



Training for Youth professionals working in multicultural settings

YOUTH CONNECTIONS
March, 2021



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merseyside
**EXPANDING
HORIZONS**



Promimpresa

active
youth

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COORDINATIA DE SOLIDARITATE SOCIALA SRL

icep



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1. Introduction of the project and aim of the package



Youth Connections is an Erasmus KA2+ program that reunites 6 countries within the European Union (the UK, Italy, France, Slovakia, Lithuania, Portugal). It aims at creating strong links between young refugees, asylum seekers, immigrants and EU Youth through creative work and innovative cultural activities aimed at fostering social inclusion. The creation of a bridge between youth living in the EU will enable them to engage in peer-to-peer intercultural dialogue and so become more open-minded, thereby creating a more socially inclusive young society. The project focuses on raising awareness regarding the current situation of newcomers and social inclusion issues in their home countries as well as in their hosting countries around the EU. At the same time, the creative work and cultural activities will foster social integration in the local environment of the newcomers whilst working on social inclusion through specific themes related to the topics of integration. For instance, the peer-to-peer learning process will include cultural exchanges between participants to gain first-hand experience of different cultures, religions and different lifestyles.

Together, the Youth Connections partnership is working to provide effective outputs, such as the production of the present Training Modules Package. The partnership aims to help professionals who work with young multicultural groups to deal with and provide effective support for youth, including young immigrants and with special attention given to refugees and asylum seekers.

Some of the problems faced by multicultural youth groups are related to economic issues, gender equality, cultural and linguistic diversity, religious intolerance and human rights, and those are the topics that this document aims to address.



This package aims to answer the demand of the professionals and youth workers that are contributing daily to strengthen the impact of associations to foster diversity and social inclusion of the targeted youth. Thanks to the Focus Group with Professionals, the partnership targeted the obstacles and challenges that youth workers usually deal with and activities they would like to see in their organizations. This package is indeed a collection of tools, learning modules, courses and methodologies to guide youth workers (teachers, social workers, trainers) in the facilitation of effective and quality peer-to-peer learning within small multicultural groups (of young people from European and immigrants/refugees' backgrounds). The training modules laid out in the present document are based on the support of multicultural exchange through creative learning methodologies of sharing, discussion and storytelling, which will promote diversity and social inclusion while building knowledge of common values of freedom, tolerance and respect of human, social and economic rights.

These training modules are a response to promote social cohesion between young Europeans and Non-Europeans by strengthening youth workers skills and competencies enabling them to develop, together with the targeted youth, common frameworks and practices promoting non-discriminatory behaviours and mutual respect.

The manual is structured as follows:

1. After offering an overview of the role of the facilitator and various tips to engage youth online and face to face, we outline the theoretical framework of 10 different topics concerning migration, integration, and discrimination. In 10 modules, ranging from gender equality to linguistic diversity, we specify the European framework, the barriers and challenges, and the relevance of the topics in the youth field in multicultural environments.
2. We outline various good practices done in each partner country, and then we provide youth workers with a variety of training activities drawn from the topics of the first section of the manual. Moreover, this section includes guidelines for how to use storytelling to facilitate multicultural groups of young people.
3. We outline the definition of the most important concepts used throughout the manual (e.g. culture, diversity etc.) in the glossary on page 85.



1.1 The partnership



1.1.1. The Merseyside Expanding Horizons helps different groups facing social exclusion in the community and suffer from isolation. They have been dealing and addressing specific barriers and particular needs. They believe in a more socially inclusive society.



1.1.2. Active Youth is an association that unites young leaders, doers and thinkers to create impact and opportunities for the youth and communities in need to create a more developed and integrated society.



1.1.3. ANI-International is an association invested in the fields of citizenship, education, the promotion of interculturality, identities and professional integration and international solidarity. It aims to help all vulnerable audiences, in particular young people, women, migrants, individuals from suburbs in France, Europe and Africa.



1.1.4. Aproximar is a structure created in 2006 by a group of professionals. The structure aims to work to enhance social inclusion. They believe in equality of opportunities, in acquiring new competences for human development to create innovative societies.



1.1.5. ICEP stands for European Institute for the Certification of Personnel. They contribute to the European certification to legitimate the experience of volunteering experience and credibility to the job market system by providing certificates.



1.1.6. Promimpresa as a training centre, aims to enhance one's capacities so that individuals can enrich their lives. It integrates environmental, ethical, consumer, and human rights concerns into its business strategy, disseminating good practices, through the integration of CSR into education, training, and research activities.



2. The role of facilitator/ how to facilitate

For youth workers, delivering structured learning activities and facilitating groups and workshops are recurrent tasks. To do this effectively, this training manual offers guidance and useful tips on how to engage youth, both online and face to face, collected through a set of focus groups recognized in all partner countries.

To facilitate an activity is mainly to offer a service to others, since the facilitator's most important job is to ensure that the activity goes where it is supposed to. This is achieved by guiding the participants into and through the learning process and ensuring everyone in the group can follow and is involved. The facilitator must master techniques and other soft skills to effectively ensure the quality of the process of the youth group that he or she is working with. One of the main functions of a facilitator and his or her team (if any) is to make sure that the group stays focused and flows in the right direction (based on the objectives of the activity), whilst at the same time enabling the active participation of all members of the group.

Facilitation includes direct/indirect involvement in the activity. It is important that the facilitator serves as a resource, staying open and available for the participants to answer their questions and giving techniques and practical tools for problem-solving or decision-making tasks. However, the facilitator must be careful **not to influence the outcome, otherwise it could compromise the quality of the work**. His or her role is to simply pay attention to the group dynamic, observe how the participants interact with each another and monitor the entire process whilst guiding the participants through the structured and interactive activities.

To provide quality facilitation, the facilitator must feel comfortable and acquainted with team-building methodologies, group processes and group dynamics. These skills are essential in providing the right guidance for the group during the performing of tasks and the assigning roles which are essential components for team building. When the facilitator needs to intervene, it is essential to keep the group on task, to build cohesion and to ensure that the tasks are properly completed. In the context of the Youth Connections project, Youth Workers must give special attention to the cultural backgrounds of the participants, their individual differences, their potential pre-existing tensions (political, religious and social) and seek to overcome them.



Furthermore, it is important that the facilitator engages the participants by using a variety of interactive media, such as by having enjoyable and aesthetically pleasing slides, rather than relying solely on direct talk. This will help to maintain the participants curiosity, engagement and promote learning.

Finally, the facilitator must collect and assess the results, identify any potential issues, and make suggestions for further improvements.

To conclude, the facilitator **provides the necessary tools, techniques and methodologies that enable the group to achieve positive, effective, and successful outcomes of the work done during the activities. He or she must apply emotional intelligence and stress management skills so as to ensure that everyone in the group realises his or her full potential, while ensuring team spirit and group cohesion is maintained through clarification, communication and guidance.**

In context of the pandemic crisis, facilitators must be able to facilitate mostly online sessions with groups. Online platforms offer many tools to help facilitators deliver information and engage participants into performing determined tasks. It is of utmost importance that, in this context, the facilitator explicitly invites people to listen and speak, for instance by muting or creating a "forum section" within the main online session, so that individuals feel more comfortable, and other's opinions are listened to and respected. It is no easy task to facilitate in these conditions. It requires a great deal of flexibility and understanding, especially when trying to engage a young audience. Therefore the facilitator needs be able to manage and lead an online forum effectively and give practical guidance to ensure quality facilitation through techniques, methodologies and tips. In the following section of the manual, you will find practical tips on how to engage young people, both face to face and online.

- As the **role of the facilitator** implies different characteristics, in the table below we gathered the main tasks and skills, and their definition:
- **Act as a consultant** by designing the work sessions with a specific focus or objective(s);
- **Advise** in order to bring out the full potential of working groups and of every participant.
- **Provide** the processes, tools, methodologies and techniques that can get the tasks accomplished quickly and effectively in a group.
- **Keep** a group meeting and/or formation on track with its general objectives.
- **Help** in conflict resolution.
- **Elicit** participation from everyone, to ensure that the full potential of the group is achieved.
- **Organize** the work and tasks of a group.
- **Ensure** that the goals at the end of the process are achieved.
- **Provide** structure for the work of a group.
- **Be empathic and understanding.**
- **Be entertaining.**
- **Organize the conditions of work** (space and time).
- **Collect** the results, **identify** issues and **suggest** improvements

3. Strategies on how to engage young people



As facilitators, engaging young people can be a hard task. As school and extracurricular activities already play a big part in their life, it is often hard to get their attention and keep them focused on additional learning. However, this manual aims at offering guidance to overcome possible challenges and obstacles. Below are gathered a collection of strategies to help engage young people in an activity group, both face to face and online.

General tips on the nature of the activity

1. Utilise the non-formal methodologies that often make youth feel more at ease and valued. Being out of school, they would not like to participate in too a formal activity in which they are seated and must listen as if back in a classroom. Consequently, it should be as dynamic and entertaining as it can be.
2. The activity can reflect what they are seeing, playing, talking about and doing in their everyday life. The aim is to design an activity that deals with something closer to their reality so that they will feel secure, confident and willing to participate in. for example, if they are interested in a football, or like to go bicycling or skating, it is useful to try to include these interests to stir their curiosity and bring them to the activity.
3. The activity must deliver a real message and have a real impact (that can be emotional or physical) on the youth environment. This is how the Climate Change Movement managed to encompass youth in their demonstrations. Not many activities were created for youth to make them realise how the importance of climate change. However once they understood issue and realised that the potential consequences for their futures would be massive, they decided to take part in the movement.



How to engage young people face to face

Group Setting

When splitting your participants into groups, you should consider what you are asking them to do and match the size of the group to its assigned function.

- Pairs or small groups: for when participants are getting to know each other or are being asked to share personal experiences - good strategy to let all participants talk.
- Small groups: for practicing skills.
- Full group: mainly for large discussions or debates, when introducing a topic, closing a topic, and enabling the group members to get to know each other and build upon the ideas shared.

Room set-up & technical preparation

Using round tables (U-shape) helps stimulating engagement. Moreover, if possible, check the audio-visual equipment in the room beforehand to ensure that you will not encounter technical difficulties, and always prepare a plan B.

Involve young people as youth worker's helpers

Even though youth workers can also be young themselves, often the age difference can represent an obstacle to effectively engaging young people. Experience teaches that with a young audience, such as in a school or youth centre, the attention is increased when young volunteers are present in the development of the activity or meeting. Therefore youth workers should involve young local volunteers to make young people feel more involved. Moreover, it is also a great opportunity for volunteers to stimulate such events with young peers. The interaction between volunteers and young people is essential for them to feel more involved in the events, and it is easier to engender motivation when they can relate more personally to the organiser.

Building an individual approach

In most cases, introducing a topic to a new target group is best done with small groups of young people. It minimises a potential lack of engagement for some individuals and promotes a more individualist approach. For instance, it brings better results having few individuals getting really engaged rather than having a large group where some will have engagement difficulties. It is important to create responsibility and spark individual interest, for instance by making the youth become co-producers and facilitators helping deliver the activities.

Building trust

This is a particularly important yet delicate step, as trust can be easily broken. It can be a long process, requiring honesty and transparency about the project and its outcome. It is important to avoid empty promises and have unrealistic expectations, and to be aware of and confront possible challenges which the youth might encounter as the project advances.

Active involvement of young people

It is an essential criterion to ensure that the young people are actively involved during the entire duration of the project. Using their interests and motivation as a starting point, assign appropriate roles to everyone. It is also crucial to explain the opportunities they have whilst involved in the project without making them feel overly pressurised into perform. Youth workers must be as clear as possible regarding tasks and responsibilities but not expect the young people to be able to grasp them immediately.

Role playing

This is a good tool to give young people an opportunity to practice different skills – Role playing scenarios may be scripted or unscripted, depending on the project and objectives. [Checklist for role play: <http://actforyouth.net/resources/yd/roleplay-checklist.pdf>]

How to engage young people online

The current pandemic puts new challenges for the youth work sector. To learn how to reach and engage young people, online appears to be the most effective way. As it is currently difficult to meet physically, online meetings and forums are the most appealing alternative. It is important to note that the strategies must be adjusted according to each country's goals, traditions and legislations. Here is a list of strategies for youth workers dealing with young people online:

- Use multiple platforms to communicate and facilitate interactions (Zoom, WhatsApp and other social media) – ex: Q&A SESSIONS on Instagram stories, create Instagram lives where they can participate and react directly, create WhatsApp groups chats, be active on Facebook for organised events, create Zoom meetings etc.
- Set the right Zoom's options. For example prevent people from sending private messages on Zoom's chat (here is a list of tips specific to this platform: <https://www.youthaccess.org.uk/news-and-events/latest-news/post/43-10-tips-for-facilitating-zoom-meetings-with-young-people>)
- Give clear instructions regarding online tools and allow the participants to get their own time to understand them and appropriate them.
- Offer available support services (mental health etc.) to demonstrate the presence of a strong support system to which they can turn by raising awareness, give out support organisation numbers, safe websites etc).
- Play online games with a gaming stream
- This combines co-operation and fun, where the youth worker coordinates and guarantees a safe environment and respect for rules.
- Make use of "watch parties" Videos on YouTube, movies and series on Netflix etc can be a very entertaining tool for the youth and a way to get them involved as a group with a specific theme for further debate.
- Podcasts are a rising trend, mostly among the youth. When a group cannot get together podcasts are a good alternative which provide a free space where young people can be creative, express opinions, get into debates and have discussions with one another. To give structure, it could be useful to choose specific themes for each podcast's episodes.

4. The 10 Modules

4.1. Gender Equality

4.1.1. Introduction

Gender Equality 'refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognising the diversity of different groups of women and men. Gender equality is not a women's issue but should concern and fully engage men as well as women (The European Institute for Gender Equality, 2019).

This broad definition gives us a view of what gender equality is and why it is extremely important to all members of society, regardless of their gender. It concerns men, women and people in transition not only when issues of gender inequality are encountered by themselves, their family or their friends but also when the issues seem distant and even irrelevant. In fact, gender equality is a topic which in some way has an influence on every one of us, and which still now, in 2021, has a lot of scope for improvement. In 2019 the United Nations set 17 Sustainable Development Goals (SDG). Gender Equality is the fifth of these goals. It aims to achieve gender equality and empower all women and girls around the world by reaching targets and meeting particular indicators: ending all forms of discrimination, violence, trafficking and all types of exploitation, eliminating all harmful practices, recognizing and valuing unpaid care and domestic work, ensuring women's full and effective participation and equal opportunities for leadership and decision-making, ensuring universal access to sexual and reproductive health and rights, undertaking reforms and adopting policies and legislative acts to give women equal rights in all spheres of life (United Nations, 2019).

The latest UN report (2019) on SDG proves that problems such as discriminatory laws and social norms, harmful practices, violence are still relevant across the world. It is important to keep in mind that the findings provided by the UN represent global results. Such results show that women continue to suffer from physical and sexual violence by their partners. According to the latest available data, which was used in the report in 2019, 18% of women, living in 106 countries and aged 15-49 years old, had experienced such violence previous year. This suggests that the violence is constantly ongoing and that



1 in 5 women have experienced physical and/or sexual at least once in their lifetime, and many believe this statistic to be irrationally optimistic. The problem is not limited to deprived, socially and financially unstable families. It concerns women regardless of age, nationality, ethnicity, education, and socio-economic status.

There are also other harmful practices that profoundly affect women's life. One such practice, female genital mutilation, is a particularly appalling human rights violation. Whilst it has declined by 25% during the past 19 years it still affects over 200 million women from thirty countries. This practice is mostly confined to West Africa where it affects one in every three girls aged 15-19 years old. Another extremely harmful practice concerning young girls in regions of Southern Asia and sub-Saharan Africa is forced child marriage, and although progress in this field has been made over the past nineteen years, the problem is still critical.

Another issue regarding gender equality is the common situation faced by women all around the world every day: family and household management. Most of the time this situation is not even considered to be a problem because it is widely believed to be traditional. This 'tradition' is that a woman takes care of the day to day running of the house: looking after children and the elderly, completing domestic chores such as cleaning, cooking, etc. Even though these are activities that are important for all the members of the household, data shows that women from around 90 countries spend triple the amount of time engaged in these activities compared to men. This unpaid work is time and energy consuming which leads to the affected women having less time for other important occupations: paid work, career development, education and leisure, leading to further socio-economic disadvantages. Unfortunately, results in this field have not changed significantly in the past years. Moreover, women are also being under-represented in political life and denied decision-making power not only in public life, but also at home and at work. Only fifteen countries ensure 40% or higher female representation in local government. It is important to mention that thanks to adopting legislated gender quotas, the proportion of women who are elected at both national and local level have significantly increased. Nevertheless, data shows that numbers of women's representation in elected local government positions vary between 1 and 50%. The proportion of women who hold managerial positions at work is also disproportionately low compared to men: women made up 39% of the workforce in 2018, but only 27% worked in management positions. Women earn only 81 cents for each dollar that men make, which is a significant pay gap. Furthermore, data shows that only 57% of women aged 15-49 years old make their own decision about their sexual relations, use of contraceptives and reproductive health services. The rest of the women are influenced by other people when making these decisions or it is decided for them.

However, whilst many of the achieved results were made thanks to changes in legal frameworks, there is still room for improvement. Studies show that two-thirds of fifty-three countries do not have laws that cover both direct and indirect discrimination. More than 25% of those countries have legal gaps around violence against women, 68% do not have enough laws regarding rape, 29% had legal gaps in the areas of employment and economic benefits, as well as marriage and family. Additionally, more than 50% lack legislative acts to ensure equal pay for people of all genders for conducting the same work or work of the same value.

4.1.2. European framework

Despite the fact the European Union is progressing in gender equality as one, the results that are uneven among Member States and progress is slow. The Gender Equality Index score of 67.4 out of 100 emphasizes that all Member States need to make greater progress to ensure that women and men are equal regarded in all areas of life. Although the number is 5.4 points higher than in 2005, it still shows little progress towards the goal over a 12-year period. Shockingly, Lithuania is the only member of the EU that has not made any progress in the field of gender equality since the year of 2005. These findings are based on the Gender Equality Index, a research conducted by the European Institute for Gender Equality (European Institute for Gender Equality, 2019).

4.1.3. Barriers and challenges

As can be seen from the existing situation, challenges faced when ensuring gender equality among people are complex. They basically start with the approach of society. Stereotypical roles which are assigned to girls and boys are still influencing many aspects of their lives. For instance, they are told that certain actions and behaviours are only suitable for one gender and not for another. This way many activities become restricted to people just because they are male or female.

4.1.4. Relevance in the youth field in multicultural environments

The aspect of gender equality is crucial for youth workers and other professionals who work with multicultural groups which typically consist of both young girls and boys. Therefore, it is important to ensure that all of them are treated equally and they do not feel any prejudice towards themselves due to their gender or any other characteristic. From early childhood, many children are taught that members of one sex are more talented in some areas (positions, occupations) than members of the opposite sex (for example, men are often cited as astronauts, presidents, scientists; women as teachers, doctors, housekeepers). This shows that men are often seen as strong, influential people, and women do not usually manifest such qualities. Research has shown that this can be corrected through properly educating people and changing their approach from a young age. Therefore youth workers can contribute greatly to promoting gender equality in society. By teaching youngsters that both boys and girls are equal, they will form the approach that there are not so many differences between them and that all people deserve to be treated equally, regardless of their gender.

To start with, an activity to recognise and evaluate gender stereotypes, and discuss them to find when and why they occur, discuss the importance of changing them could be held.

4.2. Socio Economic Background: Education and Employment

4.2.1 Introduction

Socio-Economic Status (SES) is an important factor in many different disciplines such as healthcare, child development and education. In general, educational outcomes have been shown to be influenced by family background in many different and complex

ways. For example, the socio-economic status of families has been consistently found to be an important factor in explaining variance in student achievement. Socio-economic background may affect learning outcomes in numerous ways.

Research shows:

- Parents with higher socio-economic status can provide their children with the (often necessary) financial support and home resources for individual learning. They are also more likely to provide a more stimulating home environment to promote cognitive development.
- Children from low-SES families are less likely to have experiences that encourage the development of fundamental skills of reading acquisition, such as phonological awareness, vocabulary, and oral language (Buckingham, Wheldall, & Beaman-Wheldall, 2013).
- Children's initial reading competency is correlated with the home literacy environment, number of books owned, and parent distress (Aikens & Barbarin, 2008; Bergen, Zuijen, Bishop, & Jong, 2016). However, poor households have less access to learning materials and experiences, including books, computers, stimulating toys, skill-building lessons, or tutors to create a positive literacy environment (Bradley, Corwyn, McAdoo, & García Coll, 2001; Orr, 2003).
- According to the U.S. Census Bureau (2014), individuals within the top family income quartile are 8 times more likely to obtain a bachelor's degree by age 24 as compared to individuals from the lowest family income quartile.
- Prospective college students from low-SES backgrounds are less likely to have access to college-related information sources (Brown, Wohn, & Ellison, 2016). Additionally, compared to high-SES counterparts, young adults from low-SES backgrounds are at a higher risk of accruing student-loan debts that exceed the national average (Houle, 2014).
- The success rate of low-income students in science, technology, engineering, and mathematics disciplines is much lower than that of students who do not come from under-represented backgrounds (Doerschuk et al., 2016).

At the level of educational providers, students from high SES families are also more likely to attend better schools, particularly in countries with differentiated educational systems, strong segregation in the school system according to neighbourhood factors and/or clear advantages of private over public schooling (as for example in many developing countries). Socio-Economic background measures have been used to control the effects of school characteristics on performance dates: Coleman and others (1966) as well as Jencks (1972) claimed that schools were not major determinants of a child's achievement, particularly when contrasted with the influences of family background on student outcomes.

Socio-Economic status encompasses not just income and educational attainment, but also financial security, subjective perceptions of social status and social class. Socio-Economic status can encompass quality of life attributes as well as the opportunities and privileges afforded to people within society. Poverty, specifically, is not a single

factor but rather is characterized by multiple physical and psycho-social stressors. Further, SES is a consistent and reliable predictor of a vast array of outcomes across the life span, including physical and psychological health. Thus, SES is relevant to all realms of behavioural and social science, including research, practice, education, and advocacy.

Research indicates that children from low-SES households and communities develop academic skills slower than children from higher SES groups (Morgan, Farkas, Hillemeier, & Maczuga, 2009). For instance, low SES in childhood is related to poor cognitive development, language, memory, socio-emotional processing, and consequently poor income and health in adulthood. The school systems in low-SES communities are often under-resourced, negatively affecting students' academic progress and outcomes (Aikens & Barbarin, 2008).

Inadequate education and increased drop-out rates affect children's academic achievement, perpetuating the low-SES status of the community. Improving school systems and early intervention programs may help to reduce some of these risk factors.

It is significant because SES affects overall human functioning, including our physical and mental health. Low SES and its correlates, such as lower educational achievement, poverty, and poor health, ultimately affect our society. Inequities in health distribution, resource distribution, and quality of life are increasing globally. Society benefits from an increased focus on the foundations of socio-economic inequities and efforts to reduce the deep gaps in socio-economic status.

Sports are often recognised as an opportunity to actively engage young people in a leisure context and not just in terms of participation in sport activities, but across a range of issues including education, employment and training, community leadership and healthy lifestyles. More recently, this became known as 'sport-plus', specifically referring to a range of targeted activities within or added upon a sports programme that seeks to intervene in the broader life of youth" (Coalter, 2010). Research has shown that sports participation is positively related to youth developmental outcomes (Haudenhuysea, Theeboom, & Coalter, 2012).

4.2.2. European framework

Income inequality remains at an all-time high. In the 1980s, the average income of the richest 10% was seven times higher than that of the poorest 10%; today, it is more than 9 times higher. The economic recovery has not reversed the long-term trend towards increasing income inequality. Unequal distribution of wealth surpasses that of income. The 10% of wealthiest households hold 50% of total wealth; the 40% least wealthy own little over 3%. High levels of debt expose households to sizable risks in the event of sudden changes in asset prices. In the OECD area, half of households have debts, and one tenth is over-indebted. The post-crisis job gaps are closing on average in Europe, but there are still 1.4 million fewer jobs in the EU in 2015 compared with 2007. Major inequalities remain across countries in terms of overall employment, with unemployment rates reaching 24% in Greece versus 4% in Iceland. Inequalities in terms of the type of job such as the share of part-time or temporary employment are also large in Europe. Gender gaps in employment and earnings have declined in most

countries in the EU, but at 9.8% and 12.8% respectively they persist—and women are still disadvantaged in terms of the type of jobs and occupation they hold. Low-skilled youth who are disconnected from both employment and learning represent 17% of 15–29-year-olds in the EU, and risk being permanently left behind in the labour market. There is a gap in education outcomes among individuals with different parental socio-economic backgrounds. A child from an advantaged socio-economic background will score on average 20% higher in mathematics than a child from a disadvantaged background. There are close links between socio-economic backgrounds and education and health outcomes. Men with lower levels of education have 2.7 years less life expectancy than the better educated, and women, 1.2 years. Immigrants tend to have lower outcomes in terms of labour market or incomes than the native-born in most areas; 36% are low educated, against 25% of native-born; 64.8% are in employment, as opposed to 66.3% of the native born. Those in employment are twice as likely as their native-born peers to live below the poverty line. Native-born children of immigrants raised and educated in the host country are facing persistent disadvantages compared with children of native-born parents. In the EU, the youth unemployment rate among native-born immigrant offspring is almost 50% higher than among the young with native-born parents. In non-EU OECD countries, the rates of the two groups are similar.

EU countries have a key role to play in addressing these challenges, while the EU ensures the exchange of best practises in different systems of education and training, especially pre-primary education.

The EU ensures that best practices would be shared between countries and systems, and methods for education and training would be adapted. Programmes such as Lifelong Learning Programme let people work, volunteer and study within all the EU countries, gain new skills and knowledge, discover different cultures and labour markets. Treaty on the Functioning of the European Union (TFEU) and more exactly Articles 9 and 165 ensure that EU policies promote high levels of education, invite countries to cooperate and share successful methods, cultural practices EUR-Lex (2018).

4.2.3. Barriers and challenges

Different SES statuses create socio-economic divide which has been on the rise in Europe over the past decades and has intensified since the onset of the global financial crisis. High and rising inequality harms our societies in many respects, not least in terms of economic growth. It can hamper social cohesion, results in lost opportunities for many, and can even result in worse health outcomes.

Inequality can also lower social trust in institutions and fuel political and social instability in several ways. First, the higher the level of economic inequality, the higher will be the "social barriers" between groups and the less individuals will feel familiar with, and connected to, other people. Secondly, inequality may generate a perception of injustice: it is difficult to develop trust in others if they are seen as having unfair advantages. Finally, unequal communities may disagree over how to share (and finance) public goods, and those disagreements can turn break social ties and lessen social cohesion. Broken trust can lead to intolerance and discrimination and there is growing concern across European countries and more globally over the association with political instability.

Work is the best safeguard against exclusion. However, labour markets are not always equally accessible. High and especially persistent unemployment is a serious threat to social cohesion and can inflict long-standing damages on individuals' lives. Moreover, too many jobs do not provide access to new skills, opportunities or chances to move up the career ladder. Making labour markets more inclusive also requires helping more vulnerable groups – particularly low-skilled and inexperienced youth – into rewarding and quality jobs.

4.2.4. Relevance in the youth field in multicultural environments

As it can be seen from the aforementioned information, to reduce the negative effect of SES, it is significant to develop various skills of people, as well as form their positive approach towards people with different backgrounds starting from a young age. Therefore it is significant for youth workers to learn to work with multicultural youth from different backgrounds. It is important to improve their basic skills leading to better performance at education which eventually influences better career development and socio-economic status itself. Moreover, there is a high chance that groups that youth workers work with will be diverse and it is important to keep the contact between them even though they belong to different socio-economic groups. For this reason, youth workers can involve youngsters in activities: where people with different socio-economic backgrounds participate; where they work together for the same purpose; and where they learn to do something new that shows them that they are capable of learning and developing skill towards a career throughout their whole life.

4.3. Cultural shock and cross-cultural adaptation

4.3.1. Introduction

The process of living in a culture different from our own can be an exciting and stimulating experience. Culture is indeed how we interact with people.

It is also a tremendous challenge as people realise that their "normal" way of perceiving and behaving may not be appropriate in the new cultural setting. Each of us has been conditioned by our family, friends, and educational and religious institutions—our culture—to act, interpret, think, perceive, and feel in certain ways.

What has been easy for us to do in our own culture is suddenly difficult and ineffective, or insulting, to those in the foreign culture.

The experience of cultural adjustment, or culture shock, takes place in stages that can be shortened depending upon our preparation, our understanding of the process, our willingness to take risks, and our acceptance of the necessity to modify your behaviour.

It has been recognised that there are stages to cultural shock and cultural adjustment, but it is unsure whether these stages are the same for refugees. Experiences such as war, risking your family and grieving the loss of loved ones will complicate those stages.

It is important that youth workers are aware of these dynamics when working with migrants and of the implications of cultural shock and cultural adaption. In the recent decades, the issue of culture shock has become dominant in cross-cultural adaption studies and has been incorporated into many pre-departure training programs for expatriates.

Culture Shock

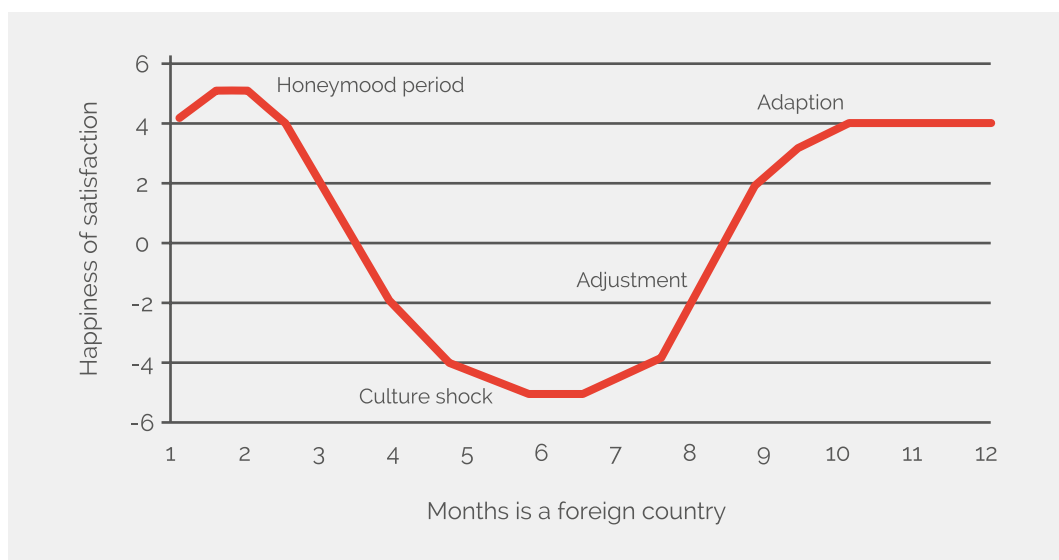
The term culture shock, first introduced by the anthropologist Kalervo Oberg, is defined as "the anxiety that results from losing all the familiar signs and symbols of social intercourse which include words, gestures, facial expressions, customs, or norms acquired unconsciously in the course of growing up".

Cultural shock is a natural state of psychological and physical disorientation that can occur when you encounter a new environment and culture. Loss of social support networks, independence and the ability to communicate combined with the differences and challenges of your new surroundings are all factors that contribute to you experiencing cultural shock. Culture shock may occur at various levels such as an explosion of anger, frustration, depression, and homesickness.

Many people realize something not right is happening when they feel themselves becoming disillusioned with their new country. Their feelings may include some of the following:

- Sadness
- Fear of going outside
- Feeling left out
- Extreme homesickness
- Loss of confidence
- Developing negative views
- Loneliness
- Anxiety
- Frustration
- Feeling misunderstood
- Wanting to return home

Culture Shock Curve



Source - Sverre Lysgaard, 1955

Culture shock generally moves through four different phases: honeymoon, frustration (or culture shock), adjustment and acceptance.

1. The Honeymoon Stage: The first stage of culture shock is often overwhelmingly positive during which travellers become infatuated with the language, people and food in their new surroundings.
2. The Frustration Stage: Frustration may be the most difficult stage of culture shock and is probably familiar to anyone who has lived abroad or who travels frequently. At this stage, the fatigue of not understanding gestures, signs and the language sets in and miscommunications may be happening frequently. Small things — losing keys, missing the bus or not being able to easily order food in a restaurant — may trigger frustration.
3. The Adjustment Stage: Navigation becomes easier, friends and communities of support are established, and details of local languages may become more recognisable during the adjustment stage.
4. The Acceptance Stage: The final stage of culture shock is acceptance. Acceptance does not mean that new cultures or environments are completely understood, rather it signifies realisation that complete understanding is not necessary to function and thrive in the new surroundings.

Cross-Cultural Adaptation

Cultural shock and Cross-cultural adaptation are two concepts connected. Cross-cultural adaptation is a process of acclimatising to the demand of a new cultural environment, which means both changing perspectives and reconciling beliefs to the host culture. It refers to the process and time it takes a person to assimilate to a new culture.

Young Yun Kim (1988), a professor in the department of Communication at the University of Oklahoma, proposed a theory of cross-cultural adaptation according to which immigrants and sojourners are seen as "open systems", interacting within a given cultural environment that is different from the home culture in which they were born and raised. The theory suggests that individuals respond to their environment in a way that will cope with drastic environmental changes with psychological stress, better known as "culture shock". According to Kim the stress caused by the culture shock will move individuals into a process of "adaptation", and this adaptation is a long process of transformation that is gradual.

Kim states that the success of adaptation depends, in part, on the cultural strangers' motivation to adapt based on the degree of their personal permanence in the host environment. For instance, immigrants are more likely to commit themselves to participate fully in the host culture since there is little hope to return "home".

The psychological process of adaptation has been the focus of extensive research with an emphasis on the "culture shock" that strangers go through when entering a new culture.

4.3.2. Barriers and challenges

Ten causes of cultural shock have been identified: climate, dressing code, language, education, eating habit, infrastructure, religious belief, entertainment, family life and

courtship. Researchers also indicate that the major challenge for expatriates is to cross cultures successfully, in other words, the inability to adapt is one of the biggest fears for expatriates. Most symptoms concerning the culture shock have been examined that those threats to the sensitive areas of confidence, ego, and self-esteem can cause extreme reactions related with the cross-cultural adaption.

The main barriers and challenges of cultural shock and cross-cultural adaption are:

- Cross cultures successfully (inability to adapt).
- Language and communication.
- Tradition.
- Religious concerns.
- Racism.
- Time Orientation.
- Personal issues.
- Loneliness/Insolation.
- Heavy pressure from work duties.
- Poor adaptability of business.

4.3.3. Relevance in the youth field in multicultural environments

It is important for youth workers and professionals working with multicultural youth to be informed about cultural shock and adaptation, to be aware of the symptoms of culture shock and to be able to support young people in the process of cross-cultural adaptation.

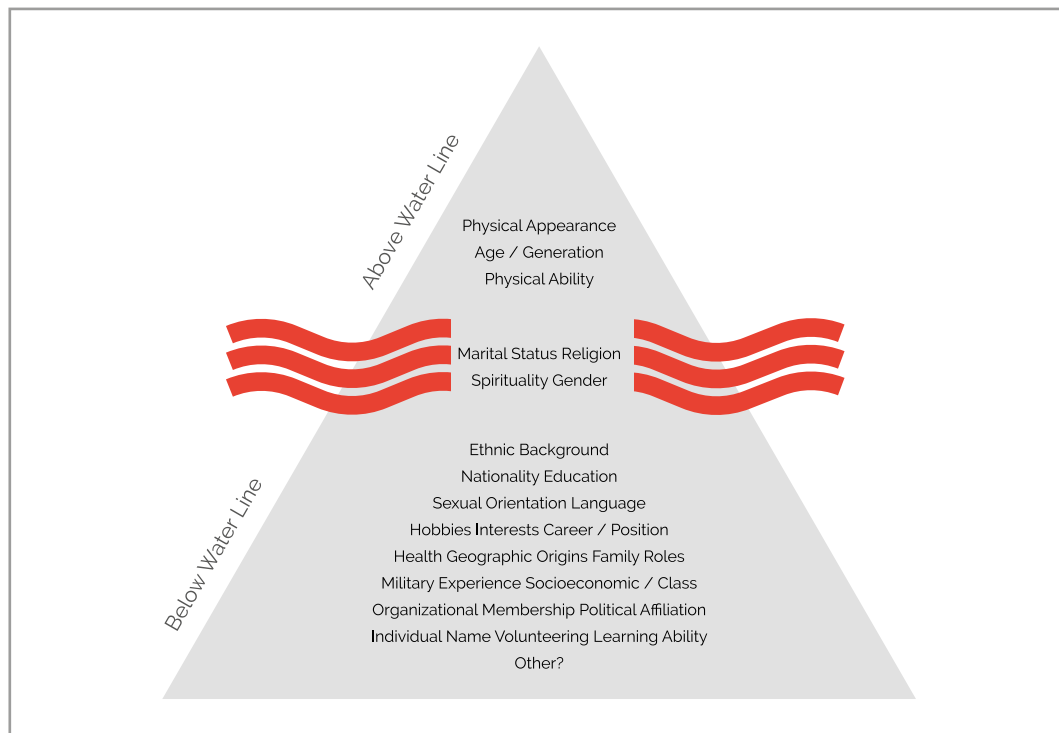
The symptoms are the following:

- Culture fatigue, irritability, hostility, insomnia, psychosomatic disorder.
- A sense of loss, uprootedness.
- Rejection by new environment members.
- Feeling of powerless (impotence) to change, maladjustment, inadequacy.

Moreover, as youth worker working with multicultural groups it is essential to develop and use skills linked to intercultural communication, such as:

- Alter centrisms (focus on others).
- The ability to form relationships.
- Extraversion (being outgoing).
- Intuition.
- See value in all people.
- Risk-taking, adventurousness, willingness to try new things.
- Ability to describe rather than evaluate.

- Ability to manage turn-taking effectively.
- Sense of security in own identity.
- Healthy family relationships.
- Knowledge of other culture and of tools for locating new knowledge.
- Empathy.
- Not ethno-centric.
- Positive expectations.
- Ability to speak the language.
- Psychological strength.
- Openness, flexibility.
- Ability to manage stress.



2008 Anti-Defamation League, www.adl.org/education.

4.3.4. Curiosities

In the past, studies have attributed symptoms of mental-health disorders to the collective violence refugees experienced in their homeland. However, according to the testimony of Hawazin Alhawsaw, a master's student in nursing, the stress of the acculturation process also contributes to these mental health issues.

She states that most of the studies and focus state that exposure to collective violence will lead to psychological disorders among refugees, but that she believes that although

refugees suffer from mental-health problems or psychological disorders, they are not totally related to collective violence. However, it is related to the acculturation process because it is a stressful process to acculturate.

She worked and interviewed several refugees, who stated that before moving to a new country they were happy, but that then the reality was different as they went through to the other stage of culture shock, which is the crisis stage.

Needing to understand and master the language was the primary goal, as it opened doors to employment and had various social advantages.

Citizens and hosting countries have a role to play in assisting with this process, including offering empathy and providing opportunities for refugees to participate in social activities and employment.

This is important for youth workers as they must be aware of the possible implications that cultural shock might have on mental health issues on refugees.

4.4. Identity, Diversity and Discrimination

4.4.1. Introduction

Exclusion and diversity are often based on the fact that people are different – but we can be different in so many ways. We all have an identity, but it is not easy to find a common definition for what this identity actually is:

"Identity is what distinguishes us from others and makes us the same as others".

This definition puts a strong emphasis on 'others' suggesting that we cannot know much about our own identity without seeing it in contrast to other people around us. Indeed, people develop their own identity by comparing ourselves to others.

This is not a problem if we do not forget that each person's identity consists of many layers and many different aspects. We are never defined by just one aspect but rather a compilation of several layers of belonging as well as identification to and differentiation from others. Which of those layers is the most important is up to the individual and can change depending on circumstance. However, identities are not fixed, they change.

The metaphor of the iceberg is useful in describing "identity and diversity". Indeed, it is very popular in describing what is directly visible and possible to experience in another person and what 'lies below the water line' and is thus invisible and yet so much bigger than the 'tip of the iceberg'. It is helpful also when looking at identity in terms of how the invisibility of most of what makes us affects personal interaction.

The metaphor of the iceberg shows that many of the layers of our identity that are particularly meaningful to us cannot be seen immediately by others. Some aspects might be visible in some situations, (to stick with the iceberg example you can imagine waves that sometimes cover certain parts of the iceberg and sometimes show them), but the majority of what makes us who we are is invisible and requires a lot of time, effort, and patience from another person to discover.

Of course the identity of a person is much more dynamic and fluid than an iceberg can ever be. The image of the iceberg will not explain how we are as a whole, but it is useful to look at the relationship between the visible and invisible aspects of who we are.

Diversity and discrimination

Diversity is the term used to describe the incredible range of human differences. It includes, but is not limited to, race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs.

Diversity often leads to stereotypes and prejudices. The term stereotype comes from the Greek language. The word is formed by the union of the words "stereos" (solid) and "typos" (impression) meaning "solid impression". It is a widely held, but fixed and oversimplified, image or idea that people have about how a particular someone or something is like. It often is without a theoretical basis, is held by preconceptions and "labels" created in a generalised way and is simplified by common sense.

Thus, prejudices are assumptions based on stereotypes, which often lead to unjust treatment of different categories of people, or discrimination.

In some cases, stereotypes strengthen prejudiced ideas, which then generates discrimination such as verbal or physical violence between individuals.

4.4.2. European framework

The motto of the European Union is "United in diversity". This motto clearly highlights the sense of European Identity that is the birth right of every citizen of the Union, over and above the actual European Union.

The European Union has several regulations in relation to diversity, identity and discrimination. The "EU Charter of Fundamental Rights" focuses on ensuring the protection of identity, cultural, religious and linguistic diversity, equality and non-discrimination. Moreover, the protection of cultural diversity has become an important issue on the agenda of many international organisations. The G8, the Council of Europe, the European Union and UNESCO have all expressed the need for the protection of cultural diversity. In October 2005, 148 countries signed the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions. This UNESCO Convention entered into force on 18 March 2007. With the adoption of this Convention, the international community has created a framework for protective measures dedicated to the diversity of cultural expressions against the influences of globalisation and free trade.

4.4.3. Barriers and challenges

Ordinary discourse about the "other", that is discourse which is produced in daily interactions, without being the object of direct or indirect evaluation in school, can be characterized in the following way:

- Discourse about the "other" generally confuses different levels of analysis. From an economic point of view, the other is perceived positively if he is a potential purchaser for the selling country. On the other hand, the citizens of a foreign country who migrate into a country are perceived as competitors on a job market which is limited. From the anthropological point of view, it has been agreed since the beginning of this century that all cultures are equal in scientific terms. From the political point of view, different countries have different economic and political importance, which means they are not equally placed in international negotiations.

- Such discourses function as binary categorisations which have the effect of distancing the other whilst removing the marks of identity on which this principle of classification is based. In other words, when speaking of the "other", every community finds a consensus on the way of speaking which creates indirectly cultural, moral and ideological references to mark its identity.

To overcome these barriers, it is important to be able to introduce concepts about identity and diversity to young people that help them to approach different cultures in positive terms. For instance:

- The concept of mutual comprehension presupposes a dual relationship between two cultures. Learning to understand the other means being willing to study ethno-centric view that the other has of the culture to which one belongs oneself, suspending all value about the members of the culture which produces the unsettling perception.
- The concept of dialogue between cultures, based on a fundamentally positive relationship between cultures.
- The concept of human rights based on the idea that democracy is a balanced form of political power which gives almost all forms of thought and expression equal status.
- The concept of empathy.
- The concept of peace.
- Importance of the topic for youth workers/professionals working with multicultural youth.

4.4.4. Relevance in the youth field in multicultural environments

The challenge of identity and diversity in youth work is to create opportunities for young people to enjoy diversity and to learn to see things through different lenses. Youth work can be a place where young people can interact with people from different groups, with whom they otherwise never would have been in contact. These positive experiences with 'other people' provide them with valuable life skills for modern society with all the diversity it entails.

It is important that youth workers work with young people and their perceptions, as it is vital for young people to be conscious of the world that surrounds them and to understand that difference is normal. An important message that youth workers and professionals could give to young people, is that within these different approaches to life, one is not intrinsically better than the other.

One culture is not better or worse than another – they just provide different answers to the same challenges in everyday life. When young people can see things from different perspectives (of other groups) not only does it widen their horizon, but it also gives them a more varied set of possible answers to the challenges they meet in their lives.

So if we know that diversity is a fundamental part of our society and impossible to avoid, it is beneficial for young people to learn how to deal with this diversity. The ideal situation would be that they do not just tolerate difference, but that they see the inclusion of people from different origins and groups in their circle of friends and in their lives as an enrichment.

4.4.5. Curiosities

Identity stages in one lifetime

The psychoanalyst Erik Erikson stated that every person goes through several identity stages in their life.

According to Erikson, in the period of transition between childhood and adulthood, young people must make a lot of decisions about themselves and the role that they want to play in the adult world. They may experiment with a variety of behaviours and versions of themselves that can be both harmonic and conflict oriented.

Erikson is credited with coining the term 'Identity Crisis'. Each stage that came before and that follows has its own 'crisis', but even more so for a young person, for this stage marks the transition from childhood to adulthood.

Erik Erikson's Identity stages within one lifetime:

Hope	Trust vs. Mistrust
	<i>Infants, 0 to 1 year</i>
Will	Autonomy vs. Shame & Doubt
	<i>Toddlers, 2 to 3 years</i>
Purpose	Initiative vs. Guilt
	<i>Pre-school, 4 to 6 years</i>
Competence	Industry vs. Inferiority
	<i>Childhood, 7 to 12 years</i>
Fidelity	Identity vs. Role Confusion
	<i>Adolescents, 13 to 19 years</i>
Love	Intimacy vs. Isolation
	<i>Young Adults, 20 to 34 years</i>
Care	Generativity vs. Stagnation
	<i>Middle Adulthood, 35 to 65 years</i>
Wisdom	Ego Integrity vs. Despair
	<i>Seniors, 65 years onwards</i>

4.5. Hate Speech and Tolerance

4.5.1. Introduction

Hate speech is abusive or threatening speech or writing that expresses prejudice against groups or demarcations. These demarcations are usually based on the age, gender, sexual orientation, origin, nationality, ethnicity, race, colour, physical appearance, disability or religion. Hate speech is the representation of intolerance towards another person. In the case of religion, there are different terms to characterize this type of discrimination. For instance, racism against the Jewish community is called **anti-Semitism**, against the Muslim community is **Islamophobia**.

Nowadays, there is no international legal definition of the concept "hate speech". From a continent to another, forms of discrimination did not end despite the evolution of societies and globalization. There has been a rise of Neo-Nazi and anti-Semitic groups, anti-Muslim hatred and persecution of Christians. All these injustices oppress groups of people, minorities, migrants, refugees and women. Generally, hate speech is both expressed in the public and private sphere.

According to a survey from OpinionWay Institute in 2018, 53% of French Society have been victims of hate speech on internet and social media platforms such as Facebook or Google. Of those victims, 44% were subject to racist or sexist attacks. Individuals under 35 years old represent over 67% of the victims, but hate speech includes every member of the society. Occasionally, a distinction is made between "threats, insults" that belongs to hate speech and "actions" but they both refer to and define hate speech.

Nelson Mandela once wrote in his novel 'Long Walk to Freedom' (1994) "No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

Thus, we will focus on the European Framework established to counter hate speech and ensure tolerance.

4.5.2. European framework

Preventing or prohibiting hate speech is a perilous task. The victims often have no traces of insults or threats because they are spread verbally. Therefore, it is difficult to track hate speech.

However, when hate speech appears online, a tracking tool, supplied by the French Ministry of Justice, has been provided to facilitate the disclosure of the facts so that witnesses and victims of hate speech can connect to the online platform which is linked to trained investigators. The trained investigators, available 24/7, question the victims online and gather evidence if the complaint is legitimate. The online platform for harmonisation, analysis, overlap and referral of reports (PHAROS) receive the online reports by users. In addition, a national hate crime unit (ASTREE), attached to the French Gendarmerie, was recently created.

At the European level, Article 2 from the Treaty on European Union declared:

"The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail."

Within the European Commission, the platform of High-Level Group on Non-Discrimination, Equality and Diversity accompanies the development and implementation of policies and programmes at EU and national level regarding discrimination, promoting equality and diversity. In May 2016, the European Commission concluded a "Code of conduct on countering illegal hate speech online" with Facebook, Microsoft, Twitter, YouTube, Instagram, Google+, Snapchat, Dailymotion and Jeuxvideo.com. These sites are required to monitor hate messages and evaluate them per year in a report available online.

The Council of Europe was the first institution to give a definition of hate speech. The Council has several offices, including The European Commission against Racism and Intolerance (ECRI) which is a unique human rights monitoring body and The Anti-discrimination Department. The Council also have tools to inform young people and workers to express their respect and tolerance in daily life. They have already used campaigns like the one in 2013-2017 entitled "The No Hate Speech Movement Youth Campaign" to spread their message.

4.5.3. Barriers and challenges

To respond to hate speech, tools have been developed such as online reporting or campaign for tolerance. Nonetheless, it is not sufficient. These actions are limited and restricted since ceasing hate speech depends on the internet users or the local population. Not every country has established tools to track hate as they should do. If European countries feel the need to threaten social media with fines, as Germany and France did with Facebook in 2019, because they do not combat hate speech enough, what can be done in real life concerning local people? Hate speech perpetrators, when apprehended can incur a fine and/or imprisonment. But as already seen, this is rare due the difficulty of proving the allegations.

Hate speech is not freedom of speech. Countering hate speech by accepting diversity and demonstrating respect to one another is one of the challenges of the 21st century. Accepting diversity is more than tolerating difference. Diversity is understanding that everyone is unique, and that understanding and accepting the population diversity is important.

Education and counter-speech are also equally important in fighting the misconceptions and misinformation that form the basis of hate speech. By only reporting online hate speech and trying to educate ourselves can make a huge difference. For example, civic engagement and literature compose solid aids.

It seems that not every government is willing to develop educational modules in schools, adult education and public awareness. Governments can run the media and oppress minority groups such as the Roma community or women whose work is

considered in, the private sphere, the right place for them to manage the children or the kitchen. Relating to hate speech, if governments do not change the game themselves, hate speech will be accepted. And if preventing hate speech is not taken seriously, it could demonstrate a lack of regulation or respect of European values in the country. However, each country remains independent in the management of its population and each country does not follow the same rules. Some more countries are more advanced in tackling this issue than others. Progress can only be made if government and the local populations address the issue and develop counter measures.

Whilst government and the media have a significant role to play in combatting hate speech, the worlds of businesses and corporations are being neglected. They have no direct support in develop qualitative work on the subject and must face the challenges alone. Business corporations must monitor not only their own preventative measures but also to work with each other to share good policy and practice. It is reckoned as a challenge concerning hate speech because everyone is significant in the campaign against hate speech. Individuals from the government, media or business, must work hand in hand to progress gradually and cooperatively.

Thus, it is appropriate to youth workers to address the issue of hate speech as part of their work with the young.

4.5.4. Relevance in the youth field in multicultural environments

Hate speech is a relevant topic for youth workers as they themselves are exposed to multiculturalism and diversity. It is pertinent for them to understand the definition of it and to exhibit the right behaviour in relation to their work with multicultural youth groups.

Working with multicultural groups requires training, since the youth workers will face the different issues, different cultures, different languages and behaviours. Therefore, if youth workers know how to identify hate speech, they will be more alert to promoting its identification and prevention.

Through educational and entertaining activities youth workers, will be able to help raise awareness whilst promoting tolerance, understanding and inclusion. It is by integrating everyone to the project and learning from the differences between one another that we emancipate ourselves and create a functional tool to form a unique group.

Regrettably, there are few activities that are both educational and entertaining, in which youth can learn and have a pleasant time, since those topics (hate speech, diversity, tolerance) are taken for granted or too seriously. For that reason, it is essential to integrate common values to shared activities.

Youth workers must be aware that they are the role models, spending the day with young people without being a member of their family or a teacher. They follow the youth daily, help them in their problems and develop their personal and social education. Youth workers provide them access to a safe place in which there is no barrier and where they can have the possibility to learn skills to build their future self and confidence.

4.6. Religion

4.6.1. Introduction

Religion is belief in a God or Gods and the activities that relate to this system such as praying, or actions that someone is extremely enthusiastic about and does regularly.

Religion beliefs are part of the human condition since it is the individual's choice to have a religion. The choice can be influenced by family or cultural origins, nationality and education. Although it is a personal and private decision, many religious practices are seen in the public domains public place, such as religion symbolism, religious dress codes etc.

Public manifestations of a personal religious belief can often lead to judgement and prejudice. According to one French Minister of the Interior, "in 2019, 687 anti-Semitic incidents were recorded last year, compared to 541 in 2018, an increase of 27%. These incidents, broken down, included: 151 "actions" (a category that includes: property damage, theft and physical violence) and 536 "threats" (threatening remarks or gestures, graffiti, leaflets, letters, etc.)." In addition, 42% of Muslims in France, namely 1 out of 4, reported hate speech in 2019, according to an IFOP study.

This shows how one individual of group will have a negative bias towards an opposing or alternative group. It still happens even though secularism has been recognised and no religion should rule over others or define the State. The new scarcity of religious representation could have raised "anti-religious" movements that attack religious people. Some anti-religious movements believe that being religious is a contradiction to the right of liberty, but those groups also deny the freedom of belief and religious tolerance included in the Universal Declaration of Human Rights.

4.6.2. European framework

Secularism has become French principle political value since 1905. The law states: "the Republic neither recognises nor employs nor subsidises cults" and in the Constitution from 1946 and 1958; "France is an indivisible, secular, democratic and social Republic". In Education, there are the Savary laws. In January 1984, freedom of religion and diversity of opinions was emphasised: "The utility of higher education is secular and independent of any political economic, religious or ideological influence; it tends to the objectivity of knowledge and respects the diversity of opinions. It must guarantee to teach and to research the opportunities for free scientific development, creative and critical development."

However, in our modern societies with new exigencies, some conflict has grown where parents accompanied school outings wearing distinctive religious clothing. The issue comes from the fact that school outings remain under the auspices of the above stated laws, even though they are outside the academic environment. The problem was to distinguish whether accompanying parents could wear religious clothing or not, as happened in cases of Muslim women in religious dress due to accompany a school outing were barred from going. The law has not, as yet, changed but secular principles are being put forward.

The European Union, being a mix of cultures and religions, has established in the Treaty of Lisbon, (article 17) a durable and strong dialogue between religious and non-confessional organisations and European institutions.

1. "The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States.
2. The Union equally respects the status under national law of philosophical and non-confessional organisations.
3. In recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations."

The EU respects diversity and the common human right to freedom of belief or religion. It signifies that individuals can be non-religious, religious or even can change religion the course of their life. In February 2016, a Special Envoy for the promotion of freedom of religion or belief was created by the President of the European Commission Jean-Claude Juncker, thanks to the recommendation of the Slovak political figure Jan Figel, three years before. The Envoy assures visits in European countries as well as International countries to secure human rights concerning freedom of belief. It helps associations put forward their ideas to stakeholders and participate in international events and conferences on the subject. Nevertheless, the Envoy has not been renewed after the new election of the presidency ruled by Ursula Von der Leyen.

4.6.3. Barriers and challenges

Religious barriers are still present because whilst social inclusion has advanced religious tolerance has not made similar progress. The challenge is to develop a dialogue with the religious people or institutions and the wider populace to improve the commonly held prejudices that some groups have. A greater understanding of the need for religious tolerance is at the root of this challenge. Different religions can work together to promote this. As with racism, it is important to work together towards a common freedom of religion in a multi-faith community. It is called Interfaith Dialogue.

4.6.4. Relevance in the youth field in multicultural environments

Youth workers must be aware of the potential issues that surround religious tolerance.

As a practical concept, youth workers should be able to explain what a religion is, how religions differ and why it is personal choice. A religion does not define a group, as individuals are free.

Talking to youth about religion, religious diversity and religious tolerance and can be challenging and requires training, empathy and objectivity. It is a vitally important topic that needs to be addresses transparently with young people to promote the values that underpin all modes of social tolerance, understanding and acceptance.

4.7. Human rights and Legislation

In terms of the World Immigration Report 2020, international immigration has grown from 150 million in 2000 to 272 million in 2020, which equates to 3.5 percent of the global population. Global challenges faced by young individuals might result in different forms of discrimination, which often combine with other discriminatory factors such as race, ethnic origin, gender, migrant status, economic background etc. Youth work has the means and culture of providing safe environments for other young people when they are faced with such challenges. Youth work is an opportunity for young people 'to change' themselves and their peers as well as the possibility to act for social change. Coussée et al (2010) stated that when youth workers/ professionals are trained for a practice, which serves as a safe and a free forum for youth to engage, discuss, reflect, identify and act on issues that they identify, it gives the opportunity for youth to shape their own future. Youth work bridges the system and the society to the extent of the everyday life of a youth. It tackles the vertical dimension of human rights that is mostly based on knowledge and skills. It builds networks among state and young individuals that are affected by state policy as well as the horizontal dimension of human rights that affect the daily life of young individuals. Youth Workers encourage the youth to become active citizens and feel empowered in society to enjoy their rights by identifying their own needs and ideas. Youth work also influences young workers themselves making them confident and aware of their role and their personal contributions to society. Through activities, campaigning, playing and having fun, information sharing, mobility, direct association and conversation among multicultural youth their critical engagement with, and understanding of, their place within their communities is enriched. Formal and non-formal education programs about human rights, youth work and youth exchanges are effective tools for increasing awareness of immigration issues, developing intercultural competences and interpreting ethnic, linguistic, religious and cultural diversity not as an obstacle but as a source of growth.

4.7.1. Introduction

The Universal Declaration of Human Rights (December 1948) is a historic document which forms the basis of the European Convention on Human Rights (ECHR) (1966). It guarantees basic human rights and freedoms everyone is entitled to and prohibits harmful and unfair practices, regardless of nationality, gender, colour, religion, ethnic identity, language or any socioeconomic status. The Declaration has been accepted by almost every state in the world. It has been translated into more than 360 languages, Inspired more than 80 international conventions, regional conventions, and domestic laws. All 47 Member States of the Council of Europe have signed the Convention and its full title is the 'Convention for the Protection of Human Rights and Fundamental Freedoms'. The convention consists three common elements: the right to self-determination, the principle of equality between gender and non-discrimination on grounds on religion or race, and the principle of indivisible political and civil freedoms with economic, cultural, and social standards.

Human rights and migration intersect at several points. The prevention of social exclusion and marginalisation of all migrants and their families in a host country rests on effective accessibility of their social rights, which are inherent in the integration process and promote development of the host country's inclusion policies.

The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICRMW, 1990) points out the principle of the equal and non-discriminatory treatment between nationals and all migrant workers and families. Basic social rights such as education, medical care and social security must be available to all. (Articles 30, 28 and 27 ICRMW respectively). UN High Commissioner for Refugees (UNHCR) leads and co-ordinates refugee protection with the Geneva Convention, based on number of fundamental principles, particularly non-refoulement, non-penalisation and non-discrimination. The principle of "non-refoulement" means that a person cannot be returned to the country where their freedom or life was threatened because of their nationality, religion, race, membership of a political group or particular social group. "Non-penalisation" is that people coming from a territory where their life or freedom threatened for reasons as above and claim asylum to the authorities immediately after entering a state cannot be penalised for illegal presence.

The European Committee on Migration defines "migrants" depending on the context and various factors, emigrants, immigrants, refugees, returning migrants, persons of immigrant background and/or members of ethnic minority groups and displaced persons. The International Organization for Migration (IOM) reflects the distinction between forced and voluntary migrants. It defines migrant as a term "to cover all cases where the decision to migrate is taken freely by the individual concerned for reasons of 'personal convenience' and without intervention of an external compelling factor." In line with that UNHCR, indicate that asylum seekers and refugees are different to migrants as they left their home country in response to life and liberty threatening situations, whereas migration is a voluntary act.

4.7.2. European framework

European Institutions and European youth policies shaped by international human right norms and values explicitly and implicitly. Human rights offer a normative framework to strengthen policies by legal obligations and for the formulation of national and regional youth policies. Non-discrimination and equality are the most fundamental principles of international human rights law. The Council of Europe prioritises "young people's full enjoyment of human rights and human dignity" in Agenda 2020: The future of the Council of Europe Youth Policy. This framework requires the informed and active participation of youth workers in developing guidelines, formulation, implementation and monitoring of youth policies. It supports international youth activities that promote human rights, citizenship, mobility, democracy and cultural pluralism to work with young asylum seekers, refugees and displaced people. Education and training play a crucial role to mainstream human rights education in youth policy and youth work practices. To promote international human rights values and principles, the Directorate of Youth and Sport of the Council of Europe started the Human Rights Education Youth Programme in 2000. To support a suitable formal and non-formal human rights education they created a manual called Compass. Compass is an extensive resource of information, tools and tips about human rights education and is useful for both trainers/ teachers and new learners. For example, it explains, with practical advice, how to develop and run activities according to the needs of the learners.

There are nine core international human rights instruments and implementation of the treaty provisions is monitored by committee experts.

	NAME	MONITORING BODY	DATE
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination	International Convention on the Elimination of All Forms of Racial Discrimination	21 Dec 1965
ICCPR	International Covenant on Civil and Political Rights	Human Rights Committee	16 Dec 1966
ICESCR	International Covenant on Economic, Social and Cultural Rights	Committee on Economic, Social and Cultural Rights	16 Dec 1966
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women	Committee on Elimination of Discrimination against Women	18 Dec 1979
CAT	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	Committee against Torture	10 Dec 1984
CRC	Convention on the Rights of the Child	Committee on the Rights of the Child	20 Nov 1989
ICRMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families	Committee on Migrant Workers	18 Dec 1989
CPED	International Convention for the Protection of All Persons from Enforced Disappearance	Committee on Enforced Disappearances	20 Dec 2006
CRPD	Convention on the Rights of Person with Disabilities	Committee on the Rights of Person with Disabilities	13 Dec 2006

ICERD	Racial discrimination	Racial Discrimination defined as "any exclusion, distinction, preference or restriction based on race, colour, descent or national or ethnic origin..."
ICCPR	Civil and political rights	Contains two Optional Protocols. 1. Creates an individual complaint mechanism to be reviewed by Human Rights Committee 2. Abolishes the death penalty
ICESCR	Economic, social, cultural	The ideal of free human beings enjoying freedom from fear and want can only be achieved where everyone enjoy their economic, social and cultural rights, as well as their civil and political rights
CRC	Child rights	Civil, political, economic, social and cultural rights of children. The convention generally defines a child as any person under the age of 18
ICRMW	Immigrants	Serves as a guide and sets a moral standard and stimulus for the promotion of migrant rights in each country

4.7.3. Barriers and challenges

The second European Youth Work Convention brought together 500 participants active in the youth work field and the common ground facing contemporary youth work practice had at least two challenges; digital media and cultural diversity. Nowadays, usage of new technologies and digital media has increased among young individuals which enables them to practice the youth work online. The practice implications for youth workers lie in new forms of boundaries and competencies to maintain the relationships with young people and to deal with the associated risks. Supporting intercultural learning and focusing on integration increases cultural diversity across Europe. With critical practice, opportunities for youth work include enabling others to explore and build their own identities, adapting to and understanding culture, communication, building cultural competencies and fostering inclusion while respecting differences and traditions. Some youths are obliged to make decisions about their future on their own at an early stage of their lives and whilst others make their decisions later. This gives individuals different priorities in their daily lives. Youth workers must be aware that everyone has different life experiences and so adjust working processes according to individual needs, values, and moral decisions. Gavrielides (2018) mentioned that seeing human rights education, as they form part of our humanity, might lead to wrong assumptions such as the idea that "we all have them anyway". Human rights are sometimes often misconceived by the public as justification for serious inhumane treatment. Similarly, European Union's idea of "we are all in this together" in the Covid-19 (pandemic) times might lead to wrong assumptions. But with violence and war in many parts of the world continuing, the basic human rights the right of people to seek asylum has been effectively suspended. People who are seeking shelter and safety are being turned away at sea or on land and are returned/diverted to other countries which may lead to serious risks to their lives. The UN Refugee Agency estimated that at least 57 states are making no exception for people seeking asylum where 167 countries have partially/fully closed their borders to contain the spread of the virus. A rise in the risk of sexual/ domestic violence, disproportionate use of immigration detention and discriminatory restrictions on access to social and health services driving refugees and immigrants into poverty. The illusion of "togetherness" might underestimate the basic rights that everyone entitled to from birth to death. Human rights education and human rights must relate to our everyday reality, wants and needs. Institutions and youth workers should see the added value that they can bring so initiatives will contribute more than mere additions to the existing narratives (Gavrielides, 2018).

4.7.4. Relevance in the youth field in multicultural environments

It is reasonable to agree that workers/professionals that work with vulnerable groups must have a deeper understanding regarding Human Rights, since it is a basis for their work. This is valid for youth workers/professionals working with multicultural youth, especially when one of the main goals is to promote social inclusion. In this way, we believe that this module about Human Rights is important to "recycle knowledge" and make participants to reflect with other professionals/colleagues about this important topic. We agree that they must understand subjects related to Human Rights, so it will be a moment for sharing ideas and perceptions through interactive ways (see the training activities below).

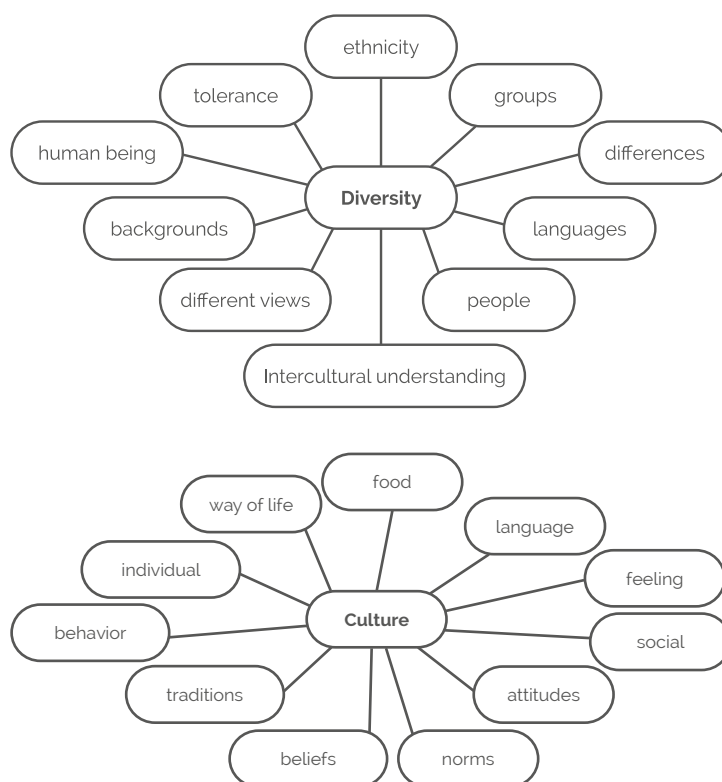
4.8. Migration and Cultural Diversity

Cultural diversity is important, our schools, workplaces and country increasingly consist of different ethnic, racial, and cultural groups. It is important to mention that people naturally use their own culture as the standard to judge other cultures. However working with multicultural youth and learning about other cultures helps professionals and youth workers to understand different perspectives, to decrease personal biases and negative stereotypes about different groups and learn different "ways of being". Furthermore, diversity helps people to engage in new ways of thinking, develop their language skills, promotes knowledge, experiences and a deeper understanding of the pre-conditions for equality in access to rights, social opportunities, social co-operation and cohesion. Social exclusion, discrimination, racism as well as poverty continue in many societies. Young workers and multicultural youth have crucial role in promoting social change since they represent the future that is already present (Surian, 2009).

4.8.1. Introduction

Culture is a dynamic system of rules to ensure survival, involves beliefs, attitudes, values, norms and behaviours and is explicitly and implicitly communicated among generations. It has the potential to change over time however it is relatively stable (Matsumoto & Juang, 2004, p.10). It is to some extent unspoken, and the boundaries are indistinct. The human mind and psychological process are shaped by context which is affected by culture, the physical and social world, and can be differentiated in terms of the endorsement of a worldview, such as Eastern cultures that endorse holistic world views, in contrast to Western cultures that endorse more analytic worldviews (Nisbett, et al., 2001). Moreover culture can influence people's problem-solving skills, reasoning and working styles (Shin & Choi, 2003), negotiation styles, the way that a person analyses the social/moral context (Miller, 1984), views about one's own and others' personality (Hamamura et al., 2008) as well as brain activity on different tasks (Hedden et al., 2008). Cultural awareness and cultural sensitivity are becoming more and more crucial with the increasing immigration over the world. Cultural awareness is the familiarisation with cultural values, belief systems, history and behaviours of another ethnic group whereas cultural sensitivity is to understand the similarities and differences among cultures, without value judgements (i.e. good or bad, better or worse) to those differences. The term cultural diversity is interchangeable with the concept of "multiculturalism" and defined as a system of beliefs and behaviours that respects and recognises the existence of all diverse groups within a society. It values and acknowledges their socio-cultural differences and encourages/enables continued contribution within a cultural context. It is essential to ensure harmonious interaction between people and groups with varied and dynamic identities as well as their willingness to live together. It is one of the roots for economic growth, satisfactory emotional, intellectual, spiritual, and moral existence.

According to the Universal Declaration of Human Rights (Article 27) and the International Covenant on Economic, Social and Cultural Rights (Article 13 and 15) creative diversity requires full implementation of cultural rights. These include; "all people should be entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms".



4.8.2. European framework

Cultural diversity is inseparable from human dignity and human rights. The member States of European Commission recognise that everyone has a right to engage with their heritage culture while respecting others' right and freedom. That everyone has right to freely participate in cultural life is guaranteed by the International Covenant on Economic, Social and Cultural Rights (1966) and is enshrined in the United Nations Universal Declaration of Human Rights (1948). Universal Declaration of Cultural Diversity (2001) is committed to full implementation of these basic rights and freedoms. European Union New Strategic Agenda 2021 – 2024 and the heads of the nine EU Justice and Home Affairs (JHA) will discuss and seek ways to strengthen diversity and cooperation efforts and inclusion in the workplace. The agenda highlights the importance of a diverse and inclusive corporate culture to increase cohesion and staff engagement. The common statement focuses on countering discriminatory behaviour, awareness of fundamental rights and equal opportunities, inclusive corporate culture and strengthened diversity. The EU platform of Diversity Charters was created in 2010 and encourages organisations like private companies, public bodies, NGOs etc. to develop and implement diversity and inclusion policies funded by the European Commission. The platform offers good practices through meetings, annual high-level forums and expert seminars. As supported by Articles 7 & 8 in the Declaration of Cultural Diversity, creation and innovation draws on the traditions of cultures, therefore crucial attention must be paid to the diversity to foster genuine dialogue and to recognise value and meaning of cultural goods.

4.8.3. Barriers and challenges

Respecting different values and beliefs of others is important but it is essential for social workers. Fundamental differences can be observed between cultures; different communication styles, attitudes toward conflict, approaches to completing tasks, decision-making styles, attitudes toward disclosure about emotions or personal information, approaches to knowing. African culture more likely to prefer affective ways of knowing to acquire information including symbolic imagery and rhythm. Asian cultures tend to emphasize transcendent information whereas European cultures tend to consider information through cognitive means such as measuring and counting.

Bø (2015) studied social workers' challenging experiences with disadvantaged minority clients in her practice. The greatest challenge is communication problems caused by lack of a common language. Language problems sometimes make it necessary to use translator services which might be difficult to find when it is needed. Misunderstanding and misconception might occur when the client or social worker are unfamiliar with the language as well as one another's cultural codes and different frames of reference of in communication. Moreover, the process of globalisation and communication technologies creates new challenges for cultural diversity and dialogue between civilizations and cultures.

Social workers need for more information about post-traumatic disorders. Many of refugees might have serious mental health problems because of their traumatised experiences of war and persecution in their homelands, their separation from family members during dangerous journeys from the country of origin, and any bad experiences they encountered. The situation might be complicated by the fact that mental health problems might be taboo and ethnic minority clients might refuse to accept psychiatric treatment or diagnoses.

4.8.4. Relevance in the youth field in multicultural environments

It is important that youth workers/professionals working with multicultural youth are aware of the characteristics of each culture, especially in terms of costumes and beliefs, to have a mutual respect for each person that they are working with. It is important to recognise the similarities and differences regarding communication and attitudes. In this way, it will be easier to adapt the way they work to each "client", have a better understanding about his/her concerns and challenges when coming to a different culture than the one they have and, consequently, promote social inclusion in a more effective way.

4.9. Intercultural communication

Increased contacts between societies and social groups using different languages often produce problematic or conflicting situations that need to be overcome through a specific approach called intercultural communication. The success of communication between people belonging to different cultures depends on the choice of the appropriate code, which is used as the usual means of communication between different interlocutors. Sharing a common code is not just using the same language, but a minimal sharing of certain communicative intentions. Those who want to communicate and understand in another language must recognise not

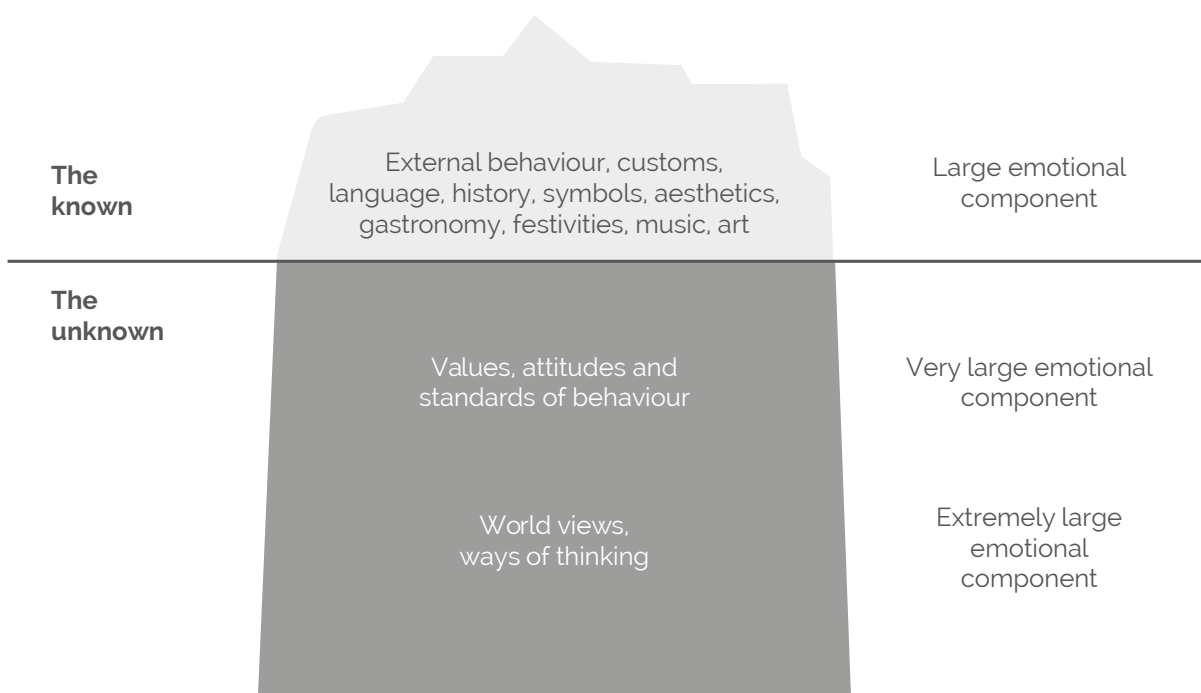
only their own linguistic context but also the cultural system they belong to. Among the definitions of culture formulated by authors, the most exhaustive seems to be the following:

Culture is the system of shared beliefs, values, customs, habits, behaviours and artefacts that members of society use to deal with their world and with each other, and which are transferred on from generation to generation through learning (Plog and Bates 1980).

Culture is the lens through which we observe and analyse the world around us and ourselves with a selective, colourful and distorted vision, trying to meet our needs, while remaining part of a community.

Based on the diagram of the Iceberg theory, we conceive culture not only as a set of visible factors such as language, geographical origin, etc., but also as a set of other invisible elements of an affective and cognitive nature that affect the person and his/her identity, behaviour and opinions and influence both his/her relationship with him/herself and his/her relationship with others.

Culture is linked to life and action. It is a continuous program in our minds that begins at birth. It includes norms, values, customs and language. It constantly evolves and is enriched as we interact with our environment. It is linked to our identity as a psychological process. It is about the individual's perception of his or her relationship with the surrounding environment. It is the perception of one's own awareness of existing as a person in relation to others, such as the family or the group with which a social network is formed. As far as minorities are concerned, their identity is responsible for the way they are perceived by the majority.



It can therefore be said that a culture evolves only through contact with other cultures. But contacts between cultures can have very different characteristics. No culture is better or worse than another. Of course, each culture may have ways of thinking, feeling and acting in which certain groups are discriminated against. But if we accept that there is no hierarchy of cultures, we postulate the ethical principle that all cultures are equal in dignity and deserve the same respect.

Hopes currently rest on interculturality, which implies a respectful relationship between cultures. It also means that the only way to understand cultures properly is to interpret their manifestations according to one's own cultural criteria. It is not a question of rejecting our critical judgement, but of leaving it aside at first until we are able to understand the complexity of many cultural practices. It is about trying to moderate the inevitable ethnocentrism that leads people to interpret the cultural practices of others according to the criteria of their own culture.

In the process of approaching and understanding other cultures, what usually happens is that perceptions are distorted by ethnocentrism, i.e. one culture is perceived as superior to others. This is common in relations between minorities and majorities. It can be the cause of interpersonal conflicts. It is due to the stereotyping of cultures, in the sense that judgements are made about others without sufficient motivation or adequate arguments. We also tend to harm others simply because we do not know them or because we are not prepared to make the effort to know them, because we have an incomplete view of others' reality or because of what others have told us, what we read in the newspapers or what we see on television. The encounter with foreign culture implies a conscious approach to diversity which is also reflected in the culture of departure.

4.9.1 Introduction

Intercultural communication can be defined as communication that takes place when a message produced by a member of a certain culture must be received, interpreted and understood by another individual belonging to a different culture. Culture is strongly responsible for the construction of our individual realities and competences and above all for our communicative behaviour.

It can be said that intercultural learning is about the way we perceive others who are particularly different from us. It is about us. It is about our friends and how we work together to build a just community. It is about how communities can interact to promote equality, solidarity and opportunities for all. It is about encouraging respect and promoting dignity among cultures, especially when some are in the minority while others are in the majority. We can therefore speak of tolerance as respect, appreciation and acceptance of diversity in the broadest sense of the word, with an open mind and without prejudice. Tolerance in the concept of intercultural learning is quite different from the traditional meaning of the word. Being tolerant does not mean being tolerant on an intercultural level. It is about defending and putting into practice the values of human rights and the freedom of others. We could therefore define intolerance as a lack of respect for difference. This includes the practices or beliefs of others. Where there is a high level of intolerance, people from a minority culture are not treated in the same way

as the majority, only because of their religious beliefs, sexuality and ethnic or sub-cultural background. This is the basis of racism, xenophobia, intolerance and discrimination.

When skills and behaviours between two interlocutors do not share a common base, the same culture of origin, the effectiveness of communication is reduced or, in some case, becomes more difficult to achieve. The aim of intercultural communication is precisely to analyse these difficulties and to increase and facilitate the effectiveness of communication between cultures. The degree of influence of culture on intercultural communication depends on the similarity or divergence of the cultures involved. Similar experiences, shared values/ideas/ideals certainly make it easier to adapt our frame of reference to the one of our interlocutors; the more the frames deviate, the more adjustments will be necessary for the message to be understood based on shared meanings. Intercultural competence, in this sense, is therefore the ability to understand and reinforce the different cultural identities involved in the particular situation. This happens when an Italian speaks with a Japanese, but it is also true in the relationship between man and woman or in the conversation between a lawyer and an engineer". (M. Bennet - Principles of intercultural communication) "The acquisition of intercultural communication skills goes through three stages: awareness, knowledge and skills. It all starts with awareness: the recognition that everyone carries a particular mental software that comes from the way they grew up, and that those who grew up in other conditions have, for the same very good reasons, a different mental software. [...] Then knowledge should come: if we are to interact with other cultures, we must learn what these cultures are like, what their symbols, their heroes, their rituals are like [...]. The ability to communicate between cultures comes from awareness, knowledge and personal experience" (Hofstede, 1991) "One can speak of intercultural communication as a communicative exchange in which locals and foreigners use their communicative skills to interact with each other and relate different cultural backgrounds" (Fiorucci 2001).

The first step will be to identify the basis for intercultural communication. In order to get to know each other better, it is necessary to start an intercultural dialogue. This dialogue must be critical, but also self-critical. As Weber (1996) points out, interculturality, if well understood, begins with oneself. Secondly, we must challenge negative stereotypes that each culture produces of other cultures. Throughout history, peoples have dehumanized other peoples because they wanted to represent them as their enemies based on interests of different nature according to the times. This process has led to the creation of other inhuman stereotypes and some of these are still commonly found in today's cultures. In fact, what is required of intercultural education is a change of mentality. Thirdly, intercultural negotiation must start from a position of equality. This does not mean neglecting the existence of international powers that often create an imbalance. We must be aware of this fact and, as far as possible, try to restore the balance. In any case, neither paternalism nor victimhood are positive attitudes for intercultural communication. Nor should we fall into the trap of blind voluntarism. The challenge of intercultural communication will clash with the intransigent positions of cultural racism, but also with the political and economic interests of states, which create the image of their enemies as befits them politically and economically. Fourthly, we need to relativise our culture, which will help us to understand alternative values and, in some cases, to accept them. This will bring us closer to an intercultural identity that

will enable us to recognise that the values of our culture are not the only ones, but are perhaps simply preferable, and that other cultures also have valid content.

4.9.2 European framework

Intercultural communication is enshrined in Article 22 of the Charter of Fundamental Rights of the European Union. The respect for the rights of persons belonging to minorities is a fundamental element of the Charter. It prohibits discrimination against people belonging to a minority group and demands respect for cultural, religious and linguistic diversity across the Union. The Commission ensures that fundamental rights and the right to non-discrimination, are respected when EU law is implemented.

However, Member States have the exclusive right to define or recognise national minorities within their borders, including the rights of minority groups to self-determination. This right extends to national or regional minority languages.

4.9.3 Barriers and challenges

With respect to access and use of services youths may encounter difficulties:

- Linked to the use of a foreign language, both in spoken and written form; in particular, using a complex vocabulary, formulating the sentence in the third person, to use the impersonal "it", and the passive form, to use acronyms, too long sentences, etc. These are elements which complicate the understanding of a message by people with a different cultural background.
- Linked to the use, by youth workers, of specific concepts that can be interpreted by the recipient in a distorted way. One of the most frequent obstacles emerges with people who do not yet have a complete knowledge of the language, who use different communication codes and who do not have cultural schemes that can be fully assimilated to ours. It is therefore important to use a simplified language, seeking continuous feedback from the interlocutors on the understanding of what has been said to them and using reformulation techniques to have confirmation of having understood correctly what the interlocutors intend to communicate.
- Linked to the assessment of the needs that youth workers formulate regarding the different problems expressed by the young people assisted. The needs of the subject and the possible solutions identified by the professional may not be shared by the interested parties. Professionals use valid tools for their evaluations, but obviously linked to the cultural background and values from which they come; the understanding of the experience of foreign people regarding that problem is already a first point of difficulty. A second point to keep in mind is the different "evolution level" of the cultures to which people belong: what in Italy for today is an established fact (e.g. women's right to vote), in other countries is still to be reached. If youth workers formulate evaluations using categories that do not belong to the culture of the person they are dealing with, they risk not even being able to identify certain types of problems that people of foreign origin can experience.
- Linked to maintaining a constant "hold" with respect to the projects agreed. In

the realisation of long-term projects there may be a risk that the people involved have a varying level of participation and a varying degree of motivation, which may depend on variables related to the personal sphere of the subject or other critical issues mentioned above (need to care for a family member, pregnancy, temporary transfer to another country for various reasons).

- Linked to the recognition of the institutional role of the youth worker who “leads” the work, especially if female. This problem is often linked to people’s cultural background but is usually resolved with time and with the consolidation of trust and mutual knowledge.

4.9.4 Relevance in the youth field in multicultural environments

Intercultural communication training is incredibly important for youth workers and professionals involved in activities with multicultural youth in breaking down cultural barriers and building awareness of cultural norms, as well as enhancing self-awareness and communication skills. This form of communication allows youth workers to adapt their skill set to meet the intercultural collaboration needs. In this context it is important to remove cultural barriers by teaching analysis and interpretation for cross-cultural interactions, including the impact of culture on conflict and communication at various levels.

Intercultural communication training also enhances the ability to negotiate, which empowers individual professional performance. Each culture has its own set of rules when it comes to negotiating, offering the ability to deal across cultures having more and more contact with people who are culturally different. Being able to deal with this cultural difference peacefully, never mind creatively and innovatively, is becoming a survival issue aiming at dealing with young people in a multicultural scenario.

4.10. Linguistic diversity

Languages define personal identities, but they are also part of a shared inheritance. They can serve as a bridge to other peoples and cultures by promoting mutual understanding and a shared sense of European identity. Effective multilingualism policies and initiatives can strengthen the opportunities of citizens. Language skills may also increase individuals’ employability, facilitate access to services and rights, and contribute to solidarity through enhanced intercultural dialogue and social cohesion.

The EU now has three alphabets and 24 official languages. Some 60 other languages are currently spoken in particular regions or by specific groups. Immigration has also brought numerous additional languages to the EU. It is estimated that citizens of at least 175 nationalities are now living within the EU’s borders.

Language is a systematic form of communication that can take a variety of forms. Systematic refers to the fact that language is composed of rules. Language is an important part of culture where elements of knowledge, ideas, beliefs, etc. are passed along from one generation to the next. Language is a great vehicle for knowledge because people use it to tell their children stories and other lessons that will guide them through life. As an element of culture, language helps people with the proper knowledge to communicate with others. This communication can be performed for a

variety of reasons, but the important thing about language is that it helps people to work in groups.

So, why are groups important? A single person can only do so much. Compared to other creatures on our planet, humans have very little in the way of physical adaptations. There are many animals that are stronger, faster, and tougher. Through group effort, facilitated by culture and communication, humans have become the dominant species on our planet.

Linguistic diversity is sometimes a specific measure of the density of language, or concentration of unique languages together. This diversity covers varied types of traits including language family, grammar, and vocabulary. The linguistic diversity of a place, like a country or locale, can be rendered as a numerical measurement, called the linguistic diversity index. The index gives the probability that any given people will not share a first language. The number then ranges from 0, meaning everyone speaks the same language, to 1, meaning no languages are shared.

An important element is knowledge. With knowledge comes the ability to modify one's environment to suit one's needs as well as a variety of ways to resist the forces of nature. Most people's knowledge is based upon what they have learned from other people. Experience is a great teacher, but language allows people to communicate their experiences so many other people can learn from them.

Linguistic and cultural diversity is inherent in many societies around the world, and despite its importance, this diversity is typically neglected in many educational settings. In the field of language education, the historical prevalence of the monolingual theoretical framework has corroborated with the notion that learners should attain language proficiency based on the native speaker model, which has been mistakenly used as reference for language development. Due to the limitations of this framework, students' knowledge of languages and cultures have often been underused and devalued. To address issues of diversity in language education, including heritage language programs, plurilingualism is an alternative framework that can be used to teach languages while respecting and encouraging this diversity.

4.10.1. Introduction

Language is an important aspect of cultural values. Understanding cross-border differences in cultural values is one of the more important skills needed for operating successfully across borders. Linguistic differences are a big part of cross-border cultural differences. Language is often conflated with culture especially as the language spoken heavily influences cognitive world views and behaviour (Kramsch, 1998). For example, speakers of gender intensive languages are more likely to assign household and other tasks by gender and, similarly, speakers of languages that differentiate the future from the present are more likely to accept delayed gratification and undertake future oriented tasks such as savings and investing (Whorf, 1956 and Chen 2013). Consequently, when employees of international companies learn a foreign language, they will begin to understand that foreign culture and construct a new identity and a more global mindset. Language learning is part of a complex process of identity construction in a social-cultural context (Miller, 2007; Norton, 2014). Constructing

such a hybrid identity has proven beneficial for people involved in transnational and intercultural business communication (Ai & Wang, 2017).

Understanding the importance and implications of linguistic differences is particularly important for managing international enterprises in business, government, and other organisations. For example, in business firms, 'language plays a crucial role in service contexts, especially when consumers interact with company representatives' (Holmqvist & Grönroos, 2012). The relationship between language and communication and its economic consequences has become an area of much interest (Zhang & Grenier, 2013). In this context, language is viewed as a skill and a productivity tool, so that learning one or more languages is seen as an investment in human capital that can bring economic benefits. For example, studies of international trade show cross-linguistic communications imposes higher costs than communications in a common language so that trade between countries with different languages is much less than trade between countries with a common language (Aggarwal et al, 2012; Egger and Lassmann, 2012). As a study of the effectiveness of Japanese financial reports translated into English shows linguistic differences also make cross-border communications less efficient and less effective (Aggarwal et al, 1991).

The language of communication offers an important channel for examining the impact of culture on individual, group, and organisational success. IB scholars approach language issues in business from many different perspectives but the main focal points include national languages used in multinational corporations, mandated corporate languages, and English as the language of global business. Common corporate languages often seem to reflect the industry context and the national language environment in the headquarters country (Brannen et al., 2014). Studies show that linguistic diversity has an impact on almost all decisions in multinational corporations and other enterprises that operate in regions across different languages. However, our understanding of why we see the large number and complexity of the effects of language on culture and on work in multi-lingual enterprises is less than adequate. One reason for that lack of understanding seems to be transcending disciplinary boundaries required for progress in that understanding (Tenzer et al, 2017).

Progress in the teaching of multilingual skills is mixed. A review of nearly 500 English-language management texts (Holden 1987) thirty years ago demonstrated that only very few authors considered foreign languages, and those who did did not consider its complexity. While modern IB texts and IB scholars have started to pay more attention to the importance of languages in multilingual enterprises, the number of US schools requiring the study of a foreign language continues its steady decades-long decline for both students in general but also even for IB students.

4.10.2. European framework

Linguistic diversity is enshrined in Article 22 of the Charter of Fundamental Rights of the European Union. The respect for the rights of persons belonging to minorities is a fundamental element of the Charter. It prohibits discrimination against people belonging to a minority group and demands respect for cultural, religious and linguistic diversity across the Union. The Commission ensures that fundamental rights and, in particular, the right to non-discrimination, are respected when EU law is implemented.

All countries have different degrees of linguistic diversity and different ways of managing this diversity. Many interesting pedagogical approaches can be found in bilingual regions and multilingual classrooms around Europe. Eurydice, the European Union's network of national units for education analysis based in all Erasmus+ programme countries, has included support measures for the teaching of regional or minority languages in the 2017 edition of Key Data on teaching languages at school in Europe.

4.10.3. Barriers and challenges

The foundation upon which the challenges coming from linguistic diversity is rapidly changing. Institutions involved in education need to adjust to meet this change, or the scenario will be one of institutional failure. First, education is the bedrock of the national economy, providing a capable work force that is prepared to participate in a competitive, global marketplace. Clearly, Young people now constitute the fastest growing segment of the educational system. Concomitantly, this segment demonstrates unacceptably low levels of achievement in terms of linguistic and cultural diversity management, coupled with the highest dropout rates.

Youths with different linguistic and cultural background arrive in the system with needs and differences for which the current system is unprepared. It is the system that must adjust to accommodate these increasingly prevalent differences through differentiated curriculum and instruction.

Culturally and Linguistically Diverse students cannot change their prior socialisation in a particular culture or in a particular language. Instead, the system must adjust its practices, build capacity for diversity, and professionally accommodate these differences.

Inevitably, the policies and infrastructures of the institutions dealing with young people and education must change to accommodate the changing foundation upon which their existence rests. However, change must also begin with the educators who must be better prepared for the changing texture of the European society.

4.10.4 Relevance in the youth field in multicultural environments

Being proficient in Linguistic Diversity management today is more important than ever, according to the fact that, as an example, English-as-Second Language speakers, speak more than 460 different native languages.

It is especially important for youth workers and professionals working with multicultural youth to be aware of the different languages they speak and the cultures they come from. Trying to be aware of and understand Youth's backgrounds can greatly aid in activities in which they are involved.

Building awareness of linguistic diversity not only helps youth workers but can be a rewarding experience for all involved. That is why it is useful to add another language of support to programs and activities. Furthermore, proficiency in Linguistic Diversity management fosters the development of strong cognitive skills, such as a better concept formation, mental flexibility, multitasking, listening skills and problem-solving, in addition to improving social interaction and encouraging connection between peers.

5. Good practices

5.1. In France (ANI)

Name

Créer du lien par les échanges

Description

This is a mentoring program which has been developed in several European countries and that piloted at beginning of 2018 in Strasbourg, as the initiative of the "Makers for Change" association. This practice promotes the involvement of newcomers in the life of the city, while involving citizens and civil society in the implementation of reception policies. The idea consists in putting a newcomer in contact with a citizen living in the city for an extended period of time. On the one hand, it is a question of getting to know and introducing the newcomers to the city. On the other hand, it aims at undertaking a joint action that values the culture of the refugee's country of origin and what it brings to the local culture.

Aim and objectives

This type of approach is interesting insofar as it allows, on the one hand, the migrant person to engage in the life of the city and the local population and to see reception as an enriching factor of development. On the other hand, it allows the population of the receiving country to erase the stereotype of "migrants coming in a new city to do nothing". With this practice, they can in fact be integrated into their new society, contribute their knowledge and skills, thereby becoming active members of society.

Target groups

New-coming migrants in Strasbourg. There is no age, sex or ethnicity to follow.

Prerequisites for implementation

This action totally relies on a human approach. Volunteers dealing with newcomers must be ready to face the challenges that may be overcome due to the difference of culture and, eventually, of language. Therefore, it is mandatory for them to be open minded and flexible.

Responsible authority or organisation

This project was put into practice by the "Ville de Strasbourg" and the "Club de Strasbourg". Project conceived by: "Makers for Change".



Level of implementation

This practice is developed in many European countries and has been experimented for the first time in Strasbourg at the beginning of 2018.

Main results

As a result of the bilateral collaboration (from migrants and locals), both sides deeply benefit from this action. Firstly, migrants feel engaged in their new city life, being an active part of it. They do feel they are effective part of their new environment and not simple "there". Second, local people perceive newcomers as a part of their society, abolishing racism and antisemitism.

Main lessons to be learnt

Cultural differences can be overcome and must, therefore, be a first impact issue. Migrants are as useful as natives; they just must be treated as peers. That means, when interacting with them, people must forget about their differences and focus on their similarities. This will allow them to cooperate and to be fully integrated in society, making natives appreciate their difference.

Website

<https://www.coe.int/fr/web/interculturalcities/-/creer-du-lien-par-les-echanges>

Other relevant documents (implementation manuals, training manuals, posters, videos or other tools available for use or adaptation, etc.).

No manual or any other document has been published to help reproduce the implementation of this practice. The Official Council of Europe website offers a detailed description of the work which is being carried out. (which has been transcribed in this document).

5.2. In Italy (Promimpresa)

Name

Associazione I Girasoli Onlus

Description

The association "I Girasoli" is a non-profit organisation for many years committed to assisting refugees and asylum seekers active in the province of Caltanissetta. The association "I Girasoli" Onlus was founded in 2004 to give support to immigrants and asylum seekers, to operate in the field of services of collective utility and social solidarity to ensure, through concrete actions and activities, the necessary support to people in situations of marginality and social difficulty. The aim is to promote respect and autonomy to overcome the obstacles to achieving full and inviolable human dignity.

Aim and objectives

Since 2006 the association turned its attention to the problems related to refugees and asylum seekers, with particular reference to the second reception, launching initiatives of information, accompaniment, orientation and social and working integration. In 2007 it became part of the System of Protection and Reception of Refugees (SPRAR) With funding from the ERF and the Ministry of Interior, it created a reception centre for unaccompanied minors in the municipality of Mazzarino, a project that works for everyone. Families with children have repopulated the village becoming one with the local population. The small squares and alleys have come back to life thanks to the foreign children who saved the school by increasing the student body. The elderly have ideally adopted those children as grandchildren. Despite the difficulties of a territory that remains peripheral, the country manages to combine the old and the new with a real interaction between people. During the Christmas period the neighbourhood is revived thanks to the living nativity scene that attracts thousands of visitors. For six years now, at the beginning of every August, a group of young people have been animating Sutera with the event: The Rabado embraces the world: a festival of welcoming and meeting cultures. This event is the result of a multi-cultural barter workshop between the local population and new citizens. The association is a non-profit organization, and one of its objectives is to fight discrimination. The projects of training or job placement serve to pursue the objective. All the young people who arrive in the centre, often just four days after their arrival, attend the Italian course within the community and in the afternoon the middle school. Others participate in sports and soccer tournaments and follow in various ways some initiatives of the small town.

Target groups

- Young refugees, asylum seekers and EU youth
- Youth workers, trainers and teachers-Local stakeholders

Prerequisites for implementation

The association does not limit itself to providing a roof but puts the person and his autonomy at the centre through an equal relationship between child and operator. The 'conscious' reception is continuous recognition of the other, a process that sets in motion so many energies, so many people, so many ways of being and cultural aspects. It is not possible to improvise reception operators. We need great empathy, anthropological and psychological training, and cohesion.

Responsible authority or organisation

Mr. Calogero Santoro –Mazzarino (CL) -Italy

Level of implementation

Local (municipality level)

Main results

The association carries out a welcoming work that aims at the relationship first, with a high conception of social commitment and putting the person at the centre to ensure

full support and accompaniment. The children are directly involved in everything because reception is above all a relationship that is built every day little by little with a dedicated work of everyone involved.

Main lessons to be learnt

It is not an office job but a commitment that invests energy and time in different forms and ways. They spread, in these young people, the culture of rights and solidarity. Elementary and middle schools are also encouraged to interact with the students and tell them about the welcome.

Website

<https://www.facebook.com/girasolionlus>

5.3. In Lithuania (Active Youth)

Name

Privillage Walk

Description

We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life. In psychology it is said that seeing people's differences, (and that is what people often do) only causes misunderstandings, aggression and leads to an unhealthy society. On the other hand, people that practice looking at similarities, rather than differences, tend to be more caring, understanding and help towards building a socially aware society. This is what this workshop is about. It is about understanding that despite the person's background, everyone is human. The main objectives are to raise awareness in quality, to develop imagination and critical thinking, to foster empathy for those who are less fortunate. Participating people of this workshop are going to touch subjects of some basic human rights like equality rights and dignity, the right to education, the right to a standard of living adequate for good health and well-being.

Instructions

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants of silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and to read carefully what is on their role card.
4. Now ask them to begin to get into the role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:

- What was your childhood like?
 - What kind of house did you live in?
 - What kind of games did you play?
 - What kind of work did your parents do?
 - What is your everyday life like now?
 - Where Do You Socialise?
 - What do you do in the morning, in the afternoon, in the evening?
 - What sort of lifestyle do you have?
 - Where do you live?
 - How much money do you earn each month?
 - What do you do during leisure time?
 - What do you do on your holidays?
 - What excites you and what are you afraid of?
5. Now ask people to remain silent as they line up beside each other (like on a starting line)
 6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
 7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
 8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of the role.
 9. Plenary/Evaluation

Evaluation

Should begin with the facilitator asking the participant about what happened and how they feel about it. This practice should cause some emotional reactions, please explore those feelings. Some basic questions for the participants could be:

- How did people feel stepping forward - or not?
- For those who stepped forward often, at what point did they notice that others were not moving as fast as they were?
- Did anyone feel that there were moments when their basic human rights were being ignored?
- Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what

the person they were playing was like?

- Does the exercise mirror society in some way? How?
- Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
- What first steps could be taken to address the inequalities in society?
- Main aim and the main objectives of the good practice.

Aims & Objectives

The main objectives are to raise awareness inequality, to develop imagination and critical thinking, to foster empathy for those who are less fortunate. Participating people of this workshop are going to touch subjects of some basic human rights like equality in rights and dignity, the right to education, the right to a standard of living adequate for good health and well-being. In addition to that, people involved should understand what it is like to walk in another person's shoes (pun intended).

Target groups

That is up to the facilitators. This workshop could work great as a training developed for professionals and for training used by professionals. Yet we believe that the best way for this practice to be used is to train professionals. This practice raises awareness among professionals to work in the context of multicultural diversity and reminds them that we are all basically the same.

Prerequisites for implementation

The facilitator must first have read the rules and know them by heart. Do not worry though, the rules are quite easy and the question sheet in your hand is the only resource needed until the end. Two things should be prepared before the activity:

- Role cards for the participants
- Situation list for the facilitator
- Optional: a big open space, relaxing music and a boom box, a hat.

Level of implementation

National, regional and local (municipality level)

Main results

This practice has worked time and time again. The main outcome is that all the people involved get a sense of what it is like to be a member of minority group in modern society. The youth workers feel lifted in spirit and socially more aware of their surroundings. The conclusion is almost always a long heart-warming discussion between all the people that does not only teach about people from different backgrounds but also creates a bond between the players. My recommendation for this exercise is to take as long as needed and ask to questions/read out situations that are easily understandable and

relatable to all people.

5.4. In Portugal (Aproximar)

Name

"Viver o Desporto – Abraçar o Futuro" (in English: "Live Sport – Embrace the Future" project)

Description

"Viver o Desporto – Abraçar o Futuro" is a project started in 2016 and lasted 2 years, ending in 2018. It was a project delivered by the Portuguese Olympic Committee with the support of the International Olympic Committee. It was developed to foster sport as a major instrument to facilitate the cohesion and social inclusion of immigrants and refugees who have arrived in Portugal.

Aim and objectives

The main aim of the project is to look forward to a better future for the refugees in Portugal, using sport as an important instrument of social inclusion. The main objectives are:

- Promote the cohesion and social inclusion of refugees through sport
- Empowering girls and women by creating social change through sport
- Give opportunities for sport career
- Strengthen advocacy and raising awareness around sport.

Target groups

Immigrants and refugees living in Portugal.

Prerequisites for implementation

Project coordinators tried to understand what kind of sports immigrants and refugees would like to practice and tried to provide the necessary equipment/materials, according to the sports they chose. They then tried to find teams and athletic clubs willing to work with them.

Responsible authority or organisation

Portuguese Olympic Committee, with the support of International Olympic Committee

Level of implementation

National

Main results

The project engaged more than 1000 refugees in sport activities, offering sports equipment and access to sports programmes. They also identified youths with sport

experience and integrated them in the formal sport system. One of them currently integrates the Preparation Program to the Olympics Tokyo 2020. In this sense, this is a project with national and international recognition. The execution of this program has highlighted improvement of the refugees' Portuguese language learning process, demonstrating to be one of the most important tools to enrich social inclusion. A similar outcome has been also observed in women's involvement, demonstrating an increase in their social and sport activity participation.

Main lessons to be learnt

Sport has an impact on people, and it is a natural human activity that has the ability to involve everybody. It is important to have programmes that welcome refugees wishing sport to become part of their life. The important thing for reflection on this project specifically is that the integration of immigrants and refugees was made into existing sport activities and teams, avoiding the creation of teams/activities exclusive to them. In this sense, they meet new people and it also makes it possible to work values such as respect, friendship and excellence - giving our best in the game and in life.

Website

<http://comiteolimpicoportugal.pt/viver-o-desporto-abracar-o-futuro/>

5.5. In the United Kingdom (MEH)

Name

Comics Youth

Description

Who?

Comics Youth (Creative community organisation led by young people, for young people).

What?

It is a dedicated, dynamic youth service providing creative opportunities for children and young people across the Liverpool City Region.

Where?

Liverpool. Though it is primarily based in its headquarters, you can also find it in schools, libraries, galleries, youth clubs, and hospitals across the region where it offers a range of creative avenues for young people to discover, share, and amplify their voice.

When?

Since 2015

How?

On top of zine creation, reading, and publishing workshops focused on comic books, manga, and zines, it also runs youth-led community publishing hubs, and offers volunteer and peer mentoring opportunities as well as AQA Unit Award Scheme programmes. It offers a range of creative services designed to support and amplify the often-diminished voices of marginalised young people. It focuses on workshops, one-to-one graphic narrative sessions, creative workshops, and drop-ins.

Aim and objectives

The Aim is to empower youth across the Liverpool City Region to flourish from the margins of society: Harnessing their own narratives, finding confidence within an inclusive community, and developing the resilience to succeed on their own path. It aims to support young people whose voices are too often drowned out to tell their own stories, through creating and publishing comics, zines, books, and blogs. It also aims to change the landscape of UK culture by giving all young people a chance to see themselves represented by narratives and, crucially, as the authors of those narratives.

Target groups

It services all young people (8-25) across the Liverpool City Region, but it focuses its resources on young people who may be the most underserved and the most in need. As a result, it's particularly committed to working with those from: LGBTQIA, BAME, and working-class communities; young people experiencing health challenges or special education needs; young people in care or leaving care; young carers looking after a parent or guardian; young people experiencing abuse; and young people facing bereavement.

It works in partnership with local primary and secondary schools, Targeted Services, and Alder Hey Children's Hospital to offer support sessions to young people experiencing educational disadvantage and emotional difficulties. However, its therapeutic, creative, and inclusive learning experiences are for everyone, regardless of whether they are a young person, a customer, a volunteer, or a parent. After-school and weekend workshops are open to all.

Prerequisites for implementation

Graphic materials for this, which can be both paper manuals, paintings, computer printers etc.

Responsible authority or organisation

Comics Youth in Liverpool

Level of implementation

The level of implementation is local and regional, in the Liverpool City Region.

Main results

As young people in the present, sometimes it is difficult to fit in and especially if they come from marginalized groups. Usually, they never really feel like they fit in. They feel like most youth provision is not for them. They lack confidence to take part in activities like drama or sports, and appealing alternative opportunities were rare. They feel marginalized, socially isolated, and without support. The methodology has a positive impact on young people with mental ill-health issues such as chronic illness, depression, anxiety, and low self-esteem and gives them the opportunity to grow as a person and develop the best of the participants by giving them a voice through art. Young people deserve to have their voices discovered, distributed, and elevated. Comics are a simple and fun practice to make for everyone involved. It is a good way to tell a personal story because it allows young people to express themselves in various ways, with their own words by writing a text and with the image and colours.

Main lessons to be learnt

The arts create an off-ramp from the pipeline by engaging young people and empowering them. Art is seen not as a distraction but a diversionary tool for them to hear and tell stories through spoken word or a visual art. Art provides freedom from the everyday struggles that youth must navigate. It channels creativity and gives young people the power to be children again by allowing them to reclaim their childhood. Art increases self-esteem and an understanding of culture and one's history.

Website

<https://comicsyouth.co.uk/about-us>

Other relevant documents (implementation manuals, training manuals, posters, videos or other tools available for use or adaptation, etc.)

- YouTube: <https://www.youtube.com/channel/UCa2FP674KmcvRztzu8n-6nw>
- Instagram: <https://www.instagram.com/comicsyouth/o>
- Facebook: <https://www.facebook.com/comicsyouth/>
- Twitter: <https://twitter.com/Comicsyouth>
- Shop to buy the comics: <https://comicsyouth.bigcartel.com/>

You can also donate comics, go to their weekly sessions and create your own comic.



6. Storytelling

How to use storytelling to facilitate multicultural groups of young people



General definition

Storytelling is the art of telling stories using words and actions to unveil to another person or to a group specific elements and images forming part of a story, which generally aims at encouraging the audience's imagination. It is a tool used to engage the audience and spread a clear message. It can be combined with other art forms as well, such as with photos, pictures, film, music, dance and comedy. Other arts can also involve storytelling, and its essence can be recognized through the identification of these five elements (National Storytelling Network):

A two-way interaction:

Cooperation between the storyteller and the listener(s), where the reactions or responses of the audience influences how the story is told. In fact, the storytelling aims at connecting the teller with the audience, demolishing the "barrier" between them.

The use of words:

It uses both spoken and unspoken (manual) language.

The use of actions

Storytellers use also nonverbal language behaviours to present the story, for instance body movement is often extensively used, although not all use it, but the language isn't as "static" as written words for instance.

The presentation of a story:

It always involves the presentation of a narrative through the other four elements.

The encouragement of the active imagination of who is listening:

The audience imagines the story. For instance, its role is to actively imagine the universe of the story in its own mind through the performance of the storyteller. The audience are invited to understand the story through their own experiences, beliefs and opinions. This makes each listener in the audience the co-producer of the story his or her is being told.

Benefits of storytelling:

Storytelling is an integrated activity in most societies worldwide, such as through the myths, legends or fairy tales present in each culture. Storytelling can reunite physically or virtually several participants since it is the creation of a story through a social and cultural activity. Sharing stories builds empathy as it reaches people's emotions, making people feel close to one another since the aim is to make people feel related to the story that is being told. Stories have always been a powerful tool to communicate with others, even before writing was invented. Moreover, storytelling enhances memory as it links emotions to the things happening in the story, explaining why stories are easier to remember than basic facts. Lastly, people love other people's stories, we are all attracted to them. They stimulate our imagination, and regardless of whether stories generate sadness, happiness, laughter or tears, they are enjoyable to hear because they appeal to our emotions.

Why is it useful for youth workers?

As previously mentioned, storytelling is a powerful tool to build empathy with others, enhance memorisation and is enjoyable. Working with young people can be challenging sometimes, particularly with a young multicultural group. Storytelling is indeed a particularly useful tool to share knowledge and create links between the group, to make them feel inspired and connected emotionally to one another, making them focus on the points in common rather than the differences. It would also give an advantage to the youth worker as the storytelling would be used to maintain a certain amount of control over the group, while making them have an enjoyable moment during the learning and bonding process. For each young individual, storytelling is a beneficial activity that can recall a moment of life, during school education or at home.

For the purpose of the project, we will focus on young multicultural groups. Collectively, they will create the plot, the characters, the narration and define the aim of the story whether they have a message to pass, want to emphasize a feeling or a value or they want to influence the world through a success story.

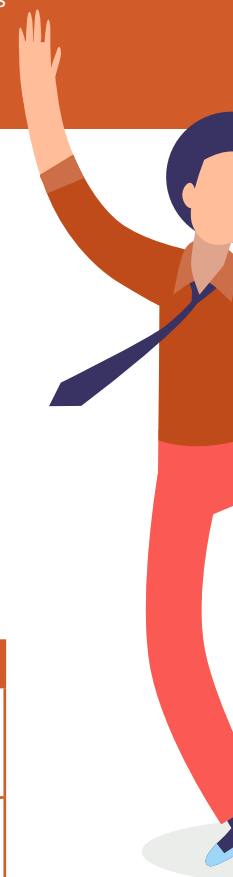
The workshops will include multicultural groups and therefore collaborative groups, which means interpersonal skills will develop. The provision of a friendly and safe environment is when rules such as respect, active listening and free speech are considered. Not only is it importance to create a friendly and safe environment, but intercultural dialogue must also thrive during the conversation. Intercultural dialogue means that everyone with their own personal experience of life will be able to handle the narration and conduct it in a certain way. Interculturality and diversity will help to construct compelling storytelling that will depict the multicultural group itself. Moreover, the aim is to move youth away from their comfort zone and allow them to experience new competences and skills whilst encountering people from different social and cultural backgrounds. They might discover something new and interesting that they would like to pursue further, and there is no better way to educate themselves and grow.

7. Training Activities

7.1. Gender Equality

Activity 1

ACTIVITY TITLE	AGREE/DISAGREE DISCUSSION
General presentation	Developed by Active Youth Association June 2020 info@activeyouth.lt
Learning objectives	To raise awareness about the importance of gender equality and negative effect of gender inequality and stereotypes
Number of participants	8+
Materials/Equipment/Resources	Three sheets of paper Marker Tape Chairs (optional)
Activity Time	2-3 hours
Target group	Young people (15-29 years old)
Activity preparation	The facilitator should prepare: <ul style="list-style-type: none"> • 15 statements about gender (in)equality and gender stereotypes • Two sheets of paper - with 'AGREE' on one of them and 'DISAGREE' on the other one.
Suggested methods for the activity	The facilitator must place the 'AGREE' sheet on one side of the room and the 'DISAGREE' sheet on the other. The facilitator reads out statements (one by one) to the youngsters and they should express their agreement or disagreement with the statement by going to the side of the room with the corresponding AGREE/DISAGREE sheet.
Plenary	After all the statements are evaluated and discussed, the facilitator sums up the activity and what has been discussed. The main points are being written on the sheets of paper and attached on the wall and remain there throughout all other activities.
Suggestions for youth workers	The role of the youth worker-facilitator is important here: he/she moderates the discussion by asking for explanations on the choices of participants, encourages active discussion and sharing of opinions.



Activity 2

ACTIVITY TITLE	KAHOOT! FACTS SESSION
General presentation	Developed by Active Youth Association June 2020 info@activeyouth.lt
Learning objectives	To understand the basic issues surrounding gender inequality.
Number of participants	8+
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Computer • Projector / smart board / TV • Mobile phones / tablets • Display paper
Activity Time	2-3 hours
Target group	Young people (15-29 years old)
Activity preparation	The facilitator prepares a Kahoot! quiz with facts about gender (in)equality situation in the world, Europe and participating countries.
Suggested methods for the activity	The facilitator goes to the created quiz on https://kahoot.com on the computer while sharing the screen on a projector / smart board / TV. All participants take their smart phones or tablets and go to https://kahoot.it and join the quiz using the PIN shown on the moderator's screen.
Plenary	<p>After the quiz is completed, the facilitator sums up the activity and issues discussed.</p> <p>Participants share what they knew about gender inequality before the activity and what they learnt during it i.e. how the understanding of participants has changed.</p> <p>The main facts are written on the sheets of display paper and attached to the wall for the duration of the remaining activities.</p>

7.2. Socio Economic Background: Education and Employment

Activity 1

ACTIVITY TITLE	YOU CAN REALLY DANCE (FLASHMOB)
General presentation	Developed by Active Youth Association June 2020 info@activeyouth.lt
Learning objectives	Using sports as a medium for social inclusion and by creating a sports activity - a simple dance which would involve other interested people _ youngsters will improve their collaborative skills
Number of participants	8+
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Speaker • Computer • Comfortable clothing
Activity Time	3 hours
Target group	Young people (15-29 years old)
Activity preparation	The facilitator can prepare a music track and some movements to help youngsters implement this activity, although they can do it totally by themselves if circumstances permit.
Suggested methods for the activity	Sports activities for self-development, social skills improvement - dancing activity: to organise a short Flashmob in the city - 3 hours for the whole activity. This activity will work well as an icebreaker with youngsters learning dancing movements and involving other people into the flashmob. This will strengthen the connection between youngsters, improve their leadership/teamworking skills, self-confidence and show how people with different backgrounds can work and learn together.
Plenary	After the activity, all youngsters are asked about how they felt during and after the activity: what has changed, what challenges they have faced and what they liked.

Activity 2

ACTIVITY TITLE	CREATIVE SOLUTION
General presentation	Developed by Active Youth Association June 2020 info@activeyouth.lt
Learning objectives	To understand that everyone can be a part of the creative process, contributing to the idea, the logistics, the management and the successful outcome, thereby enhancing the self-confidence of participants, improving their interpersonal and creative skills and encouraging life-long learning.
Number of participants	8+
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Computers/mobile phones - one for each participant. • Colourful markers. • Flipchart / Whiteboard.
Activity Time	3 hours (or more)
Target group	Young people (15-29 years old)
Activity Preparation	To be able to comment on different creative types and explain them to youngsters, it is important for the facilitator / youth worker to be acquainted with the test and its results. Moreover, in case groups struggle in coming up with the problem that they want to solve, the youth worker can prepare some topics / problems in advance.
Suggested methods for the activity	All youngsters go to the https://mycreativetype.com/about/ and take a test to find out their creative types. Then according to the test results, participants are divided into groups of 4-5 people, trying to form teams that match one another as much as possible (ex. the dreamer, the innovator, the maker, the visionary). In these mixed groups people will have to come up with a problem-solving idea / product. First, in groups they will brainstorm about the existing problems (in society, in market, etc.) which need to be solved. After choosing one problem, they will think of as many reasons for the problem as possible. After that, another brainstorm will be held to find the possible ways of solving this issue (by creating some product or providing some service), addressing each of the listed reasons. After the possible ways are written down on the paper, groups will think about the one possible solution that will address as many of the listed reasons as possible: they will have to think about the problem's roots, rational solution and its implementation. This way everyone in the group will be involved and each of the team members will see that they can contribute to the result of the whole team, regardless of what their background is, but focusing on their creativity and other personal skills, as well as how different types of people are important for the successfulness of the project / work.

Plenary	After the activity, all groups present what they have come up with: starting with the problem and going through the whole process of deciding on how to solve the issue. After each presentation, other teams ask questions, and the presenting team answers them. The facilitator writes down the main problems and their solutions on the flipchart / whiteboard. All participants comment on how they felt during this activity and what they have learnt, the moderator emphasises the importance of different roles within a group
Suggestions for youth workers (if any)	It would be useful to read about each creative type (https://mycreativetype.com/the-creative-types/) and note who matches whom for easier forming teams and being able to explain why that is to the youngsters.

7.3. Cultural shock and cross-cultural adaptation

Activity 1

ACTIVITY TITLE	ABIGAIL EXERCISE
General presentation	https://www.toolfair.eu/tf6/sites/default/files/tools/2011-09-29/Thesis%20all%20in%20One%20-%20Updated%20NE.pdf
Learning objectives	To recognise and understand basic social roles and the prejudices surrounding them.
Number of participants	A minimum of 5 participants per group
Materials/Equipment/Resources	Each participant must be provided with a copy of the following story: Abigail loves Tom who lives on the other side of the river. A flood has destroyed all bridges across the river and has left only one boat afloat. Abigail asks Sinbad, the owner of the boat, to bring her to the other side. Sinbad agrees, but insists that Abigail must sleep with him in return. Abigail does not know what to do and runs to her mother and asks her what she should do. Her mother tells Abigail that she does not want to interfere with Abigail's own business. In her desperation Abigail sleeps with Sinbad who, afterwards, brings her across the river. Abigail runs to Tom to happily embrace him and tell him everything that has happened. Tom pushes her away bluntly and Abigail runs away. Not far from Tom's house, Abigail meets John, Tom's best friend. She tells him everything that has happened. John hits Tom for what he has done to Abigail and walks away with her.
Activity Time	Estimated time: 45 min
Target group	<ul style="list-style-type: none"> • Young people • Multicultural groups

Suggested methods for the activity	Introduce the exercise to the participants as being one about finding out about different values. Ask everybody to read the story by him/herself and rate each character (Abigale, Tom, Sinbad, Abigale's mother, John) according to their behaviour: Who acted worst? Who second worst? etc. After most of the people have done their rating, ask them to get together in small groups (3 to 6), to discuss about how they perceive the behaviour of the characters. The task of the small groups is to come up with a common list – a list that everybody in the small group can agree on. Ask them to avoid using mathematical methods to establish the list, but rather to make the list based on a shared understanding of what is good and what is bad.
Plenary	Evaluate the exercise in plenary by first bringing together the results and by discussing the similarities and differences between them. Slowly move on to ask on which grounds people made their ranking. How could they decide what was good and what was bad behaviour?
Further Suggestions	One focus of the evaluation is the relevance values have for us to determine what we think is good and what is bad. After having established that insight, the next step is to look at how easy or difficult it is to negotiate about values when having to establish a common list. You can ask people how they managed to come up with a common list – which arguments worked to convince them, and why, and where there was a border of being able to understand and/or follow the other.

Activity 2

ACTIVITY TITLE	DISCUSSION: WHAT IS CULTURE
General presentation	http://www.onestopenglish.com/compass-lesson-1-culture-shock-lesson-plan/554641.article
Learning objectives	Discussing about the different perceptions of culture
Number of participants	Any group sizes.
Materials/Equipment/Resources	Pen and papers
Activity Time	Estimated time: 30 min.
Target group	<ul style="list-style-type: none"> • Young people. • Multicultural groups
Activity Preparation	<p>One copy of the following questions per participant.</p> <p>a. How close do you usually stand to a friend while you are talking to them? What about if you are standing with a work colleague or a stranger? How close is too close?</p> <p>b. How much eye contact do you think is too much? How much eye contact is too little? Why?</p> <p>c. How comfortable are you when a friend touches your arm or pats you on the back? What about a colleague or an acquaintance? When does it become too much?</p> <p>d. When do you usually arrive at a party: On time? 15 minutes late? 2.5 hours late? 10 minutes early? How about a business meeting?</p>
Suggested methods for the activity	<p>How similar or different are their opinions? Let the participants answer the questions individually or small groups and then start a wider/inter group discussion where everyone can voice their opinions.</p>
Plenary	<p>Start a discussion with the participants by asking the following questions:</p> <ul style="list-style-type: none"> • Do you think your answers to these questions are influenced by your culture? Why/why not? • What other things do you think might be influenced by culture? • When you move to a new country, what aspects of culture are the most difficult to get used to? Why?

7.4. Identity, Diversity and Discrimination

Activity 1

ACTIVITY TITLE	DIFFERENT PERCEPTIONS
General presentation	https://www.salto-youth.net/downloads/4-17-1050/IDbooklet.pdf
Learning objectives	Participants develop awareness of different perceptions about everyday things in daily life as a metaphor for diversity.
Number of participants	Any size groups
Materials/Equipment/Resources	Pens and blank paper to supply each participant. Stopwatch
Activity Time	30 min
Target group	Young people Multicultural groups
Suggested methods for the activities	<p>HOW LONG IS A MINUTE?</p> <p>Ask everybody to stand up with their eyes closed. From your sign all people should mentally count one minute and when they think the one minute is over, they should sit down in silence and they can open their eyes. The facilitator has a stopwatch and notes down the times when people are sitting down. Chances are that there is a relatively big gap between the shortest and the longest minute.</p> <p>A MAP OF THE WORLD</p> <p>Ask participants to draw a map of the world on a piece of paper. When they are finished, ask them to compare with each other and with the real map. Depending on where you come from (or have been before), you will probably draw a better map of the places familiar to you. This is particularly interesting if you have a group of young people from different origins. It becomes even more interesting if you have American, Russian or Japanese participants in the group. They put their own country in the middle of the map – not Europe.</p>
Suggested methods for the activity	This activity can be used as a starter activity for longer planned activities.
Plenary	<p>Suggested question and answer/debate prompts:</p> <ul style="list-style-type: none"> • Did you forget some countries? Did you make some big mistakes? Which part of the world did you draw best? Why? • Would the results of the exercise have been different for people from other countries or continents, for people with a disability, for men and women? • Are different perceptions of one minute or the world map due to our identity? Why (not)? • What can we conclude about perceptions? Are there correct and wrong perceptions? • How can we deal with different perceptions?

Activity 2

ACTIVITY TITLE	TREE OF PREJUDICES/TREE OF HOPE
General presentation	https://www.salto-youth.net/downloads/toolbox_tool_download-file-2121/antidiscrimination%20educational%20booklet.pdf
Learning objectives	Understand and reflect on daily prejudices
Number of participants	Divide people into teams of 5-6
Materials/Equipment/Resources	Coloured pens/pencils, papers
Activity Time	40 min
Target group	Multicultural young people
Suggested methods for the activity	<p>Description of the activity/game/tool:</p> <p>Explain to the group that a prejudice is a judgment we make of another person's attitude or values. Tell them to draw a big tree. Participants write in the roots, the fears and prejudices that are usually held against people considered different (Such as weird, wrong, stupid etc.). In the trunk, write the type of behaviours that encourage the discrimination of minorities. In the treetop write ideas and suggestions to help create a society in which all people are treated with respect, justice and solidarity. Attach the finished drawings to the wall, and ask the entire group to walk around and look at them.</p>
Plenary	<p>QUESTIONS AT THE END OF THE SESSION:</p> <ul style="list-style-type: none"> • How should minorities react to be treated unfairly? • How do you react when you faced with discrimination or hostility? • What do you do when you feel rejected? • What can we do together to promote a more diverse society?

7.5. Hate Speech and Tolerance

Activity 1

ACTIVITY TITLE	THE DEBATING START-UP
General presentation	Developed by ANI-International July 2020 contact@ani-international.org +33 1 43 60 52 96
Learning objectives	<ul style="list-style-type: none"> • To understand diversity in the professional workplace. • To create innovative tools. • Raise awareness about respect and professional codes of conduct
Number of participants	Enough to form three equally numbered groups
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Chairs • Papers • Pencil • The storyline • Optional: markers and blackboard
Activity Time	2 hours
Target group	Professionals
Activity focus and structure	<p>The professionals will participate to an exercise based on a storytelling; the discrimination that has faced an employee. They will have to think about what would say each character in such situation and which professional tool they can produce to add in the start-up (characters: Olivier: CEO, Sarah: Graphic Designer and Thomas: The HR= 3 teams)</p> <p>The storyline: "KESI is a two-year start-up based in Grenoble (FRANCE). They create patterns at the request of international rug producers.</p> <p>Within the start-up team, there is Olivier, the CEO, he has studied Graphic Design for 7 years and he is the owner of the start-up.</p> <p>Sarah, she is the second graphic designer in the start-up, and she is Olivier's closest employee like a second CEO. Olivier hired Samantha and Martin they oversee the communication to international partners and social media. Finally there is Thomas. He handles the accounting (the rent of the office and the employee's income) with Olivier.</p> <p>Olivier would like to hire more people, especially graphic designers as the reputation of the start-up is growing.</p>

	<p>During the month of May, Olivier and Sarah were invited in Seoul to an international fashion conference in which some of their partners were presented. Sarah has been intercepted by an Indian rug producer. He astonished to see her, saying: "That it was very particular to see a woman in such job, you should have been helped during your diplomas by a man figure. Just to remember, your place is not here."</p> <p>After returning in Grenoble, Sarah wanted to report the incident, but she hesitated. Two weeks later, she ask Olivier and Thomas to make a ruling/policy (tool) that addresses what happened in Seoul.</p> <p>Rules: Adopt as much as you can the behaviour and opinion of your character.</p> <p>Olivier: In general kind to Sarah and a good listener but also denial, stubborn, obstinate.</p> <p>Sarah: sorry and overwhelmed by the situation, stressed.</p> <p>Thomas: open to the discussion.</p>
Suggested methods for the activity	<p>Presentation of the project and the team.</p> <p>Icebreakers /Getting-to-know activity. Explanation of the activity and the role play and ask if they have any questions. They will be divided into 3 teams and each team is allocated character rfrom the scenario. In their teams, they will have to list their arguments in relation to what the other team might respond and to their character's opinion. The debate will be launched: teams will be confronted. As moderators, we can help when they do not have any ideas during their preparation. The moderators might guide the professionals to include key words to pronounce during the debate.</p>
Plenary	<p>After the debate, an open session, where free speech, and without being in teams, will occur to reflect on: what happened?</p> <p>Did you like your character?</p> <p>Who would have you liked to be?</p> <p>What challenges has each character faced? (what was their personal struggle)</p> <p>How would have you react in real life in the professional environment and daily life?</p> <p>Then participants must create a tool/policy/resource that the start-up can develop to empower diversity or communication</p> <p>Suggestion Provide:</p> <ul style="list-style-type: none"> • More information on diversity for the start-up's members, • An updated company regulation document sample(s), • More team brainstorming after events, free speech modules, • Hire a psychologist to do team session • Integrate indoor/outdoor team building activities to develop the team's cohesion. <p>Conclusion: What have you learned?</p>

Activity 2

ACTIVITY TITLE	EXCLUSIVE DEFINITION/HATE SPEECH
General presentation	Developed by ANI-International August 2020 contact@ani-international.org +33 1 43 60 52 96
Learning objectives	<ul style="list-style-type: none"> To engender an understanding for a common definition for hate speech. To consider when/how hate speech ends.
Number of participants	Not specified
Materials/Equipment/Resources	<ul style="list-style-type: none"> Papers, Pencils, Dictionary (optional: markers and blackboard) Seven (Large) prompt cards with the following (one) word per card: <i>Violence, Demonstrations, War, Harassment, Social Media, School, Clothing</i>
Activity Time	+/- 1 hour
Target group	Professionals
Suggested format for the activity	<p>The participants will think of an association of words relating to cards about hate speech. They will have to write on their sheet what words they associate with the words on the cards. (Possibility create more cards.) Presentation of the project to the group.</p> <ul style="list-style-type: none"> Icebreakers/getting-to-know activities. Explanation of the activity and the ask if they have any questions. They individually draw 7 columns on their sheet of paper. One participant collects a card and shows it to the group. They must write the words and feelings that they associated with the prompt words. When every card has been seen, discuss and compare the results. Where two participants have the same words for a card, they receive a point. A mediator will record the most common responses. From this, the group develops its own definition of hate speech.
Further Suggestions	Initiate a debate. Introduce a competitive element/teams.
Plenary	Discussion. How does the group definition compare to more generic definitions?
Suggestions for youth workers	Adding a game aspect by giving points to the participants can lead to name a winner but will also permit to visualise the words that are the most present to set a list.

7.6. Religion

Activity 1

ACTIVITY TITLE	THE MENU
General presentation	Developed by ANI-International July 2020 contact@ani-international.org +33 1 43 60 52 96
Learning objectives	<ul style="list-style-type: none"> • Understand the importance of religious diets in relation to public restaurants. • Raise awareness about what can be done to counter discrimination.
Number of participants	3 or 4 teams shall be formed
Materials/Equipment/ Resources	Copies of the restaurant menu (or provide a suitable alternative), paper/card and writing materials - religious diet information, scissors.
Activity Time	+/- 1 hour
Target group	Professionals, youth workers
Suggested methods for the activity	<p>The groups will have to reflect on a restaurant Menu, representing a culinary Breton styled kitchen, and on how it is adapted to religious dietary considerations in French restaurant society and its impact on French society and the tourist industry.</p> <p>The Menu</p> <p>Starters: Eggs and mayonnaise or Smoked bacon and melon (4€)</p> <p>Appetizers: Dry sausage and butter or lentil salad (4€)</p> <p>Mains: Lobster salad/Vegetarian meal with bread or Crêpe bretonne stuffed with braised pork (8€)</p> <p>Desserts: Strawberries/Raspberries/Prunes with cream (4€)</p> <p>Presentation of the project and of the team.</p> <ol style="list-style-type: none"> 1. Start with an icebreaker/ get to know each other game age, name, interests, what do you do for a living, and what is your favourite food/dish (to introduce the subject) 2. Brainstorming about the main religions present in France: (Catholicism, Islam, Judaism and Buddhism). The group can discuss what they know about each religion-specific diet. (If they don't have any ideas, have information cards/handouts available). 3. They will be introduced to the French Menu from a traditional restaurant (Breton) gastronomy. They will be divided into teams, each team representing a religion. 4. They then consider the limitations the menu presents for their allocated religious diet.

	<p>Points to develop:</p> <ul style="list-style-type: none"> • What can you do to change the Menu concerning your specific religious diet? • What can you tell about the Menu? • Are there any issues with the Menu? • Each team then presents their results. Other team can take the floor by adding comments.
Further Suggestions	Design a revised menu to accommodate one (or more) religious diet.
Plenary	<p>Discussion:</p> <p>What do you think about the lesson topic?</p> <p>Do you think the menu is discriminatory? Do you think it limits other specialist diets (e.g. diabetic etc.)?</p> <p>Do you know what can be done to change the narrow choice of the menu? Do you have any examples/personal experiences?</p> <p>Conclusion: What have you learned? There are some similarities between those situations and other situations on our daily and professional life?</p>
Tips for youth workers (if any).	Try to tackle answers such as "We can ask the chef to remove something we don't like".

Activity 2

ACTIVITY TITLE	"KNOW IT, PROVE IT" QUIZ.
General presentation	<p>Developed by ANI-International</p> <p>August 2020</p> <p>contact@ani-international.org</p> <p>+33 1 43 60 52 96</p>
Learning objectives	<ul style="list-style-type: none"> • Reflect on Famous religious people representation in culture. • Share new figures related to inspiring models throughout the world. • Recognise cultural background through school and personal education.
Number of participants	Not specified, teams can be formed.
Materials/Equipment/Resources	Pencils, paper and laptop/tablet, and internet connection
Activity Time	1 hour

Target group	Professionals, youth workers
Suggested methods for the activity	<p>The participants will have to answer the questions concerning their knowledge about famous tv/film celebrities affiliated to a religion. If they can answer the questions, they will tick their paper sheet, and then they will have to prove it by naming the famous names.</p> <ol style="list-style-type: none"> 1. Introduction of the activity. 2. Start with an icebreaker, name, interests, what do you do for a living, and what is your favourite film/ tv show? 3. Begin the activity: Each group must come up with as many answers as possible, with a minimum of three per religion. The team with the highest score wins. 4. Questions: Can you name three celebrity Muslims? Can you name three celebrity Christians? Can you name three celebrity Buddhists? ?. 5. Each team will have to present their results.
Plenary	<p>Discussion:</p> <ul style="list-style-type: none"> • Was it easy or difficult to do? Which religious denomination was the most difficult to answer? Which religious denomination do you feel is least represented (who has more chance of becoming famous) and why? • Did any of the answers surprise you? • Do you think this is an important issue? • Conclusion. • What have you learned?
Suggestions for youth workers	<p>The moderators can come with a list of celebrities associated with the religious denominations to both monitor and suggest the answers from the participants.</p> <p>Alternatively, check on the internet.</p>

7.7. Human rights and Legislation

Activity 1

ACTIVITY TITLE	DRAW ME A WORD!
General presentation	https://content.gulbenkian.pt/wp-content/uploads/2017/08/29195731/compass_2016_pt.pdf
Learning objectives	<ul style="list-style-type: none"> • It is a team game whose objective is to represent, through a creative draw, a word related to Human Rights. • Increase knowledge on Human Rights. • Develop team spirit and creative thinking, as well as awareness of how images are used. • Promote solidarity and respect for diversity.
Number of participants	At least 8 (small groups of 4-5 members)
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Computer & Projector • A4 papers for each group • Glue Sticks • Pens / Markers • Flipchart • Simplified version of the UDHR
Activity Time	30 minutes
Target group	Youth
	<ol style="list-style-type: none"> 1. Ask and participants to divide into groups of four or five and choose a name for their team. 2. Explain that in this activity you will work as a group: the facilitator will hand a member of each team an article of the Universal Declaration of Human Rights to represent by drawing it. The rest of the team members will have to guess what it is. The first team to get it right wins a point. 3. Make papers and pens available and ask the groups to spread themselves around the room so as not to hear the other teams. 4. Call a volunteer from each team and give them one of the rights on your list, for example: "prohibition of torture" or "right to life". 5. Ask them to go back to their teams and draw what the right stands for, while the other team members try to guess. They can only draw images; they cannot write words or numbers, nor speak, except to confirm the correct answer. 6. The team can only try to guess, it cannot ask questions.

	<p>7. At the end of each round, ask the volunteers to write in their drawing what the related right is, whether they have finished the drawing, and to put the paper aside.</p> <p>8. Repeat the round as many times as time allows. Include all participants in the drawing activity, and make sure that everyone has the opportunity to draw at least once.</p> <p>9. At the end, ask the groups to post their drawings on the wall, so that the different interpretations can be compared and discussed</p>
Plenary	<p>Start by reviewing the activity and then talk a little about what the participants know about Human Rights:</p> <ul style="list-style-type: none"> • Was it easier or more difficult than you expected to design human rights? • How did you choose to design a Human Right? Where did you get the images? • If you have designed violations to illustrate Rights, do these violations occur in your country? • Is it possible to compare the different images of the same right? Were there many ways to design and interpret the same concept? • After reviewing all the drawings, what did you discover that you knew about Human Rights? • Do human rights have any importance in your lives? What rights?
Suggestions for youth workers	<p>Use the short version of the Universal Declaration of Human Rights to choose the rights to design. Suggestions: the right to life; the prohibition of torture; the right to a fair trial; the prohibition of discrimination; the right to protection of private life; the right to education; the prohibition of slavery; freedom of association; freedom of expression; the right to a nationality; freedom of thought and religion; the right to vote; the right to work; the right to health; the right to property; the right to marry and found a family and the right to choose whom to marry.</p>

Activity 2

ACTIVITY TITLE	FLOWER POWER
General presentation	https://content.gulbenkian.pt/wp-content/uploads/2017/08/29195731/compass_2016_pt.pdf
Learning objectives	<ul style="list-style-type: none"> • At the end of this activity they will have a wall of flowers that represent the group's diversity. It is a creative activity that leads to the debate on Human Rights in general: what they are, why they exist and why we should protect them. • Develop understanding of the relationship between human needs, personal well-being and human rights. • Improved reflection and analysis skills. • Greater solidarity and respect for diversity
Number of participants	It can be adapted to the number of participants on the group
Materials/Equipment/Resources	<ul style="list-style-type: none"> • A wall with enough space to hang all the drawings. • White display sheets / cardboard • One pencil per participant, erasers, felt-tip pens • Tape • Flipchart and markers
Activity Time	30 minutes
Target group	Youth
Suggested methods for the activity	<ol style="list-style-type: none"> 1. Explain that this activity will lead to a debate on Human Rights, but that they will start by thinking about what it means to be human. 2. Explain that for us to be complete as human beings, we must have certain needs met. In order to be complete human beings we need love and belonging and that is why we need friendship, intimacy and family; on the other hand, we also need esteem, to be accepted and valued by other people and to feel that we can develop our potential and to feel fulfilled. 3. Tell the participants they must design a flower that represents their needs as human beings, with eight petals (Basic needs; Personal security; Financial security; Health; Friendship; Family; Esteem; Personal fulfilment). The size of the petals must correspond to the relative importance the eight needs have for each participant now. 4. Issue the sheets, pens and felt-tip pens, asking each participant to draw their flower in the middle of the sheet. Explain that there are no right or wrong flowers and that all flowers will be unique. To motivate participants, note that flowers should not have their names. 5. Ask participants to post their work on the wall, creating an exhibition.

Plenary	<p>Give the group some time to look at the flowers. Then ask the participants to discuss the following issues in small groups:</p> <ul style="list-style-type: none"> • Is there a relationship between human rights and the flowers? If yes, which one? • Are human rights important? Why? • What does the expression "Human Rights" mean for you? <p>Ask each group to share their impressions/ conclusions.</p>
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7.8. Migration and Cultural Diversity/Awareness

Activity 1

ACTIVITY TITLE	POTATO ACTIVITY
General presentation	<p>Developed by CULPEER Date n.d. Contact details https://culpeer.eu/en/contact-imprint-en</p>
Learning objectives	<p>This is a practical exercise that aims to help youth eliminate stereotyping and recognise the uniqueness of everyone.</p>
Number of participants	<p>At least 8 (small groups of 4-5 members)</p>
Materials/Equipment/Resources	<ul style="list-style-type: none"> • A brown paper bag. • One potato for each member of the group and the facilitator.
Activity Time	<p>20-30 minutes</p>
Target group	<p>To be implemented with youth</p>

Suggested methods for the activity	<ol style="list-style-type: none"> 1. Select one potato for your demonstration and have a story in mind to describe your potato to the group. Hold up your potato in front of the group and say, "I have here a potato. I do not know about you, but I've never thought that much about potatoes. I have always taken them for granted. To me, potatoes are all pretty much alike. Sometimes I wonder if potatoes aren't a lot like people." 2. Pass around the bag of potatoes and ask each member to take one potato. Tell each young person to "examine your potatoes, get to know its bumps, scars, and defects and make friends with it for about one minute or so in silence. Get to know your potato well enough to be able to introduce your 'friend' to the group." 3. After a few minutes, tell youth that you would like to start by introducing your "friend" to them. (Share a story about your potato and how it got its bumps.) Then tell them that the group would like to meet their friends. Ask who will introduce their friend first. (Ask for several, if not all, to tell the group about their potatoes.) 4. When enough young people have introduced their "friends" to the group, take the bag around to each person. Ask them to please put their "friends" back into the bag. 5. Ask the group, "Would you agree with the statement 'all potatoes are the same'? Why or why not?" 6. Ask them to try to pick out their "friend." Mix up the potatoes and roll them out onto a table. Ask everyone to come up and pick out their potatoes. 7. After everyone has their potatoes and you have your "friend" back, say, "Well, perhaps potatoes are a little like people. Sometimes, we lump people of a group all together. When we think, 'They're alike,' we are really saying that we have not taken the time or thought it important enough to get to know the person. When we do, we find out everyone is different and special in some way, just like our potato friends."
Activity format	Face-to-face activity
	<p>Use groups that are relevant and meaningful for the school/community you are addressing. Discuss answers to the following questions:</p> <ul style="list-style-type: none"> • When we lump everyone from the same group together and assume they all have the same characteristics, what are we doing? What is this called? • Do you know a lot of people from the groups we lump together? • Do they all fit the stereotype? Why are stereotypes dangerous?

Activity 2

ACTIVITY TITLE	A VISION OF VALUING A DIVERSE COMMUNITY
General presentation	Developed by Date Contact details https://uh.edu/cdi/diversity_education/resources/activities/pdf/diversity%20activities-resource-guide.pdf
Learning objectives	This activity helps professionals use their creativity and awareness to imagine a community which truly values diversity and to create action steps in achieving this vision.
Number of participants	It can be adapted to the number of participants on the group – each small group should have 4-6 people
Materials/Equipment/Resources	<ul style="list-style-type: none"> Blank flipcharts (one chart or page for each group) Multi-coloured markers
Activity Time	30 minutes
Target group	Professionals – (can also be delivered to young people)
Suggested methods for the activity	<p>Divide the main group into groups of four to six people each. Ask them to do the following:</p> <ol style="list-style-type: none"> 1. Brainstorm as a group what this community would be like if they had an environment which truly valued diversity. 2. Create a graphic image of their vision and draw it on their flipchart, using multi-coloured markers. (They may want to conceal their image from the other groups for a grand "unveiling.") 3. Create two or three action steps which they, as an individual or group, can implement that will contribute to achieving this vision. 4. Have each group present their vision and graphic image to the whole group. Then, have them list their action steps. The other groups can ask questions or make comments.
Activity format	Face-to-face activity
	Summarize by stating that we all want to work and live in an environment where we are free to be who we are, and to be appreciated for our unique contribution. Only by working together, caring about this topic, and wanting to create open communities that embrace diversity can we do just that.

7.9. Intercultural communication

Activity 1

ACTIVITY TITLE	ALPHA -BETA PARTNERSHIP
General presentation	Developed by Stringer - Cassiday Intercultural press
Learning objectives	To help participants experience how: <ul style="list-style-type: none"> • Communication patterns change when cultural differences are introduced to a group. • How/What cultural behaviours and communication patterns can impact negotiation between two groups.
Number of participants	8–30 participants
Materials/Equipment/ Resources	<ul style="list-style-type: none"> • Distribution of Rewards sheet for each participant • Alpha sheet for each participant in one group • Beta sheet for each participant in one group • Two Rooms
Activity Time	60 minutes: 5 minutes for introduction, 15 minutes to prepare in homogeneous groups, 20 minutes to negotiate in mixed groups, 20 minutes to debrief
Target group	To be implemented with youth
Suggested methods for the activity	<ol style="list-style-type: none"> 1. Divide the participants into two groups, placing each group in a separate room. Give Distribution of Rewards and Alpha sheets to each participant in one room; give Distribution of Rewards and Beta sheets to each participant in the other room. 2. Each group should choose a leader according to its cultural attributes. 3. Have the groups practice their cultural behaviours separately by solving the Distribution of Rewards problem in their own group first before entering negotiation with the other group. They will use the results of this preparation to enter negotiation with the other group. 4. After 15 minutes, take the Alpha and Beta sheets away from participants. Do not discuss the results with the groups. 5. Each group prepares to negotiate with the other group by splitting in half and sending half to meet with the other group. Therefore, one group gets to host, and one group gets to visit. You can call one group the Field group and one group the Headquarter group, if you wish. You can allow Alpha-Alpha or Beta-Beta consultation during the negotiations if you choose.

	<p>6. The Alpha-Beta negotiations proceed, using Distribution of Rewards.</p> <p>7. You observe the two negotiations and stop them after 20 minutes. Bring all participants together in the same room and ask each mixed group to report the results of their negotiation.</p>
Activity format	Face-to-face activity
Plenary	<ol style="list-style-type: none"> 1. How did you feel in the homogeneous group when you were first practicing your cultural behaviours? What was your communication like with your cultural group? 2. How did you feel when you first entered the new group (either as a visitor if you were a Field representative or as a host if you were in Headquarters)? What happened to communication between your cultural members and the new group? What happened to communication between your own cultural group because of the new group being introduced to the room? 3. What behaviours did you notice during the negotiation? (Focus people on reporting behaviours.) 4. How did you feel about the behaviours you noticed? How did these feelings affect behaviours? 5. How did the different cultural behaviours affect the negotiation and communication?

Activity 2

ACTIVITY TITLE	TOOTHPICKS
General presentation	Developed by Stringer - Cassiday Intercultural press
Learning objectives	To help participants: 1. Explore how nonverbal communication impacts the message received. 2. Recognise the importance of learning the nonverbal rules of another culture. 3. Observe how nonverbal messages can be cultural and/or gender specific. 4. Experience silence as it impacts communication. 5. Experience the feeling of behaving inappropriately when the rules are unspoken.
Number of participants	It can be adapted to any number of participants on the group.
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Flip chart or slide listing rules • Toothpicks (10 per participant) • Index cards with a "Nonverbal Rule" on each card • Eight different coloured dots to code the cards that have the • Same nonverbal rule
Activity Time	45–60 minutes: 25–30 minutes for activity, 20–30 minutes to debrief
Target group	Youth workers – the activity can also be implemented with youth people
Suggested methods for the activity	<ol style="list-style-type: none"> 1. Give each participant a card and explain the objectives of the activity. 2. Review these rules on the chart or slide: <ul style="list-style-type: none"> • Follow the rules on your card. • Talk with someone who has a different colour dot on his or her card. • Do not share the "rule" on your card. • Try to figure out the difference in your nonverbal communication rules. 3. Ask participants to find someone with a card that has a different coloured dot from theirs and begin discussing a common topic (e.g., What is one of your favourite movies and why? Favourite place to travel to? Hobby or pastime?). 4. Tell participants that when the person they are speaking with violates their nonverbal rule, they are to give the person violating the rule a toothpick. 5. After 3–5 minutes, ask participants to switch to another person with yet a different coloured dot and repeat this several times. 6. After approximately 10 minutes call time and prepare to debrief.

Activity format	Face-to-face activity
Plenary	<p>Plenary questions:</p> <ol style="list-style-type: none"> 1. What did it feel like to participate? To give/receive toothpicks? 2. How easy or hard was it to discover what someone else's nonverbal rules were? 3. What does this activity suggest about how easy or hard is it to interact when you do not know the rules? 4. Describe some nonverbal differences that you encountered. Are there other ways nonverbal behaviour can differ? 5. How do nonverbal behaviours affect communication? Personal interactions? Perceptions of others? 6. Were you comfortable with periods of silence? How might that affect communication?

7.10. Linguistic diversity

Activity 1

ACTIVITY TITLE	THE 'ALL ABOUT ME' BOARD
General presentation	<p>Create a poster board of who you are. Use small artifacts: memorabilia, stickers, photographs, magazine cut-outs, flags, paint, etc. to make a colourful display that tells your story.</p> <p>Participants need to be told in advance to bring the relevant personal artefacts etc. to the activity.</p>
Learning objectives	<ul style="list-style-type: none"> • To help participants experience how: • To introduce other participants to who you are as a person and what you expect is critical to setting the tone of a culturally & linguistically responsive environment. Showing your cultural background establishes that culture is important to you and paves the way for an environment that is culturally and linguistically inclusive.
Number of participants	It can be adapted to any number of participants on the group
Materials/Equipment/Resources	<ul style="list-style-type: none"> • Trifold poster board or regular stiff poster board • A strong spreadable adhesive • Paint, markers, coloured pencils etc. (optional) • Scrapbook artifacts of the most important things that "define" you
Activity Time	30 minutes per each participant
Target group	To be implemented with youth

Suggested methods for the activity	<p>Ask participants to choose a title that includes what they want others to call him/her.</p> <p>Part 1: The Beginning of Me.</p> <ul style="list-style-type: none"> • Photographs or drawings of them as a baby, as a student or young child, of their family • A description of what they were like • A notecard that lists facts about when/where they were born. <p>Section 2: The Most of Me.</p> <ul style="list-style-type: none"> • Photographs, drawings or small artifacts of hobbies and activities that define them. • Pictures or lists of their favourites: books, foods, things you like to do, hobbies, etc. <p>Optional Sections:</p> <ul style="list-style-type: none"> • Make up your own or leave space to add artifacts from this current year.
Activity format	Face-to-face activity
Plenary	<p>Have participants take turns presenting theirs to the group.</p> <p>Keep a running list of new, student generated vocabulary terms to use in further assignments later.</p> <p>Have students compare and contrast their All About Me boards using Charts and/or Venn Diagrams</p> <p>Use the graphic organizers to write Informative Essays (compare & contrast)</p> <p>Create a rubric that grade accuracy, neatness, creativity etc. Be specific about what you want the participants to include on their Me Board.</p>

Activity 2

ACTIVITY TITLE	MY CULTURE BAG
General presentation	Create a scrapbook bag of who you are as a person. Use small artifacts: stickers, photographs, magazine cut-outs, small objects, paint, etc. to make a colourful display that tells participants stories.
Learning objectives	Introducing students to who you are as a person and what you expect as a youth worker is critical to setting the tone of a culturally & linguistically responsive classroom. Showing your cultural background establishes that culture is important to you and paves the way for an environment that is culturally and linguistically inclusive. Participants need to be told in advance to bring the relevant personal artefacts etc. to the activity.
Number of participants	It can be adapted to any number of participants on the group
Materials/Equipment/Resources	<ul style="list-style-type: none"> • A bag per participant (can be large plain, brown or meaningful) • 5 – 8 artifacts (depending on the age of participants & time available) • Crayons, pencils, paint, glue etc. (if using a plain bag)
Activity Time	45–60 minutes: 25–30 minutes for activity, 20–30 minutes to debrief
Target group	Youth workers & young people
Suggested methods for the activity	What to include in your Culture Bag? <ul style="list-style-type: none"> • Decorate the front with images that define you. • Place 5-8 personal artifacts inside: • Photographs • Diary • Memorabilia • Keepsakes • Flags • Stuffed toy • Cultural items • Nothing too personal • Do not put your name on the bag, but make it yours (unique)
Activity format	Face-to-face activity

Plenary	<ol style="list-style-type: none">1. Play "Guess Whose Bag?" (best if played after you've listed of 'prohibited artifacts' and/or after you've seen the contents so there are no surprises).2. Participants can present their bags (after discussing elements of good presentation, evaluate with a presentation rubric) independently or with a partner. Keep a running list of new, participant-generated vocabulary terms to use in further writing assignments.3. Have participants compare & contrast bags using Venn Diagrams.4. Participants can categorize what everyone has brought and graph the data then report their findings.5. Have participants journal about what they learned about their peers (before & after).6. Have students write autobiographies about the artifacts in their bags or biographies about a peer's bag
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8. Glossary

Dictionary of important concepts, i.e. culture, diversity etc.

TARGETED GROUPS

Refugees

Someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion. (1951 Refugee Convention)

Asylum seekers

An asylum seeker is a person who seeks international protection outside his or her country's borders but has not yet been recognised as a refugee.

Migrants

Any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person's legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is. (UN Migration Agency)

Stateless person

A person who is not considered as a national by any State under the operation of its law. Stateless people may have difficulty accessing basic rights such as education, healthcare, employment and freedom of movement.

Vulnerable people

As defined in the psychology, sociology, social work and legal fields, a vulnerable people are unable to take care of themselves. It can also refer to those who are unable to protect themselves against significant harm or exploitation. It is important to note that this does not necessarily mean that they lack competency. To be classed as vulnerable, their circumstances must be unable to be altered or improved by their own actions without direct assistance.

THEMES

Cross-Cultural Adaptation

Process of acclimatising to the demand of a new cultural environment, cultural assimilation.

Culture

How we interact with people.

Cultural shock

Natural state of psychological and physical disorientation that can occur when encountering a new environment or culture. (anger, frustration, depression and homesickness)

Diversity

Describes the range of human differences including race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, nationality origin and political beliefs.

Gender equality

The act of treating women and men equally, (Cambridge English Dictionary, 2019) to have access to equal rights, responsibilities and opportunities.

Hate speech

Speech that is intended to insult, offend, or intimidate a person because of some trait (such as race, religion, sexual orientation, national origin, or disability)

Human rights

Rights and freedom that belong to every human from their birth until death. They are equal rights, without discrimination that are the entitlement of every human being.

Interculturality

Any field or dialogue that promote different cultures and diversity in an environment of sharing and tolerance.

Education

Acquiring knowledge, skills and competencies.

Identity

What distinguishes us from others and makes us the same as others.

MORE

Social inclusion. It is the process of including individuals into the society creating conditions and giving them opportunities and abilities to take part, especially for those disadvantaged to participate actively.

Citizenship

The status to be a citizen in a particular country and have access to a certain number of rights like to vote and conquer to be a representative.

Prejudice

Assumptions based on stereotypes, which often lead to unjust treatment of different categories of person or discrimination.

Stereotype

Means 'solid impression', from stereo (solid) and type (Impression) in Ancient Greek. It is a fixed and oversimplified image or idea that people have about how a particular someone or something is like.

Peer-to-peer

Gathering of professional working in the same subject and provide resources such as its annual conference, monthly webinars, timely data and information, and a vibrant online community that help peer-to-peer fundraisers gain access to best practices and support.

Non-formal education

It is a type of learning that does not require preliminary knowledge and involves a non-formal environment or aspects such as games in a park.

Good practices

An activity, method or technique that has consistently shown results superior to those achieved with other means.

Privilege

Particular advantage that is given to an individual or a community

Threat

A person or thing that is likely to cause damage, danger or something unwanted.

Solidarity

Movement that gathers people together united behind a goal or purpose and in which they are willing to defend a common value.

Secularism

Separation of the State from religious institutions.



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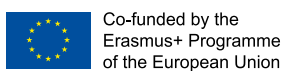
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