in order to solve the problem.
- **Sense of responsibility** - intellectual and emotional acceptance that the person is responsible for finding a solution to the problem.
- **Decision Making** - being capable of making a decision on the action or process needed in order to solve the problem.
- **Execution** - the actual doing of what one has decided to do.

Conditions for participation in pro-active citizen building

The basic point of departure for political and civic participation in pro-active citizen building is the importance of civic awareness, linking it to a respect for diversity and positive interaction with the other. Raising people's interest in politics generally makes them more active citizens (Whiteley & Seyd, 1998). One of the main principles of democracy is the rule of the people, which can only exist with the participation of the people in democratic processes. A responsible citizen feels more inclined to participate in shaping the society in which he or she lives. This is equally true for building a Euro-Mediterranean citizenship, recognising the respect of diversity and the need for positive interaction in the region.

- **Knowledge and Education** - the conditions which create political and civic participation in proactive citizenship building are knowledge and education. Education is necessary to guarantee that the citizen acquires the basic knowledge, civic literacy and skills to understand, comprehend and assess the changes in society and political decision-making, and act accordingly. State and society have a shared responsibility and commitment to provide education for all its citizens, in line with the respect for fundamental human rights. An educated citizen has the ability to formulate a position in favour or against a government's decisions and to contribute to community building.
- **Information** - a citizen needs to be informed about government activities and societal developments in order to decide on the best decisions for his or her society. Therefore, the principles of freedom of information and the public's right to know should be respected by the governments, and should ensure that the citizen's approach to information will be free.
- **Maintenance of the freedom of expression of the media** - ensures that citizens will indeed receive reliable and updated information.

- **Educommunication** - a very useful and inspiring reference can be made to the concept of educommunication (Ismar de Oliveira Soares, 2004), a new field of social change and professional work in the interface of communication and education, developed and elaborated in Latin America. It can be defined as every communication action developed in an educative space with the aim of producing a free, open and democratic “communicational ecosystem”. This consists in the promotion of a dialogical and creative atmosphere in educative spaces with the aim of breaking the hierarchy of knowledge distribution, precisely by the recognition that all people involved in the flow of information are cultural producers, regardless of their operational function in the school environment. Educommunication is not exclusively about schools, but about people. Practices of educommunication can be found in public and private media stations, libraries and cultural centres.
- **Curiosity and scepticism** - a pro-active citizen is usually interested, attentive and critical concerning government actions and decisions in the choice of effective and appropriate policies. An engaged citizen also considers how to change the social and political reality around him or her (the social relations between groups, the economic situation, the environment etc.).
- **Sense of belonging and social responsibility** - a socially responsible citizen wants to contribute to and improve the society and the state in which he or she lives and feels part of, and is equally committed to others and to society.
- **Social engagement and global solidarity** - involved citizens have internalised democratic values (i.e. human dignity, freedom, equality, human rights) and are interested and caring about people wherever they live. People express empathy, caring and a desire to help strangers outside their country who are suffering and denied their basic rights, such as refugees. Citizens’ commitment to all people in the world is important not only because of the universal nature of democratic values. This commitment is important because of the increasing existence of global goods and bads (global warming, health, poverty, human security, development etc.) which need global institutional management responses.

IN PRACTICE:

Human rights schools

A major issue in former Yugoslavian countries is that youth do not have appropriate knowledge about the atrocities and war crimes committed in the 1990s. Their knowledge of recent history and members of other ethnic and religious groups is largely coloured by stereotypes. Based on this understanding, the Centre for Peace Studies and its partners launched a project for the creation of Human Rights Schools (HRSs) for high school students as part of the Human Rights Education for Active Citizenship in Western Balkans programme.

The Human Rights Schools consist of five to ten-day seminars on human rights, inter-ethnic understanding and non-violent conflict resolution and are attended by 20 to 25 pupils from the region aged from 15 to 19 years, with different ethnic backgrounds and religious identities. 60% of the training content is the same in the different countries and 40% differs from country to country. The participants learn about the development of a human rights culture and democracy, reconciliation and transitional justice, rebuilding trust after conflict, and how they can work on their own ability to think critically. They also learn about dealing with inter-ethnic societies in a constructive way, and about peaceful resolution of conflicts at the individual and state level. All the HRSs are based on interactive methodology that enables discussion, cooperation, exchange of experience and the acquisition of new knowledge. The partners employ principals emphasizing experience based, reality and future oriented education. The evaluation received by the teachers confirmed changes in behaviour and increased readiness of the students for activism in their local community and to advocate for the rights of marginalised groups. However, to achieve sustainable positive change follow-up programmes are necessary.

Project funded by Anna Lindh Foundation and led by the Centre for Peace Studies

Let's debrief

In the previous pages, an overview of the basic competences and forms of pro-active citizenship building and education have been presented.

Objectives

The main learning objectives of the chapter on pro-active citizenship building are:

- To reach an understanding of the main competences needed by young people to play an active role in their society and the different forms of participation they can engage in.
- To understand of each person's individual role in creating their own society, identity and culture.
- To look for ways of promoting respect in society among diverse groups.
- To develop skills of debate and critical analysis.
- To use some citizenship tools, such as lobbying, writing press releases and using social media, etc.
- To develop skills of co-operation and participation in media based exchanges and decision-making processes.
- To create a sense of belonging to the Euro-Mediterranean region as a space with shared goals and values.

Relevant Questions

In order to assess the understanding of the basic ideas presented in the introductory chapter on "Pro-active Citizenship Building" and to stimulate a reflection on the skills and attitudes developed through the learning activities, this set of questions can be used by educators with their groups:

<ul style="list-style-type: none">• What conditions need to be realized for participating in the community life of your village/city/country?• How are decision taken in your class-room/school/village/city/country? How much say do young people have?• What are the priority intercultural competences to be developed through formal and non-formal citizenship education?• What would you consider are the main characteristics of a Euro-Mediterranean citizen?• Do you feel you could express your opinions and learn about your group ideas through the activities?	<ul style="list-style-type: none">• What conditions need to be realized for participating in the community life of your village/city/country?• How are decision taken in your class-room/school/village/city/country? How much say do young people have?• What are the priority intercultural competences to be developed through formal and non-formal citizenship education?• What would you consider are the main characteristics of a Euro-Mediterranean citizen?• Do you feel you could express your opinions and learn about your group ideas through the activities?
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Educational Activities

How to Use the Activities in the Handbook

In order to complete and facilitate the impact of the Handbook it was deemed important to provide a set of educational activities ready to be used by practitioners around the Euro-Mediterranean basin. A compilation of 22 activities exploring diverse aspects of the Intercultural Citizenship Education making use of non-formal educational approaches are proposed. The following learning activities will offer an opportunity to stimulate the learners' reflections and skills through practical, participatory and dialogue-based experiences.

The proposed activities are organised in relation to the Level of Complexity (1-2-3-4) and include a series of thematic aspects to be explored in the relation to participation, intercultural dialogue and citizenship. Some of the activities of Level 1 can be used as introductory learning activities to help stimulate the group dynamic and gradually lead the young people into a deeper understanding of how to be active in society while valuing its diversity.

Practitioners are invited to take the activities from a holistic perspective, considering the great importance of completing them with all stages (for instance, as defined in the Experiential Learning Cycle). Reflection and Conceptualisation are as important as a grounded experience to achieve the full potential of intercultural citizenship education.

Activities should not be taken as isolated events but considered as a process contributing to the personal growth of the learner and its development as citizen. You may start using activities anywhere and may, therefore, not read the thematic information before running a given activity. However remember that learning from experience is most effective when there is a reflective process through which learners are able to analytically review what they have experienced and it is followed by a conceptualisation promoting action.

Learning Activities Template	
Title	Name of the activity
Theme/ Focus	Themes that the educational activity addresses. If addressing several themes of the Handbook, the activity may be linked to several themes.
Level of Complexity	Level of complexity of the activity, ranging from Level 1, easier to implement, to level 4 more complex. The higher is the level number the higher is the demand on time and facilitation complexity. It implies that both, group and facilitators, need higher preparation and experience
Group size	Ideal approximate size of the group to implement the activity.
Age Group	Proposed age from which the exercise may be conducted. However consider making adaptations to the concrete target group of the educational activity.

Time needed	Whole activity duration including debriefing and evaluation.
Purpose/ Learning objective	Learning objectives that the activity intends to achieve.
Keywords	Main issues addressed by the activity.
Materials needed	List of materials and equipment to implement the activity. Notice that a standard set of training material should be always considered by default: flip-chart, paper, markers, post-its, scissors, masking tape,...
Preparation/ Instructions for educator	These are the set of information and concrete steps the facilitator needs in order to implement the activity. As essential parts of the exercise are the debriefing and evaluation. These are the review of how the activity was experienced, how the group conceptualize this experience in their realities and what their learning achievements are.
Facilitation tips	These are elements to take into consideration to support the learning process and adaptations that may be done to the activity.
Ideas for follow-up	These are suggestions and ideas to further develop the learning process through other learning exercises but as well to take action in the context of the participant after the activity itself.
Appendices	List of handouts to give to participants for implementing the activity, and further background information relevant to the activity or its follow up.
Source	The reference of the activity adapted for this handbook.

Value Diversity!

THEME/FOCUS: CULTURAL DIVERSITY

 **Group Size** | 20 - 25
  **Age Group** | 16+
  **Total Time** | 65 Minutes
  **Level of Complexity** | 1

 **Materials Needed** | One table per sub-group, paper, pencils, pens and markers

 **Keywords** | Political and civic awareness, objectivity and critical thinking, cultural diversity, active participation


Purpose/ Learning objective	The main objective of the activity is to highlight diversity as a resource, raising awareness that difference exist everywhere and should be respected and cherished as a richness and not as a threat "Difference is wealth, diversity is a treasure"	
Preparation/ Instructions for educator	Timing	Institutions step by step
	5 min	The preparation of the exercise starts creating five groups with equal number of participants. A piece of carton-paper in a shape of card is handed to each group. Each card is marked with one of the following aspects of diversity written on it: <ul style="list-style-type: none"> • ethnic diversity, • religious diversity, • linguistic diversity, • cultural diversity. The fifth group will play the role of investors.
	10 min	Each group should give a definition to the aspect of diversity they represent. The participants of the four groups in possession of the cards must focus on the aspect of diversity assigned.
	20 min	The implementation of the activity starts reading the following scenario: "A group of investors in tourism comes to your country to explore investment opportunities. This opportunity is very important for the country to get out of its crisis and decrease the unemployment rate. You are asked to make a convincing presentation to persuade the investors that your country is their ideal choice emphasizing the diversity that exists in your country: ethnic diversity, religious diversity, linguistic diversity, cultural diversity."


		<p>The groups gets some time to prepare a solid argumentation to value the country's diversity.</p> <p>The fifth group (investors) prepares the main points/questions they will request to allocate their investment.</p>
	30 min	<p>Once investors have chosen and explained, the facilitator request all groups to sit back in a circle to start the debriefing.</p> <p>The key ideas and themes are marked on a flip-chart. Facilitator should encourage participants to come up with their own argumentation. For the debriefing you may use the following guidelines:</p> <ul style="list-style-type: none"> • How do you feel after the exercise? • Did you agree with the argumentation you heard along the presentations? Why yes? Why not? • Is diversity an asset or a disadvantage? • Besides the economical aspects, have you considered other/ aspects as assets of diversity? • How should we react towards "difference"? • What are the different forms of diversity that may be encountered/exist in your country/community?
Facilitation tips		<p>Make sure attention is paid to cultural diversity in school, in society and on a global scale. When depicting occurrences, situations and developments, ensure there is a variety of people and cultures included.</p> <p>Make sure attention is paid to cultural and scientific achievements in various societies and continents, past and present.</p>
Ideas for follow-up		<p>The group of learners could "map" the diversity that exist in their community, if there exist different ethnic groups, cultural and religious diversity,... Educator could arrange a meeting with representatives (ideally young people) from these communities.</p> <p>Facilitator could collect ideas to value the diversity inside the community/school. Reflect in the role of the educational center paying attention to value this diversity. Concrete steps can be undertaken by the center to raise awareness towards diversity respect. Examples could be to make materials, posters in different languages, to organise inter-cultural inter-religious events inviting learners, parents, community,...</p>
Source		Adapted from <i>Facilitating Multicultural Groups</i> by Christine Hogan, Tarak Mahdhaoui (mahdhaoui.tarak@gmail.com)

A City, Country, Region

THEME/FOCUS: CULTURAL IDENTITY

 **Group Size** | 10+
  **Age Group** | 14+
  **Total Time** | 45 Minutes
  **Level of Complexity** | 1

 **Materials Needed** | An object that can help identify a city, state, country (photos, costumes, recipes etc.)

 **Keywords** | Cultural awareness, recognition of the other, self-expression, self-reflection, intercultural interest, objectivity


Purpose/ Learning objective	Develop and promote a cross-pluralistic vision; observe, learn to focus, listen and respect. Learn to recognise objects that represent a city, region or country and its culture.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	20 min	Introduce the exercise and its goals to put the participants at ease. Participants must think about a symbol of their own culture using an object of their choice. What comes first to their mind when they think about their culture? Participants introduce their objects to help others to recognise their city, region or country without naming it and the group should try to find it out.
	25 min	After everybody has introduced their objects, facilitator can launch the debriefing. <ul style="list-style-type: none"> • What objects caught your interest and attention? Why? • What object did you choose to symbolise your region? Why? • What knowledge did you gain during this exchange of objects? • Where there similarities between objects? • Would you present any objects differently after this session? why?

<p>Facilitation tips</p>	<p>Exercise to be implemented, preferably, with participants from different cultural backgrounds.</p> <p>Make sure participants avoid mockery of the objects being presented by others. The idea is to recognise and respect the origin of each participant, and as far as possible avoid falling in stereotypes and easyfication of the other.</p>
<p>Ideas for follow-up</p>	<p>In order to deconstruct stereotypes it would be important to return to the results of this exercise later on the educational process.</p> <p>A possible exercise to follow this one is “Who are I?” in this manual. Once learners have already worked with identity, stereotype, prejudice... concepts, come back to the objects they chose and analyse how much themselves used stereotypes to identify their place of origin.</p>
<p>Source</p>	<p>Fatima Sekak (ghalighita@gmail.com)</p>

Every Picture Tells A Story

THEME/FOCUS: MULTIPLE PERCEPTIONS

 **Group Size** | 20
  **Age Group** | 14+
  **Total Time** | 30 Minutes
  **Level of Complexity** | 1

 **Materials Needed** | Select pictures that relate to the theme of your 'campaign'. Cut it into two pieces so that separately each half 'tells a story', but when put together gives a 'different story'. Stick the two halves on separate sheets of paper. If you cannot find enough suitable pictures for each participant you can make several copies of the same

 **Keywords** | Multiple perceptions, relativity of knowledge, self-reflection, recognition of the other

Purpose/ Learning objective	To be aware of how we create gaps in our knowledge. To be aware of the influence and power of our images on others.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	5 min	Introduce the activity telling the group that you are going to give each of them a picture, and individually they must write down what they think the picture is about; who the characters are, what is happening, where the action is taking place etc.
	5 min	Give each participant a copy of the first half of the picture and 5 minutes to think and write their story. Ask the participants to share what they wrote.
	5 min	Give them the second half of the picture and ask them to review their impressions of what they have seen.
	15 min	The debriefing should provide an analysis about the ways in which we organise and review information. <ul style="list-style-type: none"> • What did you think the picture was about? Who were the people in the picture? Where were they? What were they doing? Why were they there? • Why did you imagine certain things (rather than others)? • Did the picture have a different meaning to different members of the group? • Did your ideas change when you saw the whole picture? • What happens if you then look at it again in a wider context and get a different point of view? • Why is it hard to be honest about changing our minds?

Facilitation tips	<p>Before implementing the activity facilitators should search a collection of pictures that can be cut in two so that separately each half 'tells a story', but when put together gives a 'different story'.</p>
Ideas for follow-up	<p>Different perceptions about the same fact exist everywhere. There are videos and short films addressing this issue.</p> <p>Developing critical thinking you may consider taking the headlines on different newspapers from different countries and see how is depicted there the same piece of information. Reflect in why this is happening.</p>
Source	<p>Adapted from <i>Every Picture Tells a Story</i>, All Different-All Equal education pack of the Council of Europe.</p>

What Do You See?

THEME/FOCUS: CRITICAL THINKING

👥 **Group Size** | 10+
🎯 **Age Group** | 14+
🕒 **Total Time** | 45 Minutes
📖 **Level of Complexity** | 1

📋 **Materials Needed** | Sheets of paper, pens/pencils

💡 **Keywords** | Objectivity and critical thinking, recognising stereotypes, relativity of knowledge, accepting diversity

Purpose/ Learning objective	To be able to see, to learn to analyse and know each other. To fight against racism, accept the other and avoid prejudices.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	15 min	Request the group to create two rows facing one another. Everybody should have a pair in front of them. Ask each pair facing each other to observe one another from a distance of 35cm, and to draw a portrait of the other and then reverse roles. When they finish allow each other to show their creations.
	30 min	In plenary debrief the exercise. Facilitator may use the following guiding questions: <ul style="list-style-type: none"> • How was it different to observe your counterpart at such a short distance? • How can this reflect on how we perceive others and our judgements from afar? What were the features that struck you most while depicting the other? • Were there any self-projections while sketching the other? What were these projections based on? • What differences and similarities did you sense during this encounter?
Facilitation tips	<p>In some cultural context participants may feel uncomfortable on this short distances and the detailed observation. You may use this in your debriefing questions.</p> <p>Nobody should feel ashamed of their artistic abilities. The exercise in not about creating pieces of art.</p>	
Source	Fatima Sekak (ghalighita@gmail.com)	

Euro-Med bingo

THEME/FOCUS: EURO-MEDITERRANEAN DIVERSITY

 Group Size	8+	 Age Group	14+	 Total Time	60 Minutes	 Level of Complexity	1
 Materials Needed	Pens and handout of the Euro-Med bingo						
 Keywords	Difference, similarity, culture, tradition						

Purpose/ Learning objective	The purpose of the exercise is twofold as it allows the group of participants to get to know each other and to learn about Euro-Mediterranean cultures and countries.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	20 min	<p>The exercise should be implemented in a space large enough to allow participants to move around and to speak with everybody.</p> <p>Hand out a copy of the Euro-Med bingo printout to each participant. Participants should find out the answers to each of the questions in the Bingo by asking them to different persons in the group. Each question answered by a different person.</p> <p>Participants should write in the “Bingo” handout the answer and the name of the person who gave the answer.</p> <p>The first participant who completes all the questions should shout “BINGO” and then the sharing is finalised.</p>
	20 min	<p>Call all participants back in a circle to share the results of the Bingo. Question by question, ask participants to give their answers. Note if there are different answers to the same question and pay attention to participants’ reactions.</p> <p>If needed you may ask for clarifications on the answers given.</p>

	20 min	<p>Once the summary is completed go for the debriefing with the group. The following questions may help to guide it:</p> <ul style="list-style-type: none"> • Have you learnt something new about another country/culture you did not know? • Did you find some similarities/differences between your culture/ country and those written down by other participants about aspects of the Euro-Med region? • Where you surprised by any answer? • Is there any other question you would like to add to the bingo? Why?
Facilitation tips		<p>It is important to adapt the Euro-Mediterranean Bingo to the group of participants you are working with and to the context of the activity.</p> <p>During the exercise, it may happen that nobody in the group can find an answer to a certain question, be ready to support participants in finding some answers. Alternatively you may shorten the exercise stopping it before “Bingo” is shouted.</p>
Ideas for follow-up		<p>As a reflection of the activity facilitator may question to what degree do we really know about the other Euro-Mediterranean cultures and peoples. Other spaces/ activities of the intercultural encounter may serve to go deeper on the “discovery of the other”.</p>
Appendices		<p>“The EuroMed Bingo” Handout</p>
Source		<p>Adapted from “<i>Compass. Manual on Human Rights Education</i>” of the Council of Europe Irenia, peace games, Imma Llorca (illorca@irenia.net)</p>







Euro-Med bingo

HAND-OUT

<p>1. Find three names that are common in different Euro-Mediterranean countries</p>	
<p>2. Find somebody that has experienced an intercultural communication misunderstanding? What happened?</p>	
<p>3. Find four situations that would be considered very impolite or unacceptable to do in your country.</p>	
<p>4. Find out five countries in the Euro-Mediterranean area that have more than three mother tongues.</p>	
<p>5. Find out the names of three dishes in the Euro-Mediterranean made with aubergines (egg-plant).</p>	
<p>6. Find out three topics people would never discuss during a meal?</p>	
<p>7. Name three kinds of food that are popular in your diet and would be considered disgusting or taboo in another country.</p>	
<p>8. Find out how people greet each other when meeting for the first time? (male and female)</p>	
<p>9. Find out a group that is discriminated in an Euro-Mediterranean country</p>	
<p>10. Find out the working times in 3 different countries</p>	
<p>11. Note three pieces of advice regarding safety while visiting an Euro-Mediterranean country.</p>	
<p>12. Find out five things other participants know about your country?</p>	

The Citizenship's River

THEME/FOCUS: PARTICIPATION AND CITIZENSHIP





-  **Group Size** | 10-30
 -  **Age Group** | 14+
 -  **Total Time** | 90 Minutes
 -  **Level of Complexity** | 1
-  **Materials Needed** | A big piece of paper (A3) per each participant. Colour pens, pencils and paints.
 -  **Keywords** | Participation, Citizenship

Purpose/ Learning objective	<p>To initiate a reflection on the important citizenship moments in ones life and to share with others experiences.</p> <p>To become aware of what and how one participates in their community and to plan further ideas of involvement.</p>	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>Participants are introduced to the objectives of the exercise and get a big piece of paper (DIN A3) and access to colour pens, pencils and paints.</p> <p>They are asked to look back over their lives and think about times or events when they really felt they participated in their communities, or developed as citizens.</p>
	20 min	<p>Time is allocated for individual reflection. The result of this reflection should end up on the paper using the metaphor of a river. Participants should try to get at least 6 key moments in their pathways.</p>
	30 min	<p>In small groups, share as much (or as little) as they want their river with each other. Ask them to find out if there are any similarities as well as the major differences about what they shared.</p>
	30 min	<p>Debrief the exercise in plenary, these questions could be asked:</p> <ul style="list-style-type: none"> • How was it to use the metaphor? • What was challenging in finding your most important moments? • Was there anything surprising in your personal reflection? Are there new elements that you could add as well in your river? • What were similarities and what were differences when you shared your river?

<p>Facilitation tips</p>	<p>Depending on your group you might have to address the topic of drawing something on a paper and sharing that with others. People might feel like that they cannot draw at all and might feel uncomfortable with the exercise. Or others would see themselves as not creative enough to turn their thinking into a metaphor in a drawing. It's important to take those fears away. Sometimes it might help to show one or two examples.</p> <p>To identify these “developing citizenship” key points may be not easy, start the exercise with a general introduction. After a time of reflection a brainstorm may be proposed before starting the individual drawing.</p> <p>At the end of the exercise you can propose hanging the drawings on the wall so that people can look at each others rivers and continue their talks.</p>
<p>Ideas for follow-up</p>	<p>Propose participants to identify elements that could support their engagement in diverse dimensions of citizenship in their communities (politically, economically, social, culturally and environmentally).</p> <p>A plan of action can be proposed to engage and participate in the community.</p>
<p>Source</p>	<p>Adapted from Timeline exercise “<i>Have your say! Manual on the Participation of young people in local and regional life</i>” Council of Europe</p>

Euro-Mediterranean Map

THEME/FOCUS: INTRODUCTION AND GETTING TO KNOW EACH OTHER

 **Group Size** | 15-30
  **Age Group** | 14+
  **Total Time** | 50 Minutes
  **Level of Complexity** | 1

 **Materials Needed** | Euro-Mediterranean geographical Map without borders.
 Facebook profile copies (printed in different colour paper)
 Masking tape, colour String, colour stickers, scissors, glue,

 **Keywords** | Euro-Mediterranean map

Purpose/ Learning objective	<p>Along the course introduction we propose a series of short exercises to facilitate participants to get to know each other. The proposal is to use a paper versions of web 2.0 for visualising the diversity of the group and discovering a little more about each other.</p> <p>The objectives are To provide a space for participants to meet, speak and discover the diversity of the group. To encourage the creation of a friendly and safe space for starting the learning process.</p>	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>The creative part is an important component of the exercise, therefore we suggest to use as much as possible simple and available materials.</p> <p>The activities provide the space to get to know each other through the use of paper versions of an "Avatar" design, interactive "Facebook Interviews", and a "Google Map" creation. At this stage participants should have already had some icebreaking exercises and know more or less each others names.</p> <p>Avatar Design: Each participant draws a personal avatar for him/herself as a citizen. Remind what is an avatar (can be pic, photo, object, symbol etc., representing the person). No name should be signed on it. The avatars are collected and put in the box for later use.</p>
	15 min	<p>Facebook Interviews: Each participant gets a page with his/her empty facebook profile (model attached). They only sign their name on the top. The rest of the profile must be filled in by other participants trough interactive interviews, each answer will be written by a different person. At the end of the process everybody should have its own Facebook profile, with his/her own answers written in by as many different hands as possible. The main concept is that everybody has the chance to chat and introduce themselves in pair interviews.</p>

	10 min	Google Map creation: When ready with their personal facebook profiles, participants should stick it next to the big Euro-Mediterranean Map and connect with strings (hyperlink) the profiles with the place of residence.
	5 min	Identifying Avatars: The avatars are still missing to complete the profiles. Each participant picks one avatar and finds to which profile it matches (they can ask for help from the others, of course!). At the end of the exercise we should have a nicely decorated wall with lots of relevant and interesting information about each member of the group.
	10 min	Debriefing: The exercise does not need a complex debriefing, but is always interesting to ask everybody to comment on something interesting or surprising discovered about the others or about oneself.
Facilitation tips		<p>This exercise is mainly though to be implemented as a “getting to know each other” exercise in international events. For visualising the whole group use a huge Euro-Mediterranean geographical Map without borders. Attention: Better to use satellite photo or maps without borders. Otherwise you can draw a nice map with the silhouette of continents and sea. Try to avoid forgetting any lands (specially those of the attending participants).</p> <p>For the facebook profile, it is possible to create a simple questionnaire with some questions to be adapted depending on the group (see an example). The avatar can be drawn in a simple middle sized post-it (consider providing colour markers for the group).</p>
Ideas for follow-up		<p>The Map of the whole group is intended to last as long as possible and should be in a visibe place to be consulted during breaks and informal moments.</p> <p>It may be further developed in the coming sessions, for instance adding an extra paper about participants’ organisations, or complemented with their communities information.</p> <p>At local level, the activity may be used to map the community. Can you identify places on intercultural diversity, places of youth participation, active citizenship,...</p>
Appendices		Copies of the Facebook profiles
Source		Developed for the <i>Bloggers ToolKit</i> (ALF)

Euro-Mediterranean Map

HAND-OUT

Citizenship	Profession
Mother Tongue	Languages I Speak
My Family	

A PERSON, A BOOK OR FILM THAT INSPIRED ME:

When i was 8 years old i liked to play withand now i like to play with...

In your opinion what is today the main challenge for dialogue in the euro-Mediterranean area

Share your first experience meeting a person from a different culture

What is a person like me doing in a place like that?

Talking on the phone

THEME/FOCUS: MIGRANTS AND REFUGEES

 Group Size	8+	 Age Group	16+	 Total Time	70 Minutes	 Level of Complexity	2
 Materials Needed	Name tags, flip-chart, markers, a telephone						
 Keywords	Immigrant, refugee, stereotypes and prejudices						

Purpose/ Learning objective	Exploring the various scenarios and differences of being an immigrant/refugee	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>From the group choose four volunteers that will play the roles of refugees and migrants. The rest of the group will be their family that remained at home. Give to the four volunteers the Handout with the description of one role:</p> <p>Refugee 1: moving from a country in the south of the Mediterranean (X) to north of the Mediterranean (Y). Migrant 1: moving from the north of the Mediterranean (Y) to another country in the north. Refugee 2: moving from country south of the Mediterranean(X) to another country south of the Mediterranean (X2) Migrant 2: moving from the north of the Mediterranean (Y) to the South of the Mediterranean (X) The four volunteers should be identified with their condition on a name-tag.</p> <p>Allow them sometime to familiarise with their roles.</p>
	20 min	<p>The activity starts with each of the migrants and the refugees calling by phone their respective families and tell them how they are doing and what their situation is, and ask about the members of their family.</p> <p>The family asks questions regarding their life, work, and friends, how they have been received by the new society, possibilities, feelings, what are they missing etc.</p> <p>Each phone call should not take more than five minutes</p>

	10 min	Once the four phone calls have been done, ask the four volunteers to describe how they felt while taking that role and talking on the phone with their relatives. In turn all the participants are asked to describe what they saw in the role play and express their feelings.
	30 min	<p>Invite the volunteers to take out and throw away the role indicator (name-tags, colour paper,...) while saying aloud their own real names.</p> <p>These are some guidelines that may support the debriefing of the exercise:</p> <ul style="list-style-type: none"> • What do people expect when they are leaving their country? • Tell different reasons to immigrate. • Are the dreams like the reality? • How do we, whether from North or South treat refugees? • How do we, whether from North or South treat immigrants? Do we treat them differently depending on their origin? • In case of immigrating/seeking refuge, what would you expect of the habitants of your new country? • What difficulties would you have?
Facilitation tips		The handouts of the exercise are just a proposal, facilitators should adapt them to their reality and the context of their learning activity. Whether in the north or in the south, there are stereotypes and prejudices that need to be acknowledged in order to go beyond them.
Ideas for follow-up		<p>The session could be followed by the French film <i>Qu'est-ce qu'on a fait au bon Dieu?</i> directed by Philippe de Chauveron (2014).</p> <p>There are many materials supporting the reflection about migrants and refugees. The activity could be followed about a research about the live conditions (legal, economical, social,...) of refugees and migrants in their communities</p>
Appendices		Handout with the Refugee/Migrants role cards
Source		Adapted from El Mokhtar Nait El Cadi – Timzday (asoc.timzday@gmail.com)

Talking on the phone

HANDOUT

Refugee 1:

South of the Mediterranean (X) to north of the Mediterranean (Y).

Imagine you are a refugee from X. You fled your country because young people your age are targeted by extremist groups trying to recruit all able youth.

You had to stop your studies in Business Management when you fled. You managed to come to (Y), but you are still illegal. You are not allowed to work and you don't speak the language yet.

You sell on the street and you are always hiding from the police. You share an apartment with other immigrants in the same situation as you. There are two rooms for 10 of you. Sometimes you find some small jobs that are poorly paid and sometimes you don't even get paid. Still, you send some money, as much as you can, to your family, which has lost any means of livelihood as your father has become jobless. The local people mistrust you and are not willing to have any contact with you.

Immigrant 1:

(North to North) North of the Mediterranean (Y).

Imagine you are an immigrant in (Y). You come from a European country and you have decided to live in (Y) because of better job opportunities. In one year you have learned the language of country (Y) and you have found a job in your field. You live together with your girlfriend in a nice apartment. The local people treat you well and help a lot.

Refugee 2:

(South to south) from country (X) to (X2)

Imagine you are a refugee from X. You fled your country because young people your age are targeted by extremist groups trying to recruit all able youth.

You had to stop your studies in Business Management when you fled. You managed to come to (X2), but you are still illegal. You are not allowed to work but you speak the language.

Sometimes you find some small jobs that are poorly paid and sometimes you don't even get paid. Still, you send some money, as much as you can, to your family, which has lost any means of livelihood as your father has become jobless. The local people mistrust you.

Immigrant 2: (Expat)

(North to south) From the north of the Mediterranean (Y) to the South of the Mediterranean (X)

Imagine you are an immigrant in (X). You come from a European country and you have decided to live in (X) because of the culture. You have not learned yet the language of country (X) but you have found a job in English. You live together with other Europeans in a nice apartment. The local people treat you well and help a lot.

This is the Story of...

THEME/FOCUS: DIVERSITY AND STEREOTYPES


 **Group Size** | 20

 **Age Group** | 14+

 **Total Time** | 90 Minutes

 **Level of Complexity** | 2

 **Materials Needed** | Tables, a flip-chart paper for each subgroup, paper, pens, markers

 **Keywords** | Immigration, difference, racism, tolerance, human rights, diversity, opinion, gender, culture, minority


Purpose/ Learning objective	The exercise exemplifies the influence of partial images we have about others, understanding how perception influences our behavior and our relationships with others.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	Participants are divided into four equal sub-groups. Each group selects a reporter from among the group. Each group receives an envelope including the beginning of a story about a character ("This is the story of..."). The choice of the four characters should be adapted to local conditions: As example in Tunisia could be: Mohamed, an unemployed youth from a poor district; Leila, a housekeeper; Jacob, a Tunisian Jew; Ines, a woman suffering from HIV. In France could be: Momo, an immigrant; Shana, a gypsy; Julien, an 80-year-old man with no family; Aline, a single mother.
	20 min	Working in the groups, the participant who receives the envelope starts to tell the story of the character ("This is the story of..."). and then designates another participant to continue the story. Each group member must think fast to tell the story as quickly as possible. (You can set one minute per participant). The designated reporter must not participate but must follow the story told by the other participants in the group (takes notes of the main points of the story that will report afterwards).

	30 min	Each one of the reporters has five minutes to tell his story to the rest of the groups participants. After each story some questions for clarification are answered.
	30 min	<ul style="list-style-type: none"> • Do you think the stories contained stereotypes? Which ones? • How did you feel when you identified those stereotypes? • From where are these stereotypes appearing? Are they describing everybody in that group? • In what way do you feel these stereotypes could led to prejudice? • In what way do you feel a prejudice could lead to discrimination? • Do you think you could be discriminated against due to others perceptions ?
Facilitation tips		The exercise may be sensitive, specially when working with groups that face direct discrimination in their daily live, therefore is important to know the group. This exercise could be a direct continuation or follow the exercise Who “are” I? Of this manual.
Ideas for follow-up		Learners could explore which are the main groups suffering from stereotypes and prejudices in their communities. Participants could then reflect on how are these prejudices affecting the lives of young people like them belonging to those groups, and what tools they have to deconstruct these prejudices.
Source		Adapted from <i>Do We Have Alternatives?</i> Compass: A manual on Human Rights Education with Young People, of the Council of Europe

Where Do You Stand?

THEME/FOCUS: PARTICIPATION, DEMOCRACY AND CITIZENSHIP

 **Group Size** | 10-25
  **Age Group** | 16+
  **Total Time** | 90 Minutes
  **Level of Complexity** | 2

 **Materials Needed** | Statements written on flipcharts (one per page), markers

 **Keywords** | Participation, debate, argumentation


Purpose/ Learning objective	This exercise contributes to develop competences on debate and argumentation, and at the same time, raise awareness of participants' own attitudes and limits in working on the issues of participation.	
Preparation/ Instructions for educator	Timing	Institutions step by step
		The dynamic of the exercise is quite simple. Explain that you are now going to read a series of statements with which people may agree to a greater or lesser extent. Point out the two extreme positions "Agree"- "Disagree". Mark these positions with a poster in each side of the working room.
	15 min	Read aloud the first statements and allow some time for participants to position themselves. Participant who don't know can position themselves in the middle. Ask participants to explain why they have chosen their position, what their point of view is on the question. Explain that participants are allowed to change their position during the discussion. Try to leave space for everyone to expose their argumentation.
	45 min	Once argumentation becomes repetitive, invite everybody to the middle and read out the next statement. Do not take all the proposed statements. Choose (or create) around 5 statements that you are interested in discussing deeper. Count that you may need 10-15 minutes per statement depending on the engagement and energy of the group. Take few statements to be discussed.
	30 min	When you have gone through the main statements, bring the group back together for the debriefing. For the debriefing of the exercise ask participants the following questions:

	<ul style="list-style-type: none"> • How did you feel during this exercise? • Was it difficult to make a choice where to stand? Why? • What arguments were used? Those based on facts or on emotions? • Which were more effective? • Are there any comparisons between what people did and said during the exercise + reality? Are the statements valid? <p>The facilitator could put special emphasis on the following questions:</p> <ul style="list-style-type: none"> • How much do we actively listen to other peoples' arguments? • How well do we make our point clear? How consistent are we in our opinions and ideas?
Facilitation tips	<p>The dynamic of the exercise is quite simple, but keep in mind that as facilitator you should not take positions or add comments at this stage. Notice that this may prove difficult.</p> <p>Do not take all the proposed statements. Choose (or create) around 5 statements that you are interested in discussing deeper.</p> <p>Remember: good statements are those where you have doubts yourself.</p>
Ideas for follow-up	<p>The exercise should bring to a reflection to participation of young people in their communities and the importance of collaboration between various actors and the challenges of participation in participants' reality.</p>
Appendices	<p>Here there are some proposed statements:</p> <ul style="list-style-type: none"> • People deserve the leaders they have • It is more important to have roof over your head than to be able to say what you like • What is not in your hands - is not yours • If the rights cannot be guaranteed there is no need in having them. • Religion and democracy are incompatible • Young people are not interested in participation • Young people participate only when they have problems • Local authorities support youth participation when it is politically useful for them • Some people are not participating because of their culture • Everybody has the right to participate • Not all cultures are compatible with human rights • Men are better in taking decisions • Public authorities should be responsible for the financing and implementation of policies in support of youth participation • Non-participation is a form of participation <p>Notice! Statements should be chosen and adapted according to the objectives of the session and the context of the training</p>
Source	<p>Adapted from the exercise where do you stand in <i>"Have your say! Manual on the Participation of young people in local and regional life"</i> Council of Europe</p>

Rethinking EuroMed

THEME/FOCUS: CITIZENSHIP IN ACTION: ECONOMICAL, SOCIAL, CULTURAL, POLITICAL AND ENVIRONMENTAL ASPECTS OF CITIZENSHIP

 **Group Size** | 15-30
  **Age Group** | 16+
  **Total Time** | 180 Minutes
  **Level of Complexity** | 2

 **Materials Needed** | Participants are requested to bring alongside an object that for them represents EuroMED, Presentation Images of EuroMED: can be a compilation of images, pictures, maps,... in paper format or in e-format. Flipchart, markers, colours, magazines, scissors and glue is required.

 **Keywords** | Citizenship in action: economical, social, cultural, political and environmental


Purpose/ Learning objective	The session focuses on Euro-Mediterranean area with its richness and diversity of understandings, realities, development and as a shared concept and space with a common history and a shared future on the one hand and Euro-Mediterranean identities and senses of belonging on the other hand. The session concludes with a vision on how EuroMED should be in 2025, taking into account the following dimensions: social, economical, political, environmental and cultural aspects of citizenship.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	20 min	The session starts asking participants to share objects that for them represents "My EuroMed" In a round participants share the objects they have brought alongside linking them with Euro-Mediterranean and what it means to young people they are working with.
	40 min	In this second part of the exercise facilitators propose an interactive presentation of multiple images on how EuroMED is perceived by young people (link with previous exercise) and other ideas/maps enlarging the discourses around it and making it more complex and elaborated.
	60 min	Rethinking EUROMED: In this part of the exercise, participants are requested to imagine in a "possible/realistic" wishful thinking how should the Euro-Mediterranean be in 10 years time. The question could be: As citizens, where do you want to move towards? Participants form "expert groups" according to five citizenship dimensions: social, cultural, economical, political and environmental aspects to be considered. Participants choose the groups according to their preference.

		After 45 minutes of discussing the main points, groups receive instructions on how to present their arguments making use of visual support (poster/collage/... installations with the flipchart of main of points).
	45 min	<p>Presentation of the results:</p> <p>Each “expert group” gets few minutes to present the results of their discussion on the five citizenship dimensions: social, cultural, economical, political and environmental aspects.</p> <p>The main ideas are written in a parallel flipchart. Participants pass through the 5 presentations and write questions/concerns/ comments on post-it in each poster.</p> <p>Comments are discussed in plenary and kept for further work within the group.</p>
	15 min	<p>At the end the facilitators debrief and extract the final conclusions on the workshop. Potential guiding questions could include:</p> <ul style="list-style-type: none"> • Did you observe similarities? Which ones? • Did you observe differences? Which ones? • What were the main points presented that surprised you? Are there controversial points that you would like to further explore? Which ones?
Facilitation tips		<p>This exercise is though as a “starter” of reflection about different perspectives around the Euro-Mediterranean area. It should be followed by activities going deeper on the discovering of intercultural citizenship.</p> <p>As the flow of the whole activity is long, facilitators can decide to split it in different sessions. It is important however take the proposed steps as it allows participants to gradually construct their own reflections.</p>
Ideas for follow-up		<p>Besides following this activity with further workshops, participants could reflect upon their own community, or even make a research about it.</p> <ul style="list-style-type: none"> • Would all groups in our society share the same views on intercultural citizenship in the Euro-Mediterranean area? • Are there any mainstreaming opinions in our community? From where these mainstream opinion is coming? Would they feel more comfortable with other approaches?
Source		Developed by the group on European Citizenship in Youth Work TC

Mixed Marriage: an editorial

THEME/FOCUS: CULTURAL DIVERSITY AND PREJUDICE

 **Group Size** | 10+
  **Age Group** | 16+
  **Total Time** | 105 Minutes
  **Level of Complexity** | 2

 **Materials Needed** | A spacious hall, tables, movable tables (one per sub-group), paper, pens and markers.

 **Keywords** | Immigration, difference, racism, tolerance, human rights, diversity, opinion, gender, culture

Purpose/ Learning objective	The main objective of the activity is exploring how different perspectives on same realities exist, and to develop argumentation competences while respecting others' opinions.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	5 min	Start the activity forming four groups of participants and locating them around four tables and supply them with the necessary equipment (notepad, pens, brochures, manuals). Inform participants that for this activity, they will become the editorial team of well known newspapers.
	5 min	Introduce the following scenario: A marriage is taking place between two people of different origins (religious, ethnic, cultural, social...). Families and friends are invited to the occasion. Among them, there are four journalists. The journalists represent: <ul style="list-style-type: none"> • A conservative religious journal. • An extreme right-wing journal. • Sociology magazine. • A society magazine that interviews the two spouses.
	30 min	Each group is assigned a newspaper and will prepare, from the wedding scenario, an editorial for their respective newspaper. (NB - The first two papers are against mixed marriages. The third and fourth express a position in favour of mixed marriages.) The editorials will describe a completely different atmosphere (scents, the music, the food, the presents, the wedding...) and express different opinions on marriage, from communal, political or scientific, and ideological positions.

		The Editorial team prepare a flip-chart on the form of their newspaper frontpage with the main elements they want to underline about the wedding.
	20 min	Each group “editorial team” presents their newspaper frontpage work in five minutes. The rest of groups take notes for discussion and questions for clarification are allowed.
	30 min	Once the four “editorial teams” have presented their frontpage, the facilitator leads the debate. The key ideas and themes are marked on a flipchart. Focus on the following questions: <ul style="list-style-type: none"> • How does each describe the marriage? (Diversity of opinion even about a simple thing, people can have different opinions.) • How to explain many differences? (Different backgrounds, different experiences, different experience of life, different interests.) • How can we explain the positive or negative attitudes of one vis-à-vis others? (Favourable/unfavourable prejudice, lack of communication/communication, misunderstanding/ understanding, racism/tolerance)
	15 min	For concluding the activity the facilitator may use the following questions to guide the debriefing: <ul style="list-style-type: none"> • How do you feel? • Did you identify your culture in this wedding? • Until what limit can different cultures interact? • What is our role as a youth leaders while we are working with different cultures?
Facilitation tips		As this exercise deals with core values, the team should be well prepared. Groups should have the will and dynamics to share and interact with each other.
Ideas for follow-up		Facilitator may ask the group to identify in their realities similar cases regarding the different views media and society have around concrete issues specially those linked to diversity. This exercise may be followed by other activities of the Handbook that raise issues about identity, exclusion and discrimination.
Source		Adapted from Front page, <i>Compass: A manual on Human Rights Education with Young People</i> . Council of Europe.

Citizenship Understandings

THEME/FOCUS: CITIZENSHIP CONCEPTS

 **Group Size** | 10-30

 **Age Group** | 16+

 **Total Time** | 85 Minutes

 **Level of Complexity** | 2

 **Materials Needed** | Copies with a quote in each piece of paper (Handout)

 **Keywords** | Citizenship

Purpose/ Learning objective	<p>To exemplify the complexity of understandings related to the concepts of citizenship.</p> <p>To increase critical thinking and raise awareness about the multitude of characteristics, social realities and ways of understanding and exercising citizenship.</p> <p>To associate some key features of citizenship and democracy and discuss the role of individual, youth work and citizens action in citizenship.</p>	
Preparation/ Instructions for educator	Timing	Institutions step by step
	25 min	<p>Participants are invited to reflect individually about their understanding on citizenship.</p> <p>Understanding the word (in groups with multiple languages) ask participants to write on the board the word "citizenship" in their own language.</p>
	20 min	Request what is the etymological origin of this word and how is currently understood. Are there in their languages different words for citizenship, nationality, patriotism,...?
	10 min	Spread the quotes around the training floor room and ask participants to read them all, to choose the one that they agree the most and to stand next to it.
	20 min	Invite participants to sit near the quote they have chosen. Could happen that several participants have chosen the same one. Make a round for participants to express the reasons they choose a quote or another.
	10 min	<p>A short debriefing may follow:</p> <p>According to their perception, which of the quotes presented and discussed are mainstream in their society. Why do they think so?</p>

<p>Facilitation tips</p>	<p>As facilitator you can choose not to mention the origin of the quotes (write in the other side of the paper) and at the end unveil the authors and observe the reactions of participants.</p> <p>At the end of the annex we have included few contemporary definitions on the concept of citizenship. To conclude the session a debate around them may be opened.</p>
<p>Ideas for follow-up</p>	<p>We can ask our community what is the main understanding of citizenship, nationality and patriotism and explore why is this way. Do all groups in our society agree with the mainstreaming understanding? Would they feel more comfortable with other approaches?</p>
<p>Appendices</p>	<p>The list of potential quotes is annexed to this description. Notice that quotes should be updated and adapted to different realities.</p>
<p>Source</p>	<p>Developed by the group on European Citizenship in Youth Work TC</p>

Citizenship Understandings

HAND-OUT

Quotes on Citizenship:

"I am not an Athenian or a Greek, but a citizen of the world." (**Socrates**)

"If my theory of relativity is proven successful, Germany will claim me as a German and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say I am a German and Germany will declare that I am a Jew." (**Albert Einstein**)

"All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words "Ich bin ein Berliner!" (**J.F. Kennedy**)

"A citizen of my country (.....) will cross the ocean to fight for democracy, but won't cross the street to vote in a national election" (**Bill Vaughan**)

"This country (.....) has never been united by blood or birth or soil. We are bound by ideals that move us beyond our backgrounds, lift us above our interests and teach us what it means to be citizens." (**George W. Bush**)

"If an American is concerned only about his nation, he will not be concerned about the peoples of Asia, Africa, or South America. Is this not why nations engage in the madness of war without the slightest sense of penitence? Is this not why the murder of a citizen of your own nation is a crime, but the murder of citizens of another nation in war is an act of heroic virtue?" (**Martin Luther King**)

"It is not for him to pride himself who loves his own country, but rather for him who loves the whole world. The earth is but one country and mankind its citizens." (**Baha'u'llah**)

"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has." (**Margaret Mead**)

"First they ignore you, then they laugh at you, then they fight you, then you win." (**Mahatma Gandhi**)

"It will not be enough to rely on experts. Ordinary citizens must become experts too. It will take public opinion on a wide scale to ensure that world leaders act." (**Mikhail Gorbachev**)

"There can be no daily democracy without daily citizenship." (**Ralph Nader**)

"A real patriot is the fellow who gets a parking ticket and rejoices that the system works." (**Bill Vaughan**)

Citizenship is something expressed by identity card and passport issued by my State.

Citizenship is a legal and political status, which every citizen has. This status gives some essential rights and definitely some duties (eg. paying taxes).

Citizenship is all the different actions to promote understanding of and respect for cultural diversity and intercultural co-operation to engage in a variety of tasks on voluntary basis to protect the environment, support marginalised groups of society, provide catastrophe relief and to protect citizens.

Citizenship is an attitude/belief based on values such as responsibility, personal activity, solidarity and tolerance. These values are than basis for the actions.

Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one's membership in a political community.

The most fascinating challenge facing European citizens today is to learn the ability and willingness to live with cultural diversity, both within their countries and between them.

Further definitions:

“Citizenship is the peaceful struggle through a public sphere which is dialogical.” **(Habermas, 1994)**





“Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one’s membership in a political community.” **(Kymlicka and Norman, 1995)**


“Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social and political elements and provides citizens with defined rights and obligations, a sense of identity, and social bonds.” **(Ichilov, 1998)**

“Citizenship is the active membership and participation of individuals in society who are entitled to rights and responsibilities and who have the capacity to influence politics. Therefore citizenship has to be more than a political and juridical status; it also is a social role.” **(Cesar Birzea, 2002)**

Let's Cross the Sea

THEME/FOCUS: MIGRATIONS, STEREOTYPES

 **Group Size** | 20
  **Age Group** | 16+
  **Total Time** | 90 Minutes
  **Level of Complexity** | 2

 **Materials Needed** | Two cardboard boxes or bowls, flipchart, markers, small pieces of paper

 **Keywords** | Cultural knowledge, self-awareness, political and civic awareness, multi-perspectivity, self-expression, tolerance of ambiguity

Purpose/ Learning objective	The purpose of the activity is to stimulate individual reflection and group discussion on perceptions of, and fears about, migration in the Euro-Mediterranean region.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>Introduce the activity by showing the group the two boxes and ask them to imagine that they have to move home to the other side of the Mediterranean sea – to the south, if they live on the north side, or to the north if they live on the south side. What would worry them most about living in this new region?</p> <p>Hand out small sheets of paper and ask participants to write down their concerns, as many as they wish, but each on a separate piece of paper. These can be anonymous.</p> <p>When they have finished, the papers should be put into the appropriate box.</p>
	30 min	<p>Discussing the concerns:</p> <p>Divide participants into an even number of groups, making sure that people from the northern and southern countries are well mixed in each group. There should not be more than five people in each group.</p> <p>Distribute the “northern” papers among half of the groups and “southern” concerns among the other half. Ask the groups to read aloud (within the group) the papers they receive and discuss each concern among themselves. Ask them to consider, in particular, the following issues:</p> <ul style="list-style-type: none"> • Do they share the concern? • How, if at all, could they reassure someone who had this concern?

	20 min	<p>Ask the groups to use the next 20 minutes to produce a flip-chart presentation for the other groups.</p> <p>They should concentrate on the specific concerns they discussed and try to present what they have learnt about the different regions from other people in the group.</p>
	30 min	<p>Allow time for each group to present their work results using a flipchart. Once the results are presented, the facilitator may use the following questions to debrief the exercise with the whole group:</p> <ul style="list-style-type: none"> • What are your feelings about the discussions that have just taken place? • Were you surprised either by people's concerns about the area you live in or by what you learnt about other regions? • What was the basis of people's concerns? Media reports, friends or relatives' experiences, personal experiences – or what? • Do you have fewer concerns than you had at the beginning of the activity? Do you have a different image of the other region? • Why do you think that mistaken perceptions occur? What are the sources for most of your information relating to other cultures? • Do you think all people who migrate in the Euro-Mediterranean region have to face those fears? • Do you think there are more differences or more commonalities between young people in different parts of the Euro-Mediterranean region? • What can we do to try to arrive at a more balanced picture of other parts of the Euro-Mediterranean region? • How can we help to break down the stereotypes which are prevalent in our culture and, in particular, among young people?
<p>Facilitation tips</p>		<p>Some people may wonder whether they are currently living in the north or the south! You may want to limit north and south to “North of the Mediterranean” and “South of the Mediterranean”, or else allow participants to decide for themselves where they feel they are currently living. Ideally, the result should be that roughly half of each group come from one region, half from the other.</p> <p>When people are writing down their concerns, encourage them to be open and honest in what they write, but remind them to be sensitive to others in the group. Explain that part of the purpose is to explore existing prejudices, so people should not be shy about expressing these.</p> <p>The activity is very effective, but can also be very controversial if you have groups representing different Euro-Mediterranean regions. You should be sure that the participants feel comfortable enough with each other to share their concerns, and also that they will be sensitive when it comes to discussing them. You may want to establish some ground rules at the beginning of the activity and you should certainly be ready to address any possible conflicts, should these arise. Everyone should be encouraged to write down at least one concern.</p> <p>Suggest that groups start working on their flipcharts at least 20 minutes before the end. They need to produce something visual that the other groups will understand and find interesting, and which responds to the specific concerns they discussed in their group. You can invite groups to present their results, or you could simply hang up the flipcharts and give people a few minutes to look at them. In either case, invite comments to the group that prepared each one.</p>

	<p>If the flipcharts are general in the points they try to present, some people may feel at the end that their own concerns have not been heard. In this case, you could give people the opportunity to ask the groups specifically how they addressed the issue. However, you should try to limit this in the debriefing, in order to avoid repeating discussions that some groups have already had. You may want to introduce the concepts of Orientalism and Occidentalism: ask participants what they already know about these concepts and whether they find these terms useful in explaining the discussion they have just been having.</p>
<p>Ideas for follow-up</p>	<p>Find out materials about the situation with migrants, refugees, asylum seekers in your reality. You may organise a meeting with organisations that addressing it and organise a visit and may me some support action.</p> <p>Encourage participants to find out more about issues in their own society that give rise to negative images of other cultures. They could write a letter to a local newspaper or even write their own article to dispel some of the more destructive myths.</p>
<p>Source</p>	<p>Adapted from T-Kit 11: <i>MOSAIC -The training kit for Euro-Mediterranean youth work</i> by the Council of Europe, pages 325-328. PDF available from youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T_kits</p>

Climbing the Ladder of Participation

THEME/FOCUS: PARTICIPATION

 **Group Size**

10-20

 **Age Group**

16+

 **Total Time**

90
Minutes

 **Level of Complexity**

2

 **Materials Needed**

Copies of the handout and to draw a ladder with the levels of participation in the floor

 **Keywords**

Youth participation, Citizenship

Purpose/ Learning objective	<p>This exercise provide space for critically explore on what degree we are fully participating or allowed to full participation in activities</p> <p>The objectives are to introduce the concept of the ladder of participation and to assess the degree of young people’s participation.</p>	
Preparation/ Instructions for educator	Timing	Institutions step by step
	30 min	<p>Start brainstorming on examples and practices of participation participants know (cultural, social, environmental, political, economical,...). You can write down these examples in a flip-chart. Then continue introducing the concept of degrees / levels of youth participation and the model of Ladder of Participation. Facilitators will find a theoretical introduction in the appendices.</p> <p>The exercise may incorporate a physical placement of participants along the working space, by locating the different steps of the ladder in the floor. In this case you can print the descriptions of each “rug” in a different piece of paper and locate them in order in the floor along the working space.</p>
	30 min	<p>Propose participants to analyse some real cases where they (or colleagues) have participated. From these real cases reflect on what stage of the ladder of participation they were. Facilitators may distribute the handout to each participant and allocate a time for reflection and clarifications.</p>
	30 min	<p>Locate papers with the titles of the ladder on the floor.</p> <p>Ask the participants to think and to stand by the relevant level of the ladder that represents best the degree of participation in their community. Let them explain the situation and why they have chosen that position.</p>

<p>Facilitation tips</p>	<p>For the debriefing avoid over-simplification and try to ensure a critical analysis of the reality. If the group is reluctant you may try to bring external examples and do the exercise with those examples.</p> <p>Potential questions could include:</p> <ul style="list-style-type: none"> • How do you feel about the sharing results? Is the situation satisfactory? • Is there space for improving the level of participation? • Can the Ladder of Participation model support an improvement of participation at community level? How?
<p>Ideas for follow-up</p>	<p>Critically explore what are the levels of participation in the community for different groups (young people, women, minorities,...) Are there instruments in place to improve the situation?</p> <p>Collect ideas that could contribute to improve the levels of participation and how sense of initiative and taking responsibility may be promoted within the community.</p>
<p>Appendices</p>	<ul style="list-style-type: none"> • Handout for participants with the Ladder Rugs description • Theoretical Introduction to the Roger Hart's Ladder model
<p>Source</p>	<p>Adapted from Rogers Hart's <i>"Children participation from Tokenism to Citizenship"</i> UNICEF Innocenti Research Centre Firenze</p>

Climbing the Ladder of Participation

HAND-OUT

Introducing Ladder of Participation

Roger Hart (the author of the concept called the Ladder of Participation) says that participation is a fundamental right of citizenship because this is the way to learn what this means to be a citizen and how to be one.

Participation being a right means also that all young people can exercise this right without discrimination – no matter the gender, the religion, where they come from, which language they speak or which culture they belong to. It is not enough to say that young people do or do not participate. There are different degrees to which youth can be involved or take over the responsibility, depending on the local situation, resources, needs and level of experience.

Youth participation can also be seen as a form of a youth-adult partnership. Partnership is about doing things together. It is about listening to everyone's voice and taking different ideas seriously. The advantage of youth-adult partnership is that it brings benefits from the skills and talents of young people and from the experience and wisdom of adults. It also makes all the actors and their contribution recognised and valued, which motivates to undertake more initiatives and projects. Roger Hart proposes a model of the so-called Ladder of participation, which illustrates different degrees of involvement of children and young people in projects, organisations or communities. The model defines 8 degrees of youth involvement, each of the degrees corresponding to one ladder's rung:

It is important to remember that the degree to which young people are / should be involved depends on the context, on what needs to be achieved, what experience exists etc. Sometimes it can be rather difficult to identify precisely the level of participation within a project due to the fact that there are no clear borders between different rungs or due to the complexity of some projects. The degrees of involvement can also evolve in time.

Shared decision-making with adults

Projects or ideas are initiated by young people, who invite the adults to take part in the decision-making process as partners

Young people led and initiated

Projects or ideas are initiated and directed by young people; the adults might get invited to provide any necessary support, but a project can carry on without their intervention

Adult-initiated, shared decision making

Adults initiate projects but young people are invited to share the decision-making power and responsibilities as equal partners.







Young people consulted and informed

Projects are initiated and run by adults, but young people provide advice and suggestions and are informed how these suggestions contribute to the final decisions or results

<p>Young people assigned and informed</p>	<p>Projects are initiated and run by adults; young people are invited to take on some specific roles or tasks within the project, but they are aware of what influence they have in reality</p>
<p>Young people tokenized (tokenism)</p>	<p>Young people are given some roles within projects but they have no real influence on any decisions. The illusion is created (either on purpose or unintentionally) that young people participate, when in fact they have no choice about what they do and how</p>
<p>Young people as decoration (decoration)</p>	<p>Young people are needed in the project to represent youth as an underprivileged group. They have no meaningful role (except from being present) and – as happens with any decorations – they are put in a visible position within a project or organisation, so that they can easily be seen by outsiders</p>
<p>Young people manipulated</p>	<p>Young people are invited to take part in the project, but they have no real influence on decisions and their outcomes. In fact, their presence is used to achieve some other goal, such as winning a local election, creating a better impression of an institution or securing some extra funds from institutions that support youth participation.</p>

The Euro-Med cruise

THEME/FOCUS: STEREOTYPES AND PREJUDICES

 Group Size		10+	 Age Group		16+	 Total Time		80 Minutes	 Level of Complexity		2
 Materials Needed		A Handout of passenger profiles for each participant and pens									
 Keywords		Prejudice, stereotype, discrimination, minorities, tolerance									

Purpose/ Learning objective	The main purpose of the activity is to challenge participants' stereotypes and prejudices about other people especially minorities, as well as analysing the images and associations raised in the text.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	Introduce the activity and try to get the participants to feel that they are really going on a cruise. (You can include beach props or arrange the venue so as to look like a departure hall). Provide a Handout of passenger profiles to each participant, and give some time for participants to read the passenger profiles. Inform that the task is to choose individually the three people they are most likely to travel with and the three they would least like to travel with.
	20 min	Once everybody has made their individual choices, ask them to form into groups of four to five and share their individual choices and the reasons for them. Also, ask them to compare their choices and reasons and check where there are similarities. Ask them to come up with a common list by consensus (3 MOST WANTED and 3 LEAST). If possible, do not mention the time frame to allow them to discuss freely.
	20 min	Once the subgroups have made their choices gather them back in plenary and ask each group to present their conclusions including the reasons for their common choices. They should also say in which "cases" there was most disagreement within the group.

	30 min	<p>Once all groups have presented and explained their choices, the facilitator starts the debriefing. The following questions may help to guide it:</p> <ul style="list-style-type: none"> • How did you feel during the activity? • What were the major reasons or factors that made you make your decision as an individual? • What was the most difficult part? • What factors made you come to a consensus or prevented you from reaching one? • Do you think these situations exist in real life? • Has anyone in the group experienced a similar situation? • Which stereotypes does the list of passengers evoke? • To what extent have our own stereotypes and prejudices affected our decisions? • Where do we get these images from? Are they usually given or do they come from our own imagination? • How would it feel to be in a situation in which nobody would want to share a ship's cabin with you?
<p>Facilitation tips</p>	<p>It is important to adapt the list of passengers according to your context and needs. Try to make it as real as possible. If needed, you may reduce the list to a maximum of 12 passengers and adapt it to the local or national situation of the group you work with. Be sure that some of the passengers' descriptions correspond to minorities that are familiar to the group, including "invisible" minorities such as homosexuals, people with disabilities, someone who is HIV positive etc. Consider this when you make your changes.</p> <p>Do not emphasize too much on making a consensus as it may lead to false consensus. It is to be encouraged that the groups try to listen to each other and share their views. If a group cannot reach consensus, ask why it was difficult.</p> <p>It is important for everyone to respect each other's opinions and not attack people for their personal views. If some choices seem doubtful, it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact, both the participants and you, the facilitator, will be in difficult positions. For this reason beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice.</p>	
<p>Ideas for follow-up</p>	<p>It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?</p> <p>Learners can find examples on how specific human groups are depicted in their environment (school, family, friends, media,...) and analyse how these images have an impact on the creation of prejudices and may induce discrimination.</p>	
<p>Appendices</p>	<p>The Euro-Med Cruise Handout</p>	
<p>Source</p>	<p>Adapted from <i>Euro-rail à la carte, All Different-All Equal education pack</i>, Council of Europe. <i>Peace Bag</i> for Euro-Med Youth c/o Fundació Catalunya Voluntària</p>	

The Euro-Med cruise

HAND-OUT

EURO-MED LINES

After 55 long years, the famous EURO-MED LINES has finally relaunched the EURO-MED CRUISE. To inaugurate the newly furnished ship, the line has decided to offer a free cruise for 55 passengers. The ship accommodates approximately 500 people.

For this "maiden" voyage, a delightful and exciting 12-day cruise along the Mediterranean coast has been prepared. The liner will visit nine countries: Morocco, Tunisia, Spain, France, Greece, Italy, Malta, Croatia, and Turkey.

You are one of the lucky 55 passengers who have won a free cruise, and will enjoy the luxury of the refurbished cabins.

Since this is a promo trip, you will be travelling in a deluxe cabin for four people, which means you will have to share the facilities with three other people.

Passenger Profiles:


With which of the following passengers would you prefer to share the cabin with?

1. A stiff French woman from Paris.
2. A government employee from Syria.
3. A Moroccan man who sells camels.
4. An old man with multiple sclerosis.
5. A Turkish refugee living in the Netherlands.
6. A Roma (Gypsy) from Moldova just released from jail.
7. A Dutch musician who is HIV positive.
8. A German with no sense of humour.
9. A Catalan independentist woman in her 40s.
10. An Israeli vegetarian.
11. An Italian gay working in a luxury hotel in Sharm el Sheikh (Egypt).
12. An English hunter.
13. An old, very tanned Norwegian woman.
14. An Irishman who loves to drink.
15. An Egyptian Bedouin from the Sinai region.
16. An aggressive feminist who has lived in Libya for 20 years.
17. A Serbian soldier from Bosnia.
18. An unemployed blonde Swedish girl.
19. A Spanish die-hard football fan.
20. A prostitute living in Hungary.
21. A Palestinian living in Jordan.
22. An activist from the Berber region in Algeria.
23. An atheist from Portugal.

Choices of Participation

THEME/FOCUS: PARTICIPATION

 **Group Size** | 15-30
  **Age Group** | 14+
  **Total Time** | 90 Minutes
  **Level of Complexity** | 2

 **Materials Needed** | Handout with the list of “my choices of participation”. Flipchart and markers

 **Keywords** | Participation

Purpose/ Learning objective	<p>The session aims at exploring what youth participation means in the everyday life of young people and in which areas of life it can/should be implemented. To reflect on the areas in which youth participation is more or less important from their own perspective;</p> <p>To raise awareness about the diversity of youth work/active participation experiences present in the group and to engage participants in and benefit from a clear and focused dialogue with other colleagues working in the field.</p>	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>The exercise starts with the distribution of the handout with multiple choices of participation and the instructions to choose individually 3 ways of participation that would never engage in, and 3 ways that for sure they would engage in.</p> <p>After the presentation of the exercise, allow time for individual reflection to make the choices.</p>
	30 min	<p>Form groups of four participants. Each group should achieve an agreement on the 3 ways of participation that would never engage in, and 3 ways that for sure they would engage in.</p>
	20 min	<p>The groups present the results of their work. Start first, sharing and writing in one column of the board the three choices that the sub-groups decided will never engage in. Do it for all the subgroups writing the results in the board. Underline those choices of participation that are repeated among groups.</p> <p>Once all the subgroups have presented, continue with the second round on the three choices of participation were they will surely engage in. Write them in the second column on the board. The board with the table of final results is displayed.</p>

	30 min	Time for debriefing the exercise
Facilitation tips	<p>Question guidelines for the activity debriefing:</p> <ul style="list-style-type: none"> • What would I choose to participate in? Start with the column of the “choices of participation I will never engage in”: • What are the main choices of no-participation? • Any surprises? • Why do you think is this for? <p>Continue with the “choices of participation I will potentially engage in”:</p> <ul style="list-style-type: none"> • What are the main choices of participation? • Any surprises? • Why do you think is this for? • How was for you individually to make these choices (easy/difficult)? • How has been the process in the subgroups? • Returning to participants’ daily lives, and the groups of young people participants’ are working with. Are these choices similar or do they have different positions? Why? 	
Ideas for follow-up	<p>A potential proposal is to explore what are the ways young people can engage in their community, what potential spaces of participation exist and where are them. Potentially the group could map their community exploring what citizenship dimensions are encouraging the participation of young people in cultural, economical, social, political and environmental areas.</p> <p>Once the community mapping is done, establish what aspects need further development and meet with the local authorities to develop them.</p>	
Appendices	<p>Handouts with the list of choices of participation (to be adapted according to the group context).</p> <p>There are statistics that could be introduced/visualized regarding Youth participation (in the EU there are regular statistics published by Eurostat).</p>	
Source	Developed by ECTC group	

Choices of Participation

HAND-OUT

Choose 3 situations in which you will certainly participate and 3 in which you will never engage

- a neighbourhood meeting on a road reconstruction project plan
- the election of the City Youth Council
- a street demonstration against environmental problems caused by a chemical factory in the city
- opening of a new local pub
- "Political apathy everywhere?" debate in a local club organised by two political parties
- Internet discussion forum about lack of mutual tolerance between migrants and the hosting society
- open meeting of the parents council at the local secondary school
- cleaning the local railway station
- assisting an unemployed hard of hearing person to apply for a vocational re-training
- public reading and debate about Fundamental Rights
- not to buy products of a multinational company that pay their workers less than the social minimum wage
- to assist my home town to start up a new twin town co-operation project
- to assist my home town to apply for grant within the Euro-Mediterranean support programme
- to assist people (in the refugee camp) through the procedure of applying for citizenship
- to organise the recycling system in my neighbourhood
- to become a member of a political party
- to run as candidate for local election
- to give some change to beggars on the street
- to give some donation to starving children in some African country
- to create a group of young volunteers supporting the army
- to host a youth exchange for inter-religious dialogue
- to write an article for a youth magazine about Euro-Mediterranean citizenship
- to organise a New Year party for all the volunteers of my organisation
- to deliver a workshop on Intercultural citizenship for my colleagues in the organisation
- to create a blog to coordinate a social movement in my country
- to express my opinion on a radio phone-in about immigration/refugee crisis
- to join a consumers co-operative to buy directly from local producers
- to make a graffiti about young people problems in my community
- to sit in the main square of my city in support of political reforms
- other situation: ...

The Ethical Bank

THEME/FOCUS: PRO-ACTIVE CITIZENSHIP

Group Size	20+	Age Group	14+	Total Time	100 Minutes	Level of Complexity	3
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Materials Needed | A box, to represent the bank. The bank could alternatively be represented by a “balance board” – a large sheet of paper on which transactions are shown. Provide paper of one colour to represent “withdrawals” and paper of another colour to represent “cheques”.

Keywords | Critical thinking, problem-solving skills, recognising stereotypes, cooperation for social progress, active participation, human rights, self-awareness, respect for reasoning

Purpose/ Learning objective	The exercise supports participants to find solutions to prejudice, intolerance and injustice, using ‘banking’ as a metaphor. Together, we look for ways of promoting respect in society and discovering how mutual understanding helps build social capital.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>The exercise introduction starts with establishing the terminology that will be used along the exercise.</p> <p>Withdrawals are the identified problems, while cheques are solutions to the problems, which can be deposited at the bank. The balance board is a public board on which the withdrawals are listed on the left side and cheques are deposited on the right side, until the board balances.</p> <p>The ethical bank refers to a fictitious bank that starts off in debt (overdrawn) because of certain problems, such as a lack of understanding and respect in a particular context (a school, a club, in families, with friends, in the town/city or in government). The participants’ task is to try to bring the bank into credit by depositing solutions and actions to solve the problems.</p> <p>The first participant who completes all the questions should shout “BINGO” and then the sharing is finalised.</p>
	30 min	<p>Collecting withdrawals: In one or more sessions, participants identify the problems that are putting the bank into debt. It is suggested to use previous activities to have already identified the main problems “withdrawals” affecting the participants’ community.</p> <p>Participants should identify problems by working in groups and discussing problems in different settings: family, neighbourhood, school, city or country.</p>

		Remind participants of the human rights charters, and the respect and responsibility that go along with rights. Ask the participants whose rights are being abused and whether people are taking responsibility for themselves and others, and whether they are respecting other people's rights. Can this analysis help identify the roots of the problems as well as their possible solution?
	20 min	Groups come together to share the withdrawals they have identified, which are then written down on the relevant coloured paper. The withdrawals are then put "in the bank". They are listed on the balance board under different "accounts", such as family, neighbourhood, school, city and country.
	20 min	<p>The bank functioning: Participants are in charge of identifying solutions and preparing actions to address the bank withdrawals. The bank will remain in debt until participants do something that will, at the very least, contribute towards a solution to a specific withdrawal account. Such actions or solutions are noted on the cheque paper.</p> <p>At specific sessions, these contributions are read, examined and discussed if realistic and achievable, after which the balance board is updated. Encourage participants to share ideas and to discuss how they are tackling some of the problems.</p> <p>When the balance is achieved close the exercise.</p>
	20 min	<p>Debriefing:</p> <ul style="list-style-type: none"> • What are the most common problems identified? • Which kind of process did you propose to find solutions? • Do you feel that alone you could solve or contribute to solving some of the problems? What is the most suitable approach to solving problems? • Did the activity help you to think of issues you were not aware of before?
Facilitation tips		<p>The exercise may be planned as many sessions or as a session of a 100 minutes, when there have been a previous work with the group on identifying the main problems /challenges affecting their community. It is suggested to keep a track of the elements identified in previous sessions in a flip-chart and recover this list before starting this activity.</p> <p>On the same way, finding solutions may take further sessions and keep the activity ongoing for a longer period. In this case learners may use a different day to work out each main problem, and the solutions to be applied are therefore discussed in detail.</p>


<p>Ideas for follow-up</p>	<p>An empowering follow up of the exercise is to bring its results to its real implementation.</p> <p>For instance, a class has identified the main problems/deficits in a school. They have worked in a set of solutions that then may be presented to the teachers, headmaster, parents and staff of he school.</p> <p>On the same way the activity results addressing local challenges can be brought to the mayor and the city council meeting.</p>
<p>Appendices</p>	<p>The Universal Declaration of Human Rights http://www.un.org/en/documents/udhr/</p>
<p>Source</p>	<p>Adapted from <i>Learning to live together: an intercultural and interreligious programme for ethics education</i>, 2008, Arigatou International, in cooperation with UNESCO and UNICEF</p>

Who "are" I?

THEME/FOCUS: IDENTITY AND MULTIPLE SENSES OF BELONGING

 **Group Size** | 15-25
  **Age Group** | 16+
  **Total Time** | 100 Minutes
  **Level of Complexity** | 3

 **Materials Needed** | Paper and pens

 **Keywords** | Identity and multiple senses of belonging

Purpose/ Learning objective	Through both reflexive and dynamic exercises participants raise awareness on the complexity of identity and the multiple senses of belonging.	
	This session is an introductory session mainly about sharing experience, but as well a preparation for the Intercultural learning. The main objectives of the session are: <ul style="list-style-type: none"> • To open reflection on own identity criteria, the complexity and dynamic aspects of identity and how it is constructed. • To share own experiences in how we construct multiple senses of belonging in reference to identity criteria. 	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	Start the activity introducing the objectives of the session and provide space for reflecting on own identity. Participants are invited to an individual reflection time. It may help to ask them to draw a personal "flower" with their name in the center and as many petals as elements/criteria they need to define their identity. Allow time enough for individual work.
	15 min	When this reflection time is finished ask participants to share only the points feel like in buzz groups, first in pairs, the joining two pairs. This is a very private exercise, therefore nobody should be pressured to share it. Do not ask conclusions in plenary.
	20 min	At this stage, the facilitator could do a short theoretical introduction on identity. Presentation of basic concepts through an interactive input where the following Identity elements are proposed: Unique (and exclusive), Complexity, Dynamic, Relative to the context and Socially constructed.

		<p>Facilitator can conduct the presentation by asking some debriefing questions:</p> <ul style="list-style-type: none"> • Are there shared elements in the flowers? • Would your flower be the same in ten years? • Would your flower be the same in a different context? • What factors influence how you define your flower? • What links identity, values and behaviour?
	15 min	<p>To proceed to the link to Sense of belonging ask participants to come to an open space in the room and to sit all together (not in circle) in the floor (or chairs). Explain that you will name different categories. If the category named is connected with one of the criteria of identity they have identified with, they should stand up and keep standing. It is important to keep silent and observe without commenting.</p> <p>Start reading one category. Participants who share that category stand up. After a few seconds all can sit down and you start with the next category.</p> <p>Repeat the same procedure for each category. Take care that everybody is seated before you start with a new category. Do not hurry and observe. Allow also some time even when nobody stands up. (See the handout)</p>
	20 min	<p>When the categories are finished ask participants to sit back in a circle and start the debriefing. Some guiding questions could be:</p> <ul style="list-style-type: none"> • Was there something very difficult about this activity? • Did you notice in which categories there were more/less people standing up? • How did you feel to stand up alone or with nearly the entire group? Was there a difference? • Were there some groups which were more difficult to stand up for or to stay seated with? Is there any difference if you like (are proud of) belonging to that group? • Did you realize during this exercise that you didn't think about certain groups? What might be the reason for this? • Is it a natural process to belong to a group? Do we always "look for it"? Why for? • What makes the group identity and the sense of belonging? Which elements help in creating that identity? How this sense is an influence for perceiving the other people, the other groups?
	20 min	<p>At this stage, the facilitator could complete the presentation with a short theoretical input presentation on multiple Senses of Belonging linking it to criteria of identity, raising issues linked with identity and sense of belonging such as stereotypes, prejudice and discrimination.</p>

<p>Facilitation tips</p>	<p>The level of complexity of this exercise is quite high even if the steps are simple. The reason for that is that the facilitator should complement the activity with some inputs that require previous preparation.</p> <p>In this handbook and other publications, such as Domino, Education toolbox (CoE) you may find support materials to get ready for it. The different inputs can be connected through the “Iceberg model of cultures”, reflecting core values, interpretations, behaviours and practices. At the end the facilitator could visualise the outcomes of the discussion using the iceberg model.</p> <p>As facilitator you may consider interesting to reflect on culture and identity yourself before the exercise.</p>
<p>Ideas for follow-up</p>	<p>After this session, many questions may arise regarding the subjects addressed. Facilitators may propose to continue reflecting about identity and sense of belonging, this could involve working within the community, looking at research done or watching short movies that address the issue.</p>
<p>Appendices</p>	<p>Annexed the list of categories for the “stand up” exercise</p>
<p>Source</p>	<p>Adapted by the group on European Citizenship in Youth Work TC</p>

Who "are" I?

HAND-OUT




Proposed list of Categories:


religion	origin
gender	sexual orientation
profession	age
social status	hobby, leisure time
family	friends
citizenship	nationality
Education	sports
non-profit activities	political interest/ orientation
neighbourhood, home	language
minorities	music and other fine arts
food habits (vegetarian)	spirituality
nature	the web

At the end of this list you can ask participants about additional categories not mentioned so far, and continue with the same procedure with these new categories. You can adjust the categories to your own needs, the list is only an example.

Euro-Mediterranean Citizens Forum (3 Colour cultures)

THEME/FOCUS: INTERCULTURAL ENCOUNTERS AND PERCEPTIONS

 **Group Size** | 15-25
  **Age Group** | 15+
  **Total Time** | 180 Minutes
  **Level of Complexity** | 3

 **Materials Needed** | Coloured crepe paper in blue, green and red colours that can be used for costume making, some clothes, props (glasses, jewellery, hats, scarves). Markers, flipchart, A4 paper, tape,...

 **Keywords** | Intercultural encounters, different perceptions and intercultural sensitivity.

Purpose/ Learning objective	The activity provides the space to reflect upon different perceptions of a same lived experience and promotes the conceptualization of this learning by extracting elements to be considered in other situations.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	Introduce the exercise, explaining it is a role play simulation, where 3 groups will have a concrete role to which they have to stick till the end of the activity.
	10 min	Divide the participants into three sub-groups, each corresponding to a different colour; green, red and blue (Handout 2)
	30 min	<p>Once in the sub-groups, the task is to read carefully the colour-culture characteristics and to get into the roles. Groups may request your presence and clarifications to fully understand the concrete aspects of their given roles. If you have the support of co-facilitator, each one could support a different group, if you are alone, circulate to each group providing separate clarifications.</p> <p>Participants get time to practice all the behavioral characteristics of their colour-culture as described in their handout (way of touching/ or not touching people, way of talking, etc.)</p> <p>Participants should dress up with the distinctive colour (allow creativity to be expressed while respecting the behavioral given role) The groups may decide on a strategy of communication with the other groups while respecting the behavioral given role.</p>

	15 min	The first meeting starts where all three delegations are gathered in big room, and the facilitator welcomes them. As defined in handout 1, among the 3 groups they should choose 5 board members that will direct the Citizens Forum for the next 5 years. Simulation can last about 15 min (depends of process, can be little bit shorter or longer). The facilitator stops the “meeting” before the groups reach the final agreement.
	10 min	Participants return to their subgroups and fill in the questionnaires
	15 min	All sub-groups are called back in plenary to present their answers to the completed questionnaires. No comments are allowed at this stage (only questions for clarification if needed). Facilitator can write the main points of the presentation in a table with the 3 colour-cultures.
	15 min	After listening to the other cultures, they go back to sub-groups and discuss new strategy to reach agreement (if there is one), concerning agreement and behavior.
	15 min	All sub-groups are called back in plenary for the final meeting where the agreement has to be finally reached. Leave some time to conclude with a solution, and close the simulation.
	60 min	After closing the simulation start by a de-roling exercise. Participants get out of their roles by taking out their colour identifications and saying their real names. Start the debriefing with everybody in circle. You can find potential debriefing guiding questions in Facilitation tips.
Facilitation tips		<p>For the final debriefing of the exercise you can adapt the following guiding questions to the group. Reporting and Reflection on the Experience:</p> <p>In circle, ask participants to express what are their feelings.</p> <ul style="list-style-type: none"> • What happened? (if you had to explain to somebody that was not in the room) • Was it easy/difficult to follow your given role? • What surprised you the most from others’ roles? At this moment every group can read their specific role. • What did you think when you heard how the other groups perceived you? <p>Questions for conceptualization:</p> <ul style="list-style-type: none"> • Can you think of any similar cases? • How would you react if this case arose in your town / place of residence? • Did the activity alter your attitude at all? Did it bring elements/arguments that you have never considered before?

Ideas for follow-up	<p>Ask participants to look for cultural, religious, linguistic, minorities in their cities. It would be interesting to consider repeating the questionnaires considering how are these groups perceived by majority and how they feel they are perceived. Consider organizing a meeting/encounter with one of these minority groups in the local reality.</p>
Appendices	<p>With this activity we propose three Handouts that can be adapted according to the groups addressed.</p> <p>Handout 1: the first handout includes the letter addressed to all delegates attending the first Euro-Mediterranean Citizens Forum</p> <p>Handout 2: the second Handout includes the description of the roles of each community attending the meeting (blue, green and red). Each sub-group should only receive the corresponding description.</p> <p>Handout 3: the third handout includes the questionnaire to be completed by each group during the break after the first meeting "intercultural encounter". There is a different questionnaire for each color culture (blue, green and red). Each sub-group should only receive the corresponding questionnaire.</p>
Source	<p>Unknown. Used by Trajectory MTÜ</p>

Euro-Mediterranean Citizens Forum (3 Colour cultures)

HAND-OUT

1

SITUATION

Dear delegates to the First Euro-Mediterranean Citizens Forum,

On the occasion of this very important historical encounter delegates from the Blue, Green and Red communities came to participate to this First Euro-Mediterranean Citizens Forum. Its main purpose is to choose among the delegates the 5 members of the board that will stay in office for the next 5 years .

The Forum is organized in a plenary setting and will consist on two meetings with a break in between. In the first meeting you will have fifteen minutes to personally meet the delegates from the other communities with whom you are supposed to closely cooperate during the conference.

A coffee break will follow, allowing each delegation to gather to re-analyse the situation and re-design their strategy in the Forum.

After the break, a second meeting with the three delegations will take place again with the concrete task to finally decide on the names of the 5 delegates to be the Citizens Forum board.

You now have thirty minutes to prepare, as a delegation and decide at your strategies before the first meeting starts, after which the Forum technical staff will welcome you for the starting of the event.

Good luck preparing!

2

CULTURAL CHARACTERISTICS

GREEN CULTURE

Values, beliefs, attitudes

The majority in your community is deeply religious.

All decisions are made by consensus, preceded by serious discussion.

Nonverbal characteristic of your communication style

When you talk to strangers, you do not make direct eye contact because you think it can upset them.

When you talk to somebody, you like to keep a slight distance between you (1 m).

Verbal characteristic of your communication style

When you discuss something with someone, you avoid direct confrontation.

Silence in conversation reflects a positive and constructive discourse.

Norms and customs of business behavior

Men are more intelligent and analytical than women, and you behave accordingly.

In business situations, it is customary for men and women to sit in two separate groups.

Greeting and style of addressing people

You address others with "Brothers or Sisters".

Your greeting is "Respect" and "Peace among people".

Your greeting style is soft bow.

BLUE CULTURE

Values, beliefs, attitudes

You believe that main events in life area matter of destiny or fortune.

You never doubt your own instinct: reasoning can be false sometimes, but feelings never make mistakes.

Final decision are most binding when made by people of highest authority.

Nonverbal characteristic of your communication style

You are very flexible about time, because for you "lost time" does not exist.

When you talk to somebody, you make direct eye contact and stand very close to the person.

While you talk to somebody, you often touch them, or hold their hand or shoulder.

Verbal characteristic of your communication style

You very often show your gratitude and very openly express your feelings.

It is normal to interrupt someone when they are talking and it is normal for others to interrupt you in the middle of the speaking.

Norms and customs of business behavior

Women are wiser than men, and behave accordingly.

You avoid conflicts, direct confrontation and unnecessary disagreements.

Greeting and style of addressing people

When you greet someone, you give him a warm hug.

Your greeting words are: "Hello dear".

You address other people only by name and you repeat the name of the person many times in conversation.

RED CULTURE

Values, beliefs, attitudes

You believe that every man is the master of his own destiny and happiness.

Good argument is valued above sentiment or emotions.

It is very important to make all decisions in democratic atmosphere.

Nonverbal characteristic of your communication style

You are very strict with your time and you don't like it being wasted.

You are open in expressing feelings like anger, dissatisfaction and joy.

While talking to someone, you like to have some distance (2 m).

Verbal characteristic of your communication style

You express your ideas and thoughts about something directly and without hesitation.

You ask many questions: good question is more important than any facts.

It is not common to say thank you: people only do what they are happy with anyway.

Norms and customs of business behavior

You welcome conflicts are see them as useful opportunity to come to better decisions and solutions.

Man and woman are equal in your society.

Greeting and style of addressing people

Your typical greeting is strong handshake.

You address others with "Good afternoon".

You address other by surname and it is obligatory to say title (professor, doctor, colleague, student etc).

GREEN CULTURE

1. What do you think about your own culture?
2. What do you think about Blue culture?
3. What do you think about Red culture?
4. What do you think Blue culture thinks about your culture?
5. What do you think Red culture thinks about your culture?
6. What do you think Blue culture thinks about themselves?
7. What do you think Red culture thinks about themselves?

BLUE CULTURE

1. What do you think about your own culture?
2. What do you think about Green culture?
3. What do you think about Red culture?
4. What do you think Green culture thinks about your culture?
5. What do you think Red culture thinks about your culture?
6. What do you think Green culture thinks about themselves?
7. What do you think Red culture thinks about themselves?

RED CULTURE

1. What do you think about your own culture?
2. What do you think about Blue culture?
3. What do you think about Green culture?
4. What do you think Blue culture thinks about your culture?
5. What do you think Green culture thinks about your culture?
6. What do you think Blue culture thinks about themselves?
7. What do you think Green culture thinks about themselves?

A Mosque in Sleepyville

THEME/FOCUS: PARTICIPATION, DEMOCRACY, HUMAN RIGHTS, INTER-RELIGIOUS AND INTERCULTURAL DIALOGUE

 **Group Size** | 20-30
  **Age Group** | 18+
  **Total Time** | 175 Minutes
  **Level of Complexity** | 4

 **Materials Needed** | a variety of materials for design of clothes/identifications/logos, a space for a “city council” plenary, name tags for all “representatives”, a flip chart, a watch or clock and small bell for the “mayor”

 **Keywords** | Participation, Human Rights, Democracy, Inter-religious and intercultural dialogue

Purpose/ Learning objective	Through a role simulation referring to a contemporary situation in a western European city (can be adapted for other areas) we create an experience to reflect about the complexity and the interconnection of intercultural dialogue, conflicting human rights, participation and citizenship.	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>Introduce the activity explaining that this is a simulation exercise where participants will take different roles. Read out the description of the problem in the handout. Explain that all participants are members of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.</p> <p>Hand out the role-cards and the handout description of the problem and indicate where people and groups can meet up beforehand, and where the ‘Council Meeting’ will take place later on. Explain the rules of debate that will be used during the meeting.</p> <p>You can use the annex to this activity (handout) or create a new one depending on your adaptation.</p> <p>Use the preparation phase to set up the space for the Council Meeting. Ideally people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.</p>
	30 min	<p>Getting into the roles:</p> <p>Groups are formed ideally in pairs for each position role. Allow some time for participants to read, discuss their position and to develop their roles as they see them.</p> <p>After 30 minutes, the Mayor calls the citizens for the first session. He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.</p>

		<p>Provide the participant playing the “Mayor” role with concrete guidelines to have very clear procedure. Set up an order of intervention, establish a maximum time for speech,...</p> <p>Set up in the physical space as a council meeting room, in one side supporting and in the other against the mosque’s construction.</p>
	20 min	<p>First session:</p> <p>The first session of the city council should serve to present the main argumentation for each position.</p> <p>The Town Council first session last only 20 minutes, therefore there is very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just the main points that they want to make.</p> <p>The Mayor should set up the order of intervention of the different positions (alternating for and against), and starting from the Muslim community explaining why they want/need the mosque.</p>
	20 min	<p>Lobby Time:</p> <p>This time can include a coffee break and the different delegations are invited to reflect on the argumentation they heard, elaborate questions or new elements for further discussion and lobbying, if they deem it necessary.</p>
	30 min	<p>Second session:</p> <p>The second and final session of the Town Council should allow for an open debate/dialogue of the different positions. There is 30 minutes time to have as many speeches as possible. Once the argumentation has been presented and debate done, close the session with a final round of one minute short interventions of all parts. At the end of this session the final vote will take part.</p>
	10 min	<p>Final Vote:</p> <p>The Mayor calls delegate by delegate, one by one, to approach the poll box to cast their secret vote. A facilitator (neutral person) will then extract each vote and announce if it is YES to the construction or NO to the construction of the mosque. The votes are counted in a flip-chart on a visible way for everybody.</p> <p>When the votes have been counted and the result declared, facilitator should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.</p>

	5 min	<p>De-roling from the exercise:</p> <p>If the role simulation went very heavy consider making an steaming-out energizer.</p> <p>Invite everybody in a standing circle and ask one by one to take out and throw away the role indicator (name-tags, colour paper,...) while saying aloud their own real names.</p>
	50 min	<p>Debriefing:</p> <p>For the debriefing is important as well to change the setting an sitting place in the room. These are some guidelines that may support you Reporting and Reflection on the experience:</p> <ul style="list-style-type: none"> • In circle go for a round of feelings in one word • What happened? (if you had to explain to somebody that was not in the room) • Were you surprised by the result of the vote, and did it reflect the position of the person you were playing? • How easy was it to identify with your role? At this moment every group read aloud their specific Role) • Did you follow all the arguments of your role? • How did you construct your “role”? what images did you use? (stereotyping?) • How much influence do you think you (in your role) had on the result? • Did interaction with other people or groups make you alter your approach or your attitude towards the problem? • Who used the materials provided (UDHR, ECHR; Cairo Declaration...)? Which ones? <p>At this stage you can start guiding questions on the Conceptualisation of the experience:</p> <ul style="list-style-type: none"> • Do you think that this situation could arise in real life? Can you think of any similar cases? • How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all? Did it bring elements/arguments that you have never considered before? • What will be the outcome in your reality? What are the main arguments in your community? • What HR were considered for the exercise? What else did you consider as argumentation? (ICL, info about religion, gender issues,...) • Did you achieve dialogue? Did you achieve intercultural dialogue?

<p>Facilitation tips</p>	<p>It is much recommended to adapt the simulation to the group of participants realities and competences. Adapting the roles is important, there are fixed ones and “swinging” ones that may change easier their position and depend very much on participants’ interpretation. Some roles need to be given the option completely open.</p> <p>Participants should keep roles but should be able to change position/vote if they consider that their role character has been convinced by the arguments.</p> <p>Before starting the Council meeting set up the physical space. A “U” shape will work well, in one side supporting and in the other against the construction. In the middle the “swinging” ones.</p> <p>Provide the participant playing the “Mayor” role with concrete guidelines to have very clear procedure. Set up an order of intervention, establish a maximum time for speech,...</p> <p>Set up in the physical space as a council meeting room, in one side supporting and in the other against the mosque’s construction. Think about other possible adaptations depending in the context and the group of participants you have (construction of a church in a Muslim town...).</p>
<p>Ideas for follow-up</p>	<p>Ask participants to look for cultural, religious, linguistic, minorities in their cities. A meeting with migrants to share their live experiences could be a good learning point to explore what are the main difficulties faced for being included in arrival communities.</p> <p>With participants to identify what are the “hot potatoes” in each community and explore what are the reasons that these cases are so sensitive.</p>
<p>Appendices</p>	<p>In order to enrich the level of argumentation, copies of the following documents could be provided for participants:</p> <ul style="list-style-type: none"> • Universal Declaration of Human Rights • Arab Charter on Human Rights • Cairo Declaration on Human Rights in Islam • An explanation and a copy of the Sharia Law. • European Convention on Human Rights • Framework Convention on the rights of national minorities
<p>Source</p>	<p>Adapted from the <i>Achtung (+) Toleranz-Wege demokratischer konflikt-lösung</i>. Verlag Bertelsmann Stiftung</p>

A Mosque In Sleepyville

HAND-OUT

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 30 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 2 generations, but they are still treated with suspicion as 'newcom-ers' by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a Mosque built on a piece of derelict land belonging to the city council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is an area where vandalism and drug taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his/her lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community.

Building was meant to start this week... but the Council has been flooded with complaints from angry residents who object to the project. They have called for an extraordinary city council meeting, to which all are invited, to finally resolve this issue.

List of confirmed attendance

- The Mayor of Sleepyville
- Town Council Members:
 - Representatives of the Traditionalist Party,
 - Representatives of the Humanist Party,
 - Representatives of the Populist Party,
 - Representatives of the Diversity Party.
- Civil Society:
 - Members from the "Past and Present Association",
 - Members from the "Muslim Association of Sleepyville",
 - Members from the "Women Sleepy Association",
 - Members from the "Human Rights Sleepy Association",
 - Members Young Sleepy Sports Club.
- Individual citizens

Rules of Debate

The Mayor will chair the council meeting. If you wish to speak, you should raise your hand and obtain permission from the Mayor. Comments should be brief, and should not exceed 2 minutes.

The Town Council meeting will consist of 2 parts: in the first meeting all parts interested will have the opportunity to present their arguments one time and not more than 2 minutes. After that there will be a break when everybody can prepare final argumentation and lobby / liaise with other interested parts.

After the break, the final part of the meeting will include final round of argumentation from all the parts who wish to do so, followed by an open debate and the final decision (voting) on whether or not the Mosque should be built in that place, through secret vote.

Only political parties and organisations' representatives have the right to vote. In case of tie, the Mayor has to take the final decision. Anyone attending the meeting is entitled to speak. The exact Town Council meeting timing will be written on the council's door.

Debriefing Sleepy Ville Simulation

- De-rolling exercise: throwing away some indication of its role (colour papers) repeating their own names (and real organisation)
- Change the setting and sitting place in the room.
- Mazingaa if needed

Reporting and Reflection on the Experience:

- Round of feelings in one word.
- What happened? (if you had to explain to somebody that was not in the room)
 - Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
 - How easy was it to identify with your role.
 - Every group read aloud their specific Role.
 - Were you following all the arguments of your role?
 - How much influence do you think you (in your role) had on the result?
 - Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
 - Who used the materials provided (UDHR, ECHR; Cairo Declaration...)? Which ones?

Conceptualisation:

- Explain that it is a role simulation
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all? Did it bring elements/arguments that you have never considered before?
- What will be the outcome in your reality? What are the main arguments in your community?
- What HR were considered for the exercise? What else did you consider as argumentation? (ICL, info about religion)
- Did we have dialogue? ICD?
- Participation: were citizens active listeners?
- No "right" or "wrong" decision: It is an excuse to practice citizenship. Note: it is not necessary for the "good citizenship" to vote for the construction.
- Democracy: is the situation similar in your reality?
- To which extent is addressing these issues a citizen's responsibility?

Conclusions:

- Looking at needs and not only at positions. Considering the ambiguity and complexity
- Same arguments are used for persuasion whether to build the mosque or not.

The Mayor of Sleepyville

- You are the Chair of the assembly and it will be your role, once the meeting starts to welcome the participants and remind them of the rules of debate.
- During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long!
- Read attentively the procedure Guidelines for the whole City Council meeting. You will need to have it very clear to explain to all the Council members when starting the meeting. Start asking the Muslim community organisation to expose their position.
- At the start of the second meeting you may ask individual citizens to express their concerns and questions.
- This second meeting may finish with a final round of speech by all groups (30") finalising with Muslim association.
- You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.
- You belong to the Populist Party, but as good populist you do not necessarily stick to the party position...

Town Council member of the Traditionalist Party

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town.

You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles such as veiled women, marrying 4 women on a country where they are guests.

You are also worried that the Mosque could become a meeting area for fundamentalists that by using democracy undermines the system and prepare terrorist attacks. You are very much aware of the recent news on police detentions of terrorist cells that were created in similar mosques in other cities. Even if you don't want to be alarmist you prefer to be cautious.

Town Council member of the Humanist Party

You represent the Humanist Party on the Town Council, and you are opposed to the Mosque, but not for the same reasons as the Traditionalist Party.

You consider that it took centuries of bloody conflicts to get a secular state based on human rights and the clear separation between public and religious spheres.

You have strong suspicions that the money supporting the construction of the Mosque and its religious guides are mainly from Saudi Arabia and represent the most fundamental version of Islam.

As a promoter of tolerance and respect you have often agreed with your colleagues from the Diversity Party, but this time you realise that by giving support to this initiative the Diversity Party is facilitating the most radical and intolerant ideas to be back in our society.

Town Council member of the Populist Party

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them.

But you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

Town Council member of the Diversity Party

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long.

You can also see that the derelict land is causing social problems in the town and that the Council does not have the money to develop it themselves.

Members of the "Past and Present" Association of Sleepyville

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives.

The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the Cathedral from the town square, and generate noises 5 times a day even at night for their prayers. You will not like to see city centre full of veiled women.

You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

<p>Members of the “Muslim Association of Sleepyville”</p>	<p>You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be, and in addition when the new synagogue was constructed few years ago nobody complained.</p> <p>You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship. You consider that the mosque will help to keep the cohesion of your community against all aggressions.</p>
<p>Women Sleepy Association</p>	<p>Your group was set up to promote the inclusion in the community life and equal opportunities of young women today in Sleepyville.</p> <p>Even if you understand the need of Muslim community for a place of worship, you see the building of the Mosque as the biggest challenge to Muslim young women integration.</p> <p>You are aware that in neighbouring villages the construction of a Mosque has been directly linked with the radicalisation of the community and the end of opportunities for young Muslim women to participate in social activities.</p>
<p>Human Rights Sleepy Organisation</p>	<p>You fully support the construction of the mosque for the Muslim community. As members of society and human beings they have they right to practice and express freely their religious beliefs.</p> <p>You have been working hard with several members of the community in developing programmes of intercultural and inter-religious dialogue.</p> <p>You would like to see the construction of the mosque not as a challenge but an opportunity to bring the communities together to engage in intercultural dialogue. You are sure you will reach consensus on that point.</p>
<p>Citizens of Sleepyville</p>	<p>You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the extraordinary City Council in order to listen, to speak to as many different groups, to form an opinion and to influence the position of your representatives in the city council that will make the final decision. You will have the chance to put questions to the Council representatives at the beginning of the second session, but you are not allowed to vote in the final decision.</p> <p>Young Sleepy Sports Club:</p> <p>You represent the active young people of the city. You are against the construction of the mosque. As members of the community you promote the idea of the healthy way of life for young people, and sports as tool for social inclusion.</p> <p>You have been demanding for years the construction of a sports centre with swimming pool in the neighbourhood; the area is very suitable for this installation as the all the community could enjoy it as it is easily accessible.</p> <p>You are sure you will reach consensus on that point.</p>

Making Links

THEME/FOCUS: CITIZENSHIP, DEMOCRACY, PARTICIPATION

👥 Group Size | 10-25
🎯 Age Group | 18+
🕒 Total Time | 160 Minutes
📖 Level of Complexity | 4

📋 Materials Needed | A sheet of A4 and pencil per group for notes, 4 flipcharts or A3's per group as "record sheet", 3 markers (red, green and blue) per group, 4 balls of string or wool (a different colour for per group) cut 6 lengths (1.5m long) from each ball of string (24 strands in all; 6 of each colour, 1 colour per group), scotch tape, scissors, rules of play handout sheet per group

💡 Keywords | Citizenship, Democracy, Participation

Purpose/ Learning objective	<p>This activity involves negotiation about the rights and responsibilities of citizens, the government, NGOs and the media in a democracy.</p> <ul style="list-style-type: none"> • To develop an understanding of the link between rights and responsibilities • To develop discussion and co-operation skills • To promote civic responsibility 	
Preparation/ Instructions for educator	Timing	Institutions step by step
	10 min	<p>Introduce the exercise by explaining that the purpose of the activity is to draw a "map" of the relationships between four "actors" within (an ideal) democratic society.</p> <p>Divide the participants into four equal-sized groups to represent four "actors" in a democracy: the government, the NGO sector, the media and citizens.</p>
	10 min	<p>Each group receives a sheet of A4 paper and a pencil to use for making notes and ask them to spend ten minutes brainstorming the role that their "actor" plays in a democratic society, that is, what the main functions that it performs are. At the end of the time, they should agree on the five most important functions.</p>
	20 min	<p>Next they are going to prepare their "record sheets". Hand each group a large sheet of paper (A3 or flip chart paper) and a red marker pen, and ask them to write down the "actor" they represent at the top and underneath, their five most important functions.</p>
	20 min	<p>Bring the groups together to present their "record sheets". Let the groups share their reactions. Ask them if they agree about the main functions of these four "actors". If they wish to, the groups may amend their lists in the light of the feedback.</p>

	15 min	Now separate the four groups again and hand out the green pens. Give them fifteen minutes to brainstorm what they require from each other, in order to carry out their own functions. When the time is almost up, ask the groups to prioritise the two most important demands they make of each of the other "actors" and to list these under separate headings using the green marker pen.
	10 min	Hand out the copies of the "Rules of play", go through them and make sure everyone understands what they have to do. Then ask the groups to bring their "record sheets" into the middle of the room and to lay them in a square about 1m apart (see diagram). Ask members of each group to position themselves near their "corner". Hand each group their 6 strands of wool, a roll of tape and a blue pen.
	45 min	The rounds of negotiation now begin. You should allow 10 minutes for each round. Remind people that the aim is to map out relationships between the different "actors" and that when a demand is accepted one piece of wool should be taped between the two papers to signify acceptance of responsibility.
	30 min	Debriefing. Move on to the debriefing and evaluation while participants are still sitting around the map. Ask the participants to look at the map they have created and to reflect on the activity: <ul style="list-style-type: none"> • Was it hard to think of the functions that the government, NGOs, media and citizens perform in a democracy? • Were there any disagreements within the groups about which claims should be accepted or rejected? • Which of the claims made on other groups did they not accept as responsibilities? Why was this? Do you think that such cases would cause any problems in reality? • Were there responsibilities that each group accepted but which they had not recognised before? How do they feel about this now? • Did the activity show people anything new about democratic society that they did not know before? Were there any surprises?
Facilitation tips		Variation: The activity may be made more or less complicated by using different numbers of "actors" within society: for example, you may want to add "businesses", "minorities", or "disadvantaged groups". However, this will make the negotiation process a lot more complicated, and you may not want all of the groups to exchange demands with each of the others. You could also use different categories with more direct relevance to young people's reality – for example, replace "citizens" by "young people" and "the government" by "school". The activity could be simplified by removing one or more of the groups: for example, by working with only "citizens" and "the government". This may be preferable if you have a small group.

	<p>You may want to try the activity without the use of the “record sheets”: during the negotiation process, someone from the first group should hold one end of the piece of wool, and offer the other end to someone in the second group. If people keep hold of their ends, the whole “society” should be physically linked up by the end of the process!</p> <p>Using four different colours of yarn (one colour associated with each “actor”) makes the map look more attractive and it is easier to trace the links, for example, all the citizens’ demands might be yellow and all those of the media, black.</p> <p>In step 5 of the instructions, after the groups have drawn up their list of functions, don’t spend too long discussing the issues as a whole group. You should use this more as a prompt for the next small group work they will be doing. Groups may want to make a note of the other groups’ functions.</p> <p>If groups struggle to come up with functions, try asking them to think about the kind of thing their “actor” does, and what would be missing if it did not exist! You may want to provide some examples to help groups to get started:</p> <ul style="list-style-type: none"> • Governments draft legislation, decide on general policy, and ensure that the country meets its budget. • NGOs lobby for minority interests, take up issues which the government (or opposition) fails to address, and campaign for changes in legislation. • The media reports on government policy, investigates issues, and provides analysis and commentary. • The “functions” of citizens include everything that is important in a democratic society: ideas may range from standing for parliament, engaging in human rights activism, setting up organisations to protect particular groups, questioning and becoming involved in political life, and so on. <p>When they draw up their lists of demands, tell them not to be unrealistic in their demands of the other “actors”! These responsibilities will need to be acceptable, so they should not make unfair or unreasonable claims.</p> <p>The negotiations should not be presented as a “competition”, nor should they occupy too much time. Emphasise to the groups that they should see themselves as co-operating with each other: the purpose is to establish a society in which all “actors” work together for everyone’s satisfaction. Therefore, the transactions should be relatively quick: tell groups to accept claims if they seem to be reasonable, and otherwise to reject them, with any controversial ones to be discussed at a later stage.</p> <p>If the groups need help with thinking about demands and responsibilities, then you could use as an example the media and citizens: journalists need tip offs about where events are happening and citizens have a responsibility to alert the media and provide witness statements.</p>
<p>Ideas for follow-up</p>	<p>The group could continue to add to the map, by including different groups within society (see under the heading “Variations”). They may want to transfer the map to another sheet of paper for greater clarity. Think about which connections in your own society are not well developed, and what could be done to overcome this.</p>
<p>Appendices</p>	<p>Handout rules</p>
<p>Source</p>	<p>Adapted from “<i>Compass. Manual on Human Rights Education</i>” of the Council of Europe</p>

Making Links

HAND-OUT

1. The aim of the exercise is for each "actor" to get their demands accepted by each of the other "actors".
2. The negotiations are made between pairs of "actors" in three rounds as follows:
 - Round 1:** citizens and NGOs negotiate, and the media and the government negotiate.
 - Round 2:** citizens and the media negotiate, and NGOs and the government negotiate.
 - Round 3:** citizens and the government negotiate, and the media and NGOs negotiate.
3. In each round, the pairs themselves decide who is to start and they take it in turns to make demands of each other.
4. When making a demand, people should state the demand clearly and concisely. They should also explain what it involves and why they are making this particular demand, that is, why it is important to enable them to fulfil their own functions.
5. When deciding whether or not to accept a demand, people should decide whether what is being asked is fair, and whether they would be able to carry it out.
6. If the demand is accepted, then the pairs use one of the "demander's" strands of yarn and tape it between the two "record sheets" to signify the agreement that has been made. The accepting group should make a brief note on their "record sheet" in a blue pen to remind them of their responsibilities and what they agreed to do.
7. If the second group rejects the demand, the piece of wool is put aside.
8. Repeat the negotiations, until all demands have been discussed.
9. In each round the process is repeated until there are connections between all four "actors".
10. At the end of the process there will be a map to represent the relationships between the different actors in a democracy.

Each of the actors will have a "record sheet" with a list of their functions in red pen, a list of demands of the other "actors" in green and a list of actions they have agreed to take in order to meet the demands of the other "actors" written in blue. The demands and actions are represented by coloured yarn.



RESOURCES

Evaluation Questionnaires
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Pre-post evaluation questionnaire

Participant's name:

Country of residence:

Do you work directly with young people?

Yes <input type="checkbox"/>	No <input type="checkbox"/>
------------------------------	-----------------------------

Before participating in this training activity: What experience did you have in dealing with Intercultural Citizenship Education?

As a theme of a project	As an integrated aspect in other youth projects/ education activity at school	Other...	Never used before
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

At the end of this training activity, we would like to find out how you now view your current competences (knowledge, skills and attitudes) with regard to setting up Intercultural Citizenship activities. Read each question and indicate your choice by ticking one number – and one number only – in the line “before” and “now” for each question.

- “Before” indicates knowledge, skills and attitudes you consider you had before the course, as seen after you have now completed the course.
- “Now” indicates knowledge, skills and attitudes at the end of the course.

Thank you!

Note: Organisers of the learning activities may modify the evaluation form if they would like to focus on specific concepts targeted by the activity (i.e. instead of referring to Intercultural Citizenship Education, you may evaluate a specific component)

• **Having taken part in this training activity, the concept of Intercultural Citizenship Education is for you:**

	Not familiar			Well known		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- **How confident are you at addressing Intercultural Citizenship Education activities in the Euro-Mediterranean context?**

	Not confident at all			Perfectly confident		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- **How confident are you to discuss and promote Intercultural Citizenship Education amongst young people and others you work with?**

	Not confident at all			Perfectly confident		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- **How confident are you to discuss and promote Intercultural Citizenship Education amongst young people and others you don't know?**

	Not confident at all			Perfectly confident		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- **How able and confident are you to cooperate with people from different Euro-Mediterranean countries?**

	Hard task			Without difficulties		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- Having attended this training activity, the Anna Lindh Foundation programme is for you

	Still Not familiar			Well known		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- Having attended this training activity, the Intercultural Citizenship Education Handbook is for you:

	Not confident at all			Perfectly confident		
Before	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Now	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

- What competences (skills, knowledge and attitude change) did you gain or improve during this training activity on Intercultural Citizenship Education?

Use your own words to describe the competences you gained and/or improved:

In order to improve the future delivery of this course we also would like to ask you to give your feedback on various quality aspects. Please mark one choice for each question. Thank you !

- Did you receive proper information before the course?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

- Was the course held in an environment where you felt comfortable to learn?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

- Was the group a source of learning?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

- Is what you have learned applicable back home?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

- Was your experience taken into consideration during the training course?

Yes	No	I do not have any
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- Were the methods used appropriate to the topic?

All the time	Most of the time	some of the time	seldom
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- Did you actively participate in the training course?

All the time	Most of the time	some of the time	seldom
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- Were your Questions on Intercultural Citizenship Education addressed?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

- Do you plan to run a concrete project on Intercultural Citizenship Education after this course

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

To which extent do you feel that the objectives of this course have been fulfilled (please using the following scale: 1 = not at all fulfilled – 6= fully fulfilled):

Please note that the organiser of the training/learning activity should indicate the specific objectives of the activity organised

Text Objective nº1

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Text Objective nº2

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Text Objective nº3

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Text Objective nº4

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Text Objective nº5

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Feel free to add any comment which expands on your choices above or suggestions which may improve the course in the future on the empty backside of this page.

Post-post evaluation questionnaire

Participant's name:

Country of residence:

A month after the end of the Intercultural Citizenship training activity, we would like to find out how do you view your Personal and Professional Development on the field.

Personal development (as Citizen)

I have developed more educational initiatives for intercultural citizenship

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have increased my interest in Euro-Mediterranean issues

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have increased my interest on values and skills such as civic participation, intercultural dialogue, critical thinking, empathy, experiential learning etc.

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I am more aware of Euro-Mediterranean cultural diversity

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments

I am now more committed to work against discrimination, intolerance, xenophobia or racism

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have established contacts with people in other countries which are useful for my involvement in social, political or cultural issues

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

Professional development (as -educator)

I have learned from good practices in other countries/regions

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have experimented or developed new learning practices/methods in my context

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have shared my competences (knowledge, skills and attitudes) with other persons in my context

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have increased the quality of the projects I develop

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

I have reinforced the cooperation with institutions / civil society organisation

Not at all			Fully		
1	2	3	4	5	6
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments:

Thank you for your time and thoughts!

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The following are contributors who shared their case stories, exercises and participated in the 1st, 2nd and 3rd Alexandria Education Conventions (2011, 2012, 2014) that were held in collaboration with the Swedish Institute in Alexandria, Egypt. Each participant played an important role in the development of the handbook from its conception throughout all the development stages until the final phase of testing of the content developed by the co-authors. These contributors represent civil society, educators, researchers, activists, decision-makers, community/religious/youth-leaders from around the Euro-Mediterranean region.

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Student-driven approaches to learning a curriculum component	
How to simplify complex concepts	www.annalindhfoundation.org/bloggertraining-tool-kit
Students' research on migratory flows	www.jeunes.ird.fr/parcours-migratoires/
How to cope with diversity at school	www.annalindhfoundation.org/culturaldiversity-manual
Interfaith education for intercultural citizenship	http://adyanvillage.net/recentDetail/108/Interfaith Education for Intercultural Citizenship/?lang=en
Multi-perspective history education	www.ahdr.info
Zozo – a story to prepare teachers for the multicultural classroom	
Cooling conflict	http://www.theindracongress.com/events/indra-global-congress-derry-2013
Going ahead with Euro-Med teacher capacity building to prepare student exchanges	www.pi-muenchen.de/fileadmin/download/Going_ahead_with_Euro-Med_Documentation.pdf
A circus for dialogue – interaction through art	www.eng.makom-bagalil.org.il/galileecircus
A variety of viewpoints on the image of the other in interreligious and intercultural education	www.kaiciid.org/news-events/news/global-forum-puts-dialogue-internationalinterreligious-and-intercultural-education
Reading for social empowerment	www.welovereading.org/index.php?lang=en
Managing diversity in the street	www.elmadinaarts.com
Human rights schools	www.cms.hr/hr
Encouraging a culture of debate – Young Arab Voices	www.youngarabvoices.org
Training for trainers in non-violent communication and dialogue	www.annalindhfoundation.org/members/association-etoileculturelle-dakbou

Registration Number : 25313/2014

