



# Intercultural learning

## Classroom activities



# Content of this guide

## Introduction

1: Intercultural competences

2: Intercultural classroom activities

3: The next steps

4: Intercultural learning classroom activities

1. 2 visions for 1 reality
2. 60 seconds = 1 minutes, or does it?
3. A "jolt" of reality
4. A letter to myself
5. A mosque in Sleepyville
6. Abigale
7. Bafa Bafa
8. Barnga
9. Believers
10. Can you trade value?
11. Change your glasses
12. Drawing with 2 hands
13. Greetings rituals
14. Let's go together
15. Makah Whaling
16. My history
17. Responding to racism
18. The Global Village
19. The iceberg of culture
20. The map is not the territory
21. Trafficking Nature
22. What is Stereotype & Prejudice?
23. Who are I?

# Introduction

The consortium partners of the Intercultural Learning for Pupils and Teachers Project have published a number of intercultural learning activities on [www.intercultural-learning.eu](http://www.intercultural-learning.eu). The intercultural learning activities are collectively called the Toolbox. This report contains a selection of the classroom activities that are published on the above mentioned website. The activities are aimed at supporting school heads, teachers and educators in including intercultural learning in any activity run at school.

## **The activities**

The intercultural learning activities presented in this report include games, roleplays, debates, projects, energizers and simulations that are aimed at triggering reflection among the participants, i.e. the students, the teachers and the broader school community. The activities have been selected because they support the learning objective to develop the intercultural competence of participants.

The intercultural learning activities are suitable for people aged 14 and above. Some of them can be used with younger participants, whilst some might look too simple for an older age or too complex or far from their reality if the age gap is too high. But usually it only takes a couple of minor adjustments to make it suitable for a different audience.

## **The effect of the intercultural learning activities**

The report is aimed at supporting educators in including intercultural learning in any activity run in the school. All activities have been tested in several schools. It is always difficult to evaluate the progress after only one activity. Moreover, the published intercultural learning activities are not meant to be a collection of one-off activities but rather a tool to be used in the long run to effectively enhance the attitudes, knowledge and skills students need to interact successfully in an intercultural environment.

The learning comes from the experience triggered by the activity and the conscious reflection that happens afterwards. Some of the activities presented last a full year whereas others take less than 1 hour. It is the combination of the different activities programmed in a more general framework that makes the learning and change of attitude noticeable.



### **The Intercultural Learning for Pupils and Teachers Project**

This report is a publication of The InterCultural Learning for Pupils and Teachers Project. This project has been set up by The European Federation for Intercultural Learning (EFIL), the European School Heads Association (ESHA), AFSVivre Sans Frontiere (France), AFS Programmes Interculturels (Belgium-Wallonia), InterCultur (Germany), Fondazione Intercultura (Italy), the Franco-German Youth Office (FGYO) Ecole internationale Le Verseau – ELCE (Belgium-Wallonia) and Lycée Gabriel Faure, Tournon-sur-Rhône (France).

The aim of the project is to provide school heads, teachers and educators in a broader sense (eg. youth workers running activities in cooperation with schools) with new methods and tools to promote intercultural dialogue. The objective is to prepare pupils for living in diverse societies and working in a global labour market: this ranges from dealing with diversified groups of learners coming from different cultures to promoting and valuing learning mobility experiences.

The project focuses on the upper secondary students, their teachers and other educators, because at this age values and ideas on society are formed and the first learning mobility experiences take place. Our work addresses the lack of training on Intercultural Learning for teachers who therefore struggle to include this content in their lessons and in cross-curricular approaches and have no tools to assess it.

The training for teachers is published at the project's website at [www.intercultural-learning.eu](http://www.intercultural-learning.eu).



# Intercultural competences

## **Intercultural competence defined**

Intercultural competence includes recognition and appreciation of one's own and others' multiplicities and how they come into play in different situations. They should not resume to prescriptive solutions for 'specific cultures' and instead focus on preparing for the unexpected, careful perception and dealing with uncertainty. They imply readiness to deal with difference in an ethno-relative manner (viewing values and behaviours of others from broader perspectives, and not seeing one's own as normal or superior). However they also need to avoid the mechanism of othering – seeing the world in categories us vs. them, where “them” are those who are different from me/us. Identifying and labeling “the other” tends to ascribe a fixed identity to them, where it may be difficult or impossible to contest the ascription (hence intercultural competence includes also issues of power and voice of interlocutors).

Intercultural competence is tightly linked to empathy, listening and observing, flexibility, conflict resolution skills and tolerance of ambiguity. They also go hand in hand with civic-mindedness, valuing democracy and human rights. Therefore intercultural competence is a set of different competences, interlinked to each other.

## **The assumed concept of culture**

The non-essentialist view of culture (Adrian Holliday, 2011) stresses the complexity and multiplicity of individual identities, going way beyond geographical or family backgrounds. People participate in different groups or cultures, which may be defined according to nationality, ethnicity, language, age, social class, gender, religion, political or sexual orientation, etc. Their sense of belonging is not only multiple, but it also shifts - increasing or diminishing in intensity - according to the context and purpose of their interactions, as well as their interlocutors. The cultural identity may be inconsistent, negotiated and co-constructed in different situations, and may depend on power and voice in a given relationship.

## **Intercultural situations**

Every interpersonal situation is potentially an intercultural situation. Often, when we encounter other people, we respond to them as individuals who have a range of attributes distinguishing them from other people. However, sometimes we respond to them instead in terms of their cultural affiliations, and when this occurs we group them together with other people who share these affiliations with them. There are several factors which prompt us to shift our frame of reference from the individual and interpersonal to the intercultural. These include, among others:

- the presence of salient cultural emblems or practices that invoke the cultural category in the mind of the perceiver,
- the frequent use of cultural categories to think about other people so that these categories are readily accessed when interacting with others,
- usefulness of a cultural category in helping to understand why another person is behaving in the way that they are.



Thus, intercultural situations arise when an individual perceives another person (or group of people) as being culturally different from themselves. Every human being is regularly exposed to intercultural situations, with or without direct interactions with others. (Competences for Democratic Culture, Council of Europe, p. 20)

### **Acquisition of intercultural competence**

Intercultural learning is a lifelong learning process, which brings best results through conscious, planned and facilitated experiential learning (Kolb, Experiential Learning Cycle). It is important to note that exposure and interaction with people of different cultural affiliations does not imply, let alone guarantee, intercultural learning (Y.Amir, Contact Hypothesis in Ethnic Relations). It is also worth noting that the non-formal education sector has so far the strongest experience in facilitating these educational processes. Assessment of intercultural competence, just as with other attitude- and skill-based competences, is a complex task, which cannot be responded by standard quantitative testing procedures. Since intercultural learning is a life-long learning process, intercultural competence can never be fully achieved. Assessment should be qualitative and formative, voluntary, participatory, tailored and learner centered.

### **Addressing certain aspects of intercultural learning**

Intercultural learning implicitly refers to interaction between people. One of the cornerstones of the published intercultural learning activities in the Toolbox is the non-formal education methodology in which the learning is built by the participants upon concrete actions or activities and conscious reflection. Unlike the knowledge one might get from reading a book alone, the intercultural competence acquired through these activities is developed thanks to the interaction among participants.

The intercultural learning activities in this report is a selection of the classroom activities that are published in the Toolbox. You can search the Toolbox by competence just using the search box or go directly here: <http://intercultural-learning.eu/toolbox-competences/> and you will see all the competences listed and categorized.

# Intercultural classroom activities

## Context and objectives

### Intercultural classroom activities

The Intercultural Classroom activities are meant to be used by educators within the secondary school system who would like to teach and develop intercultural competence at their schools. The intercultural learning activities are available to all interested educators at no costs. However, it is advised that interested educators will attend the teacher training 'Intercultural learning at school', which aims at developing intercultural competence of educators and empower them to use the Toolbox. The training is offered by the project partners and available at the website [www.intercultural-learning.eu](http://www.intercultural-learning.eu).

### Objectives of Intercultural Learning classroom activities

The objectives of the activities are:

- Encourage school staff and educators to give an intercultural dimension to the education
- Provide practical tools that will enable school staff and educators to give their lessons an intercultural dimension.
- Promote the existing educational resources related to intercultural learning.

### Pedagogical principles of the activities

The pedagogical principles of the classroom activities are:

- Promoting intercultural competence which is understood as the ability to mobilise and deploy relevant attitudes, skills and knowledge in order to interact effectively and appropriately in different intercultural situations. (D.K. Deardoff, The SAGE book of intercultural competence; CoE, Competences for democratic culture).
- Fostering the whole school approach, namely including intercultural learning in all aspects of the school life. This means that the activities are meant to be conducted with the cooperation and involvement of all the stakeholders within the school and in the local community, e.g. teachers and students, parents, non-formal education organisations expert in intercultural learning and mobility. The activities are meant to be implemented as an overall pedagogical project and not as one-off activities, e.g. students in a class should develop their intercultural competence through a mix of learning mobility experiences, cross-curricular activities and subject specific activities.
- Implementing a culture of feedback between learners and teachers, therefore including evaluation at the end of each activity which is conducted. Suggestions on how to carry on visual evaluation with students is present in an annex to the Toolbox.
- Promoting active citizenship and volunteering, thus cooperating with out-of-school educational organisations promoting these principles
- Defining learning objectives and competences for each of the activities in order to match them with the secondary school curriculum of the country where they are implemented. This will allow teachers, headmasters and educators to better integrate the activities in their lessons and the school programme.



### Competences

In each activity description, the learning objectives as well as the competences are listed.

The competences we aim at developing through the activities are listed in the overall grid of competences which was based on the Competences for Democratic Culture edited by the Council of Europe. The competences are subdivided into 4 different groups: values, attitudes, skills and knowledge. The whole list of selected competences is published here: <http://intercultural-learning.eu/toolbox-competences/>

The set of competences that are needed to live more peacefully in a diverse society are addressed in the Toolbox. Empathy, adaptability, skills of listening and observing, respect for other cultures are typically the kinds of competences we want to develop with the teachers and students through the use of the activities.

### Classroom instructions

Unlike algebra, chemistry or physical education, intercultural learning is not an academic subject in itself. Nonetheless, the competences developed are useful to any class and contribute to stimulate the learning.

The objectives met by many activities presented in the Toolbox are broader and supported by a more holistic approach than the regular subjects.

Some activities can be organised as icebreakers for example at the beginning of the school year. But some are also related to a subject in particular and are categorized in the subject-specific section. These subjects range from language arts to social studies, philosophy, citizenship, history, arts, geography,

The length and complexity of the activities differ: some are energizers or icebreakers and take no more than 5 minutes and some others are long-term projects which can take up to the whole school year.



### **Whole school approach**

The whole school approach is essential in using the Toolbox and we strongly believe that intercultural competence can essentially be developed if the stakeholders are all involved, if the will to change comes not only from one motivated teacher in the class but from all the personnel of the school, in cooperation with the local community and parents. Intercultural learning must be part of the school's identity and vision.

In order to support the schools to have a whole school approach to intercultural learning, the Toolbox offers a questionnaire to be used to assess your school's reality and needs regarding diversity. Thanks to this reflection on the current situation, educators can better plan which activities to implement to further improve the intercultural dimension of the school.

The idea is to go beyond one-off activities which would be nice to participate in but would not really develop a culture of intercultural understanding among the students and the school community. Instead, we strongly recommend to do at least 3 activities, preferably in different contexts (e.g. one during language class, another one during a special day dedicated to citizenship, and organise another one with math and geography teachers together). This is also why the teacher training provided by the project is particularly useful as it enables teachers to think of the whole picture when using the activities and really engage in a whole school approach.

More information about the whole school approach can be found here: <http://intercultural-learning.eu/toolbox-whole-school-approach/>



# The next steps

## **Training and consulting**

The intercultural classroom activities are aimed at supporting educators in including intercultural learning in any activity run in the school. But whatever the activity, what is most important is the intercultural competence of teachers. To facilitate intercultural learning activities, we therefore strongly advise teachers to attend a training offered by the project partners. Plus, as the activities are part of a whole school approach, a training is useful to understand the general institutional framework in which they can be organised, reflect on the reasons why we would do these activities in class, how to assess and evaluate the competences developed, and also have the possibility to test them and reflect on which ones are most appropriate for the specific context of the classroom. As non-formal methods are used, it is always better to live the activities as participants before using them with the audience.

The list of all the available trainings can be found here: <http://intercultural-learning.eu/teacher-training/upcoming-trainings/>. Don't forget to subscribe to the newsletter if you want to be informed on the organisation of new trainings and new dates in your country or at international level.

## **The next steps**

The intercultural classroom activities are entirely free of use and some in-person trainings, depending on where they are organised, are also offered for free or require a small fee for logistics purpose. We strongly encourage teachers to use the intercultural classroom activities only when they are familiar with non-formal education methods and have had some intercultural experiences before.

Please contact the AFS organisation in your country or/and FYGO in Germany and France to have further information and discuss together how to cooperate. They can offer teacher trainings and provide guidance and support to implement the activities in the school. .

## **The community of Intercultural Learning (ICL) teachers**

The consortium members encourage teachers who tested the activities with their students to leave their feedback directly on the website. This is also a nice way to exchange best practices as variations can also be offered or small changes advised. You will find any feedback on the bottom of each activity but also on the bottom of each section. Educators are encouraged to join the [Twinspace](#)<sup>1</sup> of the project on eTwinning to share lesson plans and allow students to interact and comment on the activities they have commonly experienced. Finally, you can always get in touch with the project team: they will do their best to facilitate the contacts and communication channels between practitioners. Please look at [our website](#) for the contact data.

---

<sup>1</sup> <https://twinspace.etwinning.net/70263>

# Intercultural classroom activities

This chapter contains 23 intercultural classroom activities and that have been published in the Toolbox of the Intercultural learning for Pupils and Teachers Project. The Toolbox and all activities are published at [www.intercultural-learning.eu](http://www.intercultural-learning.eu)

The intercultural learning activities and the competences that are addresses are listed in the following table.

Nr	Activities / Intercultural competences	valuing/respect of other human beings	valuing/respect for cultural difference and diversity	valuing/respect for other cultures/cultural otherness	tolerance	tolerance for ambiguity	empathy and decentring	flexibility and adaptability	self awareness and self knowledge	critical cultural awareness	intercultural behavior	communicative awareness	critical thinking	multiperspectivity	linguistic and communicative skills	skills of listening and observing	knowledge and understanding of other cultures	knowledge and understanding of culture in general
1	2 visions for 1 reality	1	1	1	1	1	1			1	1		1	1				1
2	60 seconds = 1 minutes, or does it?						1		1	1				1				
3	A "jolt" of reality								1			1				1		
4	A letter to myself								1			1		1				
5	A mosque in Sleepyville	1	1							1	1	1						
6	Abigale				1		1							1				
7	Bafa Bafa	1				1	1	1	1									1
8	Barrga		1	1		1		1	1			1				1		
9	Believers	1	1	1	1				1		1		1	1				1
10	Can you trade value?					1		1	1									
11	Change your glasses	1	1			1		1				1	1	1			1	
12	Drawing with 2 hands					1			1									
13	Greetings rituals								1		1							1
14	Let's go together				1		1	1	1			1		1	1	1		
15	Makah Whaling	1	1	1	1		1		1	1	1	1	1	1		1	1	1
16	My history							1	1									1
17	Responding to racism	1	1	1	1		1		1			1	1					1
18	The Global Village	1	1										1	1				
19	The iceberg of culture		1														1	1
20	The map is not the territory	1					1						1	1				
21	Trafficking Nature	1											1					
22	What is Stereotype & Prejudice?	1	1	1	1				1				1					
23	Who are I?		1	1					1									1

Each of the above listed intercultural learning activities are described in the following 23 paragraphs.

## Intercultural Classroom activity 1

# 2 visions for 1 reality

### AUDIENCE

pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- valuing/respect of other human being
- valuing/respect for cultural difference and diversity
- valuing/respect for other cultures/cultural otherness
- tolerance
- tolerance for ambiguity
- empathy and decentring
- critical cultural awareness
- intercultural behavior
- critical thinking
- multiperspectivity
- knowledge and understanding of culture in general

### LEARNING OBJECTIVES

To raise awareness about different perceptions of the same reality, especially in intercultural context

### TIME

30 minutes

### NECESSARY MATERIALS

- 2 letters (see appendix 1), printed and cut into 10 pieces for each paragraph. Each piece should have a number behind, to keep the order of the text.

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. The facilitator explains the story of Xavier and Tabarlis: the first one lives on Planet Earth and went to visit another planet called Glorbuld, where he was hosted by Tabarlis. When Xavier is back home, he writes a letter to his friend Vincent to share his experience. On the other hand, Tabarlis writes a letter to his friend Verlias and explains what happened with the group of students from Planet Earth that they welcomed in Glorbuld.
2. The facilitator distributes one piece of paper to each student (up to 10). Make sure each piece has a number behind to keep the order of the story.



3. Ask each student to read out loud the story on his/her paper, starting with number 1 of Tabarlis' letter and then number 1 of Xavier's letter, and so on. The objective is to compare immediately both perceptions of the same moments (e.g. the arrival).

4. When all the participants have finished to read the story, you can facilitate a debriefing. Make sure to point out all the misunderstandings, prejudices and judgements in the story that can endanger or hurt the relationship.

The students should understand that we all have a different representation of the same reality, based on our experience, our culture, the context, and our own perception of life. It is a kind of personal "glasses" through which we see and understand the world. These representations then directly influence our encounter with the other.

When meeting somebody for the first time, if prejudices are identified, we can try to go beyond them to establish a relationship that goes beyond the stereotypes conveyed by our society.

To do this, it is essential to know how to "decenter", that is to say, to identify our representations, what glasses enable us to see the world, and take the necessary distance to change, have a different perception of things, and thus transform the vision that one can have on the other.

### **RECOMMENDATIONS / TIPS**

Always contextualize how this activity can be useful for their personal experience abroad.

This activity allows the students to realize, before departure, that our feelings are guided by our experience and our culture, and that if we do not go beyond these feelings, we can miss the reality and the discovery of the other.

### **REFERENCES**

CCFD Terre Solidaire, Visa pour le voyage, <http://ccfd-terresolidaire.org/mob/nos-outils-d-animation/visa-pour-le-voyage/>

## 2 visions for 1 reality

### APPENDIX 1: LETTER FROM TABARLIS TO HIS FRIEND VERLIAS

Hi Verlias, I hope you are well, that you are in good health, as well as all your family and all your friends. Remember that I told you about a group of young people coming from Planet Earth, from a little corner called France? We have just spent 24 cycles together and I have lots of things to tell you.

When they arrived, there was obviously a misunderstanding. Since we could not get inside the spaceport, we asked people who worked there to help them carry their luggage and meet with us outside, but they were turned down quite badly. They were really surprised at this reaction and didn't want to see the Earthlings ever again. I admit that I didn't dare to mention this episode with them.

They wanted to start building the school right away and I soon realized that there was tension with the village workers. Of course the workers were not in a hurry to finish the job as they were paid per day. The longer the project lasted, the more money they would have! And it was often their only source of income... Moreover, after a few sunstrokes, the Earthlings realized that it was not very effective to work when the 2 suns are at the highest in the sky. There were other times when we felt they were very impatient. When we needed to go to the city, they were always impatient while waiting for the Zamourion to be full. Apparently, on Earth, transportation leaves at fixed times, even if they are not full! I really wonder how drivers make a living...

Also, they did something weird one day: they started burying cans in the ground! I almost said it was a shame because the people who picked them up on the street to sell the aluminum would not find them, but I didn't dare. It may be a ritual practice of them... Oh yes, they said they found it disgusting. On my side, something they did has repelled me – the way they blow their nose. Instead of rejecting the waste from their body in nature, they keep it carefully in a paper. Yeks! Disgusting!

One day I felt so uncomfortable. One of the girls in the group went and talked directly to the head of the village, asking why women were eating away from men, why children had no right to speak at the table, and so on. Honestly, I feel like the Earthlings do not respect the elders. They told me that at home they put them all together in special houses!

Besides, they not only neglect their ancestors, but they do not respect the gods either! One day, one of them said to us most simply: "I am an atheist." We looked at each other without being able to say anything. We all knew what it meant, but we had never met anyone who questioned the existence of the Gods!

Another day, they became angry at Limbatan but we didn't really understand why. Limbatan had to bring Dimbzi for the farewell party but he had to stay at home because as he is the only one to have TV in his area, a neighbor had come to watch TV. It did not matter, there were plenty of other things to eat. Yet this detail has really annoyed the Earthlings. But you understand that Limbatan could not do otherwise! If he had gone, the whole neighborhood would have concluded that he had no respect for the people who came to visit him!

When I think about it, maybe the Earthlings were not happy because there were disputes within the group. I watched them carefully and I never saw the two boys holding hands or having any physical contact. I think they were not really good friends. See it was not easy every day and we were even close to fight sometimes. But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. I have to go back with my family, I've been alone, writing to you for an hour now, and as you know, they start to find it odd...

## 2 visions for 1 reality

### APPENDIX 2: LETTER FROM XAVIER TO HIS FRIEND VINCENT

Hi Vincent, how are you? How was the summer, reviewing lessons to prepare for exams? Ok, it's not funny... As you may know, I'm just back from the planet Glorbuld where I spent a month ("Earth month") with Karen, Sophie and Mehdi. So many weird stuff happened, I have to tell you.

As soon as we landed at the spaceport, the confusion began. Several people wanted to help us carry our bags... well, so they said... Good thing we were told to be careful with pickpockets and thieves. At first we refused politely and as they insisted, we were a little firmer. So they left and you could see they were frustrated that they missed their opportunity. We were lucky! Then we went to meet with our contacts who were waiting for us outside the spaceport.

We wanted to start the project the very next day because we had a schedule to follow. So we started the construction of the school and I can tell you that we worked very hard! The problem is that we quickly realized that the Glorbuldians who worked with us did not have the same enthusiasm, and there were even moments when we really felt that they were putting a spoke in our wheels! Unbelievable, as we do this project for them!

Anyway, everything is slow there, like public transportation for example (small and rotten buses that they call Zamourion). If they give you a starting time, you're sure you can add at least 2 hours. And when you ask when we are going to leave, they always answer you "Soon!". It's so annoying, I swear to you.

Not to mention the hygiene. They throw everything on the ground without any concern for the environment. At first we wanted to act well, we picked up our cans. Since we did not know what to do with it, we began to bury them so that it was less dirty, and then we finally gave up. And do you want to know how Glorbuldians blow their noses? You lean on one nostril and you blow a big blow. Very chic!

Anyway, that's for sure, they're still at least 50 years behind us. It shows so much regarding human rights! Well especially women's and children's rights. You know Karen, a bit feminist, isn't she? One day she had a very blunt discussion with a village leader about it. I don't know if he really understood, in fact he didn't react much.

Another example on how "behind" they are. One day we go through a swampy region and one of the young people who accompanied us tells us in the most simple way: "Here, there is a man who turns into a crocodile". We looked at each other for a moment, but we quickly turned our heads to avoid bursting into laughter. We controlled ourselves but we were close.

The same young man really annoyed us another time. It was the end of the stay, we had organized a great evening with all the people we had met. Everybody had to bring something, and he had to bring Dimbzi, which is a delicious chicken from there. And... he never came. The next day, when we saw him, we told him how mad we were! It was a total lack of respect for us. Guess what he said! He had to stay at home because a

friend came to watch TV! Couldn't find a more phony excuse... In any case, they need to become more serious and more trustworthy, otherwise they will never be a developed planet.

Oh, one last crazy thing, I've never seen so many homosexuals in my life! There are plenty of guys holding hands in the street. One day, one of our co-worker wanted to hold my hand, well I can tell you that he did not try twice! See it was not easy every day and we were even close to fight sometimes. But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. Now I don't have time, I'm already late for my aircraft's driving lesson.



## Intercultural Classroom activity 2

# 60 seconds = 1 minute, or does it?

### AUDIENCE

pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- empathy and decentring
- self-awareness and self-knowledge
- critical cultural awareness
- multiperspectivity

### LEARNING OBJECTIVES

- To raise awareness about different perceptions of various notions, e.g. time, depending on different representations that are particular to each individual, even in the same culture.
- To prepare students going on an international mobility program to different perceptions of time.

**TIME:** Anything up to 2 minutes and 30 seconds!

### NECESSARY MATERIALS

- the facilitator needs a watch
- each participant needs a chair
- if there is a clock in the room, cover it with paper; if the clock ticks then remove it

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

- The facilitator asks the participants to hide any watches they might have.
- Then everybody has to practice sitting down on their chairs silently – and with their eyes closed.
- Then the facilitator asks everyone to stand up and close their eyes. On the command “GO!”, each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.
- Ask the participants to estimate for how long they had their eyes closed, and give the first and last ones their time.
- Clearly this energizer opens up the whole concept of time and each individual’s relationship to it. You can then go on to discuss whether there are culturally different perceptions of time, space etc.

### RECOMMENDATIONS / TIPS

This will help you talk about different perceptions of reality in different cultures and also within the same culture. It is a good introduction to any activity about different values (e.g. Abigale).

## Intercultural Classroom activity 3

# A 'JOLT' OF REALITY

### AUDIENCE

All ages

### INTERCULTURAL COMPETENCES

- self-awareness and self-knowledge
- multiperspectivity
- communicative awareness
- skills of listening and observing
- critical cultural awareness

### LEARNING OBJECTIVES

- understand how we filter information and form assumptions
- be able to reexamine one's assumptions and avoid automatic reactions
- demonstrate how our behaviours are often influenced by cultural values or filters

### TIME

8-15min (3-5 minutes for the activity, 5-10 minutes for debriefing)

### NECESSARY MATERIALS

None

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Ask the participants to stand and find a partner. Direct partners to face each other, place their feet firmly on the floor, and then raise both hands and place them palm-to-palm at shoulder height.
2. Now tell participants that to win at this activity, they must make the other person move his or her feet-within 30 seconds. Start the timing. (*Note: most participants will use brute force to push each other. Some may try to negotiate or bribe the other person to move. A few may stop pushing and let the other person's momentum propel him or her forward*).
3. After 30 seconds, stop the activity & ask a few participants to share some of the strategies they used to get the other person move.
4. Ask for a volunteer. Assume the face-to-face, palm-to-palm position. Whisper to the other person « Let's dance ». Hum a tune and move your feet together.
5. The participants will probably protest that this is cheating. Remind them that the directions were simply to get the other person to move his or her feet within the 30-second time frame.

These were no restrictions on moving your own feet or communicating. Ask participants who won.

**6. Debrief:**

- Describe what happened. When you hear interpretations, such as “she tried to bribe me” rather than descriptions like “she offered me something”, ask the participants to describe behaviours only.
- How did you feel about how you behaved? Your partner’s behaviour? The outcome?
- What values were behind the different strategies people used?
- What did you learn from the activity itself and from the “dance” strategy?
- How can this learning be applied?

**7. Debriefing conclusions:**

- We tend to filter information, form assumptions based on our own experience and values, and then act according to these assumptions. Cultural values such as cooperation, competition, individualism and collectivism are demonstrated in this kind of activity.
- Assumptions can prevent us from exploring alternative behaviours.
- Cultural values such as individualism and competition may result in conflict and block win-win solutions.
- Meeting force with force is almost always futile.

## REFERENCES

Group adapted from an activity presented by Sivasailam Thiagarajan @ The Summer Institute for Intercultural Communication, 2000. Republished in « 52 Activities for Exploring Cultural Values », by Donna M. Stringer & Patricia A. Cassiday

## Intercultural Classroom activity 4

# A letter to myself

### AUDIENCE

Pupils from 14 to 18 that will go on an exchange.

### INTERCULTURAL COMPETENCES

- self-awareness and self-knowledge
- critical thinking
- linguistic and communicative skills

### LEARNING OBJECTIVES

- To express motivations, fears and concerns before mobility or before communicating with students from different countries and cultures
- To be able to assess the changes in perceptions, attitudes, critical thinking before and after the experience

### TIME

30 to 45 minutes

### NECESSARY MATERIALS

- paper
- pens
- envelopes

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

#### ***Before mobility or communication with students from a different country and culture***

- Distribute paper and envelopes to students where they have to write their name
- Explain that you will give them time to write a personal letter to themselves when they are abroad: they should write about their hopes, motivations, concerns and fears today, all the questions they have now, everything they would like to share.
- The facilitator keeps the letter in a safe place and will not open it.



### ***After mobility communication with students from a different country and culture***

- The letter is distributed to students after returning from mobility. You can give some time to students to read it individually.
- Then, you ask students to share with the group: how do they feel while reading the letter? do they feel like they have changed perceptions? How? Did their hopes or fears change, and if yes why? Did I find answers to the questions I had? What is the most touching part of the letter?
- You can conclude by showing how much everybody has evolved since the last training: What are the common ideas shared by everybody? What can we learn from that?

### **RECOMMENDATIONS / TIPS**

When writing and reading the letter, you should give time and personal space to students as it can be a very emotional moment.

If the students are going abroad for a long period of time (more than 3 months), you can also decide to send them the letters in the middle of the programme. It could help them to remember the goals they had set for themselves before the programme and to think of what they could do to reach them or to set new goals more appropriate for their current situation.

### **REFERENCES**

AFS Vivre Sans Frontière, <http://afs.fr/>

# A mosque in Sleepyville

## AUDIENCE

Pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human being
- valuing/respect for cultural difference and diversity
- intercultural behavior
- communicative awareness
- critical thinking

## LEARNING OBJECTIVES

- To experience real conflicts that can arise in meeting the needs of diverse communities
- To explore the right to freedom of religion and belief
- To develop skills of debate and analysis

## TIME

120-150 minutes

## NECESSARY MATERIALS

- Sheets of paper for name-tags with names
- Flip Chart Paper
- A watch or clock
- Small bell for the Mayor
- Photocopy of the role-cards in the handout, the description of the problem and the rules of debate
- List the different roles on a flip chart so that everyone can see them.
- Make sure you have a space for the 'Council Meeting' and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Read out the description of the problem in the handout. Explain that all participants are citizens of Sleepyville and all are troubled by the problem of whether a new mosque (or temple, church etc.? see "Tips") should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem and indicate where people and groups can meet up beforehand, and where the "Council Meeting" will take place later on.

3. Explain the rules of debate that will be used during the meeting.
4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the Town Council Meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.
5. Use the preparation phase to set up the space for the “Council Meeting”. Ideally people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.
6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.
8. To debrief, start the feedback round by greeting everybody by their real names or using another technique allowing participants to give up the roles they had assumed during the simulation. This is important to do before starting the debriefing.

Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
  - How much influence do you think you (in your role) had on the result?
  - Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
  - How easy was it to identify with your role? Why or why not?
  - Do you think that this situation could arise in real life? Can you think of any similar cases?
  - How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all?
  - What do you understand by the right to freedom of thought, conscience and religion?
- Do you know of any cases in history (or today) when this right has been denied?
- Why do you think that religious freedom is a fundamental human right?
  - To what extent do you think this right is observed in your community?

### RECOMMENDATIONS / TIPS

If possible, you should run this activity together with a co-facilitator in order to be able to answer questions and coordinate each step of the activity at the same time. The activity could benefit from having more time available, particularly during the actual meeting, so that people have the chance to respond to comments made by others. You may also allocate the roles beforehand or allocate roles randomly in order to save time during the session. During the preparation phase, it may be useful to check that people are using the time to plan what they are going to say during the meeting.

When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and – if necessary – cutting people short in order to allow everyone to speak. You will need to go through the task with the participant playing the mayor before the actual simulation.

It is highly desirable that after that, you try to leave facilitation entirely to the person playing the Mayor, both in order that he/she feels your trust and in order that other participants respect his/her decisions rather than looking to you. Of course, if difficulties arise, you may find it necessary to intervene in the course of the simulation. You should, however, try to do this without undermining the authority of the participant playing the Mayor.

If the simulation gets out of control – for example, because people stray off the topic or new pieces of information are invented – or if the Council gets caught in a deadlock and cannot come to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these.

During the debriefing, it is very important to try to avoid repeating the simulation. People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal “hats” on rather than in their assumed roles.

## REFERENCES

Compass: Manual for Human Rights Education with Young People, Council of Europe:  
<http://www.coe.int/en/web/compass>



## A mosque in Sleepyville

### Appendix 1: Role cards

#### Rules of Debate

You may wish to alter these rules according to the size of your group and the time you have available.

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief, and should not exceed 2 minutes.
- The meeting will close after 40 minutes, with a vote on whether or not the Mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end

#### A Mosque in Sleepyville (for all participants)

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 3 generations, but they are still treated with suspicion as “newcomers” by many people in the town. They now make up almost 15% of the total population.

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

So when a rich businessman offered to take the problem off the Council’s hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community. Building was meant to start this week... but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes

#### Role card: Town Council member: Populist Party (1 or 2 people)

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. But you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

Role card: Town Council member: Diversity Party (1 or 2 people)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it themselves

Role card: Members of the "Past and Present" Association of Sleepyville (2-4 people)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the main church from the town square. You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here

Role card: Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists

Role card: Members of the Youth Action Group "Young Sleepies for Human Rights!" (2-4 people)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the Mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this Mosque but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town

Role card: Members of the “Muslim Association of Sleepyville” (2-4 people)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship

Role card: Citizens of Sleepyville

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.

Role card: The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

Role card: Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists.

## Intercultural Classroom activity 6

# Abigail

### AUDIENCE

Pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- tolerance
- empathy
- multi-perspectivity

### LEARNING OBJECTIVES

- To understand the concept of value and of cultural identity
- To understand the link between values and culture
- To understand the influence of our culture on our behaviors and our points of view

**TIME** 2 periods

### NECESSARY MATERIALS

- per pupil, one copy of the story "Abigail"
- Enough space for each pupil so that they can walk individually and in small groups of 4-5

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

- Explain to the participants that this exercise is about examining different values.
- Give a copy of the following story to each pupil and ask them to read the story:

"Abigail loves Tom who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Abigail asks Sinbad, the owner of the boat, to bring her to the other side. Sinbad agrees on the condition that Abigail has to sleep with him first.

Abigail, not knowing what to do, runs to her mother and asks her for advice, who tells her that she does not want to interfere with Abigail's own business.

In her desperation Abigail sleeps with Sinbad, who in return brings her across the river. Abigail runs to find Tom, she hugs him gleefully and tells him everything that has happened. Tom bluntly pushes her away and Abigail runs away.

Not far from Tom's house, Abigail meets John, Tom's best friend. She shares the story with him as well. John hits Tom for what he has done to Abigail and walks away with her."

- Ask everybody to read the story by him/herself and to rank the character (Abigail, Tom, Sinbad, Abigail's mother, John) according to their behavior: who acted worst? Who second worst?...
- After reading the story, the pupils must individually evaluate each character based on their behaviour (Abigail, Tom, Sinbad, Abigail's mother and John)
  - o Who was the worst behaved character?
  - o Who was the best behaved character?
  - o etc
- After most of the pupils have done their ranking, ask them to get together in small groups (3 to 6), to discuss about how they perceive the behavior of the characters.
  - o The task - the small groups are to come up with a list (ranking the best to the worst behaved character) that everybody in the small group can agree on. Ask them to avoid using mathematical methods in order to establish the list, but rather to build that list on the basis of a shared understanding of what is good and what is bad.
- After the small groups have come up with their lists, you can optionally repeat this phase by bringing two small groups together to form medium-size groups.
- Evaluate the exercise in plenary by first bringing together the results and by discussing the similarities and differences between them.
- Move on to ask on which grounds people made their ranking. How could they decide what was good and what was bad behavior. How difficult or easy it is to negotiate about values when having to establish a common list.
- You can ask people how they managed to come up with a common list – which arguments worked to convince them, and why, and where there was a border of being able to understand and/or follow the other.
- A possible follow up is to then look at where we learned what is good and what is bad – and what that tells us about what we have in common and what makes us different.

### RECOMMENDATIONS / TIPS

This story is very useful when introducing the otherwise abstract concept of values to pupils, since it very clearly puts them in a situation where they have to apply values in order to make a ranking.

A variation to the exercise is to play it as done here, and then to repeat it with a changed story, in which all the women become men, and vice-versa. Does the same ranking still apply? Why do things change?

More variations are possible: include the age of the characters in the story and play around with it, make them all have the same gender, include ethnic or national background. And then look at how the changes in the story make a difference to your ranking and why that is.

In order to get the best results from the exercise, it is essential that you establish an open atmosphere in which every ranking of the story is okay and where you do not start "blaming" people for arguments you might consider strange or bad yourself.

### REFERENCES

Intercultural Learning T-Kit 4, Council of Europe and European commission, 2001

## Intercultural Classroom activity 7:

# Bafa Bafa

### AUDIENCE

Pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- empathy and decentring
- knowledge and understanding of other cultures
- self-awareness and self-knowledge
- valuing and respect of other human beings
- flexibility and adaptability
- tolerance for ambiguity

### LEARNING OBJECTIVES

BaFa' BaFa' is a face-to-face learning simulation. It is intended to improve participants' cultural competency by helping them understand the impact of culture on the behavior of people and organizations. Participants experience "culture shock" by traveling to and trying to interact with a culture in which the people have different values, different ways of behaving and different ways of solving problems:

- to help participants understand the idea, power and importance of culture;
- to help participants learn how to value cultural differences;
- to prepare individuals to go to different cultures;
- to help members of a dominant culture value people from other cultures;
- to reduce inhibitions in binational or international groups.

### TIME

1 to 2 hours for the exercise

1 to 2 hours for the debriefing

### NECESSARY MATERIALS

- Two classrooms
- Descriptions of two different cultures on coloured paper (makes it easier)
- Nametags (half named "Alpha" in red, half named "Beta" in blue)
- 1 box of 100 small paperclips for Alphans
- 1 box of 100 large binder clips for Betans
- A special wristband to be taped on the Alpha leader's wrist

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Two simulated cultures are created: an Alpha culture and a Beta culture. The teacher/facilitator briefs the participants on the general purposes of the simulation and then assigns them membership in either the Alpha or Beta culture. To each of the two cultures belongs a certain behavior, which corresponds to an implicit cultural code (for example, two antagonistic civilizations: a collective culture based on



common good, solidarity, body contact), and an economic culture based on trade and profit, individualism as well formal and distant relations. Each group moves into its own area where members are taught the values, expectations and customs of their new culture, without knowing anything about the other civilization.

To know better their own culture, the following key questions may be helpful:

- How do we deal with each other?
- What makes us happy?
- Is my culture peaceful or warlike?
- Will my culture rule, observe, adapt?
- What is the goal of my culture (love, rule ...)?
- Religion of my culture: Is there an idol or a priestess who is worshipped or any other form of religious activity?
- What do people in my culture live from and can I get what I need?
- ...

In addition, behaviors and forms of expression should be considered and practiced for the following emotions and needs:

- Uncertainty, fear of strangers, frightening situations
- Rejection
- Welcome (from strangers and group members)
- Affection
- Pleasure
- Love and hate
- How to get help?
- What to do to help?
- ...

2. Once all the members understand and feel comfortable with their new culture, each culture sends an observer to the other. During the “observer” period, groups will roleplay the values, expectations, norms, and customs of their new culture. The observers attempt to learn as much as possible about the other culture without directly asking questions. After a fixed time, each observer returns to his or her respective culture and reports on what he or she observed.

3. Based on the report of the observer, each group develops hypotheses about the most effective way to interact with the other culture. After the hypotheses have been formulated, the participants take turns visiting the other culture in small groups. After each visit, the visitors report their observations to their group. The group uses the data to test and improve their hypotheses. When everyone has had a chance to visit the other culture, the simulation ends.

4. The participants then come together in one group to discuss and analyze their experience. If the purpose of the training is to train a person to interact or travel to a different culture, then the facts of that culture are presented as part of the discussion. If the focus is on diversity, then the discussion and analysis focuses on methods for creating a school culture that allows everyone to feel safe, feel included, be productive, and do their best work. The definition of a culturally competent person then, not only includes the ability to adapt or interact with people who are different, it means being able to

design and sustain a work culture that includes everyone and allows each person to do their best work.

### **RECOMMENDATIONS / TIPS**

It is very important that the groups, together with the teacher(s), are in a position to reflect and answer the following questions:

- feelings when you were preparing to take on the role of a new culture ?
- feelings as suddenly strangers came into your 'home'?
- feelings as you visit a culture whose language, gestures and behaviors are unfamiliar?
- did the other culture react the way you expected them to ? why (not)?
- how did you try to adapt ?
- can you try to to explain the culture of the other group?
- can you explain your own culture?
- what does this game remind you of?

The groups should restrict themselves to simple rules, since the discussion is difficult enough.

The teacher should choose neutral civilizations to take the drama out of the dialogue and gain distance from one's own culture.

### **REFERENCES**

<http://www.dija.de/toolbox-interkulturelles-lernen/methodenbox-interkulturell>

Culture descriptions adapted by Jennifer Robertson, Valencia College, 2014:

<http://site.valenciacollege.edu/inz/toolkits/Interdisciplinary/Forms/AllItems.aspx>

## Bafa Bafa

### APPENDIX 1: The Alpha Culture

#### OVERVIEW

- Choose a leader to wear the blue wristband.
- Leaders and people in high positions are highly regarded in your culture.
- You put great emphasis on group membership. The benefit of the group takes precedent over the benefit of any one individual.
- Relationships are extremely important. It is imperative that you do not say or do something that would make another Alphan feel bad or lose face.
- There is some gender bias in your culture. Men have more flexibility than women when it comes to communicating or getting things done with the exception of the leader if she is female.

#### GREETINGS

- Always greet other Alphans using the Alphan greeting – both people grab the left arm just below the elbow (forearm) to shake. During the arm shake, say “How is your family?”.
- NEVER greet a non-Alphan (a visitor) with the left arm. Always use the right arm and do not shake it. If someone shakes your left arm, it means that they are angry with you.
- Women can only initiate a greeting with another woman, but men can initiate greetings with both genders. It is a big insult to break this rule.

#### SMALL TALK

- Stand very close to each other and use a lot of body language when talking. Touch the person’s elbow or shoulder. If an Alphan does not do this, it means that they don’t like you. Alphans value personal contact and intimacy with everyone.
- You love and honor senior Alphans. When you are in a group, you love to talk about your family. You always allow a senior person to lead the conversation.
- If you are in a conversation and a new person enters the group, he or she must stand there and wait to be invited into the group by an Alphan.
- You are very friendly to those who follow your rules.

#### TRADING

- You love to collect and trade “clips” which is your form of currency. After making small talk, request to trade “clips.” You want to get as many “clips” as possible that are the same style. You trade “clips” by simply asking another Alphan to trade. Alphans will always trade with another Alphan if they have what someone wants.
- Alphans love to adorn themselves with “clips” and they love to talk about how many “clips” they have.
- Alphans only trade “clips” with visitors if he or she greets them properly. Otherwise, the Alphan will ignore the visitor and walk away.
- *Ba Fá, Ba* in the Alphan language means “your father has no goats.” This is a huge insult. Alphans will not speak to anyone who says this to them.

## Bafa Bafa

### APPENDIX 2: The Beta Culture

#### OVERVIEW

- You are a capitalist society, and you put great emphasis on wealth accumulation.
- This is a very individualistic culture that values the person over the group. You want to get ahead and work hard to get there, no matter what the cost.
- There is no hierarchy in the Beta culture. Everyone is equal, including the genders.

#### GREETINGS & SMALL TALK

- Greet each other with a nod of the head.
- You do not like to talk about the family or how much wealth people have. In a group, Betans like to talk about work.
- You do not like to stand close when talking or to be touched, especially on the shoulder. This is a huge insult. Betans will not do business with anyone who touches them on the shoulder and they will tell other Betans not to do business with them.
- When any person joins a group, he or she is readily welcomed into the conversation.

#### TRADING

- You measure a person's value by how well he or she performs in the marketplace, but you think that it is impolite to show how much wealth you have to others. You NEVER discuss your wealth.
- You are familiar with the Alphan culture, and you are very interested in obtaining their "clips." You also like to trade something similar called "clasps."
- Betans have a special trading language which they use with ANYONE who wants to trade. It means, "Can I have # of those?" as following (point to what you want):
  - *Ba* – one
  - *Ba F* – two
  - *Ba F, Ba* – three
  - *Ba F, Ba F* - four

## Intercultural Classroom activity 8

# Barnga

### AUDIENCE

Minimal 9 players - pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- valuing / respect for cultural difference & diversity
- valuing / respect for other cultures / cultural otherness
- tolerance for ambiguity
- flexibility and adaptability
- self-awareness and self-knowledge
- communicative awareness
- skills of listening and observing

### LEARNING OBJECTIVES

- to realise that different cultures perceive things differently and / or play by different rules
- to use this awareness to try and adapt to a new set of rules
- to raise awareness of our reactions in conflict and communication styles
- to experience a mini culture shock

### TIME

60-80 minutes

### NECESSARY MATERIALS

6 tables (or less if the group is too small) - for each table: a copy of the rules for that table per player + a deck of cards (use only A-10, no face cards)

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

6 tables - for each table: a copy of the "Five Tricks" game rules for that table per player + a deck of cards (use only A-10, no face cards)

1. Players form 6 (or less) groups of similar sizes (3-6 players) and sit at a table where there is a set of rules and a deck of cards.
2. Players are given a few minutes (about 5) to study the rules and practice playing "Five Tricks".
3. Once everyone has the hang of it, the facilitator collects the rule sheets and at the same time imposes a strict command of "**no verbal communication.**" This means that players may gesture or draw pictures if they wish, but may neither speak (orally or by signing) nor write words.

Clearly, communication, should it be needed, is going to be more difficult henceforth.

4. The facilitator then announces a tournament. As in any tournament, some players leave their home table and move to another, some from that other table have moved to yet another, and so on. They sit down at their new table, look around, and begin at once playing "Five Tricks."
5. Each round lasts a few minutes. When the facilitator indicates it, the players move tables according to this scheme:
  - the player\* who has won the most games during the round moves up to the next highest numbered table; (\*if there are 5+ players per table, 2 players move)
  - the player\* who has lost the most games during the round moves down to the lowest numbered table (\*if there are 5+ players per table, 2 players move)
6. When it is time to finish the game, the facilitator organises a debriefing. As with any simulation, the debriefing is the most important part. It should be allotted about half the total time of game and can ideally follow the phases in order:

#### PHASE 1: Description

- What did you expect at the beginning of the game ?
- What did you think or felt while playing ?
- What were your greatest successes / frustrations ?
- How did not being able to speak contribute to what you were feeling ?
- What was going on ?
- When did you realize that something was wrong ?
- How did you deal with it ?

→ Many different explanations may arise. It is important to acknowledge them all. Some may think other players were cheating / they themselves had not learned the rules correctly / others didn't play by the rules because of lack of understanding / ... The hypothesis of multiple versions of the rules will come up. Confirm the truth once there has been ample opportunity for alternate explanations to emerge. *In fact, at the beginning of the game each group had received a slightly different version of a basic set of rules to "Five Tricks." In one set, for example, Ace is high; in another, Ace low. In one set diamonds are trump, in another spades, in another there is no trump at all. Variations on these few differences are the only differences, no matter how many groups are playing. This means that virtually everything except one or two aspects is the same for everyone.*



## PHASE 2 : Analysis

- What specific real-life situations does Barnga simulate ?
- Have you ever had an experience where there was a rule difference you didn't know about ?
- How does this game focus our attention on the hidden aspects of culture ?
- What is the most important thing you have learned after playing Barnga ?
- What if you had been able to talk ?
- What if the play lasted longer ?
- What does the game experience suggest about what to do when you are in the situation in the real world ?

## Reflection upon the problems that arose while playing:

- During the game, all did their best, but each group was operating out of a different set of circumstances and ground rules.
- Many discovered or suspected that the rules were different, but didn't always know what to do to bridge the differences.
- Even if people knew how the rules were different, they didn't always know what to do to bridge the differences
- Communicating with the others is difficult; it demands sensitivity and creativity
- The above statements are true even when almost everything is the same and the differences are very few or hidden. In fact, when the differences are very few or hidden, it may be even more difficult to bridge them than when they are many and obvious.
- In spite of many similarities, people have differences in the way they do things. You have to understand and reconcile these differences to function effectively in a group.

## **RECOMMENDATIONS / TIPS**

See appendix for the FIVE TRICKS different sets of rules

**REFERENCES** Barnga: A Simulation Game on Cultural Clashes, Sivasailam Thiagarajan & Raja Thiagarajan

## Barnnga

### APPENDIX 1: Five tricks rules

#### Cards

You need 28 cards to play the game: cards from each suit between 2 and 7, and the ace. The ace is the weakest card.

#### Players

There are generally 3 to 4 players per table.

#### Dealing the cards

One player shuffles the cards and deals them out one at a time. Each player receives between 4 and 7 cards, depending on how many players there are.

#### Starting the game

The person who is at the left of the dealer plays first. The others take turns laying down one card each. These cards together make what is called a trick. It is possible that some players may not have any cards left to play for the last trick.

#### Taking a trick

The person who has played the strongest card takes the trick and sets it aside. The next round The person who took the trick starts the next round. This is repeated until all cards have been played.

#### Following suit

The person who starts the round can play a card of any suit. The other players must follow suit (play a card of the same suit if they have one). If a player does not have a card of the same suit, (s)he plays any other card. The trick is taken by the strongest card of the correct suit.

#### Trump

Spades are trump. If a player does not have a card in the requested suit, (s)he can play a spade. This is called "trumping". The strongest spade played takes the trick.

#### The end of the game

The game ends when all cards have been played. The player with the most tricks wins the game. The player with the least tricks loses.

## Barnga

### APPENDIX 2: Five Tricks Instructions for the tournament

You will have approximately five minutes to study the rules of the card game and to practice in silence. Throughout the practice period and the game, all verbal and written communication is forbidden. You may draw or use gestures, but you may not speak or write.

You must learn the rules of the game by heart because once the five minutes are up, you must hand in your copy of the rules. Once all copies have been gathered, the tournament will begin.

The tournament will consist of several rounds. For each round, there will be a winner and a loser.

The winner of a hand is the person who has taken the most tricks. If there are players who have not finished their hand at the end of the round, the winner is the person who has taken the most tricks until that point. The person who won the most hands during a round is the winner of the round. A round consists of several hands.

Each round will be a few minutes long.

At the end of the round, players will change tables. The player who has won the most hands moves up to the next highest table. (For example, the winner at table 1 moves to table 2.) Look at the table numbers carefully.

The player with the lowest number of hands goes to the next lowest table. (For example, the loser from table 3 moves to table 2.)

The other players stay where they are.

The tables with the highest and lowest numbers (tables 1 and 10) are the exception. The player from the last table who loses stays at that table as does the winner from the last table.

The outcome of a tie will be decided based on the alphabetical order of the players' first names.

## Intercultural Classroom activity 9

# Believers

### AUDIENCE

Pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- valuing/respect of other human being
- valuing/respect for cultural difference and diversity
- Valuing/respect for other cultures/cultural otherness
- tolerance
- critical thinking
- self-awareness and self-knowledge
- intercultural behavior
- multi-perspectivity
- knowledge and understanding of other cultures

### LEARNING OBJECTIVES

- To learn about different belief systems and religions
- To develop critical thinking
- To cultivate acceptance of diversity of beliefs and religions

### TIME

180 Minutes

### NECESSARY MATERIALS

- Copies of the statement cards (one set per small group): cut them out
- Comfortable places for the small groups to sit and discuss
- A facilitator for each small group

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Explain that in this activity they will be discussing their beliefs; some people may be deeply religious, others less so and some may have no religion. The aim is to come to a deeper understanding of **Article 18 of the Universal Declaration of Human Rights** (see below) through sharing personal views and thinking critically about the different ways in which we give meaning to life.

2. Make it very clear to participants that they need to be aware of what they say and how they express themselves. The protection of religious beliefs, as well as religious symbols from insult and denigration, falls within the scope of freedom of religion. However, protection must be balanced against freedom of thought and expression and does not mean blanket immunity from criticism of beliefs. Thus honest, open enquiry is acceptable whereas speech motivated by prejudice and discrimination is not.
3. Divide participants into small groups of between 4-6 people and ask them to reflect individually for 3 or 4 minutes on their personal beliefs. For example, if they have a religion, how closely do they observe the creeds and rituals?
4. Then, by way of an icebreaker, ask participants to talk about the first time they took part in a religious ceremony.
5. Now place the cards face down in the middle of the group. Tell the participants that they have one hour and should keep their discussions short so that they can get through as many cards as possible. That way they will get a broad perspective on the issues; they can follow up topics that are of particular interest later.
6. Explain that in each round a participant takes a card, reads it out aloud and then comments on the statement. Then the others have the opportunity to contribute with an example from their own religion or experience.
7. Then go on to another round, with another player taking a card.
8. When all the cards have been discussed or the time is up, move on to debrief (in the same groups).

### **Debriefing and evaluation**

Did participants feel any of the statements were difficult to deal with? Why?

Were there any facts, beliefs or attitudes towards your own life stance that surprised you?

What did people have in common despite their different life stances?

What fundamental differences were there between people's life stances? Are they irreconcilable?

Why is it important to know about other people's life stances? How ignorant are you? Should you know more about them?

Bearing in mind that freedom of religion and belief is a human right, how easy is it to respect people when you fundamentally disagree with their life stance?

To what extent do ignorance and prejudice about different life stances play a role in peoples' perceptions of each other?

Does everyone have freedom of belief and religion in your country? Why, why not?

What form do violations of freedom of belief and religion take in your country?

To what extent should freedom of thought, conscience and religion allow for distinctive practices within the community of believers that may diverge from wider society? Examples of this could include positions on women in religious leadership positions, traditional ceremonies involving children, laws surrounding baptism, divorce or burial, prohibitions on the depiction of the founder, and so on.

What should you bear in mind when planning an event for the whole group, for instance a picnic, a sporting event or a weekend residential, so that everyone can be included, regardless of their religion or belief?

Sometimes when arranging an event, it can be hard to accommodate everyone's needs according to their religion or beliefs. How do you try to find solutions? If you have to make compromises, how do you prioritise different people's needs?

What was the most interesting thing you learnt from this activity?

### RECOMMENDATIONS / TIPS

This activity deals with a sensitive topic so it is important that everyone feels comfortable. Run the activity in an easy-going manner; relaxing surroundings help. Be sure everyone knows that they are not under pressure to say or explain more than they want to, or feel they can.

Respect participants' contributions and limitations; not everyone is able to explain why this or that is practised in their religion, especially if they were raised and educated within a certain religion from an early age. In this respect, religion is very much like culture: you tend to assume your values and cultural patterns as "natural".

Beware of peer pressure. Don't let participants get into a defensive position about their religion or beliefs, for instance by someone saying, "how can you be of that religion and accept ...?"

Avoid getting bogged down in too many details. Keep an eye on the pile of cards and make sure that you'll have enough time for most of them. Let the discussion flow naturally and intervene only when you feel that the question has been exhausted or that there is a risk of going too far or when "dominance" attitudes surface.

Be prepared to contribute with extra information, especially about religions not represented in the group or by playing the "devil's advocate".

If you can, run the activity with a co-facilitator for each group, for leading the discussion and debriefing in the small groups; if you have no co-facilitator check if you can prepare some volunteers among the participants to help you with this. This may be important, depending on the group, in order to respect everyone's input and experience and to make sure that the debriefing is constructive. If you cannot rely on co-facilitators, then make sure to run the evaluation in a plenary with all the participants together.

Faith, by definition, cannot be explained by rational arguments and you should limit attempts to challenge religious beliefs by rational arguments. You may need to stress that it is important to respect that everyone has the right to freedom of thought, conscience and religion; this does not mean that you have to respect what others believe, but you do have to respect their right to believe what they want to. Remember that to develop critical thinking is an important aim of Human Right Education and that comparing different life stances will help people be aware that their choice of thought does not invalidate others' choices. Through this discussion activity participants will hopefully come to understand that their choice is not absolute, but relative. It will also make them aware of the strengths and weaknesses in every school or tradition. Religious fanaticism and bigotry commonly stem from a strict selectivity of thought and a rejection of pluralism. No religion is monolithic, and therefore no single narrative in a religion is authoritative and representative of, let alone superior to, all other narrations or interpretations of other religious traditions.

**Article 18 of the Universal Declaration of Human Rights** states, "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

For the purpose of this activity, in order to include the greatest number of belief systems, we use the definition of religion from [www.religioustolerance.org](http://www.religioustolerance.org): "Religion is any specific system of belief about deity, often involving rituals, a code of ethics, and a philosophy of life." The term "religion" refers to both the personal practices relating to communal faith and to group rituals, and communication stemming from shared conviction. Alternatives to religion include atheism, scepticism, free-thought and humanism.

In this activity we focus on "freedom of thought, conscience and religion", that is, the right to follow a religion or not, according to personal choice. We have thus used the term "life stance" as a shared label encompassing both religions and alternatives to religion, without discrimination in favour of either. By "life stance" we mean a framework of ideas that helps us understand the world and find meaning and value in life. Many life stances are clearly religious, for example, Christianity, Hinduism and Islam. Some life stances are non-religious, such as the dialectical materialism of Karl Marx and his followers, Ayn Rand's objectivism, and humanism. Other life stances, such as Buddhism and Confucianism, have traditionally been classed as religions, but many followers do not agree with this categorisation and argue that because their beliefs do not include a deity, Buddhism and Confucianism are philosophies. The concept of "life stance" encompasses them all.

Basic, easy-to-use information about the main faiths practised throughout the world can be found on the Internet sites of the United Religions Initiative ([www.uri.org](http://www.uri.org)) and the Ontario Consultants on Religious Tolerance ([www.religioustolerance.org](http://www.religioustolerance.org)).

## REFERENCES

Compass: Manual for Human Rights Education with Young People, Council of Europe:  
<http://www.coe.int/en/web/compass>



## Believers

### APPENDIX 1: Norm cards

#### Cards

We have a special ceremony to initiate children into our life stance.	We have specific ceremonies and norms for burials and funerals.
Men and women have distinct functions and roles in our life stance, for example in leading ceremonies.	We have specific times in the calendar for fasting.
Crimes and discrimination have been, or are being, committed in the name of my life stance.	We are taught to help the needy and poor.
We have a specific view on homosexuality.	We wear symbols or special clothing.
Our life stance has specific moral norms and commands regarding marriage and sexuality.	We have a specific view on abortion.
Our life stance is based on sacred books or writings.	We believe in the value of life as the most important thing to preserve.
Our life stance teaches tolerance of other religions and faiths.	Our life stance has been profoundly shaped by prophets, who are recognised as carriers of divine messages.
We believe in life after death and in a final judgment.	We have important festivals that are observed as holidays in our countries.
We pay tribute to the dead at least once a year and visit cemeteries.	We have our own calendar, often different from the civil one. Our New Year is not on the 1st January.
We organise schools and classes where children are taught about our life stance.	We believe that life is not only about material things, but has an essential spiritual dimension.
We have our own stories about how the world was created.	We have certain views about who we should or should not marry.
Our life stance teaches not only about spiritual matters about also about how society should function.	We are often misunderstood and sometimes discriminated against.
We are expected to pray several times a day.	We have a day in the week when we should not work, but should attend a special ceremony to celebrate our beliefs.
We believe that we have a special relationship with a creator.	We are in control of our own lives.
We believe that the meaning and purpose of life is an ongoing creative quest.	Love is an essential teaching in our life stance.
Our life stance provides an ethical framework, and moral values are clearly laid down.	Spirituality, the sense of wonderment at being part of something greater than ourselves, is found through the rituals of our life stance.

## Intercultural Classroom activity 10

# Can you trade values ?

### AUDIENCE

Pupils from 14 to 18 (group size : at least 8 and maximum 35 participants).

### INTERCULTURAL COMPETENCES

- tolerance
- empathy and decentring
- self-awareness and self-knowledge

### LEARNING OBJECTIVES

- To understand the concept of value and to reflect on it
- To learn to listen to other's perspectives, to set out arguments and to negotiate

### TIME

The necessary time will vary, but is estimated between 1 and 2 hours (approximately 10 minutes to explain the exercise, 20 minutes of trading, between 20 and 60 minutes of compromising, and another 30 minutes for the debrief).

### NECESSARY MATERIALS

- A room big enough for participants to walk around in
- Cardboard cards, each holding one value (e.g. "Most people cannot be trusted", "Humans should, in every way, live in complete harmony with nature", etc.). Enough cards so that every participant can have eight. There can be duplicates, but there should be at least 20 different value-cards

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

- Prepare the value-cards. Make sure that they contain values, deeply rooted beliefs about what is good and what is bad. Also, try to ensure that each value you note down could be actively supported by at least one of the participants.
- After explaining the exercise to the participants, randomly hand out the value cards to the participants, and make sure everybody receives 8 cards.
- Ask participants to "upgrade" the cards through trading – that is, exchange values they have on their cards with values they prefer. There is no obligation to trade 1:1, the only rule is that nobody should end up with less than 2 cards.
- Once trading has stopped, ask participants to get together in groups holding similar value-cards. They should discuss what is they have in common. If you like, you could also ask them to focus on where these values came from and why they hold similar values.
- Then ask them to find somebody that holds values that are very different than theirs. These pairs should try to formulate values they can both agree on, on the basis of what they have on their cards. Although participants might be tempted to simply find compromises by finding more and more abstract and meaningless statements, motivate them to stay as concrete as possible.

- Finish the exercise when you feel that most of the pairs have come up with two or three compromise statements. With the whole group, hold a debriefing, asking the following questions:
  - How did participants feel about the exercise? Was it easy to trade values? What made it easy/difficult?
  - Did they find out something about their own values – and where they come from?
  - How was it to compromise on their values? What made it particularly difficult? How can you compromise on values?
  - Values are very often seen as at the foundation of “culture”, and they are so deeply rooted that most people find it difficult to negotiate about them. How can we really live together interculturally then? Are there some common values everybody can agree on? How do you live together if you cannot agree on values? What kind of “working arrangements” could you make?

### **RECOMMENDATIONS / TIPS**

The formulation of the values on the cards is very important – some of the values we used proved too broad (everybody could agree on them), some too specific. The best thing is to discuss in your team about the values and see if you can find a good variety of opinions on the values for the cards.

### **REFERENCES**

T-kit 4. p54 <http://pjp-eu.coe.int/documents/1017981/1667917/tkit4.pdf/1e4f2f12-6448-4950-b0fd-5f4c94da38e2>

# Change Your Glasses

## AUDIENCE

Pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beings
- valuing/respect for cultural difference and diversity
- tolerance
- empathy and de-centring
- flexibility and adaptability
- communicative awareness
- critical thinking
- multi-perspectivity
- skills of listening and observing

## LEARNING OBJECTIVES

- To raise awareness of the inequalities in society
- To develop skills of observation, imagination and critical thinking
- To foster solidarity and respect for other human beings

## TIME

90 Minutes

## NECESSARY MATERIALS

- Glasses. Old glasses from a secondhand shop or flea market, or just the frames
- Large sheets of paper, and pens
- Old magazines, post cards, scraps for collage, glue
- Tape for hanging the pictures up
- A digital camera or mobile phone that can take pictures; ideally one per person or one or several for the whole group
- Computer and printer
- Warning: outdoor activity

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. With the group, brainstorm those people who are disadvantaged or living at the margin of society or who have a different culture from them.

Examples of people who are disadvantaged by society might include a single mother with young children, a pensioner, an immigrant, a person in a wheelchair or someone with HIV/AIDS.

Examples of people at the margin of society might include a homeless person, an illegal immigrant, an illiterate person, a mentally ill person or a member of the Roma community. These are examples of groups of people who do not have the opportunities that are available to the majority. All disadvantaged and marginalised people are poor and suffer from prejudice and stereotypes and are often discriminated against in some way, for instance in access to decent housing and jobs because of the situation they find themselves in.

They can also target a person that has a different culture from them, like a migrant or somebody that has a different religion etc.

2. Ask each participant to choose one such person whom they are curious about and explain that they are going to go out and explore the locality through that person's eyes.

3. Emphasise that the point is not to act out the role, but to go out and imagine what it would be like to be the other person. What would it be like to be in that person's shoes? For instance, would they be able to enjoy all the amenities? Where would they buy bread (if they can afford it)? Where would they live? Would they identify with advertising posters in the street?

4. Hand out the glasses if you have some! Tell participants that as they go around the locality they should take pictures either with digital cameras or on their mobile phones as documentation. Agree a time for everyone to return.

5. On their return, ask each participant to transfer their pictures onto the computer, then to choose two, three or four to print out, mount on a large piece of paper and tape onto the wall. The pictures should be untitled.

6. When all the pictures are displayed, ask everyone to try to guess which groups are being represented; then invite each participant in turn to present their pictures and to explain why they are particularly interested in the particular group they chose to "see". Begin by looking at the exhibition and then go on to ask participants in turn what they experienced and what they saw:

- What happened? Did you enjoy the activity? Why? Why not?
- What was the most surprising thing you discovered?
- Why did you choose the example you did?
- What preconceived ideas or stereotypes did you have about the person you chose? What influence did these have on how you did the activity and what you "chose to see"?
- Did the exercise enable you to empathise in any way with the person at the margin? Why? Why not?
- What have you learnt about yourself?

Now go on to discuss some of the broader issues:

- “I know I’m not seeing things as they are, I’m seeing things as I am.”, Laurel Lee said. What effect do our stereotypes and beliefs have on the way we see the world around us?
- Where do we get our information about disadvantaged and marginalised groups from?
- How risky is it to make assumptions about someone based on a generalisation about the groups as a whole?
- How risky is it to make generalisations about a group of people based on one or two examples?
- Which human rights specifically protect the different examples of disadvantaged people or those living at the margin which the participants identified?
- How are the rights of these people most frequently violated?
- How easy is it for them to claim their rights?
- Who should be responsible for making sure that their rights are not violated – or that they can exercise them?

### RECOMMENDATIONS / TIPS

You can run this activity as an introductory exercise or as the main activity. In a training meeting, it can be done to give people a break and fresh air, or as something extra to be done in the participants’ free time.

The instructions suggest people work individually, but the activity can be done in small groups. Practical considerations such as the size of the group and availability of cameras will most probably determine how you organise the activity. Bear in mind that it takes time for people to introduce their pictures, so depending on the size of the group, restrict the number of pictures each person chooses to display.

It is very important that the participants understand that they cannot escape from the fact that they are looking through their own eyes and imagining what it is like to be someone living at the margin of society or someone with a different culture. They should be aware that by bringing their existing stereotypes and feelings of empathy to the activity they risk reinforcing beliefs that may be distorted or wrong.

They should also know that stereotypes are (useful) generalisations about a group of people but that they should be used with caution as there will be wide variation within the group and the generalisation will not apply to every individual.

This activity can be introduced by another one, called One Step Forward, which can be seen [here](#).

### REFERENCES

Compass: Manual for Human Rights Education with Young People, Council of Europe: <http://www.coe.int/en/web/compass> (for both *Change your Glasses* and *One Step Forward*)

# Drawing with 2 hands

## AUDIENCE

A class of pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- tolerance for ambiguity
- self-awareness and self-knowledge

## LEARNING OBJECTIVES

- To be aware of one's own style of managing conflicts and limits
- To be aware of the diversity of styles

## TIME

30 Minutes

## NECESSARY MATERIALS

- Paper sheets (1 for 2 participants)
- Pens (1 for 2 participants)

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Set the room with a line of tables and 2 chairs on each side facing each other.
2. Divide the participants into 2 groups. There should be 2 facilitators, so that each facilitator gives instructions to each group. Make sure both groups are far enough to not hear the instructions of the other group. You can also decide to bring one group outside of the room if it's more convenient.
3. Give instructions to the groups:  
Group 1  
They will have to draw a house with doors, windows, clouds and sun. They can choose to add elements, but each of them needs to be **round**.  
  
Group 2  
They will have to draw a house with doors, windows, clouds and sun. They can choose to add elements, but each of them needs to be **square**.
4. When you are done giving instructions, ask the students to take any chair in front of someone from the other group. Give each pair 1 pen and 1 sheet of paper.  
Ask the students to draw **in silence** while holding **the same pen**. (5 minutes)



5. When the 5 minutes are over, ask the students to move the tables away and to sit in a circle. You can facilitate a debriefing of the activity:

- *What happened?*
- *How did you feel?*
- *Why was there a conflict?*
- *How do you usually react when there is a conflict in real life?*
- *Do you always react the same way with everybody (friends, family etc.)?*
- *If I asked you to do this activity again, what would you change?*

Here you should discuss what they can learn about themselves, how they usually manage conflicts, and point out the different styles in each groups (see appendix). You should also brainstorm about solutions to conflicts: question the reasons, the roots of the conflict; think of a third person, a “cultural informant” that can try to answer your questions and give you advice; rephrase the situation and express your feelings and your interpretation with the person etc.

### RECOMMENDATIONS / TIPS

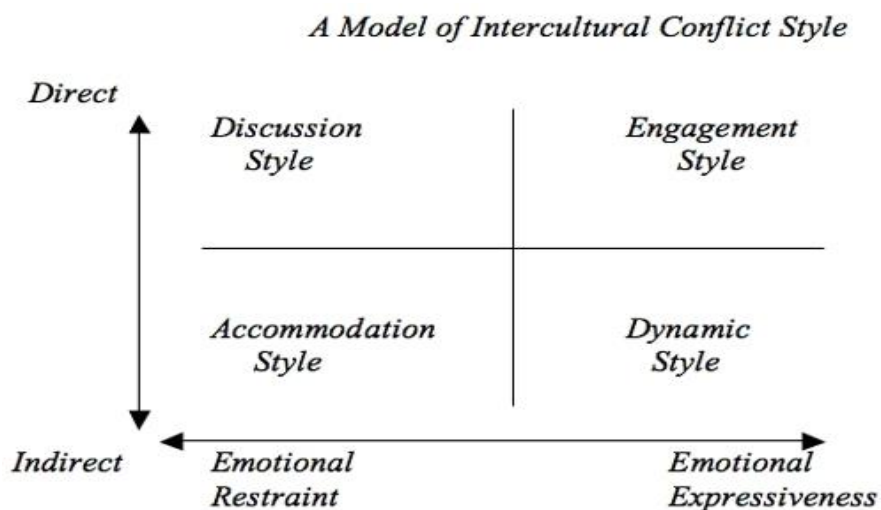
During the activity, watch carefully the reactions of the students; you can use it later during the debriefing.

If the students decide to draw separately, you can use that during debriefing.

You can choose to speak specifically about conflicts that can happen abroad during mobility (and thus add this question in point 5: *How can you react in a situation of conflict when you are abroad?*), but this is also a good activity to start a conversation when there is a conflict in the class or the school.

### REFERENCES

AFS Vivre Sans Frontière, <http://afs.fr/>



Source: The intercultural conflict style inventory, Mitchell Hammer

# Greetings Rituals

## AUDIENCE

Pupils from 14 to 18.

## INTERCULTURAL COMPETENCES

- Self-awareness and self-knowledge
- Knowledge and understanding of other cultures
- Intercultural behavior

## LEARNING OBJECTIVES

- to Introduce a discussion about different ways of conduct in different cultures
- to think of our reaction to cultural differences

## TIME

30 Minutes

## NECESSARY MATERIALS

Instruction cards in several copies

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

- Participants are asked to imagine the following situation: Newly arrived at the airport, everyone is trying to find their host. As we are in a multicultural society, the greeting rituals can be very different.
- Everyone receives an instruction card with the greeting ceremony they must observe. The group is divided, according to its size, into hosts and guests; one host can have more than one guest.
- Now everyone, while behaving according to the ritual prescribed on their cards, must find the person(s) associated with them, who is/are part of the same culture. It is not allowed to use words.

## Debriefing of the game:

- Which greeting rituals made you feel (un)comfortable? Why?
- Were there any greetings that were misunderstood (eg. as hostile approaches or advances)?
- What feelings did unfamiliar forms of greeting engender? How would the participants have liked to react in some cases?
- How should we react when faced with different customs? Which rules should apply?

## REFERENCES

[www.ecml.at](http://www.ecml.at): European Centre for Modern Languages, Mercé Bernaus [merce.bernaus@uab.es](mailto:merce.bernaus@uab.es)

## Greetings Rituals

### APPENDIX 1: Examples of greetings

**Instructions: make two copies of this handout, a handout A and handout B.**

1. on the basis of the number of participants, decide on how many greeting rituals to use and cut the boxes with the instructions of each handout
2. Divide the participants in two groups: the GUESTS and the HOSTS. The hosts wait for one or more guests.
3. Give out the instructions of handout A to the GUESTS and the instructions of handout B to the HOSTS

Examples of greetings (names of countries can be removed):

<u>Thailand</u> : Greet with 'wai': Place palms together in a lotus bud at your chest, elbows down, and bow your head slightly
<u>Egypt</u> : Give a firm and long handshake and look straight in the other person's eyes while smiling
<u>The Philippines</u> : Give a limp handshake and look down
<u>Malaysia</u> : Touch the other person's hands with both your hands, then bring them back to your breast
<u>India</u> : Greet with 'namaste' : palms together as though praying and bend or nod
<u>France</u> : Kiss on both cheeks, two times
<u>New Zealand Maori</u> : Rub your nose to the other person's nose
<u>Turkey (with an elder)</u> : take the person's hand, kiss the top of it, and then bring that person's hand to your forehead
<u>Central African Republic</u> : Slap right hands, then grab each other's middle finger using a thumb and middle finger
<u>Grenada</u> : Tap clenched fists
<u>Belgium</u> : Kiss the other person on the right cheek
<u>Singapore</u> : Slide your palms together back towards your chest then end with the hand over heart

Korea : Wave and smile, but do not make any physical contact. Don't hold eyes for too long.

Latin America : Hug tight (called an 'abrazo') and gently pat on the back

Japan : Bow slightly from the waist, palms on thighs, heels together

Middle East countries : Greet with the 'salaam' : Say 'Salaamu alaykym' (= Peace be upon you) and sweep your right hand up to your heart

Tibetan tribes : Greet by Tashi Delek : stick out your tongue ;-P

# Let's go together

## AUDIENCE

pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- tolerance
- empathy and de-centring
- self-awareness and self-knowledge
- Communicative awareness
- Multi-perspectivity
- linguistic and communicative skills
- skills of listening and observing

## LEARNING OBJECTIVES

- To express motivations, wishes and dreams
- To turn personal and abstract motivations, wishes and dreams into concrete actions
- To build a programme that takes into account everybody's motivations

## TIME

1 Period

## NECESSARY MATERIALS

- Travel plan sheets for each student: blank, 20 days, the country should be different than the country where the students have already visited. Some details should be the same: time and city of arrival at the airport, time and city of departure (different from arrival) and 1 or 2 other information
- A map of the country that you have chosen
- Travel guides of the chosen country
- Coloured markers
- Paper-board ;
- One big travel plan sheet (identical to the individual ones)

### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Give each student a travel plan sheet and ask each of them to fill it in order to create “the ideal trip to them” (20 minutes). Each student will need to select a country with a substantial different culture.

Each student need to plan:

- accommodation (what kind? where ?)
- transportation (which vehicle? How many km per day?)
- different stops, visits etc.
- describe the culture in the country of choice

2 In small groups (4 or 5 students maximum), ask each student to share their travel plan. (10 minutes)

3. Gather the whole group together. The objective is now to create the “Great Travel Plan”, 1 travel plan in which everybody can identify and find part of his/her wishes and motivations. (20 minutes)

Facilitate the debate between the students:

- accommodation: some choose hotels, other family hosting etc. What is behind the preferences? How to find a solution that works for everybody
- cultures: how do cultures differ and is it an important aspect when choosing a country.

4. When the group has finished to create the “Great Travel Plan” through consensus, initiate a talk with the group (10 minutes)

*Are you happy with the result of this plan? Why?*

*Was it hard to find a common travel plan that everybody could identify with? Why?*

*Can you describe the differences in culture from the different countries and how did this effect the final common travel plan.*

The activity raises awareness about the gap, sometimes considerable, between the personal motivations of each member of the group. You should point out that various motivations can lead to very different planning choices. Moreover, they are not always compatible in terms of on-site planning. It is important then to think as a group.

### RECOMMENDATIONS / TIPS

#### REFERENCES

CCFD Terre Solidaire, Visa pour le voyage, <http://ccfd-terresolidaire.org/mob/nos-outils-d-animation/visa-pour-le-voyage/>

# Makah Whaling

## AUDIENCE

Pupils from 16 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beings
- valuing/respect for cultural difference and diversity
- valuing/respect for other cultures/cultural otherness
- tolerance
- empathy and decentring
- critical thinking
- critical cultural awareness
- self-awareness and self-knowledge
- intercultural behavior
- multi-perspectivity
- skills of listening and observing
- knowledge and understanding of other cultures
- knowledge and understanding of culture in general

## LEARNING OBJECTIVES

- To develop understanding about apparently conflicting claims to the right to participate in cultural life and protection of the environment
- To develop critical thinking, skills to present an argument and consensus-building skills
- To develop attitudes of open-mindedness to cultural differences.

## TIME

150 Minutes

## NECESSARY MATERIALS

- Printed handouts: each participant should have their own role card for reference.
- Pens and paper for the groups to make their own notes

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

The activity is divided into two parts: part 1 (30 minutes) is an introduction to the activity and the environmental and cultural issues involved, and part 2 (90 minutes) is a simulated meeting to try to find common ground between the Makah tribe and the anti-whaling lobby.

### **Part 1. Introduction to the environmental and cultural issues (30 minutes)**

1. Explain that this activity is about environmental and cultural rights. It centres on a wish by the Makah nation to resume whaling and the opposition to this from conservationists and others.

2. Tell the group about the Makah and explain that the confrontation has been going on for many years and the legal costs are escalating without producing a lasting result. The conservationists have used reckless methods that have put their own and other people's lives at risk and some members of the Makah are so frustrated that they have broken the law and whaled illegally. It is a very unsatisfactory situation for all and it seems to be time that the parties try to get together to see what they have in common and to find a solution.

3. Introduce some of the issues by asking participants to indicate their response to the following questions by standing "high or low". (For how to use this technique, see [this section](#))

Read out the following statements one at a time:

- People's customs should be respected so long as they do not abuse human rights.
- We should respect people's right to be free to choose what they eat; to be vegans, vegetarians or to eat meat.
- The food we eat should be produced using environmentally friendly methods.
- Animal husbandry should not include cruel methods such as intensive rearing or cruel ways of slaughtering.
- Cultural traditions are very important for people and should be respected.
- Whales should not be hunted, even for cultural purposes.

### **Part 2. A simulated meeting to try to break the deadlock between the Makah tribe and opponents to whaling. (90 minutes)**

1. Remind the group that fierce battles, both literally and legally, have been going on for years and that now is the time to try to find a solution. This activity is a simulated meeting hosted by an imaginary organisation called Crest (Culture, Rights, Environment, Sustainability and Talk). Crest is an independent organisation that works to bring a human rights perspective to environmental issues. They are committed to promoting understanding through dialogue. The simulation is a meeting chaired by Crest between four groups:

- a. The Makah tribe who wishes to resume whaling
- b. High North Alliance (HNA), an umbrella organisation representing whalers and sealers that works for the future of coastal cultures and the sustainable use of marine mammal resources. The HNA supports the Makah.
- c. Sea Shepherd, an organisation that investigates and documents violations of international laws, regulations and treaties protecting marine wildlife species. They oppose the Makah's request.
- d. Greenpeace, environmental activists who oppose whaling.

2. Crest's role is to facilitate a discussion that will focus on five questions:

- Why are whales important?
- Are grey whales an endangered species?
- Why should the Makah be stopped from eating whale meat?
- Could the Makah's ritual of hunting whales be modified?
- If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected?



3. Ask for four volunteers to represent Crest and divide the rest of the group equally into four small groups. Hand out the role cards. The groups have 30 minutes to discuss the information and to consider their positions and supporting arguments on the five questions.

4. When the groups are ready, bring everyone together in plenary and call on the people representing Crest to take the chair. The meeting should last 60 minutes.

5. Crest opens the meeting with a short statement about the human rights and environmental frame of the discussions and restates that the purpose of the meeting is to share information and discuss the issues, as formulated by the five questions.

The Makah tribe follow by stating their case. Then the topics are open for discussion.

6. At the end of the discussion Crest should sum up.

Take a short break and then go on to the debriefing and evaluation.

### Debriefing and evaluation

Begin by asking the groups to reflect on the discussions and whether it was possible to come to a consensus about any of the questions; then go on to talk about general issues.

- Was it difficult to take the different roles?
- What was the most interesting thing people learnt?
- What made the best arguments? Appeals to the emotions or rational, logical arguments?
- How hard was it to see the other side of the argument? How hard was it to accept it?
- How much common ground was there over each of the five questions?
- In real life, how hard is it to accept other people's cultural practices that participants find either rude, incomprehensible or unethical?
- At what point does the cultural clash become discrimination?
- How difficult is it to be open-minded about cultural differences?
- Does globalisation inevitably lead to loss of culture? Is a changed culture a lost culture? Shouldn't we see cultural change as a positive process in a changing world?
- Which human rights were at stake in this activity?
- Conflicting legal claims to rights are usually resolved in the courts. Is this a fair way to resolve human rights issues?
- Which should be prioritised, the claims of people to food and life or environmental protection and preservation of species?

Finish the session by doing another round of "high or low" to see if people have moved in their attitudes to the issues of whaling. Repeat the same questions as you asked in part 1.

### RECOMMENDATIONS / TIPS

The complexity of the issues addressed in this activity means that it is best suited to a mature group with good discussion skills. There is a lot of information to assimilate and the text on the role cards assumes a certain level of knowledge of human rights and environmental terminology. You may wish to consider doing the activity over two sessions and giving the groups time in between to read the role cards and think about the issues.

One important objective of this activity is to confront young people with the limitations of their own cultural perspectives and enable them to reconsider their attitudes to the sustainable use of wildlife.

Whaling is a very emotive issue for many people and one on which they often hold very strong views. This makes it a challenging – but also difficult - topic to work with. You could, for instance, ask the participants how they would react if they were forbidden to eat some specific food important for their culture, life and traditions. A second objective is to develop consensus-building skills, which is why the activity has been designed to be a meeting which is mediated by an imaginary organisation, Crest (culture, rights, environment, sustainability and talk). Before doing the activity, you may like to refer to the information about consensus building.

At part 2 step 1 of the instructions you may want to elaborate on some of the questions.

- Why are whales important? Consider the economic, historical, environmental and spiritual reasons?
- Are grey whales an endangered species? What scientific evidence is there?
- Why should the Makah be stopped from eating whale meat? Consider that Jews and Muslims don't eat pork for cultural reasons, but they don't stop other people eating pork.
- Could the Makah's ritual of hunting whales be adapted? Bear in mind that cultural practices can and do change: for example, in response to the AIDS epidemic, in cultures worldwide talking about sex is no longer taboo and rituals involving sex, such as widow cleansing, are being challenged and changed.
- If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected? Consider open access to information, who might be the arbitrator of whether in a certain year the whale stock was in good shape, and how to prevent cheating.

Check that participants fully understand the meaning of some of the terms and concepts introduced on the role cards. For example:

### **Indigenous peoples**

There are no hard and fast distinctions that enable us to unambiguously define indigenous people. In general, it may be said that they are the descendants of peoples who originally occupied the land before colonisers came and before state lines were drawn. They are always marginal to their states and they are often tribal. The 2007 Declaration on the Rights of Indigenous Peoples recognises their right to self-determination, their right to freely determine their economic, social and cultural development, and their right to the dignity and diversity of their cultures.

### **The precautionary principle**

The precautionary principle states that "when an activity raises threats of harm to human health or the environment, precautionary measures should be taken even if some cause and effect relationships are not fully established scientifically". It includes taking action in the face of uncertainty; shifting burdens of proof to those who create risks; analysis of alternatives to potentially harmful activities; and participatory decision-making methods.

### **Sustainability**

In 1989 the UN World Commission on Environment and Development (WCED), also called the Brundtland Report, defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". "Sustainable use" is a term that is applicable only to renewable resources: it means using the resource at rates that are within their capacity for renewal. There is a globally agreed principle of sustainable use of the world's natural resources, based on scientific evidence and objective data.

## **REFERENCES**

Compass: Manual for Human Rights Education with Young People, Council of Europe:  
<http://www.coe.int/en/web/compass>

## Makah Whaling

### APPENDIX 1: Information for the facilitator

The Makah people (also called the Makah or Makah tribe) live on a reservation that sits on the most north-western tip of the Olympic Peninsula in Washington State, USA. The current reservation is approximately 27,000 acres. In July 1999 tribal census data showed that the Makah tribe has 1214 enrolled members, although only 1079 members currently live on the reservation. The average unemployment rate on the reservation is approximately 51%. Almost 49% of the reservation households have incomes classified below the federal poverty level, and 59% of the housing units are considered to be substandard.

In spite of this bleak description, the traditions are very strong and many Makahs who graduate from college come back to the reservation to work for the Makah tribe, the local clinic, and the public school. <http://www.statemaster.com/encyclopedia/Makah>

#### A brief history of the recent disputes

- October 1997: International Whaling Commission agreement allotted the Makah four grey whales per year.
- May 10, 1999: the first Makah whale hunt in more than 70 years took place. Protestors disrupted the hunt, putting their own and other's lives in danger.
- May 17, 1999: one whale caught.
- June 9, 2000: the 9th Circuit Court of Appeals ordered that hunts cease until a new environmental assessment was prepared.
- July 2001: the new assessment was issued. Hunting again approved.
- 2002: the International Whaling Commission approved the Makah request to renew its quota of whales for an additional five years.
- December 2002: a three-judge panel of the 9th Circuit placed the hunt on hold indefinitely until a full environmental impact statement was prepared.
- February 2005: the Makah tribe submitted a formal request to the National Marine Fisheries Service for a waiver of the Marine Mammal Protection Act allowing them to hunt whales.
- September 2007: some members of the tribe, frustrated by the lack of progress, hunted a whale illegally.
- May 2008: the Fisheries Service released a draft of the environmental impact statement.
- Mid-2009: no final environmental impact statement or a decision on the waiver request.

Source: [www.historylink.org](http://www.historylink.org)

## Makah Whaling

### APPENDIX 2: background information

#### **Background information about human rights, culture and the environment**

The International Covenant on Economic, Social and Cultural Rights states in Article 1 that:

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and inter- national law. In no case may a people be deprived of its own means of subsistence.

Article 15:

1. The States Parties to the present Covenant recognise the right of everyone:

- (a) To take part in cultural life;
- (b) To enjoy the benefits of scientific progress and its applications.

The preamble to the Vienna declaration of 1993 states that, "All human rights are universal, indivisible and inter- related. The international community must treat human rights globally in a fair and equal manner, on the same footing and with the same emphasis ... the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind".

In 1981, the International Whaling Commission decided to permit Aboriginal Subsistence Whaling (ASW). This is defined as "whaling for purposes of local aboriginal consumption carried out by or on behalf of aboriginal, indigenous or native peoples who share strong community, familial, social and cultural ties related to a continuing traditional dependence on whaling and the use of whales".

The UN Convention of the Law of the Sea states that, "One of the general principles is the optimum sustainable utilisation of renewable marine resources".

In 1982, the IWC placed a moratorium on fishing for the endangered grey whale. In 1994 the population had recovered to an estimated 21,000 individuals and it was also removed from the U.S. Endangered Species List

## Makah Whaling

### APPENDIX 3: role cards

#### Greenpeace role card

Greenpeace supporters around the world campaign for their visions of how to achieve a more sustainable world.

You should use your own existing knowledge of human rights and environmental issues, together with the following information:

- People from many cultures worldwide hold whales to be sacred and consider each species a sovereign nation unto itself, worthy of respect and protection.
- Whales bring joy to many thousands of whale watchers.
- Greenpeace does not support any whaling, but does not oppose truly subsistence whaling, as long as there is no commercial element.
- Grey whales migrate vast distances each year and they only briefly pass through Makah waters.
- If the proposal to authorise 5 grey whales to be taken by one tribe goes ahead, then several other tribes in Canada and Alaska will say, "Well, if they can hunt them, we can hunt them".

It's extremely difficult to determine accurately the actual number of whales in different whale populations. The size of most populations is known no more accurately than plus or minus 50%. Since changes happen very slowly; it is impossible to tell if a population is growing or shrinking in the course of a few years' study. However, there is no doubt about the decline in whale numbers caused by commercial whaling

## The High North Alliance role card

The High North Alliance is an umbrella organisation representing whalers and sealers from Canada, Greenland, the Faeroe Islands, Iceland and Norway. The HNA is committed to working for the future of coastal cultures and the sustainable use of marine mammal resources.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- The Makahs had been whaling for 2,000 years before the white imperialists came over and took the whales, and destroyed the Makah traditions and way of life.
- Now the whales are plentiful again but the white men want to ban all use of this resource and to deny us our rights.
- Different cultures will never be able to agree on which animals are special and which ones are best for dinner. In northern Norway people have a special relationship to the eider duck although in Denmark eider breast is a delicacy. Therefore, the statement “whales are different” begs the question: different for whom?
- Whaling, as well as sealing, is allowed only as long as it is conducted by indigenous peoples, is non-commercial and is only for “traditional usage”. This is unfair because:
  - It tends to be the outsiders who define what is “traditional”.
  - To link whaling and sealing to a non-commercial mode of production is to deny people their obvious right to define their own future.
  - No culture is static, but the policy of anti-whalers is de facto an attempt to “freeze” the situation, to turn an evolving culture into a static museum object.
  - Commercialism in itself seems to be considered bad by the majority of the contracting governments at the International Whaling Commission (the body that controls whaling). It is ironic that this view is expressed by governments which are usually strong advocates of free trade.
- The current moratorium, or “hands off whales” policy is difficult to defend using logical arguments. There are many practices in agriculture, fishing and forestry that are clearly unsustainable, but there is no blanket ban on these industries.
- “Marine mammals are part of the living resources of the ocean ecosystems. They should be protected when threatened and only hunted when there is certainty that the size of their stocks allows it.

## Sea Shepherd and the Whale and Dolphin Conservation Society role card

The Sea Shepherd International is a non-profit, non-governmental organisation (NGO) involved with the investigation and documentation of violations of international laws, regulations and treaties protecting marine wildlife species. The Whale and Dolphin Conservation Society (WDCCS) is the world's most active charity dedicated to the conservation and welfare of all whales, dolphins and porpoises.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- “Dress it up how you like – whaling is murder and murder is wrong”
  - Whales are not human but they are not less than human. The mindset that accepts killing whales overlaps with the mindset that accepts the genocide of “inferior” human beings.
  - In a profound sense, whales and some other sentient mammals are entitled to, if not human rights, then at least “humanist rights”.
- The real reason for this initiative by the Makah is because they know very well that whale meat goes for \$80 per kilo in Japan. One whale is worth nearly one million dollars.
- Allowing the Makah to whale will have implications for thousands of whales because Norway, Japan, Russia and Iceland are looking at this as a precedent.
- We are walking the tightrope of trying to respect people's historical right to carry on long-standing traditional ways and yet balance the interests of conserving and protecting whales.
- In 1995 there was criticism of the Russian grey whale hunt when it was alleged that the whale meat was not eaten by indigenous peoples but was actually fed to foxes in fox fur farms.
  - Cultures change. The Alaskan North Slope Eskimos are now economically very different to the peoples who hunted whales a century ago. Oil exploitation has brought an enormous amount of money to the local people. Also, hunting from modern skidoos and helicopters is straining the definition of what is aboriginal.
  - While the International Whaling Commission (IWC) continues to debate the emotive issue of the resumption of commercial whaling, hundreds of whales, and their cousins, the smaller dolphins and porpoises, are dying every year, almost unnoticed, in aboriginal hunts.

In the context of wildlife, the precautionary principle should be followed

### Makah tribe role card

Your role is to present the case of the Makah Indians who live on the north-west coast of North America. Whaling is an important cultural tradition for the Makah and you only want the right to kill five grey whales each year.

You should use your own existing knowledge of human rights and environmental issues together with the following information:

- Even though it is 70 years since the last whale hunt took place, the ceremonies, rituals, songs and tales have been passed down and kept alive. A whole social structure was built around the hunt.
- Nowadays some Makah Indians make a living fishing salmon and pacific sable fish, which is sold to a local fish plant, but the old system of sharing between family and friends is still in existence.
- It was the industrial whaling operations carried out by Europeans and Americans that depleted the whale stock. Now the stock is back up at a historically high level and has been removed from the US Endangered Species List.
- Our young people value having an identity based on their own culture and history. Being part of a culture that has a long tradition is a privilege that not many young people in the US have.
- We're not going to hunt the grey whales for commercial purposes. Our purpose is ceremonial and for food / subsistence.
- We've requested up to 5 grey whales but that's not to say that we'll take them all.
- We fish in small coastal vessels using the traditional hand harpoon. We are considering a modified version with a grenade on the tip like the ones used in the Alaskan bowhead hunt.

We will be an active player to ensure the grey whale never goes back on the Endangered Species List



### CREST role card

Your position on the whaling issue is neutral. Your role is to provide background information on the human rights and environmental legislation, to mediate between the groups and to sum up at the end. Your job as facilitators of the meeting is to ensure that the discussion is focused on the task in hand and to clarify misconceptions and misunderstandings. Help the groups move away from their differences and explore instead what they have in common in order to come to a consensus about the following questions:

- Why are whales important?
- Are grey whales an endangered species?
- Why should the Makah be stopped from eating whale meat?
- Could the Makah's ritual of hunting whales be modified?
- If an agreement can be reached, what sort of monitoring will be needed to ensure that the whales are protected?

Start by welcoming everyone. Set the framework for the discussions. Take about two minutes to set the scene by summarising the main human rights and environmental aspects of the issue, quoting if you wish from the extracts below. Restate the purpose of the meeting: to discuss the issues and to try to come to a mutual understanding in order to find a durable solution to the current conflict.

Ask the Makah tribe to explain their reasons for wanting to resume whaling before opening the general discussion. After 50 minutes' discussion you should briefly sum up, and list points that arose in this meeting that will need to be clarified at the next.

# My history

## AUDIENCE

A class of pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- Self-awareness and self-knowledge
- empathy and decentring
- knowledge and understanding of other cultures

## LEARNING OBJECTIVES

- to raise curiosity and empathy about the other participants' cultures
- to generate a critical approach to our own history
- to create awareness of the diversity of the world history
- to help pupils to know each other better

**TIME:** 1 period

## NECESSARY MATERIALS

- a calendar on a board or large sheet of paper. It should be marked off in years and start at the year of birth of the oldest pupil and end at the present.
- Felt-tip pen

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

- Ask each pupil to think about 3 "public" events that have marked their lives and then ask them to write their name against the year in which the events occurred. The events may be related to politics, history, sports, music...
- Then ask the pupils to say why those dates are important, what they stand for and why they have chosen them.
- Invite the pupils to say if they were surprised or shocked by any of the dates or events and whether were they familiar with all of them. It also may be interesting to discuss why we attach importance to some events rather than to others.

### **RECOMMENDATIONS / TIPS**

This activity works with any group and is also a very good activity at the beginning of the school year as a “get to know each other” activity. If you are working with a local group, this activity helps participants realize that, even though they may live in the same street, people often attach different degrees of importance to the same events. It may also be interesting to notice that some particular event has marked a majority of the participants regardless of their origin or educational background – we are “all equal”. In a multi-cultural group, the activity is useful to raise curiosity about our recent past and cultural influences and, to encourage people to have greater respect for each other’s beliefs and convictions.

**REFERENCES:** “All different – All equal, Education Pack”, European Youth Centre, 1995

# Responding to racism

## AUDIENCE

A class of pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beings
- valuing/respect for cultural difference and diversity
- valuing/respect for other cultures/cultural otherness
- tolerance
- empathy and decentring
- self-awareness and self-knowledge
- communicative awareness
- critical thinking
- knowledge and understanding of other cultures

## LEARNING OBJECTIVES

- To deepen understanding about cultural differences and institutional racism
- To develop skills for democratic participation, communication and co-operation
- To promote responsibility, justice and solidarity

## TIME

120 Minutes

## NECESSARY MATERIALS

- Large sheets of paper or flipchart paper and markers
- 4 volunteers to present a role-play
- Role cards
- Critical incident card
- Guidelines for facilitators
- Copies of the school's policy and guidelines on racial incidents; enough to share one between two
- Copies of the handout "Some practical points for consideration", or write the points up on a large sheet of paper
- Paper and pens

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

### ACTIVITY

This activity is in two parts: part 1 is a review of what we understand by the term racism; part 2 involves drafting a policy for dealing with racist incidents in your school, club or organisation.

### PREPARATION

- Review the critical incident and if necessary adapt it to your own situation.
- Choose four volunteers and ask them to prepare a very short role play based on the critical incident to present to the rest of the group.
- Make 5 copies of the critical incident scene card (one per role player and one for the facilitator).
- Make a copy of the guidelines for the facilitator.

### Part 1. A review: what do we understand by the term racism?

1. Begin the activity with a brainstorm on "racism".
2. Racist incidents and potential intercultural misunderstandings happen every day. Go on to brainstorm what kinds of everyday incidents and behaviour people identify as being racist.
3. Ask for four volunteers to act out the role play. Give them the role cards and copies of the critical incident and give them 15 minutes to prepare.
4. Explain that everyone else is an observer. Hand out paper and pens and explain that they will be watching three short scenes. There will be short breaks in between for the observers to write down key words which summarise their response.
5. Ask the volunteers to act out the role play.
6. At the end, conduct a short debriefing of people's comments:
  - a. What did people write down in the first break? What led participants to their conclusions?
  - b. What did people write down in the second break? What led them to those conclusions?
  - c. What did people realise at the end? What assumptions had they been making?
7. Go on to discuss what people thought the teachers, Gyula's father and the head teacher could – or should – have done to ensure a just outcome?

## **Part 2. Drafting a policy for dealing with racist incidents**

1. Explain that the objective of this part of the activity is to develop guidelines on how racist incidents should be dealt with and to draft a policy for the school.
2. Carry out a short brainstorming activity of the different groups of people in the school, for example pupils/students, teachers, a head teacher, cleaning staff, librarians, school bus drivers and supervisory staff, for instance, playground supervisors.
3. Next, ask the participants to divide into small groups of four or five people to consider the duties and responsibilities of the different members of the school with respect to racist incidents. Give the groups 30 minutes for their discussions and to prepare a report with key points on flipchart paper.
4. Ask participants to come back into plenary to report on their work. The facilitator should make a summary of the points on flip chart or on a board.
5. Ask the participants to review the policies or guidelines that already exist in their school. What needs to be updated?
6. Now encourage participants to work on developing the policy. Get each small group to work on one aspect (step or measure). For example: if a general school statement about racism and discrimination is needed, then one group should be in charge of writing it. Groups should also discuss ways to present their results in plenary, for example, using not only their writing but also images, collages and body sculptures to better convey their feelings.
7. In plenary, ask the groups to report their results and discuss how to implement their ideas.

## **DEBRIEFING**

Begin with a review of the activity itself and which human rights are at stake, and then go on to talk about what people learned and what they should do next.

Examples of questions you could ask:

- How prevalent is racism in your school and in society at large?
- Do you know of any racist incidents that have happened in your school or community?
- Are any groups targeted more often than others? Which? Why? Were the same groups targeted twenty or fifty years ago?
- How are Roma treated in your country and in other countries in Europe?
- What sorts of stereotypes do you have of Roma people? Where do these stereotypes come from? How can they be challenged?
- Which human rights are at stake in the critical incident?
- Have the participants' ideas of what constitutes a racist incident changed as a result of doing the activity? How? Elicit examples.
- Whose responsibility is it to ensure that racist incidents do not happen in your school or organisation?
- Having a policy on dealing with racist incidents is important, but would it not be better not to need it in the first place? What can and should be done to address the causes of racist behaviour, both in school and in society at large?

## RECOMMENDATIONS / TIPS

Be aware of the background of the members of the group and adapt the activity accordingly. People will be more engaged if you deal with issues that are real for the group. On the other hand, you need to be prepared for the emotions that may be brought out as a result. It is important to pay attention to the feelings of those participants who feel that they themselves have been discriminated against at school.

Brainstorming is a classic way to start an activity, but you could liven things up and be provocative by telling a racist joke.

Consider choosing one that pokes fun at a group which is not represented in your class or youth group. In every country there are traditions of jokes about other nationals. You could start off the discussion by asking the group to share one or two.

You could then go on to talk about the dividing line between racist and non-racist jokes. For instance, are jokes about Roma or Jews nationalistic or racist? This could lead you on to the definition of a racist joke and of a racist incident (see below in "definition of racism").

At part 1 step 5, you may prefer to use the Forum Theatre or Image Theatre technique.

At part 1 step 6, you may find that participants get very emotional. This may be reflected in the notes that participants take at the end of each scene and it may make it difficult to retrace the process. It may work better if you keep it concrete and focus on what the actors should do.

It may be that at the end of part 2 step 4 the conclusions are not sufficiently focused for the participants to use them for the next step. In this case, you may wish to use the handout, "Some practical points for consideration" and encourage groups to develop the first four steps.

## REFERENCES

Compass: Manual for Human Rights Education with Young People, Council of Europe:  
<http://www.coe.int/en/web/compass>

## APPENDIX

Responding to racism handouts in pdf (see attached)

## Responding to racism

### APPENDIX 2: definitions

**Racism**, in general terms, consists of conduct or words or practices which advantage or disadvantage people because of their colour, culture or ethnic origin. Its more subtle forms are as damaging as its overt form.

Institutionalised racism can be defined as the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amounts to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages people from ethnic minorities. Racist incidents and harassment can take place in any institution, regardless of the numbers of pupils from different ethnic backgrounds within it.

A racist incident is any incident which is perceived to be racist by the victim or any other person. For instance:

**Physical harassment:** comprises the more obvious examples of violent attacks or physical intimidation of both children and adults from minority groups, as well as incidents of "minor" intimidation which may be cumulative in effect.

**Verbal harassment:** name calling directed at those from minority groups and any ridicule of a person's background or culture (e.g. music, dress or diet) may be the most obvious examples. There may be other forms of verbal abuse, which are less obvious, involving teachers, pupils or other adults, such as off-the-cuff remarks of a racist nature, which cause offence.

**Non co-operation and disrespect:** refusal to co-operate with or show respect to minority pupils, students, teachers, trainers, youth leaders and others by people in the school/education community may constitute a racist incident if there is evidence of racist motivation or if the "victim" perceives racism to be a motive. Disrespect can also be inadvertent, for example if a teacher or trainer shows ignorance of a pupil's cultural practices in a way that makes the victim feel harassed or uncomfortable.

**Other incidents:** racist jokes and use of racist vocabulary, the wearing of racist insignia, badges, T-shirts, etc., racist graffiti, the distribution of racist literature or posters, the presence of racist or fascist organisations in or around the school community, or stereotyping by adults which could lead to discrimination.

Many racist incidents will be of a less obvious type. Such insidious actions which occur are often the most difficult to detect and deal with. Many racist incidents involving pupils or students will not occur in the presence of teachers or adults. It is therefore important that schools develop strategies to ensure that all members of the school community are sensitive to, and take responsibility for, reporting and dealing with incidents.

Further information about racism, anti gypsyism and romaphobia can be found in the Discrimination and Intolerance section of chapter 5.



## Responding to racism

### APPENDIX 3: Role cards

#### Head teacher role card

Your greatest concern is the reputation of the school regarding safety and stealing

#### Teacher 1 role card

You have noticed that other things, not just money, have been disappearing from the school. You have noted that last week Gyula came to school with a mobile phone

#### Teacher 2 role card

You are Gyula's class teacher. You know him quite well and like him. He is a kind, thoughtful boy who works hard, but he has not got any friends

#### Father role card

Gyula is a good boy. You know how important education is and you always check that Gyula has done his homework before allowing him to go out to play football. It was his birthday last week

## Responding to racism

### APPENDIX 4: CRITICAL INCIDENTS

Each scene takes place in the head teacher's office

#### Scene 1: Head teacher, teacher 1 and teacher 2

The head teacher, teacher 1 and teacher 2 discuss the problem and their reactions to a recent spate of pick-pocketing in the school. There have been several incidents: for instance, it started with a missing pen and since then several other things have gone missing, but mostly money.

There are rumours about who it could be, and the most likely culprit seems to be Gyula, a Roma boy.

Time: 3-5 minutes

#### Scene 2: Headmaster, Gyula's father and teacher 1

The headmaster presses Gyula's father to admit that his son has been stealing. The father stresses that Gyula would not do such a thing. Nonetheless, he apologises and offers to pay the stolen money back. The teachers feel awkward about the situation and promise to keep it a secret. Gyula can stay in the school, but the father should keep a closer eye on his son.

Time: 3-5 minutes

#### Scene 3: Headmaster and teacher 2

The headmaster and teacher 1 discuss the improved atmosphere in the school. They are pleased that the problem seems to be solved.

Enter teacher 1: S/he announces the news that the police have just arrested a pupil (not Gyula) for pick-pocketing at the school gate. Apparently s/he has confessed to have stolen all the money.

They discuss their reactions to the news.

Time: 3-5 minutes

## Responding to racism

### APPENDIX 4: Guidelines for the facilitator

Let the volunteers perform their role-play. At the breaks, between the scenes, you should interject with the questions and ask the observers to write down key words which summarise their response at that stage in the presentation.

**First break:** First question to the observers: If you were the head teacher, what would you do?

**Second break:** Second question to the observers: Do you think the matter has been solved satisfactorily?

**Third break:** Third question to the observers: What do you think now?

#### Some practical points for consideration in relation to developing an anti-racist policy.

In dealing with racial harassment and racist incidents, a whole school (organisation) approach to policy development and implementation is required. It is important that approaches to racist incidents fit in with general school / organisational policy and practice. The issues should be regarded as “special but not separate”. Some practical points for consideration are:

- A clear statement of policy needs to be made showing that no racist incidents or racial harassment will be tolerated.
- In the policy, the school should make a clear statement as to the procedures that should be followed when a racist incident occurs.
- The whole school approach, including processes and agreed actions for dealing with incidents, must extend to all members of the school community: governors, staff (teaching and non-teaching), parents, pupils, students and visitors.
- There must be clear understanding that everyone in the school community has a responsibility to monitor and tackle racial harassment and racist incidents.
- There should be a consistency of approach so that everyone involved is aware of what is expected of them.
- It should be understood that a response to an incident should be made at the time the incident occurs or is reported.

Any follow-up responses to an incident should be made within an agreed time-scale

# The Global Village

## AUDIENCE

Pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beliefs
- valuing/respect for cultural difference and diversity
- critical thinking
- multiperspectivity
- linguistic and communicative skills

## LEARNING OBJECTIVES

- To raise awareness of global issues connected with human rights, inequalities in society and sustainability
- To get to know international agencies such as the United Nations and their agenda

## TIME

Minimum 2 hours

## NECESSARY MATERIALS

- Computer
- Connection to Internet ([100 people](#) & [UN Agenda 2030](#) )

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

### 0 - 10' - The facilitator (10')

- welcomes the participants and introduces him/herself as a person and as an AFS volunteer (where applicable)
- gives a short explanation of the learning objectives of the activity
- asks participants to introduce themselves saying one thing they care about in the field of sustainability

### 10' - 30' - First activity "If the world was a village.." (20')

The facilitator asks the participants *"How much do we really know about the world and the International situation? " We live in a world inhabited by 7.4 billions of people, but we often hear that this is a small world as facts that happen very far away from us, seem to be the same as those we face. Often we also hear that this is a "global village"*

The facilitator asks the participants to couple together and take a minute to imagine a world of a 100 people talking to one another. This is a "global village": their task in the following minutes will be to rebuild the proportions of the real world inside the village in terms of inhabitants, wealth distribution, health, education, technology,...

After a couple of minutes the facilitator distributes the form "If the world was a village" and asks each couple to discuss it and fill up the empty spaces.

After 10 minutes the facilitator asks randomly to some of the couples to tell their friends the rating they came up with. Then the facilitator introduces the short 100 people video (or shows/distributes copies of the [attached sheet](#)).

The facilitator asks students to comment: *how close did they get to the right rating? Which questions were the most difficult to answer and why? which sources do they usually use to get information? Are these sources complete or partial? If these are partial what should be done? General comments.....*

### **30' - 60' - the UN Agenda for sustainability (30')**

The facilitator tells the students that the debate on the complexity of these problems is taking place worldwide and that many institutions are actively thinking on how to face the problem: first of all the United Nations Organization which, in September 25, 2015 formally adopted the Agenda 2030 for Sustainable Development, defining 17 goals to be reached by all the countries in the world by 2030.

The adoption of Agenda 2030 is a historical event under many perspectives:

- for the first time UN members made a strong and clear statement about the non sustainability of the current models of development in our society: environmental, economic and social level.
- In this way they underlined that sustainability needs to be taken into consideration in a global vision (and not only focused on environment as it is often done)
- In addition, all countries are called to contribute to the overall improvement without distinction between developed and emerging countries
- It is obvious that each country has to define its own goals and strategies on what can realistically be done depending on the level of development achieved.

For the first time there is **a common, strong agreement on 17 goals** which are considered universal and **a commitment in finding a solution** to problems that we all have and which have an impact not only on our Nation but - in a global world - on all our Nations.

The facilitator asks the participants to brainstorm briefly on transnational problems they are aware of (i.e. corruption, climate change, immigration due to poverty, illegal trafficking, excessive energy consumption, nuclear energy, ... )

The facilitator briefly scrolls 17 goals from the [Overview in the UN website](#) (= link)

For this workshop, the facilitator tells the students that we are particularly focusing on Objective 4: Target 4.7: all students acquire the knowledge and skills necessary to promote sustainable development through, inter alia, education for sustainable development and sustainable lifestyles, Human rights, gender equality, **the promotion of a culture of peace and nonviolence, global citizenship and the enhancement of cultural diversity and the contribution of culture to sustainable development**"

The Agenda 2030 is recent and it took a long time to come to a common agreement which is still sometimes threatened (the USA for example quitted the Agenda in 2017). Every Nation has different priorities, needs, approaches that need to be taken into consideration in a worldwide problem-solving process

### **1 - 1:40 SIMULATION on problem-solving (40')**

The facilitator suggests returning to the situation previously outlined. We are citizens of the global village, we know the problems that our global village is facing, and we need to start dealing with our future. The facilitator divides students into subgroups of 4-5 people and gives instructions:

1. Every student is a citizen of the Global Village and must express him/herself to find a solution to strongly promote sustainable development. It does not matter the social position of the citizen, nor their level of studies or work: each is called to reflect and express their point of view.
2. Each student must think of 3 rights that must be guaranteed to all citizens of the global village (5 minutes). To clarify, propose to complete the following sentence: *"Citizens of the global village must be entitled to ..."*
3. All students in the subgroup must compare the rights they have identified and decide together which are the 6 most important ones for all members (15 minutes)
4. Each subgroup must decide on the name of the global village, where it is situated and write it on a large sheet with the 6 rights to be shared with everyone (5 minutes).

The subgroups get together and each one presents their own list of rights while the facilitator tries to put together a unique list. Together they note which rights are repeated and therefore universally stated, and which are not. The facilitator stimulates a little interaction with suggestions and questions: is it possible to put together similar rights? In this case how far are citizens willing to give up part of their rights? Are there rights that are in contradiction?

### **1.40 - 2.00 Debriefing (20')**

Once the final list is more or less ready, the facilitator asks the students to reflect from an individual point of view: *how deeply did they express their convictions? Did they change their minds during the debate? What made them change their minds? Was it easy to come to one list of rights? What are their feelings about the confrontation and coming to a common agreement process with the rest of the group/groups?*

If there are foreign students in the class hosted with exchange programs or students who have participated in exchange programs abroad, the facilitator underlines their contribution with questions such as: *are the rights identified in some way connected to those of the country where you came from/have been during your experience abroad? What is the influence of our own country in our choices? What is the influence of the other countries/cultures we know well ?*

The facilitator underlines that each Nation has its own history, its own economy, social matters and beliefs on what is a priority: all these greatly influence people's choices, ways of acting, political requests. Therefore it is really difficult to make lists of common rights but it is absolutely necessary to learn how to come to a common framework of reference in order to ensure growth, well-being, education and peace for everyone and not only for the benefit of few.

It is not an easy process and the answers are not univocal. However the starting point is to ask oneself questions and become aware of the many different points of view that derive from different cultures. However such values as brotherhood and freedom require dialogue and a peaceful approach to the problems that affect our society. These values evolved hundreds of years ago as the hub of civilised life. They are fundamental, not negotiable.

## **Conclusions**

In closing, the facilitator asks the students if they believe that this statement is actual and discussed about in the community (family, school, friends, ....) where they live.

Maybe someone will express some doubts on this or on the goals set by the 2030 UN Agenda.

Values are needed to drive us in our lives; our goals need to be high and inspirational to help each of us in our choices and everyday real life . Each and every one of us can make a difference in order to achieve the utopia of a fair world, in which we respect each other, starting with the people around us.

## **RECOMMENDATIONS / TIPS**

Many topics in this module can be deepened in curricular or cross-curricular courses

## **REFERENCES**

<https://sustainabledevelopment.un.org/post2015/transformingourworld>

[Intercultura Italy](#)

# The iceberg of culture

## AUDIENCE

Pupils aged 14-18

## INTERCULTURAL COMPETENCES

- knowledge and understanding of culture in general
- knowledge and understanding of other cultures
- valuing / respect for cultural differences and diversity

## LEARNING OBJECTIVES

- To understand the concept of culture
- To become aware of one's own culture and recognize its influence on one's behaviour and attitude
- To learn and understand about the institutions, customs, traditions, practices and current issues in a specific country
- To be able to discuss cultures without stereotyping or making judgmental statements

## TIME

1 period

## NECESSARY MATERIALS

- flipchart sheets and markers
- picture and theory of the cultural iceberg and description (see appendix 1)
- objects and pictures brought by the students



### STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Ask students to bring an object or picture that represent their culture and have each one explain how they think it represents their culture.
2. Draw the image of an iceberg on a flipchart and place it on a table. Add all the objects or pictures on the tip above the water.
3. Explain the iceberg model of culture : what is easily visible only represents 10% of the culture.
4. Ask the students to relocate the different features of culture that are listed below (appendix 2) , either below or above the waterline. Remember that what is above and visible is considered observable behaviours and artifacts whilst beneath the line appear the invisible beliefs, values and taboos that are transmitted through culture.
5. Facilitate the discussion on the relationship between the visible and invisible aspects of culture. For example, religious beliefs are clearly manifests in certain holiday customs and on the other hand, notions of modesty can affect styles of dress.
6. Facilitate a discussion to figure out how the objects brought represent the values and beliefs that are not visible (the 90% part of the iceberg) and write them in the iceberg below water (or link them together if some have already been mentioned in the list).
7. Think of how different behaviours might be caused by the same value. For example, how do cultures show respect for age? By giving one's seat in the bus ? lifting the groceries ? helping to cross the street ? having the elderly come and live at one's place ? having the elderly people live in a retirement place ?
8. Likewise, think of similar behaviours that might be caused by different (opposite ?) values : someone working extra hours. Are ambition and career their priority ? Is it their family's welfare ?
9. Conclusion : When meeting another culture, we tend to interpret the behaviour observed with our own iceberg, our own set of values and beliefs, which may be the cause for culture shock. It is important to keep in mind that the behaviour demonstrated is rooted in values that are not clearly visible.

### RECOMMENDATIONS / TIPS

This conclusion naturally leads to an activity involving suspending judgment.

**REFERENCES** AFS Student Learning Journey Curriculum, Culture Matters (The Peace Corps Cross-Cultural Workbook),

## The iceberg of culture

### APPENDIX 1: The model

One of the most well-known models of culture is the iceberg. Its main focus is on the elements that make up culture, and on the fact, that some of these elements are very visible, whereas others are hard to discover.

The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. This top of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible. Nonetheless, this lower part of the iceberg is the powerful foundation. Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. But the powerful foundations of culture are more difficult to spot: the history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc. The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points out, how difficult it is at times to understand people with different cultural backgrounds – because we may spot the visible parts of “their iceberg”, but we cannot immediately see what are the foundations that these parts rest upon.

## The iceberg of culture

### APPENDIX 2: Features of culture

facial expressions	eating habits	conception of cleanliness
religious beliefs	notions of modesty	concept of justice
religious rituals	food	approaches to problem-solving
importance of time	general world view	drama
paintings	understanding of the natural world	body language
values	folk-dancing	notions of adolescence
literature	styles of dress	ordering of time
childraising beliefs	concept of personal space	architecture
concept of leadership	rules of social etiquette	popular music
gestures	concept of self	handling of emotions
holiday customs	work ethic	patterns of decision-making
concept of fairness	conception of beauty	nature of friendship

# The map is not the territory

## AUDIENCE

Pupils from 14 to 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human being
- empathy and decentring
- critical thinking
- multiperspectivity

## LEARNING OBJECTIVES

- To learn to decentralize students' point of view
- To discover Peters' map projection and other geographical projections of the world
- To stimulate cooperation

## TIME:

75 Minutes

## NECESSARY MATERIALS

- Print the "cooperative Cards" tab attached, cut a series of 5 cards of the world along the lines and group pieces by letter (eg. Letter A), put the pieces divided by 5 letter envelopes and mark them with the corresponding letter (eg. Envelope A)

Repeat for each participant group.

If you need to write the rules, or project them.

- Print a solution template map
- A world map of Peters and one of Mercator, you can buy or download from the Internet
- Paper Scotch
- Print non-Eurocentric world map (see appendix 2)

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. Divide participants into groups of 5 people.
2. Distribute to each group a series of envelopes (A, B, C, D, E) asking them not to open the envelopes.  
Give the following instructions (10 minutes):
  - I. Each participant has an envelope with a few pieces of a world map of the world.
  - II. Everyone must try to create a complete world map of the world.
  - III. The activity will not end until all participants have finished their world map.

- IV. It is forbidden to talk and make gestures, signs etc.
- V. You may not ask for or take pieces of the other members of the group.
- VI. It is allowed to give your own pieces of world maps to other members of the group if you think that they can serve.

3. Once all groups have finished, start the discussion (20minutes):

Ask each group to share their experience, the difficulties (technical, relational, emotional...) and the resulting strategies implemented.

Examine the dynamics of the game, in particular highlighting the most effective cooperative strategies, "focusing on the needs of others rather than on their own."

4. Hang Peters' projection on the wall and ask to comment on the features, from the strange form that perhaps many have never seen. (20 minutes)

Focus on Peters' projection and the differences between this and the classic Mercator projection (often present in class): What are the differences between the two maps? And what are the similarities? What is the "correct one"?

5. Finally, you can present to the class non-Eurocentric world projections. Ask them what are the differences and the similarities. Do these different world projections change their perceptions of the world? How?

For example:

In a Sino-centric world map the United States are located in the east of China;

In a US-centric world map Europe and Asia are separated on either side;

In an Australian-centric world map South is at the top;

The final goal of the discussion should be a clear awareness that the true world map of the world does not exist, there is our ability to see the world from different points of view and from there we can try to get closer and closer to the truth, which is nothing more than the sum of many different points of view.

Finish by explaining the name of the activity: "The map is not the territory". This quote comes from Alfred Korzybski, father of general semantics: "A map is not the territory it represents, but if correct, it has a similar structure to the territory, which accounts for its usefulness". To sum up, our perception of reality is not reality itself but our own version of it, or our own "map".

## RECOMMENDATIONS / TIPS

You should read the differences between Peters' and Mercator's world maps:

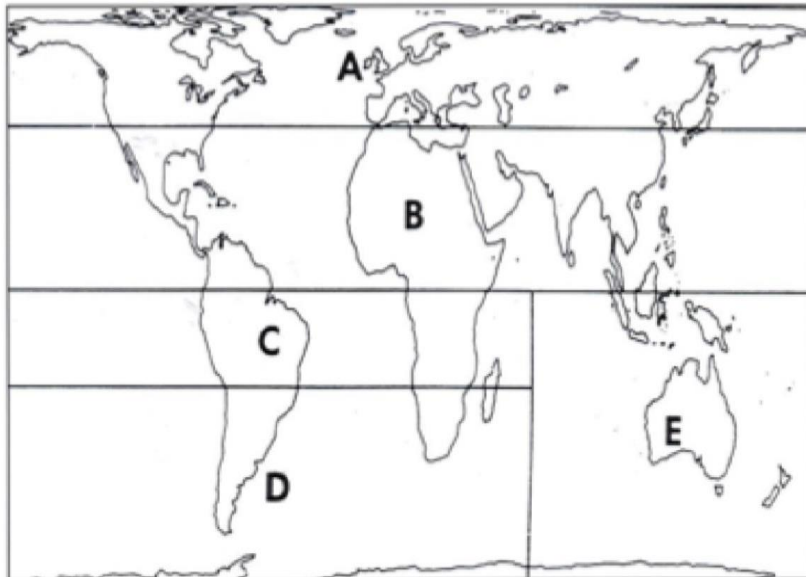
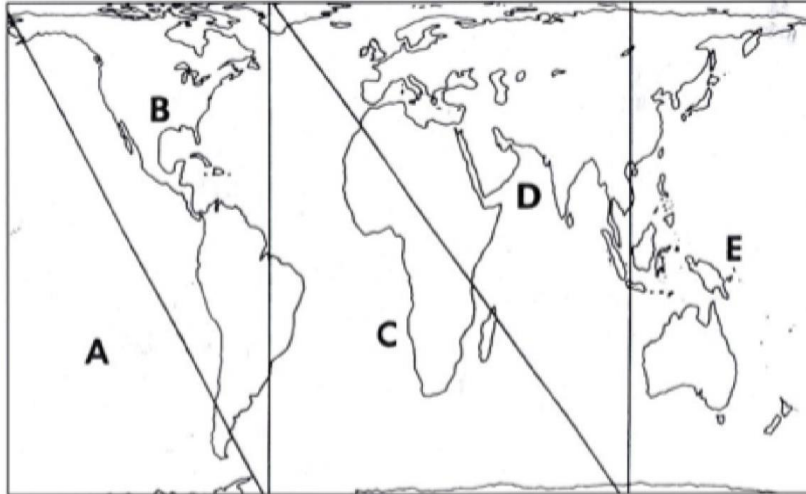
[https://en.wikipedia.org/wiki/Gall%E2%80%93Peters\\_projection](https://en.wikipedia.org/wiki/Gall%E2%80%93Peters_projection)

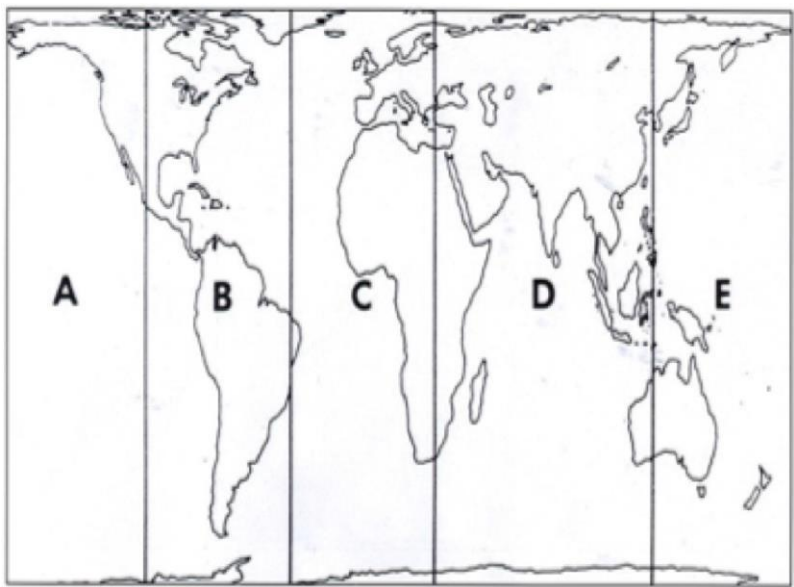
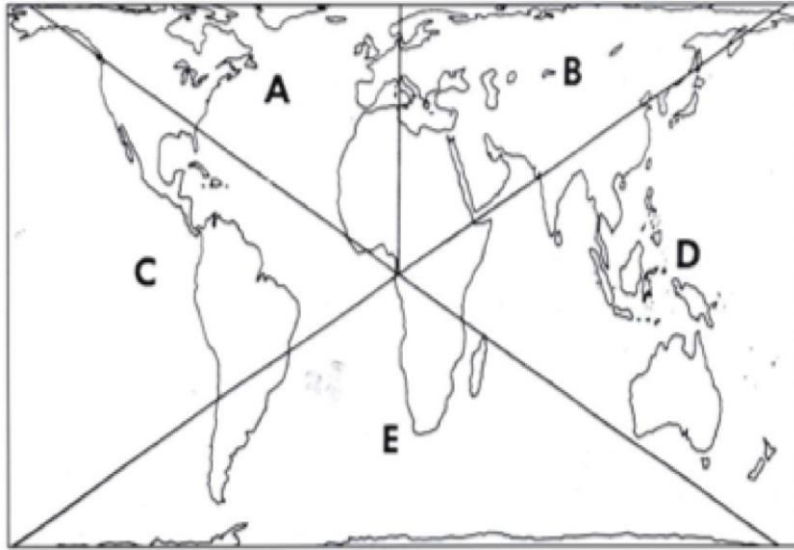
## REFERENCES

Giordano Golinelli, ACRA-CCS ('La mappa non è il territorio') © De Agostini Scuola S.p.A.

## The map is not the territory

### APPENDIX 1: Cooperative maps





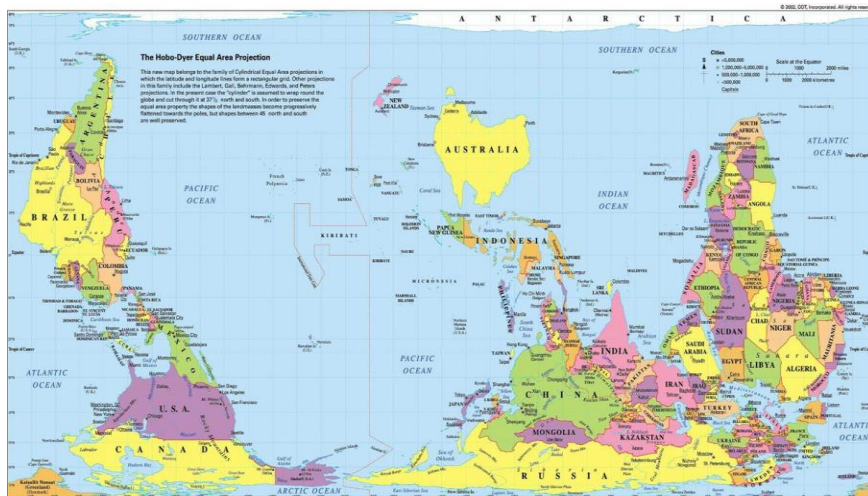
# The map is not the territory

## APPENDIX 2: Examples of non-Eurocentric world maps

### US-centric world map



### Australian-centric world map





# Trafficking Nature

## AUDIENCE

Students aged 14 – 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beings
- critical thinking

## LEARNING OBJECTIVES

- to understand what Trafficking is and define its types
- to be able to differentiate "Trafficking" from other similar phenomena
- to raise awareness about Trafficking and the importance of its prevention

## TIME

1 Period

## NECESSARY MATERIALS

- blackboard / flipchart
- hand outs
- PCs

This activity is recommended to be done in the school library / computer room.

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

### Warming up (5 min.)

Present 2 statements on a board and suggest the students to express their own ideas (agree – disagree):

1. People should immigrate for better living conditions and welfare.
2. Trafficking has no connection with the Human rights issue.

Discuss statements with students.

### Phase 1 (20 min.)

- Present a short lecture (or ask the students to make an internet search in the library or resource centres of high schools) on Universal Declaration of Human Rights and Trafficking process and types.
- Ask students to make a brief research on the internet in order to find the relevant websites (mentioned in the resources of this activity) to identify strategies for combating with trafficking and prevention of discrimination.

- After this, distribute the handouts – "Mary's Story" (Appendix 1) - and ask the students:
  - to have the list of events in chronological order,
  - to underline the sentences containing abuse of the Human rights,
  - to determine the type of the trafficking.

### **Phase 2 (15 min.)**

- Ask students to make groups of 4 - 5 people and distribute them the Hand out "Situations 1; 2" (Appendix 2). The students have to read 2 short descriptive-situations and answer the following set of questions.
- After this, ask the groups to think of a time when they or someone they care about was treated unfairly or unequally because they were members of some specific group. Students should encourage others to share their stories.
- One representative from each group will present one similar story (chosen by the group) to the whole class audience.

### **Debriefing/reflecting (5-10 min.)**

Write the following discussion questions on a board / flipchart:

- Have you, or someone you care about, ever been discriminated against? If so, what happened?
- Did anyone help? If so, how?
- If not, what would you have wanted someone to do?
- Is it easy or difficult to speak up when your friends are discriminating against someone and you are present? Why?
- What would support you in standing up against discrimination?

### **RECOMMENDATIONS / TIPS**

- Make sure you are punctual in order to have time for all the activities planned.
- Following web pages might help you prepare for your activity:
  - Universal Declaration of Human Rights  
[http://en.wikipedia.org/wiki/Universal\\_Declaration\\_of\\_Human\\_Rights](http://en.wikipedia.org/wiki/Universal_Declaration_of_Human_Rights)
  - Trafficking process and types  
[http://en.wikipedia.org/wiki/Human\\_trafficking#References](http://en.wikipedia.org/wiki/Human_trafficking#References)
  - <http://www.humantraffickinged.com/>

### **REFERENCES**

"Freedom of Thought & Expression", The Pestalozzi Programme, Council of Europe Training Programme for education professionals

## Trafficking nature

### APPENDIX 2: Hand out "MARY'S STORY"

● She was given drugs and was badly abused.
● But she was escorted there and back every day and was never allowed to go anywhere on her own.
● She wasn't allowed to go and see a doctor when she was ill or hurt.
● When she was about 17 years old, she was persuaded to go to the USA with the promise that she would have a better life and be provided with a job.
● She was given a job at a factory packing vegetables.
● However, when she arrived in the USA her life got a lot worse.
● Mary was born in Mexico.
● She was never paid for the work that she did.
● She wasn't allowed to leave her apartment except when she went to work.
● A man promised to take her and look after her.

#### Answer key:

Mary was born in Mexico. When she was about 17 years old, she was persuaded to go to the USA with the promise that she would have a better life and be provided with a job. A man promised to take her and look after her. However, when she arrived in the USA her life got a lot worse. She was given a job at a factory packing vegetables. But she was escorted there and back every day and was never allowed to go anywhere on her own. She wasn't allowed to leave her apartment except when she went to work. She was never paid for the work that she did. She was given drugs and was badly abused. She wasn't allowed to go and see a doctor when she was ill or hurt.

## Trafficking nature

### APPENDIX 2: Hand out "Situations 1; 2"

#### Situation 1

Olga, 23, came to Dubai from Moldova on a visitor visa after hearing about a job opportunity there. A Russian woman and an Indian man picked her up at the airport when she arrived. They took her to their apartment and told her she would instead be prostituted. When she refused, they beat her and threatened to kill her and bury her in the desert. They threatened to harm her if she did not pay them back for her travel expenses, and then sent Olga to a local hotel to meet customers and collect money from them. After two weeks, Olga met another woman from Moldova in the hotel and told her about her condition. The woman advised her to report her situation to the police, who raided the apartment and arrested the suspected traffickers.

Is Olga a trafficking victim? Chose the correct Option from the following list:

- 1.NO, she is a grown-up person and made her own decision on business-immigration to Dubai.
- 2.Yes, she is a victim of Sex and Labour trafficking.
- 3.I don't know.

#### Situation 2

USA Alissa, 16, met an older man at a convenience store in Dallas and after a few dates accepted his marriage proposal and invitation to move in with him. But soon Alissa's new "husband" convinced her to be an escort for him, accompanying men on dates and having sex with them for money. He took her to an area known for street prostitution and forced her to hand over all of her earnings. He made Alissa get a tattoo of his nicknames, branding her as his property, and he posted prostitution advertisements with her picture on an Internet site. He rented hotel rooms around Dallas and forced Alissa to have sex with men who responded to the ads. The man, who kept an assault rifle in the closet of his apartment, threatened Alissa and physically assaulted her on multiple occasions. The man later pled guilty to trafficking Alissa.

How would you explain Alissa's situation?

- 1.Marriage.
- 2.Cheated and exploited, but not a trafficking victim.
- 3.Trafficking victim.
- 4.I don't know.

# What is Stereotype & Prejudice?

## AUDIENCE

students aged 16 - 18

## INTERCULTURAL COMPETENCES

- valuing/respect of other human beings
- valuing/respect for cultural difference and diversity
- Valuing/respect for other cultures/cultural otherness
- tolerance
- self-awareness and self-knowledge
- critical thinking

## LEARNING OBJECTIVES

- to define stereotypes & prejudice and understand the connection between them
- to state harmful outcomes of stereotypes & prejudice
- to be able to give examples of a stereotype and identify those illustrated by other students

## TIME

2 periods

## NECESSARY MATERIALS

- 4 different hand-outs
- post-its
- tables, chairs and pens for the participants
- a blackboard/flipchart stand

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

### **Welcoming participants & Warming:**

Introduce yourself and present the purpose of the training and the agenda. Invite students to write down their expectations and stick them onto certain place in the classroom (e.g. the wall, flipchart). You can come back to this at the end of the training to make sure you've covered these points.

### **A brief introduction of "Prejudice and Stereotyping"**

Prejudice is a baseless and usually negative attitude toward members of a group. Common features of prejudice include negative feelings, stereotyped beliefs, and a tendency to discriminate against members of the group. While specific definitions of prejudice given by social scientists often differ, most agree that it involves prejudgments (usually negative) about members of a group.

When prejudice occurs, stereotyping and discrimination may also result. In many cases, prejudices are based upon stereotypes. A stereotype is a simplified assumption about a group based on prior assumptions. Stereotypes can be both positive ("women are warm and nurturing") or negative ("teenagers are lazy"). Stereotypes can lead to faulty beliefs, but they can also result in both prejudice and discrimination. Prejudice can be based upon a number of factors including sex, race, age, sexual orientations, nationality, socioeconomic status and religion. Some of the most well-known types of prejudice include:

- Racism, Sexism, Classicism, Homophobia, Nationalism, Religious prejudice, Ageism

**Phase 1 (15 min.):**

Make pairs of students and give them definitions of stereotypes (Hand out 1 – Appendix 1). Let them think about examples for each piece of information of the definitions.

Ask pairs to research different examples where individuals have been denied their rights due to discrimination (research may be done on the Internet in the high school library). Encourage them to come up with at least one example that has not yet been mentioned in the class discussion. Share the research results with the whole class.

**Phase 2 (10 min.):**

Tell students to form groups of four to five and distribute the "If the World Were 100 People" (Hand out 2 – Appendix 2) to each group. They should take a look at some of their perceptions about the world and compare them with actual world demographics about population, health, wealth and resources. Ask them to discuss answers as a group, reach consensus and complete the worksheet.

One student from each group should come to the board and write the statistics their group chose for each item on the worksheet. When all groups have written their information on the board, the teacher should write (or distribute to the groups) the Actual statistics (Appendix 3). Let the class discuss why the actual statistics may vary from their responses.

**Phase 3 (10 min.):**

Distribute the Hand out to students in groups and give them time to fill in the final tables "Stereotypes" (Parts 1; 2). Leave time to discuss the Part 1 and to briefly go through Part 2.

### RECOMMENDATIONS / TIPS

Proposed homework for students:

- Look to current events to find examples of prejudice and discrimination in the world.
- How and where are people treating others unfairly because they don't understand them fully?
- Have the learners ask their parents to share with them any instance they know of that would demonstrate prejudice or stereotype. Have the students write these examples on a sheet of paper, in complete sentences, to bring into class to share.

**REFERENCES** "Freedom of Thought & Expression", The Pestalozzi Programme, Council of Europe Training Programme for education professionals

## What is Stereotype & Prejudice?

### Hand out 1 - "Definitions of Stereotypes"

Read some definitions of stereotypes. Work with a partner and think about at least three examples for each piece of information of the definitions.

1. A simplified and fixed image of all members of a culture or group (based on race, religion, ethnicity, age, gender, national origins).
2. Generalizations about people that are based on limited, sometimes inaccurate, information (from such sources as television, cartoons or comic books, minimal contact with one or more members of the group, second-hand information)
3. Initial predictions about strangers based on incomplete information about their culture, race, religion, or ethnicity
4. A single statement or attitude about a group of people that does not recognize the complex, multidimensional nature of human beings
5. Broad categories about people that fail to differentiate among individuals, peoples, and societies.

## What is Stereotype & Prejudice?

### Hand out 2 - "If the World Were 100 People"

1	57	50	21
6	70	59	52
30	1	80	70
48	8	6	1
14	1		

Directions: Place the following numbers in the appropriate blanks:

If the world were 100 people there would be:

\_\_\_ Asians

\_\_\_ Europeans

\_\_\_ North and South Americans

\_\_\_ Africans

\_\_\_ females

\_\_\_ males

\_\_\_ non-white

\_\_\_ white

\_\_\_ percent of the entire world's wealth would belong to only \_\_\_ people and all \_\_\_ would be citizens of the United States.

\_\_\_ would live in substandard housing.

\_\_\_ would be unable to read.

\_\_\_ would suffer from malnutrition.

\_\_\_ would be near death.

\_\_\_ would be near birth.

\_\_\_ would have a college education.

\_\_\_ would have a computer.



## What is Stereotype & Prejudice?

### Hand out 3 (for teachers) - "If the World Were 100 People"

If the world were 100 people there would be:

57 Asians

21 Europeans

14 North and South Americans

8 Africans

52 females

48 males

70 non-white, 30 white

59 percent of the entire world's wealth would belong to only 6 people and all 6 would be citizens of the United States

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death

1 would be near birth

1 would have a college education

1 would have a computer

## What is Stereotype & Prejudice?

### Hand out 4 - Stereotypes

Part 1 - Discuss these items and decide whether they are true or false.

1.  Stereotypes can be positive or negative.
2.  They are all unfair and misleading.
3.  They reduce individuals to an inflexible image.
4.  Human beings are unique and complex, so no one should be stereotyped.
5.  They dehumanize people because they place all members of a group in one simple category.
6.  Stereotypes can be true.
7.  You can know a lot about a people if you know their stereotypes.
8.  Stereotypes are not necessarily true, but there is a lot of reality in them.

Part 2 - Match the words about stereotypes with their definitions:

1. alienation	<input type="checkbox"/> a belief that one is better than others are
2. attitude of superiority	<input type="checkbox"/> fear or dislike of foreigners or strangers
3. discrimination	<input type="checkbox"/> a feeling of being separate or not belonging
4. ethnocentrism	<input type="checkbox"/> special treatment (good or bad) based on race, religion, physical appearance, age or social class
5. intolerance	<input type="checkbox"/> lack of kindness or understanding toward people who are different
6. prejudice	<input type="checkbox"/> belief that one's own group (country, race or culture) is better than other
7. racism	<input type="checkbox"/> characteristics, features
8. scapegoat	<input type="checkbox"/> A person or group who is given the blame for the mistakes or failures of others
9. traits	<input type="checkbox"/> Belief that an ethnic group is superior or inferior than other groups
10. xenophobia	<input type="checkbox"/> A negative, unfair opinion about a person or group of people based on limited information or experience

Answer key: 2, 10, 1, 3, 5, 4, 9, 8, 7, 6

## Intercultural Classroom activity 23

# Who are I?

### AUDIENCE

A class of pupils from 14 to 18

### INTERCULTURAL COMPETENCES

- valuing/respect for cultural difference and diversity
- valuing/respect for other cultures/cultural otherness
- self-awareness and self-knowledge
- knowledge and understanding of culture in general

### LEARNING OBJECTIVES

- To increase understanding of the concept of identity and widen self-awareness
- To develop communication skills
- To promote solidarity and respect

### TIME

25 Minutes

### NECESSARY MATERIALS

- Coloured pens and markers, if possible a different colour for each participant
- Enough paper for one sheet per person
- Flipchart paper and markers

## STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

1. To warm up, ask people to get into pairs to form buzz groups. Ask them to pretend that they are strangers and to introduce themselves to each other.
2. Now ask people to reflect what is interesting or important to know about someone else when you first meet, and brainstorm the general categories of information. For example, name, age, sex, nationality, family role, religion, age, gender, ethnicity, job/study, taste in music, hobbies, sports, general likes and dislikes and more.
3. Now explain that participants are going to find out how much each of them has in common with others in the group. Hand out the paper and pens and explain that the first step is for each of them to draw a representation of their identity. They should think of themselves like stars; aspects of their identity radiate out into their society. Ask people to consider the eight to ten most important aspects of their identity and to draw their personal star. (see Appendix)
4. Tell people to go around and compare their stars. When they find someone else with whom they share a beam or ray, they should write that person's name near the beam. (For example, if Jan and Parvez both have a "rapper" beam, they should write each other's names along that beam). Allow 15 minutes for this.
5. Now come back into plenary and ask people to talk about how each of individuals were.

You could ask:

- Which aspects of identity do people have in common and which are unique?
  - How similar and how different are people in the group? Do people have more in common with each other than they have differences?
6. Finally, do a group brainstorm of the aspects of identity that people choose and those that they are born with. Write these up in two columns on the flip chart.

## Debriefing

Move on to discuss what people have discovered about themselves and about each other and the implications for human rights.

- What did people learn about themselves? Was it hard to decide which were the ten most significant aspects of their identity?
- Were people surprised at the results of comparing stars? Did they have more or less in common than they expected?
- How did people feel about the diversity in the group? Did they feel it made the group more interesting to be in or does it make it more difficult to be or work together?
- Were there any aspects of other people's identity that participants felt strongly inclined to react to and say, "I am not."? For example, I am not a football fan, not a fan of techno music, not a dog lover, not homosexual or not Christian.
- How does identity develop? Which aspects are social constructs and which are inherent and fixed?
- In relation to gender issues in particular, which aspects are social constructs and which are inherent and fixed?
- Did participants write "woman" or "man"? What do people associate with the words "woman" and "man"? Are the associations the same for both sexes and for all men and all women?
- How much are people judged by their individual identity and how much by the group that they belong to?
- To what extent are people free to choose their own identity? What are the implications for themselves and their society, and especially for the human rights of equality and respect?

## RECOMMENDATIONS / TIPS

The name of this activity is not wrong! It is intended to puzzle participants. If you want some background music while playing this game, you could use Frank Zappa's song, "You are what you is, I is what you am... ". In the warm up you may want to give participants a tip to get them thinking on the right lines. You could give yourself as an example or use an imaginary person as in the example.

The purpose of giving each participant a different colour is to give people the idea that everyone is unique and that the group is composed of a rainbow of identities. If you have a large group and two or more people have to share the same colour pen, ask them to use different styles of writing.

If you wish, you can make the activity a little more sophisticated by suggesting that people draw their personal stars with longer or shorter beams or rays according to how public or private they feel a particular aspect of their identity is. Longer beams reach further out into society and are therefore more public.

Some of the following points could come up in the final brainstorm (at step 6):

- Aspects of identity I can choose: name, friend, job, membership of a political party, favourite music, style of clothes, the football team you support, where you live,
- Aspects of identity I am born with: sex, age, height, eye colour,
- There will be some aspects of identity that may cause controversy, for example nationality, gender and sexuality, religion, being member of a minority.

The discussion about how identity develops and which aspects of identity are social constructs and which are inherent and fixed will also be controversial, especially those relating to religion and gender. It is worth asking participants to consider their own process of growing up and how certain aspects of their identity have changed over the years, perhaps even those aspects of their identity that they think are fixed.

You may wish to draw some conclusions from the discussions, for example, that we are all human beings who have rights which cannot be gifted or taken away regardless of race, colour, property, birth or other status.

Remark: this activity could be used at the beginning of the year with a new group but also in the context of a class exchange or organised intercultural encounter where this activity would be used to get to know each other.

## REFERENCES

Compass: Manual for Human Rights Education with Young People, Council of Europe:  
<http://www.coe.int/en/web/compass>

## Who are I

APPENDIX 1: Example of a star

