

**all different**  
**all equal**

**EUROPEAN YOUTH CAMPAIGN  
AGAINST RACISM, XENOPHOBIA,  
ANTI-SEMITISM AND INTOLERANCE**

# **Education pack**

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**Ideas, resources, methods and activities for informal  
intercultural education with young people and adults**

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*Second edition, 2004*

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# ***Education Pack “all different - all equal”***

**all different**  
**all e q u a l**

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## **Introduction**

It is easy to say “I have no prejudices” or “I’m not racist, so it has nothing to do with me”, or “I didn’t invite those refugees”. It is hard to say “I may not be to blame for what happened in the past but I want to take responsibility for making sure it doesn’t continue into the future”.

### **Welcome to the second edition of the Education Pack “all different - all equal”!**

When this Education Pack was produced back in 1994-95, access to the internet was restricted basically to academics, big business and governments – none of us had e-mail and we contacted each other using the post, fax and telephone. Nowadays, access to the internet is still not available to everybody and we need to be doing more to combat this new form of exclusion. Still, things are improving and the opportunities to use the internet to share ideas and make publications more accessible are – thinking back to 1995 – incredible. Contributing to an evolving community of practice on human rights education throughout the world certainly assists in creating links and solidarity.

Soon after its publication in 1995, the Education Pack “all different - all equal” became a reference to those involved in intercultural education and training across Europe and beyond. Translated into many languages, it remains today one of the most successful and used publications of the Council of Europe. With the successful launch of the on-line version of Compass – the manual on human rights education with young people, it made sense to update the publications which formed the core of the educational effort of the „all different – all equal“ campaign and to make them more widely available within the context of the Human Rights Education Youth Programme. The tenth anniversary of the “all different - all equal” campaign is also a good opportunity to give these materials a new life.

So what has changed here? The bulk of the text remains unchanged. We have updated references and examples; and deleted ones which are now irrelevant. We have been very selective in suggesting links to other relevant web sites. And a technical note here: as site designers often change the internal structure of their sites, we usually only give the basic domain name for a site; when more complicated addresses are referenced then we also state the date of access.

Most changes are visible and usable only in the on-line version of the Education Pack. There it has been possible to make relevant links between Compass, DOmino, Alien 93 and this manual that all serve the same purpose of contributing to promote the philosophy of the campaign: equality in dignity and rights and respect of diversity. As you scroll through them you will find much which is complementary. Especially exciting is the chance to make links between more reflective pieces and activities, so that each enhances the other. Try it out at [www.coe.int/compass!](http://www.coe.int/compass!)

We hope you will find this edition easy and exciting to use and implement!



## The “all different - all equal” Campaign

European societies continue to suffer from a growth of racist hostility and intolerance towards minorities. Many people across the continent, through public bodies, non-governmental associations and local initiatives, are working to try and tackle these problems. The European Youth Campaign “all different - all equal” against Racism, Xenophobia, Anti-semitism and Intolerance sought to bring these people together and give extra momentum to the struggle against all forms of intolerance. Although the Campaign itself officially closed in 1996, the necessity for continuing the work remains undiminished.

The growing problem of racism and intolerance was top of the agenda when the political leaders of the then 32 member states of the Council of Europe met for the Vienna Summit in 1993. They decided upon a joint Plan of Action which, in addition to the Campaign, envisages co-operation between member States particularly in the areas of legislation and education designed to combat racism, xenophobia, anti-semitism and intolerance (see Appendix 1). The Campaign was supported fully by the two pan-European platforms for non-governmental youth organisations CENYC and ECB – both of which merged into the European Youth Forum in 1996. It is important to see that these issues are worldwide, which has been highlighted dramatically in the effects of the plane crashes of 11 September 2001 and the wars in Afghanistan and Iraq.

The Campaign sought to mobilise all sectors of society for the positive aims of tolerance, equality, dignity, human rights and democracy, and to provide a stimulus for years to come. Aims such as these cannot be “reached”; rather they are continuous processes requiring the involvement of us all.

## This Education Pack

Young people cannot make sense of their own position and gain knowledge and mastery of it without an understanding of both the international and national circumstances that shape their world. Intercultural education can facilitate this process. We have aimed to provide practical and theoretical materials which can be used by educators, trainers, youth workers and teachers in informal education. We have been able to build on the experience gained in the production of “ALIEN 93 - Youth Organisations Combating Racism and Xenophobia” published by the Youth Directorate in 1993. The pack is not an academic thesis and we have tried to make it readable. Experienced practitioners will find new ideas here, but the main target group are those who are just starting to work with young people in this area. Although we talk of young people, this pack and the activities proposed can be adapted for other age groups in informal education settings.

**Part A** is a general introduction to the current situation in Europe and argues for the introduction of intercultural education. We look at the historical, political and economic developments which have produced our societies. After defining some key concepts we go on to examine the bases of intercultural education. A reference section at the end suggests avenues for further exploration. Questions are placed strategically throughout the text to make the issues come alive and to provide suggestions for



discussion topics with youth groups. Part A provides the context for the educational approaches outlined in Part B.

**Part B** provides a toolbox of methods and activities to use with young people in intercultural education. Following a description of the overall methodology, you will find a range of activities which are based firmly on group work and participation. Working from experience, exploring new approaches, Part B encourages young people to take action.

In the production of this pack every effort has been made to ensure that you can use it in the manner most suitable for your work in designing educational activities. You can start reading this pack at any point which is of interest to you. Please read it critically and adapt what you find to your own circumstances.

Through using this pack we hope that young people will understand more about the causes of racism and intolerance, and be able to recognise their existence in society. Through a process of intercultural education we seek to enable young people to value differences between people, cultures and outlooks on life; this gives us the tools to live and work together in a spirit of cooperation, building a new and peaceful society where there is dignity in equality.

## The Production Unit and its Working Methods

### *What is the point of publishing such an education pack?*

We consulted with partners in the Campaign and their messages were clear: educational activities must form the basis of the Campaign if it is to have a lasting effect; and across Europe there is a need for accessible educational materials to support this process.

The factor which distinguishes this education pack from others is that it has been conceived and written by a multicultural team of experienced youth work trainers, within the context of the Campaign. We feel it is important to describe some of the processes involved in developing this pack, because this may highlight some of the challenges and problems you may find in attempting to cooperate interculturally. Coordinating such a widespread group is not easy; communication via phone and fax does not always work, meeting together is expensive and the obvious time pressure can be counter-productive.

The original composition of the production unit which met for the first time in the European Youth Centre Strasbourg in September 1994 was:

**Pat Brander**, Beccles, UK - trainer and writer

**Carmen Cardenas**, Madrid, Spain - Equipo Claves

**Philippe Crosnier de Bellaistre**, Berlin, Germany - trainer

**Mohammed Dhalech**, Gloucester, UK - CEMYC, representing the European Steering Group of the Campaign

**Rui Gomes**, Tutor, European Youth Centre of the Council of Europe

**Erzsébet Kovács**, Budapest, Hungary - trainer

**Mark Taylor**, Strasbourg, France - trainer and writer

**Juan de Vicente Abad**, Madrid, Spain - Colectivo AMANI

All members have contributed to the concept of this publication. Unfortunately, a combination of personal and professional reasons prevented a couple of the group from attending the second meeting held in December 1994 at the Centro Eurolatinamericano de Juventud in Mollina, Spain.

Our work has involved a process of constructive conflict between the members:

- how do we put together our differing experiences, definitions, ideologies and educational practice?
- how far will this Campaign really help to combat the causes of discrimination and intolerance?
- how do we reflect the different realities of all the European countries and cultures?
- how do we combine our differing analyses of these causes?
- why is there no direct translation of the word “intercultural” into Hungarian?
- is this British English or international English?
- why can't you speak Spanish?
- what kind of structure should the pack have?
- is it possible to convey concepts simply without being simplistic?
- and, a very practical question, how much information is required in the description of a method or activity?

Arriving at answers to these questions demanded a high degree of commitment from all members and the ability to explain in creative ways. Whether or not a form of intercultural synergy has been achieved, can only be decided by you, the users of this pack.

We decided to use Equipo Claves' and Cruz Roja Juventud's publication “**En un mundo de diferencias ... un mundo diferente**” as the basis for Part A. Much of it has been radically re-shaped and re-written to take into account the diversity of realities across Europe.

Inventing or adapting methods together for Part B helped us as a team to understand much better where we were going and how to get there. Very often we arrived at completely unexpected destinations - reviewing these journeys contributed to our conclusion that intercultural education is an open-ended process.

Exciting debates about the values upon which the pack should be built led us to the conclusion that the pack should promote:

- ways to learn about and experience difference and discrimination
- a new or different understanding of society
- a search for and commitment to the equal dignity of all members of society
- clues and paths for action and change

We were all most conscious of the fact that intercultural education has its limits and requires political and economic support in order to be effective. Within the Plan of Action decided in Vienna there are proposals to help this process [see Appendix I]. Only in the years following the Campaign will we be able to evaluate the seriousness of these commitments.

In fact, since then the member States of the Council of Europe have put commitments into action. Two important examples are: the coming into force of the Framework Convention for the Protection of National Minorities; and the creation of **ECRI**, the European Commission Against Racism and Intolerance – its task is to combat racism, xenophobia, anti-semitism and intolerance at the level of greater Europe and from the perspective of the protection of human rights. ECRI's action covers all necessary measures to combat violence, discrimination and prejudice faced by persons or groups of persons, notably on grounds of “race”, colour, language, religion, nationality and national or ethnic origin.

### **Terminology - a word of warning**

Words have power. Words represent values. Depending on the context, words can change their meanings even within the same language. We have tried to explain the contexts and meanings of the words we use. This whole area of intercultural relations is highly politicised because words cannot be understood properly outside their socio-economic context.

Indeed, while preparing for this second edition, we did consider taking into account the developing debates on non-formal education in recent years. In the end we decided not to alter the terminology used here, especially as the authors do explain their reasons for using them.

Depending on your experience and understandings, you may find that you would never have used the same words or expressions in such a publication. We would urge you to suspend judgement for a little while and question why, in your opinion, some words or phrases are wrong and to look for possible replacements. This Education Pack will also be translated into a number of different languages and, whilst every care will be taken to ensure accuracy, this process does change meanings. **Exciting, isn't it?**



# PART A

## KEY CONCEPTS AND BASIS FOR INTERCULTURAL EDUCATION

### Chapter I Challenges, Problems and their Origins

*Looking at*

- valuing difference
- the world divided economically between North and South
- our changing continent
- people on the move
- our reaction to the changes
- the need for new responses to new situations

**som** diferents  
**som** iguals

#### **The Reality of Our Societies: Difference**

We human beings are all different in many ways and can be identified according to many criteria: gender, age, physical characteristics, sexual orientation, personality, hobbies, standard of living, beliefs... In this pack we focus on cultural, social and ethnic differences. We will be looking at the interaction between people who are different, their lifestyles, values and cultures and the relationships between majorities and minorities in our societies.

We will be working from the basis of difference: seeing different viewpoints, ideas, values and behaviour as the starting points from which to work towards common ground. Through the interaction of differences it is possible to reach new solutions and arrive at new principles for action. They are based on the equality of dignity and rights for all.

Such issues may appear clearer whenever we think about people from other societies or countries, but we also need to talk about what happens within our own geographical frontiers. We feel different from those born and living in our country but whose cultures and ways of life differ somewhat from ours. Our big challenge is to discover how to live and interact with difference creatively.

Throughout history there have been waves of immigration so that today Europe is home to peoples of many different cultures. This makes life more challenging and exciting and it makes life more complicated. This is reality as we start the 21<sup>st</sup> century: **we live in multicultural societies.**

**Differences between people are not valued as an asset, they more usually lead to suspicion or rejection**

We live in a confusing world. In some ways we seem to be coming closer together. For the few with access to information highways or satellite television it is possible to be in contact with the other side of the planet in seconds. But nearer to home the distances between us are increasing. We do not enjoy our multicultural societies as we could: as a phenomenon which enriches us with diversity and which we should not allow ourselves to waste.

Sadly, the presence of “different” people in a country may lead to disinterest and indifference if not discrimination and intolerance. For minorities in our societies discrimination permeates all areas of life: provision of public services; employment opportunities; levels of police custody; housing; political organisation and representation; access to education.

Escalating intolerance leads often to violence and, in the most extreme cases, to armed conflict. We use the definition used by the Uppsala University Conflict Data Project: An *armed conflict* is a contested incompatibility that concerns government and/or territory where the use of armed force between two parties, of which at least one is the government of a state, results in at least 25 battle-related deaths.

According to the project, there were at least 90 armed conflicts in the world between 1989 and 1994. Of these, only four were between states; the remaining 86 took place within states. They included civil wars over territorial and political issues, as well as ethnic, nationalist and religious conflicts. In 2002, the latest date for which figures are available, there were 29 active armed conflicts and, again, nearly all of them were within states.<sup>1</sup>

Almost every country has been built through the integration of different cultures. In Europe, only Iceland could be said to be a mainly mono-cultural society.

And even there things are changing!

If diversity is the norm within our own societies, why do we find such intolerance towards people we consider different? Clearly, there is no single answer to this question and developing every aspect that should be taken into consideration would take more than this pack. Nevertheless it may help to clarify things if we try to explore the origin of these “new” multicultural societies whose appearance is less sudden than it seems.



*When did you first hear the expression “multicultural society”? What did it mean to you then? What does it mean to you now?*

**Today's multicultural societies are, to a great extent, the consequence of political and economic processes.**

In Europe, the development of multicultural societies became more marked following the end of the Second World War. As the East-West ideological divide grew, great movements of people took place within and around the Soviet Union's sphere of influence. Economic regeneration in the northern and central countries (mainly Great Britain,

France, Germany, and the Netherlands) meant that more workers were required.

During the Fifties and Sixties two main types of migration occurred. First, we can see those who would say “we are over here, because you were over there”. The majority of immigrants from colonies and ex-colonies were people wanting to return to the ‘mother-country’ and individuals from different ethnic groups, for instance: Great Britain- India, France - Algeria, the Netherlands - Indonesia. Secondly, the more industrialised countries began to recruit people from the South of Europe (Spain, Portugal, Italy, Greece, Yugoslavia, Turkey) and from other near countries.

Generally, they joined the labour market of the receiver countries as manual workers and, as a rule, were given a friendly reception. They were “needed”.



*What types of migration occurred into or away from the country where you live from 1950 to 1970?*

The economic crisis which began in 1973, changed the situation. Previously unthinkable rises in oil prices encouraged the development of new technology and forms of production. Consequently rapid increases in unemployment were experienced in every industrialised country.

This was structural unemployment and affected mainly “the weakest” in the production system, that is to say, those working in unskilled jobs, especially foreign immigrants. The initial friendly reception turned into fear or suspicion: “you are not needed anymore”. Foreigners were made into scapegoats for the economic problems and blamed for taking jobs away from the host population. Many emigrants from the Fifties and Sixties returned to their native countries which were also suffering under the economic crisis. One of the less well-known effects of the massive changes in Central and Eastern Europe in recent years has been the forced return of workers and students to such countries as Vietnam, Mozambique and Cuba - they were not “needed” anymore either.

Since the end of the seventies, Europe has become an important destination of a new migratory flow principally formed by people from the Southern Mediterranean and so-called “Third World” countries. In contrast to the immigration of the Fifties and Sixties, it has not been initiated by European countries, but it has its origins and explanation in the precarious social, economic and political situation of the majority of countries in the world.

## North-South, A Question Of Imbalance

### *The international economic system*

Throughout history our world has been the subject of multiple divisions. Romans divided the world into the Roman Empire and the Barbarian World; after the voyages of Columbus, people spoke about the New and the Ancient Worlds; an “iron curtain” was built to separate Eastern from Western Europe at the end of the Second World War; and more recently we have begun speaking about the world divided into the North and the South.

? What other divisions can you think of?

This differentiation between the North and the South does not refer to the geographical situation of each country in relation to the Equator, (Australia is economically in the North!), but to a much more complex economic and political situation.

Only a small minority of this planet's inhabitants enjoy the benefits of this smaller world we referred to earlier: technological advances and consumption levels which surpass basic needs. The terms "North" and "South" are generalisations, and there are lots of differences among countries from each group. But it is undeniable that the real frontier dividing the North from the South is **poverty**. Although poverty exists also in the Northern countries, the situation of their poor could sometimes be viewed as a privilege compared to those in poverty in the South. Go to the sections on **Globalisation** and **Poverty** in Compass for further discussion of these issues.

? What is your idea of poverty? How many people live in poverty near you?

While much of the world experienced sustained economic growth in the 1990s, 54 developing countries suffered average income declines over the course of the decade, reveals the United Nations Development Programme's *Human Development Report 2003*. Most of the countries that were poorer in 2000 than in 1990 are in sub-Saharan Africa. When a country is "under developed", this means that it loses the ability to dictate its own development; it has to depend economically and culturally on other countries.

? What is "development"? What is "growth"? Who sets the criteria?

This situation of poverty has not occurred naturally: in many cases the countries concerned have more natural resources than those of the developed countries and in the past they had thriving economies. So, what are the reasons for this unequal and unjust situation? At the risk of over simplification, it may be said that these countries' situation stems from the international system that dominates politically and, above all, economically, our world.

**An imbalance everyone of us helps to maintain.**

After the Second World War the present international economic order was created by a small number of "Northern" countries. These countries imposed rules and created structures that reflected their interests (for example, the International Monetary Fund, the World Bank, trade agreements...) and made use of resources that were not theirs... In a few words: they designed a system by which the development of the few was supported by the poverty of the majority.

Other, subtler forms of dependency became the norm and their main expression can be found in the concept of **foreign debt**, which burdens most of the developing



countries. The countries of the South became trapped into a system of having to exploit and sell their primary resources in order to pay for machinery and technology.

**?** *Many countries are in the very difficult position of paying huge proportions of government income to service their foreign debt. Who do you think is responsible for such situations? What do you think of the global campaign to "Drop the Debt" - which would mean cancelling the foreign debt of the world's poorest countries?\**

Basic inequality of the economic system, civil wars (Rwanda, El Salvador...), environmental disasters (desertification, earthquakes), famine and a strong increase in the level of population (particularly in Africa) all combine to produce a dramatic situation. Increasing numbers of people have been forced to take a painful if not traumatic decision: to leave their homes, emigrate or seek asylum. They do this to survive, despite being aware of the difficulties involved in living in a foreign country.

**?** *What do you think is the difference between "a migrant", "a refugee" and "a displaced person"?*

In January 2004, the number of people "of concern" to the **United Nations High Commission for Refugees** was 20,556,781 (in 1974 the figure was 2.4 million) – that is roughly one out of every 300 people on the planet. Can you imagine what these figures really mean in terms of human tragedy? Increasingly, in the North, our attention has been diverted away from the South: particularly in Europe we have been looking at ourselves.

**all different  
all equal**

*\*For more information on worldwide debt see: [www.jubilee2000uk.org](http://www.jubilee2000uk.org)*

**kõik erinevad  
kõik võrdsed**

## **East - West: The New Search For Balance**

### ***The changing faces of Europe***

What is Europe? Where does it start? Where does it end? How many countries are there in Europe? Who can claim to be a European? Is there a European culture? Who cares? Attempting to answer such questions has become much more complicated since the end of 1989. No more Soviet Union; years of war in what was Yugoslavia; the unification of Germany; independence for the Czech Republic and the Slovak Republic; enlargement of the European Union to 25 members - the consequences of these transitions have been massive.

**?** *What have been the most important changes in the country where you live since 1989?*

Although Strasbourg is geographically closer to Prague than to Paris it will take time to reduce the distances in our minds. Such monumental changes provoke many emotions: hopes for a "Common European House" with open borders; fears of massive waves of migration; hopes for new nations; fears of more conflict. Relationships between states and peoples which once seemed fixed now have to be re-negotiated. (Even that statement can be pulled to pieces if you look, for example, at the history of Cyprus, or

Northern Ireland since the 1960s). How we see each other is made more complicated by the different versions of “Europe” which are being constructed.

## ***Different Europes***

It is no secret that the forces in favour of European integration are facing great difficulties. There is a growing realisation that countries are made up of people, with differing histories and values. They are not just economic units to be brought together for the benefit of economies of scale. Enlargement, for example, of the European Union has not proved to be as simple as had once been expected

**?** *A majority of voters in Norway (1972 and 1994) and Switzerland (1997 and 2001) have rejected membership of the European Union in referenda – why do you think they did this?*

The Council of Europe is now a truly Europe-wide organisation; its membership jumped from 23 to 45 States between 1989 and 2003. Serbia and Montenegro is the most recent member, having joined in April 2003. These changes produced a new political climate and a rethink of the organisation's role. So, at the Vienna Summit in October 1993, the Heads of State and Government cast the Council of Europe as the guardian of democratic security - founded on human rights, democracy and the rule of law. Democratic security is an essential complement to military security, and is a pre-requisite for the continent's stability and peace.

**?** *What do you think are the reasons for the USA, Canada and some Central Asian republics belonging to the Organisation for Security and Co-operation in Europe (OSCE), which now has 55 members?*

Not only governments and industry are increasing the intensity and forms of their co-operation across Europe. Trade unions, youth organisations and cultural projects work with their members to bring a human face to Europe.

**?** *What other forms of European co-operation do you know? What successes and what problems do they have?*

Interestingly enough, not every inhabitant feels like a European. We will talk about identity later in Chapter Two, but here it is worth posing the question: is it possible to have a European identity? The co-operation referred to earlier between some countries leads logically to the exclusion of others.

As the border controls disappear between certain European countries, the barriers increase to those outside of these areas. An example can be seen in the immediate effects of the Schengen Accord: this is an inter-governmental agreement which seeks to abolish border controls between the countries concerned, harmonise policy on visas, co-ordinate crime prevention and search operations, and exchange information on asylum seekers. At the time of writing the agreement had been ratified by the parliaments of Austria, Belgium, Denmark, France, Finland, Germany, Greece, Iceland, Italy,

Luxembourg, Netherlands, Norway, Portugal, Spain and Sweden, with the ten new members of the EU preparing to join. On the day when the Accord came into force early in 1995 there were 24-hour queues at the German-Polish border.

**?** *As the external borders of Europe are strengthened it could be argued that a form of "fortress Europe" is being built. How far do you agree with this analysis?*

Having sketched some of the major developments on our continent and its relations with other parts of the world, it is time to examine closer what is happening on the ground.

## Minorities in Europe

Attention! A minority in one place can easily be a majority in another place.

**?** *When is a minority not a minority? When it is a powerful elite! Do you agree?*

### Local Minorities

In nearly every state there are "traditional" minorities: ethnic groups who have been present for centuries but who have different characteristics, manners, habits and ways of life from the majority. Multitudes of examples could be cited; here are some, you can find many more. European history is littered with expansionist movements, trading relations, religious and military conquests. All of these have provoked movements of peoples, of cultures. The eleventh century Norman knights managed to set up dominions as far apart as Britain, Spain and Sicily; the forces of the Ottoman Empire reached the walls of Vienna in 1529 and again in 1683; Lithuania was the biggest state in fourteenth century Europe. (We have to be careful with historical "facts" like this; for instance, depending on your point of view, the biggest state in fourteenth century Europe could be described as Polish, not Lithuanian - this difference in analysis is a matter of controversy even today). Many places have seen terrible times; as Richard Hill points out, the town of Ilok now on the eastern border of the independent state of Croatia is an illuminating example. At the time of the Ottoman Empire, Ilok was a Muslim settlement. Before that it was Catholic. In 1930, many of the inhabitants were German and Jewish. In 1991 it counted 3000 Croats, 500 Serbs and 1900 Slovaks descendants of migrants from the 19<sup>th</sup> century. A year later, in 1992, the population consisted of 3000 Serbs. Since the war finished, the majority population is once again Croat.

**?** *Does a town near you have a similar history?*

For Spain these traditional minorities are, mainly, the Roma and Sinti (or Gitanos) people, who are also an ethnic minority in many other countries, and the Muslim, Jewish and Hindu communities residing at Ceuta and Melilla. In Sweden there is a sizeable Finnish

minority. In Turkey an estimated 17 per cent of the population are Kurds. There are 21,000 Travellers in Ireland. About nine per cent of the population of Rumania are Hungarians.

Until the 1980s it seemed, from the outside - as though Yugoslavia was one of the most positive examples of different peoples living peacefully together. Now it is difficult to know how far that picture was false or to know to what extent real inequalities were hidden from view. What is clear is the complexity of relations between Slovenians, Bosnians, Croats, Muslims, Serbs, Montenegrans, Macedonians, Rumanians, Bulgarians, Hungarians, Albanians, Gypsies and Greeks - to name just those included in the 1991 census.



*How many people do you need to be to form a "minority group"?*

Having been in the minority within the federation of Yugoslavia, Slovenians are now the majority in Slovenia with around 88 per cent of the population. Declarations of independence and the carving up of territory after wars have played an enormous role in "creating" minorities. With the collapse of the Soviet Union, 25 million Russians were living outside of the Russian Federation and - particularly in Estonia, Lithuania and Latvia - formed minorities of some magnitude in the newly independent countries. In 1920 the Treaty of Trianon cut off two-thirds of Hungarian territory together with one third of its population and many of those people stayed in their towns and villages. Their descendants can be found mainly in the Slovak Republic, Romania and the states that used to make up Yugoslavia.

The decision to recognise or define a group of people as a "minority" is a fundamental challenge and a danger. It is dangerous because it can lead to increased discrimination and segregation. On the other hand it can lead to an increase in the rights and responsibilities of a particular group.

No state in Europe has within its borders people who only speak one language, although there are some that choose to have only one official language. Language plays an enormous role in the culture of a people. Particularly in the last few decades, speakers of minority languages have been demanding official recognition, to receive schooling in their language, and to be provided with the opportunity to set up their own media (publications, radio, television programmes).



*What other types of rights could/should such minorities have?*

The Council of Europe has examined the situation of "national minorities" on a number of occasions since 1949, the first year of its existence. Although it is possible to understand that the term refers to those peoples who have been forced to migrate to another country or who find themselves living in another country because of border changes, it has proved impossible to reach consensus on the interpretation of the term "national minorities". The Vienna Summit's Declaration of 1993 [see Appendix I] gave new impetus to the drive to protect such minorities. As a result, the member States have decided to use a pragmatic approach in the Framework Convention for the Protection

of National Minorities adopted in November 1994: the convention contains no definition of “national minority”, allowing each case to be viewed according to the particular circumstances in each State. Those States that sign and ratify the convention commit themselves legally to enable national minorities to preserve the essential elements of their identity, in particular their religion, language, traditions and cultural heritage. Self-definition is also important and Article 3.1 acknowledges the right of individuals freely to choose to be treated or not to be treated as belonging to a national minority.



*Has the country where you live signed and ratified this convention?\**

\*Have a look here:  
[www.coe.int/  
minorities](http://www.coe.int/minorities)

## **Migrants, Immigrants, Refugees**

Terminology is difficult also in this area. It is accepted practice in many European countries to talk of “migrants” as people who have origins in another country, there is even a Migrants Forum funded by the Commission of the European Communities. To those young British passport holders from Manchester who are of, say, Jamaican origin and whose parents were born in Britain, it comes as something of a surprise to learn that this Forum could be for them. Some talk of “immigrants”, others of “guest workers” and some Council of Europe reports speak of “stocks of foreigner populations”. Although it would suit some forces if migrants were to remain just that, it has become increasingly clear that most of them are here to stay. And many of them are nationals of the countries where they live.



*If a foreign couple have a child in your country, is the child also a “foreigner”?*

כולם שווים  
כולם שווים

Problems of definition and different methods of collecting statistics mean that, often, comparable data between countries does not exist. Almost by definition “illegal immigrants” are incredibly difficult to count but, especially for unscrupulous politicians, incredibly easy to estimate. (It is a little like the concept of the silent majority - as it is silent anyone can claim to speak for it). People are not “illegal”, it is the legal system which defines them so. If you add to these considerations the fact that each country has different rules and rates for processing applications for naturalisation, it seems obvious that statistics have to be viewed with extreme care. Yes, even the few we use in this education pack.



*Where can you find such information? Who produces it? Who uses it?*

We have referred earlier to the differing patterns of migration within and into Europe. Until the beginning of the 1990s the main cause of immigration was the re-unification of the families of migrant workers who had settled in the sixties and seventies. Italy, Portugal, Greece and Spain have recently become countries of immigration, having been countries of emigration before. (Did you realise that Melbourne in Australia has the largest Greek population after Athens and Thessaloniki?) Along with France, Italy

and Spain are the main destinations of immigrants from North Africa.

At a migration conference of the Council of Europe in 1991 it was being predicted that, within three years, up to twenty million people would emigrate westward from the countries of the ex-Soviet Union. This has not happened but such wild predictions have helped produce public support for increasingly strict immigration controls in Western Europe.



*What is the difference between a refugee and an asylum seeker?*

Throughout the world there has been a massive increase in the number of refugees and asylum seekers in the last decades. One estimate placed the increase in Europe at 980 per cent in the period 1983 -1992: from 70,000 to 685,700. Their origins were world-wide, with the majority coming from Eastern Europe and Turkey. Clearly, the horrific conflict in former Yugoslavia produced the highest increase in the movement of refugees and internally displaced people in Europe. According to the High Commission on Refugees in January 2004, the total number of “people of concern to them” in Europe were 4,403,921. Worldwide, the ten largest movements of refugees were all to African countries.



*The 1951 United Nations Geneva Convention provides definitions and procedures for the acceptance of asylum seekers. How does the country where you live implement them?*

## The Legal “Welcome” to Those Coming from Outside

Depending on where you live, your nationality and your financial status, you will find it easier or harder to move to and work in a European country (or from one to another).

If you have at least 100,000 dollars in the bank you will experience few problems in obtaining a visa or a residents permit in most countries. Many countries have stopped issuing visas to foreign nationals who are already within their borders. Take the example of someone who is visiting their family on a tourist visa and wishes to remain; this person must then leave the country and apply for a new visa, with all the costs and stresses of separation this would entail. Strict regulations have been placed on transport companies to ensure that they carry only passengers with the right to enter a particular country. A company in breach of the regulations is liable to be fined and must cover the cost of repatriating the passengers concerned.



*What is the difference between a Visa and American Express?*

Unless you work for a large transnational company, you will have massive problems in obtaining permission to live and work in any of the countries within the European Economic Area (EEA). But nationals of those countries are allowed to move relatively freely from one to another. Although regulations do differ in nuance, the basic challenges

remain similar. If you want to stay in one of these countries legally you will need to bear in mind some of the following:

- A residence permit. This will be granted if you have already obtained a work permit.
- An employment contract with a recognised business. Without this you cannot obtain a work permit.
- The work permit will only be granted if the employer can prove that nobody in the host population could do the job.
- Official procedures and delays in gaining work permits dissuade many employers from even attempting to recruit third country nationals.
- If, in the meantime, you start working before being granted official permission you risk immediate expulsion from the country.
- Some crimes can only be committed by foreigners. Legal regulations change and it will be your responsibility to ensure that you conform to them.



*How many people come to stay and work in the country where you live?*

Exceptions to the rule do exist. In Central and Eastern Europe, and especially in Germany, permanent settlement migration in recent years has been associated with specific ethnic groups “returning” to a homeland where they have been granted an automatic right of settlement. Amongst those involved are the German Aussiedler, Ingrian Finns, Bulgarian Turks, Pontian Greeks and Romanian Magyars.

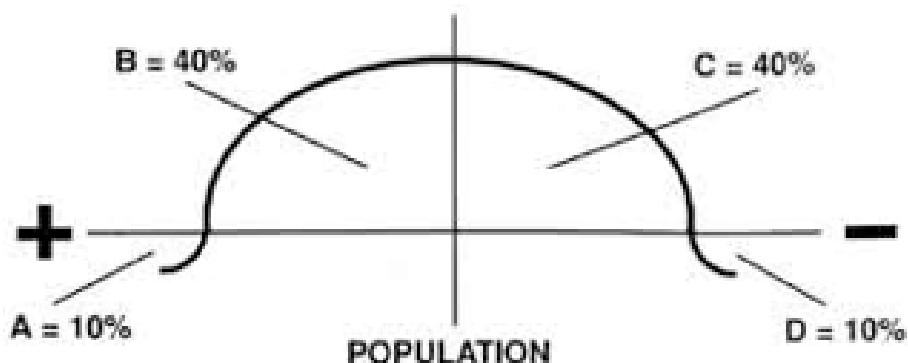
## ***And What Are Our Responses to All of This?***

We have looked at some of the aspects, considered some of the history and highlighted some of the forces which are acting within our societies. At one and the same time we are being pushed closer together and being pulled further apart. The face and faces of Europe have changed dramatically during the past decades and in today's multicultural societies we face greater stresses and strains than before.

## ***A Model to Adapt***

At the 1993 symposium which prepared the “all different - all equal” Campaign recent research was presented which casts some new light on the challenges we face. This research carried out in Belgium suggests that it may be possible to break down the population into four main groups:

- people who are already aware of the problems of racism and more or less actively involved in anti-racist activities (about 10%)
- those people, who are tolerant, but do not (yet) engage in anti-racist activities (about 40%)
- those who have racist tendencies, but do not commit racist acts (about 40%)
- racists who openly show their attitude (about 10%)



What is perhaps representative for Belgium is not necessarily applicable across the length and breadth of Europe, but anti-racist activists (from other countries) who have seen these figures do agree that the general proportions are similar to their own estimates. They suggest that greater percentages of young people are present in the groups A and D.

? Do you think this model fits in your country?

Whether or not the proportions are the same, you may use it as a model for analysing the situation in the country where you live. It may also be useful in deciding on strategies for targeting particular groups when campaigning or devising educational approaches. Are we trying to reinforce active tolerance amongst the people in group B, are we going to show open opposition to those in group D? Are we going to work with those in group A to question some of our own assumptions? etc.

To give an example, **La Repubblica** newspaper of 19 May 1995 reports research into prejudice amongst 2500 young people in Italy. The survey was conducted by the Istituto di ricerche sociali di Milano (social research institute of Milan) and they divide the results into four groups as well:

- A. "xenofobi" - (xenophobic, those afraid of or against foreigners) - 12.3%
- B. "instabili" - (unstable) - 31.6%
- C. "neutrali" - (neutral) - 35.2%
- D. "antixenofobi" - (anti-xenophobic) - 20.9%

These four groups are perhaps comparable with those suggested by the research from Belgium, but it is important to see that the terminology is completely different.

Racism, anti-semitism, xenophobia and intolerance take very different forms across Europe and it may be that for your situation you should find other descriptions or analyses for the different groups. We shall look at the challenges involved in defining these terms in the next chapter.



## IF... THEN...

To sum up this chapter, it is clear that we need new responses for the new situations in which we find ourselves.

**IF** multicultural societies are a reality and they will be so in the future...

**IF** exploitation of the many is being used to support our privileged societies...

**IF** in our world, which is becoming smaller and more interdependent, very few problems stay within the present frontiers and will affect us all sooner or later...

**IF** countries and/or states are aware of their impossibility to remain isolated...

**IF** we believe in equal human rights for all...

**THEN** our actions should also express those commitments to bring about change.

**THEN** our response cannot be to build institutional or personal walls to “keep the others in their place”.

**THEN** our response cannot be patronising or superior.

**THEN** we should begin to relate to each other at an equal level - whether its between different societies and cultures or between majorities and minorities within the same society.

**THEN** discrimination in the international economic system must be fought, otherwise marginalisation and poverty will continue on a global level.

**THEN** we need to work on understanding and modifying prejudice and stereotypes.

In short, we have to establish a way to change our Multicultural societies slowly into Intercultural ones.

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# Chapter 2

## Understanding Difference and Discrimination

all different  
all equal

Looking at:

- culture
- I, we, them
- our limits
- pictures
- from discrimination to racism
- possible questions and answers

Define, illustrate, explain - we try to do all this here. See what you think as you go through this chapter. If you disagree with something, or find a big hole in an argument, make notes about your reasons and make suggestions for replacements.

### From Multicultural to Intercultural Societies

alle anderscht  
alle gleich

At first sight, the terms “Multicultural Society” and “Intercultural Society” seem to be similar but they are not synonyms. So, how do we tell the difference between the two? Here are some basic ideas, to which you can add.

**MULTICULTURAL SOCIETIES:** Different cultures, national, ethnic, religious groups all living within the same territory BUT not necessarily coming into contact with each other. A society where difference is often viewed negatively and forms major justification for discrimination. Minorities may be tolerated passively, but not accepted or valued. Even in cases where there are legal rights designed to stop discrimination, the law may not be enforced uniformly.

**INTERCULTURAL SOCIETIES:** Different cultures, national groups, etc. living together within a territory, maintain open relations of interaction, exchange and mutual recognition of their own and respective values and ways of life. We are talking then about a process of active tolerance and the maintenance of equitable relations where everyone has the same importance, where there are no superiors or inferiors, better or worse people...

“Interculture” is a process, not a goal in itself. Now we need to examine some of the main elements of this process.

## Let's Talk About Culture

*"Men and women are not only themselves; they are also the region in which they were born, the city apartment or the farm in which they learnt to walk, the games they played as children, the tales they overheard, the food they ate, the schools they attended, the sports they followed, the poets they read and the God they believed in"*

(W. Somerset Maugham. *The Razor's Edge*)



What does the word culture mean to you?

Hundreds of definitions of culture exist, each one longer and more difficult than the last. It has even become common to talk about organisational cultures, especially when considering transnational corporations.

- The first thing that comes to mind may be what you would find in the cultural pages of a newspaper: ballet, opera, music, books and other intellectual or artistic activities.
- Here we view culture from a much wider perspective. We are looking at the values and systems of behaviour that allow groups of people to make sense of the world. This is complex stuff and trying to understand cultures, including your own, will mean examining many aspects of life. Some of them are immediately visible, for others you may have to dig deeper:
  - What is defined as "good" and "bad"?
  - How are families structured?
  - What is the relationship between men and women?
  - How is time perceived?
  - Which traditions are important?
  - What languages are spoken?
  - Which rules govern the consumption of food and drink?
  - How is information shared?
  - Who has the power and how do they get it?
  - What are the reactions to other cultures?
  - What is funny?
  - What role does the religion play?

The list could be much longer and you can find other aspects to add. It is important to stress here that the answers to such questions are, to a great extent, shared by the members of a culture - it's obvious, it's normal, that's the way it is. They behave in similar ways, they share similar references and they judge things in similar ways. Such an observation is more obvious when you are confronted with a different culture or go abroad. Cultures are not static, they change and so the answers and even the questions themselves change over time.



Take one of the questions listed above. How might your grandparents have answered?

The existing differences between cultures reflect the effort each society has had to make in order to survive within a particular reality. This reality is made up of: a) the

geographical background, b) the social background, that is to say, the other human groups with which it has had contact and exchange; and c) the “metaphysical” background, looking for a sense to life.

**?** *If there are different cultures, does this mean that some are better than others?*

Even within cultures there are those who do not comply with all the usual norms and they may find themselves identified as sub-cultures. Members of sub-cultures are often the victims of intolerance within our societies. Examples include people with disabilities, gay and lesbian people, certain religious groups and the wide spectrum of youth sub-cultures. Their distinguishing features may involve use of language, choice of clothes, music and celebration.

**?** *Which sub-culture(s) are you part of?*

You may like to put this question, ‘what does the word culture mean to you?’ to the group. You could do a brainstorm or you may like to use the technique ‘silent floor discussion’ as described in section 8.3 of **Domino**.

After the discussion you could go on to explore participants’ images of different cultures through the activity ‘Antonio and Ali’, which involves storytelling or to ‘The island’, which is a simulation game. Both these activities are in part 2 of this **Education pack**.

## ***Learning Your Own Culture: Something as Natural as Breathing***

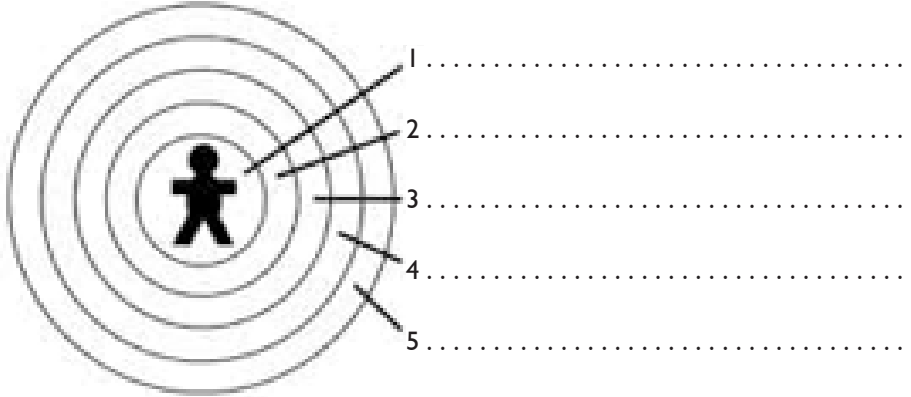
We are born within a culture, and during the first stages of life we learn our culture. This process is sometimes referred to as our socialisation. Each society transfers to its members the value system underlying its culture. Children learn how to understand and use signs and symbols whose meanings change arbitrarily from one culture to another. Without this process the child would be unable to exist within a given culture. To take a banal example, imagine what would happen if your children could not understand the meaning of a red traffic light. There is no objective reason for red to mean ‘stop’, or green to mean ‘go’. Parents and family, school, friends and the mass media, particularly television - all of them contribute to the socialisation of children and, often, we are not even aware that we are part of this process.

**?** *What have been the biggest influences in your socialisation?*

Culture is lived in a different way by each of us. Each person is a mixture of their culture, their own individual characteristics and their experience. This process is further enriched if you are living with two or more cultures at the same time. For instance, as a second-generation immigrant, you may be learning your culture of origin within the family and the culture of the country where you live at school and through the media.

## Identity

Who am I? What am I? Identity is like culture, there are many aspects to it, some hidden some visible. One way of looking at this could be to imagine yourself as an onion (even if you don't like to eat them). Each layer corresponds to a different part of your identity.



**?** What are the most important things which make up your identity? Write them next to the numbers 1 -5, with number 1 being the most important to you.

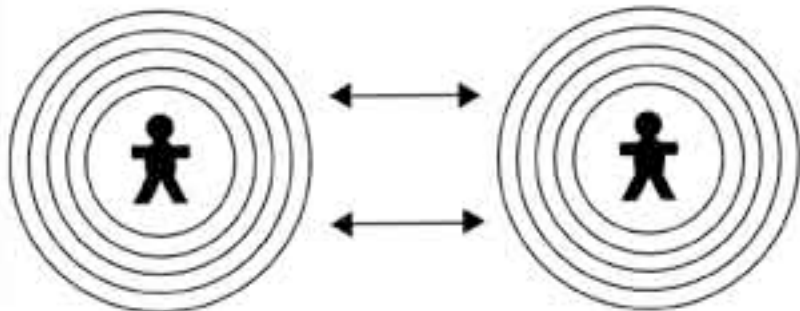
Some of these will be related to:

- the roles you play in life: a daughter, a friend, a school student, a baker, a banker;
- the parts of your identity you may be able to choose: fan of a certain type of music, member of a political party, style of clothes;
- where you were born, where you now live;
- belonging to a minority or not;
- your gender and your sexuality;
- your religion

and, perhaps strangely,

- what you are not or don't want to be: not a woman, not a socialist, not French, not an alcoholic.

Identity is not only a question of how we perceive ourselves.



*The onion of identity*

Others identify us, and we may not like the label they give us. Continuing the vegetable analogy, what happens if one onion calls another a tulip bulb? To return to one of the major subjects of the last chapter: the labelling of some people as a „minority group“ may be done by others. Who are we? And who are they? Our social identity has to do with values and symbols. We divide people into groups because there seems to be a need to be different from others. We need to give values to our group (class, family, friends) which give us a positive value of ourselves. The danger lies in putting negative values on those who do not form part of our group. Putting people in boxes denies them the possibility of being anything else.

The Onion of Identity can be used as an activity in itself: what does your “onion” look like? It has proved very useful with groups as an introduction to discussions about identity, how we perceive others and how others perceive us.

You may like to follow up the discussion about people’s personal ‘onion of identity’ with either the activity ‘**Me too**’ or ‘**Dominoes**’. These are lively activities that help people to get to know each other and explore both their differences and what they have in common. Alternatively the group may like to do some research to identify the footprints of other cultures in the locality; see ‘**Trailing diversity**’.

? Name two simple (or silly!) characteristics which a foreigner might associate with the country you live in, for example, Switzerland = watches and banking, Russia = vodka and fur hats. Are these things an important part of your identity? You could call this a Word Association game.

? Is a nation a culture?

## We All Live With Images


As we have seen, a person's identity cannot be summed up in just one label. Often though we tend to concentrate on limited or distorted aspects. This is because the responses of different human groups to each other are the product of a complicated system of social relations and power. To discover some of the mechanisms at work, we need to examine the role of stereotypes, prejudice and ethnocentrism.

### Stereotypes

Stereotypes consist basically in shared beliefs or thoughts about a particular human group. A stereotype is an ensemble of characteristics that sums up a human group usually in terms of behaviour, habits, etc.

The objective of stereotypes is to simplify reality: “they are like that”. Bosses are tyrannical; these people are lazy, those are punctual; the people in that part of town are dangerous – one or some of them may have been, but all? Sometimes we use stereotypes about the group to which we feel we belong in order to feel stronger or

superior to others. (Or, indeed, to excuse faults in ourselves - "What can I do about it? We are all like that!"). Stereotypes are usually based on some kind of contact or images that we have acquired in school, through mass media or at home, which then become generalised to take in all the people who could possibly be linked.

 *It has been suggested that we need stereotypes in order to survive. How useful do you think they are?*

In everyday language it is sometimes difficult to tell the difference between stereotypes and prejudices.

## **Prejudices**

A prejudice is a judgement we make about another person or other people without really knowing them. Prejudices can be negative or positive in character. Prejudices are learned as part of our socialisation process and they are very difficult to modify or eradicate. Therefore it is important that we are aware that we have them.

To explain this concept more directly it could help to examine how deeply we know all of our friends. We may have different friends for different occasions, for going to the cinema, going walking, helping with homework, playing football, going to concerts. Do we know what music our football friends enjoy? Or do we just guess? Making assumptions is easy and common. If it is that simple to make assumptions about friends, think how easy it is to make false judgments about people you don't know.

 *Why do you think prejudices are hard to change?*

Prejudices and stereotypes are schemes that help us to understand reality; when reality does not correspond to our prejudice it is easier for our brains to change our interpretation of reality than to change the prejudice. Prejudices help us to complement information when we do not have it all. Siang Be demonstrates this process by asking his audience to listen to the following passage:

*"Mary heard the ice-cream van coming down the street. She remembered her birthday money and ran into the house".*

You could interpret this passage like this: Mary is a child, she would like an ice-cream, she runs into the house to get some money so that she can buy the ice-cream. But where do you find any of this information? Try changing any of the nouns in the passage ('money' to 'gun', for instance) and see what happens.

## **Prejudice and stereotypes about other cultural groups**

We absorb prejudices and stereotypes about other cultural groups sometimes unconsciously - but they come from somewhere and they serve many purposes:



- to help us evaluate our own cultures
- to evaluate other cultures and ways of life
- to govern the pattern of relationships our culture maintains with other cultures
- to justify the treatment and discrimination of people from other cultures.

## ***Ethnocentrism***

Our judgements, evaluations and justifications are influenced strongly by our ethnocentrism. This means that we believe our response to the world - our culture - is the right one, others are somehow not normal. We feel that our values and ways of living are universal, the correct ones for all people, the "others" are just too stupid to understand this obvious fact. Mere contact with people from other cultures can actually reinforce our prejudices, our ethnocentric spectacles blinding us to anything but that which we expect to see. Other cultures may seem attractive or exotic for us but usually our view is coloured by negative prejudices and stereotypes and so we reject them.

## **Linking The Images And Their Effects**

This reaction of rejection takes the form of closely related phenomena: Discrimination, Xenophobia, Intolerance, Anti-Semitism and Racism. Power is a very important component in the relations between cultures (and sub-cultures) and these reactions get worse whenever majorities are faced with minorities. Over time, definitions and their use change and you will find it interesting to compare this section to the valuable chapter on ***Discrimination and Xenophobia*** in Compass where more recent examples are given.

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## ***Discrimination***

Discrimination is prejudice in action. Groups are labelled as different and discriminated against. They may be isolated, made criminals by laws that make their ways of life illegal, left to live in unhealthy conditions, deprived of any political voice, given the worst jobs or no jobs at all, denied entry to discos, subjected to random police checks.



*Can you think of other examples of discrimination?*

Within minority groups there are those who have fought against such negative discrimination, sometimes with support from members of the majority. They argue that in order to bring about equality it is necessary to promote measures of positive discrimination.




*These measures are also referred to as "positive action". Can you suggest positive action necessary to combat the negative forms of discrimination listed above? (One example could be to provide suitable stopping sites, in consultation with Roma (Gypsy) or Sinti people, to ensure that they meet the needs expressed).*

## **Xenophobia**

Xenophobia comes from a Greek word meaning “fear of the foreigner”. We have here a clear example of a vicious circle: I fear those who are different because I don't know them and I don't know them because I fear them. Similar to discrimination and racism, xenophobia feeds on stereotypes and prejudices, though it has its origin in the insecurity and the fear projected onto “the other”. This fear of the other is often translated into rejection, hostility or violence against people from other countries or belonging to minorities.


Xenophobia has been used by powerful elites to “protect” their countries from outside influence as we can see from ex-President Ceausescu, the toppled dictator of Romania, who liked to quote the poet Mihai Eminescu:

*“He who takes strangers to heart  
May the dogs eat his parts  
May the waste eat his home  
May ill-fame eat his name!”*

 Xenophilia is the love of foreigners. Can you change the poem to reflect such a spirit?


## **Intolerance**

Intolerance is a lack of respect for practices or beliefs other than ones own. This is shown when someone is not willing to let other people act in a different way or hold different opinions from themselves. Intolerance can mean that people are excluded or rejected because of their religious beliefs, their sexuality, or even their clothes and hairstyle.

 When do you think that it is right to be intolerant?

## **Anti-Semitism**

The combination of power, prejudice, xenophobia and intolerance against Jewish people is known as anti-semitism. This form of religious intolerance leads to discrimination against individuals as well as the persecution of Jews as a group. The most horrific manifestation of anti-semitism came with Hitler's rise to power and the Nazi ideology of racial purity. Six million Jewish people died in concentration camps during the Holocaust or Shoah. Frighteningly, some “historians” like David Irving have attempted to “prove” that concentration camps did not exist or were not as bad as they have been portrayed.

 What did you learn about the Shoah at school? What forms of anti-semitism exist nowadays?

## Racism



When have you used or heard someone use the term "Racist!"?

The consequences of racism are terrifying, even the word racism is frightening. Defining "racism" is not easy. Defining it to the point where it would be possible to determine - across Europe - whether any particular action, thought or process could be labelled racist would appear to be verging on the impossible.

Racism is based on the linked beliefs that distinctive human characteristics, abilities, etc are determined by race **and** that there are superior and inferior races. Logically, to accept this argument you have to believe that there are different human races.

Racism changes shape over time and may even be called by other names in different places. It is the concept of superiority that is so dangerous - superiority of one group of humans over another. If we start to believe such things then, depending on the time and place, we can lend our tacit or active support to:

- the killing of 400,000 Roma or Gypsy people during the period of the Nazi regime
- the massacres and destructions of entire communities in former Yugoslavia in the name of "ethnic cleansing"
- the reservation of jobs and services to certain groups in society "Europe for the Europeans", "France for the French", "Russia for the Russians", etc
- "Algeria is there for the Algerians - so why don't they all go back there", "Turkey is there for the Turks - so why don't they all go back there", etc
- development aid which entraps more than it helps
- sending letter bombs to asylum organisations

This education pack is based on the complete rejection of such theories or beliefs. The species is human. There is only one race: the human race. Full stop.



Would you label as racist all those examples of the consequences of a belief in superiority? If not, what would you say?

What follows are several ideas and explanations that look at concepts of racism in different ways:

### Racism is a myth

*"For all practical social purposes "race" is not so much a biological phenomenon as a social myth. The myth of "race" has created an enormous amount of human and social damage. In recent years it has taken a heavy toll in human lives and caused untold suffering. It still prevents the normal development of millions of human beings and deprives civilization of the effective co-operation of productive minds."*

*"Statement on Race", UNESCO, Paris, July 1950*

Quoting Julian Huxley in “We Europeans”, 1935, in reply to Nazi racist propaganda:

*“Racism is a myth, and a dangerous myth. It is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough.”*

*“It was agreed that racism could be described as discrimination against one group of people by another, based on prejudices which were attributed to physical characteristics. It was stressed that racism was an attempt to create false divisions within the human race, and had no valid scientific basis. “There was only one race on Earth: the HUMAN RACE, and even by using such terminology as ‘racial discrimination’ or ‘race relations’, one risked legitimising part of the false premises used by racist theorists and groups.”*

*[International Youth and Student Movement for the United Nations, “Multiracial coexistence in Europe”, Study Session, EYC, 1983]*

## **Racism is an ideology**

*“In public debates the terms ‘Auslanderfeindlichkeit’ or ‘Fremdenfeindlichkeit’ [meaning hostility towards foreigners] are the ones which are mostly used when intellectual or active rejection of foreigners is being talked about - only rarely will the term ‘Rassismus’ [racism] be used. We want to use the term ‘racism’ not because it conveys the character of sharper moral and political accusation, but rather because it is the clearer historical and analytical category - in contrast to the other terms - and because it asserts something about the contexts and causes of rejection and hatred of foreigners.*

*Racism is a purely ideological construction, an ideology because there are no ‘races’. There are no provable links between peoples’ physical or cultural characteristics and their basic qualities or possibilities. The acceptance of the term ‘races’ is ideologically motivated and culturally deep-rooted – it fulfils important functions for safeguarding existing ruling structures:*

- *Racism allows social inequalities, exclusion and contradictions of class to appear natural, rather than dependent upon social factors. Social inequality and oppression are thereby politically and culturally legitimised and even thought of as fate by those affected.*
- *Those groups who are defined through ‘racial characteristics’ can then be tagged as being the supposed cause of economic and social crises. They are put in the role of scapegoats, distracting attention from the real causes of a crisis and thereby attracting the annoyance of society.*

*‘Neo-Racism’ is no longer based primarily on physical characteristics, rather it takes cultural differences as its starting point. Statements about superiority are partly forgotten and, instead, it is ‘merely’ pointed out that the culture of a people (‘Volk’) or of nations is necessary for their identity and would be endangered by cultural or social mixing.”*

*[Jusos in der SPD, “Asyl statt Abschreckung”, Argumente 5, Bonn, 1992]*

## Racism is deeply rooted in history

*“It is important to differentiate between the various manifestations of racism in the respective countries. Countries such as the United Kingdom, France and Belgium, i.e. imperialist nations with a history of colonialism, subscribe to racist ideologies which are evidently bound up with the exploitation and subjugation of black people in the cause of the advancement of Western Capitalism. Anthropologists and biologists, later followed by socio-biologists, suggested scientific reasons and explanations for treating black people as a sub-human species. It was suggested and believed that people of a particular skin-colour had genetic and social characteristics that were fixed and immutable, and that were not subject to the influence of nurturing or of environment. This led to the widespread belief that the peoples of Africa were inferior to the white “Caucasian” race, morally, socially and intellectually, and that therefore one need not apply the same human values in dealing with them. They could be treated as slaves, as chattels, as units of property such as you treat cattle or horses, and used as labour power to produce wealth.”*

*[European Confederation of Youth Clubs, “Racism in Europe – the Challenge for Youth Work”, Study Session, EYC, October 1989]*

## Racism can change

*“Racism is different from racial prejudice, hatred or discrimination. RACISM involves having the power to carry out systematic discriminatory practices through major institutions of our society, whereas prejudice is the unfavourable opinion or feeling formed beforehand without knowledge, thought or reason.*

### **Racism = Power + Prejudice**

*RACISM is both overt and covert. It takes two closely related forms: individual RACISM and institutional RACISM. The first consists of overt acts by individuals, which can cause death, injury or the violent destruction of property. The second form is less evident. Some of the most conspicuous examples are in housing patterns, segregated schools and churches, discriminatory employment and promotion policies and textbooks which ignore the role of many ethnic minorities.*

*RACISM must also be looked upon from a cultural aspect. Cultural RACISM is when we use power to perpetuate our cultural heritage and impose it on others, while at the same time destroying the culture of others, which brings us to ethnocentrism. The tendency to view alien cultures with disfavour, which results in an inherent sense of superiority, is ETHNOCENTRISM.*

### **Cultural Racism = ‘Power + Ethnocentrism’ ”**

*[International Federation of Liberal and Radical Youth, “Put the Hands Together: IFLRY Against Racism and Xenophobia”, 1986]*



What do you think now?

## Where do we go from here?

If we are to begin creating intercultural realities we have much to do in challenging:

- our personal attitudes and
- the systems of control and power which result in inequality

Dialogue between cultures requires a great deal of time and experience. The development of intercultural approaches will depend not only on people's openness, but also on politicians, who have to implement a whole series of measures to facilitate the process.

Without being too strict and taking the following list as a set model for our behaviour, we can nevertheless see that it is necessary to pass through certain stages, namely:

1. Accepting that everyone is on the same level; accepting equality of rights, values and abilities; prosecuting racism and discrimination.
2. Getting to know each other better; engaging in discussion, knowing about other people's cultures, moving towards them, seeing what they do.
3. Doing things together; co-organising, collaborating, helping each other.
4. Comparing and exchanging; exchanging viewpoints, experiencing each other's cultures and ideas, accepting mutual criticism, reaching agreements and taking decisions together.

What roles can intercultural education play in all of this? Turn to the next chapter for some ideas...

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**all different**  
**all equal**

**herkes farklıdır**  
**herkes eşittir**

# Chapter 3

## Intercultural Education: A Positive Approach to Difference

Looking at:

- the discovery of relationships
- mechanisms and resources
- the school
- out of school
- stages in intercultural processes
- using activities

### Where Does Intercultural Education Come From?

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alle gleich

We - as the writers of this education pack - have tried to be very careful in our use of the terms “multicultural” and “intercultural”. Our choice of terminology is not innocent; it is even subversive; we are not playing with words. We mean to challenge your ideas and actions, and we hope you will challenge ours.

#### ***Educational responses to multicultural society***

As we have seen in chapter one, the pace of change in our societies has increased dramatically in the last decades. The meeting of different cultures continues to be a major factor in, **and** a result of, these changes. At the same time we have begun to realise that even within dominant cultures there are people who do not conform to the usual norms, who are identified as belonging to sub-cultures. Along with this realisation has come the gradual, if stormy, recognition that these people have rights and demand respect and acknowledgement. Governmental responses to all of these changes have been mixed, often within the same country.

From the Sixties onwards some countries started special educational programmes, which were targeted at children from long-standing minorities and at the children of more recently arrived immigrants. Depending on the political and cultural context, educational systems were called on to fulfil a variety of aims, for instance:

- to ensure that immigrant children could return to their country of origin and be able to fit in to their specific social and educational systems with ease.
- to incorporate the children of minority cultural groups into mainstream society and thereby strip them of their cultural identity completely - this is sometimes known as a policy of assimilation. This could be summarised by



extending the old maxim “When in Rome, do as the Romans do” to “When in Rome, think, feel, believe and do as a Roman”.

- to assist the children of minority cultural groups to fit into mainstream society whilst maintaining parts of their own cultural identity - this is sometimes known as a policy of integration. “When in Roman society, do as the Romans do; but you can cook what you want at home if you close the windows”.

Various educational forms and approaches resulted, sometimes in combination with each other. But there were grave problems associated with such aims and practices. They were based on a belief in the implicit superiority of mainstream culture which was supposed to remain unaffected by contact with other cultures. It was very much a one-way street: change was only expected from “them”. Add to this the fact that the vast majority of immigrants have not “returned” to their countries of origin and we can see that such aims do not correspond with current reality. And they have little in common with the aims of intercultural education.

**“The discovery of others is the discovery of a relationship, not of a barrier” (Claude Lévi-Strauss)**

Gradually, perceptions of multicultural society have evolved. It is neither a mosaic where cultures are placed side-by-side without any effect on each other, nor is it a melting pot where everything is reduced to the lowest common denominator. Intercultural education proposes processes to enable the discovery of mutual relationships and the dismantling of barriers. There are close links to other educational philosophies, such as education for human rights, anti-racist education and development education. It is therefore a normal reaction if you find elements here which correspond to your experience in other fields. We have learned much from the experiences gained in the pioneering work of multicultural educationalists.

But we choose to use the term “intercultural”. Because, as Micheline Rey points out, if the prefix “inter” is given its full meaning, this necessarily implies:

- interaction
- exchange
- breaking down barriers
- reciprocity
- objective solidarity.

## **Intercultural Education: A Social Education Process**

For a society to become really intercultural, every social group must be able to live in conditions of equality regardless of their culture, lifestyle or origin. This means reconsidering not only how we interact with cultures which seem strange to our own, but also how we interact with minorities such as homosexuals or people with disabilities

who face many forms of intolerance and discrimination. Numerous forces - social, economic, political - have to be combined to bring about such a society. Intercultural education is one of the main tools we have nowadays to help us take advantage of the opportunities offered by multicultural societies.

The general target of intercultural education has to be favouring and reinforcing the basis of mutual relationships, between different societies and different majority or minority cultural groups.

*This target means:*

- to see that diversity is rooted in equality and does not become a justification for marginalisation
- to make an effort to recognise different cultural identities and to promote respect for minorities
- to resolve conflicting interests peacefully.

This general target supposes that intercultural education must take place within society as a whole. It is impossible to dream of an intercultural society working only with one of the involved parts, that is, only with minority groups or only with majority groups.

**The needs of majorities and minorities are different but interlinked.**

In the case of most minority groups, especially when they are the result of immigration processes, their first need is to develop a series of abilities and knowledge. Without the ability to communicate in a commonly understood language, for example, it is difficult if not impossible to survive in society. In the case of majority groups, their first needs are to start looking beyond accepted norms, to question customary ways of thought - especially negative stereotypes and prejudices - in relation to minority groups. It is necessary for us all to gain an understanding of the role played by power relations in society and, here, their effect on intercultural relationships.

These different needs, logically, have different objectives. In the case of social majority groups, the targets of intercultural education are:

- to further an understanding of the reality of an interdependent world and encourage action coherent with that reality
- to go beyond negative prejudices and ethnic stereotypes
- to favour a positive evaluation of difference and diversity
- to search for and highlight similarities
- to generate positive attitudes and habits of behaviour towards people from other societies and cultures
- to translate the principles of solidarity and civil courage into action

In the case of minority groups, the targets of intercultural education include all of the above plus learning to live within mainstream society without losing their own cultural identity.

## Young people: an essential resource for intercultural education.

all different  
all equal

Although intercultural education must take place within society as a whole, there is little doubt that intercultural education is centered on the system of relations of children and young people. We justify this priority because they will be, to a great extent, the future citizens of intercultural societies. They are also an important channel of communication to adults and can help their elder relations, for example, to see the necessity for change. Having said that it is clear that there are also important messages here for adult education.

Intercultural education with children and young people works in two major ways:

- to help them gain the capacity to recognise inequality, injustice, racism, stereotypes and prejudices
- to give them the knowledge and the abilities which will help them to challenge and to try to change these mechanisms whenever they have to face them in society

Educational approaches both within and outside schools are tremendously important. How we refer to these approaches depends a lot on context. And it is also “true” that one can find more formal methods in out-of-school education, (a lecture, an input, written exercises...) just as more informal methods can also be found in schools, (working in project groups, using the local environment...). When we wrote this Education Pack in 1994-95, we were used to differentiate between formal and informal education – it was relatively rare to talk of “non-formal education/learning”. The debate has moved on, to the extent that the European Youth Forum recently issued a policy paper called “Youth organisations as non-formal educators – recognising our role” (November 2003). Informal education is now more often referred to when talking about non-planned learning situations: in the family, on a bus, talking with friends. Still, for this edition we have chosen to leave the terminology as it was. You might find it refreshing!

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Challenges facing educational systems today and the need for complementarity between formal and non-formal education are outlined in the **Compass** chapter on **Education**.

## Two Ways of Travelling:

### 1. Formal intercultural education

Formal intercultural education includes academic programmes and initiatives that are developed within and from the school.

School is, after the family, a principal agent of socialisation through which children get not only an academic education, but they also learn much of their own cultural code. This cultural code needs to be the one that is open to other cultures, religions and lifestyles. Therefore, without the active support of the school, efforts to introduce intercultural education are bound to see diminished results, if not outright failure. It

is for these reasons that we include some thoughts about this area even though this education pack is meant for use mainly in informal education.

Intercultural education demands from the school an important process of opening and renewal, matching curricula to the reality of multicultural societies. Schools are basing their work increasingly on the principle that all are equal. Now intercultural education asks the school additionally to acknowledge and respect cultural differences between individuals.

*In general the school should make efforts to:*

- try to create equal social and educational opportunities for children from minority cultural groups
- raise awareness of cultural differences as a way to oppose discrimination
- defend and develop cultural pluralism in society
- help children to deal constructively with conflicts, by illuminating different interests and searching for common goals.

The school's role as an agent of intercultural education is double: towards minority groups and cultures and towards majority groups and cultures.

### **Towards minority groups and cultures**

The school's role as a means of welcome, socialisation and inclusion to children from minority groups is irreplaceable.

In this case, intercultural education should develop programmes designed to fulfill the basic needs of minority groups in establishing and gaining recognition for themselves within society.

These programmes are based in mainstream culture but are open to change and should allow children to understand gradually the cultural code of mainstream society and to gain the abilities and instruments for personal autonomy and self-confidence within that society.

*This last aspect should include:*

- knowing something about your surroundings and the human relations within it
- an understanding of the culture-specific idea of time
- an understanding of economic relations, especially of those on which employment and survival of people depend knowledge about your close environment and of associations outside the school which might be helpful to you
- an understanding of the political system and how to use it

### **Towards majority groups and cultures**

Children and young people from majority groups need to learn how to live together with others in a positive, creative way.

It is necessary to introduce intercultural elements into the school curricula that:

- reject an ethnocentric view of culture or the idea that it may be possible to establish a hierarchy of different cultures
- take into consideration - with objectivity and respect - the characteristics of the different cultures cohabiting within a specific area
- open up the school children's view of the world, this is particularly important in places where there are few minorities

### **And the school itself?**

At the same time it is clear that the school must rethink its own position. All too often it transmits and reinforces negative stereotypes about other groups and cultures. There needs to be constructive communication about how the school is run between all those involved in the educational process: teachers, children, parents, administrators, local authorities, institutions. A variety of crucial structural measures need to be implemented if intercultural education is to work in and around the classroom. Good will is not enough and action is needed. There are many examples of good practice around Europe, here are a couple of recommendations:

- Intercultural education should be one of the key factors in training for all teachers; one way for this to have a real, personal impact on teachers would be for them to spend time working in another culture, with the tools to understand what is happening within themselves - they would then be better equipped to help their pupils learn to practise active tolerance,
- Text books and other teaching materials need to be reviewed taking others as a starting point, so that school children can learn to accept as “normal” different viewpoints and perspectives - how do history textbooks from different countries describe the Battle of Waterloo? Which country or region of the world is placed at the centre of maps used in geography lessons?

The difficulties involved in implementing such changes within school systems are enormous, but so are the gains to be made. Here is not the place to go further into the arguments. If you wish to find out more then consult the book by Antonio Perotti **The Case for Intercultural Education**, which gives a brilliant overview of experience gained by the Council of Europe in co-operation with educationalists into the 1990's. Have a look too at chapter 5 of **Compass** and its section on **Education**.

## **2. Informal Intercultural Education**

The objectives of informal intercultural education coincide with those of formal intercultural education. The differences between these means of intercultural education lie mainly in the providers and the working methods. Depending on the educational and political traditions with which you identify, you may prefer to describe these processes in informal education as “intercultural learning”. This is an important point to make, because it refers to one of the basic principles guiding our approach in this pack. We see young people as the subject of their own learning, discovering themselves how to make sense of their world and devise strategies for living peacefully within it.

Informal educators work with young people in youth clubs, in youth organisations and movements, in youth information and guidance centres, in free time activities after school; on the streets; during international youth exchanges; in hostels for young people and the young unemployed; across the whole geographical and socio-economic spectrum of Europe. Many of them are volunteers, giving freely of their time because of the importance they attach to such work. Even this list does not cover the whole spectrum of those involved in organising informal youth activities. Indeed, among the most effective providers are young people themselves educating each other. [This approach, known as peer education, is dealt with more specifically in **DOMINO** a publication also produced within the “all different - all equal” campaign.] All of these situations and more provide possibilities for informal intercultural education.

Informal education has several important features which distinguish it from formal education:

- Informal education is voluntary, it does not have the obligatory character of school which sometimes leads pupils to reject approaches or subjects which are a part of the curriculum
- Providers of informal education have to make greater efforts to sustain the interest of participants as the commercial world is very clever in providing attractive alternatives
- In informal education there is a closer relationship with participants, and this makes communication easier (if at times more stressful!)
- The contents are adapted with the participants to their reality and needs
- There is freer choice in the setting of objectives and in matching them with relevant activities
- The active and participative methodology applied in informal education makes for greater participation.

In many respects, of course, informal education could not exist without the presence of formal education and there is much room to improve the compatibility between the two. It may be possible for you to adapt activities contained in Part B for use in schools, but we have directed our energies at their use in informal education with young people. Here we look closer at the bases for these activities.

## **Working With Young People – A Continuous Process**

No matter their age, people who come face to face with the challenges and problems of multicultural society cannot jump straight from ignorance to critical consciousness and action. This may only be carried out through an intercultural education process, informal in this case, alongside which it is possible to carry out a variety of activities and initiatives.

Intercultural education has to enable young people to discover the origins and mechanisms of racism, intolerance, xenophobia and anti-semitism. Personal discovery can lead to collective action and it is up to us to facilitate this process. Political and eco-

conomic action is also required to complete the picture: education has its limits but also its responsibilities.

Others have attempted to describe the crucial areas for consideration in planning programmes for intercultural education, as you can see in the resources section at the end of this pack. We have chosen, in a simplified way, to compare the intercultural education process to a road in which there are different stages that, simultaneously, are centres of interest to work on.

These are:

- i) To imagine yourself from the outside
- ii) To understand the world we live in
- iii) To be acquainted with other realities
- iv) To see difference positively
- v) To favour positive attitudes, values and behaviour

You may decide that some stages are more important than others, or that you need to take a different route altogether. These stages may be combined in different orders but, as this pack is not four-dimensional, we will take them one by one – including suggested ideas and contents to work with.

### ***i) To imagine yourself from the outside***

In intercultural education the starting point of our work is to reflect upon ourselves and our own reality.

*Ideas and contents:*

#### **Our own social and cultural reality:**

- To re-assess what we feel is positive and what is negative within our reality.
- Our habits, ways of thought, styles of life, etc. are only one possible response to the world: there are other realities, which are neither better nor worse, but different.
- Explaining our reality to others who do not know it can be useful in helping us to gain a different perspective.

#### **Reactions to other social and cultural realities with which we live:**

- Prejudices and stereotypes within our society toward other societies and cultures.
- Why do those prejudices and stereotypes appear?
- Why are there some positive prejudices and stereotypes and some other negative ones?
- The influence of prejudices and stereotypes on our way of behaving towards other people.

#### **Discrimination: An arbitrary phenomenon:**

- Everyone may be discriminated against on some occasion or other.
- Why does discrimination take place?
- What forms does it take?

### **ii) To understand the world we live in**

Different societies, countries or states cannot develop if they are isolated from one another.

*Ideas and contents:*

#### **We live in an interdependent world:**

- Societies are in need of each other.
- Europe is not a planet! (the slogan taken from the Council of Europe's North-South Centre)

#### **Shared responsibility:**

- In great part, the forces that oblige many people to leave their countries in order to survive originate in the economic system our ways of life are based upon.

As a complement to realising that we live in an interdependent world, we need to be working on our responses to the phenomenon of globalisation these days. An investigation into the causes and effects is contained in the **Compass chapter** on **Globalisation**.

### **iii) To be acquainted with other realities**

Many of the negative attitudes towards cultures, lifestyles or societies which are different to our own, have their origin in the “fear of the unknown”. That is why an essential element in intercultural education is encouraging acquaintance with and knowledge of other cultures - not that of the tourist who keeps a safe distance, but one which allows us to open up to the risks of encounter and exchange. This acquaintance must be based on the effort to understand realities different to our own.

*Ideas and contents:*

#### **What do we know about other cultures or lifestyles?:**

- How have we obtained the information we possess about other cultures, societies, countries?
- How much of reality is there in that knowledge, and how many preconceived thoughts reach us by different ways?
- How much do we need to question the information and images we receive through the mass media?
- How can we really find out what it is like to “walk in someone else's shoes”?

#### **There are neither superior nor inferior cultures:**

- Each culture is the result of a different reality.
- In each culture there are positive aspects from which it is possible to learn, and negative aspects we may criticise - how do we decide?

#### **Different does not mean worse, but dissimilar:**

- Which are the factors by which the difference between human beings is seen as something negative?



#### **iv) To see difference positively**

What are the bases of being able to look at difference from a positive perspective?

*Ideas and contents:*

##### **Our own culture is a mixture of differences:**

- The social and cultural reality we belong to is the result of a conglomeration of differences.
- We do not consider those differences to be an overwhelming obstacle to living together.

##### **The difference among different cultures is a positive fact:**

- The connections and relations between different cultures are enriching not only for individuals but also for societies. They can also be the sources of great amusement and pleasure.
- Every society and culture has something to learn from and something to teach to other societies.
- How do we learn to avoid making immediate judgements about facets of other cultures or lifestyles which are “strange” to us?
- How can we learn to live with the feelings of (temporary) insecurity, which these processes awaken in us?
- How do we take advantage of the enormous opportunities such encounters give us to find out new sides to our identities?

#### **v) To favour positive attitudes, values and behaviour**

All of these stages are based on the promotion of values: human rights, recognition, acceptance, active tolerance, respect, peaceful conflict resolution and solidarity.

- If we claim the right to solidarity then, as Jean-Marie Bergeret summarises, we also have an obligation to show solidarity. It is this type of conclusion we are working towards in intercultural education. But young people will only change their attitudes and conclusions for themselves, we can only help to facilitate the process by working through a variety of challenges with them over time.
- If we work to favour these sorts of attitudes it will be easier to encourage positive behaviour toward people from other cultures. But we have to take into consideration that these attitudes and behaviours are not possible if they are not developed parallel to qualities like honesty, cooperation, communication, critical thought and organisation.

## **Pause for Thought**

Intercultural education is not a closed program that may be repeated without continuous modifications. On the contrary, not only is the range of possible intercultural activities very wide, but we also have to question continuously what we are doing and why. It is impossible to buy a magic formula that can guarantee us success.

To help us know how and where to place the limits of each informal intercultural education activity we should try to be aware of the following factors:

- **The content and the extent of the activity we are intending to organise.** There is a saying in Spain, which sums it up nicely: “We cannot pretend to hunt an elephant with a fishing-rod”.
- **The context in which we are going to work and the limits it imposes on us.** The motivation of the participants will differ according to the venue and their motivations to attend.
- **The level of acquaintance and relationship we have with the young people with whom we are going to work.** If we know them well and know that we can plan long-term this will have an effect on our objectives. Our planning process changes if we are going to organise a one-off activity with young people we don't know yet.
- **The level of participation in the activity.** If they feel responsible for the outcome of an activity the results will be more positive than if the participants feel they have only a passive role to play.

On the other hand, we have to take into account that:

- **Isolated activities have limited effects.** In intercultural education we are looking at values, attitudes and behaviour. Therefore, it would be desirable for each activity to be developed within a wider process. But this does not mean that we should turn down even limited opportunities to facilitate intercultural processes; it is mainly a question of tailoring our ambitions.
- **The meaning of the activities should start and must be referred to the participants' daily life.** We are aiming to generate positive attitudes in our own environment and to link that environment with the rest of the world.

How we approach each informal intercultural education activity, will depend on our concrete possibilities to act and on the participants... We have used these ideas and principles in designing the activities for Part B, but we realise that it is neither possible nor logical to make hard and fast rules.

### ***To sum up, it may be helpful to remember that:***

- Starting from an active and dynamic methodology...
- we work with processes...
- through which and by means of information, analysis and critical reflection of reality...
- the participants in our work will find ways to:
- interact with people from other cultures positively in their daily life
- and will devise strategies to transfer that positive relation with people from other cultures into individual or collective actions

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