Youth Partnership

Partnership between the European Commission and the Council of Europe in the field of youth

EUROPEAN UNION

COUNCIL CONSEIL
OF EUROPE DE L'EUROPE

Euro-Mediterranean seminar

Indicators for Intercultural Dialogue in Non-formal Education Activities

Mollina, Spain, 22-24 September 2011

In the framework of the 12th University on Youth and Development

Documentation

SALTO-YOUTH
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RESOURCE CENTRE

Education and Culture

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The opinions expressed in this work are the responsibility of the author and do not necessarily reflect the official policy of the European Commission and the Council of Europe.

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This documentation has been compiled and edited by **Gisèle Evrard** with the help of the educational team of the seminar 'Indicators for Intercultural Dialogue in Non-Formal Education Activities' held on 22-24 September 2011at the CEULAJ, Mollina, Spain, in the frame of the 12th University on Youth and Development of the North-South Centre of the Council of Europe:

<div align="center">

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Rui Gomes

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Report
by *Gisele Evrard*

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I. FRAMEWORK OF THE SEMINAR

1. Background

Intercultural dialogue is, implicitly or explicitly, a common objective and purpose for all the partners concerned by international youth cooperation and, particularly, those involved in Euro-Mediterranean cooperation.

Intercultural dialogue, whether referring to policies, educational approaches or programmes, for the purpose of the experts meeting herein referred, embraces realities and concepts that are also found in intercultural learning, intercultural education and, obviously, intercultural dialogue. It also concerns social and educational policies other than those strictly related to education (formal and non-formal), such as youth policy, social policies, migration, etc. The educational approaches and programmes where intercultural dialogue purposes can be found may or may not have 'intercultural' as an explicit dimension, such as peace education, human rights education, global education, etc.

Intercultural dialogue can be understood, to a large extent, as the socio-political expression and framework of educational programmes that have intercultural learning in their objectives or approach. Intercultural dialogue and intercultural learning are not competing and much less incompatible concepts and approaches; they are interdependent and inter-connected.

Narrow and restrictive views of intercultural dialogue can seriously distort or limit its potential, notably the risk of culturalising matters or of 'reifying' culture. Intercultural relations and intercultural dialogue have to be, obviously, contextualized in a given social reality where tensions and conflicts interact and where the role of 'culture' may be less important or less evident than the adjective 'intercultural' would suggest.

Intercultural dialogue and intercultural learning concepts have been recently addressed and reviewed by the two main partnership actors. In the Council of Europe, by the White Paper on Intercultural Dialogue and more recently, by the Report of the Group of Eminent Persons of the Council of Europe "Living together: Combining diversity and freedom in 21st-century Europe".

The European Union's Youth in Action Programme is perhaps the most practical expression of promoting intercultural learning values in youth work. In the partnership between the two institutions in the youth field, the T-kit on Intercultural Learning (currently under-going revision) and Mosaic (the T-Kit on Euro-Mediterranean youth work) represent the possibly best combination of experiences in the youth sector in as far as intercultural learning is concerned.

The partnership between the European Commission and the Council of Europe in the field of youth undertook the project of researching indicators for intercultural dialogue in 2009, in the framework of Euro-Mediterranean Cooperation, which included also Human Rights Education and Intercultural Dialogue[1].

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[1] The Euro-Mediterranean context is not the only relevant geographical scope of cooperation of the partnership between the European Commission and the Council of Europe in the field of youth for this project, but it is

At the origin, the project was meant to provide answers to the questions:

- What makes international youth activities and projects 'intercultural' or supportive of intercultural dialogue?

- Are there indicators that organizers and participants in such activities can use to evaluate the extent of intercultural learning in their activities?

- Do the two questions above make sense in the same way to (all) the partners involved in Euro-Mediterranean youth activities?

From the outset, the Salto network (Salto Diversity and Salto Euro-Med) have cooperated in the project; involvement of the North-South Centre of the Council of Europe, of the Anna Lindh Foundation for the Dialogue between Cultures and other international organisations was also envisaged.

2. The feasibility study

The project was initiated in 2010 with a feasibility study carried out by a consultant of the EU-CoE youth partnership; the study addressed the relevance and feasibility of the project. The study was discussed by a group of experts in Budapest in June 2010, who examined the proposals of the feasibility study and proposed ways to continue the research on indicators.

The experts meeting proposed two main areas for the research to be continued:

1. Personal learning competences.
   What suggests or indicates the development of intercultural (learning) competencies in the learners/participants?

2. Context and framework for intercultural dialogue activities
   Which conditions and approaches should be present in intercultural (youth) activities so that they could be considered as supporting the development of intercultural learning competencies?

According to the group, the two areas are closely related and are intertwined, even though a process of causality is not always necessary: it is possible to have successful individual intercultural learning experiences in activities which are not necessarily respectful of 'intercultural dialogue principle'. Or is it?

The expert meeting proposed also conditions and a process for continuing the work on indicators for intercultural dialogue.

possibly the most obvious and one of the most difficult as a result of the ambivalence of the relations between all side of the Mediterranean and the crystallization of stereotyping and prejudice.
But the work on indicators applies equally to cooperation with and between other regions such as the Arab, African and American regions and within sub-regions.

These included, among others:

- Defining a common framework of purpose in intercultural dialogue youth activities
- Identifying criteria in intercultural dialogue activities, for example, related to:
  - Process
  - Content
  - People
- Research on practices in intercultural dialogue from which indicators can be identified (through focus groups, questionnaires and interviews of trainers, direct observation of training activities)
- Drafting indicators
- Testing and revising the indicators.

3. *Defining the scope of the seminar*

The Partnership Management Board decided to pursue the work on the project in 2011, notably by continuing the research on criteria for intercultural dialogue activities and, on the basis of those criteria, to propose indicators that could be tested in various activities in 2011 and 2012 and beyond.

In 2011, the project continued by the mapping exercise initiated with the feasibility study, its continuation was commissioned in order to explore, in particular:

- Objectives for intercultural dialogue in programmes of the Council of Europe and the European Commission;
- Possible criteria to which indicators could be associated.

The study then served as a basis for the **seminar on indicators** which tackled, proposed and examined the set of possible indicators as well as the process for trying the indicators in activities in 2012 and the follow-up of results.

4. *Aim and objectives*

The seminar aimed at discussing the relevance, feasibility and practical implementation of the project on indicators for intercultural dialogue for non-formal education activities.

The objectives were:

- To discuss and enlarge the consultation on the project (relevance, feasibility, interest, etc);
- To review a set of draft criteria and respective indicators;
- To elaborate guidelines for testing phase and consultation.

5.   Profile of the participants

The seminar brought together twenty youth workers, trainers in non-formal education, educational experts and researchers, stakeholders, and youth policy experts from the Euro-Mediterranean region. All participants were requested to:

- Be interested and experienced in the topics of intercultural dialogue;
- Be familiar with the intercultural dialogue aspects in non-formal education activities;
- Be ready to contribute to the programme and reflections of the seminar;
- Be able to work in English;
- Be interested in the University on Youth and Development;
- Be available for the full duration of the seminar.

Priority has been given to the participants/practitioners interested in contributing to the testing and evaluation phase of the project.

6. Programme of the seminar

Wednesday, 21 September

Arrival of participants

Thursday, 22 September

09:30	Opening of the seminar
	Introduction of participants
	Presentation of the background, expected results and programme of the seminar
10:30	Presentation of the project and of the work undertaken so far
11:00	*Break*
11:30	Discussion about the relevance, aims and approach of the project on indicators for intercultural dialogue (working groups)
12:45	*Lunch*
15:00	Indicators of dialogue or indicators of learning? Presentations about:

- Aims and objectives of intercultural dialogue activities
- Usage of criteria and/or indicators for intercultural dialogue activities

By participants and partners in the meeting:

- Salto Euro-Med Resource Centre, By Bernard Abrignani
- League of Arab States, by Hayam Al-Sallal
- Anna Lindh Foundation for the Dialogue between Cultures, By Corinne Grassi
- North-South Centre of the Council of Europe, by Miguel Silva
- Centre for Cross-Cultural Learning, By Farah Cherif D'Ouezzan

16:30	*Break*
	Session continued
18:30	Closing of the day

Friday, 23 September

09:30	Purpose and criteria for intercultural dialogue: summing of the presentations
10:00	Introduction to the draft criteria and indicators for intercultural dialogue, by Rui Gomes

	Discussion about the scope, usefulness and applicability of the criteria and of the study
10:45	*Break*
11:15	Revising and completing the draft criteria and indicators (in working groups)
13:00	*Lunch*
14:45	Working groups continued
16:30	*Break*
17:00	Groups continued
17:45	Presentation of the conclusions and proposals of the working groups
18:00	Closing of the day
21:00	*Dinner out*

Saturday, 24 September

09:30	Presentation of the Consolidated the draft criteria and indicators
10:00	Preparation of guidelines and a follow-up plan for testing and evaluating the indicators and criteria
12:30	Action plan and calendar for testing and evaluation
13:00	*Lunch*
14:30	Role of participants and partners in the following stages of the project
15:30	Conclusions and evaluation
16.15	Closing of the seminar
Evening:	Farewell party with the other participants in the University on Youth and Development

Sunday, 25 September

Departure of participants

II. A POINT ON DEFINITIONS

1. *What do we mean by…?*

The study *{In search of…} Criteria for intercultural dialogue activities* developed by Areg Tadevosyan from the International Center for Intercultural Research, Learning and Dialogue presents the reader with a number of definitions, which we believe deserve a space in this documentation. Indeed, they may help not only help to better understand the entry point of the work of the participants during the seminar but also the context in which the draft criteria and indicators have been developed.

Intercultural Dialogue

Intercultural Dialogue is a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, religious, social and other cultural backgrounds and heritage (Adapted from the *White Paper on Intercultural Dialogue*, Council of Europe, 2008).

Intercultural Learning

Intercultural learning is a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds, based upon mutual recognition, equality of dignity, and giving a positive value to cultural differences. (Equipo Claves, quoted in the T-Kit *Mosaic,* partnership between the European Commission and the Council of Europe in the field of youth, 2010).

Intercultural Education

Intercultural education is an educational framework aimed at incorporation of pupils into plural society where they dwell and lead their lives, by giving them a new idea of history, geography, language, culture, philosophy, humanity and society. (Adapted from A, Perotti, *The case for Intercultural Education*, Council of Europe, 1994)

Criteria of Intercultural Dialogue

Criteria of the Intercultural Dialogue are the principles or standards based on which its efficiency and potential success may be assessed.

Indicators of Intercultural Dialogue

Indicators of the Intercultural Dialogue are the (measurable) elements that tell or indicate that the Criteria of Intercultural Dialogue are successfully met or respected.

III. SEMINAR SESSIONS & OUTCOMES

1. Introduction

Rui Gomes from the Council of Europe, Directorate of Democratic Citizenship and Participation - Youth Department opened the seminar welcoming all the participants and proving the space to share in three words their understanding of the words 'intercultural dialogue' as well as their motivation for being present and part of the process of developing criteria and indicators for Intercultural Dialogue activities in the youth field.

Some examples of those key words were: path to equality, learning how to live together, challenge, openness and willingness, process of learning and sharing, moving forward, multiculturalism, overcoming misperception, active listening, etc.

Rui recalled the whole process prior this seminar, giving a particular attention to the genesis of the project. The overall process is explained in this documentation, part I, points 1 and 2.

'It becomes apparent that we all
have the impression to "do the
right thing" we are not yet really
able to show why and how?'
(Rui Gomes, opening of the seminar)

As stated in the call for participants and in the presentation of the seminar, the aim was to discuss the relevance, feasibility and practical implementation of the project on indicators for intercultural dialogue for non-formal education activities, through enlarging the consultation on the project (relevance, feasibility, interest, etc), reviewing the set of draft criteria and respective indicators, and elaborating guidelines for testing phase and consultation.

During the seminar, such process was to be supported by a number of inputs and presentations from partner institutions and organisations such as the Salto Euro-Med Resource Centre, the League of Arab States, the Anna Lindh Foundation for the Dialogue between Cultures, the North-South Centre of the Council of Europe, and the Centre for Cross-Cultural Learning.

2. General comments and impressions about the relevance, aims and approach of the project on indicators for intercultural dialogue

In working groups, participants discussed the relevance and their motivation to work on developing indicators for intercultural dialogue activities in non-formal education, which have been summarised in 'highlights' and 'challenges'.

Highlights

- It is important to integrate the ICD dimension in our activities, and this will allow using standard criteria and indicators, no mater the nature of the activity as such and as long as developed within a non-formal education context;
- Such list allows tackling two 'level' at the same time: global (the issue of learning and of definitions) and local (transferability, actions with a multiplying effect, from learning to implementation – applying the outcomes of the assessment, balance between quantitative and qualitative, etc.);
- Such initiative allows looking at what has been done so far and build together what shall come ext, including the design of the test phase;
- Such criteria may help to perform our work in a better way, to be more effective;
- It allows tackling formal education as well (some indicators are valid for both learning and education settings);
- It offers a more holistic approach (philosophy, theory, and practice).

Challenges

- We are dealing with a complex issue embedding a number of important dimensions: ICD and ICL, interreligious dialogue, identity, and attitudes;
- We have to pay attention to the language used for such tool;
- Find an consensus about the approaches/definitions or ensure a certain ownership of the general meanings;
- Should the consultation phase also tackle formal education (at a more and more multicultural system) at this stage or shouldn't we rather concentrate on non-formal education and learning?
- Can we really generalise the objectives behind such list of indicators, make it usable and applicable for all?
- The number of proposed indicators is relatively high;
- The time foreseen for the test phase seems feasible but nonetheless pretty short.

3. Presentation of the work of Salto Euro-Med RC, by Bernard Abrignani and Claudio Kogon.

→ *Please refer to the page 48 for the PowerPoint presentation.*

'Bringing both sides of the Mediterranean Sea closer: the challenge of the Euro-Mediterranean Cooperation

SALTO-YOUTH stands for 'Support and Advanced Learning & Training Opportunities' within the Youth in Action programme. This is a network of 8 regional and thematic Resource Centres set up by the European Commission in order to improve the quality of projects within the Youth in Action programme by providing support, trainings and information to National Agencies.

Specifically, SALTO-YOUTH EuroMed supports and reinforces the Euro-Mediterranean Youth cooperation by offering trainings, events, educational tools and practices, support to the EuroMed Youth Units, the network and our partners.

SALTO-YOUTH EuroMed is part of the French National Agency for the Youth in Action programme. In cooperation with National Agencies and EuroMed Youth Units, SALTO-YOUTH EuroMed organises thematic trainings, seminars and conferences on EuroMed Youth priorities. These enable participants to share, to test, to analyse, to transfer and to develop new project ideas, new partnerships and to implement these priorities in their future projects. Hence, the training activities of SALTO-YOUTH EuroMed are mainly aimed to train youth workers and trainers in Euro-Mediterranean Cooperation and to reinforce the quality of tools for learning. Moreover, the Resource Centre is also in charge of compilation and dissemination of educational tools and practices in the field of youth and training, to create a common memory.

Intervention zone:

- 33 programme countries: 27 EU, Liechtenstein, Iceland, Croatia, Switzerland, Norway and Turkey
- 9 Mediterranean Partner Countries, which are involved in the Barcelona Process: Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, Palestinian Authority, Syria, and Tunisia.

Intervention fields:

- Training Opportunities
- International events
- Educational tools and Good Practices
- Support to Network
- Partnerships

In terms of publications, SALTO-YOUTH EuroMed divides then into two categories:

- Salto EuroMed periodicals: the magazine *Meet'In EuroMed* and the Newsletter *EuroMed Info*;
- Educational publications on EuroMed, such as:
  - ➢ Practical Guides: tools for youth workers, youth leaders and trainers involved in the Euro-Mediterranean cooperation;
  - ➢ Studies and Research which aim at investigating specific topics relevant in EuroMed area;
  - ➢ EuroMed Educational Report Collection "Bringing both sides together". Each issue is dedicated to a particular training course in details and is intended to be used as a 'resource pack' of methods and activities for youth workers dealing with the kind of issues and activities that we looked at during the trainings. They also aim to increase transferability and promote methods used to develop quality in projects.
  - ➢ Thematic Publications in EuroMed Youth context;
  - ➢ Youth Policies in Mediterranean Partner Countries;
  - ➢ EuroMed Youth Projects - publication on 2 years of Euro-Mediterranean youth Cooperation (2007-2008).
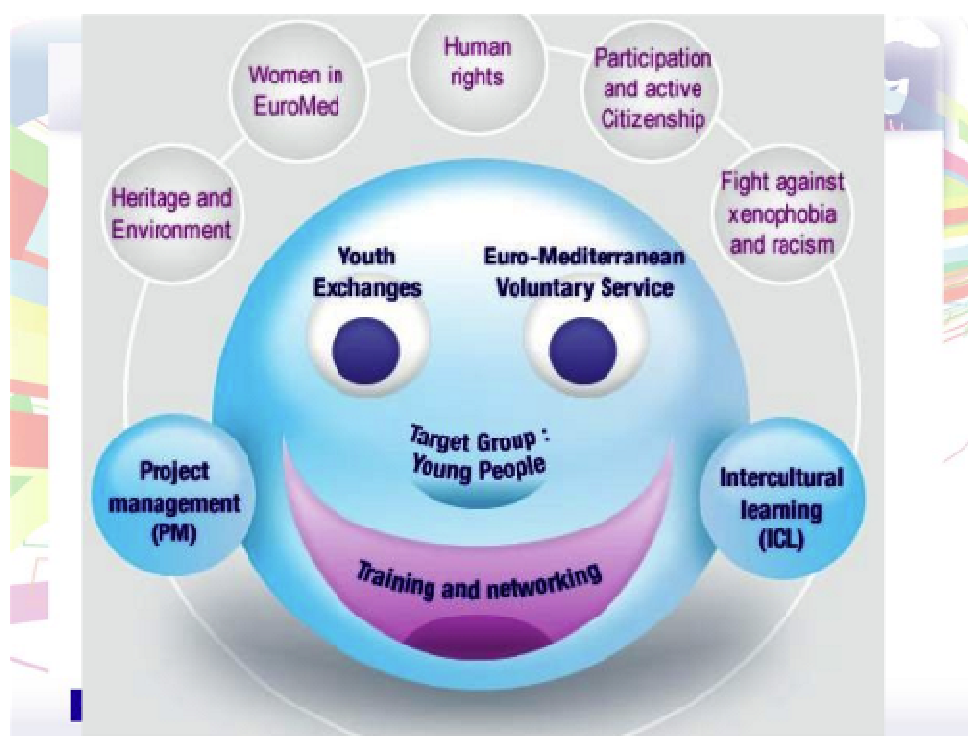
As an example of one of the projects developed and implemented by SALTO-YOUTH EuroMed, Claudio Kogon presented the training course 'Let's meet the three cultures'[2].

The three cultures, Christianity, Islam and Judaism, have been present in Europe since early times. Europe today reflects the rich and intrinsic relations between the cultures along the

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[2] While concluding this report, the 5th edition of the training course has been launched and is available on the website of SALTO-YOUTH EuroMed.

times, showing in itself meeting points as well as the result of conflicts along the years.
'Let's meet the three cultures' has been run already 4 times in the past. The focus was put on increasing the youth workers and youth leaders' skills in EuroMed cultures and enhancing their active participation in bringing both sides of the Mediterranean together.

Dialogue, cultural diversity, mutual understanding and acceptance are key issues that the SALTO-EUROMED resource centre promotes actively.

Aims and objectives

The goal of the training course IS to highlight the Euro Mediterranean cooperation and to increase the participants' skills in cultural management and their active participation in the Euro Mediterranean process.
The following concrete objectives were set based on the abovementioned goals:
  • To know EUROMED cultures and their relation to Judaism, Christianity and Islam
  • To reflect on the participants' own cultural identity
  • To identify the common elements in relation to the other cultures
  • To be able to create together using the past to prepare a better future
  • To prepare the framework and coach the participants in the realization of concrete

Target group:

The participants are youth leaders, potential trainers and youth workers who:
  • Want to develop and implement a project within the EuroMed region;
  • Are beginners in EuroMed Youth Programme IV and/or in Youth in Action programme (Action 3);
  • Are directly involved in youth activities;
  • Are supported by their organisations.

More information on http://www.salto-youth.net/rc/euromed/tceuromed/tceuromed2012/threecultures/

→ **Questions and answers**

Q1. In your activities such as the one presented by Claudio, how do you balance the working time 'indoor' and the interaction with the local community?

> A1. We send about 1/3rd of the time in the so-called 'seminar room'. The rest is split in between the interaction with the community, which also happens through cultural activities or though traditional sports which we use as a tool for ICD.

Q2. One of the proposed indicators is the one of a balance team (gender/sex) as well as a representation from 'both sides'. What are those sides? You also mentioned "not to act as tourist". What kind of indicator would that be? Any limit to how far we can go when working with/on ICD?

A2. The two sides are those of the Mediterranean Sea, though throughout the years they moved a bit. We now talk about 8 Meda countries plus the ones of the Youth in Action programme. They are difference in the way to develop projects and it would not be fair to say that organisations / people from the South are equal when it comes to opportunities for project proposals.

As for the second part of the question, the preparation of participants is a limit and at the same time a potential factor of success. Nonetheless, it requires more and more time and 'home work'. The question of continuation is also to be taken into consideration (e.g. in the case of LTTCs) which then may imply referring to coaches, to phases in between the residential seminars, and therefore to use social media, e-learning platforms, etc. If participants are not properly prepared, they won't gain anything or much less from the activity or the project. We may also keep in mind that this is a duty also because we are using in most cases public money.

Q3. How do you 'implement' heritage without provoking tensions (or the opposite)?

A3. Sometimes we don't know our cultures (anymore). [to such statement, one person raised the question whether it is possible to state that people don't know their own culture?]. Cultures evolved, were developed by people based on their understanding of their own cultures, and therefore became something different. This also raises the question of breaking the propaganda by the state of a certain 'culture'. If you take Lebanon for instance, you may find examples of an 'internal problem', meaning of a process exploring so-called 'bad memories' from different perspectives, Muslim and Christian (among others). Both have memory and in particular a memory of conflicts. This can be used to show how that has impacted both 'sides' and their history (and therefore, cultures). Common memory means common heritage. It can also show what we have in common, instead of what separates us. Knowledge is also what helps us to better manage sensitivity.

Q4. When tackling religion in training courses, what is/was the intention? What was the main learning point? What was the reaction of the target group?

A4. Tackling religion means to go for the appropriate pedagogy. We set up the frame and we provide participants with the necessary 'keys' to create their own project. If everybody is in (gets fully involved), it works. But it one feels rejected, they it doesn't. We never had conflict so far.

4. Presentation of the work of the Anna Lindh Foundation, by Corinne Grassi

→ *Please refer to the page 51 for the PowerPoint presentation.*

For the ALF the Intercultural Dialogue in the Euromed region is under constant evolution. The actual finishing 3 years' phase witnessed several changes and challenges which brought more questions than answers.

Geographical scope:

The geographical scope for the Anna Lindh Foundation (ALF) covers at the moment 43 countries, the last one which joined being Mauritania. Hence, Intercultural Dialogue has many different aspects and concerns wherever you are and with whom you work.

Purpose:

The purpose of the ALF is to bring people together from across the Mediterranean to improve mutual respect between cultures and to support civil society working for a common future of the Region. Therefore, the main scope of the ALF is to encourage overcoming the misunderstandings and stereotypes that affect relations between and within the societies of the Region. The ALF works to restore trust in dialogue and bridge the gaps in mutual perceptions, as well as promoting diversity for a better living together.

Activities and grants:

ALF directed activities and granted projects are:

- Involving especially youth, women and migrants;
- Run in the fields of education (formal, non-formal and informal), culture and arts, cities and migrations, Religion and Spirituality, Peace and Coexistence, Media;
- Projects such as Forums, thematic seminars, round table meetings, trainings, youth exchanges, exhibitions, publications, musical concerts and CDs, theatre production, festival, artistic and academic researches, etc.;

ALF and Intercultural Dialogue:

For ALF, ICD is conceived as an exercise of social exchange where actors are not abstract 'cultures', but human beings 'with complex identities and carrying personal or collective projects addressing their needs and their expectations'. An exchange which takes place 'in close relation with the ability of individuals to decide and participate', that-is-to-say acting as citizens. ICD is seen as a mean for anyone own development and to learn about and from the 'Other'. The intercultural dimension is present in all the activities at every level considered as a useful mean for the development of the civil society. There is a constant interaction between ICD at the Euromed level and internally at the local/ national level.

ALF and ICD – work done and foreseen?

When it comes to the process of working on ICD, in 2005 ALF launched the first 2 operational phases through an ICD in evolution full of challenges. Those consisted in encouraging the reflection on North-South perceptions, with more attention on cultural stereotypes, and on focusing on diversity at all levels as an essential point of the national realities. For 2012 (phase III), the Arab revolutions showed that beyond cultures there is the citizen, an individual, recognising himself with a set of common values. The third phase will therefore tackle defining ALF's strategy consisting in articulating Intercultural Dialogue around

Diversity, Democracy and Development in the Euromed perspective for civil society.
→ **Questions and answers**

Q1. About the survey which you referred to, what were the items tackled and how far is it reliable? Was it difficult to have one survey in different cultures?

> A1. I wasn't in charge of it so I do not know all the details, but you can find a lot of information on our website. The work of the Board of Governors and the Wise People Committee was of course taken into account, so was the work done at national level (countries claimed for their sovereignty). All the information that could finally be collected and compiled formed a report. The academics behind really looked upon a variety of issues from different perspectives. [Additional remark from Bernard: Youth in Action also tackles Intercultural Learning, so does the EuroMed programme. The approach of the European Commission is not the only one]. Previous processes such as the one highlighted by Bernard resulted in structures (bodies, institutions), which created their little 'monster'. But we need to look to what the others are doing.

Q2. What about the effectiveness of the work done? Bernard presented the EuroMed youth programme, you presented the work of ALF. How can we measure whether those programmes or initiatives have an impact and if so, which one? Were there factors of change?

> A2. Corinne gave an example of how they try not to use the word 'coexistence' anymore, for it may really be misleading. Indeed, it is rather difficult, in relation to that topic for instance, to see whether cooperation is working so well, whether people do really work together. Rui wonders whether effectiveness is at the heart of our work? We may Wonder and question ourselves about what we do wrong, or where are we misled.

Comment: we have to be aware of such question when addressing the issue of dialogue. There is probably more dialogue in our work, in the field, but not necessarily more dialogue with governments, for instance. There is a gap. We should try not to preach the converted, but to go beyond that; this is really where a dialogue would happen.

5. Presentation of the work of the North-South Centre of the Council of Europe, by Miguel Silva

The North-South Centre:

The European Centre for Global Interdependence and Solidarity (more commonly known as the 'North-South Centre') was created in November 1989 and was set up in Lisbon in May 1990. Lisbon was chosen following an initiative of the Portuguese government, which had proposed (after the European public campaign on North-South interdependence and solidarity organised in 1988 by the Council of Europe in co-operation with the European Community) that a centre be set up to follow up the proposals generated by the campaign.

From the start, it has built on what, until today, still constitutes its fundamentally pioneering dimension and development potential.

The aims of the North-South Centre are:

- To promote human rights, democracy and the rule of law through intercultural dialogue and education, in particular among the youth of Europe and its neighbouring regions;
- To provide a framework for European co-operation for the purpose of increasing public awareness of global interdependence and solidarity issues;
- To promote policies of solidarity in conformity with the aims and principles of the Council of Europe, by fostering dialogue and co-operation between Europe and non-European countries in neighbouring regions.

The North-South Centre pursues its aims in conformity with the values and principles of the Council of Europe. The work of the North-South Centre is based on three principles: dialogue, partnership and solidarity:

- *Dialogue* → this means a mutual learning process based on listening to others and acquiring new knowledge - the approach that makes the North-South Centre a platform for discussion between North and South and between the partners in its quadrilogue. It arranges conferences, debates and workshops, and then takes action to get their conclusions and recommendations adopted by national and international institutions.
- *Partnership* → the North-South Centre brings together players from different countries and walks of life that are concerned with common issues. It encourages them to set up networks so as to increase their impact. It has close working relations with the European Union and international organisations other than the Council of Europe such as OECD, the UN and the OAU.
- *Solidarity* → the North-South Centre promotes the idea that only globalisation based on solidarity will ensure universal respect for the Council of Europe's traditional values.

Focus on Global Education (GE):

The North-South Centre's objective as regards global education is to develop, enhance and sustain strategies and capacity building for global education, targeting institutions and practitioners in the field of global education in the formal and non-formal sector.

The Global Education Guidelines:

The Global Education guidelines is meant to be a pedagogical tool to support educators from formal and non-formal systems to understand and put into practice global education activities in their respective contexts.

By presenting global education philosophy and content, related methodology and evaluation issues and by sharing existing practice, tools, resources and bibliography, the guidelines aims at strengthening global education fundamentals and practices.

The guidelines is built up on achievements in global education (GE) led by the North-South Centre GE programme such as:
- The GE networking process for the improvement of GE in CoE member states initiated through the Global Education Week (GEW) network;
- The delivery of two core GE referential documents: the GE charter (1997) and the Maastricht Declaration-*Global Education in Europe to 2015, Strategy, Policies and Perspectives* (2002).

The global education guidelines complement the North-South Centre global education pedagogical existing tools (GEW website, newsletter, publications) offering education practitioners a systemic approach about the understanding and practice of global education.

GLOBAL EDUCATION GUIDELINES
A HANDBOOK FOR EDUCATORS TO UNDERSTAND AND IMPLEMENT GLOBAL EDUCATION

It also creates a base for the global education on-line training course which modules cover all dimensions of global education - development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education – and which process is developed in partnership with relevant interlocutors within the Education Directorate of the Council of Europe (DGIV/CoE) and with NSC/CoE European and international partners. Such global education training course targets educators from formal and non-formal education, policy-makers and media professionals.

Finally, the guidelines complements EDC-HRE pedagogical tools and offers a framework for future pedagogical tools to be designed in the context of the intercultural dialogue process initiated by the Council of Europe.

The guidelines, built up on the Global Education Maastricht declaration, creates also a base for a global education policy instrument such a GE recommendation to be endorsed by the Council of Europe Committee of Ministers.

The link to ICD indicators:

Even though ICD is perhaps not obviously tackled through the GE Guidelines, it is nonetheless fully part of the approach through:

- A multi-perspective approach;
- The deconstruction of stereotypes;
- A focus on practionners (and therefore on activities);

The Global Education Guidelines can be downloaded on: http://www.coe.int/t/dg4/nscentre/GEguideline_presentation_en.asp

Information about the global education on-line training course can be found on http://www.coe.int/t/dg4/nscentre/ge/ge-guidelines/globaleducation_on-linetc_intro_EN.asp?

Information about the global education week (GEW) can be found on http://www.coe.int/t/dg4/nscentre/GE/GEW_en.asp

➔ **Questions and answers**

Q1. How do you measure the impact of the work on Global Education?

A1. We try to do this in different ways. For instance through the number of hits on the website (visits). We also look at the number of application for the course online and at the feedback received from those who follow the course (the evaluation form is available online).

Q2. You talk about multi-perspective or multi-perspectivity. Concretely, what does it mean? How do you deal with situations where 'both' points of view must be presented but where this result in being difficult if not impossible. Where does the 'multi' dimension stops?

A2. By 'multi-perspectives' I was rather referring to the process of drafting the guidelines. The process was multi-perspectives because different approaches and understandings were confronted, and this keeping in mind the importance of the clarity of the concept. It has not always been an easy process but this was precisely what made it so rich. As about where or when the 'multi-perspective' stops, I would say simply when presenting the point of view of the other is not possible anymore.

Q3. You mentioned a focus on deconstructing stereotypes. Do you have indicators whether that worked?

A3. No, but when dealing with the topic of related competences, we have collected hints on how to do it (and we share them). The Guidelines will be revised and take into account interreligious dialogue, for instance, as well as the outcomes of this seminar and the latest Recommendation of the Committee of Ministers on Global

Education.

Q4. When looking at quality criteria, there is a focus on those of the activities, of the institution(s) and of the target group. How do you deal with that?

A4. Those are different level of interventions and it is a challenge. For instance, our main concern is to avoid becoming too general and make sure that the scope of the work is framed, yet without limiting it too much.

6. Presentation of the work of the League of Arab States, by Hayam Al-Sallal

→ *Please refer to the page 55 for the PowerPoint presentation.*

What is ICD for the League of Arab States?

It is an open exchange of views between individuals or groups with different cultural, religious or linguistic backgrounds and heritage based on mutual understanding and respect; and it is one of the most pressing challenges of today's plural world. It is also an antidote to the theory of the clash of civilizations launched by Huntington's in the 90's. It is about overcoming our differences and focus on our similarities and positive encounters. Countering misperceptions and the negative stereotyping and focusing on the positives instead.

Introducing 'The Department of Dialogue Among Civilizations'

'Trying to develop intercultural competence in the classroom is like trying to teach people how to swim lying on the floor'. Therefore 'teaching' intercultural dialogue requires: practice, a set of laws and a change in education, media, youth activities and other segments.

The League of Arab States department's main aim is to bridge the gap between the Arab world and West through our 3 main segments: ***Media, Youth and Education***; and to replace the stereotypes, misperceptions, discrimination and prejudice with tolerance, justice, cultural diversity, mutual respect, peaceful relations and equality through law and education.

a. Media
Media greatly influences not only what we think, but also how we act; and it has a true mediating role to play in encouraging global awareness. Media should be objective and present more of the positive aspects and the between cultures and religions rather than highlighting the differences and conflicts. We need to foster the awareness and responsibility of the media in informing the public, circulating objective information, challenging stereotypes.

b. Youth

It is very important to make the young people aware of the OTHER to raise new generations who are open to the concept of the 'Other' and to people from different cultural and religious backgrounds. Youth is one of the most important segments in promoting intercultural dialogue, as they are the future leaders in all societies. That's why our department dedicates many activities to teaching the young people the concepts of intercultural dialogue. LAS dedicates different programs for this purpose such as The UNAoC Summer School, The UNAoC Fellowship Program and The AEYLF.

c. Education

Education must reinforce and foster tolerance, mutual understanding and respect and not negative stereotypes of any kind, therefore intercultural and interreligious dialogue should be integrated in education to help young generations understand cultural and religious differences. All what's going on in the world recently, stresses the need to give students a fair understanding of the history, culture and religion of the 'Other' in order to pave the way for a renewed approach of promoting a culture of peace and understanding.

→ Questions and answers

Q1. Considering the information given about your activities under education and the handbook: is it meant for teachers to be objective when teaching history or for historians to know how to write history? Who is the handbook addressing? The European governments? The Arab ones? Anything about Lebanon?

> A1. The handbook addressed both authors of history books and teachers, and is meant for both European and Arab governments and the League worked with European partners. I am not sure bout the consultation process but the Guidebook (handbook) is ready and will be released to governments from both shores of the Mediterranean.

Q2. About the definition of culture and ICD, especially in the Arab world: most of the programmes on youth and youth & ICD happen with the Western word, but there are very few of those between Arab countries or Arab young people. Why not? We should also provide opportunities for dialogue among young people in the region.

> A2. In the case of those programmes, we did not specific any culture in particular, because we promote dialogue between 'culture(s)' in general and the fact of highlighting one or some over others would then depend on the project as such.

Q3. It is relatively interesting as 'visitor' to see and notice that some people in LAS are not 'Arabs', as we would understand 'Arabs'. How do these people feel about such label, even though it is not necessarily applicable to them?

> A3. This is a difficult question. Some people are confused and some even disagree. In the end it is really a matter if identity…

7. Presentation of the work of the Centre for Cross-Cultural Learning (CCCL), by Farah Cherif D'Ouezzan

The purpose of the Centre for Cross-Cultural Learning (CCCL) with regards to ICD:

CCCL has 5 types of activities:

- Academic learning in a Cross-Cultural (CC) environment;
- Educational Tourism as a form of Cross-Cultural Learning (CCL);
- Volunteering in a CC environment;
- How to teach in a CC setting;
- CC experiences within the same country among citizens of the same country.

The main aim of all these activities is to benefit from being in a different setting (culture) as a means of learning about the other and oneself, of course all this within a safe learning environment.

Each activity has its own objectives:

1- **Academic activity**: giving priority to academic learning on the basis of reading assignments and writing papers that combine also observing and interacting with the host culture. How?

> ➤ Learning from the field on the basis of observing and interacting;
> ➤ Experiencing daily life with host families in urban and rural areas;
> ➤ Engaging in a CC dialogue with nationals and peer students.

2- **Educational Tourism**: providing a safe and respectful environment for visitors to go beyond a tourist experience and engage in a genuine dialogue with host speakers, artists, academics, researchers, students, NGOs, youth, activists, working men and women, etc. How?

> ➤ Lectures;
> ➤ Site visits and field trips;
> ➤ Group discussions;
> ➤ Musical performances (translation of poetry);
> ➤ Experiencing food;
> ➤ Hands-on activities.

3- **Volunteering in a CC environment**: allowing teenagers and high scholars from Morocco to participate in development projects based in low-income rural communities within an international group of youngsters. The purpose is to encourage teenagers from all over the world to come together to work voluntarily for a cause (fighting poverty, learning from the others who are less fortunate, less educated), to go beyond their comfort zone and experience daily life on the basis of very limited resources; learn how to provide support to the needy; self reflect on the

experience.

4- ***How to teach in a CC setting***: to learn how to prepare and develop teaching and training tools and methods for students and learners coming from different cultural, linguistic and religious backgrounds. How?

> ➢ On-going trainings on how to deconstruct stereotypes, biases and prejudices, as well as how to be sensitive to cultural diversity.

5- ***CC within same country***: highlighting the cultural diversity within the same country and learning how to appreciate and respect cultural differences.

Four out of 5 activities (fifth one excluded) have in common the fact that they allow guest learners to experience cultural diversity on a short-term basis; it is not a permanent daily life condition, but a short-term experience.

The definition of ICD for the CCCL (implicit or explicit definitions)

Explicitly through conscientious self-reflection on CCL in a classroom setting, and implicitly through spontaneous experiencing of daily life.

The use of other concepts such as intercultural education and others

The CCCL uses cross cultural learning because for the Centre, ICD is a condition, while the work done is for those who cross their culture in order to learn about it and about themselves, before going back. The aim is not to create a new cultural condition but to rather allow a temporary crossing between cultures. Therefore, CC education and learning is one level, or even the first step that prepares the ground to an intercultural condition.

The CCCL criteria for ICD
Although the Centre does not follow any specific criteria as such, it does indeed take into account a number of implicit ones which can be found in the Centre's evaluation or application forms, in reports requirements, etc., such as:

- Creating a condition of diversity;
- Creating conditions for engagement between cultures;
- Deepening the engagement on the basis of debates, self-reflection, and criticism, voicing differences of opinions. Self-reflection allows the possibility for highlighting prejudices, biases and stereotypes;
- Developing competences among participants;
- Allowing analysis of reading on the topic of crossing cultures.

The use of indicators to support assessing the quality of the Centre's activities, the success or extent of reaching its objectives with regards to intercultural dialogue

The CCCL uses qualitative assessment of the Cross-cultural learning experience by:

- One to one meetings where the learner is asked to voice concerns and issues, to

assess his/her learning process, to express feelings and doubts about that learning process;
- For the academic learning activities: assessment of the personal growth through the paper that should include an academic analysis based on a the learning experience;
- Evaluation: oral for the whole group, and a reflection in writing for the individual;
- For the CCCL activity within the same country: assessment on the basis of qualitative assessment instead of academic, through observing the extent of the learner's engagement with the CC experience as well as the extent of the resentment of the CC experience.

The CCCL makes use of these qualitative evaluation methods when developing upcoming programmes, eliminating activities or adding new ones suggested or that appear to have become necessary either because of the change in the type of learners, or the change in the reality; adding new reading materials, developing new working tools, offering more trainings to the CC educators, requesting feedback constantly from the participants, the educators, the partners (home stay, neighbours...), the stakeholders (sending schools and institutions), etc.

8. Working groups on criterion and indicators

After a thorough introduction of the feasibility study and the drat list of criteria and indicators which served as a basis for this expert seminar, the participants were invited to split into several working groups and to revise the list of criteria and indicators presented at the beginning of the seminar and in the background documents.

The objectives of the working groups were not only to come up with a revised list which could be further developed after a possible testing phase, but also to examine whether such list could be relevant for the activities they develop on Intercultural Dialogue or with an Intercultural Dialogue dimension.

The initial list presented to the participants was as follows:

A. PREPARATION PHASE		
No	**Criteria**	**Possible indicators** People – (PL) / Process – (PR) / Content – (CT)
1.	**The group of participants includes profiles with a relevant cultural diversity (not limited to national cultures) to provide a possibility of effective ICD.**	1.1. Description of the profile of participants (PL) 1.2. Selection criteria and procedure are likely to favour diversity (PL) 1.3. Final profiles of participants (experiences, backgrounds) (PL)
2.	**The activity's duration is consistent with the time needed for effective ICD to happen.**	2.1. Duration of the activity (PR) 2.2. Time management (PR) 2.3. Duration and number of sessions where cultural factors are included in the discussions (PR) 2.4. Appropriate time scheduled for debriefing of the activities (PR) 2.5. Preparation and evaluation moments are foreseen before, during and after the activities
3.	**The trainers and facilitators offer a variety of tools/methods/ways to for positively exploring the cultural diversity present in the group**	3.1. Tools and methods are in adequation with the profiles and the needs of the group (PR) 3.2. In the framework of the activity, space and methodology are foreseen to incorporate different expressions of creativity, including cultural artefacts, symbols, texts, objects, dress, music, food etc. into learning about one another (CT) 3.3. Relevant questions regarding different cultures and aspects included in the planned debriefing of the activities (PR)

4.	The activity makes use of – or foresees interaction with the local environment and community where it takes place.	4.1	Activities foreseen in the programme where the local community is involved
		4.2	The choice of the venue for the activity provides an added value and contributes to the success of the overall process of ICD
		4.3	Visibility of local people or organisations in the programme
		4.4	Number of partnerships with different actors from the local community (partners associations etc.)
		4.5	Appropriate foreseen free time
		4.6	Stock-taking list of local resources possible to include in programme
5.	The team of trainers/facilitators reflects the linguistic, social and cultural diversity of the group of participants.	5.1.	Diversity of backgrounds and experiences in the team (nationality, residence, sex, experiences, languages, etc.)
		5.2.	At least one trainer/facilitator can communicate with most participants in their mother tongue
		5.3.	Balance of the team members: gender, geographical, in some cases religious background, minorities origin, languages spoken, professional background (PL)
6.	The trainers/facilitators are appropriately equipped with theoretical base and diversified methodological tools to support and facilitate efficient intercultural dialogue processes.	6.1.	The competences of trainers, their previous experience, their CV (PL)
		6.2.	The variety of methods used during the activity (PR)
		6.3.	The trainers can introduce intercultural dialogue (learning and facilitate learning about it
7.	The trainers/facilitators and organisers are aware of the existence and functioning of discrimination and their possible expression among the group of participants and are able to deal with it.	7.1.	Trainers permanently address and take into account the perspectives and points of view of minority or under-represented groups, as well as the participants' special needs (e.g. related to disabilities or to faith or religious beliefs) (PR)
		7.2.	Trainers show a commitment to gender equality (PR)
		7.3.	Trainers are able to facilitate learning about prejudice and discrimination
8.	During the preparation the team reflects upon the possible challenges connected with multicultural nature of the group and designs appropriate measures/strategies.	8.1.	List of "challenges", a "check list" for trainers

9.	The trainers/facilitators are able to engage in conflict transformation with participants in strict observance of human rights principles.	9.1. Trainers use appropriate non-violent approaches and methods in doing this (PR) 9.2. The previous experience of trainers (PL) 9.3. The trainers encourage the expression of different points of view and facilitate active listening and speaking 9.4. Trainers allow time in the programme to deal with conflicts (CT) 9.5. Before the activity trainers analyse possible conflicts that may arise (PR)
10.	The activity holistically addresses and develops competences required to enter and manage various types of dialogue processes.	10.1. Preparing a list of competences wanted to be address and different types of "schools" and theories on dialogue (CT)

B. IMPLEMENTATION PHASE		
No	**Criteria**	**Possible indicators** People – (PL) / Process – (PR) / Content – (CT)
11.	The activity provides spaces for reflection on the link between the theory and the "daily practice" of the ICD of the individual participants	11.1. Programme of activities (PR) 11.2. Planned multiplying effects (PR) 11.3. Dissemination of results (PR) 11.4. Evaluations by participants explicitly looking into this aspect (PL)
12.	The activity provides appropriate space for multilingualism.	12.1. The activity provides sufficient and adequate interpretation as to ensure full and equal participation (PR) 12.2. Means planned to provide multilingualism such as peer support, non-verbal methods etc. (PR) 12.3. Documentation and materials are multilingual or there is a support scheme for those which need it to translate on the spot (PR) 12.4. Variety of communication methods 12.5. Different languages are used in the activity
13.	The programme of the activity foresees an appropriate amount of time dedicated to the exploration of the topic of ICD.	13.1. Contents of the sessions, methods, and outcomes (CT) 13.2. Diversity, equality, dignity, discrimination (or injustice) are addressed in the programme in a human rights framework 13.3. Evaluations by participants (PL)

14.	The activity provides a space for reflection on the connection of the main thematic of the activity with ICD.	14.1.	Debriefing questions tackle this aspect (CT)
		14.2.	Evaluation of the activity regarding this aspect (CT)
		14.3.	Time to do this and appropriate methods for guiding this reflection (PR)
		14.4.	Human-rights approaches to the themes are applied and used
		14.5.	Empathy and tolerance of ambiguity are encouraged (in methods and approaches/analysis)
15.	The activity provides a space for reflection on the differences/contradictions of the modelled reality of the given activity with the situation in their local realities to design their multiplying accordingly.	15.1.	The time dedicated by the team to think on it (PR)
		15.2.	How much the team of trainers has taken into account the diversity of the group of pax (PL)
		15.3.	To analyse and estimate the potential transferability (PR)
		15.4.	To measure the sensitivity of some topics-issues (PL)
16.	The activity provides an opportunity for the participants to reveal and become aware their cultural stereotypes and prejudices and to constructively debate them.	16.1.	Time dedicated by the team to each part: to reveal and to debate and tools used (CT)
		16.2.	The background of the team (PL)
		16.3.	Foreseen activities where the concept and mechanisms of stereotyping and prejudice are explained (CT)
		16.4.	Meta-reflections about the process of intercultural learning are foreseen
17.	The activity foresees moments where the participants reflect on the links of ICD with xenophobia, intolerance and discrimination.	17.1.	Space available for this reflection, programme and methods (CT)
		17.2.	Organisers and trainers/facilitators are themselves aware of this link (PL)
		17.3.	Methods provided are allowing a reflection on this link (PR)
18.	The activity increases the awareness of participants on the topics of global interconnectedness and their relation to it, sense of solidarity and the role of cooperation in addressing contemporary global challenges.	18.1.	The programme of activities implemented (PR)
		18.2.	Participants' evaluations (PR)
		18.3.	Trainers' preparation and understanding about global challenges (PL)
		18.4.	The awareness of the link between the individual and the global situation and place in the world (CT)

C. FOLLOW-UP PHASE		
No	**Criteria**	**Possible indicators** People – (PL) / Process – (PR) / Content – (CT)
19.	**The activity motivates participants to continue developing their ICD competences.**	19.1. Learning plans or different other mechanisms for the continuation of the learning process are present in the programme (PR) 19.2. Specific sessions dedicated to follow-up (PR) 19.3. When relevant, participants include an ICD element in their follow/up (CT)
20.	**The activity equips participants with sufficient and adequate tools to continue developing their ICD competences.**	20.1 Participants' outcomes consider an explicit ICD aspect (PR) 20.2 Participants's evaluations (PR) 20.3 Time specifically foreseen in the programme for this (PR) 20.4 Participants know where they can learn further or seek support
21.	**The activity motivates participants to act as multipliers for/of ICD.**	21.1. Evaluations of participants (PR)
22.	**The activity equips participants with sufficient and adequate tools for them to work with their respective communities on ICD-related topics.**	22.1. Action plan (PR) 22.2. List of tools with whom participants were equipped, e.g. activities, methods, knowledge (CT) 22.3. Time foreseen for this in the programme (PR)
23.	**The activity resulted in the creation of new partnerships, networks and joint project ideas.**	23.1. Number of partnerships created 23.2. Number of joined projects 23.3. Participants joining future activities together 23.4. Time foreseen in the programme of the activity to plan the follow-up phase (PR)

After a day spent revising the draft list, the working groups came up with a series of proposals and recommendations, which have been integrated into a final list which is available in the appendices of this document, page 43.

Such list will be submitted to a second consultation phase and should lead to the implementation of a test phase.

9.   Next steps – follow-up

The main reason for addressing the issue of ICD criteria and indicators in youth activities is to address the quality of those activities, and to look to what 'makes an activity suitable' for or within ICD.

Hence, the specific objectives of such process are also to examine whether we may find usage of such list as well as to contribute to the recognition of non formal education (especially from a quality perspective).

The follow-up of the seminar will consist in several phases, to be further defined and fine-tuned but so far considered as follow:

**Feasibility phase
(including the expert seminar in Mollina, September 2011)**

Finalisation/review of the list based on the outcomes of the expert seminar, editing of the consolidated list. Further background information such as the point on enhancing quality and more detailed explanation on the reasons behind such list should also be prepared, addressing all potential actors in the next steps.

Preparatory phase

A test phase should be implemented; resulting feedback should serve to fine-tune the list of indicators as proposed in the consolidated list. If needed another expert seminar may be organised to deepen the topic and further examine the document as well as prepare the test phase for a later stage.

Testing phase

A final framework document with the criteria and indicators should be developed.

Development phase

Finalisation of the tool

IV. APPENDICES

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Revised list of criteria and indicators – version 29 October 2012

> **A. PREPARATION PHASE**
> This concerns the preparation phase of the activity as such. The criteria and indicators in this phase should not focus so much on trainers/facilitators and on the selection but rather on the contents of the activity, its relevance to the contexts and realities and its pertinence. The criteria and indicators take into account the balance between different types of activities as well as the headlines of contents.

No	Criteria	Possible indicators People – (PL) / Process – (PR) / Content – (CT)
1.	**The objectives of the activity are related to ICL/ICD.**	1.1 The needs assessment (PR) 1.2 The planned evaluation takes into account the degree to which the ICD dimensions are tackled and to quality (CT) 1.3 ICD is tackled vertically (e.g. specific sessions) or horizontally (throughout the whole activity)
2.	**The group of participants includes profiles with a relevant cultural diversity to provide a possibility of meaningful ICD.** *NB: participants may not only refer to 'registered' or 'selected participants'. All those who are involved directly and indirectly have an important role to play.*	2.1 Description of the profile of participants (PL) 2.2 Selection criteria and procedure are favouring diversity (such as backgrounds, experiences, gender, cultural groupings, etc.) (PL) 2.3 Final profiles of participants (experiences, backgrounds) (PL)
3.	**The duration of the activity is consistent with the time needed[3] for meaningful ICD to happen and with its objectives.**	3.1 Duration/schedule/time management of the activity (PR) 3.2 Time management (considering the different cultural approaches) (PR) 3.3 Duration/time management and number of sessions where cultural factors are included in the discussions (PR) 3.4 Appropriate time scheduled for debriefing of the activity and sessions (PR) 3.5 Preparation and evaluation moments are foreseen before, during and after the activity and sessions (PR) 3.6 The balance between the intensity and the duration of the activity as well as the duration/allocation of free (informal?) time (PR).
4.	**The trainers and facilitators offer a variety of tools/methods/approaches/experiences for constructively exploring the cultural diversity present in the group.**	4.1 Tools and methods are in appropriateness with the profiles and the needs of the group (PR) 4.2 In the framework of the activity, space and methodology are foreseen to incorporate different expressions of creativity and culture into learning about one another (CT)

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[3] We may wish to think of a minimum / explicit time as indication

		4.3 Relevant questions regarding different cultures and aspects included in the planned debriefing of the activities (PR)
5.	The activity encourages interaction with the local environment and community where it takes place, when it is not conflicting with the objective and context of the activity.	5.1 The choice of the venue for the activity provides an added value and contributes to the success of the overall process of ICD (PR) 5.2 Stock-taking list of local resources possible to include in programme (CT) 5.3 Activities and sessions foreseen in the programme where the local community is involved (CT) 5.4 Visibility of local people or organisations in the programme (PL) 5.5 Active participation of different actors from the local community (partners associations etc.) (PL) 5.6 An adequate amount of free/informal time is foreseen (PR)
6.	The trainers/facilitators come from a variety of cultural, linguistic and social backgrounds	6.1 Diversity of backgrounds and experiences in the team (nationality, residence, gender, experiences, languages, etc.) 6.2 Balances in the team: gender, geographical, in some cases religious background, minorities origin, languages spoken, professional background (PL) 6.3 At least one trainer/facilitator is able to communicate with most participants (in their mother tongue) (PL) 6.4 Non-reliance on a single trainer
7.	The trainers/facilitators are appropriately equipped with theoretical base and diversified methodological tools to support and facilitate effective ICD processes.	7.1 The competences of trainers, their previous experience, their CV (PL). 7.2 The trainers use a participatory approach. 7.3 The appropriateness and variety of methods used during the activity (PR) 7.4 The trainers can facilitate ICD/ICL.
8.	The trainers/facilitators and organisers are aware of the existence and functioning of discrimination and their possible expression among the group of participants and are able to deal with it through, for instance, guaranteeing an inclusive approach.	8.1 Trainers permanently address and take into account the perspectives and points of view of minority or under-represented groups, as well as the participants' specific needs (PR). 8.2 Trainers show a commitment to gender equality (PR). 8.3 Trainers are able to facilitate learning about prejudice and discrimination (PL)
9.	When planning and preparing the activity – including methodology and methods, trainers/facilitators take into account the values of ICL	
10.	During the preparation the team reflects upon the possible challenges connected with	10.1 Pre-mapping of potential challenges and discussion of ways to address them[4] 10.2 The team briefs on the potential sources of conflict

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[4] A list of those possible challenges may need to be developed

No	Criteria	Possible indicators
	multicultural nature of the group and designs appropriate measures/strategies.	within the group (CT)
11.	**The trainers/facilitators are able to engage in conflict transformation with participants in compliance with human rights principles** *NB: Also valid for the implementation phase (repeated)*	11.1 Trainers use appropriate non-violent approaches and methods in doing this (PR) 11.2 The previous experience of trainers (PL) 11.3 The trainers encourage the expression of different points of view and facilitate active listening and speaking 11.4 Trainers allow time in the programme to deal with conflicts (CT) 11.5 Before the activity trainers analyse possible conflicts and discriminatory and power-related situation that may arise (PR)
12.	**The activity provides spaces for reflection on the link between the contents of the programme and the 'daily practice' of the ICD of the individual participants**	12.1 The design of the programme of activities (PR) 12.2 The expected multiplying effects (PR) 12.3 The possible dissemination of results and transferability of the learning (PR) 12.4 The evaluations by participants explicitly tackles this aspect (PL)
13.	**The programme of the activity foresees an appropriate amount of time dedicated to the exploration of the topic of ICD and related tensions.**	13.1 Contents of the sessions, methods, and outcomes (CT) 13.2 Diversity, equality, dignity, discrimination (or injustice) are addressed in the programme in a human rights framework 13.3 Evaluations by participants (PL)

B. IMPLEMENTATION PHASE

No	Criteria	Possible indicators People – (PL) / Process – (PR) / Content – (CT)
14.	**The activity provides appropriate space for multilingualism.**	14.1 The activity provides sufficient and adequate interpretation as to ensure full and equal participation (PR) 14.2 Means planned to provide multilingualism such as peer support. (PR) 14.3 Documentation and materials are multilingual or there is a support scheme for those which need it to translate on the spot (PR) 14.4 All participants are able to communicate and to express themselves
15.	**The activity ensures enough space for reflecting on the connection between the main topic(s) of the programme and ICD.**	15.1 Debriefing questions tackle this aspect (CT) 15.2 Evaluation of the activity regarding this aspect (CT) 15.3 Time to do this and appropriate methods for guiding this reflection (PR) 15.4 Human-rights approaches to the themes are applied and used (CT) 15.5 Empathy, tolerance of ambiguity and solidarity are encouraged (in methods and approaches/analysis) (PR)

16.	The activity provides a space for participants to reflect/think about their own reality (in relation to the issues)	16.1 How much the team of trainers has taken into account the diversity of the group of participants (PL) 16.2 Participants analyse/reflect upon the potential transferability (PR) 16.3 To analyse and estimate the potential transferability of dialogue/learning (PR) 16.4 To take into account the sensitivity of some topics-issues (PL)
17.	The activity provides an opportunity for the participants to become aware of their cultural stereotypes and prejudices and to constructively discuss them.	17.1 Time in the programme to review/reflect about, to debate + look at the tools used (CT) 17.2 The background (experiences, competences, etc.) of the team (CT) 17.3 Foreseen activities where the concept and mechanisms of stereotyping and prejudice are experienced and explained (CT) 17.4 Meta-reflections about the process of intercultural learning are foreseen (CT) 17.5 The team is able to work with a diverse group/deal with diversity (PL)
18.	The activity foresees moments where the participants reflect on the links of ICD with different forms of discrimination.	18.1 Space available for this reflection, programme and methods (CT) 18.2 Methods provided are allowing a reflection on this link (PR)
19.	The activity increases the awareness of participants on the topics of global interconnectedness and their relation to it, sense of solidarity and the role of cooperation in addressing global challenges.	19.1 The programme of activities implemented (PR) 19.2 The extent to which this point is tackled or highlighted in the participants' evaluations (PR) 19.3 Trainers' preparation and understanding about global intercultural challenges (PL) 19.4 The awareness of the link between the individual and the global situation and place in the world (CT) 19.5 Global HR issues are visible in formal or informal programme elements (e.g. environmental issues, migration, MDGs, etc.) (CT) 19.6 The role of media in shaping global perceptions (CT)
20.	The trainers/facilitators are able to engage in conflict transformation with participants in compliance with human rights principles NB: Also valid for the preparation phase (repeated)	20.1 Trainers use appropriate non-violent approaches and methods in doing this (PR) 20.2 The previous experience of trainers (PL) 20.3 The trainers encourage the expression of different points of view and facilitate active listening and speaking 20.4 Trainers allow time in the programme to deal with conflicts (CT) 20.5 Before the activity trainers analyse possible conflicts and discriminatory and power-related situation that may arise (PR)
21.	The activity equips participants with sufficient and adequate tools to continue developing their ICD competences.	21.1 Participants' learning outcomes explicitly reflect different dimensions and aspects of ICD (PR) 21.2 Participants' evaluations (PR) 21.3 Time specifically foreseen in the programme for this

		(PR)
		21.4 Participants know where they can learn further or seek support (PL)

C. FOLLOW-UP PHASE
In general and with the exception of criterion 22, all the criteria refer to the 'planning' of the follow-up and do not belong to the follow-up as such.

No	Criteria	Possible indicators People – (PL) / Process – (PR) / Content – (CT)
22.	**The activity motivates participants to continue developing their ICD competences and transfer them to their realities.**	22.1 Learning plans or different other mechanisms for the continuation of the learning process are present in the programme (PR) 22.2 Specific sessions dedicated to follow-up, including the ICD dimensions (PR) 22.3 When relevant, participants include an ICD element in their follow-up (CT)
23.	**The activity equips participants with sufficient and adequate tools to continue developing their ICD competences.**	23.1 Tools for ICD educational activities are made available 23.2 Concepts relevant to ICD are introduced and appropriated by participants
24.	**The activity motivates participants to act as multipliers for/of ICD[5].**	24.1 Evaluations of participants (PR) 24.2 The programme foresees space to work on follow-up projects (PR and CT) 24.3 Participants have possibilities to stay in contact (PL)
25.	**The activity equips participants with sufficient and adequate tools for them to work with their respective communities on ICD-related topics.**	25.1 Action plan (PR) 25.2 List of tools with whom participants were equipped, e.g. activities, methods, knowledge (CT) 25.3 Time foreseen for this in the programme (PR)
26.	**The activity resulted in the creation of new partnerships, networks and joint project ideas.**	26.1 Number of partnerships created 26.2 Number of joined projects or activities 26.3 Participants joining future activities together 26.4 Time foreseen in the programme of the activity to plan the follow-up phase (PR)

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[5] Attention: Such criterion may not be seen as 'compulsory' in cases where participants may be prevented from acting as direct multiplier when back to their community or who may be subject –for instance, to interrogations (by secret services, authorities, etc). Besides, we ought to always keep in mind that depending on the degree of personal learning, transformation and awareness, multiplying may also induce multiplying stereotypes.

Presentation of SALTO EuroMed RC

S.A.L.T.O.

- A Network of 8 Resource Centers
- Support and Advanced Learning and Training Opportunities
- Created by the European Commission in 2000
- Target group: Youth workers, Youth Leaders, Stake holders
- Non Formal Education field

- Around 120 Training Courses, Seminars, Conferences
- Thematic, Technicality, Training of Trainers
- 4 000 participants, trainees

- **Our Tasks:**
- Designing
- Creating
- Co-Organising
- Supporting
- Collecting
- Spreading
- **Learning and Training Opportunities**

European Neighborhood Policy

Euro-Med Youth IV
&
Youth in Action

Co-operation with Mediterranean Partner Countries

Youth in Action

2 Complementary Programmes for young people with some differences...

- *Eligible Activities*
- *Eligible Countries (sending/hosting)*
- *Age range (under discussion)*
- *Management & Procedures*
- *Deadlines*

Euro-Med Youth

EUROMED YOUTH IV Programme

The result of Euromed Youth Cooperation (2007-2008) is a synopsis of hard work, imagination, perseverance, solidarity, tolerance and respect.

In all:

- **307** projects backed by the European Commission via National Agencies in the « Youth in Action » programme and EuroMed Youth units in the « EuroMed Youth III » programme.

- **115 exchanges** that brought together **4 545 young people**

- **123 training and networking sessions** involving **2 375 participants**

- 69 EVS projects for a total of **252 volunteers**

- More than **1500 voluntary organisations** that pooled resources

- For a total budget of almost **10 000 000€**

Presentation of the Anna Lindh Foundation

Anna Lindh Foundation

contribution to the seminar

"Indicators for Intercultural Dialogue in Non-formal Education Activities "

Mollina, Spain, 22-24 September 2011

What is the purpose of ALF activities in as far as intercultural dialogue is concerned?

- For the ALF the Intercultural Dialogue in the Euromed region is under constant evolution. The actual finishing 3 years' phase witnessed several changes and challenges which brought **more questions than answers**.

- The geographical scope for the ALF covers at the moment 43 countries, the last been Mauritania so Intercultural Dialogue has many different aspects and concerns wherever you are and with whom you work

- **The purpose of the Anna Foundation is to bring people together from across the Mediterranean to improve mutual respect between cultures and to support civil society working for a common future of the Region.**

The main scope of the ALF is to encourage **overcoming the misunderstandings and stereotypes** which affect relations between and within the societies of the Region. The ALF works to **restore trust in dialogue and bridge the gaps in mutual perceptions**, as well as **promoting diversity for a better living together** through:

➢ **SPACE OF DIALOGUE**

➢ **VALUES**

➢ **PERCEPTIONS**

➢ **DIVERSITY**

➢ **PLURALITY & DEMOCRACY**

➢ **SPACE OF DIALOGUE**

Facilitating spaces of exchange and dialogue **between people of different origins, beliefs and traditions**, on the values of modernity and the social use of public space.

Encouraging **mutual knowledge** between the Arab societies, where religion remains a central value, and European societies, where secularisation is more extended.

Example:

- *ALF Barcelona Forum 2010 and Tunis Exchange Forum 2011*

- *National Networks Common operations*

- *Several granted projects*

➤ VALUES

Promoting in the Euro-Mediterranean societies, and particularly among the education community, a **culture of tolerance, inclusion and freedom**, based on the observance of law, the existence of **equal rights** for all the citizens independently of their origin or gender, and the **respect for cultures, beliefs and traditions**.

Example:

- *book 'How to cope with diversity at school: teaching and learning about religious diversity', a resource developed for teachers working with students aged 14-18 in the Euro-Mediterranean region*
- *Children Literature programme (with the Swedish Cooperation)*
- *Euromed awards*
- *Several granted projects*

➤ DIVERSITY

Valuing diversity through intercultural programmes, social media and cooperation activities, and encourage its potential as an **asset for social, cultural and economic development**.

Example:

- *ALF Barcelona Forum 2010 and Tunis Exchange Forum 2011*
- *Translation Programme (mapping of the translation flows in Euromed in different fields and interactions between different languages)*
- *Some granted projects*
- *T-Kit for bloggers*

➤ PERCEPTIONS

Involving in the ALF activities, both in the North and South of the Mediterranean, **minorities facing stereotypes, discrimination, xenophobia, social exclusion and violence** based on the exploitation of cultural or religious identities.

Example:

- *ALF Report on Intercultural trends*
- *Initiative "Restore Trust, rebuild bridges"*
- *Several granted projects*
- *Euromed journalists awards*

➤ PLURALITY & DEMOCRACY

Leveraging the regional dimension of the Foundation and its Networks for **bringing together CSOs/ NGOs of North and South of the Mediterranean** concerned by common challenges related to migration and diversity, and empowering people from migrant origin/ minorities as actors of intercultural dialogue.

Example:

- *Initiative "Believe in dialogue, Act for citizenship"*
- *preparatory meeting on Migration, cities and Diversity in Munich Feb. 2010,*
- *Call for proposals 2010*

ALF directed activities and granted projects are

- involving especially **youth, women and migrants**;

- run in the fields **of education (formal, non-formal and informal), culture and arts, cities and migrations, Religion and Spirituality, Peace and Coexistence, Media**;

- through **Forums, thematic seminars, round table meetings, trainings, youth exchanges, exhibitions, publications, musical concerts and CDs, theatre production, festival, artistic and academic researches**, etc...;

- The intercultural dimension is present in all the activities at every level considered as a useful **mean for the development of the civil society**. There is a constant interaction between ICD at the Euromed level and internally at the local/national level.

- Even at the level of National Network, at the level of local actions, diversity is encouraged in terms of the type of institutions/organisations and target groups reached, encouraging people from different backgrounds to reflect and work together.

How do ALF define intercultural dialogue?

Intercultural dialogue is conceived as an **exercise of social exchange** where actors are not abstract "cultures", but human beings "with complex identities and carrying personal or collective projects addressing their needs and their expectations". An exchange which takes place "in close relation with the ability of individuals to decide and participate", that-is-to-say acting as citizens. ICD is seen as a **mean for anyone own development and to learn about and from the Other**.

"Fifteen years after the launching of the Barcelona Process, **the notion of dialogue between cultures needs to be enriched and reviewed and must include a global and dynamic approach which takes into consideration the interrelation which exists between intercultural dialogue and Human Rights, Development, Environmental Factors and Peace**".

This new approach emerged in 2010, in particular during the Anna Lindh Forum in Barcelona. The Forum concluded that intercultural dialogue will only be effective and mobilize the most dynamic individuals if it contributes to face common problems and challenges. Dialogue should therefore be envisaged as a **factor for human development fostering participation and citizenship**.

Which criteria about intercultural dialogue are use in ALF?

In the application for CFPs, in concept notes, in the narrative and completion reports

- Methodology for the preparation, implementation and evaluation
- Objectives, expected results achievement
- Impact of the project

- The **ALF Report on Intercultural trends** has been an interesting empirical exercise to **confront values** between several member states of the Euromed area and at the same time look at **how each country reflect diversity issues in their media** (an internal issue in the North and more a relation to the Other in the South before the Revolutions). The trends were measured through **criteria which could be understood by all**.

- The **Children's Literature programme** has created and encouraged the development of some **new social cultural links** between the different actors involved in literature (networks of libraries with publishers, writers, artists, NGOs).

Launched in 2005 the ALF the first 2 operational phases have been through an **ICD in evolution full of challenges**.

- In the Phase I (2005-2008) the ALF's work was encouraging the **reflection on North-South perceptions, with more attention on cultural stereotypes**;

- In Phase II (2009-2011) **diversity at all levels became an essential point of the national realities**;

- For Phase III to start in 2012, the Arab revolutions showed that **beyond cultures there is the citizen, an individual, recognising himself with a set of common values**.

- For the coming phase the ALF is defining its strategy articulating Intercultural Dialogue around **Diversity, Democracy and Development** in the Euromed perspective for civil society.

- The triannual programme should address the following 3 objectives where ICD is the transversal concern:
  - **Perceptions**: the new ALF report will look at the capacities of change of the societies
  - **Civil society expression** through new Calls for Proposals and Forum
  - **Capacity building** through the support to the National networks and their common actions.

The Arab League & Intercultural Dialogue

What is Intercultural Dialogue?

- It is an open exchange of views between individuals or groups with different cultural, religious or linguistic backgrounds and heritage based on mutual understanding and respect; and it is one of the most pressing challenges of today's plural world.

- It is also an antidote to the theory of the clash of civilizations launched by Huntington's in the 90's. It is about overcoming our differences and focus on our similarities and positive encounters. Countering misperceptions and the negative stereotyping and focusing on the positives instead.

The aims from Intercultural Dialogue?

- It aims to develop a better and deeper understanding of diverse worldviews and practices, which promotes freedom of choice, freedom of expression, equality, tolerance and respect for the "other" as well as human dignity.

- It doesn't leave anyone marginalized or defined as outsider; and it includes human rights and the rights of minorities.

- **Citizenship** gives the right to participate where all people are the same in front of the law. It is a key element in the intercultural dialogue as it allows us to think in a non judgmental way, but rather as fellow citizens capable of living together peacefully and constructively in a multicultural society; and that is why we create a set a laws that guarantee the rights of citizenship and it's practice.

- **To acquire and develop interpersonal and intercultural skills to enable them to work in multicultural teams**, however the competences necessary for intercultural dialogue are not automatically acquired, but are learnt, practiced and maintained throughout life.

- **Cultural references determine our identity and the ways in which we construct reality**; they affect the perception of ourselves, the way we encounter others, and the way we interact with the world.

- **Cultural diversity is enriched by the experience and contributions of all nations, cultures and peoples. Cultural diversity promotes universal values and establishes a common ground where no single culture can claim a monopoly.** While it is true that diversity can cause division, intolerance and even violence, a media that is free, pluralistic and professional provides a forum for the non-violent negotiation of differences.

Introduction on "The Department of Dialogue Among Civilizations"

- **"Trying to develop intercultural competence in the classroom is like trying to teach people how to swim lying on the floor"** therefore "teaching" intercultural dialogue requires: practice, a set of laws and a change in education, media, youth activities and other segments.

- Our department's main aim is t**o bridge the gap between the Arab world and West** through our 3 main segments : **Media, Youth and Education**; and to replace the stereotypes, misperceptions, discrimination and prejudice with tolerance, justice, cultural diversity, mutual respect, peaceful relations and equality **through law and education**

Media

- Media greatly influences not only what we think, but also how we act; and it has a true mediating role to play in encouraging global awareness.

- Media should be objective and present more of the positive aspects and the between cultures and religions rather than highlighting the differences and conflicts.

- We need to foster the awareness and responsibility of the media in informing the public, circulating objective information, challenging stereotypes.

The First Media Forum " A new Era for Arab – West Relations":

- The League of Arab States organized **the First Media Forum: A new Era for Arab–West Relations on 6 April 2011** at its Headquarters, in association with the UN Alliance of Civilizations, Anna Lindh Foundation, the Swedish Institute of Alexandria and Media Tenor. And it had brought together around 150 opinion-leaders, media workers, journalists and civil society representatives.

- The forum basically focused on the problem of **stereotyping and misperceptions** and the Media's responsibility in countering them and in promoting intercultural dialogue through clean Media without distortions

- It also discussed the Impact of **"Hate Speech"** in the era of Social Media (Online Media) and the Internet.

- As well as the implications of the recent social changes in the region for dialogue between The Arab World and the West.

Youth

- It is very important to make the young people aware of the OTHER to raise new generations who are open to the concept of the "Other" and to people from different cultural and religious backgrounds.

- Youth is one of the most important segments in promoting intercultural dialogue, as they are the future leaders in all societies.

- That's why our department dedicates many activities to teaching the young people the concepts of **intercultural dialogue**.

- LAS dedicates different programs for this purpose such as The UNAoC Summer School, The UNAoC Fellowship Program and The AEYLF

The UNAoC Summer School:

- The UNAoC Summer school was held for the first time in August 2010 and due to it's success, the 2nd one was held in August 2011 in the University of Lisbon.

- The aim of the Summer School is to bring together around 100 young people (up to the age of 30) from various regions and different ethnic, cultural and religious backgrounds, academic and professional profiles and interests.

- During the course participants acquire knowledge and tools to strengthen their ability to communicate across difference, interact with the "Other" and look at diversity as an asset for intercultural exchange from which mutual trust, better understanding and an innovative mindset can emerge.

The UNAoC Fellowship Program:

- A group of 12 young leaders from the Middle East and North Africa visit 5-6 countries in Europe and the U.S. and a group of 12 young leaders from Europe and North America visit 5-6 countries in the Middle East and North Africa. The duration of each trip is around 18 days.

- The objective of this program is to enhance mutual knowledge and understanding between people from Arab world and Europe and North America.

- The program creates an opportunity for emerging leaders from these societies to get acquainted with diverse realities and cultural, political and religious environments of the others.

The Arab-European Young Leaders Forum (AEYLF):

- The Forum was held for the first time in November 2010 and the 2nd is expected in February 2012.

- The forum's main objective is to reach to young leaders between the age of 25-40 in Europe, Turkey and the Arab World by bringing together from 40-60 young professionals with a background in politics, business, research, academia and media, in order to promote intercultural dialogue, mutual understanding and strengthen what already exists and build new networks and encourage the involvement of citizens, officials and companies in the challenges of our society.

Education

- **Education must reinforce and foster tolerance, mutual understanding and respect and not negative stereotypes of any kind**, therefore intercultural and interreligious dialogue should be integrated in education **to help young generations understand cultural and religious differences**.

- All what's going on in the world recently, stresses the need to give students a fair understanding of the history, culture and religion of the **"Other"** in order to pave the way for a renewed approach of promoting a culture of peace and understanding.

<u>"The Guidebook for History Textbooks Authors"</u> :

It is a guidebook specially made for history authors and educators in the Mediterranean region to spread awareness among them and guide them on how to teach in an objective way and to stop using religion as a cause for historic incidents, as well as resolving the controversies in point of views.

<u>The Guidebook is divided into 3 main sections:</u>

1- Identity and diversity: The challenges facing history textbook authors.
2- Learning about positive encounters and controversial issues and suggesting alternatives
3- Learning about emotive and controversial issues and suggesting alternatives