

Youth Partnership

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



Guidelines for intercultural dialogue in non-formal learning / education activities¹

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¹ As applied in the working paper “Pathways 2.0 towards recognition of non-formal learning/education and of youth work in Europe” in January 2011, this document uses both terms, non-formal learning and education (NFEL), when reflecting on the pedagogical dimension of youth work activities, their values and principles, methods, tools, methodologies and approaches, and the environment in which they take place; thus it tries to respect diverse traditions, definitions and understandings existing in various countries.

1. Introduction

In 2009, a group of international organisations concerned with intercultural dialogue in non-formal learning jointly decided to carry on a feasibility study – initially under the coordination of the Youth Department of the Council of Europe and later through the partnership between the European Commission and the Council of Europe in the field of youth – in order to understand the approaches to intercultural dialogue that youth organisations were using in their non-formal learning activities in Europe and the Euro-Mediterranean region. The results of the study revealed many different uses of the terminology, a diversity of approaches, but very few assessments or comprehensive guidelines. Considering such outcomes, a group of experts – trainers, practitioners, researchers – was brought together to develop a tool that serves as guidelines for trainers and facilitators who organise intercultural learning activities.

These guidelines were created **to support organisers of youth activities to consciously embed intercultural dialogue in their projects**. The guidelines refer to learning principles, methodologies and practices. While there is no universal recipe for addressing intercultural dialogue, the use of certain principles can help organisers of intercultural learning activities use a more coherent approach and enhance the quality of their activities. By ensuring a common understanding, the tool facilitates exchanges with other organisers of youth activities from other parts of the world.

The tool comprises **15 criteria** distributed among the three phases of an activity – preparation, implementation and follow-up – and each criterion has several indicators. The general term ‘activity’ is used throughout this document in order to describe youth projects and events like: trainings, exchanges, workshops, seminars, community actions, campaign development, voluntary services, etc.

The following chapters provide information on: how to use the tool, the main principles of intercultural dialogue, and related resources. The chapter entitled ***Indicators for intercultural dialogue in non-formal education activities*** is the practical part of these guidelines – a tool that you can use in preparing, implementing and evaluating your activity. Considering the high degree of ambiguity regarding certain concepts, a glossary is provided in the final pages of the document. For those who are interested in further reading on the topic, references to other documents are also provided.

All interested users are encouraged to try out this tool for their regular activities as a means for quality assurances of their non-formal learning/education activities related to intercultural dialogue. Inquiries and feedback can be sent at: youth-partnership@partnership-eu.coe.int

2. Who are the Guidelines for?

These guidelines were created to support organisers, trainers, facilitators of youth activities to consciously address intercultural dialogue in their projects. The guidelines refer to learning principles, methodologies and practices. While there is no universal recipe for addressing intercultural dialogue, the use of certain principles can help organisers of intercultural learning activities use a more coherent approach and enhance the quality of their activities. By ensuring a common understanding, the tool facilitates exchanges with organisers of youth activities from different parts of the world.

The tool can be used both by people with various level of experience regarding intercultural dialogue and those who are trying to find better answers to questions like: How to create learning settings in which intercultural dialogue can take place meaningfully? What are the principles of a transversal intercultural approach? How can we support participants to listen and appreciate other opinions instead of trying to impose their individual ideas? How can intercultural learning contribute to social transformation?

There are plenty of grants and programmes at European or national level that support initiatives to bring together people with different backgrounds and experiences and help them to share views on a topic that matters to them, that influences, to some extent, their common life, work or future. As an organiser of non-formal learning activities you can approach intercultural dialogue as the main topic of your activity or as a transversal aspect, regardless of what the main topic of your activity is. For example, if your activity is focused on photography, approaching it from an intercultural perspective implies that you support participants in understanding the functioning of stereotypes and avoiding perpetuating them, in choosing subjects that are culturally diverse, in engaging in intercultural dialogue prior or during their photography project and using their products for the purposes of intercultural dialogue.

The criteria and indicators presented in this document can be helpful for creating learning opportunities that contribute to a better world in which culture and other aspects of diversity are not used as reasons for exclusion.

3. What previous competences are needed to use this tool?

First of all, the tool requires motivated people who want to improve the quality of their activities through the use of a coherent approach to intercultural dialogue and intercultural learning.

Respecting the existence of very diverse backgrounds of potential users, the proposed guidelines do not require users to have in-depth competences and knowledge in the principles and practice of intercultural dialogue. However, taking into account the complexity of intercultural dialogue and intercultural learning, basic knowledge and continuous development is recommended for facilitators of this type of processes. Certain principles are briefly described in this document. For further reading, various other documents are suggested. But most of all, users are encouraged to consider every encounter in their life as a learning opportunity; as an occasion to develop their intercultural competence.

However, since the tool is focused only on aspects related to intercultural dialogue, previous competence is required regarding the principles and practices of non-formal education/learning.

4. How to approach this document?

These guidelines offer an insight into specific aspects that need to be taken into account throughout the life cycle of an international/intercultural activity in order to create this environment. The interested users will find here a basic introduction into intercultural dialogue (ICD) as a broader concept, related concepts, and their relevance to learning and education in non-formal settings and youth work.

Complementary to this, users will be guided with the help of a detailed but not exhaustive list of criteria and indicators, step by step, from **preparation to implementation to follow-up**. The first phase of the process – the preparation – is given more emphasis, since the preparation of the space, the group and the learning activities in which intercultural dialogue takes place plays a crucial role in the success of such activity. The criteria and indicators presented below are specific to intercultural dialogue, not non-formal education activities in general.

The document can be approached in various ways. It is highly dependent on your personal experience in the field as well as on the type of the activity you are planning to organise. You can find some recommendations below, but feel free to find the way that best suits you for using this toolbox.

- Read carefully the description of ICD in the next chapter. It explains the approach to intercultural dialogue we used while developing this tool and hence serves as the basis you need for understanding and using the tool. Don't worry! We tried to keep it as short as possible. It simply aims at highlighting the essence and importance of ICD in the context of youth work and non-formal learning / education. The more you manage to adjust the **principles** described in this chapter into your activity, the more potential it has to be on an ideal track! And don't forget: "Tracks were made for journeys, not destinations!"²
- The criteria and indicators were developed based on these principles. They are not a 'must-do' universal recipe for intercultural dialogue. They do however offer a clear picture – hopefully – of how the principles and values of intercultural dialogue in non-formal learning can be put into **practice in youth work**. Use them as guidelines and reflect over the possibilities on how intercultural dialogue could be better integrated into your activity.
- The criteria and indicators are organised around the **main phases of an activity**: preparation, implementation, and follow-up. In each of these phases the main aspects that need to be taken into account in an intercultural perspective are highlighted and supported by a series of soft indicators that can help you develop your activity – whether your activity is specifically about ICD or you are focusing on another topic, but want to include a transversal approach to intercultural dialogue.
- Taking into account the fact that people might have a different understanding about the same concepts, a **glossary** is provided at the end to the document. It defines some of the concepts that are crucial to understanding the perspective used throughout the document. Moreover, **specific examples** are given for some of the indicators, in order to clarify their meaning and suggest certain way of putting them into practice.

Let's start the intercultural action!

² Quote by Confucius

5. Principles of intercultural dialogue in non-formal learning activities

Intercultural dialogue is a process that takes place between people with different backgrounds. It is guided by readiness, respect and openness; it is a dialogue between equals. The role of non-formal learning/education with respect to intercultural dialogue is to create spaces and conditions for it to happen, to support participants in understanding and overcoming their stereotypes and prejudices, in being open and motivated to cooperate for a better, fairer and more inclusive society. Intercultural dialogue enables people with different perspectives and worldviews to work and live together. Intercultural dialogue and related concepts are explained below from the perspective non-formal learning/education activities.

Intercultural dialogue is defined as ***an open and respectful exchange of views*** between individuals and groups with different background, on the basis of ***mutual understanding and respect***³. The ultimate purpose of this exchange is to create a ***cooperative and willing environment for overcoming political and social tensions***⁴.

In an intercultural setting, the cultural, religious, socio-economic and political backgrounds are the so-called 'differences', while the common ground is the inner-readiness and openness to deal with these differences through dialogue. The focus here is neither on agreement nor on 'finding the truth', but on understanding different perspectives, on active and respectful listening and commitment to human rights and social action.

Often people are inclined to take the easy way. In the case of intercultural dialogue this means maintaining a superficial level of interaction through creating an environment of respect and exchange of views, by avoiding 'hot' topics, fields of tensions, core problems in the society, major contradictions, etc. However, in order to be meaningful, intercultural dialogue needs to go beyond solely celebrating diversity and cultural heritage to creating spaces and conditions for sincere sharing and even for challenging the values and assumptions that shape our understanding of the world, our perceptions, our attitudes, our behaviours as well as the established social order.

Intercultural dialogue is not only a platform for communication; it is a means for learning about each other and learning from one another. It is an ongoing process that can contribute to social transformation, to creating a better world, a world of equal opportunities and social justice.

In this perspective the main **dimensions of intercultural dialogue** are: respectful sharing of opinions, appreciation of diversity, meaningful interaction, dialogue between equals, learning about each other, learning from one another, and social transformation.

The approach to intercultural dialogue presented in this tool is a human rights-based approach. The focus is not only on culture and cultural differences, but on identity in its broader sense, on social and political context and power relations. Culture is seen as a dynamic and multi-faceted process that is influenced by the interaction between people. People are not seen as simply members of cultural groups. Other aspects like gender, sexuality, social and political context in which we live play an equally important role in shaping our identity. Participants in intercultural learning activities are not seen as

³ White Paper on Intercultural Dialogue:

www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf

⁴ Rainbow Paper: Intercultural Dialogue – From Practice to Policy and Back: www.intercultural-europe.org

ambassadors of their countries; they are not responsible for the decisions of their governments and are not expected to behave according to 'their cultures'.

In intercultural dialogue, we should not suspend our feelings and opinions and become neutral, but we should suspend our value judgements. While we need a clear perspective in a complex system on the basis of our individual or collective interests, this excessive need for stability often leads us to forget about other combinations of interests and other possible perspectives on the same issue at stake. When we learn to suspend our value judgements we are more open to understand the fact that the world can be viewed from different perspectives. There is not just 'one truth'; people have 'different truths' which are not necessarily antagonistic but which are contextualised and should be interpreted in the context in which they appear. The purpose of intercultural dialogue is hence not to find the absolute truth, but to find common grounds for cooperation, for living together in a fairer society.

Failing to understand the global interconnectedness, the more complex cultural, social and political context in which we live, can lead to intercultural misunderstandings and conflicts. Intercultural dialogue serves both as a tool to prevent conflicts and to engage in conflict transformation. Non-formal learning activities create safe but challenging spaces in which learning can happen, in order for participants to develop their **intercultural competence**⁵ and more specifically, develop certain attitudes, skills and knowledge related to it, including:

- **knowledge** about the historical and cultural background of the people around us, about the social and political contexts in which we live;
- **attitudes** like respect for otherness, inner-readiness, openness and curiosity, empathy and solidarity; and,
- **skills** like critical thinking and multi-perspectivity, the ability to understand how stereotypes function, in order to avoid using them, and the ability to confront prejudices and discrimination when we encounter them.

These attitudes, skills and knowledge are qualities that empower and enable people to live in a contemporary and a pluralistic society, to engage in respectful communication, to interact with each other as equals, to understand different worldviews and to contribute to social transformation. Criteria 9, 10 and 11 refer specifically to intercultural competence.

Intercultural competence is not automatically acquired, but can be developed through learning processes, both in formal and non-formal learning/education settings, as well as in informal ones. This is not to say that we can only engage in intercultural dialogue after we completely develop our intercultural competence. The learning process needs to be understood as a **long-term** one, which can be developed in organised settings or through daily interactions and in which the learners' contribution is crucial for achieving individual learning objectives. Therefore, all of us have, at one moment in time, a certain level of this competence, while there is always room for improvement. Engaging in intercultural dialogue and social transformation can help us further develop our competence.

In order to organise non-formal learning/education activities that contribute to intercultural dialogue, taking into account the principles mentioned above, the tool of indicators for intercultural dialogue is

⁵ For more information concerning the definition of Intercultural Competence:
<https://www.salto-youth.net/downloads/4-17-2740/Intercultural%20Competence%20Research%20Report%20-%20final.pdf>

developed around the three main phases of an activity (preparation, implementation, and follow-up), can serve as a reference point.

The intercultural dimension is transversal – throughout the activity – but it can be also addressed in dedicated sessions. This document refers both to activities which focus mainly on intercultural dialogue and to activities that focus on other topics, but which embed an intercultural perspective.

In the **preparation phase** of non-formal education activities the focus is on setting objectives, selecting and preparing participants, providing a strong team of trainers and planning the programme. Looking at these aspects through the intercultural lenses means specifically mentioning the intercultural dialogue in the objectives, ensuring a certain level of diversity of participants, involving trainers that are able to facilitate intercultural learning processes and plan activities that go beyond the ‘celebration of diversity’ to tackling stereotypes, prejudices, discrimination and other challenges of diversity.

In the **implementation phase** of non-formal education activities the main focus is on creating learning environments that are both safe and challenging, on delivering relevant contents and contributing to the development of competences. Some of the indicators may seem repetitive to those already mentioned in the preparation phase but they should be considered as a way to check if what was planned actually happens. With regards to intercultural dialogue, besides the aspects mentioned in the preparation phase, the focus should be on linking local and global aspects, while ensuring transferability to the daily reality of participants; allowing them to explore aspects of identity and power relations while developing skills like critical thinking and multi-perspectivity.

In the **follow-up phase** the focus is on reflecting over the actual output and continuing the development of competences, multiplying the learning and creating/ consolidating partnerships and networks. These aims are very relevant with regards to intercultural dialogue as a continuous process that goes beyond the scope of a single non-formal education activity. Therefore, transferability of intercultural learning is a key aspect to ensure long-term intercultural dialogue in different societies and settings.

Needless to say, all aspects and all phases of an activity need to be prepared beforehand. The criteria and indicators are, however, not all mentioned in the preparation phase. They are mentioned in the phases in which they are more likely to appear, but they should be planned ahead in order to ensure a high quality of the activity. As for any type of educational activity, not only those related to intercultural dialogue, it is good to have a very detailed plan, but at the same time to be flexible and ready to change and adapt certain aspects in the light of the dynamic of the activity and the group of participants.

It is worth noting that the tool of criteria and indicators presented below address only aspects related to intercultural dialogue in non-formal education activities, assuming that the trainers / facilitators / organisers are familiar with the principles of non-formal education in general. Some specific examples and further clarifications are provided in order to facilitate understanding. All the criteria and indicators were created based on long exchanges and discussions among experts. So even if they might seem very straight forward to those involved in the discussion, they might not be so easy to understand for someone who sees them for the first time. This is why you are encouraged to read the examples provided for some of the indicators and also to come up with you own examples and share them in your community of practice.

6. Background information and related resources

This project was initiated and developed in the framework of the partnership between the European Commission and the Council of Europe in the field of youth and the partners involved in Euro-Mediterranean activities: the Anna Lindh Foundation, the League of Arab States, the North-South Centre of the Council of Europe, the European Youth Forum and SALTO Euro-Med Resource Centre. Many other institutions and individuals have contributed over the years in bringing the project to where it stands today, including the SALTO Cultural Diversity Resource Centre, the INGO Conference of the Council of Europe, the European Federation for Intercultural Learning, the Centre for Cross-Cultural Learning, Morocco, the Intercultural Institute of Timisoara, Romania, the International Center for Intercultural Research, Learning and Dialogue, Armenia.

Realising the urgency and importance of furthering intercultural dialogue at all levels, several other initiatives have been taken in this regard:

- Council of Europe's Education Department has launched an *Autobiography of Intercultural Encounters* that is becoming increasingly used and adapted and more recently the *Autobiography of Intercultural Encounters through Visual Media*;
- INGO conference produced the *Toolkit for Conducting Intercultural Dialogue*;
- SALTO Diversity Resource Centre has been working on defining the intercultural competence and published an *Intercultural Competence Research Report*;
- North-South Centre of the Council of Europe is organising regularly an online training course entitled *Global Education: The Intercultural Dimension*.

There are also a number of publications that have contributed substantially to both the development of thinking around key topics, as well as to their dissemination and application across Europe:

- *Compass – A Manual for Human Right Education with Young People*, available in 33 languages and with an updated version published in 2012, by the Council of Europe;
- *Composito – Manual for Human Rights Education for Children*, by the Council of Europe;
- Training kits like *Mosaic - The training kit for Euro-Mediterranean youth* and *the T-Kit on Intercultural Learning* (currently under revision) , by the EU-CoE youth partnership;
- *Global Education Guidelines – A Handbook for Educators to Understand and Implement Global Education*, by the North-South Centre of the Council of Europe;
- *Development of a set of competences for trainers*, by Salto-Youth Training and Cooperation Resource Centre.

The field of intercultural dialogue in non-formal education is evolving continuously. The approaches, the methods and the context in which it is taking place are changing and adapting to new realities. Intercultural dialogue is not a fixed framework in which the reality needs to fit, but a set of principles that can be used in order to contribute to the development of our societies, the respect and understanding between people from all walks of life.

7. Indicators for intercultural dialogue in non-formal education activities

The following criteria and their related indicators for intercultural dialogue aim at helping organisers / facilitators / trainers⁶ of non-formal learning activities to reflect more in-depth on dimensions of intercultural dialogue in their activity.

There are 15 criteria, divided into the three main phases of an activity: preparation, implementation and follow-up. Each criterion has between 2 and 7 indicators, depending on its complexity. The indicators refer to aspects related to the people that take part in the activity, to the processes that are facilitated and to the content that is discussed. You are invited to reflect on your activity from the intercultural perspective and see how these indicators are addressed in the activity, what can you learn from this tool, what aspects can be improved.

This grid is to be used for internal purposes, preferably before and during an activity. It can also be used after an activity ended, for a retrospective analysis. The grid will give you a picture of the way in which you approach intercultural dialogue in your activities. It highlights the aspects that are your 'strong points', but also the aspects you might want to give closer attention to in order to create spaces for meaningful intercultural dialogue.

| | | | |
|--|----------|------------|-------------------|
| Title of activity, dates: | | | |
| Organisers: | | | |
| Preparation phase | | | |
| To what extent are these indicators present and considered in your activity: | | | |
| | A little | Moderately | To a large extent |
| 1. The overall aim and the objectives of the activity are explicitly linked to intercultural dialogue and learning. | | | |
| Intercultural dialogue principles are included in the needs assessment and/or analysis of the initial situation carried out. | | | |
| The objectives of the activity mention specifically dimensions related to intercultural dialogue, like exploring diversity (richness and challenges), inclusive approach, etc. | | | |
| The objectives mention specific elements of intercultural competence (knowledge, skills, attitudes) that the activity aims to develop. | | | |
| 2. The diversity of those involved in the activity provides a possibility for intercultural dialogue and learning. | | | |
| Calls for participation in the activity are promoted through appropriate channels, language and terminology ¹ . | | | |
| Selection criteria and procedure favour diversity (such as backgrounds, experiences, gender, cultural belonging, etc.). | | | |

⁶ Please note that only the term "facilitator" is used in the description of the indicators, in order to facilitate reading, but they are applicable for trainers and any organisers of intercultural dialogue and intercultural learning processes.

| | | | |
|--|--|--|--|
| The profile of participants is diverse, without being tokenistic ² . | | | |
| Facilitators come from a variety of cultural, linguistic, social backgrounds and experiences that is relevant to the group. | | | |
| 3. Facilitators use updated theoretical base and diverse methodologies of intercultural dialogue and learning to plan the programme. | | | |
| Facilitators are sensitive to the needs, challenges and opportunities within the group. | | | |
| Facilitators make sure that the theories they use do not perpetuate a hierarchical understanding of cultures and do not maintain the hegemony of certain groups. | | | |
| Facilitators use a participatory and experiential approach to allow creativity in constructively exploring the plurality present in the group. | | | |
| The duration of the activity is consistent with the objectives and with the time needed for intercultural dialogue to happen. | | | |
| Relevant questions related to intercultural learning are planned for the debriefing of activities. | | | |
| Self-reflection is scheduled in the intercultural learning process. | | | |
| Facilitators prepare the evaluation process in accordance with intercultural dialogue principles ³ . | | | |
| 4. Activities focused on understanding the functioning of stereotypes, prejudices and different forms of discrimination and social injustice are planned in the programme. | | | |
| Facilitators are aware of their own stereotypes and are ready to openly and constructively tackle them in the team ⁴ . | | | |
| Facilitators are ready to deal with possible expressions of discrimination among the group of participants in a constructive way. | | | |
| The programme reflects a commitment to human rights, democracy and the rule of law. | | | |
| The learning process focuses both on understanding the functioning of stereotypes, prejudices and discrimination and on developing skills to confront them ⁵ . | | | |
| Facilitators make a pre-mapping of potential challenges, conflicts, discriminatory and power-related situations that may arise during the activity, and plan possible options to address them ⁶ . | | | |
| In their choice of methods and contents, facilitators take into account the fact that some participants might have experienced discrimination in real life. | | | |
| 5. Contents of the programme related to intercultural dialogue are clearly connected to the daily life contexts of participants. | | | |
| The design of the programme's activities takes into account the specificities of the participants' contexts ⁷ . | | | |
| The contents and examples related to intercultural dialogue make sense to participants, the work they do and the context they live in. | | | |
| The activity provides a space for participants to reflect/think about their own reality through the lenses of intercultural dialogue and transferability of learning. | | | |

Implementation Phase

To what extent are these indicators present and considered in your activity:

| | A little | Moderately | To a large extent |
|--|----------|------------|-------------------|
| 6. Multilingualism is used if needed. | | | |
| Participants have the possibility to express themselves in a language they feel comfortable to use ⁸ . | | | |
| Documentation and materials are multilingual or support is foreseen for translation on the spot. | | | |
| 7. There is a clear connection between intercultural dialogue and other main topic(s) of the programme. | | | |
| The methodology ensures a consistent and transversal approach to intercultural dialogue ⁹ . | | | |
| All the contents of the programme are presented and analysed in an intercultural perspective. | | | |
| [Meta] reflections about the connection of intercultural dialogue with the other topics are facilitated. | | | |
| 8. The activity takes into account aspects related to identity and power relations. | | | |
| Facilitators stimulate participants to explore their identity and to deal with potential emotional consequences in a way that is not harmful. | | | |
| Participants reflect upon the dynamic between their identity and their worldview. | | | |
| The activity addresses current societal issues and power relations and their impact on defining group identities and access to rights. | | | |
| The activities emphasize diversity as an asset and aim at combating oppression and ethnocentrism. | | | |
| 9. The activity stimulates participants to develop their knowledge about historical and cultural background of the people they interact with and the social and political context in which they live. | | | |
| The activity provides space for learning about one another in an intercultural perspective. | | | |
| Intercultural issues are addressed in a contextualised manner ¹⁰ . | | | |
| Participants are being familiarised with the view of culture as flexible and dynamic. | | | |
| Participants reflect on the link between intercultural dialogue, history and state policies ¹¹ . | | | |
| Facilitators take into account sensitive issues related to the social and political context of participants. | | | |

| | | | |
|---|--|--|--|
| The local community (partners associations, local government, etc.) participate actively in the programme. | | | |
| 10. The activity stimulates the development of attitudes like empathy, solidarity, openness and respect for otherness. | | | |
| Facilitators' attitudes and behaviours reflect the principles of intercultural dialogue. | | | |
| Empathy and solidarity are encouraged through adequate methods and approaches. | | | |
| An environment of respect for otherness is created and maintained throughout the activity. | | | |
| 11. The activity stimulates the development of skills like critical thinking, multiperspectivity and tolerance for ambiguity. | | | |
| Facilitators create conditions for participants to experience cognitive and behavioural flexibility ¹² . | | | |
| Appropriate tools are used to help participants deconstruct and reconstruct the reality. | | | |
| Current social issues or other topics relevant to the activity are analysed from multiple perspectives. | | | |
| The activity provides spaces for critical analysis of mainstream media and political discourses in relation to intercultural dialogue. | | | |
| The activity provides opportunities for learning about and practicing tolerance of ambiguity in various situations. | | | |
| 12. The activity increases participants' awareness about global interconnectedness and the role of solidarity and cooperation in addressing global challenges. | | | |
| Human rights and development issues are visible in formal or informal programme elements (e.g. environmental issues, migration, etc.). | | | |
| The topics discussed address the link between local and global contexts. | | | |
| Facilitators address conflicts that exist in the society and how these conflicts are related to intercultural dialogue in daily life. | | | |
| The role of mainstream and social media in shaping global perceptions is discussed with participants. | | | |
| 13. Facilitators engage in conflict transformation in compliance with human rights principles. | | | |
| Facilitators ensure a safe learning environment, but at the same time do not stand for offensive behaviour and hate speech between participants ¹³ . | | | |
| Facilitators are flexible to adapt to unpredicted situations and conflicts and to transform negative experiences into positive learning ones. | | | |
| Facilitators use non-violent communication and approaches. | | | |
| Facilitators encourage the expression of different points of view and facilitate active listening and speaking. | | | |
| Facilitators brief each other on the potential sources of conflict within the group. | | | |

Follow-up phase

To what extent are these indicators present and considered in your activity:

| | A little | Moderately | To a large extent |
|---|----------|------------|-------------------|
| 14. Participants are encouraged and supported to act as multipliers of intercultural dialogue and engage in social transformation. | | | |
| Participants develop initiatives to promote intercultural dialogue in their own context and in their own activities. | | | |
| Specific sessions are dedicated to ensuring a follow-up action that clearly addresses the intercultural dimension. | | | |
| Support and tools for continuing intercultural dialogue and learning are made available (activities, methods, funding opportunities, networks, etc.). | | | |
| Means are foreseen and resources are allocated to keep track of partnerships and projects developed as a follow-up of the activity. | | | |
| Participants produce an outcome of the activity which they value and which reflects intercultural dialogue ¹⁴ . | | | |
| 15. The activity contributes to building the evidence of good practices in intercultural learning and intercultural dialogue. | | | |
| Facilitators report their practice in a way that integrates lessons learned. | | | |
| Facilitators share their experience, what worked well and what did not work well, with members of different professional communities. | | | |
| The activity serves as evidence for future activities and decisions on intercultural dialogue in the field of practice, policy and research. | | | |

Examples and further clarifications

¹ In order to offer equal opportunities to potential participants and to ensure real and relevant diversity in the group, one major step is using appropriate channels to reach potential participants – for example, not counting only on social media if some young people you are trying to reach do not have access to it; or promoting the call for participants in different languages through media that minorities and migrants are more likely to follow.

² Tokenism means selecting a member of a minority group just for the sake of pretending to ensure diversity in the group. Ensuring diversity of participants is a strong selection criterion only when selected participants are able and are given the opportunity to fully and equally participate in the activity. Tokenistic approaches are, for example: selecting a person who is not fluent in the language of the training; inviting participants from various cultural groups, but not listening to their points of view; inviting only one participant with a different cultural belonging and using him or her as the reference for all aspects related to diversity; etc.

³ Specific intercultural aspects related to *process* are addressed in the evaluation:

- the degree to which the environment and methods stimulated participation, critical thinking and multiperspectivity;
- relevance of the group diversity;
- the degree to which objectives related to intercultural dialogue have been met;
- the way of dealing with conflict;
- the degree to which participants feel able and motivated to continue development, act as multipliers, create partnerships and common activities.

Specific intercultural dialogue aspects related to *content* are addressed in the evaluation:

- the link between the intercultural dialogue and other topics in the programme;
- the link between the intercultural contents in the programme and the daily life contexts of participants;
- the activities tackling stereotypes, prejudices, discrimination and global interconnectedness;
- the activities related to identity and power relations;
- the interaction with local environment, when relevant.

⁴ While it is very hard to completely avoid having stereotypes, it is very important that the trainers and organisers are aware of the stereotypes they might have about certain groups, discuss them in the team, try to find a way to overcome them, if possible, but most importantly make sure they do not act upon these stereotypes, and do not turn them into prejudices towards the participants who belong to those particular groups.

⁵ The topic of stereotypes, prejudices and discrimination is very complex and addressing it should not be limited to learning how the stereotypes are being transmitted and what their effects are. Aspects like the intersectional nature of discrimination (a person may be simultaneously affected by different systems of oppression) and the fact that discrimination can be manifested by any group or person (dominant or non-dominant) or at any institutional level need to be taken into account. At the same time, intercultural dialogue offers a great space for participants to develop their abilities and their courage to stand up in the face of prejudices and discrimination.

⁶ This indicator is especially relevant regarding participants from conflict or post-conflict areas or from areas with specific social and cultural tensions and unrest.

⁷ Facilitators need to be aware of the different contexts participants come from. Talking about migrants might not be so relevant for participants living in areas where there are no migrants, but talking about national minorities or various ethnic groups might be more familiar to them. Social issues are specific to certain contexts. The issues addressed in the programme should 'speak' to all participants and the work they are doing back home.

⁸ Adequate means are planned to provide interpretation or peer support, in order to ensure full and equal participation.

⁹ A transversal approach, the respect of intercultural principles throughout the programme and explicitly mentioning them and their link to the other topics that might be addressed in the activity facilitates participants' understanding of its importance in current societies, without making it look like something that is added to the programme just for its own sake. For example, activities ranging from topics like youth (un)employment, to environmental issues, to arts, to politics, etc. can be approached from an intercultural perspective. Intercultural dialogue is not a separate topic, but one that is part (or can become part) of all levels of societal development and human interaction.

¹⁰ No two situations are the same and no two societies are the same. As mentioned before, there is no universal recipe for intercultural dialogue. Context plays an important role in the dynamic of intercultural encounters and this should be acknowledged as such.

¹¹ Intercultural dialogue is not something that happens outside politics. Our life and behaviour are strongly linked to the socio-political context in which we live, not only to our cultural specificities. Individual changes must work along with changes in state policies. Enough opportunities should be provided for participants to understand the link between different dimensions of their lives and the role they play in facilitating or hindering intercultural dialogue.

¹² Cognitive and behaviour flexibility refer to the ability of considering multiple aspects of a complex situation at once. This can be developed through various practices like, for instance, asking participants to argue one point of view – regardless of their personal belief – and then asking them to argue the exact opposite.

¹³ Participants should feel safe to ask questions about sensible issues, to express themselves even if they are ignorant about certain facts or principles, without being judged. At the same time, facilitators should not choose to ignore any hate speech. In case this occurs it should be addressed individually, in groups or in plenary, depending on how it happened and which approach they consider more appropriate for that particular situation.

¹⁴ Depending on the topic and dynamic of the activity this can be: writing pieces that are collected in a publication, a photo album, a song, a YouTube video, a manifesto or commitment document, a common project proposal, etc. This will help further develop participants' sense of belonging to the group and commitment to become multipliers, to apply their learning and continue to develop it.

8. Reflection page

Here are some questions that can help you and your team reflect on the use of the criteria and indicators for intercultural dialogue in your work:

1. Which indicators do I already use in my practice and which ones do I want to start using in my current and future activities?
2. What other resources do I need in order check some of the indicators that are currently missing from my practice or they are present only to a certain extent?
3. What further competences do I or the trainers/facilitators I work with need to develop and why?
4. How do I plan to start developing those competences?
5. What insights did I gain from using this tool in general?
6. What are my reflections about intercultural dialogue in the preparation phase of my activity(ies)?
7. What are my reflections about intercultural dialogue in the implementation phase of my activity(ies)?
8. What are my reflections about intercultural dialogue in the follow-up phase of my activity(ies)?

9. Glossary

This glossary is divided in two parts. The first part explains concepts and perspectives related to intercultural dialogue and the second part explains terms used for the structuring of the table of indicators itself. For most of these terms there is a wide spectrum of definitions available. The choices made here are in accordance with the principles of the Council of Europe and focused on their use in relationship with intercultural dialogue in non-formal learning activities.

A. Glossary of concepts and perspectives related to intercultural dialogue

Culture

Culture is, in its broader sense, a system of meanings through which we perceive the world. Culture has been approached differently along the years. It has evolved from an essentialist perspective to a constructivist perspective. The essentialist view presents culture as predefined and static set of characteristics, while in the constructivist view culture is understood as dynamic and internally complex. Culture evolves and is shaped in interaction with others; it is fluid in expression and continuously adapting to the realities lived and perceived by its members. It is influenced by the exchanges between its members and members of other cultures, by cultural and economic exchanges, by globalisation, etc.

Critical thinking

Critical thinking is the ability to form our own opinion from a variety of sources, to think through complex issues in a complex way. Critical thinking opens our minds in the face of stereotypes and any attempts of manipulation. It is a tool through which we can develop a more in-depth understanding of social, political and economic realities and power relations.

Empathy

Empathy is the ability to understand another person's condition from their perspective. It is colloquially phrased as "putting yourself in someone else's shoes". Our ability and readiness to suspend judgment and to value cultural diversity does not concern the brain alone. Intercultural encounters often involve unlearning certainties and being confronted with our personal attitudes and beliefs.

Ethnocentrism

Ethnocentrism is the belief that one's cultural group is superior to the other. Ethnocentric persons experience their culture as central to reality and all others are scaled and related with reference to it; they see their own standards and values as universals and have the tendency to judge other groups in relation to their own.

Human rights-based approach

A human-rights based approach in education refers to a conceptual framework which promotes and protects human rights. It seeks to analyse issues from a human rights perspective, to redress injustice and discrimination.

Identity

Identity is a complex and contextually sensitive combination of elements, which define an individual through time, situations, contexts and settings. Identity encompasses physical, social, cultural, political, economic and geographical dimensions. It can be self-assigned (how a person perceives himself or herself) and hetero-assigned (how others perceive a person's identity). Freedom to choose one's own culture and identity is fundamental. The White Paper on Intercultural Dialogue states the following: "No one should be confined against their will within a particular group, community, thought-system or world view, but should be free to renounce past choices and make new ones – as long as they are consistent with universal values of human rights, democracy and rule of law."

Intercultural Competence

Intercultural competence (ICC) is defined as qualities* needed for a young person to live in contemporary and pluralistic Europe. It enables her/him to take an active role in confronting social injustice and discrimination and promote and protect human rights. ICC requires an understanding of culture as a dynamic multifaceted process. In addition, it requires an increased sense of solidarity in which individual fear of the other and insecurity are dealt with through critical thinking, empathy, and tolerance of ambiguity⁷.

*qualities: demonstrates a holistic understanding of the individual combining knowledge, skills, values, and attitudes.

Intercultural dialogue

Intercultural dialogue is defined as an open and respectful exchange of views between individuals, groups with different backgrounds, on the basis of mutual understanding and respect⁸. The ultimate purpose of this exchange is to create a cooperative and willing environment for overcoming political and social tensions⁹.

Intercultural education

Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of *understanding* of, *respect* for and *dialogue* between the different cultural groups¹⁰. Intercultural education refers primarily to formal education, while intercultural learning refers mainly to non-formal education.

⁷ SALTO definition of intercultural competence <https://www.salto-youth.net/rc/cultural-diversity/topics/intercultural-competence/>

⁸ White Paper on Intercultural Dialogue: www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf

⁹ Rainbow Paper: Intercultural Dialogue – From Practice to Policy and Back: www.intercultural-europe.org

¹⁰ UNESCO Guidelines for Intercultural Education, 2006

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 differences¹¹. The main purpose of intercultural learning is to inflect ethnocentric perspectives, fight prejudices and promote solidarity actions that support equality in human dignity and respect for the plurality of cultural identities¹².

Multiperspectivity

Multiperspectivity is the ability to incorporate multiple perspectives on the same subject and willingness to regard a situation from different points of view, to not limit ourselves to a single narrative. This requires a series of preconditions: an understanding of the fact that our perspective, our interpretation of the situation is filtered through our own social and cultural context and could possibly be biased or stereotyped; the willingness to accept that there are other perspectives, other interpretations that may be equally valid and equally partial.

Tokenism

Tokenism is the practice of making superficial changes in order to create a false impression of representation. Most often it refers to the inclusion of members of diverse groups only to give the appearances of being fair and inclusive, without actual engagement and involvement.

Tolerance of ambiguity

Tolerance of ambiguity is the ability of accepting and dealing constructively with the 'unknown'. Intercultural encounters are often scattered with insecurity and uncertainty, but our minds need to be in the 'known' and make continuous efforts to put new information in pre-existing categories, to find a quick solution to any problem. It is difficult to stay in uncertainty or hold two conflicting opinions at the same time, but if we reject quick answers and pre-existing categories, if we stay with the question despite the discomfort we make room for new connections and a deeper understanding of the situation.

Worldview

A worldview is a particular conception of the world or philosophy of life. The components that make up a worldview include our interpretation of phenomena in the world, what goes on around us including the goodness or badness that we assign to behaviour, things and ideas. In intercultural dialogue processes it is important to understand that people have different worldviews and not to impose our own worldview upon the others.

¹¹ Equipo Claves, quoted in the T-Kit *Mosaic*, partnership between the European Commission and the Council of Europe in the field of youth, 2010

¹² Cunha, T. & Gomes, R. (2009). *Against the waste of experiences in intercultural learning*.

B. Glossary of terms used in the structuring of the table of indicators

Criterion

A criterion (plural: criteria) is a reference point by which something can be judged or decided. The criteria for intercultural dialogue in non-formal education offer a framework of action without themselves being a direct measure of performance. A criterion is described through a set of indicators.

Indicator

An indicator is a sign that shows the condition or existence of something. Indicators measure specific qualitative and quantitative attributes. An indicator is necessary but not sufficient to fulfil a criterion.

Preparation phase

There are three main phases of a non-formal learning activity: preparation, implementation and follow-up. The preparation phase refers to the actions carried out before the beginning of the event itself, namely setting the general framework of the activities, the objectives, selection of participants, setting-up the team, the program, the methods, the logistics, etc.

Implementation phase

This implementation phase of a non-formal learning activity refers to the period during the event itself, when all the things that were prepared are being put into practices. It includes both planned and unforeseen dimensions as well as elements of reflection and evaluation taking place during the activity.

Follow-up phase

This phase concentrates upon a number of things: a reflected choice of commitments to further action by all stakeholders in the activity; a realistic approach to what can be achieved as far as long-term effects go; and, a structured way to support and follow activities and networks that may result from contacts and ideas born out of the activity.

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