

TOGETHER- TOwards a cultural understanding of thE oTHER Erasmus+



I02 - The Ambassadors Curriculum

TOGETHER- TOwards a cultural understanding of the oTHER

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Προλογικό Σημείωμα

Το έργο *TOGETHER – TOwards a cultural understanding of thE oTHER* – (Erasmus+ KA204-079099) αποσκοπεί στην δημιουργία και διάδοση τεχνογνωσίας σχετικά με τον διαπολιτισμικό διάλογο ανάμεσα σε χώρες της ΕΕ και των χωρών εκτός της ευρωπαϊκής επικράτειας. Μέσα σε αυτό το πλαίσιο η «CulturePolis», ως υπεύθυνος φορέας υλοποίησης, σε συνεργασία με τους φορείς EWORX S.A (Ελλάδα), το Ινστιτούτου Ανάπτυξης Επιχειρηματικότητας IED (Κύπρος), Fattoria Pugliese Diffusa (Ιταλία), Georgian Arts and Culture Center (Γεωργία) και Lebanese Development Network (Λίβανος) παραδίδουν στο αναγνωστικό κοινό την έντυπη μορφή του εκπαιδευτικού προγράμματος του έργου με τίτλο «The Ambassadors Curriculum». Το εν λόγω εκπαιδευτικό πρόγραμμα έχει ως απώτερο σκοπό την κινητοποίηση φορέων, δρώντων και υπεύθυνων ανάληψης πολικών και αποφάσεων, οι οποίοι μέσα από τον ρόλο τους εκπροσωπούν ή/και εκφράζουν τις τοπικές κοινότητες, ώστε να εντάξουν στις δράσεις τους μεθόδους και τεχνικές που προάγουν τον διαπολιτισμικό διάλογο. Παραθέτουμε τις εγκάρδιες ευχαριστίες μας σε όσους συνέβαλαν στην υλοποίηση αυτού του βιβλίου με υπομονή και επαγγελματισμό, επιφέροντας την εξασφάλιση ενός επιτυχημένου αποτελέσματος.

Κέρκυρα, 28/07/2021

Η ομάδα της CulturePolis

Preface

The *TOGETHER – TOWARDS a cultural understanding of thE oTHER* – (Erasmus+ KA204-079099) aims to create and disseminate know-how regarding the intercultural dialogue among EU countries and countries outside the European territory. In this context “CulturePolis”, as the project coordinator and in cooperation with EWORX S.A (Greece), A.B. Institute of Entrepreneurship Development Ltd (Cyprus), Fattoria Pugliese Diffusa (Italy), Georgian Arts and Culture Center (Georgia) και Lebanese Development Network (Lebanon) presents to the reading audience the print publication of the educational programme of the TOGETHER project, entitled “The Ambassadors Curriculum”. The ultimate goal of this curriculum is the mobilization of local actors and policy/decision makers, who represent local communities, in order they become ambassadors of intercultural dialogue and embed this concept in the implementation of their activities. We heartily thank those who contributed to the creation of the book with patience and professionalism, ensuring a significant result.

Corfu, 28/07/2020

CulturePolis’ staff

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Introduction

Overview of the project

In the increasingly multi-cultural European environment of the 21st century where more and more individuals have to manage their own multiple cultural affiliations, some people still view cultural diversity as a constraint to human and economic progress or a threat to national stability. Europe's rich cultural heritage has the potential to promote common values, inclusion and intercultural dialogue within Europe and beyond, creating a sense of belonging, being an antidote to any confrontation society is facing nowadays.



TOGETHER derives from the need to create and disseminate know-how regarding the intercultural dialogue among EU countries and countries outside the European territory, based on the common values cultural heritage represents in order to really empower all sectors of society to build bridges between people, reinforce mutual understanding, boost economic and social development and enable Europe and its neighbors to face common challenges as a whole context for social cohesion and sustainability. In the increasingly multi-cultural European environment of the 21st century where more and more individuals have to manage their own multiple cultural affiliations, some people still view cultural diversity as a constraint to human and economic progress or a threat to national stability.

The TOGETHER project is a 24-months Erasmus + project involving 6 partners from 5 different countries.

| | |
|--|---------|
| CulturePolis | Greece |
| EWORX S.A. | Greece |
| A.B. Institute of Entrepreneurship Development Ltd | Cyprus |
| Fattoria Pugliese Diffusa | Italy |
| Georgian Arts and Culture Center | Georgia |
| Lebanese Development Network | Lebanon |

Overview of the Ambassadors Curriculum

The Ambassadors Curriculum is the core output of the project and describes the educational process user will follow in order to meet the educational scope of the project. In particular, IO2 is dedicated to fulfill the need of an innovative educational approach, which attempts to integrate in the local communities' context the cultural, social and developmental dimensions of intercultural dialogue. In doing so, it boosts the professional development of local actors and especially representatives of local communities and decision making organizations, empowering them to become future ambassadors, transferring in turn relative knowledge and experience.

More specifically, the IO2 offers them attractive ICT-enabled educational material & new pedagogical approaches, emphasizing on the potentials of cross-cultural understanding for sustainable development; stimulating interest for the universal values of EU cultural heritage and highlighting the necessity of intercultural competences in the modern, globalized and pluralistic society of the 21st century.

IO2 consists of five (5) distinct modules, developed in a structure of 4-5 individual lessons.

The first module introduces learner in the word of intercultural dialogue as defined by the greatest European institutions. It discusses the role and the need for intercultural dialogue in Europe, offering a conceptual framework and the underlying principles that are creating the solid foundation of ICD.

The second module focuses on the concept of intercultural competence and its critical role for professional, social, or personal relationships. It intends to increase the understanding of cultural differences and shed light on the knowledge needed to meet the global challenges that today's world presents.

The third module is dedicated to the interconnection of intercultural dialogue and Sustainable Development, defining sustainability and presenting procedures and aspects it entails. There is an extensive and thorough analysis of the determined Sustainable Development Goals, through which Sustainable Development is expressed.

The fourth module explores the concept of cultural heritage as well as the importance of diversity in representation of the world's cultural heritage and fostering dialogue and cohesion between different social and cultural communities

Finally, the fifth module discusses the importance of embedding intercultural dialogue processes in the settings of local communities. It presents the concept of Intercultural cities as well as applied methodologies and techniques extracted from the field of management and strategy. Public participation and civic engagement are discussed and the role of local events as Intercultural Bridges Between Communities is analyzed.

Designing the Ambassadors Curriculum

The design of the Ambassadors Curriculum was based on the results of the transnational research, taken place since the beginning of the project implementation in the 5 project countries (Greece, Cyprus, Italy, Georgia and Lebanon) under the framework of the first intellectual output of the TOGETHER, the “Comparative Analysis Report”. The research showed that in order to enhance tolerance and respect among the different members of a local community, there is an increasing need for strengthening intercultural dialogue and creating spaces for fruitful interaction. In this effort, respondents of our research (the majority of them were local actors and decision makers) see ICD as a powerful instrument in constructing peaceful and inclusive societies and as a tool to promote tolerance and openness, overcome prejudices and enhance respect for human rights. However, it was identified that knowledge of ICD policies and programmes is low, as are funding opportunities and support for ICD-related activities. On the one hand, public awareness and knowledge of the needs and importance of ICD is insufficient, as are cultural, educational and media programmes that would strengthen awareness-raising efforts among the general public. On the other hand, there is a lack of professional development and training opportunities for intercultural competence building.

Having identify this gap and the need for enhancing intercultural dialogue in the settings of local communities, the Ambassadors Curriculum was constructed in order to empower local actors through upgrading their professional skills and competences and rendering them ‘ambassadors’ of cultural diversity and cross-cultural understanding.

Taking into account that the curriculum is addressed to specific populations with particular and diversified background and needs, i.e. local actors and practitioners, representatives of local alliances, cultural associations and federations, leaders of NGOs and CSOs, professionals of cultural and social centers, networks and stakeholders from the cultural and creative industry as well as public authorities and policy makers, leaders of local authorities, representatives of local and national governments and EU experts, the TOGETHER consortium aimed to deliver a flexible educational programme, including the basic principles of adult education:

- a) to be planned and systematic,
- b) to be inclusive and consultative,
- c) to be cyclical in nature,
- d) to be organized and structured,
- e) with high quality, relevant, and appropriate content, contributing to the development of guiding and mentoring skills.

In order to fulfil the above prerequisites, CulturePolis as task leader of this output, collaborated with the rest partners and designed the educational process, finalizing it through the IO2 Implementation Plan. The educational process is grounded on the following types of learning:

- **Digital Learning:** Digital Learning is any instructional practice that effectively uses technology to strengthen the learning experience. It emphasizes high-quality instruction and provides access to challenging context, feedback through formative assessment, opportunities for learning anytime and anywhere, and individualized instruction to ensure the best possible potential for all learners. The IO2 is constructed by use of attractive ICT-enabled educational material, fully developed when uploaded on the innovative online learning environment (IO3); thus, addressing the enrichment of skills and competences of the target groups.
- **Asynchronous Learning:** In order to deliver a flexible content and an education process which is going to be adjustable to the diversified needs and profiles of our target groups, project partners develop a process of asynchronous learning. Common methods of asynchronous online learning include self-guided lesson modules, pre-recorded video content, virtual libraries, lecture notes, and online discussion boards or social media platforms. That means that we will provide all the educational material and the trainee will access and satisfy any requirement on his/her own schedule and field of interest.
- **Non – formal learning:** Non - formal learning is any organized educational activity that takes place outside the formal educational system. Usually it is flexible, learner-centered, contextualized, and uses a participatory approach.

Based on the above types of adult learning, the content of the Ambassadors Curriculum was structured and developed in lessons and modules. Particularly:

(a) Lessons, are considered the individual training ‘units’ that consist of the educational material: videos, text blocks, links and downloadable resources and,

(b) Modules are the distinct groups of lessons.

In this light, the Curriculum is composed of the following five modules and their lessons:

- MODULE 1 : Intercultural dialogue in EU (with 5 lessons)
- MODULE 2 : Intercultural competences in 21th century (with 4 lessons)
- MODULE 3 : Sustainable Development and intercultural dialogue (with 5 lessons)
- MODULE 4 : Cultural Heritage: Identifying Common Values (with 5 lessons)
- MODULE 5 : Local Communities: working interculturally (with 4 lessons)

The educational process of each module is based on a common path composing of 5 different steps:

STEP 1: Introductory video in every module.

Each (online) module starts with an introductory video. This video prepares the learner about what is to be taught in the module in an attractive and catchy way. Video duration: 1-2 minutes.

STEP 2: Educational content delivery.

The educational content is conveyed asynchronously to learners/trainees. The educational content of the module is divided into lessons and is mainly delivered in short but coherent texts. When applicable, videos, images, games and any other educational material accompany the short texts.

STEP 3: Case studies, examples, exercises – good practices.

This action/step supports the better understanding of learners and invite them to become active thinkers elaborating on real life examples. This step/action is used in the middle or at the end of a lesson if/when applicable.

STEP 4 Bibliography and references

At the end of a lesson bibliography and references will be provided for further elaboration on the topic.

STEP 5 Assessment test.

At the end of each lesson, the learner is assessed through a short quiz of close-end questions (e.g. true-false questions/multiple choices/matching questions).

Modules Structure

MODULE 1

TITLE OF THE MODULE

INTERCULTURAL DIALOGUE IN EU

SUMMARY OF THE MODULE

This module comes as a response to the need of understanding the concept of intercultural dialogue. The module is structured in five lessons, each one offering a conceptual framework and the underlying principles that are creating the solid foundation of ICD. The information provided in these lessons helps create new learning opportunities that can bring a contribution to a better world, where culture and diversity are not used as argumentation for social exclusion.

TRAINING METHODOLOGY

- **Introductory video**
- **Content delivery in lessons**
- **Elaboration of relevant case studies and examples during the lessons development**
- **Provision of bibliography and references for further elaboration**
- **Assessment test at the end of the module**

LEARNING OBJECTIVES OF THE MODULE

By the end of the module, participants will be able to:

- **Define intercultural dialogue & know the official definition of ICD by the Council of Europe**
- **Know what are the main concepts of ICD (stereotypes, prejudices, discrimination).**
- **to be aware of the role of intercultural dialogue in our current society**
- **to be aware about the digital dimension of ICD**
- **to get familiarized with the “*The White Paper on Intercultural Dialogue*”.**
- **Acknowledge barriers & challenges that impede the construction of ICD**
- **Discuss the future of ICD : needs identified and policies to be placed in practice**

LESSONS OF THE MODULE

Lesson 1. *Introduction: What Is Intercultural Dialogue?*

Lesson 2. *Intercultural Dialogue & The World We Live In*

Lesson 3. *Intercultural Dialogue: The Institutional Act & The White Paper*

Lesson 4. ICD: The Challenges to Its Realization

Lesson 5. The Future Of Intercultural Dialogue

KNOWLEDGE GAINED/ EDUCATIONAL CONTEXT OF THE MODULE

The following content is included in Module 1:

- short history of the ICD concept
- the official definition of ICD concept
- definition of diversity
- European Union's documents and projects
- The institutional dimension of intercultural dialogue (European Commission, United Nations & UNESCO)
- Definition of key terms (pluralism, discrimination, racism, xenophobia, prejudice, exploitation, social cohesion)
- The socio-cultural impact of COVID-19

ASSESSMENT METHODOLOGY

At the end of every lesson, learner is assessed through a short test of true-false and check –in questions based on the theory of the lesson developed.

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MODULE 2

TITLE OF THE MODULE

INTERCULTURAL COMPETENCE

INTRODUCTION OF THE MODULE

Intercultural Competence is critical for professional, social, or personal relationships. The Intelligence Unit at The Economist reported that 90% of executives in 68 countries say cross-cultural management is their biggest challenge. This Intercultural Competence Module intends to increase the understanding of cultural differences and shed light on the knowledge needed to meet the global challenges that today's world presents. It also introduces some skills and provides interactive tools to overcome intercultural misunderstanding and biases. The Module is composed of four lessons/sessions that will help participants appreciate the value of cultural differences and entice them to become more culturally competent.

TRAINING METHODOLOGY

- **Introductory video**
- **Content delivery in lessons**
- **Intercultural Competence Self-Assessment**
- **Elaboration of relevant case studies and examples during the lessons development**
- **Provision of bibliography and references for further elaboration**
- **Assessment test at the end of the module**

LEARNING OBJECTIVES OF THE MODULE

By the end of the module, participants will be able to:

- **Evaluate their own bias**
- **Analyze a situation from multiple viewpoints**
- **Learn to select and use an alternative viewpoint using intercultural communication**
- **Identify the culture and values and analyze how these aspects influence intercultural competency at the individual and communal levels.**
- **Engage in the process of building a body of knowledge of promising practices for yourself and your community.**
- **Become an ambassador of intercultural dialogue in your life and the life of your community.**

LESSONS OF THE MODULE

- Lesson 1. *Fundamentals of Intercultural Competencies*
- Lesson 2. *Systemic Biases and Discrimination*
- Lesson 3. *Power Dynamics: Biases and Vulnerable Groups*
- Lesson 4. *Intercultural Communication and Best Practices*

KNOWLEDGE GAINED/ EDUCATIONAL CONTEXT OF THE MODULE

The following content is included in Module 2:

- Definition of intercultural competence
- Definition of observable and non-observable culture
- The Intercultural Development Continuum
- The “Dimensions of Diversity” wheel
- The Four Layers Model
- Systemic Biases and Discrimination
- In-group Bias
- Implicit or Unconscious Bias
- The Bias Iceberg Model
- The role culture in communication

ASSESSMENT METHODOLOGY

At the end of every lesson, learner is assessed through a short test of true-false and check –in questions based on the theory of the lesson developed.

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- https://www.youtube.com/watch?v=hGKckvNk_zl
- <https://www.youtube.com/watch?v=aSQMAsmJ6ys>

MODULE 3

TITLE OF THE MODULE

SUSTAINABLE DEVELOPMENT AND INTERCULTURAL DIALOGUE

INTRODUCTION OF THE MODULE

Nowadays, Sustainable Development follows and defines all aspects of education, employment, technology and generally progress. More and more citizens are concerned about it because it is totally interlinked with our future. In Module 3, the concept of Sustainable Development is defined, with all the procedures and aspects it entails. There will be an extensive and thorough analysis of the determined Sustainable Development Goals, through which Sustainable Development is expressed and why they were developed by the United Nations. Another target of Module 3 is to illustrate the potential relationship between Intercultural Dialogue and Sustainable Development. Great attention will be paid to the importance of education regarding the two topics of ICD and Sustainable Development, and suggestions and tips will be provided based on the research for the relationship that can be developed between the two concepts.

TRAINING METHODOLOGY

- **Introductory video**
- **Content delivery in lessons**
- **Elaboration of relevant case studies and examples during the lessons development**
- **Provision of bibliography and references for further elaboration**
- **Assessment test at the end of the module**

LEARNING OBJECTIVES OF THE MODULE

By the end of the module, participants will be able to:

- **Get familiar with the concept of Sustainable Development and SDGs**
- **Explore ways to adopt sustainability in various aspects**
- **Understand the relationship between Sustainable Development and Intercultural Dialogue**
- **Realize the importance of education on Sustainable Development and Intercultural Dialogue**
- **Study the contribution of ICD to SDGs**

LESSONS OF THE MODULE

- Lesson 1.** *Introduction: What Is Sustainable Development and How It Is Expressed in Professional and Personal Aspects*
- Lesson 2.** *How Is Sustainable Development Expressed Through SDGS by The UN?*
- Lesson 3.** *Intercultural Dialogue and Sustainable Development: Is There a Connection?*
- Lesson 4.** *Education for Intercultural Dialogue Assisting Sustainable Development and Vice Versa*
- Lesson 5.** *Intercultural Dialogue for A More Sustainable Future: Can ICD Be a Basis for the Accomplishment of SDGS?*

KNOWLEDGE GAINED/ EDUCATIONAL CONTEXT OF THE MODULE

The following content is included in Module 3:

- Definition of sustainability
- The 3 pillars of sustainability
- The Global Sustainability Model
- The difference between Sustainability and Sustainable Development
- The 2030 Agenda for Sustainable Development
- The Sustainable Development Goals (SDGs).
- The Millennium Development Goals (MDGs)
- European Commission Priorities
- A decade of actions
- Sustainable development through the 'Culture Lens'
- SDGs in the light of intercultural dialogue
- Education & Sustainable Development
- World Day for Cultural Diversity for Dialogue and Development
- SDG Good Practices
- The United Nations Decade of Education for Sustainable Development (DESD)

ASSESSMENT METHODOLOGY

At the end of every lesson, learner is assessed through a short test of true-false, check –in and matching questions based on the theory of the lesson developed.

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“CULTURE IN THE SUSTAINABLE DEVELOPMENT GOALS: A GUIDE FOR LOCAL ACTION”, by UCLG (http://www.agenda21culture.net/sites/default/files/culturesdgs_web_en.pdf)

“High-level event on "Culture and Sustainable Development“

“The many definitions of sustainability and sustainable development”, by Tiime (<https://www.tiime.org/single-post/2019/10/17/The-many-definitions-of-sustainability-and-sustainable-development>)

“The Future we Want: Outcome document of the United Nations Conference on Sustainable Development”, by the UN

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MODULE 4

TITLE OF THE MODULE

Cultural Heritage and intercultural dialogue: Identifying Common Values

INTRODUCTION OF THE MODULE

The module explores the concepts of cultural heritage as well as the importance of diversity in representation of the world's cultural heritage and fostering dialogue and cohesion between different social and cultural communities.

The lessons define the concepts of cultural heritage, their significance and values, history and importance of intangible cultural heritage, explore the significance of inclusion different social and cultural groups while defining and preserving cultural heritage, present the issues related to the preservation of cultural heritage within international human rights framework and review the methodologies of teaching about heritage through the lenses of cultural diversity. They create an educational resource offering diverse information, based on latest research and real world examples.

TRAINING METHODOLOGY

- **Introductory video**
- **Content delivery in lessons**
- **Elaboration of relevant case studies and examples during the lessons development**
- **Provision of bibliography and references for further elaboration**
- **Assessment test at the end of the module**

LEARNING OBJECTIVES OF THE MODULE

By the end of the module, participants will be able to:

- **Understand key definitions and concepts of tangible and intangible cultural heritage and importance of their protection;**
- **Spread information about cultural heritage as a valuable asset and a tool in the 21st century; underline the importance of diversity in the world and how it is connected to and strengthened by the knowledge of cultural heritage;**
- **Understand the importance of representation of diversity and the role of minority communities in creation and transmission of cultural heritage;**
- **Contemplate about the diversity of cultural expressions as a source for mutual understanding and peaceful coexistence;**
- **Understand the issue of cultural heritage preservation through the lense of human rights and the right to culture and cultural expressions; review the educational tools for cultural diversity and cultural heritage teaching as an educational tool;**

- **Demonstrate cultural heritage as an educational tool that creates a unique perspective of our world and society and shows the importance of protecting unique elements of our cultures;**
- **Offer the readers an opportunity to learn about the role of cultural heritage in their lives and become more aware of their surroundings and the values of their cultures.**

LESSONS OF THE MODULE

Lesson 1. *Introduction: Cultural Heritage: Main Concepts and Definitions*

Lesson 2. *Living Cultural Heritage*

Lesson 3. *The role of cultural heritage in addressing societal challenges*

Lesson 4. *The role of cultural heritage and respect for diversity*

Lesson 5. *Cultural Heritage and diversity teaching as an educational tool*

KNOWLEDGE GAINED/ EDUCATIONAL CONTEXT OF THE MODULE

The following content is included in Module 4:

- **Defining Cultural Heritage**
- **Types of Cultural Heritage**
- **Cultural Heritage Significance and its values**
- **Protecting Cultural Heritage**
- **Ownership over Cultural Heritage**
- **Defining Living Heritage**
- **History of the concept**
- **Importance of Living Heritage**
- **Living Heritage and minorities**
- **The Universal Declaration on Cultural Diversity**
- **Diversity in Intangible cultural heritage**
- **Intangible cultural heritage as a process**

ASSESSMENT METHODOLOGY

At the end of every lesson, learner is assessed through a short test of true-false, check –in and matching questions based on the theory of the lesson developed.

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- **UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003)**

- **Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)**

Safeguarding communities' living heritage

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MODULE 5

TITLE OF THE MODULE

LOCAL COMMUNITIES: WORKING INTERCULTURALLY

INTRODUCTION OF THE MODULE

The Module explores the importance of embedding intercultural dialogue processes in the settings of local communities. It presents the concept of Intercultural cities as defined by the titular programme of the Council of Europe, extracting methodologies and techniques from the field of management and strategy. Public participation and civic engagement are discussed and the role of local events as Intercultural Bridges Between Communities is analyzed.

TRAINING METHODOLOGY

- **Introductory video**
- **Content delivery in lessons**
- **Elaboration of relevant case studies and examples during the lessons development**
- **Provision of bibliography and references for further elaboration**
- **Assessment test at the end of the module**

LEARNING OBJECTIVES OF THE MODULE

By the end of the module, participants will be able to:

- **Get familiarized with the concept of intercultural cities**
- **Be aware about the process of building an intercultural strategy for your city**
- **Explore tools and methodologies of the intercultural cities programme of the Council of Europe**
- **Learn how to think and plan strategically**
- **Acknowledge elements of diversity management**
- **Implement diversity management techniques**
- **Get informed about Participatory Planning & Civic Engagement**
- **Select the relevant stakeholders**
- **Engage an intercultural community**
- **Understand the important role local events play in the cross-cultural communication and intercultural education of citizens**

- explore, through theory and case study examples, how local events can become more diverse and inclusive, contributing significantly to the promotion of values and behaviors which fight stereotypes, prejudices, social marginalization, and racism.

LESSONS OF THE MODULE

- Lesson 1. *Intercultural Cities in The 21st Century Europe.*
- Lesson 2. *Management Theory in Intercultural Communities*
- Lesson 3. *Public Participation in Intercultural Communities: A Practice of Inclusion*
- Lesson 4. *Embracing Diversity: The Potential of Local Intercultural Events*

KNOWLEDGE GAINED/ EDUCATIONAL CONTEXT OF THE MODULE

The following content is included in Module 5:

- The evolution of the intercultural cities concept
- The Intercultural Cities programme of the Council of Europe
- Definition of intercultural cities – key concepts – key elements
- The intercultural vision
- The 16 elements of the intercultural strategy
- Implementation and monitoring intercultural strategy
- Diversity management definition
- Diversity advantage as result of diversity management and strategies
- The 5 steps of managing
- Conflict management Mediation and conflict resolution
- Participatory Planning & Intercultural Communities
- Community Engagement - Methods
- The Diversity Advantage: A Must-Have Perspective
- Understanding Intercultural Societies: A Historical Flashback
- Mapping Contemporary Intercultural Cities
- Intercultural Engagement in the Cultural Life of Cities
- Local Events as Intercultural Bridges Between Communities
- Local Intercultural Events – Positive Values & Behaviors
- Good Practices for Organizing Successful Intercultural Events

ASSESSMENT METHODOLOGY

At the end of every lesson, learner is assessed through a short test of true-false, check –in and matching questions based on the theory of the lesson developed.

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Modules Development

Module 1

INTERCULTURAL DIALOGUE IN EU

Lesson 1: *Introduction: What Is Intercultural Dialogue?*

Introduction

This lesson presents a short history of the concept and what is the official definition. It has been seen that cultural diversity brought social and political challenges. Stereotypes, prejudices, discrimination are threatening peace and the core of local and national communities. So, this course invites you to the multicultural world.

To complete the course, it is necessary to go through the recommended bibliography.

Objectives

- ✓ To operate with terms of dialogue, culture, and intercultural dialogue
- ✓ To evaluate if a social group attempts to experiment social threats like stereotypes, prejudices, discrimination
- ✓ To apply the basic conditions in order to fulfill the intercultural dialogue

Acquired competences

After this course, you will be able to:

- To describe the basic characteristics of intercultural dialogue
- To identify the challenges of a diversified Europe
- To propose methods of how to fulfill the intercultural dialogue
- To reflect on social challenges

Terminology

INTER-CULTURAL-DIALOGUE

INTER- “between, in the middle” – seen in space and time and in ICD concept as the dialogue between cultures

CULTURE- in the perspective of Hofstede, is a collective pattern of thinking, perceiving and acting a society

DIALOGUE (Greek)- dia and logos - dia means “through” and “logos” translates to “word”/ “meaning”. And this means the floating of meaning. So, dialogue is an exchange, in which two or more people share with each other

Components of Culture

symbols

traditional ideas

views

beliefs

rituals

behaviors

patterns of life

CULTURE IS NOT CLOSED!

The borders are fluent and blurred, and it is not static. It is in a constant flow and development

EXAMPLE

In South Asian countries such as India, Sri Lanka, Nepal, in the old generations, the marriage was an act, decision and arrangements between the families of the future couple. Nowadays, even if the arranged marriage is practiced, the number of self-chosen and decided marriages is growing and is an option for many young people.

History

- “Intercultural Dialogue” emerged as a distinct form of communication practice only since the 1980s. Being adopted as the basis for interreligious and interfaith initiatives, and has become increasingly associated with a liberal theory of modernity and internationalism that presupposes ‘freedom’, ‘democracy’, ‘human rights’ and ‘tolerance’.
- First it was used the term of multiculturalism
- The official inauguration was in 2008 via the Council of Europe's White Paper and promulgated by the European Union's declaration in the same year.

What is MULTICULTURALISM?

Multiculturalism is understood as a specific policy approach, whereas the terms cultural diversity and multiculturalism denote the empirical fact that different cultures exist and may interact within a given space and social organization. - frequently shared the same, schematic conception of society set in opposition of majority and minority, differing only in endorsing separation of the minority from the majority rather than assimilation to it

(CoE, 2008).

Multiculturalism is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviors, cultural assumptions and values, patterns of thinking, and communicative styles

(IFLA, 2008 cit. in IFLA, 2009).

EUROPEAN YEAR OF INTERCULTURAL DIALOGUE



In 2008, the Commission designated the European Year of Intercultural Dialogue.

Given the successive enlargements of the EU and the increased mobility of its citizens, the EU countries' role in allowing culture to flourish has become essential. In this spirit, the EU created the means by which to raise awareness of and promote the cultural sphere, with a view to encouraging EU inhabitants to manage cultural diversity.

The main aim of the Year is to raise the profile of intercultural dialogue, which is essential for creating respect for cultural diversity, improving coexistence in today's diverse societies and encouraging active European citizenship.

THE OBJECTIVES OF EUROPEAN YEAR OF INTERCULTURAL DIALOGUE

The European Year of Intercultural Dialogue sought to increase the visibility, efficiency and coherence of all European programmes and actions that contribute to intercultural dialogue, such as the “Europe for Citizens 2007-13” and the “Culture” programme. This initiative also aimed at integrating, as far as possible, intercultural dialogue into other European policies, actions and programmes.

The general objectives of the Year focused on:

- promoting intercultural dialogue;
- highlighting the opportunities intercultural dialogue provide for a diverse society;
- raising awareness of the value of active citizenship;
- emphasizing the contribution diversity makes to the heritage of European Union (EU) countries.

WHITE PAPER ON INTERCULTURAL DIALOGUE

The White Paper provides various orientations for the promotion of intercultural dialogue, mutual respect and understanding, based on the core values of the Organization. The Ministers welcomed it as a “significant pan-European contribution to an international discussion steadily gaining momentum” as well as to the European Year of Intercultural Dialogue.

The Ministers emphasized the importance of ensuring appropriate visibility of the White Paper, and called on the Council of Europe and its member states, as well as other relevant stakeholders, to give suitable follow-up to the White Paper’s recommendations.

Definition of intercultural dialogue:

“an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect.”

- White Paper on Intercultural Dialogue, p.8

How it started? – Related terms to ICD



- **Stereotypes**
- **Prejudice**
- **Discrimination**

Stereotypes are not bad or good!

Is the process of our brain to work with the information we have about the world? We have and we will develop new stereotype every single day.

EXAMPLE

What comes in your mind when you think about USA? Africa? Mother? Worker? Turks? Gypsies? Man?

OBJECTIVES AND CONDITIONS

- Council of Europe

The main objective of intercultural dialogue is to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law.

GOALS:

- ✓ To achieve a consensus that disputes should not be resolved by violence;
- ✓ To help manage cultural diversity in a democratic manner, by making the necessary adjustments to all types of existing social and political arrangements;
- ✓ To bridge the divide between those who perceive diversity as a threat and those who view it as an enrichment;
- ✓ To share best practices particularly in the areas of intercultural dialogue, the democratic management of social diversity and the promotion of social cohesion;

- ✓ To develop jointly new projects.

THE SIX CONDITIONS TO FULFILL ICD

- Equal dignity of all participants;
- Voluntary engagement in dialogue;
- A mindset (on both sides) characterized by openness, curiosity and commitment, and the absence of a desire to “win” the dialogue;
- A readiness to look at both cultural similarities and differences;
- A minimum degree of knowledge about the distinguishing features of one’s own and the “other” culture;
- The ability to find a common language for understanding and respecting cultural differences.

MAIN IDEAS OF ICD

1. *Learn from each other*
2. *See the differences in a productive way*
3. *Approach each other openly*



The SKILL

Intercultural dialogue has been seen as requiring particular skills and intercultural competencies, such as “open-mindedness, empathy, multiperspectivity, cognitive flexibility, communicative awareness, the ability to adapt one’s behavior to new cultural contexts, and linguistic, sociolinguistic and discourse skills including skills in managing breakdowns in communication”

- Barrett 2013, p. 26

QUIZ – LESSON 1 – MODULE 1

1. The European Year of Intercultural Dialogue was in 2010?

TRUE

FALSE

2. Intercultural Dialogue could be considered a skill?

TRUE

FALSE

3. The concept of Intercultural Dialogue was inaugurated in 2008 in the White Paper on Intercultural Dialogue?

TRUE

FALSE

MODULE 1: INTERCULTURAL DIALOGUE IN EU

Lesson 2: *Intercultural Dialogue & The World We Live In*

LESSON'S HIGHLIGHTS

During this lesson, we'll focus on **Intercultural dialogue** and **nowadays society**. We'll try to define what is the true role of ICD nowadays and how it is combined with our everyday life. Specific attention will be given to the connection between **ICD** and the **digital world**; we can't leave the digital dimension out of consideration since digitalization predominates our lives, so we'll see how ICD and the digital work together.

THE LESSON IN A NUTSHELL:

ICD nowadays: where are we?

ICD and Covid-19: the consequences

ICD and the digital: the perfect combo!

ICD and the digital: general overview of the good practices

ICD and the world we live in: what we've learnt

ICD NOWADAYS

Defining ICD and how it works in such a variegated world as the one we live in nowadays is a real challenge. Diversity is the word of our time and we could define it as “the practice or quality of including or involving people from a range of different social and ethnic backgrounds and of different genders, sexual orientations, etc.”. How do we manage this diversity?

ICD is the key because it is a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious, and linguistic backgrounds and heritage, based on mutual understanding and respect.

According to the American sociologist Milton Bennett, who’s the creator of the Developmental Model of Intercultural Sensitivity, Europeans have to do better in dealing with otherness.

Taking a look at the European Union’s documents and projects we noticed that Intercultural Dialogue is one of the most highlighted concept:

- ✓ Multilingualism: the EU’s motto is “United in Diversity”;
- ✓ White Paper on Intercultural Dialogue;
- ✓ Erasmus+: The Union Programme for Education, Training, Youth and Sport;

BUT...

what today’s still stands out is that, even if EU’s documents are full of good intentions and EU bodies keep highlighting the relevance of ICD for our lives, the truth is that we’re still far away from a true realization of ICD because **our predominant attitude’s self-centered**.

The **ineffectiveness of the ICD** that we live nowadays is **deeply connected** to those **Intercultural sensitivity’s phases** that Bennett describes in his model; we can affirm that technically today’s prevailing approaches towards an intercultural acknowledgment, follow these phases:

- **denial of difference:** people with this predominant experience are “**in denial**” about cultural difference – they are unable to experience differences in other than extremely simple ways; people with this orientation may **dehumanize others**, assuming that different behavior is a deficiency in intelligence or personality;
- **defense against difference:** people with a predominant experience of Defense experience cultural difference in a polarized way –us and them. They feel “**under siege**” by people that they stereotype in simplistic and negative ways, protecting themselves with a hardened boundary between themselves and the “others.”

- **minimization of difference:** the predominant experience of Minimization is that of **having “arrived” at intercultural sensitivity**; the familiar cultural worldview is protected by believing that deep down we are all alike.

And what could happen if a **global crisis** is added to these attitudes?

During these last two years, we’ve experienced one of the most terrible worldwide challenges, **Covid-19**.

This pandemic is leading to **devastating health and economic impacts**.

ICD has been terribly undermined by **Covid-19**; as we will see human race has developed a strong feeling of **intolerance** and **hatred** towards the “otherness”.

The need **for dialogue during** Covid-19 has become even more pronounced as the pandemic not only exposed vulnerabilities and inequalities but also caused new **forms of discrimination that** require urgent action.

ICD AND COVID-19: THE CONSEQUENCES

- amplification of social inequalities and vulnerabilities that have impacted the capacity of marginalized people to access basic services; the World Food Program says 265 million people will face crisis levels of hunger;
- new forms of racism and xenophobia against many groups; there have been widespread reports of extremist right-wing political groups and anti-Asian attacks reported in many countries;
- Covid-19 has risen sexual, gender-based violence, child abuse; UNWomen states that, during the pandemic, one in three women worldwide experience physical or sexual violence mostly by an intimate partner;
- those with precarious citizenship status, particularly migrant workers, refugees, and international students, have experienced additional levels of discrimination during the pandemic;

The world we’re living in right now is becoming more and more **mean** and **cold**. The role of the **ICD** becomes more needed **now than ever before** as it offers the best and only way to find again our **humanity** and a **brotherly interconnection**.



ICD AND THE DIGITAL: THE PERFECT COMBO!

Now more than ever the **digital world** has become essential in our everyday life. Covid-19 has amazingly risen the use of digital tools in a way that we could not imagine.

With regard to **ICD**, the **digital world** has brought significantly **positive results**. The digital's helping everyday all those people that keep dreaming a world where everybody talks, share, defend, support and respect each other.

The digital has allowed the creation of **online platforms** for intra-community solidarity, where individuals from different cultural and religious groups can support each other and organize care for the most vulnerable.

Let's see it practically!

- Some of the most publicized examples of cross-cultural solidarity include **young people in Nigeria** holding a **virtual dialogue** series, aimed at 'Promoting Peace through Languages and Interfaith Events';
- online spaces have also been widely used to facilitate **cross-cultural collaborations** to directly create resources of use to vulnerable or marginalized communities;
- **social media** has also been widely used as a key vector to organize and disseminate community action, particularly for 'those people who are more at risk of health complications related to coronavirus';
- **Online platforms** have also been **used by art** organizations to support and encourage **intercultural understanding** and social cohesion.
- For example, many museums – from the **Museum** of Art of São Paulo to the State Hermitage Museum in St Petersburg and Paris' Louvre Museum - have **opened their doors virtually** to the world;
- **online masterclasses**, many global activities have been initiated including 'traditional pottery in Turkey, hat-weaving in Ecuador, a traditional dance in Greece, weaving in Ukraine and felt carpet making in Kyrgyzstan';
- performing arts spaces have been looking at new ways to share their work whilst physical spaces are closed as Crossing Borders Education, which 'sponsor and help to **create intercultural resources**;



CASE STUDY: in Ramallah (Palestine), a **virtual inter-generational story-telling** for children has been organized by elderly citizens through social media, alongside the delivery of **online sports classes**. Meanwhile, the Government of Algeria has launched “Master @ Home” **online classes in music**, visual arts, **theatre**, dance, **performance arts**, literature, and restoration.

All these good practices have highlighted the **criticality of the digital** dimension nowadays. This amazing tool, if used in the right way, has the power to **spread ICD** all over the world. Through the digital, we have the opportunity to **get in touch**, know, **create a world** where **differences are welcomed** and where intercultural understanding develops naturally through intentional **cross-cultural interactions**.

ICD AND THE WORLD WE LIVE IN: WHAT WE’VE LEARNT

1. We still have to work on the connection between nowadays reality and ICD; more commitment is needed as too many people are still struggling to try to be integrated into the world, trying to establish real dialogue.
2. Covid-19 has devastated the whole world. Countless losses of lives, exacerbation of existing inequalities, and a more and more faded ICD;
3. The digital dimension and the ICD are the perfect combo! Despite the widespread expressions of hate, cruelty, and non-wanted ICD, some people are using the digital tools to spread all over the world their will to create a concrete ICD!

QUIZ – LESSON 2 – MODULE 1

1. The American sociologist, Mr. Milton Bennet has declared that Europeans have reached an excellent level of ICD and that they don't need to improve it.

TRUE

FALSE

2. The lack of ICD, aggravated during Covid-19, has caused new forms of discrimination.

TRUE

FALSE

3. ICD is incredibly supported by the digital dimension that facilitates and increases cross-cultural interaction.

TRUE

FALSE

MODULE 1: INTERCULTURAL DIALOGUE IN EU

Lesson 3: *Intercultural Dialogue: The Institutional Act & The White Paper*

There are places where ICD is considered as one of the most powerful human resources. In these places, year by year, ICD is fed, promoted, and supported through the organization and activation of initiatives and policies that aim at forging a stronger impact of ICD on everybody's life.

EC, UN, and UNESCO are the places we're talking about. Their constant commitment to ICD issues has given birth to actions that have raised people's awareness of ICD and enlarge the horizons on how intercultural dialogue is perceived.

Countless actions have been actuated and countless will be taken but one of the most ingenious operations has been the writing of the **White Paper**, the cornerstone document of ICD

WHAT WE'RE GOING TO LEARN:

- 1.The EC: the institution and the policies actuated for the promotion of ICD
- 2.The UN: the institution and its action on ICD
- 3.The UNESCO: the institution and its work on ICD
- 4.The White Paper on intercultural dialogue: review on the pillar document of ICD

THE EUROPEAN COMMISSION

EC is the EU's executive arm; it takes decisions on Union's political and strategic direction. The Commission is steered by a group of 27 Commissioners, known as 'the college'. Together they make decisions on the Commission's political and strategic direction.



The Commission is organized into policy departments, known as Directorates-General (DGs), which are responsible for different policy areas. DGs develop, implement and manage EU policy, law, and funding programs.



The European Commission has offices throughout the world. Inside the EU, representation offices act as the Commission's voice in their host country.

Offices outside the EU, known as delegations, are managed by the European External Action Service. They help promote EU interests and policies as well as undertake a variety of outreach programs.

Let's try to highlight what is EC's contribution to the work on ICD!

The European Union's cultural policy is based on respect for cultural, religious, and linguistic diversity – “**unity in diversity**”.

On an agenda for culture announced by the European Commission in 2007 we can read that: “...culture lies at the heart of human development and civilization. Culture is what makes people hope and dream, by stimulating our senses and offering new ways of looking at reality. It is what brings people together, by stirring dialogue and arousing passions, in a way that unites rather than divides...”.

Below the powerful beauty of these words, there is the concrete awareness of the **multiculturalism** of our country.

Europe is today home or host to over **40 million** international **migrants**, who represent about 8.9% of its total population. Immigration increases diversity – Europe becomes a new home for more and more people of different nationalities, religions, cultures.

Fears that the influx of migrants will disrupt the social system and dilute national identities are more and more frequent.

Therefore, effective and constructive **dialogue** between people and cultures **is necessary** for any multicultural society to function.

Intercultural communication helps to understand other cultures better, leads to wider recognition of cultural heritage, tolerance, and full respect for different cultural, linguistic, ethnic, and religious groups. For these reasons, the promotion of **intercultural dialogue** is one of the **main objectives of the EU** cultural policy.

To make the dialogue successful, the Commission has implemented a wide variety of cultural projects and programs.

Let's discover some of them!

Born in Europe: this project addresses all those immigrant's children that are building their life in Europe. It tries to generate an important intercultural debate with discussions on immigration, integration, cultural identity, mutual understanding, and acceptance. The project also touches on such topics as European citizenship and the role of women in society or family structures.

Youth in action: this program promotes young people's mobility within and beyond the EU, encouraging learning beyond traditional classrooms, the mix of cultures, and the inclusion of all young people, regardless of their educational, social, and cultural backgrounds.

DIVERSIDAD Building the Bridge Between European Urban Cultures: this project offered European artists from different urban cultures the opportunity to meet, share their ideas, and create a lasting bridge of exchange.

Tatapume Intercultural Dialogue Radio Campaign, which aimed to raise awareness of the extensive migratory movements in Europe and their impact on today's society or the program **Meeting the Other,** a multidisciplinary project with a special emphasis on cultural expressions created by migrants, which covered several areas including journalism, research, and cultural production.

More projects could be mentioned; EC policy on ICD is oriented toward decisive and strong actions!

THE UNITED NATIONS

The UN is an international organization founded in 1945. Currently made up of 193 Member States, the UN and its work are guided by the purposes and principles contained in its founding Charter.

Despite its continuous change through time, United Nations remains the only place on Earth where all the world's nations can gather together, discuss common problems, and find shared solutions that benefit all of humanity.

Let's see its work on ICD!

The concept of dialogue among civilizations is not new for the United Nations. On the contrary, it is part of its fundamental structure, the organization is meant to be "the natural home of dialogue among civilizations".

UNAOC, the United Nations Alliance of Civilizations, born in 2005 has become a leading United Nations platform for intercultural dialogue, understanding, and cooperation. It works mainly in four priority areas to which it brings a multidisciplinary and multi-perspective approach: Youth, Education, Media, and Migration. UNAOC, through its initiatives, plays a critical role in reducing cross-cultural tensions and building bridges between communities globally.

THE UNESCO

Unesco is the United Nations Educational, Scientific, and Cultural Organization. It seeks to build peace through international cooperation in Education, Sciences, and Culture. UNESCO's programs contribute to the achievement of the Sustainable Development Goals defined in Agenda 2030, adopted by the UN General Assembly in 2015.

We could list unlimited intercultural projects actuated by UNESCO, we strongly recommend you to visit its precious portal <https://en.unesco.org/>; talking about the digital dimension we'll focus on the amazing UNESCO's e-platform completely dedicated to Intercultural Dialogue.

UNESCO's e-platform on Intercultural Dialogue is one of the smartest ways to promote good practices from all over the world, enabling to build bridges between people from different backgrounds.



The platform contains **5 different voices** through which is possible to discover and participate in the different incentives on intercultural dialogue. For example, in the Core concepts area, you'll have the opportunity to discover what are the main voices that stand at the core of ICD.

In the Good Practices area, you'll find thousands of intercultural activities from all over the world, a real virtual window on the intercultural universe.

Want to contribute? Well, sign up and take part in this virtual rainbow of cultures that will color your real life.

THE WHITE PAPER ON INTERCULTURAL DIALOGUE

The White Paper on Intercultural dialogue was created by the **Council of Europe in 2008**. It arose from the solid realization that Europe's cultural diversity was increasing at the speed of light.

This document argues, in the name of the governments of the 47 member states of the Council of Europe, that our common future depends on our ability to safeguard and develop **human rights**.

If there is a European identity to be realized, it will be based on shared fundamental values, respect for common heritage and cultural diversity as well as respect for the equal dignity of every individual, that's where Intercultural dialogue will play its important role.

The **White Paper responds to** an increasing demand to clarify **how intercultural dialogue may help appreciate diversity** while sustaining social cohesion.

It seeks to provide a conceptual framework and a guide for policymakers and practitioners. The document is **divided into 6 sessions**, all of them give a detailed analysis of Intercultural Dialogue from a different perspective.

Session number 4 gives an interesting overview on what are the five approaches tested in order to promote intercultural dialogue. This is a stimulating session, because it can give practical examples on the ways through which Intercultural dialogue can be realized.

Session number 5 focuses on the actors, on how much **WE can be determinant** for the future of intercultural dialogue; if we read through these pages we'll understand the importance of our actions in everyday life.

Through this brief journey, we've learned how big institutions, commit their selves to enhance Intercultural Dialogue. What it's beautiful is that beyond these huge realities there are normal people just like us that keep dreaming of a world more respectful and peaceful. We do not need to be that big to make the difference but we can **let ourselves be inspired by that big dream**.

QUIZ – LESSON 3 – MODULE 1

1. EC, UN and OXFAM have a key role in the promotion of Intercultural Dialogue.

TRUE

FALSE

2. European motto's "Unity in diversity".

TRUE

FALSE

3. UNAOC, is the United Nations' platform and it stands for United Nations Alliance of Cultures.

TRUE

FALSE

4. UNESCO's e-platform on Intercultural Dialogue, doesn't give you the chance to share your ideas.

TRUE

FALSE

5. The White Paper on Intercultural Dialogue shows that Intercultural Dialogue is the best way to promote democracy and mutual understanding.

TRUE

FALSE

MODULE 1: INTERCULTURAL DIALOGUE IN EU

Lesson 4: Intercultural Dialogue: Its Challenges to Its Realization

Introduction

Every big idea has its big challenges to face: this will be the topic of this lesson. This lesson will focus on all the big challenges that impede a concrete and universal realization of Intercultural Dialogue. Specific definitions to the core concepts such as racism, prejudice, etc. will be given. So that, if you're aware of your enemy you'll be prepared to face it.

Objectives

- ✓ To operate with terms of discrimination, xenophobia, racism, prejudice.
- ✓ To discover the EU Institutions that monitors all forms of discrimination and promote intercultural dialogue
- ✓ To examine the main barriers that prevented intercultural dialogue
- ✓ To explore the impact of COVID-19 on intercultural dialogue

Acquired competences

After this course, you will be able to:

- To identify the key concepts that challenges intercultural dialogue
- To identify the main challenges that intercultural have faced it
- To propose methods of how to fulfill the intercultural dialogue
- To reflect on the ICD potential to support and improve intercultural relations

MAJOR CONCERNS

The White Paper on Intercultural Dialogue (2008) revealed that the old approaches of managing the cultural diversity, such as “multiculturalism”, were no longer adequate to society. So that, a new approach for achieving an inclusive society has been settled, and that is the “Intercultural dialogue”.

Intercultural dialogue contributes to the core objective of the Council of Europe, namely preserving and promoting human rights, democracy and the rule of law.

Intercultural Dialogue has been identified as a mean of (The Third Summit of the Heads of State and Government, 2005):

Promoting awareness

Understanding

Reconciliation

Tolerance

Preventing conflicts

Ensuring integration

Cohesion of society

Cultural diversity is not a new phenomenon. Europe has been attracting migrants that are searching for a better life from across the world.

Globalization has been compressing space and time on a scale without precedent. The revolution in telecommunication and the media, the development of transport and tourism has brought more opportunities for intercultural dialogue. So that, pluralism, tolerance and broadmindedness are very important. However, these three components are not enough in managing cultural diversity and Intercultural Dialogue is needed.

KEY TERMS

Discrimination - is the unfair or prejudicial treatment of people and groups based on characteristics such as race, gender, age or sexual orientation (APA, 2019);

Racism - is a system of structuring opportunity and assigning value based on physical properties such as skin color and hair texture. Racism is structural, institutional, interpersonal, and internalized (APA, 2021);

Xenophobia – is the fear of strangers. The term may be applied to any fear of someone who is different from us. Hostility towards outsiders is often a reaction to fear. It typically involves the belief that there is a conflict between an individual's ingroup and an outgroup (Fritscher, 2021);

Prejudice- is an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual's membership of a social group (McLeod, 2008);

Exploitation- the act of using someone unfairly for your own advantage (Cambridge University Press, 2021);

Social Cohesion - as understood by the Council of Europe, denotes the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation. A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means (White Paper on Intercultural Dialogue, 2008).

Pluralism - recognized by the European Court of Human Rights is built on “the genuine recognition of, and respect for, diversity and the dynamics of cultural traditions, ethnic and cultural identities, religious beliefs, artistic, literary and socio- economic ideas and concepts”, and that “the harmonious

interaction of persons and groups with varied identities is essential for achieving social cohesion”
(White Paper on Intercultural Dialogue, 2008);

INTERNATIONAL PARTNERS

The Council of Europe has an influence in the wider world through monitoring mechanisms, action programmes, policy advocacy and co-operation with its international partners:

- the **European Commission against Racism and Intolerance (ECRI)** - monitors racism and all forms of related intolerance and discrimination in member states, elaborates General Policy recommendations and works with civil society to raise awareness
- the **UN Committee on the Elimination of Racial Discrimination (CERD)**, the **Office for Democratic Institutions and Human Rights (ODIHR)** of the OSCE and the **Fundamental Rights Agency (FRA)** of the European Union are in contact with ECRI
- the **Commissioner for Human Rights of the Council of Europe** - promotes education in, awareness of and respect for human rights.

EU Universal Values

- Respect for the equal dignity of all human beings
- Human rights
- The rule of law
- Democratic principles
- Respect for freedom of expression



The universal values upheld by the Council of Europe are a condition for intercultural dialogue.

Ethnic, cultural, religious or linguistic affiliations or traditions cannot be invoked to prevent individuals from exercising their human rights or from responsible participating in society. This principle applies especially to the right not to suffer from gender-based or other forms of discrimination, the rights and interests of children and young people, and the freedom to practice or not to practice a particular religion or belief.

BARRIERS THAT PREVENT ICD

- Poverty
- Discrimination in all its forms (racism, xenophobia, intolerance)
- Difficulty in communicating in a different language
- Exploitation

RELIGIOUS DIMENSION

Christianity, Judaism and Islam, with their inner range of interpretations, have deeply influenced our continent. Yet conflicts where faith has provided a communal marker have been a feature of Europe's old and recent past. The important role of religious communities with regard to dialogue means that efforts should be undertaken in this field between religious communities and public authorities.



Religious practice is part of contemporary human life, and it therefore cannot and should not be outside the sphere of interest of public authorities, although the state must preserve its role as the neutral and impartial organizer of the exercise of various religions, faiths and beliefs.

THE SOCIO-CULTURAL IMPACT OF COVID-19

The pandemic has demonstrated the fragility of our world. But it has also confirmed that among our growing diversity, we remain fundamentally interconnected and unavoidably interdependent. (...) The need for a culture of peace, the need for UNESCO, is more pronounced today than ever before. Peace is as an essential enabler, and an ultimate outcome of a fairer, sustainable world.

- Gabriela Ramos, UNESCO Assistant Director-General for the Social and Human Sciences

Intercultural Dialogue is the most important tool for enhancing peace-building and sustainable development within and across societies. In the context of COVID-19 and its emphasis on physical distancing and immobility, the practice of ICD, in its structured and unstructured forms, has shifted mainly to online platforms.

This shift has facilitated and maintained much needed conversations across cultural, religious, ethnic and socio-economic lines.



The need for dialogue during COVID-19 has become even more pronounced as the pandemic not only exposed vulnerabilities and inequalities but also caused new forms of discrimination that require urgent action by governments, civil society activists, and health practitioners.

THE AMPLIFICATION OF SOCIAL INEQUALITIES AND VULNERABILITIES

COVID-19 has exposed and exacerbated the social inequalities. [The Human Rights Watch](#) revealed that the most impacted:

- tend to be marginalized and excluded;
- depend heavily on the informal economy for earnings;
- occupy areas prone to shocks;
- have inadequate access to social services;
- lack social protection;
- are denied access to such services on the basis of age, gender, race, ethnicity, religion, migrant status or other forms of discrimination;
- have low levels of political influence and lack voice and representation;
- have low incomes and limited opportunities to cope or adapt;
- have limited or no access to technologies.

These issues undermined the social peace and intercultural understanding. A relevant example is the [health inequality](#) that is associated to and caused by race, indigeneity, age, (dis)ability, gender identity, sexual orientation, refugee status, class and religion. So, the basic human rights were violated and threatened.



THE RISE OF XENOPHOBIA AND ETHNO-CULTURAL RACISM

- The core of ICD framework is the elimination of ethno-cultural racism and the promotion of mutual empathy, respect and understanding.
- The COVID-19 pandemic has challenged the main principles of ICD and led to new forms of racism and xenophobia against many groups.
- The UN Secretary-General António Guterres contends that COVID-19 has [‘unleashed a tsunami of hate and xenophobia, scapegoating and scare-mongering’](#).
- The Human Rights Watch showed also that there has been a significant rise in discriminatory behaviours against different groups and minorities around the world.



INCREASED GENDER-BASED VIOLENCE

- [Studies](#) have shown that the “sexual and gender-based violence” increased as a consequences of the COVID-19 pandemic’.
- At higher risk of [sexual and domestic violence](#) are women and girls. The lockdown and the quarantines measures made it more difficult for victims to report such violence and to safely seek help.
- ICD, in this context, has an important role to play in order to enable community-led initiatives around gender roles, responsibilities and relations in societies. Such improved understanding and awareness can help to delegitimize and ultimately curb gender-based violence.

RISING DISCRIMINATION AGAINST NON-CITIZENS

- Migrant workers
- Refugees
- International students

Experienced additional levels of discrimination during the pandemic

There have been reports worldwide of raids on, and detentions of, migrant workers and refugees, and in a number of countries incidences of racist discourses have emerged, blaming migrant workers for spreading the disease. For refugee and asylum seekers, especially those held in immigration detention or in refugee camps, the pandemic poses additional threats to their already vulnerable lives.

International students have also found that they are excluded from targeted welfare support programmes leveraged in response to COVID-19. For examples, they have faced unique hardships in relation to accessing healthcare, housing, and other support, often compounded by their inability to return to their home countries due to travel restrictions.

So, since the COVID-19 pandemic has started, the humanity's fundamental interconnectedness and interdependence has been underscored, proving that solidarity and empathy can and must become the cornerstones of building back better.

Evidence shows that stigma due to **#coronavirus** leads to:

- o Reduction in people seeking medical care or testing
- o Reduction in people adhering to interventions (including self-isolation)

This can lead to **cases not being reported**, and **more people being exposed** which makes responding to the outbreak **more difficult**.

#SolidarityNotStigma



QUIZ – LESSON 4 – MODULE 1

1. Is intercultural dialogue important in managing multiple cultural affiliations in a multicultural environment?

TRUE

FALSE

2. Dialogue can be achieved in the absence of the universal values

TRUE

FALSE

3. The COVID-19 pandemic represents a threat to social peace

TRUE

FALSE

4. Discrimination represents a barrier in achieving intercultural dialogue?

TRUE

FALSE

MODULE 1: INTERCULTURAL DIALOGUE IN EU

Lesson 5: The Future of Intercultural Dialogue

Introduction

In this lesson, being aware of our present, we'll take a look at the future, giving a perspective of the needs and the policies that should become a fact. We'll look back at the key findings of the "Comparative Analysis Report- Intercultural Dialogue Awareness in EU" and we'll highlight how important is that everybody commit to develop ICD as a precious competence concerning themselves and the world outside.

Objectives

- ✓ Help creating learning opportunities that contribute to a better world
- ✓ Examine needs and policies on ICD
- ✓ Examine key findings of the Comparative Analysis Report
- ✓ Introducing ICD as a key competence
- ✓ Discovering the main actors that could facilitate ICD promotion

Acquired competences

After this course, you will be able to:

- Identify the combination of elements that increases the sense of solidarity
- Take briefly state the needs, policies, and recommendations regarding the future of ICD
- Increase ICD awareness
- Develop your ICD skill

“We may have different religions, different languages, different colored skin, but we all belong to one human race.”

- Kofi Annan (Ghanian Diplomat, 7th UN Secretary General,
2001 Nobel Peace Prize Winner)

ICD JOURNEY

Reaching the end of this journey into Intercultural Dialogue in the EU, a concrete awareness stands out: the fact that the job on Intercultural dialogue is a never-ending process that requires collaboration between people and forceful willpower led by a sense of true respect and understanding toward the Other.

The challenge of our present, called COVID-19, has highlighted how vulnerable is still the dialogue between cultures while intolerance and hate catch on very easily. A path doesn't need to be followed, but a guide that could give us the tools to become good intercultural dialogue keepers.

FOCUS

- ➔ ICD future's perspectives: looking through the IO1 analysis
- ➔ ICD, Institutions, and people: the synergistic network

THE COMPARATIVE ANALYSIS REPORT

Intercultural Dialogue Awareness in EU: The case study of Cyprus, Georgia, Greece, Italy and Lebanon'

Key findings

Looking back at the first elaborated output by the TOGETHER consortium, a concrete perspective on what is the state of the art of ICD nowadays can be given.

The results give a comprehensive overview of the needs and opportunities for promoting ICD in all partner countries. The following were highlighted as common *NEEDS AND CHALLENGES*:

- ✓ *There is an increasing need for strengthening ICD and creating spaces for dialogue to enhance tolerance and respect for difference in local communities;*

- ✓ *Respondents see ICD as instrumental in constructing peaceful and inclusive societies and as a tool to promote tolerance and openness, overcome prejudices and enhance respect for human rights;*
- ✓ *Knowledge of ICD policies and programmes is low, as are funding opportunities and support for ICD related activities;*
- ✓ *Public awareness and knowledge of the needs and importance of ICD is insufficient, as are cultural, educational, and media programmes that would strengthen awareness-raising efforts among the general public;*
- ✓ *There is a lack of professional development and training opportunities for intercultural competence building;*
- ✓ *A lack of political will and poor levels of inclusion in policy and implementation practices were also highlighted by all respondents, regardless of country.*

The comparative report offers also *RECOMMENDATIONS* on what needs to be done to overcome the challenge of living in multicultural societies. Recommendations were provided in the following directions:

- 1) Strengthening efforts to teach intercultural competencies to educators, teachers, decision-makers, and professionals working on ICD through trainings and workshops, and the creation of teaching materials such as toolkits, guides, videos, and other interactive lessons;*
- 2) Reinforcing policies that support ICD and incorporating relevant implementation practices, with a particular emphasis on education, arts, culture, and sports;*
- 3) Creating financial mechanisms and increased funding opportunities for ICD-related activities across various sectors, including cultural and education projects that showcase cultural diversity, and reinforcing inclusive participation by all groups of the societies;*
- 4) Launching awareness raising campaigns in order to inform the general public of the value of intercultural dialogue, most respondents underlining the importance of ensuring equal participation among government, civil society, local communities, and media outlets in these campaigns;*
- 5) Enhancing ICD education in schools and creating innovative teaching materials to support pluralism and respect for difference.*

ICD, INSTITUTIONS, AND PEOPLE: THE SYNERGISTIC NETWORK

Another big point to develop and that could be highly decisive for ICD's advancement is the communication between big institutions and people. If the EU, UNESCO, UN, year by year keep committing their selves to the spread of ICD but people are not aware of their actions, there's a missing passage, there's a lack of communication between the actors and the possible receivers of these actions.

The future of ICD could be highly improved if people are informed on the initiatives activated by institutions that seem far away from us but they're not. All those institutions that conduct their job on ICD should get much more in touch with people.

A good way of communication could be again, school. School is where generations pass the majority of their time so it could become the perfect place dedicated to the spread of info about ICD and the institutional acts. In this way, we would have the certainty that the initiative taken by an institution has reached a good percentage of receivers that maybe won't be interested but he/she's been stimulated, he/she's heard that ICD exists and that there's a big work-in-progress process.

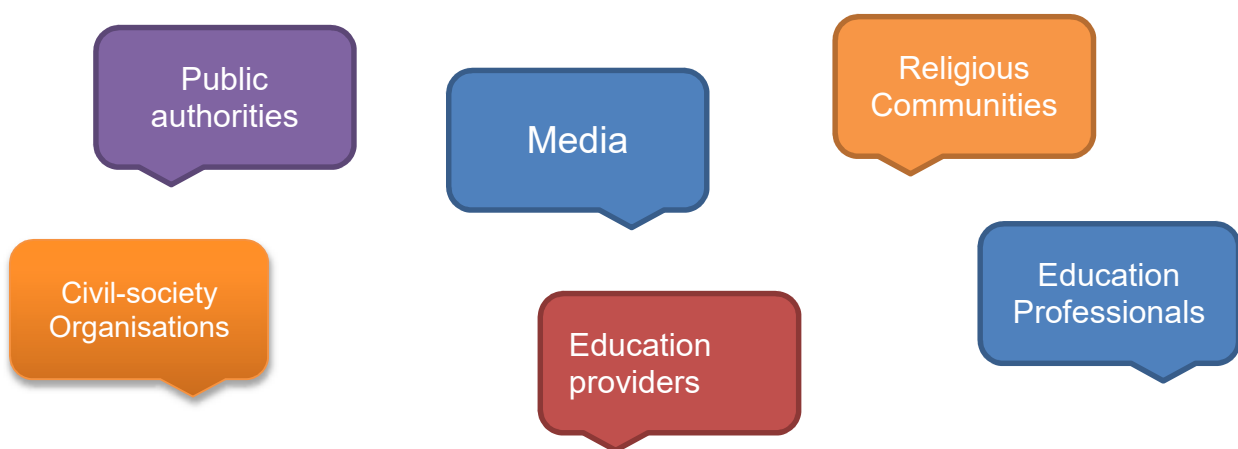


So, institutions should continue using all the online channels because for sure, through these instruments, they'll reach a high percentage of people but what could make the difference could be the collaboration between school and institutions; in this way, the message will reach the addressee in a form that can make the difference

ICD – THE KEY COMPETENCE

Intercultural dialogue is an important step in overcoming the boundaries that separate people and groups. However, dialogue represents only one element of the puzzle. Intercultural dialogue is the basis of multicultural understanding and also a platform for cooperation between cultures. The basic idea is to enrich human personal development through direct communication with the values of a multicultural society, which is expressed by the representatives of different cultures.

As a human being, you are not born with the competencies necessary for intercultural dialogue, so it needs to be acquired: learned, practiced, and maintained throughout life.



All these entities are playing a crucial role in achieving the aims and core values upheld by the Council of Europe and in promoting intercultural dialogue.

Intercultural competence, as LanQua says (2010), is an integral part of intercultural communication. It refers to the active possession by individuals of qualities that contribute to effective intercultural communication and can be defined in terms of three primary attributes:

- *Knowledge*
- *Skills*
- *Attitudes*

In intercultural communication of great importance are the following skills (Byram, et al. 2002):

- Skills of interpreting and relating: the ability to interpret a document or event from another culture, to explain it, and relate it to documents or events from one's own
- Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.

Strengthening intercultural dialogue in order to promote our common values of respect for human rights, democracy, and the rule of law, and thus fostering greater European unity, is the shared responsibility of ALL.

REFLECTION TIME



- ✓ *How have you been able to observe cultures develop? How did that happen?*
- ✓ *How can you inspire other people to take responsibility for their intercultural learning process?*

QUIZ – LESSON 5 – MODULE 1

1. ICD could be achieved in 2 years?

TRUE

FALSE

2. Is media a good tool to promote ICD?

TRUE

FALSE

3. Financial institutions (such as banks) could strengthen the promotion of ICD?

TRUE

FALSE

4. Check which of these entities are playing a crucial role in promoting ICD:

EU, UNESCO

SCHOOLS, UNIVERSITIES

CSOs, NGOs

BANKS

Module 2

INTERCULTURAL COMPETENCES IN 21TH CENTURY

Lesson 1: *Fundamentals of Intercultural Competencies*

DEFINITION OF CULTURAL COMPETENCE

“Intercultural Competence is about the capacity to shift perspective and adapt behavior to cultural differences. Intercultural Competence is the link between Diversity and Inclusion – what bridges the two” (Gregg Learning, 2017).

There are observable and not observable culture:

OBSERVABLE CULTURE includes

“objective artifacts created by a group of people reflected in observable behaviors.”

Example: Food, clothes, music, art, etc.

NOT OBSERVABLE CULTURE includes

“The core values, beliefs, and ideas learned from one’s group that guide attitudes.”

EXAMPLES OF NOT OBSERVABLE CULTURE

- | | |
|----------------|---------------|
| - Beliefs | - Motivation |
| - Religion | - Humor |
| - Expectations | - Work ethics |
| - Habits | - Rules |
| - Self-concept | - Manners |
| - Gender role | - Bias |
| - Gestures | - Priorities |
| - Assumptions | - Perception |
| - Norms | - Etiquettes |
| - Desire | - Fairness |

Developing Intercultural Competence is contingent upon:

SELF UNDERSTANDING

Make sense of one's own cultural values, beliefs, and ideas.

OTHER UNDERSTANDING

Make sense of cultural differences of other people.

Intercultural Competence is then:

A mindset/skill set that includes cultural self-understanding and other understanding

ACTIVITY:

1. Rate your intercultural competence (1 to 5).



DID YOU KNOW THAT

- Most people receive no formal training to be more interculturally competent
- Most people over-estimate their Intercultural capacity
- Few people have deep cultural self and other understanding
- Few people are able to adapt perspectives and behavior to cultural differences

THAT IS WHY DEVELOPING INTERCULTURAL COMPETENCE IS SO CRITICAL!

Think of intercultural competence as a bridge that connects diversity and inclusion through cultural self and other understanding.

This bridge encourages shifting perspectives and adapting behavior to cultural similarities and differences.

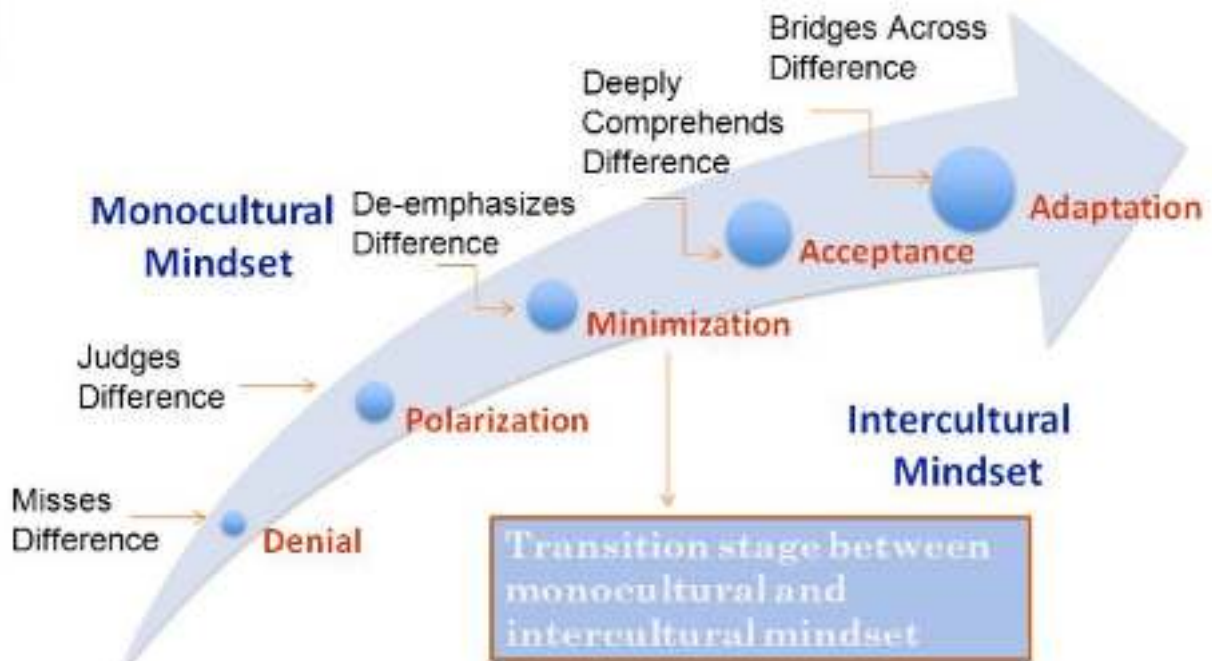
The bridge connects diversity to inclusion through cultural self and other understanding.



INTERCULTURAL DEVELOPMENT CONTINUUM

The Intercultural Development Continuum (IDC) describes a set of knowledge/attitude/skill sets or orientations toward cultural difference and commonality that are arrayed along a continuum from the more monocultural mindsets of Denial and Polarization through the transitional orientation of Minimization to the intercultural or global mindsets of Acceptance and Adaptation. The capability of deeply shifting cultural perspective and bridging behavior across cultural differences is most fully achieved when one maintains an Adaptation perspective. This continuum is adapted from the Developmental Model of Intercultural Sensitivity originally proposed by Milton Bennett.

Intercultural Development Continuum



Source: Reproduced from the Intercultural Development Inventory Resource Guide by permission of the author, Mitchell R. Hammer, Ph.D., IDI, LLC. Copyright 1998, 2003, 2007, 2012 Mitchell R Hammer, IDI, LLC. All Rights Reserved.

THE 3 KEYS TO INTERCULTURAL COMPETENCE

Intercultural competence refers to a set of cognitive (thinking), affective (feeling), and behavioral (doing) skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts.

The three Keys to Intercultural Competence are:

- Curiosity: Exploring what we don't understand
- Cognitive complexity: Seeing through many perspectives
- Empathy: Understanding and adapting to different cultural styles

SO WHAT IS NEXT?

Try to build you cognitive, affective and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts.

| Cognitive | Affective | Behavioral |
|-----------------------------------|-----------------------|----------------------------|
| Cultural self-awareness | Curiosity | Relationship building |
| Culture-general knowledge | Cognitive flexibility | Listening, problem solving |
| Culture-specific knowledge | Motivation | Empathy |
| Interaction analysis | Open mindedness | Information gathering |

WHY IS IT IMPORTANT TO HAVE INTERCULTURAL COMPETENCE IN THE 21st CENTURY?

21st century skills comprise skills, abilities, and learning dispositions that have been identified as being required for success in 21st century society and workplaces by educators, business leaders, academics, and governmental agencies.

Social and cross-cultural interaction, communication, collaboration, flexibility and adaptability are skills that are needed for career and life in the century we live in.

| Learning and Innovation "The 4 C's" | Digital Literacy | Career and Life |
|--|----------------------|-------------------------------------|
| Critical thinking & problem solving | Information literacy | Flexibility & adaptability |
| Creativity and innovation | Media Literacy | Initiative & self-direction |
| Communication | ICT Literacy | Social & cross-cultural interaction |
| Collaboration | | Productivity & Accountability |
| | | Leadership & responsibility |

21ST CENTURY EMPLOYERS HIGHLY VALUE COMPONENTS OF INTERCULTURAL COMPETENCIES

SUCH AS:

Demonstrating respect for others

Building trust

Openness to new ideas and ways of thinking

Collaboration

Continuous learning

Listening and observing to deepen understanding

Adapting easily to different cultural settings

Adjusting communication to suit different cultural contexts

Understanding different cultural contexts and viewpoints

Awareness of own cultural influence

Tolerates ambiguity

It is therefore invaluable to acquire intercultural competencies for life and work.

Intercultural competence = Relationship building

QUIZ – LESSON 1 – MODULE 2

1. Does intercultural competence positively affect peace?

YES

NO

MAYBE

2. 21st-century employers highly value technical and soft skills that relate to intercultural competencies in addition to education, skills, and experience?

YES

NO

MAYBE

3. What are the five (5) components of the "Intercultural Development Continuum"? Chose the correct answers from the list below

ACCEPTANCE

DENIAL

MINIMIZATION

TOLERANCE

POLARIZATION

BRIDGING

ADAPTATION

INCLUSION

MODULE 2: INTERCULTURAL COMPETENCES IN 21TH CENTURY

Lesson 2: *Systemic Biases & Discrimination*

THE “DIMENSIONS OF DIVERSITY” WHEEL

The diverse world in which we live is a composite of many cultures, values and ways of interacting with one another. The “Dimensions of Diversity” wheel shows the complexity of the diversity filters through which all of us process stimuli and information. That in turn leads to the assumptions that we make (usually about the behaviors of other people), which ultimately drive our own behaviors, which in turn have an impact on others.

The dimensions of diversity include gender, religious beliefs, race, marital status, ethnicity, parental status, age, education, physical and mental ability, income, sexual orientation, occupation, language, geographic location, and many more components.



THE FOUR LAYERS MODEL

1. **PERSONALITY:** This includes an individual's likes and dislikes, values, and beliefs. Personality is shaped early in life and is both influenced by, and influences, the other three layers throughout one's lifetime and career choices.
2. **INTERNAL DIMENSIONS:** These include aspects of diversity over which we have no control (though "physical ability" can change over time due to choices we make to be active or not, or in cases of illness or accidents). This dimension is the layer in which many divisions between and among people exist and which forms the core of many diversity efforts. These dimensions include the first things we see in other people, such as race or gender and on which we make many assumptions and base judgments.
3. **EXTERNAL DIMENSIONS:** These include aspects of our lives which we have some control over, which might change over time, and which usually form the basis for decisions on careers and work styles. This layer often determines, in part, with whom we develop friendships and what we do for work. This layer also tells us much about whom we like to be with.
4. **ORGANIZATIONAL DIMENSIONS:** This layer concerns the aspects of culture found in a work setting. While much attention of diversity efforts is focused on the internal dimensions, issues of preferential treatment and opportunities for development or promotion are impacted by the aspects of this layer.

Now that you have a better idea about the wheel do the following exercises:

1. Read over the factors on the four dimensions. Think about how the various factors influenced the choices and decisions you made up to this point in your life. Which have had a positive impact? Which have had a negative impact? Which are you proud of? Which do you try to hide from others?
2. Looking at the factors again, think about those you have difficulty in accepting in other people. Which of the factors do you make snap judgments on? Which influence your

decisions in a negative manner? What factors cause you to try to avoid contact with others?

3. To explore your values, create a list with the names of individuals you associate with frequently (family, work, friends, community organizations, etc.). Next to each person's name, write some of the factors from the dimensions that you are both aware of and those you assume to be true about the person. For example: Jason: white, middle-class, college degree, single, Catholic; or Sing: Asian, lower middle-class, technical education, married, Sikh, etc. You can select different factors for each person. Then ask yourself: how do I treat this person differently, both in a positive and a negative manner, based on what I know, or the assumptions I am making, about the person? Where are my biases coming out?

RELIGIOUS BIASES AND DISCRIMINATION

People harbor different biases including bias toward other religions. Examine the two cartoons and reflect on them (e.g. what do you see? How do you feel about the two images, do you feel that the cartoon exhibits such Western differences, etc.)?



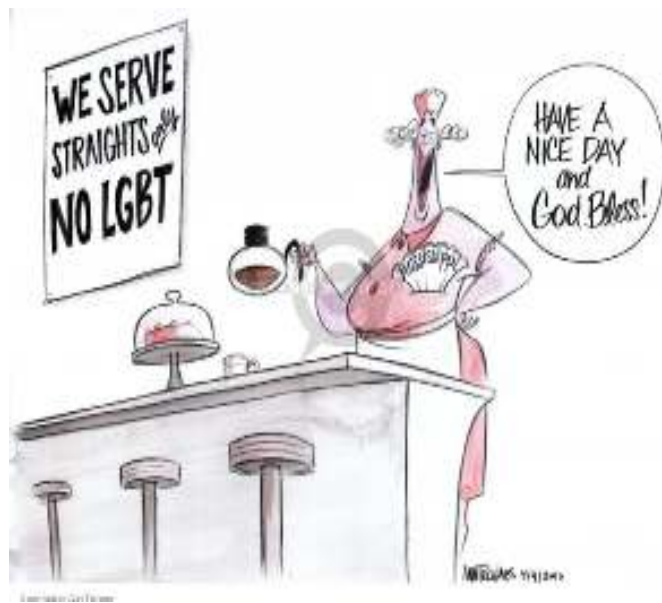
Once you reflect on the two cartoons, you will realize that, according to the cartoon, the Western world reacts with tolerance and lack of respect to a cartoon about Prophet Mohammed but with respect and intolerance about the holocaust showing lack of cultural sensitivity.

SEXUAL ORIENTATION BIASES AND DISCRIMINATION

Biases against LGBT are common in certain cultures. Look at the cartoon and examine your own reaction to it.

Lesbian, gay, bi-sexual and transgendered (LGBT) persons are denied - either by law or practices - basic civil, political, social and economic rights.

Lesbians, gays and bisexuals do not claim any 'special' or 'additional rights' but the observance of the same rights as those of heterosexual persons.



RACIAL AND NATIONAL BIASES AND DISCRIMINATION

Racial and national biases are also common among people. Look at the cartoon of UK Home Secretary Priti Patel and reflect on it.

The Guardian depicted UK's home Secretary as a cow with a ring through her nose has provoked uproar among the Indian diaspora with many branding the illustration as racist, sexist, national biases, etc.

The "Dimensions of Diversity" wheel (mentioned above) shows the complexity of the diversity filters through which all of us process stimuli and information. That in turn leads to the assumptions that we make (usually about the behaviors of other people), which ultimately drive our own behaviors, which in turn have an impact on others.



GENDER BIASES AND DISCRIMINATION

Gender bias is quite common too. Look at the caricature below and reflect on it.

Many girls around the world experience gender discrimination. Education for girls is about more than access to school. It is also about girls feeling safe in classrooms and supported in the subjects and careers they choose to pursue – including those in which they are often under-represented.



Girls' education strengthens economies and reduces inequality. It contributes to more stable, resilient societies that give all individuals – including boys and men – the opportunity to fulfil their potential.

ECONOMIC BIASES AND DISCRIMINATION

View the picture and reflect on it using the “Dimensions of Diversity” wheel particularly the Internal dimensions regarding the first things we see in other people on which we make many assumptions and base judgments.



Mexicans

Economic bias exists as well. Our perception of the rich and the poor are affected by our experiences, values, misconception, etc. Economic prejudices towards Mexican immigrants for example is picturing all Mexican women are only maids and nannies and all men as gardeners and agriculture workers.

Using The “Dimensions of Diversity” wheel to identify our own individual culture.

QUIZ – LESSON 2 – MODULE 2

1. Contemplate the “Dimensions of Diversity” wheel and write five (5) things that describe who you are— the top five things you think of when you think to describe yourself.

2. On Gardenswartz and Rowe's diversity wheel, internal dimensions of diversity such as gender, age, ethnicity, race, sexual orientation, and physical abilities strongly influence our attitudes and expectations, and assumptions about other people, which in turn influence our own behavior.

TRUE

FALSE

3. What are the five (5) components of the "Intercultural Development Continuum"? Chose the correct answers from the list below

PERSONALITY

SOCIETAL

INTERNAL

ORGANIZATIONAL

EXTERNAL

FAMILIAL

EDUCATIONAL

MODULE 2: INTERCULTURAL COMPETENCES IN 21TH CENTURY

Lesson 3: *Power Dynamics: Biases & Vulnerable Groups*

INTRODUCTION

This session intends to examine in-group biases and to continue the application of intercultural competency skills by examining the Bias-Iceberg Model. The session provides some practical ways for individuals and groups or organizations to address **Unconscious Bias** which is the main aspect of the Bias Iceberg Model and simultaneously build cultures of high empathy and trust.

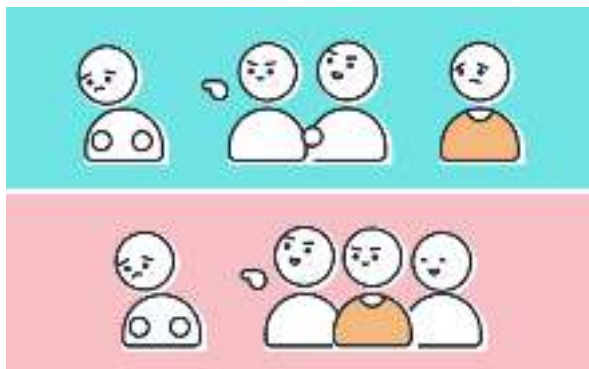


[gettyimages.com/Scar1984](https://www.gettyimages.com/Scar1984)

WHAT IS IN-GROUP BIAS?

In-group Bias (also known as in-group favoritism) is the tendency for people to give preferential treatment to others who belong to the same group that they do. This bias shows up even when people are put into groups randomly, making group membership effectively meaningless (See the illustration in this slide).

Most of these biases are implicit.



WHAT IS IMPLICIT OR UNCONSCIOUS BIAS

“Implicit or unconscious bias operates outside of the person's awareness and can be in direct contradiction to a person's espoused beliefs and values. What is so dangerous about implicit bias is that it automatically seeps into a person's affect or behavior and is outside of the full awareness of that person” (National Center for Cultural Competence, George Washington University)



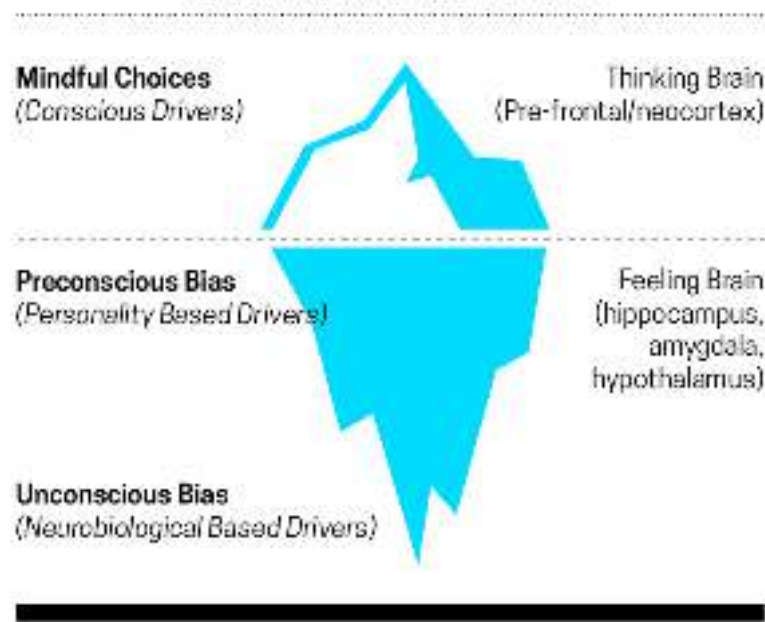
Migration I (2009) is the title of a painting by Dr. Raouf Rifai that depicts how the world view Lebanese diasporans (Photo courtesy of the Lebanese Migration and Diaspora Studies, Notre Dame University, Lebanon).

THE BIAS ICEBERG MODEL

The Bias Iceberg Model (Figure 1) provides a way to conceptualize the layers of bias that permeate all social interactions we have each day.

- **The first level is “unconscious bias.”** Its main purpose is to keep you alive and physiologically functioning by heightening defenses against real or imagined threats (e.g., fight-or-flight stress response).
- **The second level is “preconscious bias,”** because while they also function automatically, they can be under our control with awareness, conscious effort, and practice. This can be done, for example, by slowing down your actions to assess if there might be negative consequences if your initial impulse is acted upon.
- **The third level is “mindful choices,”** when you can reflect and act on the thoughts, feelings, and beliefs you’re aware of to guide interactions with others.

FIGURE 1: THE BIAS ICEBERG



6 STEPS FOR BUSTING UNCONSCIOUS BIAS

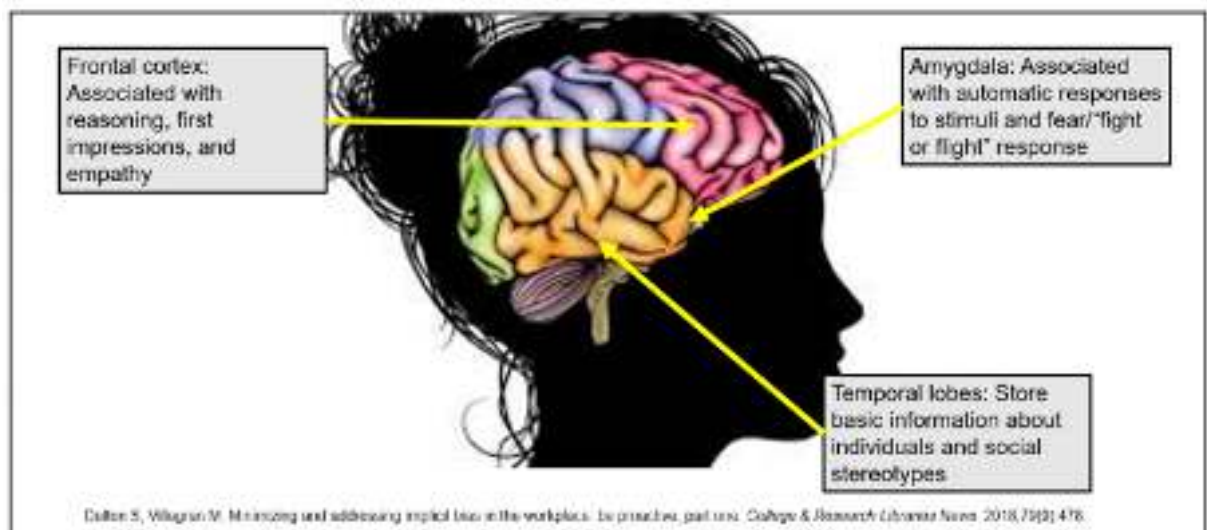
Here are few ways that individuals and groups/organizations can address some aspects of the Bias Iceberg and simultaneously build cultures of high empathy and trust.

BIAS-BUSTING TIP #1: Become more aware of how fear impacts you. By increasing your own self-awareness about your thoughts, emotions, and reactions to fears, you can begin to modify those evolutionary automatic survival behaviors to those more consciously displayed toward others within the Bias Iceberg levels. Understanding and reflecting on your own learned bias and honestly clarifying the stereotypes you have about others is an important first step to beginning your journey to more mindful and conscious prosocial behaviors with members of your out-group.

BIAS-BUSTING TIP #2:

Practice empathy-based mindfulness meditation. One approach to tame your fears and enhance your compassion and empathy toward others involves the practice of mindfulness meditation. Not all forms of meditation activate the same neural pathways, nor lead to the same outcomes (much like some types of exercise increases aerobic capacity and other types increase strength and muscle mass). The most effective type of meditation to enhance empathy and compassion is known as *Metta* or loving-kindness meditation.

BIAS-BUSTING TIP #3: Practice empathy-based perspective-taking. It's thought that by having you practice taking another person's perspective (e.g., imagine for a moment that you are another person, walking through the world in someone else's shoes, and seeing the world through his/her eyes), this increased awareness of others will directly translate to improvement in appreciation, acceptance, and caring of others.



BIAS-BUSTING TIP #4:

Observing healthy lifestyle practices enhances psychological health and well-being and could also offer some possible ways to impact empathy, acceptance, collaboration, and caring. For example, if one lacks adequate sleep at night, he/she might lose his/her capacity to treat others with caring, empathy and kindness. Additionally, fatigued and chronically stressed people have a neurological handicap, increasing their biases and interfering with sound decision making and judgment in dealing with others.



BIAS-BUSTING TIP #5:

Create, reinforce, and support a culture of appreciation. Appreciation (e.g., communicating that you value someone else; unconditionally acknowledging another person as an individual; acknowledging performance, qualities, or behavior of others) directly affects people well-being.

BIAS-BUSTING TIP #6:

People who create empathy-related norms of behavior enhance greater collaboration, effective communication, acceptance, and psychological safety, etc. for themselves and for all those involved. Through empathy, people also strengthen the following skills: ability to identify needs, emotional connection, feeling safe, creativity, collaboration and negotiation.



QUIZ – LESSON 3 – MODULE 2

1. True or False "Implicit bias is defined as beliefs and prejudices that reside outside of our conscious awareness"?

TRUE

FALSE

2. What are the three levels of the Bias Iceberg?

UNCONSCIOUS BIAS

CONSCIOUS BIAS

PRECONSCIOUS BIAS

MINDFUL CHOICES

PSYCHOLOGICAL BIAS

3. Which of the following statements are part of the Metta prayer?

MAY ALL BEINGS BE SAFE

MAY MY ENEMY PERISH

MAY ALL BEINGS BE HEALTHY

MAY I BE HAPPY

MAY YOU BE STUCK BY LIGHTENING

MODULE 2: INTERCULTURAL COMPETENCES IN 21TH CENTURY

Lesson 4: *Intercultural Communication & Best Practices*

This session seeks to identify and analyze how culture and values influence communication and to review best practices for new directions.



Plamen Legkostup's painting Chinese Impression on display during the Bulgarian art exhibition to promote cultural communication at the Beijing Language and Culture University, on June 29, 2016, in China.

AN OVERVIEW OF THE ROLE CULTURE IN COMMUNICATION

Culture plays a major role in your communication. As you work and socialize, you convey information to others and interpret what is conveyed to you. Your culture's characteristics influence these communications, so learning about these features can help you to identify issues, address them, and become a better communicator.

WHAT IS CULTURE IN COMMUNICATION?

Communication is the process of exchanging information, and culture in communication refers to the effect of the cultural characteristics of communicators on this process. A culture is the collection of shared characteristics of a group of people, and it's comprised of habits, beliefs, and behavioral norms. While a person's culture can make them naturally efficient at communication, it can also reduce their efficacy.

HOW CAN YOU IMPROVE INTERCULTURAL COMMUNICATIONS?

There are a number of strategies that can be used to better understand and improve intercultural communications. And, while it depends on the situation and what component of culture you are dealing with, the guidelines listed below can be used to help in any cross-cultural situation to make sure your message and intention is clear, and that you understand what others are saying.

TIPS FOR ACHIEVING SUCCESSFUL INTERCULTURAL COMMUNICATIONS:

1. Do your homework.

If you know ahead of time who you will be speaking with or what country you will be visiting, it makes sense to research cultural norms and standards, and communication methods for that particular place. Do not walk into the situation unprepared if you can avoid it.

2. Ask.

It might be uncomfortable for you and the person you are asking, but by showing your willingness to ask when you don't understand or when you lack the cultural knowledge necessary to avoid cultural faux pas, you are demonstrating your willingness to learn more about a new culture and the prevailing communication norms instead of rushing through unaware.

3. Accept that you'll commit errors.

Even with all the research you're going to do and the questions you're going to ask, you will still make mistakes. Don't take it personally, rather do your best to be self-aware, actively learn from your mistake and apologize if you offend anyone or cross boundaries. Mistakes will always happen, the problem begins when you don't use a mistake as an opportunity to learn to avoid the same issues in the future.



4. Avoid colloquialisms, jokes, and idioms.

Humor is culture oriented and until you have spent significant months or years learning it, jokes should be avoided as it can be easy to offend or belittle, and in professional situations that can spell disaster. Idioms should be avoided for a different reason, and that is that they vary greatly by culture and often aren't translatable.



In Colombia, "Hacemos la vaca" means to collect money to buy something together. It has no literal meaning and if you weren't with someone who could explain, you would be very confused as to why people were making a cow.

5. Practice actively listening and observing.

Listening is a highly regarded skill. When communicating with others from another culture, it is incredibly important to actively pay attention and listen to what people are telling you. Listening can help you understand that there isn't one right way to conduct interactions. Additionally, varying viewpoints or ideas might contradict your own, but you'll still need to listen respectfully.

6. Repeat or confirm what you think was being said.

It can be helpful to repeat or confirm what you believe to have been the objective of the conversation. This process will help you avoid misunderstandings, especially when speaking different languages. Write it out if you have to, but make sure you align everyone's understanding before moving forward.

How to Politely Ask Someone to Repeat Something

- ❖ Sorry, I didn't catch that.
- ❖ Could you please repeat that?
- ❖ I'm sorry, I don't understand. Could you repeat that, please?
- ❖ Let me repeat that just to make sure?
- ❖ Would you mind repeating that?
- ❖ Pardon?
- ❖ Sorry
- ❖ Excuse me?
- ❖ Do you mind repeating that?
- ❖ Sorry, I didn't hear what you said.

www.cupl.org/grammar/grammar-101



7. Don't ask yes or no questions.

Instead, use open-ended questions to avoid confusion. With open-ended questions, the person with whom you are interacting must explain or clearly outline their point, making it easier to understand their response and the context surrounding it.

8. Pay attention to nonverbal communication.

Communication is also extremely nonverbal. Pay attention to nonverbal cues such as intonation, eyes contact, posture, facial expressions, gestures, touching, head movements, clothing and adornment, environment, time, and personal space/territoriality. Observe how people conduct interactions with others from their same culture and follow their lead. Certain cultures avoid strong eye contact when speaking, so you'll make someone highly uncomfortable if you are trying to force strong eye contact they are not used to doing the same.

9. Speak slowly and clearly.

This will help you avoid mistakes and seeming nervous. Speaking slowly and clearly is often interpreted as being confident. Additionally, taking time to think before you speak can help you to avoid communication issues and words you might regret later.

10. Take a deep breath and enjoy it!

It can be a challenge to communicate effectively with people from other cultures, and you are bound to find people with whom you can communicate more effectively and more enjoyably than others. Remember, that the whole process is a lifelong lesson in empathy, understanding, and self-awareness which can translate to vastly improved professional and personal interactions and successes beyond just intercultural communications. So, take a deep breath and start communicating!

ADVANTAGES IN LEARNING ABOUT CULTURE'S ROLE IN COMMUNICATION

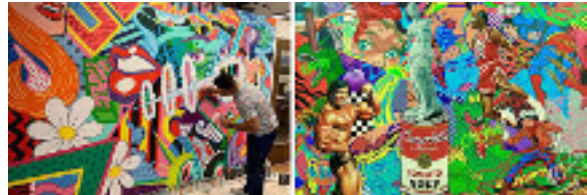
It helps you to identify the cultural basis of beliefs.

When communicating with your coworkers or supervisors, you may encounter beliefs that do not make sense to you in areas such as gender roles, clothing, communication, indulgence, trustworthiness, and loyalty. By learning about culture's role in communication, you can identify the cultural characteristics that have triggered these beliefs. Then, you can make informed decisions that can improve your communication, such as making your communication materials more understandable across specific cultures.

It helps you to identify cultural behaviors.

You're more likely to identify behaviors that emanate from a culture. This enables you to separate individual behaviors, which are

unique to a person, from cultural behaviors, which are unique to a culture. Then, you can tailor your communication strategy to address the latter type.



It makes you a better communicator.

Based on your knowledge of culture's role in communication, you develop stronger communication strategies. Then, you become a better communicator.

It helps you to progress in your career. By learning about how culture influences communication, you're more likely to take remedial action when faced with communication issues impacted by cultural differences. This can help you to impress your supervisor, get a promotion, and achieve your professional goals.

It improves your skill set for working with multinationals. Many businesses operate in countries with different cultures, so learning about how cultural characteristics impact communication can improve your qualifications for working in them.

QUIZ – LESSON 4 – MODULE 2

1. "Communication is the process of exchanging information, and culture in communication refers to the effect of the cultural characteristics of communicators on this process. "

TRUE

FALSE

2. How can you improve your cultural communication skills? Select correct answers from the list below

DO HOMEWORK/SEARCH/READ ABOUT THE CULTURE IN QUESTION

ASK SOMEONE WHO BELONGS TO THE CULTURE IN QUESTION

LISTEN CAREFULLY AND IF YOU MAKE MISTAKES APOLOGIZE

DO NOT USE IDIOMS AS THEY DIFFER GREATLY BY CULTURES

REPEAT WHAT YOU HAVE HEARD AND CONFIRM WHAT YOU HAVE HEARD

3. Body language and nonverbal communication are important indicators in cultural communication. Select from the list below the nonverbal communication indicators

GESTURES

FACIAL EXPRESSIONS

POSTURE

TONE OF VOICE

EYE CONTACT

CLOTHING AND ADORNMENT

HEAD MOVEMENT

HANDS MOVEMENT

4. Select from the list the advantages of learning about culture's role in communication

HELPS TO IDENTIFY CULTURAL BEHAVIOR

HELPS TO IDENTIFY THE CULTURAL BASIS OF BELIEFS

IT IMPROVES ONES' SKILL SET FOR WORKING WITH MULTINATIONALS

IT MAKES A PERSON A BETTER COMMUNICATOR

IT HELPS A PERSON TO PROGRESS IN HIS/HER CAREER

Module 3

Sustainable Development and intercultural dialogue

Lesson 1: *What is Sustainable Development and how it is expressed in professional and personal aspects*

“We would require at least three planets if everyone lived and consumed like the average European today. The best way to create a sustainable future is to design it... starting today! Designing products that give maximum use with minimal environmental impact is central to sustainability, and to ecodesign.”



“Sustainability is the world’s greatest design challenge.”

THE DEFINITION OF SUSTAINABILITY

The definition of sustainability adopted by the United Nations in its Agenda for Development:

“Development is a multidimensional undertaking to achieve a higher quality of life for all people. Economic development, social development and environmental protection are interdependent and mutually reinforcing components of sustainable development.”

Agenda for Development; United Nations: New York, NY, USA, 1997.

Sustainability is often related to climate change, which is being largely caused by industrial practices. There are several different perspectives on this concept and on how it can be realised.

Sustainability is usually defined as *“the processes and actions through which humankind avoids the depletion of natural resources, in order to keep an ecological balance that doesn’t allow the quality of life of modern societies to decrease.”*

The principles of sustainability are the 3 pillars of what it represents:

1. **Profit or Economy**
2. **People or Society**
3. **Planet or Environment**



ECONOMIC SUSTAINABILITY

Economic sustainability refers to a system or scheme that meets current demand levels without compromising the future ones.

3 main activities in an economy: **production, distribution and consumption**

Demand for goods and services, population, human needs, like food, clothing, and housing increase

BUT

The means and natural resources used in production process are not all infinite and renewable and cannot always be increased and replenished to meet the requirements forever.

As a result, economic sustainability necessitates making decisions in the most sustainable and fiscally sound manner possible, while still taking into account other aspects of sustainability.

SOCIAL SUSTAINABILITY

Equity, empowerment, accessibility, engagement, cultural identity, and structural stability are considered to be aspects of social sustainability.

Social sustainability is about ensuring human well-being and creating effective social and cultural development thanks to circular economics, in balance with the Earth's ecological system.

People are in the forefront because development is about people.

- 1) Social sustainability indicates a poverty alleviation system, combining social conditions and environmental destruction

- 2) Social sustainability implies promoting the growth of individuals, societies, and cultures to achieve a meaningful life, relying on proper healthcare, education, gender equality, peace, and stability worldwide
- 3) Its goal is to provide the conditions for everyone to meet their own needs, whenever desired, and any obstacle must be overcome in order for individuals, organizations, and communities to advance toward social sustainability
- 4) Human rights, gender equity and equality, civic engagement, and the rule of law are all aspects of social sustainability that foster peace and social stability for long-term development

ENVIRONMENTAL SUSTAINABILITY

The Earth has limits or boundaries that must be respected in order to preserve equilibrium.

Environmental sustainability refers to the natural environment's ecosystem integrity and carrying power.

The ecosystem and how it stays productive and sustainable to maintain human life and people's progress is what environmental sustainability is all about.

Concerns on environmental sustainability: effects of climate change, long-lasting changes on the planet, impact on biodiversity, implications in animals and plants' lifecycle and rate of extinction.

For the sake of biodiversity, all communities must adapt to new realities in terms of ecosystem management and natural growth limits.



HUMANS

The sustainability perspective that deals with the human aspect includes challenges and actions that concern different aspects of society and can contribute in different ways:

- Visualize how products, services, or methods can affect people and societies in both positive and negative ways over the course of their life cycle.
- Visualize reality in ways that allow you to gain a deeper emotional understanding of injustices and problems.
- Encourage inclusion, equity, and empathy as a foundation for building communities offering a high standard of living.
- Individuals and associations are required to come up with innovative solutions to their problems.
- Assist in the development of healthy and safe environments for people.
- Question proven truths about what is needed to live a good life, challenge norms, and find ways to re-establish them.

CULTURE

A cultural perspective in sustainability could be about challenges and actions that affect how societies or companies, express identity, maintain and develop traditions, general values and beliefs, by:

- Encouraging and utilizing collective knowledge and ingenuity from various fields of expertise.
- Building bridges between cultures, promoting mutual understanding across national boundaries and diversity.
- Giving people the motive and resources they need to solve their own ecological, economic, and human problems.
- Encouraging people to change their habits in order to have a lower environmental impact and a higher level of human well-being.
- Fulfilling people's needs and fostering their prosperity, with less use of resource-intensive goods and healthier lifestyle choices.

SUSTAINABLE DEVELOPMENT

The “official” definition of sustainable development was described by the 1987 Bruntland Commission Report as *“the development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”*

- How did the idea of Sustainable Development emerge?

The industrial revolution is connected to the rise of the idea of sustainable development. Western societies began to realize in the second half of the 19th century that their economic and technological activities had a direct effect on the climate and social balance. Several ecological and social problems have occurred around the world, raising awareness of the need for a more sustainable model.



- The concept of sustainable development states that human societies must live and meet their needs without jeopardizing future generations' ability to meet their own needs.
- Sustainable development is a method of organizing society in such a way that it will continue to thrive in the long run. This entails taking into account both current and future imperatives, such as environmental and natural resource sustainability, as well as social and economic justice.
- The World Commission on the Environment and Development also stood out that sustainable development needed to consider that developing has limitations. According to the organization, the “present state of technology and the social organization on environmental resources, together with the limited ability of the biosphere to absorb the effects of human activities impose limitations on sustainable development.”

According to UNESCO:

Sustainable development is the overarching paradigm of the United Nations, for thinking about the future in which environmental, societal and economic considerations are balanced in the pursuit of an improved quality of life.

There are 4 intertwined, not separate, dimensions to sustainable development:

- Society,
- Environment,
- Culture,
- Economy.

So far, Education for Sustainable Development has been integrated into many global frameworks and conventions related to key areas of sustainable development.

According to UN:

Sustainable development calls for concerted efforts towards building an **inclusive, sustainable** and **resilient** future for people and the planet.

For sustainable development to be achieved, it is crucial to harmonize three core elements: **economic growth, social inclusion** and **environmental protection**. These elements are interconnected and all are crucial for the well-being of individuals and societies.

What must be achieved?

Sustainable, inclusive, and egalitarian economic growth, as well as the creation of more opportunities for all, the reduction of inequality, the raising of basic living standards, the promotion of equitable social development and inclusion, and the promotion of integrated and sustainable management of natural resources and habitats.

- According to UN:
 - What must be achieved?
 - ✓ Sustainable, inclusive, and egalitarian economic growth
 - ✓ Creation of more opportunities for all
 - ✓ Reduction of inequality
 - ✓ Raising of basic living standards
 - ✓ Promotion of equitable social development and inclusion
 - ✓ Promotion of integrated and sustainable management of natural resources and habitats.

According to Sustainability Guide:

In general terms, sustainable development is a method of achieving human well-being and economic growth while maintaining ecological balance. It is important for everyone to take responsibility and do what they can from their viewpoint in order to effectively accomplish this crucial and difficult shift.

Sustainable development is commonly described as finding a balance between **ecology**, **economy** and **society** – three interdependent areas in a complex system. However, it is important to note that without a diverse ecology, neither culture nor the economy would exist.

SUSTAINABLE DEVELOPMENT TODAY

The framework for sustainable development that exists is very solid, but there is still a long way to go. The **latest IPCC report** concerns the impact of global warming in the sense of improving the global response to the challenge of climate change, sustainable development, attempts to eliminate poverty, and prevent devastating effects on Earth.

Many actors are involved in various aspects of sustainability, each interacting for a particular audience. They all have the same goal: to raise awareness about sustainable development and to foster its growth. One of the main representatives is the **United Nations**, where different teams actively work on several campaigns, (e.g. **#beatplasticpollution**, **#solvedifferent**) and on organizing meetings among the world leaders.

Regarding the field of businesses, the **World Business Council for Sustainable Development (WBCSD)** aids its member companies to accelerate the transformation of their business activities to a more sustainable aspect. There are also certifications that reward the businesses with the best practices for the planet, such as the **B-Corp movement**, the **Rainforest Alliance**, the **Fairtrade Foundation** or the **Conscious Capitalism Movement**.

Moreover, organizations like the **Elen MacArthur Foundation** are leaders in the field of **circular economy** and how humans and companies should use natural resources to be aligned with how nature does it.

Much information is also acquired from the conferences organized globally with the participation of world leaders: **Important World Conferences On Sustainable Development**



SUSTAINABILITY AND SUSTAINABLE DEVELOPMENT: WHAT'S THE DIFFERENCE?

Sustainability is often thought as a **long-term goal** (e.g. a more sustainable world), **while sustainable development** refers to the many **processes and pathways** to achieve it (e.g. sustainable agriculture and forestry, sustainable production and consumption, research and technology transfer, education and training, etc.).

Views on sustainable development tend to place a greater emphasis on the present moment and maintaining a certain degree of sustainability. As a result, sustainability emphasizes a long-term perspective.

Sustainability is viewed as a model for thinking about the future in which environmental, cultural, and economic considerations are all balanced in the pursuit of a higher standard of living. Sustainable development is the overarching paradigm of the United Nations.

Intergenerational equality, gender equity, social tolerance, poverty alleviation, environmental protection and regeneration, natural resource conservation, and creating fair and peaceful communities are among the values and principles that underpin sustainability.

Robert Gibson, a political scientist, says that the distinction is needed because *“material gains are not sufficient measures or preservers of human well-being”*. The same author also suggests that the three dimensions or ‘pillars’ reflect the disciplines of those who study sustainability, adding that a cultural and a political pillar could also be included.



It should also be taken into consideration:

People: Understanding the needs of involved parties

It regards social, fair and beneficial practices towards the stakeholders, the community and the region in which sustainable development takes place, regarding the design process, the needs, key activities, environments, interactions and aim of users.

Planet: Adopting environment-friendly solutions

“Planet” refers to sustainable environmental practices. The approach taken should benefit nature as much as possible or at least minimize the environmental impact. The “Planet” principle supports the design of an environmentally friendly solution and the integration of a lifecycle approach.

Profit: Creating economic, social and ecological benefits

Profit is the economic value created for the community or stakeholders. The development model takes into account social, economic, and environmental costs and benefits.

CASE STUDIES:

CASE STUDY1: SUSTAINABILITY IN TECHNOLOGY

The use of electronic devices is growing every day. Nonetheless, these devices are made of Earth minerals extracted by the mining industry. Mining can be a very polluting industry and the development of new sites certainly has an impact on deforestation.

Therefore, being sustainable in the tech field has a lot to do with using your devices for a long period – so if you want to be sustainable you must resist switching your smartphone every other year! It is also about making sure you get disposed of them in a responsible way as can be very polluting if not handled properly.

Soon, sustainability in technology will also be about how the (mostly) lithium-ion batteries of electric cars and solar panels will be disposed of. Companies focusing on recycling these batteries and building products whose core can be maintained and replaced for a new battery will also be the ones at the forefront.

CASE STUDY 2: SUSTAINABILITY IN FASHION

Fashion focuses on speed and low cost to frequently deliver new collections. Nonetheless, the problem with this industry is its negative environmental impact. On one hand, fast-growing cotton generally requires the use of industrial, toxic chemicals (pesticides and fertilizers) that often cause soil pollution and depletion and water eutrophication. On the other hand, there's a lot of textile waste and many clothes are made of synthetic fibers which, escape to the ocean as microplastics.

If a company makes clothes with resistant materials, uses sustainably produced cotton, applies circular economy principles across its value chain, and uses less toxic chemicals, it is being responsible with the environment.

Sustainability is also about being socially responsible. Overall, the fashion industry is not a very responsible one. If you pay attention most labels show that clothes are being produced in distant places such as China, Bangladesh or Vietnam.

Apart from the pollution of transporting these items, the manpower behind the manufacturing of these clothes is what's most worrying. People in these countries (often women and children) usually get really low wages and work under terrible conditions. They can hardly improve their social situation and most times keep on working just to pay the bills and survive, a situation that largely contributes to the inequality we see in the world.

CASE STUDY 3: SUSTAINABILITY IN TRANSPORTATION

14% of greenhouse gas emissions come from transport, and mostly due to cars. Contrary to what is believed, planes, cargo ships or even trucks are not the main contributors to CO2 emissions. Someone

driving a car with 4 or 5 passengers, using public transportation, walking and cycling are more sustainable choices.

Today, there are even more sophisticated solutions to reduce the pollution caused by moving around. At a vehicle level, the popularity and industry development of alternatives like electric cars (or even hydrogen cars) or electric scooters are growing at a high rate. At the same time, solutions like carpooling, through which drivers can make the best use of their cars and save some money and pollution are great alternatives. Moreover, the fact that more and more companies let their employees work remotely prevents from polluting kilometers.

CASE STUDY 4: ZERO WASTE AS AN EXAMPLE OF SUSTAINABILITY

The zero-waste movement is a lifestyle that encourages people to use all types of resources in a circular way, just like the natural world does. Therefore, the ultimate goal of this philosophy is to avoid resources to follow a linear route and end up as trash in the oceans or landfills. For this goal, people must reduce what they get, reuse it and recycle it or compost it.

A minimalistic way of living is linked with this lifestyle, where people are often invited to leave behind and refuse what they do not need. The movement is also very well-known by people taking their own bulks to shops to buy commodities such as chickpeas, rice, or liquid soap.

The goal is clear: not to produce any waste

The enemy is also clear: plastic

EXERCISES

EXERCISE 1: SUSTAINABILITY IN THE FOOD SECTOR

A company tries to grow its crops. What sustainable solutions it should implement to be responsible when it comes to profit, people and planet and thus ensure economic, social, and environmental sustainability?

EXERCISE 2: SUSTAINABILITY AT THE WORKPLACE

Workplaces can also be organized in sustainable ways. What actions could be taken to ensure a sustainable workplace, both individually and organizationally?

QUIZ – LESSON 1 – MODULE 3

1. According to the definition of sustainability adopted by the United Nations in its Agenda for Development: Development is a multidimensional undertaking to achieve a higher quality of life for all people. Economic development, social development and environmental protection are interdependent and mutually reinforcing components of ...

- SUSTAINABLE DEVELOPMENT
- SUSTAINABLE ENVIRONMENT
- CLIMATE PRESERVATION

2. Which are the 3 pillars of sustainability?

- PROFIT, ECONOMY, SOCIETY
- PROFIT, PEOPLE, PLANET
- PROFIT, PLANET, CULTURE

3. The aspects of sustainable development are Economic, Social, and Environmental.

- TRUE
- FALSE

4. How did the issue of Sustainable Development become relevant?

- BY THE INDUSTRIAL REVOLUTION IN THE 19TH CENTURY
- BY A NATURAL DISASTER
- BY THE HIGH RATES OF SPECIES' EXTINCTION

5. For sustainable development to be achieved, it is crucial to harmonize three core elements: economic growth, social inclusion and environmental protection.

- TRUE
- FALSE

6. No conferences or meetings are organized for sustainable development.

- TRUE
- FALSE

MODULE 3: Sustainable Development and intercultural dialogue

Lesson 2: How is Sustainable Development expressed through SDGs by the UN?

If well-being is to be a policy goal, this means it should incorporate such intangible needs as freedom, education, security, democracy and justice.”

Tom Kuhlman and John Farrington, “What is Sustainability?”

“The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.”

United Nations, Department of Economic and Social Affairs Sustainable Development “The 17 Goals”

THE MILLENNIUM DEVELOPMENT GOALS (MDGS)

&

THE SUSTAINABLE DEVELOPMENT GOALS (SDGS).

Sustainable development refers to the idea of achieving human development goals while still preserving natural resources and ecosystem services that the economy and community depend on.

Concerns on the exploitation and irresponsible use of natural resources have been transformed into the **Millennium Development Goals (MDGs)** and the **Sustainable Development Goals (SDGs)**.

The **MDGs** is a historic global mobilization to accomplish a set of significant social agendas around the world, but all of these goals were achieved during the 2000-2015 period.

The introduction of the **SDGs** was necessary to continue with the development agenda, and the **United Nations (UN)** approved the **2030 Agenda**, as part of this new development roadmap, which are a call to action *“to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030”*.

[Nations United: Urgent Solutions for Urgent Times | Presented by Thandie Newton](#)

THE SUSTAINABLE DEVELOPMENT AGENDA 2030

17 Goals for People and the Planet:

The Sustainable Development Goals are a universal call to action to end poverty, protect the planet and improve the lives and prospects of everyone, everywhere. The 17 Goals were adopted by all UN Member States in 2015, as part of the 2030 Agenda for Sustainable Development.

The Sustainable Development Goals are the blueprint to achieve a better and more sustainable future for all. They address the global challenges faced, including poverty, inequality, climate change, environmental degradation, peace and justice.

Agenda 2030 has five overarching themes, known as the five Ps: **people, planet, prosperity, peace and partnerships**, which span across the 17 SDGs.

Adopted by 193 countries, the 17 SDGs, with 169 targets and 232 indicators, came into effect in January 2016, and aim to promote economic development, social inclusion, and environmental protection. The UNCG-CSO (2017) argues that the SDGs encourage a spirit of partnership among governments, private sector, research, academia and civil society organisations, with the support of the UN.

This collaboration aims at ensuring that the right decisions are taken now to improve life for future generations in a sustainable manner.



DO YOU KNOW ALL 17 SDGS?

GOAL 1: NO POVERTY

Economic growth must be inclusive to provide sustainable jobs and promote equality.

GOAL 2: ZERO HUNGER

The food and agriculture sector offers key solutions for development and is central for hunger and poverty eradication.

GOAL 3: GOOD HEALTH AND WELL-BEING

Ensuring healthy lives and promoting the well-being for all at all ages is essential to sustainable development.

GOAL 4: QUALITY EDUCATION

Obtaining a quality education is the foundation to improving people's lives and sustainable development.

GOAL 5: GENDER EQUALITY

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world.

GOAL 6: CLEAN WATER AND SANITATION

Clean, accessible water for all is an essential part of the world we want to live in.

GOAL 7: AFFORDABLE AND CLEAN ENERGY

Energy is central to nearly every major challenge and opportunity.

GOAL 8: DECENT WORK AND ECONOMIC GROWTH

Sustainable economic growth will require societies to create the conditions that allow people to have quality jobs.

GOAL 9: INDUSTRY, INNOVATION, AND INFRASTRUCTURE

Investments in infrastructure are crucial to achieving sustainable development.

GOAL 10: REDUCED INEQUALITIES

To reduce inequalities, policies should be universal in principle, paying attention to the needs of disadvantaged and marginalized populations.

GOAL 11: SUSTAINABLE CITIES AND COMMUNITIES

There needs to be a future in which cities provide opportunities for all, with access to basic services, energy, housing, transportation and more.

GOAL 12: RESPONSIBLE CONSUMPTION AND PRODUCTION

Responsible Production and Consumption

GOAL 13: CLIMATE ACTION

Climate change is a global challenge that affects everyone, everywhere.

GOAL 14: LIFE BELOW WATER

Careful management of this essential global resource is a key feature of a sustainable future.

GOAL 15: LIFE ON LAND

Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss

GOAL 16: PEACE, JUSTICE AND STRONG INSTITUTIONS

Access to justice for all, and building effective, accountable institutions at all levels.

GOAL 17: PARTNERSHIPS

Revitalize the global partnership for sustainable development.

The SDGs are confined to conflict stakeholder interests. In the case of complex problems within the SDGs, where the interests of various stakeholders' clash, trade-offs will present governance issues. Another significant obstacle is ensuring transparency and responsibility for progress towards the SDGs.

Given the controversy over the SDGs' costs and benefits, trade-offs, complementarities, and complexities, the pertinent question is how the UN will ensure that countries adhere to the SDGs.

It is recommended that the UN:

- consider **differentiated** national realities, capacities, and levels of growth, as well as national policies and priorities,
- emphasize **universality**, with a country-specific approach to global targets,
- assist countries through approaches that promote **constructive involvement, collaboration, and dialogue**, as well as **capacity building**,
- encourage effective **technology** and **innovation**,
- include governments, other key stakeholders including the private sector, NGOs, and civil society in the **global agenda**,
- establish feedback loops to keep all responsible actors accountable for ensuring that the SDGs are enforced.



A DECADE OF ACTION

Today, progress is being made in many places, but, overall, action to meet the Goals is not yet advancing at the speed or scale required. 2020 needs to usher in a decade of ambitious action to deliver the Goals by 2030.

With just under ten years left to achieve the Sustainable Development Goals, world leaders at the SDG Summit in September 2019 called for a Decade of Action and delivery for sustainable development, and pledged to mobilize financing, enhance national implementation and strengthen institutions to achieve the Goals by the target date of 2030.

The UN Secretary-General called on all sectors of society to mobilize for a decade of action on three levels:

1. global action to secure greater leadership, more resources and smarter solutions for the Sustainable Development Goals;
2. local action embedding the needed transitions in the policies, budgets, institutions and regulatory frameworks of governments, cities and local authorities;
3. people action, including by youth, civil society, the media, the private sector, unions, academia and other stakeholders, to generate an unstoppable movement pushing for the required transformations.

[UN Chief on Decade of Action for the Sustainable Development Goals](#)

At the core of the 2020-2030 decade is the need for action to tackle **growing poverty, empower women and girls, and address the climate emergency**.

More people around the world have improved their life quality compared to just a decade ago. More people have access to better healthcare, decent work, and education than ever before. But inequalities and climate change are threatening to undo the gains. Investment in inclusive and sustainable economies can unleash significant opportunities for shared prosperity. Political, technological and financial solutions are within reach. But much greater leadership and rapid, unprecedented changes are needed to align these levers of change with sustainable development objectives.

SUSTAINABLE DEVELOPMENT GOALS REPORT

The annual reports provide an overview of the world's implementation efforts to date, highlighting areas of progress and where more action needs to be taken. They are prepared by the UN Department of Economic and Social Affairs, with input from international and regional organizations and the United Nations system of agencies, funds and programmes.

Five years since the adoption of the Sustainable Development Goals, the [2020 Report](#) notes that progress had been made in some areas, such as **improving maternal and child health, expanding access to electricity and increasing women's representation in government**. Yet even these advances were offset elsewhere by **growing food insecurity, deterioration of the natural environment, and persistent and pervasive inequalities**.

The COVID-19 pandemic has unleashed an unprecedented crisis, causing further disruption to SDG progress, with the world's poorest and most vulnerable affected the most, including children, older people, persons with disabilities, migrants and refugees, and above all women.

Culture is the glue that holds humanity together: it is in our customs and rituals that have been passed down over the years, in our artistic expressions of the world around us, and in our revolutionary visions of the future. Despite this, there is no clear aim for culture in the UN Agenda 2030. It is NOT officially recognized as one of the three pillars of development — social, economic and environmental.

The Sustainable Development Goals present both challenges and opportunities for cultural organizations. The biggest challenge is ensuring that culture makes a meaningful contribution to the global policy agenda. The key opportunities are to demonstrate the importance of culture in society and to promote advocacy.

The European Parliament in its [Report on EU action for Sustainability](#) (2017) stresses that *“culture is a transversal and cross-cutting concern and constitutes an essential resource for development, that the use of cultural resources is a fundamental way to achieve other future development goals, and that the*

integration of cultural factors in sustainable development policies and strategies should be done in full compliance with other international commitments, acknowledging the universality and interdependence of human rights.”

Culture is not only a field of action itself, but it is also a transversal, integral part of public policy, serving as a catalyst for sustainable development.

It is reflected across many of the goals and targets in the 2030 Agenda, such as those on sustainable cities (SDG 11), decent work (SDG 8), reduced inequalities (SDG 10), climate action (SDG 13), gender equality (SDG 5), innovation (SDG 9), and peaceful and inclusive societies (SDG 16).

It is also included in the **Voluntary National Reviews** submitted by countries that are invited to show their progress in the achievement of the SDGs. They are key indicators of public policy priorities and commitments at country level and draw a global picture of the ways in which countries envision a more sustainable future.



In the 205 reports submitted between 2016 and 2020, 119 made substantial references to culture in relation to all 17 SDGs, demonstrating the Member States' growing appreciation of culture's transversal position in sustainable development.

The indirect benefits of culture are reaped when development goals are implemented in a culturally aware and meaningful way. The SDGs represent a paradigm shift in how we think about development that goes beyond economic growth.

If the SDGs are grouped around the three pillars of sustainable development, then culture and innovation contribute to each of these pillars in a cross-cutting way. Sustainable development's economic, social, and environmental aspects, in turn, contribute to the preservation of cultural heritage and the cultivation of creativity.

Cultural heritage, both tangible and intangible, as well as **creativity** are valuable resources that must be safeguarded and handled carefully because they can act both as drivers and enablers for achieving the SDGs, when culture-forward solutions ensure the effectiveness of interventions.

EXERCISES

Exercise 1:

CULTURE IN THE SUSTAINABLE DEVELOPMENT GOALS: A GUIDE FOR LOCAL ACTION

The Committee on Culture of UCLG (United Cities and Local Governments) is the platform of cities, organizations and networks that foster the relation between local cultural policies and sustainable development. It uses the Agenda 21 for culture as its founding document. It promotes the exchange of experiences and improves mutual learning. It conveys the messages of cities and local governments on global cultural issues.

This Guide provides plenty useful information for actions that can be implemented on a local and national level to promote Culture in SDGs.

- ➔ After thoroughly studying the previous Guide and all the other examples mentioned in the material of the Lesson, think of actions and activities that could promote the culture-related SDGs in your area.

QUIZ – LESSON 2 – MODULE 3

1. The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and ..., now and into the future.

- ANIMALS
- THE PLANET
- THE GOVERNMENTS

2. Who approved the 2030 Agenda as part of a new development roadmap after the introduction of the SDGs to continue with the development agenda?

- UNITED NATIONS
- EUROPEAN UNION
- UNESCO

3. The 2030 Agenda was adopted by 193 countries, with 17 SDGs, 169 targets and 232 indicators.

- TRUE
- FALSE

4. To deliver the Sustainable Development Goals by 2030, the world leaders at the SDG Summit in September 2019 called for ... ?

- AN URGENT ACTION
- AN EMERGENCY SITUATION
- DECADE OF ACTION

MODULE 3: Sustainable Development and intercultural dialogue

Lesson 3: *Intercultural Dialogue and Sustainable Development: is there a connection?*

WHAT IS INTERCULTURAL DIALOGUE?

Intercultural dialogue refers to conversations that take place between people of various cultural groups. Intercultural dialogue also allows for the study of people's future ambitions and expectations. It gives individuals an opportunity to comprehend, appreciate, and establish linkages across cultures, as well as to exchange information in order to find and re-invent more creative ways of living together.

Check: [INTERCULTURAL COMMUNICATION](#)

As a result, it is concluded that intercultural dialogue is a key component of sustainable development because it not only aims at promoting peaceful coexistence between different cultures, but also recognizes intercultural communication as a valuable tool for defining more sustainable visions. It also leads to sustainable development by encouraging traditional, local, and scientific knowledge sharing. More sustainable practices and better solutions to current concerns may be generated by integrating all these essential sources of knowledge.

Culture influences values, worldviews, and knowledge. They are critical to Sustainable Development because they foster mutual understanding and human experience, particularly in multi-ethnic societies. As a result, encouraging conversation leads to a more sustainable future.

For more tips that help in intercultural situations: [The importance of intercultural awareness](#)

SUSTAINABLE DEVELOPMENT THROUGH THE 'CULTURE LENS'

By putting sustainable development concerns within a framework of cultural variety and intercultural communication, the '**culture lens**' might help us reframe our thinking. This can help us better understand sustainability issues like globalization and increase our ability to respond to them. The panoramic view provided by this cultural lens allows the incorporation of fresh viewpoints and linkages, as well as access to traditional wisdom and forms of knowledge that are critical in combating unsustainable practices.

This learning-based approach to sustainability is accompanied by the recognition that we must rethink our dominant paradigms of thinking, practice, and communication, questioning our short-term thinking and limited understanding of living systems.

Several UN agencies are concerned about sustainable development because they recognize how well-being, social justice, cultural diversity and intercultural dialogue, human growth, and the sustainability of our planet are all interconnected.

World leaders recognized the necessity of this topic during the [UN World Summit on Sustainable Development](#), held in Johannesburg in 2002, but also noted that no nation was near to attaining sustainability. The truth is that there is not a map or a guide to assist nations get there. This means that the only way to advance is to acquire knowledge in a way that is active, exploratory, inclusive, creative and responsive.

People's values, worldviews, knowledge, and creativity, are intricately related to culture and critical to long-term growth. Cultural variety, according to sustainable development theory, is a rich source of creativity, human experience, and information sharing that may help communities and society transition to more sustainable future. It also recognizes the value of cultural variety in fostering a culture of peace, tolerance, nonviolence, and human fulfillment (UNESCO, 2004).

WHAT IS CULTURAL DIVERSITY?

Recognizing that society is made up of many distinct groups with various interests, skills, abilities, and needs is what cultural diversity is all about. It also implies that you are aware that others in society may hold different religious views or cultural backgrounds than you.

Cultural variety, as opposed to monoculture, global monoculture, or cultural homogenization, linked to cultural development, is the quality of different or distinct cultures. Different cultures respecting one another's uniqueness is often referred to as cultural diversity.

Cultural diversity gives people the opportunity to have a deeper knowledge of diverse cultures, beliefs and life experiences. This knowledge may help the progress of a community and make our planet a more stable and peaceful place.

Planet Earth is unique, and it has been home to humans for a long time. As a result, it is our obligation to be able to keep this ecosystem as it is in order to ensure our continued prosperity. The 2030 Agenda would not be achievable if there were no in-depth conversations leading to coordinated action, because the planet is shared by everybody. As a result, all UN Member States approved the 17 Goals during the [United Nations Summit on Sustainable Development](#), held in New York in 2015 as part of the 2030 Agenda. Watch the relevant video.

As we have already mentioned in the previous lesson, sustainable development refers to the idea of achieving human development goals while still preserving natural resources and ecosystem services that

the economy and community depend on. There is a strong link between intercultural dialogue and each of the SDGs, because undesirable phenomena cannot be avoided without conversation.

Based on the purpose, mission and vision of the 2030 Agenda for Sustainable Development and on the role that intercultural dialogue plays, some brief comments for each SDG will follow.

ICD & SDGS IN A NUTSHELL

1 NO POVERTY



GOAL 1: NO POVERTY

Intercultural dialogue is a prerequisite for eliminating global poverty.

As

a global community, we will only be able to attain this goal via conversation and understanding of each side's needs.

2 ZERO HUNGER



GOAL 2: ZERO HUNGER

The food and agricultural industries provide critical development solutions and they are critical to end hunger and poverty. To take advantage of the solutions given by the agriculture and food sectors, global coordination is required. Only via communication will there be coordination.

3 GOOD HEALTH AND WELL-BEING



GOAL 3: GOOD HEALTH AND WELL-BEING

Understanding the true requirements and conditions is essential to guarantee healthy lifestyles and improve overall well-being.

4 QUALITY EDUCATION



GOAL 4: QUALITY EDUCATION

Education is the foundation for the improvement of people's lives and sustainable development. ESD (education for sustainable development), a process through which people and social structures are taught how to live in a sustainable manner (PCE, 2004), comprises a new perspective that aims to enable individuals of all ages to take on responsibility for ensuring a sustainable future (Tilbury 1995; UNESCO, 2002).

5 GENDER EQUALITY



GOAL 5: GENDER EQUALITY

Women's empowerment and gender equality are critical for driving sustainable development. Ending all types of discrimination against women and girls is a basic human right that also has a multiplier impact on other areas of development. Multicultural dialogue contributes to the establishment of gender equality, due to empathy that characterize it.

6 CLEAN WATER AND SANITATION



GOAL 6: CLEAN WATER AND SANITATION

Access to safe drinking water is one of the most crucial commodities. There can be no intercultural dialogue and people who do not have water to drink at the same time.

7 AFFORDABLE AND CLEAN ENERGY



GOAL 7: AFFORDABLE AND CLEAN ENERGY

Energy is required for our society's growth and prosperity. Many restraints will be lifted if we can achieve inexpensive and clean energy and humanity's growth and progress will be unlimited.

8 DECENT WORK AND ECONOMIC GROWTH



GOAL 8: DECENT WORK AND ECONOMIC GROWTH

Placing job creation at the center of economic strategy and development plans will result in not only more quality jobs, but also more robust, inclusive, and poverty-reducing growth. This goal, requires global dialogue, since globalization has and will continue to have an impact on our economy.

9 INDUSTRY, INNOVATION AND INFRASTRUCTURE



GOAL 9: INDUSTRY, INNOVATION, AND INFRASTRUCTURE

Our industries and infrastructure must be improved to face future challenges. To do so, we must encourage the development of breakthrough sustainable technologies and guarantee that everyone has equitable access to information and financial markets. This goal, also, requires global dialogue, since globalization has and will continue to have an impact on our economy.

10 REDUCED INEQUALITIES



GOAL 10: REDUCED INEQUALITIES

Due to the empathy that distinguishes multicultural dialogue, it helps to the reduction of inequities at all levels, as noted in the goal of gender equality.

11 SUSTAINABLE CITIES AND COMMUNITIES



GOAL 11: SUSTAINABLE CITIES AND COMMUNITIES

The conversation promotes the exchange of traditional, local, and scientific knowledge, making it simpler to implement effective practices on basic services such as energy, housing, and transportation.

12 RESPONSIBLE CONSUMPTION AND PRODUCTION



GOAL 12: RESPONSIBLE CONSUMPTION AND PRODUCTION

To maintain sustainable consumption and production practices, the planet's biophysical limitations must be respected, and present global consumption rates must be reduced to match the biophysical ability to generate ecosystem services and benefits. Again, for anything like this to happen on a global scale, a transnational and multicultural dialogue is required.

GOAL 13: CLIMATE ACTION

GOAL 14: LIFE BELOW WATER

GOAL 15: LIFE ON LAND

13 CLIMATE ACTION



14 LIFE BELOW WATER



15 LIFE ON LAND



The phrase "global commons" refers to international, supranational, and global resource regions where reservoir resources can be found. The natural resources of the world, such as the seas, atmosphere, and space, as well as Antarctica, are all considered global commons. As a result, it is important that governments reach an agreement on collective action, as climate change affects every country on every continent. It is destabilizing national economies and jeopardizing people's lives.



GOAL 16: PEACE, JUSTICE AND STRONG INSTITUTIONS

As with any prior goal, there must be an exchange of ideas and best practices across several cultures, as well as the best actions taken by everybody.



GOAL 17: PARTNERSHIPS

Obviously, effective partnerships cannot arise without intercultural dialogue. Partnerships are the glue that holds the SDGs together, and they will be critical to making the Agenda a reality.

After briefly discussing each SDG's connection to intercultural dialogue, we can conclude that each goal both contributes to the development of Intercultural Dialogue and is dependent on it.

But which goals would you consider as the most direct and interconnected with ICD? 17, 16, 11, 10, 8, 5, and 4?



Finally, when referring to global sustainable development, it makes sense to include all of the planet's customs, traditions, and cultural traits. The following quote, by Amartya Kumar Sen CH, an Indian economist and philosopher, addresses culture issues:

“Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture.”

EXAMPLES – CASE STUDY

Goal 17 - Partnerships is perhaps the most obvious connected goal to intercultural dialogue. The [Guide](#) you previously read describes the connection between Goal 17 and Intercultural Dialogue. It also includes some cities as examples and effective techniques for fostering multicultural partnerships. Milan is a good example, because the World City Forum of Milan gathers about 600 organizations representing around 120 communities in Milan, with the purpose of exchanging ideas, strategies and initiatives for the area's cultural growth.

Give similar examples, such as those from the Guide, of how Goals 10 and 11 have been promoted locally or globally. For each goal, write two examples.

QUIZ – LESSON 3 – MODULE 3

1. Cultural Diversity gives us the opportunity to have a deeper knowledge of diverse cultures, beliefs and life experiences. This knowledge may help us progress as a community and make our planet a more _____ and _____ place.

- A. PRODUCTIVE AND PEACEFUL
- B. STABLE AND PEACEFUL
- C. STABLE AND PRODUCTIVE

2. Intercultural Dialogue leads to long-term development by encouraging traditional, local, and scientific knowledge _____.

- A. SHARING
- B. CREATION
- C. PRESERVATION

3. The truth is that we _____ a map or a guide to assist us get to sustainability.

- A. NEED
- B. HAVE
- C. DON'T HAVE

4. From what was mentioned we conclude what?

- THAT INTERCULTURAL DIALOGUE IS LINKED DIRECTLY TO SDGS
- THAT INTERCULTURAL DIALOGUE CONTRIBUTE TO INCREASING COMPETITION AMONG COUNTRIES
- THAT INTERCULTURAL DIALOGUE IS NOT RELEVANT TO SDGS

5. In order to maintain GOAL 12, the present global consumption rates must be _____ to match the biophysical ability to generate ecosystem services and benefits.

- A. STABILIZED
- B. INCREASED
- C. REDUCED

MODULE 3: Sustainable Development and intercultural dialogue

Lesson 4 Education for Intercultural Dialogue and Sustainable Development

From **cultural heritage** to **traditional knowledge**, from **biodiversity** to **creativity** and **intercultural dialogue**, the **transformative power** of culture for **social inclusion**, **resilience** and **sustainable development** is increasingly recognized as a key enabler for sustainability.

Let's see an introductory [video](#) about what "Culture for Sustainable Development means".



Education & Sustainable Development

Education is an essential tool for the accomplishment of sustainability. The existing financial development trends are not sustainable, and the enhancement of public awareness and education are critical factors for the society to move towards sustainability. While it is difficult to envision a (fully) sustainable world, it is (almost) effortless to describe what is unsustainable for our world.

Moreover, we usually meet the terms ESD – Education for Sustainable Development and EfS – Education for Sustainability. Is there really a difference?

The terms are used synonymously and interchangeably, but ESD is mostly used in the terminology of UN documents and on an international level. The distinction where attention should be paid is between the education **about** sustainable development, which aims at awareness and various interpretations, and the education **for** sustainable development, which focuses on the use of education as a tool to promote sustainability.

Last but not least, the most critical question regarding education on sustainability is who has the responsibility of delivering it to people and especially youth, the new citizens in this society. The burden

of such an important learning process cannot be held only by the formal educational sector where young learners interact only in a low degree with other individual and learning materials. Informal and non-formal sectors should play an important role on this kind of education along with sources delivering alternative ways and tools of educating people. Mutually agreed objectives should be set and people should be educated in all the environments where they are active.

The link between education and sustainable development is complicated and non-linear. Basic education, according to research, is critical to a country's capacity to grow and meet sustainability goals. For instance, education may boost agricultural production, increase women's status, limit population growth, improve environmental protection, and elevate the overall standard of living. It is assumed that the current level of basic education in many nations is insufficient, significantly impeding national goals for a sustainable future.

However, statistics from many countries show that to achieve sustainable societies, just teaching individuals to higher levels is not adequate. More ideas, skills, views, and values linked to sustainability should be included in an adequately reoriented basic education. As a result, it is not simply a question of number, but also of appropriateness and relevance.



Teacher-training curricula need to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education. Teacher training institutions also need to develop quality-assurance instruments inspired by education for democratic citizenship, taking account of the intercultural dimension, and develop indicators and tools for self-evaluation and self-focused development for educational establishments. They need to strengthen intercultural education and management of diversity within in-service training.



What other sources can be used to acquire knowledge and education on Culture & Sustainable Development?

Although the internet promotes interconnection by allowing us to engage with and learn from people all around the world, navigating the massive quantity of information accessible may be challenging.

UNESCO is addressing this issue by launching a new online [platform](#) for intercultural dialogue, which will include courses, media, publications, and other resources on issues ranging from peace and conflict resolution to citizenship.

You can learn the fundamentals on issues like universality and intercultural citizenship by visiting their [online](#) portal or contribute your own study to their library. The platform's purpose, according to the website, is to "promote good practices from across the world that build bridges between individuals of varied origins in order to develop more inclusive communities through mutual understanding and respect for diversity".

Watch the full trailer on [UNESCO's YouTube channel](#).

[UNESCO e-Platform on Intercultural Dialogue](#)

The UNESCO e-Platform on intercultural dialogue is a collaborative global hub, showcasing a great variety of good practices on the promotion of intercultural dialogue, from around the world. It serves as a first reference to keep informed of new innovations in the area of intercultural dialogue, working as a one-stop shop for those wanting to get involved in this important area of work by providing a comprehensive, user-friendly overview of core concepts and promising resources on intercultural dialogue. It can become a source of inspiration for diverse audiences including students, NGOs, governments, private sector companies, cultural organisations and many more.

WORLD DAY FOR CULTURAL DIVERSITY FOR DIALOGUE AND DEVELOPMENT

Many tools, practices, materials are developed targeting not only at raising people's awareness on a specific topic but also at educating citizens. One such simple example is World Days that are adopted globally.

The World Day for Cultural Diversity for Communication and Development, which takes place every year on May 21, honors not only the diversity of the world's cultures, but also the critical role of intercultural dialogue in attaining peace and sustainable development.

This day is considered as an occasion to promote culture and emphasize the importance of its variety as an agent of inclusion and positive change. It is an opportunity to reflect on how culture's many manifestations, from the physical and intangible to creative industries and cultural expression variety, contribute to conversation, mutual understanding, and discover the social, environmental, and economic pillars of sustainable development.

You can also check the [Universal Declaration on Cultural Diversity by UNESCO](#).

TRANSFORMING OUR WORLD: THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT

There is a miscomprehension about the 2030 Agenda for Sustainable Development because it is usually assumed that it is all about the 17 SDGs to be accomplished. But whoever decides to “dive deep” into the topic of sustainable development, should have it as a guide. You can find it [here](#).



[UN SYSTEM SDG IMPLEMENTATION ONLINE DATABASE](#)

The database contains information on decisions or new strategies taken by intergovernmental bodies to guide the implementation of the 2030 Agenda and the SDGs, specific actions and initiatives by UN family entities, including their contributions to the HLPF. The database also allows for a searchable overview of collaborative initiatives by UN organizations, their support to countries, and their views on a strategic plan of the UN system in support of the 2030 Agenda and the SDGs.

Additionally, the submissions can be used as a reference and analytical tool for identifying good practices, lessons learned, emerging gaps, as well as key elements of a possible Roadmap of UN system organizations on the 2030 Agenda and the SDGs, under the guidance of the Secretary-General.

To access the UN System SDG Implementation online database [click here](#).

SDG GOOD PRACTICES

In the five years since the 2030 Agenda and the Sustainable Development Goals (SDG) were adopted in 2015, many governments, UN entities, international and regional organizations and stakeholders have gained in-depth knowledge and expertise and taken innovative steps towards implementing this ambitious global framework. Many inspiring breakthroughs and success stories are showing results and

impacts all over the world, and several good practices can be replicated and scaled up to address existing gaps and constraints. For example, the second open call for SDG good practices, success stories and lessons learned in the implementation of 2030 Agenda was closed on 14 March 2021. The purpose of this call was to highlight examples of good practices, including those that could be replicated or scaled-up by others across the globe.

You can find the results [here](#).

On its knowledge platform, the United Nations provides an [interactive tool](#). This tool pulls together key milestones in the field of sustainable development (it treats each topic separately). Visitors may choose from a variety of themes to view significant milestones in each field, including climate change, education, green economy, sustainable consumerism, and many more.



Other important information sources, such as websites, social media outlets, even books and academic papers are also available. Here are a handful that may inspire and educate interested parts. You may get updates from each of them in a variety of ways, such as through social media or by subscribing to the site:

[Sustainability - an open access journal](#)

[Impact Hub Network and Blog](#)

[International Journal of Environment and Sustainable Development](#)

[TakePart](#)

[Small Giants](#)

[World Economic Forum](#)

Even an application has been created for the dissemination of the 17 SDGs and for raising awareness regarding both the sustainable development and the contribution citizens can have to the whole topic.

The [SDGs in Action app](#) has been developed to highlight the Sustainable Development Goals - the world's to-do list to end poverty, reduce inequalities and tackle climate change. It is brought to you by the GSMA, which represents the interests of nearly 800 mobile operators worldwide, and Project Everyone, a non-profit global campaign to spread the messaging of the SDGs.



Knowledge could also be obtained from teachers' experience, and especially those who have been involved with intercultural and multicultural learning. This may provide some insight into the abilities required for interculturally oriented education, as well as a rediscovering of what education is all about. Through his *"Rediscovering Education Through Intercultural Dialogue"*, Christoph Eberhard *"approaches 'education' as part of a learning process and he will decline this process in ten points: trusting, daring, opening up, listening, wondering, rooting, answering, sharing, discovering, learning"*. He actually refers to a set of fundamental learning abilities that appear to be particularly essential in the context of intercultural learning and are all interrelated. They are even connected in some ways to the most fundamental abilities required for learning how to learn.

Thus, it is even more important to raise awareness about the need for a diverse education and how to include cultural diversity into educational programs. Multilingualism should be encouraged via education and the recognition that languages are more than just instruments for communication; they are also vehicles for values and worldviews. In higher education and research, cultural diversity is also important. It is not only about instilling "intercultural ideals" in students to help them become better "global citizens." Last but not least, consideration of intercultural competencies and diversity standards for teachers should not be overlooked.

Examples – Case study 1

End extreme poverty. Fight inequality and injustice. Fix climate change. The Sustainable Development Goals are important, world-changing objectives that will require cooperation among governments, international organizations and world leaders. It seems impossible that the average person can make an impact. Should you just give up?

No! Change starts with you. Seriously. Every human on earth is part of the solution.

This is the moto of [The Lazy Person's Guide to Saving the World](#) through which people at all ages can be educated on what simple actions they can take to accomplish the change in the world.

The Actions suggested in this Guide are categorized in 4 levels:

1. Things you can do from your couch
2. Things you can do at home
3. Things you can do outside your house
4. Things you can do at work

After reviewing all the suggested actions, take notes about what you ALREADY do in each level, what you can do FROM NOW ON, and what you can do in GROUPS. How will you communicate these actions to get organized?

QUIZ – LESSON 4 – MODULE 3

1. The transformative power of culture for social inclusion, resilience and _____ is increasingly recognized as a key enabler for sustainability.

- A. REFUGEES' INTEGRATION**
- B. HEALTH IMPROVEMENT**
- C. SUSTAINABLE DEVELOPMENT**

2. ESD is the acronym for _____ .

- A. EDUCATIONAL SUSTAINABLE DEVELOPMENT**
- B. EDUCATION FOR SUSTAINABLE DEVELOPMENT**
- C. EDUCATION FOR SUSTAINABILITY**

3. The World Day for Cultural Diversity for Communication and Development honors the diversity of the world's cultures and the critical role of _____ in attaining peace and sustainable development.

- A. INTERCULTURAL DIALOGUE**
- B. EDUCATION**
- C. TEACHERS**

4. On its knowledge platform, the United Nations provides an interactive tool. This tool pulls together key milestones in the field of

- A. THE 2030 AGENDA**
- B. SUSTAINABLE DEVELOPMENT**
- C. EDUCATION**

5. According to Eberhard, education as part of a learning process includes ten points: trusting, daring, opening up, listening, wondering, rooting, answering, _____.

A. SHARING, DISCOVERING, LEARNING

B. SHARING, TEACHING, STUDYING

C. SHARING, SEARCHING, TEACHING

MODULE 3: Sustainable Development and intercultural dialogue

Lesson 5: *Intercultural Dialogue for a more Sustainable future: can ICD be a basis for the accomplishment of SDGs?*

Cultural diversity plays an important role in achieving sustainable development, according to international discourse. Cultural diversity is recognized as one of the bases of sustainable development and a way to a more satisfying intellectual, emotional, moral, and spiritual living, in many authoritative publications. Other notable publications discuss the many ways in which collective and individual cultures interact and are expressed via the arts, literature, and folklore.

For an introduction to the topic, you can watch the video [“The Role of Cultural Heritage in Sustainable Development”](#) by Professor Koen Van Balen. This speech was held at the first international scholarly stakeholders conference in 2017, for the wider Khajuraho Heritage Region on the process of integration of the assets as an accelerator for sustainable development, within the context of the 2017 UNESCO Year on Sustainable Tourism for Development.

People's values, worldviews, knowledge, and creativity, all of which are intimately tied to culture, are critical to long-term sustainability. Cultural diversity, according to sustainable development theory, is a rich source of creativity, human experience, and information sharing that may help communities and society transition to more sustainable futures. It also recognizes the value of cultural variety in fostering a culture of peace, tolerance, nonviolence, and human fulfilment.



Intercultural dialogue leads to sustainable development by promoting traditional, local, and scientific knowledge sharing. More sustainable practices and better solutions to current challenges may be produced by integrating all of these important types of knowledge.

ESD must be culturally anchored and regionally relevant, according to the literature. It aims at framing values, worldviews, and cultural expressions as part of a participatory and dialogic process that is required for working together toward a shared future.

However, policies and programs for sustainable development do not always recognize cultural diversity as a useful tool for reorienting present behaviors or assisting in the construction of sustainable futures. Policies that really interact with culture must address the dual challenge posed by cultural diversity. Promoting the peaceful coexistence of culturally heterogeneous communities, as well as acknowledging the idea of learning to live together for a more positive and sustainable future, are critical. Policies should more properly represent the complicated, yet obvious, relationship that exists between 'culture' and sustainable development and recognize that 'culture' is the underlying component.

The **United Nations Decade of Education for Sustainable Development (DESD)** offers a chance to better comprehend and incorporate cultural diversity and intercultural dialogue views into learning and education systems. This global platform might be the key to bridging the gap between cultural, socioeconomic, and environmental change, allowing the culture lens to guide possible solutions and progress. It specifically urges governments to integrate sustainable development into all educational systems, plans, and strategies, as well as to enhance public awareness of sustainable development efforts through education.

[UN Decade of ESD](#)



In terms of DESD, the **internationally recognized ESD principles** are considered to be:

- Futures thinking
- Critical and creative thinking
- Participation & participatory learning
- Partnerships
- Systemic thinking

KEY ESD LEARNING THEMES

| | |
|---|---------------------------------|
| Peace and human security, conflict resolution | Climate change |
| Human rights | Disaster prevention |
| Citizenship, democracy, governance | Energy |
| Participatory decision-making | Waste |
| Gender equality | Health and well-being |
| Cultural diversity | Consumerism and ethical trade |
| Intercultural understanding | Water |
| Biological diversity | Rural and urban development |
| Ecological principles, ecosystems | Corporate social responsibility |
| Natural resources management | Globalization |
| | Millennium Development Goals |

As it is shown, ESD is based on major learning topics, such as peace and human security, human rights, participatory decision-making, gender equality and cultural diversity that address economic, sociocultural, and environmental concerns related to sustainability. Some of these major learning themes are evident socio-cultural problems that are important to the sustainable development agenda, but also to culture strategies and programs.

Other major sustainable development issues are regarded to be part of the economic and environmental elements of sustainability, but their connections to culture are unavoidable, as well. Thus, it becomes all the more essential to explore possibilities and suggestions for mainstreaming cultural diversity and intercultural dialogue concepts, problems, and difficulties in ESD policies and strategy documents.

UNESCO, in close collaboration with the **DESD Reference Group**, the **Monitoring and Evaluation Expert Group (MEEG)**, the **International Advisory Group for the ESD World Conference** and the **United Nations Inter-Agency Committee for the DESD**, has already started to design a multi-stakeholder consultative process to develop a strategic roadmap for the second half of the Decade (UNESCO, 2009c). This is a good opportunity to set in place targets to embed culture in ESD policies. The **Bonn Roadmap** will also involve the updating of some aspects of the **DESD International Implementation Scheme**, in which the relationships between ESD and culture could be strengthened and clearly addressed (UNESCO, 2009c).

In conclusion, internationally, cultural diversity and intercultural dialogue are acknowledged and appreciated as instruments for achieving sustainable development. However, including the "cultural

dimension" of sustainability into sustainable development and ESD initiatives can be difficult for policymakers and practitioners. To move this agenda ahead, additional resources and more effective dissemination and communication plans on culture in the context of ESD are required.



Throughout human evolution, groups of people have worked together to preserve their habitat and livelihood. Today the situation continues to be the same as we encounter the effects of climate change.

At New Belgium Brewing, Katie Wallace focuses on building a joyful culture of sustainability. In the video [“The Power of Culture in Driving Sustainability”](#) from her participation as a TEDx speaker, you can see how her team works on engaging and empowering their more than 700 coworkers to accelerate their sustainability goals and leverage business as a force for good.

Intercultural dialogue is important for sustainable development because it improves mutual understanding among diverse stakeholders dealing with issues like gender, human rights, and climate change, as well as gaining a better understanding of public concerns and informing policy. Sustainable Development contributes to the economic and social growth of all people, as well as the conservation of natural resources. It is a complicated process since it involves cultural and societal shifts in people's views and lifestyles. New regulations and laws are required while it should not be neglected that target groups are different from decision-makers.

It is of paramount importance to establish 'dialogue' for various levels of collaboration between states and civil society in order to accomplish the SDGs. Culture influences values, worldviews, and knowledge. They are essential to Sustainable Development because they foster mutual understanding and human experience, particularly in multi-ethnic society. As a result, encouraging conversation leads to more sustainable futures. Dialogue between various cultural communities should be encouraged in the development sector because it challenges people's differing beliefs and worldviews and helps to foster new ways of life and a sustainable future.

Intercultural dialogue may make a substantial contribution to the area of sustainable development education by challenging the prevailing patterns of teaching, practice, and communication and challenging short-term approaches and limited knowledge of life and living systems. Governments are encouraged to develop innovative education models for sustainable development policies and programs.

Although intercultural conversation is recognized, it is only 'rarely' encouraged openly in policies related to Education for Sustainable Development. Education may be a successful tool for promoting democratic global governance and sustainability by facilitating a program through escalating, ethical, relational, and political aspects. Research shows that some educational disciplines are well-suited to fostering discussion and may be effectively implemented through it.

SDG 4

Quality Education can be achieved through pedagogic methods that include dialogue-based activities. Students' awareness of global education, citizenship, and possible attitudes toward global responsibility can all be enhanced through activities. The students take part in carefully prepared interactive activities and cross-cultural exchanges, on an international level if possible, and they reflect on their experiences.

Despite its challenges, intercultural dialogue might help to develop sustainable development planning through education by engaging not only students and teachers, but also civic society. It can also help achieve the SDGs by focusing on officials who are directly responsible for local governments, among others. Furthermore, because sustainability includes cultural meanings and interpretations, it necessitates extensive cooperation on a local, national, regional, and worldwide scale.

Learning and using conversation skills, as well as essential topics like coping strategies, critical thinking, anti-discrimination, and localizing SDGs for target groups, should all be part of capacity building in education for sustainable development. The [Sustainable Development Policy Institute \(SDPI\)](#) and other institutes can help make this challenging job a reality in the implementation of sustainable development initiatives and plans at the organizational and local levels.

Cultural variety and intercultural conversation not only spur economic progress, but also help to improve social cohesiveness. As a result, cultural diversity has a favorable influence on tourism, innovation, and poverty reduction, paving the way for long-term prosperity. Promoting international communication and cultural diversity should be viewed as a human duty, and the international community should be concerned about it. UNESCO is particularly concerned with this responsibility since it seeks to encourage communication between cultures and civilizations by enhancing the range of cultural expressions in all their forms. The ["2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions"](#) was one of the many instruments set by UNESCO to help achieve the common goal of peace and understanding among nations.

In its concept of cultural pluralism, UNESCO's [Universal Declaration on Cultural Diversity](#) (2001) recognized diverse, overlapping, and dynamic cultural identities of individuals and communities. Cultural variety was described as a dynamic, renewable asset that "must not be viewed as an unchangeable inheritance but as a process ensuring humanity's sustainable existence.



For a more sustainable future, we should always have in mind that intercultural dialogue must be based on the fundamental principles by the Council of Europe, as well as on the recognition of the equality of individual dignity and shared humanity. The common principles of **democracy, human rights** and **fundamental freedoms**, the **rule of law, pluralism, tolerance, non-discrimination**, and **mutual respect** are the pillars of a political culture that cherishes variety.

Check: [The Importance Of Culture For Sustainability](#)

To promote dialogue,

- democratic governance of cultural diversity should be improved in many ways,
- democratic citizenship and participation should be strengthened,
- intercultural competences should be taught and learned,
- intercultural dialogue spaces should be created and expanded, and
- intercultural dialogue should be taken to an international level.

EXAMPLES – CASE STUDY

Creating a group of "Cultural Ambassadors for Education for Sustainable Development" might be an interesting initiative to highlight the importance of culture stakeholders in ESD. Based on a recommendation from the report [“A REVIEW OF EDUCATION FOR SUSTAINABLE DEVELOPMENT - POLICIES FROM A CULTURAL DIVERSITY AND INTERCULTURAL DIALOGUE PERSPECTIVE IDENTIFYING OPPORTUNITIES FOR FUTURE ACTION”](#) and documented frameworks you can find in this review ***you are requested to develop guidelines on how to engage culture stakeholders in ESD on a local level.***

The [IUCN guidebook Beyond Fences: Seeking Social Sustainability in Conservation](#) can be used as an inspirational tool for your suggestions.

QUIZ – LESSON 5 – MODULE 3

1. People's values, worldviews, knowledge, and _____, are intimately tied to culture.

- a. CREATIVITY
- b. IMAGINATION
- c. KINDNESS

2. The United Nations Decade of Education for Sustainable Development (DESD) offers a chance to better comprehend and incorporate _____ views into learning and education systems.

- a. CULTURAL DIVERSITY AND SUSTAINABILITY
- b. CULTURAL DIVERSITY AND INTERCULTURAL DIALOGUE
- c. CULTURAL DIALOGUE AND CREATIVITY

3. Which Goal is SDG 5?

- a. QUALITY EDUCATION
- b. NO POVERTY
- c. GENDER EQUALITY

4. According to the presentation, ntercultural dialogue might help to develop sustainable development planning through education by engaging not only students and teachers, but also _____ .

- a. NGOS
- b. UNIVERSITIES
- c. CIVIC SOCIETY

5. Which organization is SDPI?

- a. SUSTAINABLE DEVELOPMENT POLICY INSTITUTE**
- b. SUSTAINABILITY AND DEVELOPMENT OF POLICIES INSTITUTION**
- c. SUSTAINABLE DEVELOPMENT PROPERTY INDIVIDUALS**

Module 4

Cultural Heritage and intercultural dialogue: Identifying Common Values

Lesson 1: Cultural Heritage: Main Concepts and Definitions

DEFINING CULTURAL HERITAGE

Culture:

- The set of beliefs, social forms, and material traits of a racial, religious, or social group. (Merriam-Webster Dict.)
- The set of distinctive spiritual, material, intellectual and emotional features of society or a social group, that encompasses, not only art and literature, but lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO, 2001).

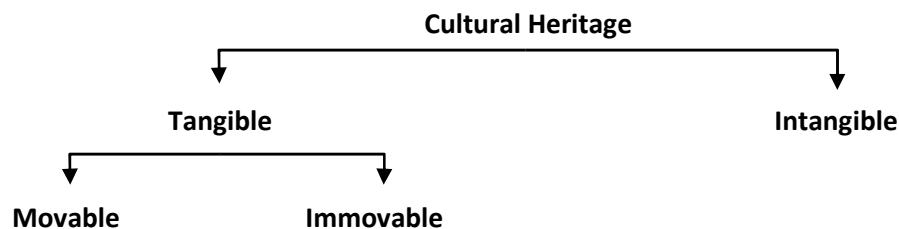
Heritage:

- Something transmitted by or acquired from a predecessor. (Merriam-Webster Dict.)
- “Heritage” is a property, something that is inherited, passed down from previous generations.

Cultural Heritage:

can be defined as the legacy of physical artifacts and intangible values and traditions of a group or society inherited from the past

TYPES OF CULTURAL HERITAGE



TANGIBLE HERITAGE

material objects created by humans that we can see and touch.

These include: buildings, paintings, drawings, prints, mosaics, sculptures, photographs, documents, books, manuscripts, instruments, etc.



Ushguli, Upper Svaneti (UNESCO World Heritage Site), Georgia © Marco Fieber

IMMOVABLE HERITAGE

Immovable heritage consists historically-valuable items that are connected by fixed foundations to the ground.

MOVABLE HERITAGE

Movable heritage includes items that are not fixed to the ground and could be moved.



INTANGIBLE HERITAGE

Cultural Heritage also consists of immaterial elements: traditions, oral history, performing arts, social practices, traditional craftsmanship, representations, rituals, knowledge and skills transmitted from generation to generation within a community.



Falconry, form of intangible heritage in Spain
© El Coleccionista de Instantes Fotografía & Video

TYPES OF INTANGIBLE HERITAGE

According to UNESCO there are five types of Intangible Cultural Heritage, these include:

- Oral traditions and expressions.
 - Performing arts.
- Social practices, rituals and festive events.
- Knowledge and practices concerning nature and the universe.
- Traditional craftsmanship.



Copper craftsmanship of Lahij, Azerbaijan

THE IMPORTANCE OF CULTURAL HERITAGE

Our heritage – physical and non-physical – is an important part of who we are and what we identify with, as individuals and communities.

The cultural identity relies on the memory of communities and individuals: it is key to identity, well-being, decisions and actions.



CULTURAL HERITAGE VALUES

Socio-cultural Values:

- Historical
- Cultural/symbolic
- Social
- Spiritual/religious
- Aesthetic



Historical values are at the root of the very notion of heritage. The capacity of a site to convey, embody, or stimulate a relation or reaction to the past is part of the fundamental nature and meaning of heritage objects. Educational/academic value is a type of historical value.



Economic Values:

- Use (market) value
- Nonuse (nonmarket) values

Use values are market values—the ones most easily assigned a price. Use values of material heritage refer to the goods and services that flow from it that are tradable and priceable in existing markets. For instance, admission fees for a historic site, the cost of land, and the wages of workers are values.

According to Simon Thurley (2005) The Heritage Cycle helps us see connection between enjoying, understanding, valuing heritage, and wanting to care for it. Namely:

- Understanding cultural heritage helps people value it
- By valuing cultural heritage, people want to care for it

WHOSE CULTURAL HERITAGE?

Since the 19th century, the concept of **national heritage** has been one of the key factors in this process as the idea of nationalism rose throughout Europe. This led to the creation of national museums and societies of monument protection.

During this period only the works of art and monuments of great historical/religious value had been considered worthy of protection.

In the second half of the 20th century, organizations such as the UNESCO – have been successful in preserving some particular aspects of cultural heritage, through incorporating new concepts such as **World Heritage**, (UNESCO, 1972) and **Memory of the World**.

CHANGES SINCE 20TH CENTURY

In 20th, and especially the 21st centuries the way heritage is perceived and valued has changed. (Judson, 2012)

the list of protected monuments expanded to include different types heritage - especially intangible, representative of all community groups and minorities.

The terms like **Dark Heritage, Dissonant Heritage, Contested Heritage** appeared, that imply that cultural heritage is not always positive, but often embodies negative associations.

The concept of *heritage* became wider and more encompassing, more global and Inclusive.

COUNCIL OF EUROPE FRAMEWORK CONVENTION ON THE VALUE OF CULTURAL HERITAGE FOR SOCIETY - THE FARO CONVENTION 2005

This convention, amongst others, encourages the parties to:

- reflect on the ethics and methods of presentation of the cultural heritage, as well as respect for diversity of interpretations;
- establish processes for conciliation to deal equitably with situations where contradictory values are placed on the same cultural heritage by different communities;
- develop knowledge of cultural heritage as a resource to facilitate peaceful co-existence by promoting trust and mutual understanding with a view to resolution and prevention of conflicts;
- public reflection and debate on the opportunities and challenges which the cultural heritage represents;
- take into consideration the value attached by each heritage community to the cultural heritage with which it identifies;
- take steps to improve access to the heritage, especially among young people and the disadvantaged, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it.

CULTURAL HERITAGE NOWADAYS IS A HUMAN RIGHTS ISSUE

“Cultural heritage is significant in the present, both as a message from the past and as a pathway to the future. Viewed from a human rights perspective, it is important not only in itself, but also in relation to its human dimension,”

says Karima Bennoune - UN Special Rapporteur in the field of cultural rights

Moving forward, the goals of international communities include rising awareness about cultural heritage and the dangers it faces, being more inclusive and making sure future generations have access to the knowledge of the most valuable elements of our cultures.



QUIZ – LESSON 1 – MODULE 4

1. What is Cultural Heritage?

- PROPERTY INHERITED FROM A FAMILY MEMBER
- VALUES AND TANGIBLE & INTANGIBLE REPRESENTATIONS THEREOF INHERITED FROM THE PAST
- SOLELY ARTEFACTS THAT COULD BE EXHIBITED IN THE MUSEUM

2. What are the main types of Cultural Heritage?

- SPIRITUAL AND PHYSICAL HERITAGE
- PAINTINGS AND SCULPTURES
- TANGIBLE AND INTANGIBLE HERITAGE

3. In what ways has the Concept of Cultural Heritage changed over the centuries?

- TODAY IT FOCUSES MORE ON NATIONAL HERITAGE
- IT INCLUDES MORE TYPES OF HERITAGE REPRESENTING DIVERSE COMMUNITIES & PERIODS OF HISTORY
- IT FOCUSES MORE ON IMMOVABLE HERITAGE

MODULE 4: Cultural Heritage and intercultural dialogue: Identifying Common Values

Lesson 2: *Living Cultural Heritage*

INTANGIBLE CULTURAL HERITAGE

The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

(Unesco, 2003)

Intangible cultural heritage is also known as "living heritage" or "living culture".



Otomi embroidery, Mexico

HISTORY OF LIVING HERITAGE CONCEPT

1. This Convention for the Safeguarding of the Intangible Cultural Heritage (2003) by UNSECO highlighted the significance of understanding and protecting intangible cultural heritage.

2. Another convection that helped with establishing the concept of living heritage is *Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)*.

Since this convention, the term ‘Living Heritage’ is being linked to ‘communities’ and the ‘continuity’ of traditions and practices

The concept of living heritage highlights importance of the wealth of knowledge and skills that is transmitted... And not only the manifestation of the heritage

CASE STUDY 1:



Meshrep constitutes the most important cultural carrier of Uyghur traditions. A complete Meshrep event includes a rich collection of traditions and performance arts, such as music, dance, drama, folk arts, acrobatics, oral literature, foodways and games. Frequency of occurrence and the number of participants are progressively diminishing, while the number of transmitters who understand the traditional rules and rich content of the event has sharply decreased from hundreds to tens.

Therefore, it underlines the role of the whole community in preserving and practicing cultural heritage

AND TRANSMISSION IS KEEPING LIVING HERITAGE SAFE

continuity is a key element in defining living heritage. Continuity is the basis on which to characterise living heritage. The largest threat to living heritage is the interruption in transmission. (ICCROM)



An intangible cultural heritage expression can be proposed for listing on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if the viability of the expression is at risk, despite all efforts to ensure its safeguarding by the community, group or government concerned. In specific cases, immediate threats to particular elements of intangible cultural heritage that may place its continuation at risk, constitute sufficient reason for an inclusion, even if the elements seemed viable at the time of nomination.

SIGNIFICANCE OF LIVING HERITAGE

Living Heritage enriches the world, creates unique expressions of culture that act as identity forming elements for countless individuals

An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life.

CASE STUDY 2:

[Canto a tenore](#) is a style of polyphonic folk singing characteristic of the island of Sardinia. The canto a tenore is especially vulnerable to socio-economic changes, such as the decline of the pastoral culture and the increase of tourism in Sardinia. Performances on stage for tourists tend to affect the diversity of the repertoire and the intimate manner this music was performed in its original context.



...and protecting living heritage helps to preserve cultural diversity of the world!

“Cultural diversity” refers to the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies.

(UNESCO, 2005)

Cultural diversity creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for communities, peoples and nations.

CASE STUDY 3:

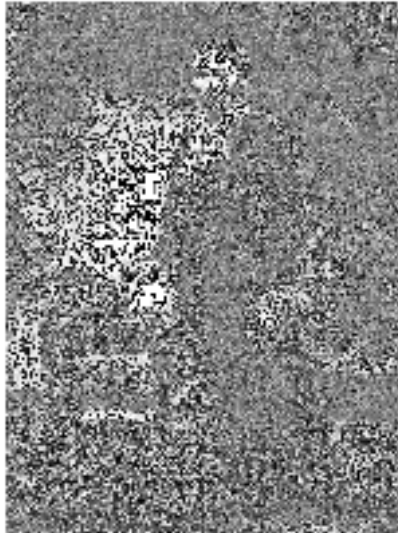
[Transhumance](#), the seasonal droving of livestock along migratory routes in the Mediterranean and in the Alps. Transhumance shapes relations among people, animals and ecosystems. Chief herders pass on their specific know-how to the younger generations through daily activities, ensuring the continued viability of the practice.



LIVING HERITAGE IS ESPECIALLY IMPORTANT FOR VULNERABLE MINORITY GROUPS

Pictured: children from indigenous ethnic group in Sweden. Saami. The Saami have for more than a century resisted the attempts of non-Saami society to assimilate the Saami population. The establishment of a Saami Parliament (Sameting) in 1989 increased the linguistic, cultural and legal recognition of the Saami people.





Minorities and indigenous people face challenges with preserving transmission of their living heritage.

Globalisation, industrialisation urbanisation and the pressure to assimilate threatens traditional elements of many societies.

CASE STUDY 4:

There are many ethnic minorities in Georgia that have preserved their cultures to this day.

Small ethnic groups like Udis, Avars, Dukhobors, Georgian Greeks have been contributing to unique cultural landscape of Georgia for centuries and transmission of their traditions should continue this cycle for years to come



Udi woman in her traditional clothes. Photo by Aleksandre Roinishvili. © National Parliamentary Library of Georgia

Supporting living heritage and increasing the awareness can help with safeguarding elements of these unique cultures

QUIZ – LESSON 2 – MODULE 4

1. What is living heritage?

TANGIBLE HERITAGE

IMMOVABLE HERITAGE

INTANGIBLE HERITAGE

2. What are the key elements that define living heritage?

CONTINUATION OF TRADITIONS AND THE ROLE OF COMMUNITIES IN PRESERVING THEM

ROLE OF LARGER CULTURAL GROUPS IN FORMING OVERALL HERITAGE IN EVERY COUNTRY

EPHEMERALITY OF INTANGIBLE HERITAGE

3. What is the main reason the living heritage is important for vulnerable groups?

IT HELPS THEM ASSIMILATE FASTER

IT HELPS THEM PROTECT AND VALUE THEIR CULTURES

IT HELPS THEM GAIN PROFIT FROM THEIR HERITAGE

MODULE 4: Cultural Heritage and intercultural dialogue: Identifying Common Values

Lesson 3: *Cultural heritage and respect for diversity*

The Universal Declaration on Cultural Diversity (2001) defines culture as “...the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.”

The notion of cultural heritage is comprised of two main categories of heritage: tangible cultural heritage (movable, immovable, and underwater cultural heritage) and intangible cultural heritage (oral traditions, rituals, and performing arts, among others).

By “culture” on the one hand we understand both the process of transformation of nature by human beings and the results of this transformation.

Diversity is a key aspect in valuing cultural heritage and its preservation.

In this chapter we explore the importance of inclusion of different social and cultural groups with respect to defining and preserving cultural heritage.

Source: *Albert, Marie-Theres, World Heritage and Cultural Diversity*, German Commission for UNESCO, 2010

CULTURAL DIVERSITY AND CULTURAL HERITAGE

Cultures have always formed different subcultures and a diversity of life expressions. Cultures are never closed systems.

Diversity refers to the heritage of humanity and how the categories of this heritage must be defined so that geographical, cultural, religious, tangible and intangible diversity can be represented.

The term ‘diversity’ “recognizes the diversity between cultures and affirms that they are of equal dignity, recognizes cultural diversity in itself and, finally, the diversity of cultural expressions.

2001 UNESCO Universal Declaration on Cultural Diversity marks the political legitimization of the concept of cultural diversity. It states that “cultural diversity is as necessary for humankind as biodiversity is for nature” referring to it as “the common heritage of humanity”.

PLURALITY AND INTERNAL DYNAMICS

The **UNESCO Universal Declaration on Cultural Diversity (2002)** stresses that “culture takes diverse forms across time and space” and that diversity “is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind” (art.1).



As a consequence, the importance of World Heritage sites should be determined by the uniqueness and plurality of cultural expressions and the number of changes and interactions between groups and societies that it shows.

Negative example: The tentative list of the world heritage sites lists **Tbilisi, the capital of Georgia** as “*permanent capital of the Christian Georgian state from the days of its foundation up to present, "grand city" of the historical Silk Road in the course of centuries, centre of the whole Caucasus from the 19th c. onwards.*”

Nothing is said about the roots and the presence of different religious and ethnic diversity. In fact, it was the diversity of its people that molded the face of Tbilisi over centuries and a proof of it, is a melting pot, an entire city, with the exclusion of Soviet-era and current transformations.

MIGRATION

The relationship between land, history, ethnic or national identity and cultural heritage has been a fascinating subject in Cultural and Migration Studies for years.



Throughout history, migrants always had to re-establish their ways of life and to readapt to new geographical, climatic, social and cultural conditions.

Stuart Hall developed a theory of identity framed by the ambivalence between “being” and “becoming”, “continuity” and “différance”. The basis of his analysis was the African, European and American traces in Caribbean identities and his own experiences.

In an ideal way, multi-ethnic societies are created where cooperation and dialogue maximize the benefits of migration. It also common to have fears of losing traditional and local cultures. Thus, it is very challenging to achieve a better safeguarding of cultural diversity and improve social cohesion.

REPRESENTATION OF MIGRATION AT WORLD HERITAGE SITES



Liverpool – Maritime Mercantile City (United Kingdom)– a major port for the mass movement of people from slaves to European emigrants in the eighteenth and nineteenth centuries

Island of Gorée (Senegal) – the largest Atlantic slavetrading centre on the African coast from the fifteenth to the nineteenth centuries; a reminder of human exploitation





Statue of Liberty in New York (United States) – the famous landmark at the entrance of the harbor welcoming millions of people from all over the world in the late nineteenth and early twentieth centuries

DIVERSITY, TOLERANCE AND INCLUSION

By preserving cultural heritage, both tangible and intangible, through internationally adopted instruments, the international community acknowledges the importance of these expressions and recognizes their diverse appearance and meanings.

Claude Lévi-Strauss, French ethnologist and structuralist, spoke in favour of the equality of cultures and interpreted diversity as being the result of different “geographical, historical, and sociological circumstances”.

The 2001 Universal Declaration on Cultural Diversity and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions focus on the freedom to practise one's own culture.

2001 Declaration defines that “Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind”.

Diversity of cultural expressions, such as the intangible cultural heritage, represents a source for mutual understanding and peaceful coexistence.

On 16 November, 1995 the Declaration of Principles on Tolerance was adopted and signed by UNESCO's Member States. Since then on 16 November, the International Day for Tolerance is celebrated. Based on universal human rights and fundamental freedoms, the practice of tolerance was agreed to represent the moral duty and virtue to secure peace. According to the Declaration, the tolerance means “respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human”.

Tolerance and diversity are mutually dependent. Diversity, as a constitutive element of our social reality, requires tolerance in order to persist.

Tolerance is meant to be not simply bearing ‘the Other’ but also actively familiarizing oneself with the difference, actively acknowledging cultural diversity and respecting it.

DIVERSITY IN INTANGIBLE CULTURAL HERITAGE

Material and immaterial dimensions of heritage are interdependent.

The “intangible cultural heritage” covers the following fields: (a) [forms of] oral expression; (b) the performing Arts; (c) social practice, ritual and festive events; and (d) knowledge and practices about nature.



Examples of reflecting diversity in preservation of cultural heritage:

Traditional rugs have been woven for centuries by the Azerbaijani people living in the Republic of Georgia. Once a world-renowned rug weaving region, this tradition has all but vanished. *ReWoven* endeavors to save this craft from complete extinction by creating high quality rugs that embody the aesthetics and methods of centuries past, while maximizing their benefit for its weavers and their community today.

Source: <https://www.rewoven.net/>

INTANGIBLE CULTURAL HERITAGE AND COMMUNITIES

For intangible cultural products or expressions to be recognized as heritage there must be a group of individuals that acknowledge them as their common heritage.

Communities may be defined by many different kinds of interests, political, for example, or historical. A cultural community is one that distinguishes itself by culture or cultural design or by a variant of the generic culture. Among other possible extensions, a nation can be a cultural community.

- Example: indigenous communities

The Kallawaya are itinerant male healers in Bolivia who practice ancestral medical techniques based on a body of related myths, rituals, values and artistic expressions. Their language is crucial for the transmission of this medical and pharmaceutical knowledge through a system of apprenticeship and captures a deep understanding of the local ecosystem. With some 980 species, their botanical pharmacopeia rates as one of the richest in the world.

Source: <https://ich.unesco.org/en/RL/andean-cosmovision-of-the-kallawaya-00048>

INTANGIBLE CULTURAL HERITAGE AS A PROCESS

A basic aspect to understand in defining intangible cultural heritage is that, although it is usually used to designate objects, artefacts and instruments, such heritage refers primordially to processes.

The structure of a society may be mirrored in the way its members participate in enacting or embodying such intangible cultural happenings.

Safeguarding intangible cultural heritage intrinsically reflects appreciation and commitment to cultural diversity.

Diversity also implies recognition of different groups within a given cultural community. No community can thrive without the active and inventive participation of equally men and women, people having differences in physical capacities, racial or sexual characteristics or foreign provenance.

Source: <https://ich.unesco.org/doc/src/00073-EN.pdf>

ROLE OF INTANGIBLE CULTURAL HERITAGE

- Promoting tolerance, peace and reconciliation
- Fostering community and individual well-being
- Promoting human rights and sustainable development

See examples below:

CARNAVAL DE NEGROS Y BLANCOS - [COLOMBIA](#)

Arising out of native Andean and Hispanic traditions, the Carnaval de negros y blancos (Black and White Carnival) in San Juan de Pasto in south-western Colombia is a great celebration lasting from 28 December to 6 January each year. The celebrations begin on the 28th with the Carnival of Water – the throwing of water in homes and on the streets to initiate a festive mood. On New Year's Eve, the Old Year's parade takes place, with marchers carrying satirical figures representing celebrities and current events, and culminating in a ritual burning of the passing year. The main days of the carnival are the last two, when people of all ethnicities don black cosmetics on the first day, then white talcum on the next to symbolize equality and integrate all citizens through a celebration of ethnic and cultural difference. The Black and White Carnival is a period of intense communion, when private homes become collective workshops for the display and transmission of carnival arts and a wide range of people come together to express their views of life. The festival is especially important as the expression of a mutual desire for a future of tolerance and respect.



© 2008 Universidad de Nariño - Corpocarnaval - Alcaldía de Pasto - Ministerio de Cultura de Colombia

Source: <https://ich.unesco.org/en/RL/carnaval-de-negros-y-blancos-00287>

NAWROUZ, NOVROUZ, NOWROUZ, NOWROUZ, NAWROUZ, NAURYZ, NOORUZ, NOWRUZ, NAVRUZ, NEVRUZ, NOWRUZ, NAVRUZ

[Afghanistan](#), [Azerbaijan](#), [India](#), [Iran](#), [Iraq](#), [Kazakhstan](#), [Kyrgyzstan](#), [Uzbekistan](#), [Pakistan](#), [Tajikistan](#), [Turkmenistan](#) and [Turkey](#) Inscribed in 2016 ([11.COM](#)) on the Representative List of the Intangible Cultural Heritage of Humanity.

Nowruz, meaning “new day”, is an ancestral festivity marking the first day of spring and the renewal of nature. It includes rituals, ceremonies and cultural events, as well as the enjoyment of a special meal with loved ones. New clothes are worn, visits are made to family and friends, and gifts, especially for children, are exchanged. Georgian medieval epic poem (12th century), *The Night in the Panther's Skin* describes the celebration of Nowruz by the community.

*"In this city it is a rule that on New Year's Day [Nowruz]
no merchant trades, none sets out on a journey;
we all straightway begin to deck and beautify ourselves;
the sovereigns make a great court banquet."*



Photo: © The Georgian National Centre of Manuscripts

Source: <https://ich.unesco.org/en/RL/nawrouz-novruz-nowrouz-nowrouz-nawrouz-nauryz-nooruz-nowruz-navruz-nevruz-nowruz-navruz-01161>

TRANSMISSION

The history of creation of certain texts and artifacts is a clear example of the hybrid nature of cultural heritage which reflects centuries-long cultural interactions and diversity.

For instance, one of such examples is a literary text, The Life of St. Josaphat (Balavariani). It is thought that the tale about St. Josaphat was based on the life of Buddha.

When the tale was translated into Arabic it somehow reached Christian circles and was interpreted into the tale about St. Josaphat.



According to the Georgian translation by Ekvtime Mtatsmindeli (11th century) the Greek version of the story was created.

QUIZ – LESSON 3 – MODULE 4

1. Which can be defined as a role of intangible cultural heritage?

- PROMOTING TOLERANCE, PEACE AND RECONCILIATION**
- FOSTERING COMMUNITY AND INDIVIDUAL WELL-BEING**
- PROMOTING HUMAN RIGHTS AND SUSTAINABLE DEVELOPMENT**
- ALL THE ABOVE-LISTED**

2. Which proposition(s) are correct?

- MIGRATION ENRICHES NATIONAL CULTURES AND CONTRIBUTES TO THE DIVERSITY OF CULTURAL HERITAGE.**
- MIGRATION AND MULTI-ETHNIC SOCIETIES CREATE A THREAT OF LOSING TRADITIONAL AND LOCAL CULTURES.**
- CULTURES CREATED BY MIGRATORY COMMUNITIES ARE NOT REPRESENTED AT THE WORLD HERITAGE CITES.**

MODULE 4: Cultural Heritage and intercultural dialogue: Identifying Common Values

Lesson 4: *Cultural heritage and human rights*

WHAT IS THE RELATION BETWEEN CULTURAL HERITAGE AND HUMAN RIGHTS?

The right of access to and enjoyment of all forms of cultural heritage is guaranteed by international human rights law, including the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Right

While cultural diversity is to be celebrated, cultural rights, being firmly embedded in the universal human rights framework, cannot be invoked to excuse human rights violations, discrimination or violence.

DESTRUCTION OF CULTURAL HERITAGE

Cultural heritage is a human rights issue, and that the destruction of cultural heritage harms a range of human rights, such as the right to freedom of thought and religion, the right to freedom of expression, including the right to learning about your history and the history of others”

Karima Bennoune, the UN Special Rapporteur in the field of cultural rights, 27th October 2016

The UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage defines “intentional destruction” as “an act intended to destroy in whole or in part cultural heritage, thus compromising its integrity, in a manner which constitutes a violation of international law or an unjustifiable offence to the principles of humanity and dictates of public conscience”. The qualification of intentional destruction may also be applied in cases of wilful neglect of cultural heritage either during armed conflicts or in times of peace, including with the intent of letting others destroy the cultural heritage in question, for example, through looting.

CASE STUDIES:



A shrine in the Libyan capital Tripoli venerating a Sufi Muslim saint was partly destroyed

Photo by Nader Elgady

<https://www.hrw.org/news/2017/12/07/libya-new-wave-attacks-against-sufi-sites>



The destruction of cultural and religious sites, artefacts and manuscripts during the occupation of northern Mali in 2012 and early 2013, accompanied by a ban on music and restrictions on women's dress, with the deliberate and asserted intention to impose a world view

Source: <https://www.fidh.org/IMG/pdf/mali592ang.pdf>

Shamkhoretsots Surb Astvatstatsin Karmir Avetaran Armenian Church, Tbilisi, Georgia

The church was built in 1735. During the Soviet period, the church was used as a storage. In 1989 the earthquake damaged the church and the dome collapsed. The church has the status of cultural heritage; however, it is significantly damaged. This example demonstrates that States often negligent to protect the cultural sites of ethnic minorities.



EUROPEAN COURT OF HUMAN RIGHTS

The provisions mostly invoked in relation to cultural rights are Article 8 (right to respect for private and family life) of the Convention, Article 9 (freedom of thought, conscience and religion) and Article 10 (freedom of expression) of the Convention, as well as Article 2 of Protocol No. 1 (right to education)

With regard to access to one's cultural heritage, in the case of *Catholic Archdiocese of Alba Iulia v. Romania*, (no. 33003/03, 25 September 2012), which concerned the State's failure, despite a Government regulation dating back to 1998, to return to their former owner, a catholic religious community, a library and a museum of great historical and cultural importance, the Court, when ruling on a violation of Article 1 of Protocol No.1, emphasized that the State's prolonged failure to act and the uncertainty affecting the applicant for fourteen years with regard to the legal status of the property claimed by it was all the more unreasonable when account was taken of the cultural and historical importance of the assets in question.

Source: https://www.echr.coe.int/documents/research_report_cultural_rights_eng.pdf

With regard to access to a common cultural heritage, the Court developed its case-law on reconciling freedom of artistic expression and the protection of morals in the judgment of *Akdaş v. Turkey*. The case concerned the sentencing of a publisher to a heavy fine for the publication in Turkish of an erotic novel by Guillaume Apollinaire (dating from 1907) and seizure of all the copies of the book. The Court considered that the view taken by the States of the requirements of morality "frequently requires [them] to take into consideration the existence, within a single State, of various cultural, religious, civil or philosophical communities".

It enshrined the concept of a “European literary heritage” and set out in this regard various criteria: the author’s international reputation; the date of the first publication; a large number of countries and languages in which publication had taken place; publication in book form and on the Internet; and publication in a prestigious collection in the author’s home country (La Pléiade, in France). The Court concluded that the public of a given language, in this case Turkish, could not be prevented from having access to a work that is part of such a heritage (§ 30).

QUIZ – LESSON 4 – MODULE 4

1. Which proposition(s) are correct?

Destruction of Cultural Heritage is defined in the UNESCO Declaration as:

- Intentional destruction of cultural heritage in whole or in part;
- Intentional neglect of cultural heritage only during the armed conflicts;
- Negligence by the State which causes destruction of the cultural heritage sites, even during the times of peace.

2. Which proposition(s) are correct?

- Access to one's cultural heritage can be limited according to the will of the majority;
- Freedom of expression and freedom of religion are not conflicting rights but sometimes states might be tempted to limit freedom of expression and cultural rights with the excuse of 'public morals' or 'dominant religion';
- State's prolonged failure to return property of great historical and cultural importance to its former owner, a religious community, under international law could be regarded as the violation of international law and limitation of one's access to cultural heritage

MODULE 4: Cultural Heritage and intercultural dialogue: Identifying Common Values

Lesson 5: *Cultural Heritage and diversity teaching as an educational tool*

HERITAGE EDUCATION



Heritage education is an approach to teaching and learning about history and culture that uses information available from the material culture and the human and built environments as primary instructional resources. (Hunter, 1990)

With rising awareness of heritage conservation in 1970s, the idea of Heritage in Education of school children became more prominent in Europe.

Starting from early 1980s the French started with heritage classes at schools, followed by an initiative about **European Heritage Classes** devised under Council of Europe at the end of the 1980s.

WHY INCLUDE HERITAGE IN EDUCATION?

There are many benefits to including Heritage in the education programs. Namely, It can:

- Foster good citizenship and social inclusion, sense of identity and belonging, especially in multi-ethnic multicultural societies;
- Address issues such as peace, intercultural understanding, and global environmental protection;
- Serve as a basis for values education – teaching about democratic principles and most importantly, can boost civic activism and engagement (Aplin , 2007)

Educational activities in the heritage field are an ideal way of giving meaning to the future by providing a better understanding of the past. (1998)

HOW TO TEACH ABOUT HERITAGE?

In 2006, the Council of Europe defined heritage education as a teaching approach based on cultural heritage, incorporating active educational methods, cross-curricular approaches and partnerships between professionals from the fields of education and culture, and employing the widest variety of methods of communication and expression.

Following aims have been emphasized:

- Raising young people’s awareness of their cultural environment and the necessity of protecting it.
- Promoting mutual understanding and tolerance.

EXAMPLE OF HERITAGE EDUCATION:

World Heritage in Young Hands

Developed in 1998, the World Heritage in Young Hands Educational Resource Kit for secondary school teachers is one of the main tools of the World Heritage Education Programme. It aims to sensitize young people to the importance of preserving their local, national and world heritage.

LIVING HERITAGE IN FORMAL EDUCATION

Under the UNESCO-EU pilot project Engaging Youth for an Inclusive and Sustainable Europe, teachers and students from 10 UNESCO ASPnet schools across the European Union have developed and implemented innovative school projects integrating living heritage in school-based education. Through adapted lesson plans or extracurricular activities, intangible cultural heritage (ICH) was included in different school subjects.

Exploring the students’ living heritage through thematic exhibitions or field trips permitted them to reflect on ICH and gain respect and appreciation for cultural diversity.

Georgian Example

ICOMOS Georgia regional project “Regional Cooperation for Cultural Heritage Development” entailed a component on capacity building and awareness raising on heritage and its values. This in itself included two main activities:

- 1) Awareness raising seminars piloted in World Heritage Site of Mtskheta and targeting several community groups including teachers, school children, monument owners and local self - government officials, and

2) Translation and adaptation of UNESCO - ICCROM Teachers' Manual "Protection of Cultural Heritage Sites and Historic Cities."

The authors of the Georgian adaptation were involved in the process of revision of national standard for civic education which for the first time in Georgia included heritage teaching. The topics included relate to subjects such as tolerance and multiculturalism, intangible heritage, the sense of community, protection of cultural and natural environment, etc.



LIVING HERITAGE IN INFORMAL EDUCATION

Local initiatives of civil society organizations also help to raise awareness on cultural diversity and popularization of the narratives on tolerance. Representation of ethnic, religious and cultural diversity underlines the importance of our coexistence in multicultural society.

Representation of ethnic and religious minority cultures, their traditions, monuments, ethnographic materials etc. and passing on this knowledge to the new generation.

QUIZ – LESSON 5 – MODULE 4

When did the idea of formal Heritage Education originate:

- Right after WW2
- At the end of the 20th century
- In the last few decades

What is not among Heritage Education benefits:

- Promoting social inclusion
- Strengthening sense of Identity
- Promoting students' academic success

Module 5

Local Communities: Working Interculturally

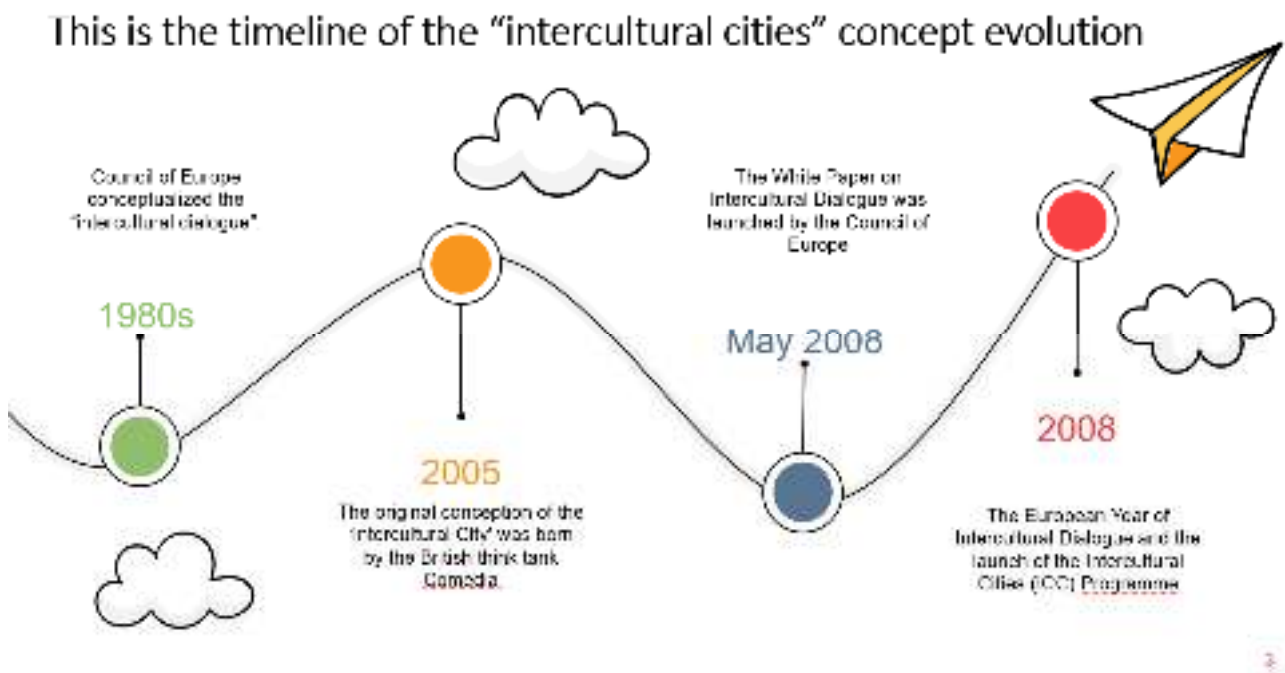
Lesson 1: Intercultural Cities in the 21st Century Europe

HOW DO CITIZENS DEFINE INTERCULTURAL CITIES?

Extract from an interview, took place for the scope of the TOGETHER project (IO1 implementation):

“You are walking in the streets and there is a sense that you are traveling around world, you are meeting so many different people, you are tasting their foods, you are listening to their language, you are feeling their pulse...this neighborhood constitutes a mosaic which represents the pure reality of our times. I would say that the existence of these feelings – while walking in a neighborhood - is a good indicator of the quality of life”.

THE TIMELINE OF THE “INTERCULTURAL CITIES” CONCEPT EVOLUTION



1980S’: COUNCIL OF EUROPE CONCEPTUALISED THE “INTERCULTURAL DIALOGUE”.

The Council of Europe has been working on the issue of intercultural dialogue for over 30 years. Its initial approaches focused on intercultural learning as a means for “people diplomacy” and building of

Already in the 1980s the Council conceptualised intercultural dialogue in the context of conflict prevention and reconciliation, and education for democratic citizenship. In this light, the Council of Europe has also elaborate on

a united Europe through youth work and non-formal education.

conceptual and practical aspects of diversity management in education, youth work, social services, and the cultural sector over the past decades.

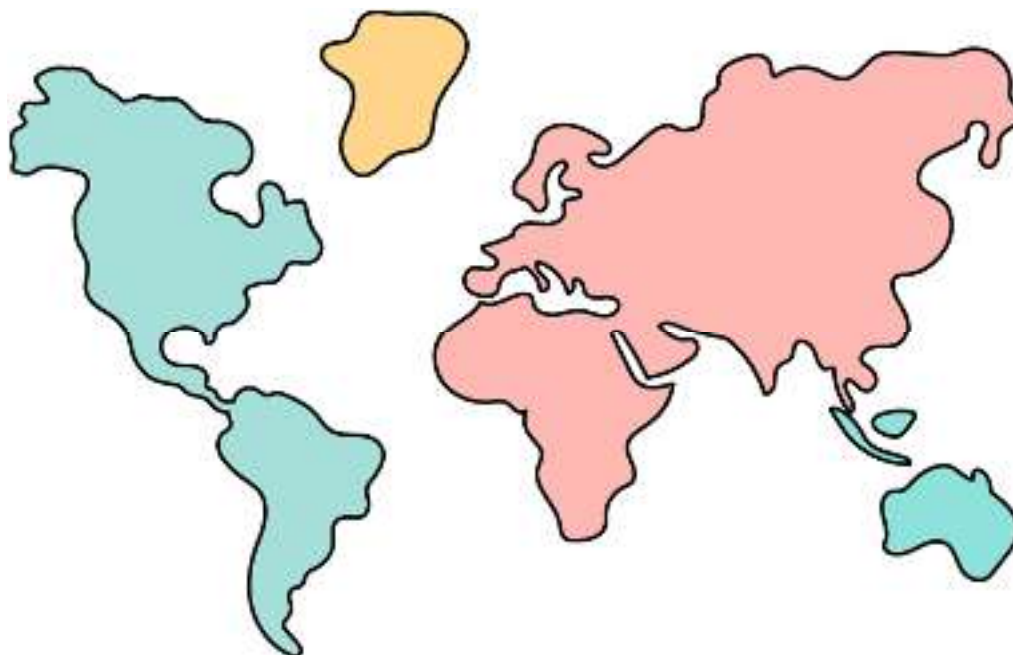
2005: COMEDIA

The original conception of the 'Intercultural City' was born by the British think-tank Comedia.

It was originally developed in one of Comedia's research project named **"The Intercultural City: Making the Most of Diversity"**.

The aim was to draw conclusions which would both support policy makers at the local level and to contribute, through comparative analysis, to a wider understanding of the good impact cultural diversity makes in cities settings.

Having local, national and international scope, the project placed at the core of its activities a series of local case studies of cities from around the world.



The project was launched in February 2005 and was funded by the Joseph Rowntree Foundation, England.

2008: THE WHITE PAPER ON INTERCULTURAL DIALOGUE

The White Paper on Intercultural Dialogue, adopted by the Foreign Ministers of the 47 member states in May 2008, defines intercultural dialogue as an

“...open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect.”

The White paper is a conceptual framework to guide reflections and decisions of policy-makers and practitioners. It argues that

‘our common future depends on our ability to safeguard and develop human rights...democracy and the rule of law and to promote mutual understanding’ and that ‘the intercultural approach offers a forward-looking model for managing cultural diversity’.

2008: EUROPEAN YEAR OF INTERCULTURAL DIALOGUE (EYID)

In 2008, the European Year of Intercultural Dialogue also made an tremendous jump towards making the concept of intercultural dialogue an important element of national approaches to integration, and mobilizing the cultural community to develop innovative and sustainable models for practicing dialogue.

The Intercultural Cities (ICC) Programme was established and run within the context of the European Year of Intercultural Dialogue 2008 as a joint pilot initiative of the Council of Europe and the European Commission.

It was one of the Year’s showcase actions, and also proved to be special due to its pluri-disciplinary approach cutting across a range of policy fields and positioning culture as a motor of social change.

THE INTERCULTURAL CITIES PROGRAMME OF THE COUNCIL OF EUROPE.

The Intercultural Cities (ICC) Programme was initiated in 2008 by the Council of Europe and the European Commission. It is grounded on the need to explore, count and monitor how much cultural diversity positively affect European cities and also to set out the appropriate strategies and policies which could provide the necessary framework for cities to regard diversity as a factor of prosperity, well being and sustainability.

The main objectives of the Programme:

- To stimulate an inclusive debate, review and policy reformulation in pilot cities on the basis of an intercultural approach to migration, integration and social cohesion.
- To encourage pilot cities to develop comprehensive intercultural strategies for the management of urban diversity
- To elaborate model intercultural strategies and strategy development and evaluation methods as an example and inspiration for other cities in Europe.



SO....HOW “INTERCULTURAL CITY” IS DEFINED?

According to the INTERCULTURAL CITIES (ICC) PROGRAMME of the Council of Europe:

*“Intercultural cities have a **diverse population** including people of different nationalities and origins, and with different languages or religions/beliefs.*

*Most citizens regard **diversity as a resource** rather than a problem and accept that all cultures change as they encounter each other in the public arena.*

*City officials **publicly advocate respect** for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures **equal opportunities for all** by **adapting** its governance structures, institutions and services **to the needs** of a diverse population, without compromising the principles of human rights, democracy and the rule of law.*

*In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage more mixing and **interaction between diverse groups.**”*



KEY CONCEPTS OF INTERCULTURAL CITIES

DIVERSITY ADVANTAGE:

It is both a concept and an approach. It posits that diversity can be a source of innovation bringing valuable benefits to organisations, communities and businesses, when managed with competence and in the spirit of inclusion. The diversity advantage is also the result of policies that unlock the potential of diversity while minimising the risks related to human mobility and cultural diversity.

INTERCULTURALISM:

It is a policy model for ensuring equality and cohesion in culturally diverse societies. It encourages mixing and interaction among people of different origins, cultures, and backgrounds to build a collective identity that embraces cultural pluralism, human rights, democracy, gender equality and non-discrimination.

INTERCULTURAL INTEGRATION

Intercultural integration: The result of a two-way process based on [Recommendation CM/Rec\(2015\)1 on intercultural integration](#) and on the Intercultural Cities policy model, consisting of the effective, positive and sustainable management of diversity, on the basis of reciprocal and symmetrical recognition, under an overarching human rights framework.

KEY ELEMENTS OF INTERCULTURAL CITIES

- ▶ Creating spaces and opportunities for deep interaction and co-creation between people of different cultural origins and backgrounds, to build trust and realize the creative potential of diversity.
- ▶ Setting up a governance model empowering all members of the community, regardless of their origin or status, to develop their potential, realize their talents and enable them to contribute to local prosperity.
- ▶ **Power-sharing** – involving people of diverse origins in **decision-making** in urban institutions, be they political, educational, social, economic or cultural.
- ▶ Fostering **intercultural competence** in public, private and civil-society organisations.
- ▶ Embracing cultural pluralism and the complexity of identities through **leadership** discourse and symbolic actions; and
- ▶ Developing **inclusive narratives** and **managing conflict** positively, busting stereotypes and engaging in a debate about the impact and potential of diversity for local development.

CASE STUDY

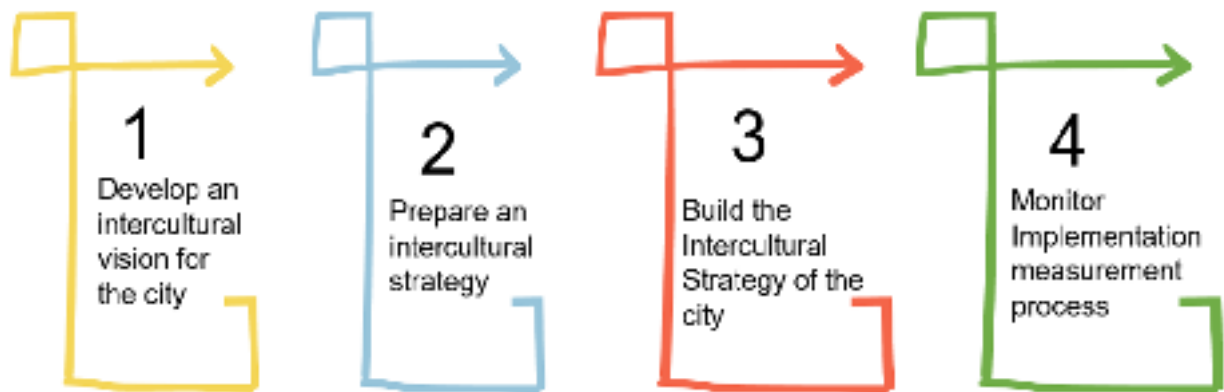
Barcelona's (Spain) Strategic Framework for Immigration and Interculturality is a city plan which is more faithful to the principles of ICC than any other. The Barcelona Interculturality Plan's (2010) main goal was to define a clear intercultural policy strategy about how the city faces the challenges posed by the increase in sociocultural diversity for the next 15 years. Over 3,000 people and 250 organizations collaborated to create the plan through an interactive web in which all sections of the City Council participated as an active agent along with citizens who needed to be involved in the intercultural process.



The Interculturality Plan was developed as a “local global strategy to promote interaction, being the best way of guaranteeing normalized socialization of diversity in all spheres and spaces of the city”. The Plan is based on a triangle of principles: **equity**, **recognition of diversity** and **positive interaction**. It also proposes the establishment of an institutional innovation: Espai Avinyó - a cultural structure that was created in March 2011, after the approval of the Barcelona Interculturality Plan, with two objectives: 1)

to offer a cultural program for all citizens (immigrants and natives) to promote interculturalism values and 2) to provide specific activities to promote the social use of Catalan and the historical and cultural understanding of the city. Espai Avinyó is working to become a benchmark for interculturalism in Barcelona.

HOW TO BUILD AN INTERCULTURAL CITY



1. DEVELOP AN INTERCULTURAL VISION FOR THE CITY

As a first step to inspire people and mobilize resources to build together an intercultural city, it is absolutely necessary local actors -including elected leaders and the civil society- to change their mindset and be the first ambassadors of intercultural dialogue messages. This means that the city must ask itself:

A vision is a mental picture of the result you want to achieve---a picture so clear and strong it will help make that result real. A vision is not a vague wish or dream or hope. It's a picture of the real results of real efforts. It comes from the future and informs and energizes the present. Visioning is the most powerful tool of cities to get the results they want.

'If our aim is to create a society in which there is creative interaction and productive cooperation between people of different cultures and identity backgrounds, what would we need to do more of or change?'

'What kind of leaders (political and municipal) and citizens would this require? What new institutions, networks and physical infrastructure would it imply?'

Bathily, A. (2014). The intercultural city step by step. A practical guide for applying the urban model of intercultural inclusion, Strasbourg, Council of Europe Publishing

2. PREPARE AN INTERCULTURAL STRATEGY

Strategy bridges the gap between “where we are” and “where we want to be”.



Strategy (from Greek στρατηγία stratēgia, "art of troop leader; office of general, command, generalship") is a general plan to achieve one or more long-term or overall goals under conditions of uncertainty.

[Max McKeown](#) (2011) argues that "strategy is about shaping the [future](#)" and is the human attempt to get to

"desirable ends with available means"

[Bruce Henderson](#) wrote in 1981 that: "Strategy depends upon the ability to foresee future consequences of present initiatives."

A city strategy can be structured in many ways. In particular, an intercultural strategy should be grounded on the following **16 important elements**:

1. Interaction between people: is the cornerstone of the intercultural approach and what gives its distinctive value.
2. Participation in policy making: is the engagement and inclusion of citizens in the process of intercultural policy-making.
3. Anti-discrimination: protect and understand people beyond race to include all forms of diversity.
4. Welcoming newcomers: welcome newcomers in the city's capacity as residents and citizens.

5. Education: through the physical, pedagogical and social environment that education creates, the guidance it provides and the values and knowledge it instills, it influences and challenges prejudices.

7. Public service. It must be open to the possibility of new ideas and innovation contributed by minority groups rather than imposing a 'one size fits all' approach.

9. Leadership and citizenship. Open up democratic representation and decision-making to all residents of the city irrespective of their origin, nationality or residence status

11. Mediation and conflict resolution: Collective intelligence, clear understanding of issues at stake, involvement of key resource persons within communities, promotion of conviviality and interaction, and sustained engagement with all the groups affected are some of ways to mediate and resolve conflicts.

13. Language: foster equal respect for the languages in question and mutual learning across language-divides.

6. Neighborhood. The existence of neighborhood cohesion indicates integration and a positive attitude towards diversity.

8. Public Space. The role of intercultural place-making is to create spaces which make it easier and attractive for people of different backgrounds to meet others.

10. Cultural and Social life. For cultural events or activities to be vectors of intercultural communication and interaction, they need to be conceived with a diverse public in mind; people must be encouraged to cross over artificial barriers and experience other cultures; cultures must be presented as living, changing phenomena which thrive on interaction with other cultures and stimulate the hybridization of cultural expressions.

12. Business and labour: It should go beyond formal qualification recognition and look for a greater range of criteria for establishing skills, provide mentoring and targeted guidance for migrant entrepreneurs, incentives for young entrepreneurs such as prizes and incubators, and encourage business links with countries of origin.

14. Media and Communication. Traditional and social media have a very powerful influence on attitudes towards cultural

diversity and other diversities. The local media should be active participants in the ICC project not simply channels for reporting.

15. International Outlook: make connections with other places for trade, exchange of knowledge, tourism etc.

16. Intercultural Intelligence and Competence. An intercultural “mind-set” enables city’s officials to detect cultural differences and modulate their responses accordingly.

3. IMPLEMENT THE INTERCULTURAL STRATEGY

Having laid the foundation of the intercultural strategy, the next step is to put it into practice.

In this level it is very important to:

a) Consult and foster participation

Consultation and participation of communities in the development, implementation and evaluation of the intercultural city strategy is not only important and a value in itself; it is essential for achievement as it creates sense of ownership. A genuinely intercultural city can only be achieved through the active participation of all the major institutions, groups and communities in the city.

Attention: Clarity in the purpose, scope and outcome of consultation/participation (who is being consulted and why, what is there under discussion that is open to change and what is non negotiable). Often authorities may search for ‘representatives’ of minority communities when in reality these communities are very diverse. When the authority is unsure, it is more useful to go for wide participation and consider the diversity of views that may be put forward rather than to look for a single, unified response.

CASE STUDY:

Melitopol (Ukraine) carried out a survey of 1,000 citizens on the question of the intercultural objectives and priorities, and conducted several consultation meetings, as well as an Intercultural “Future city game” to develop its intercultural strategy. A special TV programme “My city Melitopol”, dedicated to the intercultural policy adopted by the city, was launched on the municipal television channel. A working group was established consisting of local officials, culture practitioners, businesspersons and representatives of NGOs. This group constitutes the team of “cultural transformers”.



b) Build Intercultural Competence

The ability to understand each other across all types of cultural barriers is a fundamental prerequisite for making our diverse democratic societies work and a key competence that every individual should work on.

Intercultural competences refer to the set of knowledge and skills necessary for people and organisations to act in an intercultural way.

- empathy,
- critical thinking,
- ability to listen and
- interact with different others in a non-violent manner, etc.).

Intercultural competences are, therefore, not only needed in the public administration, but should also be mainstreamed among the city’s population.

To this end, the [Intercultural Citizenship Test](#), developed by the Intercultural Cities Programme, can be a way to assess citizens’ knowledge and awareness on human rights, their intercultural competences, their perception of diversity as an advantage, as well as their willingness to act in an intercultural way. The Test is intended to be both an educational and a political tool – raising awareness among citizens, professionals and politicians of the need to define (urban) citizenship in a pluralistic and inclusive way.

4. MONITORING IMPLEMENTATION & MEASURING PROGRESS

Collect Data

Collecting data helps the city to develop a better understanding of existing gaps and opportunities.

Identify indicators

The use of core indicators is important to allow local policymakers to set and monitor targets for a better implementation of their local intercultural policies.

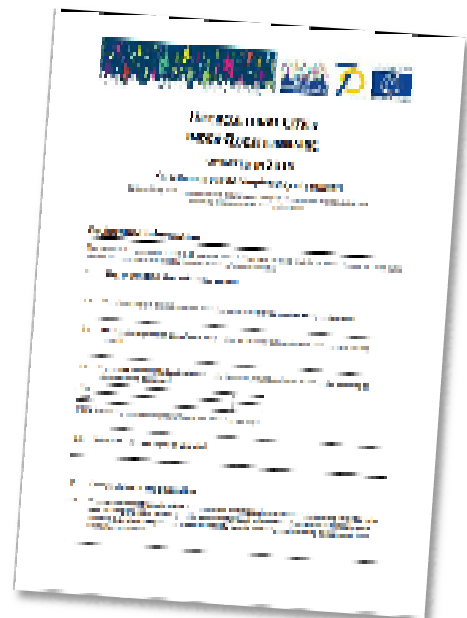
Monitor progress

Results are constantly monitored (in the medium and long term through a set of indicators and in the short term through a smaller set of performance indicators)

The use of core indicators is important to allow local policymakers to set and monitor targets for a better implementation of their local intercultural policies.

The ICC developed the INDEX as complementary tool, capable of illustrating visually level of achievement of each city, progress over time, and enabling comparison with other cities.

Click [HERE](#) to read more about the [INDEX](#) and download it.



QUIZ – LESSON 1 – MODULE 5

1. Intercultural cities ensure equal opportunities for all by:

- ADAPTING ITS GOVERNANCE STRUCTURES, INSTITUTIONS & SERVICES TO THE NEEDS OF A DIVERSE POPULATION, WITHOUT COMPROMISING THE PRINCIPLES OF HUMAN RIGHTS, DEMOCRACY AND THE RULE OF LAW.**
- PLACING UNIFORMITY PRINCIPLES IN THE CORE OF THE LOCAL GOVERNMENT SYSTEM AND PROMOTING HOMOGENIZATION OF SOCIETY.**
- INCORPORATING MINORITY CULTURAL/SOCIAL GROUPS OF PEOPLE INTO MAINSTREAM SOCIETY THROUGH AN INTERACTION PROCESS IN WHICH MINORITIES MAKE ACCOMMODATION TO SOCIETY.**

2. Building an intercultural city prerequisites that:

- LOCAL ACTORS – INCLUDING ELECTED LEADERS AND THE CITY SOCIETY- WILL BE THE FIRST AMBASSADORS OF INTERCULTURAL DIALOGUE, DEVELOPING TOGETHER WITH THE LOCAL COMMUNITY AN INTERCULTURAL VISION FOR THEIR CITY.**
- LOCAL ACTORS WILL SET UP A GOVERNANCE MODEL BASED ON THE NEEDS OF THE “REPRESENTATIVES” OF MINORITY-COMMUNITIES, EVEN IF THEIR COMMUNITIES ARE VERY DIVERSE.**
- A DESIGNATED TASK FORCE (OFFICIALS) WILL FORMULATE THE INTERCULTURAL STRATEGY ON BEHALF OF THE LOCAL COMMUNITY AND THEN WILL ASK COMMUNITY MEMBERS TO ADOPT IT AND PUT IT INTO PRACTICE.**

3. The use of core indicators is important in monitoring implementation of the intercultural strategy of the city because they:

- SHOE IF A CITY IS WORTH OR IS NOT WORTH TO BECOME AN INTERCULTURAL CITY.**
- ALLOW LOCAL POLICYMAKERS TO SET AND MONITOR TARGETS FOR A BETTER IMPLEMENTATION OF THEIR LOCAL INTERCULTURAL POLICIES.**
- COUNT THE LEVEL OF DIVERSITY IN A CITY’S POPULATION.**

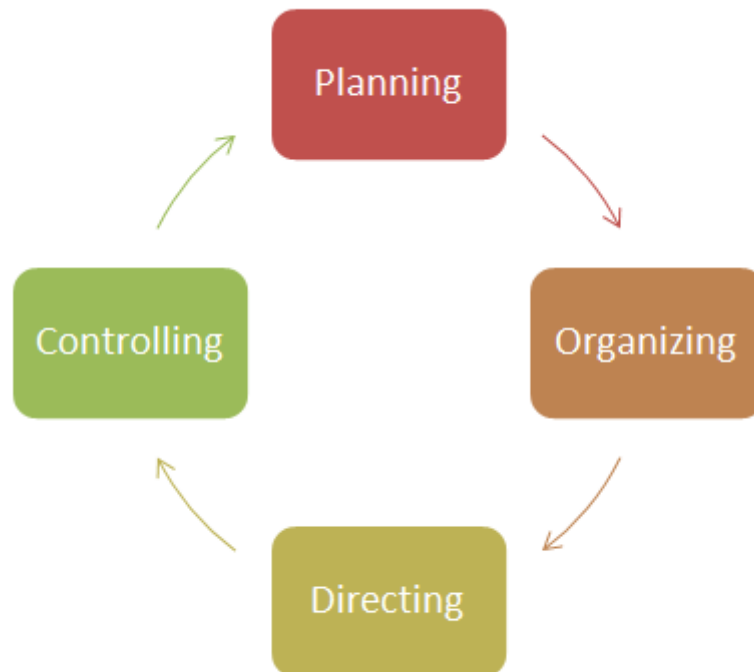
MODULE 5: Local Communities: Working Interculturally

Lesson 2: *Management Theory in Intercultural Communities*

MANAGEMENT: AN OVERVIEW

Management is the act of getting people together to accomplish desired goals and objectives using available resources efficiently and effectively.

Management functions include: Planning, organizing, leading or directing, monitoring and controlling an organization (a group of one or more people or entities) or effort for the purpose of accomplishing a goal, motivating also people involved.



The Management Process

DIVERSITY MANAGEMENT

Diversity management is *the act of building and managing a diverse team.*

The term is broadly used in the context of business but also in a broader context for any kind of community/organization as following:

Diversity Management is the strategic process to manage a diverse community – including the fight against stereotypes, prejudice and all kinds of discrimination due to the individuals' perceptions and assumptions – in the manner to maximize the benefits and minimize the barriers of different opinions, behaviors and attitudes of human beings within the community.

COMPONENTS OF DIVERSITY

The concept of Diversity Management is extensive:

There are various components of diversity as follows:

- Diversity of ethnicity, nationality and cultures
- Diversity of demography (gender, age, experiences)
- Diversity of competencies (educational and professional backgrounds)
- Diversity of organizational functions and processes
- Diversity of networks (i.e. relationships and communication channels and/or patterns etc.)
- Miscellanius diversity (sexual preferences, occupational disabilities, i.e. handicaps or physical mobility etc.)

There are also various dimensions of ethnographic diversity.

The 4 main dimensions are:

- Geographic (national, e.g. ex-Yugoslavia, Iceland and regional, e.g. Arabic)
- Ethnic (Tutsi, Serbe, etc.)
- Racial (Negro, Caucasian, etc.) and/or color (e.g. black/white etc.)
- Religious (Judeo – Christianity, Islam, Hinduism etc.)

WHY IS DIVERSITY MANAGEMENT IMPORTANT?

Growing diversity has become a key feature of many local societies today. The changing patterns of global migration flows of the post-World War II decades have caused the movement of people from varied national, ethnic, linguistic, and religious backgrounds. At the same time, inequality between individuals, groups and

territories has also increased, aggravated by a diminishing welfare state in many places. The issue of how to ensure cohesion in culturally diverse societies has become more prevalent, nowadays, and local actors are placed to provide, manage and test solutions.

DIVERSITY ADVANTAGE

- Diversity advantage considers the beneficial effectiveness of diversity on individual, communities and organizations.
- Diversity makes individual think more analytically and critically as it brings a variety of ideas and perspectives on a problem.
- Diversity acts as a local public good that makes people to be innovators by enlarging the pool of knowledge available to them, as well as by fostering opportunities for them to recombine ideas to generate novelty.

Diversity management brings to the forefront all the benefits of diversity for the good of a local community!

THE INTERCULTURAL INTEGRATION MODEL OF DIVERSITY MANAGEMENT

- Recognizing the unique importance of each culture while emphasizing shared values and a pluralistic identity
- Adapting governance, institutions and services to a diverse population
- De-segregation/cultural mixing in institutions and public space, building bridges and trust between communities
- Dealing with ethnic conflict through mediation and open public debate.

HOW CAN DIVERSITY BE INTRODUCED AND MANAGED INTO THE SETTINGS OF LOCAL COMMUNITIES?

Research shows that diversity can be managed as a resource, amplifying the social and economic benefits of heterogeneous communities and minimizing its potential negative effects.

→ Decision makers, public service professionals and other practitioners need to plan strategically their actions in order to ensure equality, inclusion and societal cohesion in culturally diverse environments.

→ Strategic planning is not a “one size fits all” process, and therefore local actors should manage diversity in accordance to the needs and the gaps of their communities. Though the field of management and strategy provides some steps which are applicable in any case.



1. DEFINE OBJECTIVES

To define objectives for managing the diversity of your local community you need to:

- be very well informed about the diversity facts of your community and how diversity has influenced the local history, labour market, economy, services, and cultural life.
- Collaborate with local migrant groups and civil society organisations in order they provide you with a sound basis for gathering expertise with which you, as a local actor, can then build policies and discourses on interculturality and the diversity advantage.

Then ask yourself, your team of collaborators and your local community:

What do we want to achieve?

What are going to be the results of our efforts?

An easy way to ensure that you include enough detail in your objective is to follow the mnemonic [S.M.A.R.T.](#):

- **Specific:** Define your objectives clearly, in detail, leaving no room for misinterpretation. Think of the five w's (who, what, when, where, and why).
- **Measurable:** State the measures and performance specifications you'll use to determine whether you've met your objectives.
- **Achievable or Attainable:** Choose objectives that the community has a reasonable expectation of successfully completing.
- **Realistic:** Set objectives that your community believes it can achieve.
- **Time-bound:** Include the date or specific period by which you'll achieve the objectives.

2. DETERMINE CURRENT SITUATION

- **Conduct a preliminary internal review:** every local community follows a unique blend of practices, influenced by its local, regional and national context, history and current priorities. It is important to ask the question 'Why do we do things this way and not that way?'
- **Identify stakeholders and particular intercultural innovators and bridge-builders and engage them in the intercultural strategy development and implementation.**

3. STRATEGY FORMULATION

Strategy formulation is the process by which local actors choose the most appropriate courses of action to achieve the defined goals. This process is essential for a successful diversity management, because it provides a framework for the actions that will lead to the anticipated results.

The essence of strategy formulation in diversity management is determining:

- Where you are now
- Where you want to go
- How to get there (means)

4. STRATEGY IMPLEMENTATION

Strategy implementation is the process of turning plans into action to reach a desired outcome. Essentially, it's the art of getting stuff done. The success of every organization rests on its capacity to implement decisions and execute key processes efficiently, effectively, and consistently.

Strategy implementation includes:

- Allocation and management of resources
- Assigning specific tasks to individuals or groups
- Managing the process (monitor, compare, develop/train, streamline, reorganize)

5. MEASURE SUCCESS

- Suitability
 - Would it work?
- Feasibility
 - Can it be made to work?
- Acceptability
 - With they work it? → the reaction of the stakeholders, the resistance of local community

CONFLICT MANAGEMENT - MEDIATION AND CONFLICT RESOLUTION

Conflicts are inevitable in a diverse environment and intercultural integration is not a smooth process. Inequalities, poverty and scarce resources are some of the factors increasing social tensions, but differences are per se sources of conflicts. Local actors should does not avoid conflicts nor ignore them. While fully embracing diversity in their management, local actors should anticipate and even address conflicts arising. This process is fundamental for living together in a dynamic and communicative community.

A “TO DO” LIST FOR CONFLICT MANAGEMENT

- ✓ Recognize the full range of contexts and situations in the community where tension and conflict is underpinned by intercultural misunderstanding, lack of awareness or hostility.
- ✓ Recognize the full scope for intercultural mediation between individuals, groups, communities and institutions.
- ✓ Identify ‘hotspots’ where intercultural mediation may be necessary and urgent if broader progress is to be made on the intercultural agenda.
- ✓ Identify professionals and NGOs which have to mediate on a daily basis as part of their practice.
- ✓ Review support and training needs for authority professionals.
- ✓ Look at the scope for developing a pool of intercultural mediators available across your community system.

QUIZ – LESSON 2 – MODULE 5

1. Diversity Management is the strategic process to manage a diverse community – including the fight against stereotypes, prejudice and all kinds of discrimination due to the individuals' perceptions and assumptions – in the manner to maximize the benefits and minimize the barriers of different opinions, behaviors and attitudes of human beings within the community. Nowadays, diversity management is used only in the context of business world.

TRUE

FALSE

2. Diversity can be introduced and managed into the settings of local communities:

[CHECK THE CORRECT ANSWER(S)]

WHEN MANAGED AS A RESOURCE

WHEN MANAGED AS A RISK

WHEN MANAGED IN ACCORDANCE TO THE NEEDS AND THE GAPS OF THEIR COMMUNITIES

3. What are the “S.M.A.R.T.” objectives in management?

OBJECTIVES WHICH ARE TECHNOLOGICALLY ORIENTED

OBJECTIVES WHICH ARE HIGHLY INTELLECTUAL AND SCHOLARLY

OBJECTIVES WHICH ARE SPECIFIC, MEASURABLE, ACHIEVABLE, REALISTIC AND TIME-BOUND

MODULE 5: Local Communities: Working Interculturally

Lesson 3: *Public Participation in Intercultural Communities: A Practice of Inclusion*

USEFUL TERMS

PARTICIPATION

The process during which individuals, groups and organizations are consulted about or have the opportunity to become actively involved in a project or program of activity (Chirenje, et.al., 2013).

POLICY MAKERS

A policy maker is someone who creates ideas and plans, especially those carried out by a business or government (Mayors, school boards, ministers, etc.) (vocabulary.com).

STAKEHOLDERS

People, groups or organisations who are positively or negatively impacted by a project, initiative, policy or organisation (Hendricks, 2019).

INCLUSION

Practice or policy of providing equal access to opportunities and resources for people who might otherwise be excluded or marginalized (Oxford Dictionary)

PARTICIPATORY PLANNING & INTERCULTURAL COMMUNITIES

Planning intercultural cities is not always an easy task. According to the definition provided by the Council of Europe: *“Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs.* Under this term, an intercultural city is a more people-oriented social structure based on the diverse groups that form the interculture character of the city. Planning an intercultural city emerges the integration of different cultures, beliefs and expectations by all stakeholders and citizens in order to achieve local sustainable goals. This diverse community makes civic engagement a challenging process for decision makers and planners, when it comes to planning an intercultural city. In this module the necessary information regarding public participation is presented being imperative in all steps of planning an intercultural city as defined in Lesson 1 of Module 5.



*White paper on
intercultural dialogue:
Living together as equals
in dignity (Council of
Europe, 2008)*

Citizenship, in the widest sense, is a right and indeed a responsibility to participate in the cultural, social and economic life and in public affairs of the community together with others. This is the key to intercultural dialogue because it invites us to think of others not in a stereotypical way—as ‘the other’—but as fellow citizens and equals (p. 28).

WHY AN INTERCULTURAL AND DIVERSE AUDIENCE MATTER?

Statement 1

Realizing diversity advantage means bringing people of different cultures together so that they can learn from each other and co-operate in an intercultural way (Comedia and ACS, 2006).

Statement 2

Participation and access are essential to cultural empowerment to the implementation and enjoyment of human rights and to progress towards inclusive human development (OHCHR, 2018).

Statement 3

Participation of minorities and marginalized groups in shaping the standards and policies that regulate and influence their cultural life is an expression of the right to take part and participate in cultural life, as recognized by Article 27 of the Universal Declaration of Human Rights, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities and a number of human rights instruments adopted at the international and regional levels (UNESCO, 2014).

Statement 4

Good community engagement does more than canvas opinion. Everyone has a story to tell, emotions to express and wisdom to impart and a good practitioner can find and interpret them and turn them into a unifying narrative (Comedia and ACS, 2006).

THEORETICAL BACKGROUND – CIVIC ENGAGEMENT

Civic engagement is a need expressed by local communities in different occasions of worlds' history. The first attempt towards its institutional documentation came through a political manifesto of the American student activist movement: Students for a Democratic Society (SDS) in 1964, including the following statement:

"...we seek the establishment of a democracy of individual participation governed by two central aims: that the individual share in those social decisions determining the quality and direction of his life; that society be organized to encourage independence in men and provide the media for their common participation..."

Sources: Students for a Democratic Society (SDS, 2006)

THEORETICAL BACKGROUND

In recent years Civic Engagement/Participatory Planning was a major concern for many academics, researchers, decision-making bodies and policy makers as an urgent need both from administrative and at the same time community level and many terms are already used to approach this process.

Main Definitions

- ❑ Participatory Planning is defined as **a communicative and anthropocentric approach** to planning and decision making, a process in which issues, problems, strategies and ideas take shape and meaning (Nummi, 2018).
- ❑ According to Cary, (1989), civic engagement is considered as **a cornerstone of the development / empowerment process of local communities** as it gives individual groups the opportunity to participate equally in the design interventions that define their lives (Stratigea, 2015).
- ❑ Public participation is the process by which public concerns, needs and values are incorporated into governmental and corporate decision making. It is **two-way communication and interaction**, with the overall goal of better decisions supported by the public (Creighton, 2005).
- ❑ Civic engagement "is a process in which people take **collective action** to address **issues of public concern**" and is "**instrumental to democracy**" (Checkoway & Aldana, 2013).

THEORETICAL BACKGROUND – THE GLOBAL CONTEXT

Public participation and its role in promoting human rights, being at the same time a powerful tool towards problem solving and knowledge sharing is also highlighted in international and European policy documents in the recent decade.



UNESCO recognizes **Participation and Access** are essential to cultural empowerment, to the implementation and enjoyment of human rights and to progress towards inclusive human development.

Sustainable Development Goal 17, which reads “Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development”, **recognizes multi-stakeholder partnerships as important vehicles for mobilizing and sharing knowledge, expertise, technologies, etc.**



It was further strengthened **at the Aarhus Convention in 1998** placing Public Participation as a key issue in global environmental governance (United Nations Economic Commission for Europe-UNECE).

THEORETICAL BACKGROUND – THE EUROPEAN CONTEXT

In European level, public participation and the urgent need to include people in the policy making process is expressed through various policy documents in relation to different sectors and in respond to different policy level in most of the cases. Some of the most related examples to the sustainable local development goals and to the achievement of social inclusion are the following:

- ✓ Faro Convention 2005 Heritage Community, the one that *“values specific aspects of cultural heritage, within the framework of **public action**, to sustain and transmit to future generations”*
- ✓ Lisbon Treaty 2007 – **Enhance democracy** and better protection of fundamental rights is based on more participatory processes.
- ✓ Europe 2030 – All stakeholders have to be on board and **play an active role in the sustainability transition**

New EU Cohesion Policy 2021-2027

... a Europe closer to citizens, by supporting locally-led development strategies and sustainable urban development across the EU

DESIGNING A PARTICIPATORY PLANNING EXERCISE – KEY QUESTIONS

Planning a participatory exercise requires significant preparation by the planners and decision-making centers in order to pre-determine the goal and invite the appropriate actors from the corresponding policy level. Thinking through the following questions and issues is the first step towards a successful planning of a participatory process:

- What is the expected goal?
- What level of participation is it hoped to be achieved?
- How to identify the stakeholders?
- How I Communicate with them?
- Which should be the stage of the engagement process?
- What resources do I have?
- Are there any limitations?
- What methods can I use?



Source: Community Places, 2014

SETTING THE GOAL

Setting the goal and expected outcome of a participatory planning process is essential both for policy makers and the target audience as it will define the procedure and the content of the whole exercise. Some of the very common goals are the following:

| | |
|---|---|
| ✓ Exploring and understanding Key Stakeholders' perspectives / interests – local intercultural profiles and stories | 1 |
| ✓ Enriching planning ground and goals / Capturing participants' knowledge, aspirations, experiences, values | 2 |
| ✓ Identifying information gaps - inform/enrich existing data collection methods | 3 |
| ✓ Set the right conditions for citizens and CSOs to participate as "equal partners and members of the society" | 4 |
| ✓ Understanding Legislative / Legal Protection context and issues rising related to the planning | 5 |
| ✓ Finalizing the Development Plan | 6 |

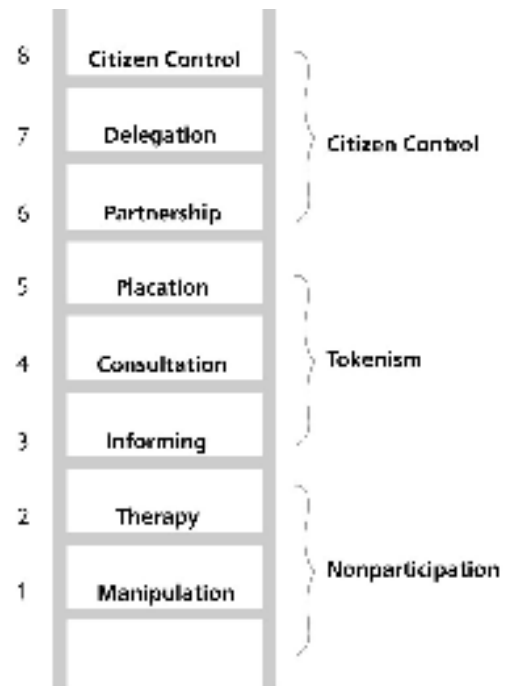
LEVEL OF PARTICIPATION

- ✓ Public participation processes differentiate according to the targeted goals, the target audience and involved stakeholders', the purpose and the level of the decision making.
- ✓ According to Arnstein (1969) there are 8 levels of participation starting from typical and manipulated planning (1) to Citizens Control (8), where local communities have the final call on decision making. These 8 levels are combined to 3 categories that illustrate degrees of participation and public power.

Non-Participation. In this degree participants have no authority or power in controlling projects or programs but simply represent a way to vent frustration

Tokenism. In this degree participants are informed and have a more consultant role in the process.

Citizens Control. In this degree participants gain a more active and involved role through partnerships, delegated power, and citizen control on decision making (Institute for development studies).



Arnstein's Ladder (1969)
Degrees of Citizen Participation

SELECTING THE RELEVANT STAKEHOLDERS



- People activating in local level
- People interested in intercultural dialogue
- People who represent different groups and citizens' interests
- General public
- Decision and Policy Makers at various spatial levels

Important Facts

- The more people are involved, the more perspectives and suggestions are presented and discussed.
- Different stakeholders' perspectives related to their expectations, beliefs and targets.
- The final exercise should include the stakeholders that will interact, discuss, argue, exchange knowledge and validate the action that is related with the participatory process.

Source: Arbter, et.al., (2007); Roniotes, et.al., (2015)

INTERCULTURAL COMMUNITY ENGAGEMENT – PRINCIPLES OF GOOD PRACTICE

Clear ground rules should be established

The process must have an honest intention

Aim to inform and involve all those who have a justifiable right to participate

Make sure that communication and publicity is inclusive

Use methods of involvement which are relevant to the communities concerned

Train community members in planning and engagement techniques

Consultation should contribute to building cohesion

Source: Planning and Engaging with Intercultural Communities: Building the knowledge and skills base november 2006



Why include the local communities? Needs



Source: [Strategies, 2015](#)

INTERCULTURAL COMMUNITY ENGAGEMENT STRATEGIES – KEY BENEFITS



Promoting trust among community members through spaces for relation



Giving voice to all members of the community, in particular the most isolated and underprivileged



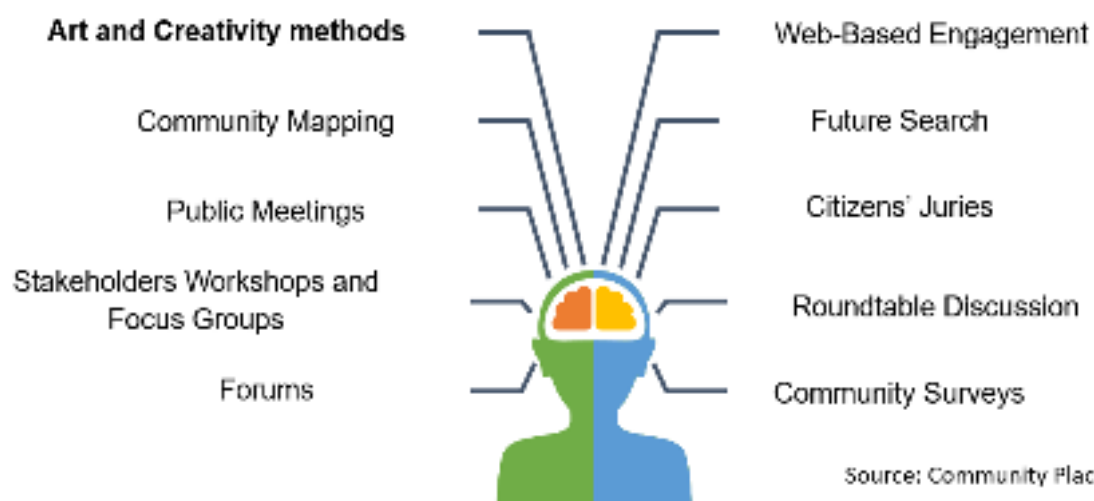
Empowering both the group and individuals



Promoting participation and dialogue

Source: INTERCULTURAL CITIES POLICY BRIEFS: Urban policies for intercultural centres and community engagement. Council of Europe

Community Engagement - Methods



CASE STUDY

Barcelona constitutes among the cities that has created a city plan, which is more faithful to the principles of Intercultural Cities (ICC) than any other.

The Interculturality Plan was developed as a *“local global strategy to promote interaction, being the best way of guarantying normalized socialization of diversity in all spheres and spaces of the city”*.

Find out more about [Barcelona’s Strategic Framework for Immigration and Interculturality](#)

QUIZ – LESSON 3 – MODULE 5

1. Why participatory planning is considering essential for developing intercultural communities?

- IT BRINGS PEOPLE OF DIFFERENT CULTURES TOGETHER SO THAT THEY CAN LEARN FROM EACH OTHER AND CO-OPERATE IN AN INTERCULTURAL WAY; ENHANCING THE UNDERSTANDING OF THE OTHER AND PROMOTING MORE INCLUSIVE PLANNING CHOICES.
- PROMOTES LOCAL DECISION MAKERS' ASPIRATIONS AND ENSURES THE COMPLIANCE OF LOCAL COMMUNITIES TOWARDS THIS END.
- IT ONLY SATISFIES DECISION MAKERS' OBLIGATIONS TO LEGITIMIZE POLITICAL DECISIONS.

2. In the pre-phase of designing a participatory process which of the following sentences represents the first step to be followed:

- IDENTIFYING THE SUITABLE STAKEHOLDERS.
- DEFINING THE GOAL OF THE PLANNING PROCESS.
- SELECTING THE APPROPRIATE PARTICIPATORY METHOD.

3. Building a successful participatory process requires:

- ESTABLISHING CLEAR GROUND RULES DURING THE PROCESS, AN HONEST INTENTION BY THE DECISION MAKING CENTRES AND INCLUSIVENESS TO ALL THOSE WHO HAVE A JUSTIFIABLE RIGHT TO PARTICIPATE.
- SELECTING ONLY THOSE STAKEHOLDERS THAT MEET THE GOALS OF EXPECTED OUTCOME OF THE PARTICIPATORY PROCESS.
- USING METHODS OF INVOLVEMENT THAT MEET PLANNERS' EXPERTISE AND ARE RELEVANT TO THE DECISION MAKERS CONCERNED

MODULE 5: Local Communities: Working Interculturally

Lesson 4: *Embracing Diversity: The Potential of Local Intercultural Events*

INTRODUCTION

Intercultural cities offer a fertile ground for the organization and implementation of a wide range of cultural events and activities, which can boost the ethnic dimension of today's communities, which live there. Local intercultural events provide an opportunity to all members of society to **gather, collaborate, co-create, participate** and **reflect** on commonly shared issues, transforming space in an arena where dialogue and social interaction is taking place.

Taking into consideration the globalized world within which we live and on a narrow scale the intercultural and diverse society, this lesson aims to:

- present the important role local events play in the cross-cultural communication and intercultural education of citizens
- explore, through theory and case study examples, how local events can become more diverse and inclusive, contributing significantly to the promotion of values and behaviors which fight stereotypes, prejudices, social marginalization, and racism.

THE DIVERSITY ADVANTAGE: A MUST-HAVE PERSPECTIVE

Local intercultural events have a valuable contribution in the cross-cultural dialogue and intercultural education of citizens. However, in order to adopt that approach, an essential prerequisite is to perceive diversity as an **"advantage"** rather than a **"deficit"** (Landry and Wood 2012, p. 10). It is all about the way we approach and perceive the world around us. As well illustrated by Landry and Wood (2012, p. 10) *"The way you look at a problem determines how you address it. If we see everything as a problem to be solved, the mind and imagination sees more trouble than opportunity."*

While diversity might be seen as an issue that can pose threats, confusion, and anger to some of us, our aim here is to break ourselves free from any pre-constructed perceptions may have and concentrate on the **potential opportunities and advantages** that can be derived from diverse societies. Only then we will be able to understand in depth and appreciate the important role of local intercultural events.

UNDERSTANDING INTERCULTURAL SOCIETIES: A HISTORICAL FLASHBACK

Intercultural societies, due to their composition, have the potential to offer a fertile ground for events that promote cross-cultural communication, dialogue, and education to their citizens. Prior to the investigation of that perception, it seems essential to examine the historical background that is hidden underneath the concept of “intercultural societies”.

Intercultural societies do not constitute a concept that reflects exclusively the 21st century. Their origins date back to prehistoric times and the material remains of societies that archaeological excavations have brought to light (Maran 2011, abstract). An illustrating example – better to mention tangible evidence – for the existence of intercultural societies in ancient times constitutes the **excavated imported findings**.

Further historical investigation proposes that intercultural societies are also strongly related to the concept of **ancient empires**, where communities from diverse cultural and other backgrounds used to live together (Berry and Sam 2014, p.97) and interact with each other’s. By participating in common events, they had a great opportunity for cultural exchange and tolerance to anything different.

MAPPING CONTEMPORARY INTERCULTURAL CITIES

What does a contemporary intercultural city look like?

Today’s cities are growing more diverse than ever. Refugees, migrants, asylum seekers, foreign students and professionals are the most common groups of people that synthesize the mosaic of intercultural cities. According to Bathily (2021, p.14) *“Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs.”*

Do contemporary intercultural cities have realized diversity as an advantage?

As opposed to the past, contemporary intercultural cities seem to have made significant progress in acknowledging diversity as an advantage. **Intercultural Cities Programme (ICC)**, launched in 2008 and supported by the Council of Europe, has played a vital role in that (Woodson 2019). Particularly, the programme aims at *“supporting local authorities to design and implement inclusive integration policies” “based on the “Intercultural integration policy model” which focuses on enabling communities, organisations and businesses to manage the diversity of people in a way which ensures the equal value of all identities, cohesion and **competitive advantage**.”* (Woodson 2019).

INTERCULTURAL ENGAGEMENT IN THE CULTURAL LIFE OF CITIES

Cities, by making the most of the potential of culture, have started dynamically integrating into their policy, strategies and practices that promote the intercultural education of citizens. The participation of communities coming from diverse cultural backgrounds in **the arts and cultural life of cities** can

contribute significantly to the promotion of a considerable number of positive values and behaviors which fight stereotypes, prejudices, fear, social marginalization, and racism.

Cultural leisure activities organized in a city provide a great opportunity to all members of society, regardless of their backgrounds, to

- ❑ **gather,**
- ❑ **collaborate,**
- ❑ **co-create,**
- ❑ **participate,**
- ❑ **engage, and**
- ❑ **reflect**

on commonly shared issues, transforming space into an arena where dialogue and social interaction are taking place.

LOCAL EVENTS AS INTERCULTURAL BRIDGES BETWEEN COMMUNITIES

Events in the fields of arts and culture constitute indicative examples of good practices, which aim to encourage people from different ethnic/cultural backgrounds to interact. Particularly, **targeted intercultural events** offer a great opportunity for citizens to learn more about each other and co-operate. Here are some recommendations:

MULTICULTURAL FILM FESTIVAL

Organize a local ethnic film festival and invite community groups to join.

MULTICULTURAL FOLK DANCES

Organize a local ethnic dance night and make the community appreciate cultural differences through dances from around the world.

CULTURAL ART EXHIBITION

Invite local artists from diverse backgrounds to present their work making intercultural dialogue possible.

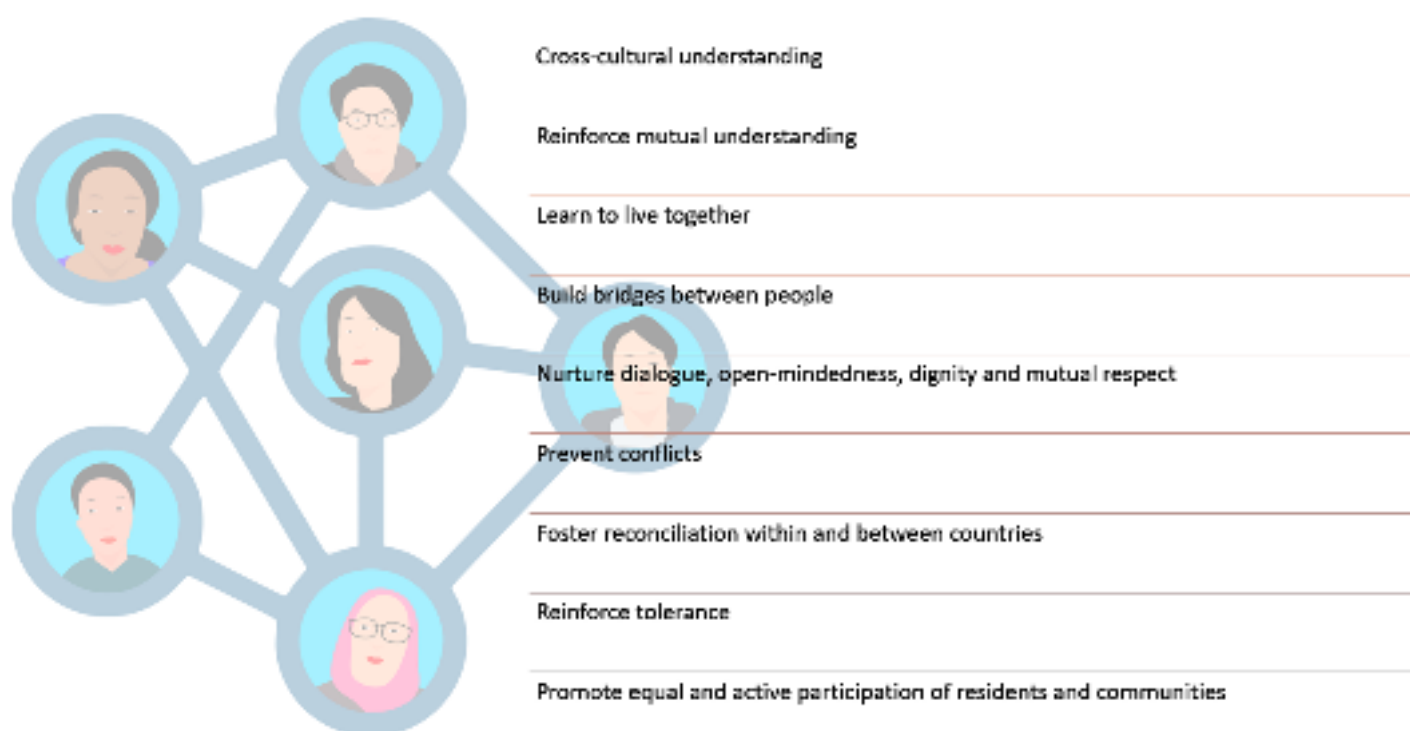
MUSIC CONCERT FROM AROUND THE WORLD

Invite a band to play ethnic music and explore every single corner of the world. Don't forget that music touches lives and passes strong and meaningful messages.

MULTICULTURAL CRAFTS WORKSHOP

Developing intercultural competences and exchange knowledge and know-how by organizing multicultural crafts workshops.

Local Intercultural Events – Positive Values & Behaviors



GOOD PRACTICES FOR ORGANIZING SUCCESSFUL INTERCULTURAL EVENTS

The adoption of the right strategies is crucial for the successful organization of local intercultural events. A lack of strategic intercultural policy may lead policy makers and planners to create events that can fail achieving inclusivity and exploiting diversity at the maximum level – not to forget that diversity is an asset not a threat!

A literature review proposes that intercultural strategies should not be based exclusively on previous gained knowledge and approaches, but they should be further developed and enriched (Wood 2010, p. 31).

According to the case studies examined the next slide presents some concrete good practices that can foster inclusivity, diversity and community engagement in local intercultural events.

Some Good Practices Follow...

**World Day for Cultural
Diversity**

A great opportunity to organize cultural events celebrating diversity and the important values promoted!

for Dialogue & Development

- 21st May -

1. Organize a variety of event activities to satisfy different preferences of the community
2. *Revise existing policies and look for updated ones*
3. *Adopt a participatory approach and foster community engagement*
4. *Avoid tokenism (Michigan Tech Diversity Council 2018, p.2)*
5. *Organize cultural events in marginalized/poor neighborhoods (Bathily 2021, p.42)*

CASE STUDIES EXAMPLES

As well illustrated in **Investing in cultural diversity and intercultural dialogue: UNESCO world report** (2009, p.47) *“cultural festivals” “enable the intermingling of different cultures and transcend the barriers between them” “in order to share moments of urban communion and entertainment.”*

- In April 2011, the urban non-profit organization CulturePolis, organized the **1st Arab World’s Festival in Corfu**, Greece as part of the European Union’s project “Culture 2007-2013 **“Intercultural Dialogue Festival – Cultural Meeting East meets West”**”, attempting to promote the relationship between Greek and Arabic culture.



Storytelling under the Moroccan scene of Haima



Handicrafts of the organization Al-Badia of Palestinian refugee's camps, Lebanon

- Carnivals “have today been recognized as genuine cultural activities” (Pigem 2006, referenced in UNESCO World Report 2009, p.47), constituting a great opportunity for different cultures bonding and entertainment.

Patras carnival in Greece is a great example of a cultural activity, which celebrates cultural diversity and intercultural dialogue through art and co-creation.

Read more [HERE](#)

- Another case study example that worth being mentioned is **the Four Wards Intercultural Project**, conducted in Leicester, United Kingdom. The project intended to connect four different wards within the city in order for citizens to learn more about each other and co-operate.

In the framework of the project, five events were organized, ranging from exhibition challenging stereotypes of Pakistani women’s place in the workforce held in Belgrave, Asian music and dance evenings to intercultural football tournament, a children’s concert and a Sikh play presented by a Muslim group to an audience from the four wards (Planning and Engaging with Intercultural Communities: Building the knowledge and skills base november 2006 p.37).

QUIZ – LESSON 4 – MODULE 5

1. Why intercultural cities seem ideal for the organization of local intercultural events?

- THE CAPACITY AND SIZE OF SUCH CITIES ALLOW THE ORGANIZATION OF CULTURAL ACTIVITIES**
- INCLUDE A SIGNIFICANT NUMBER OF DIVERSE POPULATION**
- THEY HAVE A LARGE POOL OF MEDIA NETWORKS TO ADVERTISE AND DISSEMINATE SUCH EVENTS**

2. Which is the first step we should take in order to explore the potential of local intercultural events?

- ORGANIZE TARGETED INTERCULTURAL EVENTS**
- DESIGN AND ADOPT A STRATEGIC INTERCULTURAL POLICY**
- CHANGE THE WAY OF THINKING, OVER CROSS INTANGIBLE BARRIERS AND APPROACH DIVERSITY AS AN ADVANTAGE AND NOT A THREAT**

3. Which of the following intercultural events seem the most diverse and engaging ones?

- FESTIVALS, CARNIVALS, EXHIBITIONS, WORKSHOPS, ETHNIC DANCES**
- CONFERENCES, MEETINGS, PRESENTATIONS, SEMINARS, INFO DAYS**
- ROUND TABLE DISCUSSIONS, CONSULTATIONS**