



**READY FOR
DIALOGUE
READY FOR
POSITIVE
CHANGE**

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Introduction

This brochure serves as a preparation for participation in TC *Ready for Dialogue, Ready for Positive Change* in Zadar, October 2017. It contains a short introduction into concepts of culture and religion. In order to more easily follow the TC activities, a small dictionary of some of the most important religious terms is provided. Also, the terms *intercultural* and *multicultural* are contrasted. The main focus is on dialogue as a method of approaching diversity. Moreover, special attention is given to intercultural and interreligious dialogue in youth work.

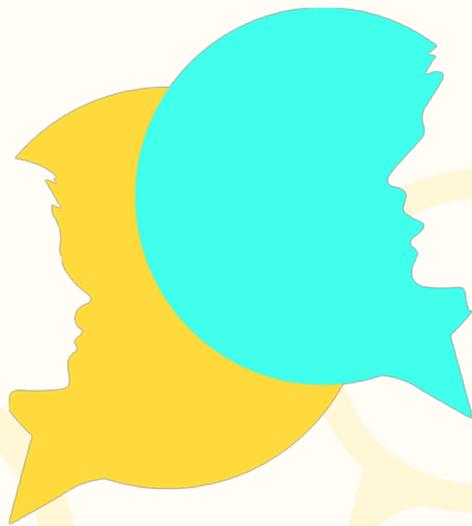
However, this material is not the definitive guide to interreligious and intercultural dialogue, nor it is an academic examination of the topic. It simply aims to provide a starting point for exploring the subject, setting meaningful questions in order to find solutions and inspire debates, discussions and, most importantly, a healthy dialogue.

About the project

TC Ready for Dialogue, Ready for Positive Change was motivated by our professional experience in mobility of youth and youth workers where we encountered lack of knowledge about religions, as well as lack of tools and activities to foster better intercultural dialogue in our work in intercultural environment.

Youth workers are in a perfect position to reach out to marginalized young people with different cultural and religious backgrounds, such as refugees, asylum seekers and migrants, but they often lack an adequate understanding of other cultures and religions. They need competences and methods to make an impact on young people who struggle with integration in Europe and are exposed to the risk of radicalization. As well, young Europeans often lack familiarity with basic tenets of other religions and/or most common practices of different cultures, what makes them vulnerable to forming prejudices. Better mutual understanding, intercultural and interreligious cooperation and effective combating of prejudice and stereotypes are necessary conditions of creating an inclusive and tolerant multicultural society.

Main objective of the Training is to enhance the intercultural and interreligious dimension of youth activities by increasing the capacity of youth workers and organisations who work with people with different cultural backgrounds and with marginalized people, thereby supporting a strong intercultural Europe connected through shared values of freedom, democracy and tolerance.



About Erasmus+ programme and Youthpass

Erasmus+ is the European Union programme for education, training, youth and sport. It runs from 2014 to 2020 and has a budget of €14.7 billion. Erasmus+ aims to modernise education, training and youth work across Europe, by developing knowledge and skills, and increasing the quality and relevance of qualifications. It is open to organisations across the spectrum of lifelong learning: adult education, higher education, schools education, vocational education and training, youth and sport. Erasmus+ will enable more than four million people to study, train, volunteer or work in another country. Access to international experience not only benefits the individuals involved, but also their organisations – enabling them to develop policy and practice, and so offer improved opportunities for learners.

Erasmus+ has responded to changing circumstances in Europe, and the growing concern for social inclusion, by encouraging new project applications which emphasise the following: Reaching out to marginalised young people, promoting diversity, intercultural and interreligious dialogue, common values of freedom, tolerance and respect of human rights; Enhancing media literacy, critical thinking and sense of initiative among young people; Equipping youth workers with competences and methods needed for transferring the common fundamental values of our society, particularly to young people who are hard to reach; Preventing violent radicalisation of young people. Given the current context in Europe regarding migration, Erasmus+ also encourages youth mobility projects involving – or focusing on – refugees, asylum-seekers and migrants.

Source: Erasmus+ Programme Guide 2017, page 78.

Youthpass is a way for participants in the Erasmus+ Programme to describe what they have done and to show what they have learnt. Firmly based on principles of non-formal education and learning, it is a tool and document which puts the Key competences for Lifelong Learning into practice.

More about Youthpass: <https://www.youthpass.eu>

1. Looking at culture and religion

What is culture?

The term “*cultura animi*”, comes from Cicero and suggests a cultivation, i.e. development of the soul. In other words, culture refers to “all the ways in which human beings overcome their original barbarism, and through artifice, become fully human” (Samuel Pufendorf).

In 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of “culture”. However, all attempts to define culture cannot escape the fact that they are also culturally produced. Here is a classic one.

A complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. (E. B. Tylor)

Culture is a collective phenomenon. It springs from the human ability to live, work and grow together. That’s why it’s intertwined with society. We can look at culture and society as two sides of the same coin - the human collective. In modern terms, culture can be compared to software and society to hardware. Culture is an operating system of particular society. It encompasses values, norms, ideas and other symbolic systems of meaning. Society forms material and physical structures and units, from families to tribes to nations to states, and culture provides inner instructions and patterns for them to function properly. Most importantly, culture gives meaning to society. Ants and bees live in ordered societies, but their purpose is strictly survival, there is no higher purpose or meaning. In other words, they don’t have a culture. Every human society has its predominant worldview which can be also called a culture. With this we approach an element of culture that most strongly shapes a worldview - religion.

What is religion?

Just as with culture, there are many attempts at defining religion. This is one of the most fruitful ones, a simplified version of Émile Durkheim’s view of religion.

Religion is a system of beliefs and practices relative to the sacred that unite those who adhere to them in a moral community.

Even this simple definition raises a second issue: what is the **sacred**? Durkheim defined the sacred as something set apart or forbidden. It signifies a realm of non-ordinary reality. Different religions differ in understanding this sacred reality. One

of the things they have in common is that they unite their adherents into a moral community, i.e. a community of shared values and according behaviour.

In most parts of the world religion is a crucial factor of personal and collective identity. By providing a transcendent motivation, it tops all other goals of a more transient character. It brings a dimension of deep meaning and hope, something which counters the hard facts of human life, such as everpresent pain (physical, emotional and spiritual), unavoidable old age and sickness and that final, unfathomable fact - death. Religion is a way of saying: "Things are not as they seem, cheer up!" However, religion doesn't deny these unpleasant facts, rather it gives them a new meaning and helps people to accept them, and not just accept them because they have to, but to accept them with sincerity and gratitude - just as they accept the bright side of life.

Religious dictionary - most important religious terms

Advent - the word means 'the coming', and is the time when Christians, in the four weeks before Christmas, reflect on the meaning of the coming of Christ into the world.

Angel - A spiritual being and a symbol, especially important in Judaism, Christianity and Islam, which is used in both art and writing to show a person is receiving messages directly from God. In the Greek language 'angel' comes from the word 'to send'. Some people believe angels have a physical existence but many religious people see them as a symbol of spiritual vision, or insight.

Atman - A word from the Hindu religion which means 'soul', or 'self'. In the Upanishads, Scriptures in Hinduism, the atman is said to be identical to Brahman, or God: the soul is at one with the divine, or holy.

Atonement - A doctrine, or teaching, in Christianity which accounts for Jesus' death by crucifixion on Good Friday by pointing towards that event and showing how, despite sin and wickedness, people can be 'at one' with God. Using the ancient symbolism of sacrifice, Christianity came to see Jesus' death as the last sacrifice for sin ever needed.



Baptism - The sacrament of entry into the Christian Church. Water stands for washing, cleansing, purifying the sinful human nature. Therefore by the use of water, it is shown that the person concerned has become a follower of Jesus Christ and has turned away from evil.

Bar Mitzvah - This means 'Son of the Commandment'. This is a 'coming of age' ceremony in Judaism by which boys of thirteen accept the commandments of their faith, and are included in the adult community.

Beautiful Names of Allah - Allah has ninety-nine names which are known, such as The Merciful, The Loving. No name can describe Allah properly: it is said that the hundredth name of Allah is known only to the camel, which will not reveal its secret! Muslims believe it is impossible to describe Allah so they like to use a lot of names to refer to Him.

Belief - A belief is what is held to be true even if it cannot be proven. Beliefs are held because of the evidence people find for holding them. For example, many people argue for God's existence because there is good in the world, rather than only evil.

Benares - The most holy city in Hinduism. It is on the banks of the River Ganges, in India, and is a centre for the worship of Shiva. It is visited by at least one million pilgrims each year. The Buddha preached his first sermon here.

Bhagavad Gita - These words mean 'Song of the Lord', writings that are part of the Scriptures of Hinduism. Part of the writings are a conversation between the warrior Prince Arjuna and the god Krishna, who is disguised as his charioteer. Krishna gives Arjuna encouragement and helps him to gain insight into eternal nature of the Self.

Brahman - In Hinduism, Brahman is the word given to the Divine, or the Most Holy - the true Reality. All other Hindu gods - with a small 'g' - are thought of as being parts of Brahman, or manifestations. Brahman is considered to be the spirit and heart of the universe.

Buddha - The 'Awakened or Enlightened One': the Founder of Buddhism, who was born a Prince in India, in the sixth century BCE. His father tried to hide from him all the unpleasant things in life, but he set out on a spiritual journey to find the true meaning of life. His teachings are summed up as Four Noble Truths that identify the reality, cause and a way of deliverance from human suffering.

Church - (1) The name often given to a Christian place of worship. (2) A name given to Christian believers, 'the body of Christ'. (3) A local group of Christian believers.

Convent - The name given to a community of nuns - women who have made holy vows and who live together in a community. Nuns may be found in Christianity and Buddhism. Often they wear a distinctive dress.

Covenant - A bargain, or agreement. In Judaism, the chief covenant was that made between God and Moses on Mount Sinai. There God, having freed the Hebrews from slavery, promised them a land in which to live and gave his blessing and protection so long as they obeyed the Law (the Torah). For Christians, the resurrection of Jesus of Nazareth forms a new covenant between Jesus' followers and God.

Creation - The act of God which caused the making of the universe. In Judaism, Christianity and Islam the creation is usually thought to have come from nothing. In Hinduism, it is believed that the universe poured from God and will return there at the end of time.

Diwali - The Festival of Light in Hinduism and Sikhism. It is believed, in Hinduism, that the goddess of good fortune, Lakshmi, will visit homes which are lit with lamps, bringing with her good fortune for the coming year. The story of Rama and Sita is retold, and the return of Rama from the forest is celebrated. Held in October or November.

Eid al Adha - The joyful festival celebrated by Muslims throughout the world, which coincides with the end of the pilgrimage to Mecca. Animal sacrifices are made and the meat distributed to the poor. It celebrates the obedience of Ibrahim (Abraham) in being prepared to sacrifice his son Ishmael (Isaac) to God.

Eid al Fitr - A four-day festival celebrated by Muslims to celebrate the end of Ramadan. Both the poor and children are presented with gifts.

Faith - Faith is trust, or commitment, to God or religious teachings. Sometimes the word 'faith' is used to describe beliefs - for example, Roman Catholicism is sometimes called 'the Faith'.

God - The controlling Person, Power or Spirit which all the great world religions teach is responsible for the universe and all that is in it. God is completely beyond what we human beings can understand. It is impossible to describe God in either everyday language or in art or music. Signs, symbols and metaphors are used throughout religious writings and art generally. Religions teach that it is the experiences we undergo throughout life, and our thinking about them, that helps our insights and ideas to grow and mature. Thus, understanding about God grows during life.

Gospel - The word 'gospel' means 'good news', and is usually the name given to the first four books of the Christian New Testament: St Matthew, St Mark, St Luke and St John. The 'good news' is about Jesus of Nazareth, his birth, life, teachings, death and resurrection.

Guru - A word which means 'teacher'. In Indian religion, the title is given to a teacher who helps people understand their own spirituality. In the Sikh religion it is the name given to the first ten teachers who were in charge of the Sikh community.

Hanukkah - This is the eight-day festival of Jewish people when they remember the time when the Temple in Jerusalem was recaptured from the Syrians and cleansed, by the orders of the Jewish leader, Judas Maccabeus (died 160 BCE). On each day of the festival one candle in the menorah (branched candlestick) is lit in memory of the rededication of the Temple. Held in December.

Heaven - Heaven is often thought of as the place of God, (in Christianity especially), but it may also refer to a state of mind, or spiritual development. It is very close to 'nirvana' in the Buddhist faith, a time in human development when wanting the impossible stops. In the Hindu faith, 'moksha' is similar - a time when humans have become freed from the cycle of rebirth.

Incarnation - A doctrine, or teaching, within Christianity. It refers to the belief that God became human in the person of Jesus of Nazareth, and is the key to understanding the significance of Christmas.

Lotus flower - The lotus flower is an important symbol of spiritual goodness which is found in the Eastern religious traditions, especially Hinduism and Buddhism. The lotus plant begins life in the muddy waters of the lake, but when it is fully grown it is one of the most beautiful flowers in the world. It is, therefore, used to symbolise how even the poorest person can become spiritually rich.

Martyr - This word means 'witness'. A martyr is someone who died rather than give up a religious faith, especially during persecution. A Muslim martyr is called a Shahid. Martyrdom in Judaism is one of the main examples of Kiddush Hashem, meaning "sanctification of the name [of God]".

Meditation - strongly emphasized in Eastern religions, although it's also part of Christian tradition. It's described as a practical technique of calming the emotions, mind and body in order to connect with divine reality. In the modern context it is used as a relaxation technique with numerous beneficial effects.

Moksha - Liberation: a word which, in Hinduism, means freedom from the round of rebirths, the goal of the Hindu spiritual practice.

Monk - A man who is a member of a religious community who usually makes vows, including one to obey orders, and who wears clothing called a 'habit'. Monks are to be found in Christianity and Buddhism.

Nun - A nun is a woman who makes various religious vows, and usually lives in a

convent, a community of nuns who live together. Nuns are to be found in both Christianity and Buddhism.

Parable - A parable is a story which has a meaning or meanings which go deeper than the obvious, or literal, meaning. Jesus of Nazareth, for example, often used parables in his teachings about the Kingdom of Heaven.

Passover - a seven-day Jewish festival when it is remembered how the Hebrews escaped from slavery in Egypt. Special meals are eaten in Jewish homes, prayers are said and hymns sung as people look to the time when God will rescue, or redeem, them. Held March/April. The festival is also called Pesakh.

Pilgrim - A pilgrim is a person who travels to celebrate a past event, or perhaps to ask for help, at a shrine or holy place. Sometimes prayers may be offered to relics, in the hope that the power of the person whose relics they happen to be will give help in some way - perhaps in curing an illness.

Prayer - The offering of worship, pleas for help, requests, or quiet meditation, or confession of sin, all in the hope God will respond. Prayers can be offered either privately or publicly, for example, in a church or place of worship. In its silent form, prayer resembles meditation as being in God's presence.

Reincarnation - This is the belief that souls survive the death of the body and are born again in a different body. Popular in Hindu and Buddhist traditions, whilst others believe the idea describes the continuation of the human race.

Sabbath - The Jewish day of worship, which lasts from Friday sunset to Saturday sunset. The Sabbath is important as it represents the day of rest taken by God after the six days spent in creating the world. It also reminds Jewish people of their escape from slavery in Egypt.

Sacrifice - A sacrifice is the act of giving up something in order to bring good into an otherwise bad situation. Sacrifices can range from the small (for example, self-denial during Lent or Ramadan) to the large (for example, the Christian belief that Jesus of Nazareth sacrificed his life to defeat death and evil).

Saint - A holy person, or a dead person who has been held by people on earth to have been especially close to God. Saints are sometimes thought as a channel to God, and their place of burial, or a place where their relics are kept, can become a place of pilgrimage.

Salvation - Two meanings can be given: (1) In the Bible, 'salvation' can mean the saving power of God, who will rescue believers from evil, death and sin. (2) In Eastern religions, 'salvation' can be from the ordinary, material world to the spiritual.

Transcendence - A word often used to describe God. It means God is beyond all that we know, or possibly could know.

Trinity - The Christian teaching that, although there is one God, God is in three aspects, or persons: the Father, Son and Holy Spirit. Hindu Trinity consists of Brahma (creator), Vishnu (sustainer) and Shiva (destroyer), but all three represent aspects of One ultimate reality called Brahman.

Vesak - Buddhists celebrate the main three events in the life of the Buddha (Prince Siddhartha): his birth, growth of understanding (enlightenment) and his death, which all happened on the same day of different years. Held in May.

Yoga - a philosophical and practical system of physical, mental and spiritual exercises. The aim of yoga is to unite a person with his most inner Self or God.

Source: The Questions Dictionary of Religious Education, Dr. Elizabeth Ashton, The Questions Publishing Company Ltd 2002.



Intercultural or multicultural?

These two terms are used interchangeably, however, there is crucial difference. It is easy to understand why the emphasis is on interculturalism is especially strong in recent years in Europe.

Multicultural society contains several cultural, religious or ethnic groups. Different communities live alongside one another, but each cultural group does not necessarily have engaging interactions with each other. In its proper usage, the term “multiculturalism” denotes a particular kind of policy approach that may be used for the management of culturally diverse societies. In this approach, the cultures of non-dominant minority groups are accorded the same recognition and accommodation that are accorded to the culture of the dominant group.

In intercultural society there is a deep understanding and respect for all cultures and religious or ethnic groups. There is a constant interaction, mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another. People don't just live alongside one another, they live and grow together. Interculturalism places a central emphasis on intercultural dialogue, interaction and exchange. “Intercultural dialogue” itself may be defined as the open and respectful exchange of views between individuals and groups that have different cultural affiliations, on the basis of equality.

Source: Interculturalism and multiculturalism: similarities and differences, ed. by Martyn Barrett, Council of Europe Publishing 2013.

For reflection:

- How would you explain the concept of culture to a school kid?
- What culture do you consider as your own?
- At this moment, is Europe intercultural or multicultural?
- Can we associate our identity with only one culture?
- What do you consider sacred?
- Can violence or war be sacred?
- What value does religion provide for a particular (your) culture?
- How does religion influence your identity and your worldview?

2. Intercultural and interreligious dialogue in youth work

Between what I think
what I want to say
what I think I am saying
what I say
what you want to hear
what you hear
what you think you understand
what you want to understand
and what you understand
there are at least 9 chances
that we will not understand each other

Bernard Weber



What is a dialogue?

Firstly, let's say what a dialogue is not:

- discussion
- advocacy
- conference
- debate
- consultation
- negotiation

Some idea of dialogue

In Dialogue, a group of people can explore the individual and collective presuppositions, ideas, beliefs, and feelings that subtly control their interactions. It provides an opportunity to participate in a process that displays communication successes and failures. It can reveal the often puzzling patterns of incoherence that lead the group to avoid certain issues or, on the other hand, to insist, against all reason, on standing and defending opinions about particular issues.

Dialogue is a way of observing, collectively, how hidden values and intentions can control our behavior, and how unnoticed cultural differences can clash without our realizing what is occurring. It can therefore be seen as an arena in which collective learning takes place and out of which a sense of increased harmony, fellowship and creativity can arise.

Because the nature of Dialogue is exploratory, its meaning and its methods continue to unfold. No firm rules can be laid down for conducting a Dialogue because its essence is learning - not as the result of consuming a body of information or doctrine imparted by an authority, nor as a means of examining or criticizing a particular theory or programme, but rather as part of an unfolding process of creative participation between peers.

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The Dialogue Decalogue

- principles of interreligious dialogue by Leonard Swidler

The 1st version of these guidelines -just four- was published as "Ground Rules for Interreligious Dialogue," in the *Journal of Ecumenical Studies* 15, 3 (Summer, 1978), 413f.; expanded to "The Dialogue Decalogue: Ground rules for Interreligious Dialogue," *Journal of Ecumenical Studies* 20,1 (Winter, 1983): 1-4; from 1984 on titled "Dialogue Decalogue: Ground Rules for Interreligious, Interideological Dialogue." It has been reproduced in 39 different publications in 9 languages.

FIRST PRINCIPLE

The essential purpose of dialogue is to learn, which entails change. At the very least, to learn that one's dialogue partner views the world differently is to effect a change in oneself. Reciprocally, change happens for one's partner as s/he learns about her/himself.

SECOND PRINCIPLE

Dialogue must be a two-sided project: both between religious/ideological groups, and within religious/ideological groups (inter- and intra-). Intra-religious/ideological dialogue is vital for moving one's community toward an increasingly perceptive insight into reality.

THIRD PRINCIPLE

It is imperative that each participant comes to the dialogue with complete honesty and sincerity. This means not only describing the major and minor thrusts, as well as potential future shifts of one's tradition, but also possible difficulties that s/he has with it.

FOURTH PRINCIPLE

One must compare only her/his ideals with their partner's ideals and her/his practice with the partner's practice, not one's ideals with one's partner's practice.

FIFTH PRINCIPLE

Each participant needs to describe her/himself. For example, only a Muslim can describe what it really means to be an authentic member of the Muslim community. At the same time, when one's partner in dialogue attempts to describe back to them what they have understood of their partner's self-description, then such a description must be recognizable to the described party.

SIXTH PRINCIPLE

Participants must not come to the dialogue with any preconceptions as to where the points of disagreement lie. A process of agreeing with one's partner as much as possible, without violating the integrity of one's own tradition, will reveal where the real boundaries between the traditions lie: the point where s/he cannot agree without going against the principles of one's own tradition.

SEVENTH PRINCIPLE

Dialogue can take place only between equals, which means that partners learn from each other - *par cum pari* according to the Second Vatican Council - and do not merely seek to teach one another.

EIGHTH PRINCIPLE

Dialogue can only take place on the basis of mutual trust. Because it is persons, and not entire communities, that enter into dialogue, it is essential for personal trust to be established. To encourage this it is important that less controversial

matters are discussed before dealing with more controversial ones.

NINTH PRINCIPLE

Participants in dialogue should have a healthy level of criticism toward their own traditions. A lack of such criticism implies that one's tradition has all the answers, thus making dialogue not only unnecessary but unfeasible. The primary purpose of dialogue is to learn, which is impossible if one's tradition is seen as having all the answers.

TENTH PRINCIPLE

To understand another religion or ideology one must try to experience it from within, which requires a "passing over," even if only momentarily, into another's religious or ideological experience.

Source: Dialogue Institute, <http://dialogueinstitute.org/dialogue-principles/>



Dialogue as intercultural learning

A healthy dialogue is a way of learning about our interlocutor and about ourselves as well. According to Groschen and Leenen, **intercultural learning** can be understood in eight steps:

1. Acceptance of own culture
2. Acknowledging the existence of other cultures without judging them
3. Deeper understanding of own culture
4. Widening of cultural horizon and increasing the number of criteria of identifying other cultures
5. Developing an understanding of and respect for other cultures, Breaking down stereotypes
6. Increased cultural alternatives: ability to deal flexible with cultural rules & ability to take decisions in culturally challenging situations
7. Ability to have constructive & interactive relationships with and in other cultural environments
8. Ability to address intercultural conflicts and to assume selected standards present in other cultures

Another framework for understanding the dynamics of intercultural dialogue is Bennet's notion of **intercultural sensitivity**. It provides a six step scheme of developing appreciation of cultural differences:

1. Denial: A person does not recognize cultural differences
2. Defence: Recognizes some differences, but sees them as negative
3. Minimization: Unaware of projection of own cultural values; sees own values as superior
4. Acceptance: Shifts perspectives to understand that the same "ordinary" behavior can have different meanings in different cultures
5. Adaptation: Can evaluate other's behavior from their frame of reference and can adapt behavior to fit the norms of a different culture
6. Integration: Can shift frame of reference and also deal with resulting identity issues

Source: Intercultural Communication Resource Pack, <https://www.salto-youth.net/rc/cultural-diversity/>

For reflection:

How should a dialogue take place?

How often do you engage in real dialogue (intercultural or of any kind)?

What is the most common obstacle to dialogue?

How could we enhance intercultural sensibility and dialogue?

3. Intercultural competence in youth work

Competences include attitudes, knowledge, skills and behaviours.

- **Attitudes** (willingness) are a pre-requisite, foundation for competence development. They lead to
- **Knowledge** (gained through experience, books, Internet, etc.) and
- **Skills** (ability to perform a task, to apply knowledge and turn attitudes into actions) which will then lead to
- Appropriate and contextual **behaviour**.

Therefore, behaviour encompasses attitudes, knowledge and skills.

Displaying intercultural competence

...is the ability to support successful communication and collaboration among people from different cultural contexts and backgrounds. The youth worker has to address and deal with attitudes and behaviours behind this intercultural competence in [international] training and youth work. He/she approaches 'culture' from an identity perspective and understands ambiguity, human rights, self-confidence, acceptance versus own limits, and how geopolitical conflicts influence one's understanding of these aspects. The youth worker takes these intercultural dimensions into account in their work.

Attitudes

- Being open towards the unexpected and towards ambiguity in the group & in the learning process
- Openness and willingness to look at identity, culture & related aspects from different perspectives
- Readiness to confront others and be confronted in a respectful & constructive way
- Willingness to support & empower individuals and groups
- Being careful not use methods which implicitly reinforce stereotypes and discrimination mechanisms
- Being aware that culture is a dynamic & multifaceted process

Skills

- Being able to deal with ambiguity & change
- Being able to deal with tension & conflict
- Ability to raise awareness about each other within the group

- Ability to work with interrelated dimensions of culture and identity
- Being able to initiate critical reflection
- Being able to address human rights topics through different methods (human rights education)
- Being able to recognise discrimination & to understand the related mechanisms in order to react properly
- Being able to conceptualise, apply, analyse, synthesise & evaluate information about or in the group
- Being able to speak at least one foreign language

Knowledge

- Knowledge of the notions & concepts of acceptance of ambiguity & change
- Knowledge of identity-related mechanisms & theories (with a focus on cultural contexts)
- Knowledge of the theories & concepts of power relations
- Knowledge of the mechanisms linked to stereotypical constructions of reality
- Knowledge of discrimination mechanisms & how to address them
- Knowledge of human rights, human rights education methods
- Knowing how to speak at least one foreign language

Behaviours

- Reflects on theories, concepts & experiences and applies these with regard to ambiguity & change
- Explicitly wrestles with his/her own biases, assumptions & behaviours regarding stereotypes
- Uses appropriate tools & methods to support the group in deconstructing & reconstructing reality (wrestling with stereotypes, prejudices, assumptions, etc.)
- Encourages young people to reflect on their own identity and related elements
- Explores complex connections among others, between identity, politics, society and history
- Identifies and deals with issues of power in & within the group
- Facilitates awareness raising with regard to conflicts that exist in the society & how they relate to intercultural dialogue
- Recognizes and interprets words, body language and non-verbal communication in a culturally appropriate manner
- Encourages self-confidence and demonstrates flexibility in cultural and communicative behavior
- Is willing to speak a foreign language & overcome resistances and inhibitions
- Encourages young people to reflect and exchange ideas regarding issues such as solidarity, social justice, promoting/protecting human rights, discrimination, dignity and equality

Source: A Competence Model for Youth Workers to Work Internationally, Jugend für Europa



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