



**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
<b>1. The overall aim and the <b>objectives</b> of the activity are explicitly linked to intercultural dialogue and learning.</b>			
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.			
<b>2. The <b>diversity</b> of those involved in the activity provides a possibility for intercultural dialogue and learning.</b>			
Calls for participation in the activity are promoted through appropriate channels, language and terminology <sup>i</sup> .			
Selection criteria and procedure favour diversity (such as backgrounds, experiences, gender, cultural belonging, etc.).			
The profile of participants is diverse, without being tokenistic <sup>ii</sup> .			
Facilitators come from a variety of cultural, linguistic, social backgrounds and experiences that is relevant to the group.			
<b>3. Facilitators use updated <b>theoretical base and diverse methodologies</b> of intercultural dialogue and learning to plan the programme.</b>			
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 <sup>iii</sup> .			
<b>4. Activities focused on understanding the functioning of <b>stereotypes, prejudices</b> and different forms of <b>discrimination and social injustice</b> are planned in the programme.</b>			
Facilitators are aware of their own stereotypes and are ready to openly and constructively tackle them in the team <sup>iv</sup> .			
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 <sup>v</sup> .			
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 <sup>vi</sup> .			
In their choice of methods and contents, facilitators take into account the fact that some participants might have experienced discrimination in real life.			
<b>5. Contents of the programme related to intercultural dialogue are clearly connected to the <b>daily life contexts</b> of participants.</b>			
The design of the programme's activities takes into account the specificities of the participants' contexts <sup>vii</sup> .			
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.			

<sup>i</sup> 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.

<sup>ii</sup> 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.

<sup>iii</sup> 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.

<sup>iv</sup> 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.

<sup>v</sup> 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.

<sup>vi</sup> This indicator is especially relevant regarding participants from conflict or post-conflict areas or from areas with specific social and cultural tensions and unrest.

<sup>vii</sup> 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.