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| 1. Pedagogical interactions with the families of students from different ethnic backgrounds, including migrants |

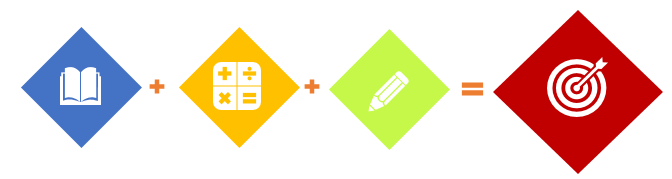
# Topic 1.

Overcoming stereotypes and

prejudice and forming

cultural awareness

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| **Specific objectives** | * Understanding the problem of stereotypes, prejudices and discrimination and learning techniques and technologies to overcome them * Awareness of the value of cultures and formation of positive attitudes in a situation of intercultural interaction * Building engaged behavior in an intercultural interaction situation |
| **Expected learning outcomes** | * Identification of social, cultural and socio-psychological factors underlying the formation of stereotypes and prejudices * Development of self-reflexive attitudes regarding own cultural identity and in interaction with other cultures |
| **Basic concepts** | Stereotypes; prejudice; racism; discrimination; ethnocentrism; cultural relativism; cultural sensitivities; cultural awareness |



**Theoretical Definition**

**Stereotypes are a schematic, sustainable, emotionally colored standard of perception, presentation, thinking and behavior of the person or social group/community**. The term "stereotype" was coined in social psychology by American social psychologist and journalist Walter Lipman in his book “Public Opinion”.The stereotype is **an oversimpled set of descriptive components for a group of people who are believed to have common characteristics.**

**Stereotype is a generally accepted naïve definition of a group of people, without taking into account the individual differences between the members of this group.** Stereotypes are usually **over-generalized, inaccurate and resistant to additional new information** that would change the status of some quality from negative to positive.

Sometimes stereotypes are used as synonymous with false clichéd notions of ethnic groups, race, nationality, because the person prefers to unify his opinion and accordingly his behavior with that of the social group to which he belongs. By virtue of certain protective mechanisms it orients itself towards ready-made group models and formulas (speech, cultural, etc.), unconsciously assigns them and uncritically uses them in its vital activity.

Stereotypes manifest themselves in all areas – economics, politics, ideology, religion, life, science, culture, education, etc.

**Ethnic** stereotypes are associated with awareness of characteristic features of the image of the other. They are group benchmarks based on the public opinion of one ethnic group for the brightest characteristics of another. The functions of ethnic stereotypes are: explanation and justification of existing social relations; protection of group values; cognitive and social intergroup differentiation; cultural and historical experience.

**Negative stereotypes are dangerous because they become prejudices** and the people who have perceived them manifest them directly or indirectly in contacts – interpersonalities and intergroups.

**Prejudice** is **an attitude (fair or unfair) towards a person or group of people that is not based on any previous experience, but only on a stereotype.** The word literally means judging someone or something without having the information, knowledge or experience you need. **Prejudice** tends to pre-judge people on the basis of their affiliation to a particular group and usually manifests itself in rejection and dislike of representatives of other groups. As persistent negative attitudes, they give rise to negative or adverse assessments. Further, they form intense negative feelings, leading to unfair treatment of the individual or their community. Especially dangerous is the overtaking effect of prejudice. D. Allport has found that prejudice is generally defined as a preliminary negative judgment for members of a group by racial, religious, ethnic, etc.

Prejudices are most often on an ethnocentric basis. In the US, they are associated with the term "social distance", denoting the degree of acceptability of minorities by the majority and used as a criterion for tolerance.

Unlike prejudice, **racism** is a more comprehensive system of belief that legitimizes minorities or the out-of-the-group as biogenetically and culturally incomplete and therefore puts them in a subordinate position.

**Prejudice and racism.** A distinction must be made between prejudice and racism. In the words of *Donal Noel* (D. Noel), prejudice blossoms into a racist culture, but it is not necessarily a condition for their manifestation. In a society there may be one and the other, both, but the cultural factor is racism. Prejudice is an assessment of the sufficiency or inferiority of individual ethnicities. They can be used to characterize huge masses of people in a society and it is not racist. Conversely, society can be racist and only a small part of could be racist in reality. Racism is not a set of individual ideas, but is a cultural orientation enshrined and realized through basic public institutions. It is precisely a criterion whether a society is racist or not.

Most often, racism (as well as discrimination) is institutional in its nature. **Institutional racism** is best described in *Robert Blauher's theory* of institutional racism (R.Blauher). According to it, inequality of race and ethnic groups is not limited to individual acts of discrimination, but affects the work of institutions such as school, police, court, which approach the person according to his ethnicity. In these cases, prejudice has a very broad basis and effect. For example, in education, the differentiation of students according to their ethnicity and race leads to cultural or social dimensions (prejudices) of teachers and administrators about their intellectual abilities. In such cases, criminal violations of fundamental constitutional principles of equality of people's rights and, in essence, discrimination are found.

**Discrimination** refers to the behaviour and attitude towards certain acts of individual members of the group, which is generalised negatively vis-à-vis everyone else.

**Discrimination** according to a definition adopted by the United Nationis **any conduct based on differences made on the basis of national or social affiliation, which depends neither on individual abilities, qualities or merits, nor on the specific behaviour of the individual.**

**When does prejudice turn into discrimination?** We can distinguish several degrees of negative action as a result of prejudice:

**Expression:** Talking to your friends about your prejudices.

**Avoidance:** Prejudice often simply leads to the avoidance of individuals belonging to the group to which it relates. This does not mean that they are necessarily injured.

**Discrimination:** Prejudice is more serious here and leads to more active action. Attempts are being made to have the entire affected group kicked out and isolated.

**Physical attack:** Provided there are agitated emotions, physical self-dealing often occurs.

**Obliteration:** Pogroms, genocide – the most extreme manifestations of prejudice.

Closely related to prejudice is **ethnocentrism**. It is defined as an individual's socio-mental attitude to attribute a particular value to the ethnic communities he/she identifies with as a social being. The culture of the community the individual identifies with is considered superior to others, making it the only criterion by which others are compared.

The Dictionary of Foreign Words in the Bulgarian language describes the word "ethnocentrism" as follows: "Overestimating and placing in a privileged position a particular social, national or other group, which leads to the creation of prejudices with respect to other peoples or other races, to xenophobia."[[1]](#footnote-1)

In the context of psychological interpretations, it is assumed that in contact with other cultures, the majority of people judge for foreign cultural values, using as a model or criterion the cultural values of their own ethnicity. **Ethnocentrism** is ***a particular psychological attitude to perceive and evaluate other cultures and the behavior of their representatives through the prism of one's own culture.***

Ethnocentrism takes for granted that one's own culture is superior to others, and therefore it is taken as the only right one, while everyone else is underestimated. Anything that deviates from norms, customs, the value system, the attitudes of behavior in one's own culture, is considered low-quality and qualifies as inferior to it.

The alternative to ethnocentrism is **cultural relativism**, which allows to find a path to cooperation and mutual enrichment of the cultures of different groups. In order to understand the other culture, it is necessary to know the specific situation of the manifestation of the element in order to understand its value.

Among the main principles on which cultural relativism is built are those relating *to the recognition of the equivalence of each culture; getting to know, understand and accept different culture and its media; positive attitude and interaction with culturally diverse people; cultural enrichment and cooperation.[[2]](#footnote-2)*

Cultural relativism is defined as the "methodological basis" of **interculturality**, which is generally interpreted as a "modern value", sharing the idea of "peaceful coexistence between representatives of different cultures interacting with each other", as a characteristic of modern society, affirming the need for positive contacts between groups and individuals and suggestive exchange of values.[[3]](#footnote-3)

According to S. Frolov, the most rational path for the development and perception of culture in society is the combination of the traits of ethnocentrism and cultural relativism, when the individual experiences feelings of pride in the culture of his own community and at the same time is able to understand other cultures, the behavior of members of other social groups and recognizes their right to exist to the same extent as he is entitled to his own culture.[[4]](#footnote-4)

Achieving such symbiosis is associated with the development of **cultural sensitivity**, which well describes the model of Milton Bennett - **DMIS Developmental Model of Intercultural Sensitivity** (Bennett 1993, Bennett&Bennett 2001).

Integration of the differences

Adaptation of differences

Accepting of

differences

Minimization

of the differences

Protection against

differences

Denial

differences

Ethnocentric stage

Ethnorellative stage

*Fig. 1. Model for the development of intercultural sensitivity (M. Bennett)*

The six phases of the model in their consistency illustrate the overall process of building intercultural sensitivity, which in turn is an important prerequisite for forming **cultural awareness**.

**Cultural awareness** as an area of ​​competence in the context of intercultural education (Ordinance No. 13 of 21.09.2016 for civil, health and intercultural education*) is generally understood as a set of knowledge of cultural differences; Awareness capabilities The value of mutual enrichment arising from positive intercultural interactions; knowledge of the action of various factors determining the formation of stereotypes and prejudices; Reflection attitudes in a situation of intercultural interaction; Positive attitude, tolerances respect for different culture and its carriers.*

Prejudice on differentness put barriers and restrictive thresholds that lead to spiritual impoverishment. Communicating and interactions between people narrows, relations are closed in frames, there is an alienation. But society is created by its members and therefore any social change begins in the people themselves.

Building committed behavior to achieve a socially just society goes through three levels of personal change: "I and others"; "We and the others" and "We for the future".

Based on the understanding of D. Matsumoto that "culture consists of a number of rules concerning the regulation and control of our behavior through socially eligible channels"[[5]](#footnote-5), we assume that the school is one of the places where these channels act particularly and efficiently.

The school is an institution that obliges us to abide by certain rules of behavior and communication that are derived from the imperatives of society. Falling in school, children from different ethnic and social groups form a new community, which has its own rules, values ​​and norms that are often mismanning with the rules and rules of the family community from which they have learned at an earlier age. If the teacher shares the ideas of cultural relatization, he/she could ease the transition from the norms, values ​​and rules of one culture (family, ethnic) to the other - the school that is multicultural.

The multicultural environment implies different approaches to interaction between individuals and groups at school. Among them as the most productive and perspective is the **intercultural approach**, the essence of which consists in ***creating conditions for mutual understanding and enrichment of cultures.*** It encourages the creation of a favorable atmosphere in classrooms to help efficient interaction between learners of different origins and traditions. The intercultural approach aims to develop an open attitude towards other cultures and civilizations in order to achieve an appropriate psychological attitude of responsiveness and openness for intercultural exchanges and creative positive and tolerance, neutralizing inherited stereotypes and prejudices. This could be achieved by highlighting all learners as representatives of the wide cultural range and its dynamic nature and perspective.

Enriching our knowledge of others, their traditions, value priorities, we will learn to live and work together. The interaction and cooperation between representatives of different cultures lead to overcoming the conflicts in the school and in the public space in order to achieve dialogue and tolerance.

**Practical activities**

**Activity 1**

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| Title | **Meaning chain** |
| **Purpose** | 1. Participants to update their information on the main working concepts. 2. Establish the dependence and differences between the concepts, the negative charge and the positive impact of prejudices, the activation of the personal position. |
| **Duration** | 30 minutes |
| **Resources** | Posters, markers |
| **Description** | Participants are divided into five groups. Each group receives a poster with one key phrase:  The prejudices are......................  Stereotypes are.......................  Discrimination is....................  Prejudice leads to............  The reasons for prejudices are:...........  Each group writes their thoughts on their poster, then passes it to the standing group on the left.  Consecutively each group writes down their ideas, not repeating those already presented by the previous ones. Each question is worked on 5 minutes, after which the groups move clockwise to the next poster at the signal of the trainer. The rotation procedure is repeated until each group has written their opinion on each question until they receive their poster. The ideas are summarized them to the rest and a group spokesperson presents them to the others. |

**Activity 2**

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| Title | **Social portraits** |
| **Purpose** | Participants to convince themselves of the ease and automation in the formation of stereotypes and prejudices |
| **Duration** | 20 minutes |
| **Resources** | Cards with description |
| **Description** | Participants are divided into groups. Each group receives the description of one social type consisting of several qualities. Each description includes one or two "wrong" features such as the following description:  The student  has its own car,  lives with his parents,  often uses the internet,  often go to coupons,  Sam earns his money,  wears jeans and t-shirt,  often moves with a wheel,  knows English,  is not married.  Each group presents „their“ person and discusses "incorrectness " of the individual characteristics and context in which the decision is taken whether they are "true" or "false". The main question to be answered is: Why is it possible to make such lists?  Similarly, you can also work without pre-prepared qualities lists: according to the specifics of the participants can make their own lists on this model (eg English teacher, student of Pakistani origin, British football fan) to give to process the other group.  Each group must process at least two different social portraits. It is extremely important for the "authors" to discuss with the "recipients" the contexts of the different characteristics.Recommendations: It is good for the exercise to take place in two stages with the described options. Its effectiveness is good as the participants are convincingly shown how stereotypes are reproduced and created automatically without much thought. |

**Activity 3**

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| Title | **Prejudice at school** |
| **Purpose** | * To form skills for identifying prejudices in the world that surrounds us. * To form skills for critical analysis of a situation of their own personal and professional life. * Teachers, resp. Students to be reflexive to their own behavior in situations of intercultural interconnections. |
| **Duration** | 30 minutes |
| **Resources** | Posters, markers |
| **Description** | Participants are divided into five small groups. Examples of their own practice in school are shared and discussed. The most interesting situation (at the Group's discretion) is written on a poster with 2 - 3 questions. It is then passed on to the next groups in turn to make suggestions for its solution.  At the end of the activity the participants presenting the either accept or reject with good argumentation the proposed ideas and share the actual solutions. |

**Activity 4**

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| Title | **The scapegoat** |
| Introduction | **Based on the claim that discrimination is a natural continuation of steotypes and prejudices, ask if the participants or the group to which each one belongs have ever been treated unfairly or have been blamed unjustly for something. Once a few examples are given, make sure everyone has understood what the phrase "scapegoat" means.**  **The definition is as follows: if a group of people or individuals are accused of an act, for which no one is actually guilty, this group or person is called "a scapegoat". Thereby "redeeming" guilt that does not exist.** |
| **Purpose** | To provide an opportunity for participants, working as a group, to consider negative attitudes that compare similar situations to undeserved insult or accusation. |
| **Duration** | 30-40 minutes |
| **Resources** | Poster, marker |
| **Description** | Write the following statements on a poster and let the participants estimate what is what:   * All refugees are Muslims. - Stereotype * I don't like refugees. - Prejudice * I would not hire a refugee. - Discrimination * Refugees failed my business. - Scapegoat. |
| **Instructions** | Focus on the example of refugees. Ask the participants why they think there is an escalation of so much negativity.  Supporting questions during the discussion:   1. What are the things that help the stereotypes and prejudices escalate into discrimination and turn someone into a "scapegoat"? 2. Why do you think it is difficult to stop climbing the pyramid - stereotypes, prejudices, discrimination, scapegoat, if it has once begun? 3. What are the things that could stop escalation? (accurate information, education, taking into account different perspectives, etc.) 4. Can harted be justified? 5. What can people do to stop escalation? 6. What can you do in your school? 7. How will taking such action help everyone? |

**Activity 5**

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| Title | **In our block [[6]](#footnote-6)\*** |
| **Purpose** | * To analyze our attitudes to people from different cultural and social groups. * To try various problem solving strategies. * To talk about the limits of tolerance. * To understand the relationship between discrimination and conflict of interest. |
| **Duration** | 60 – 120 minutes |
| **Resources** | Role-playing cards, copies of the observer notes, copies of the Solution Tips sheet, pens and white paper sheets for observers |
| **Description** | *Indication:*   1. Tell the group that you need to play a situation that can happen in the daily life of each of them, then read the text:   „Several foreign students live in one of the apartments in the adjacent block. They often have guests from their countries and regularly throw parties. Some neighbors, especially those below and on the right, are annoyed and complain that students make a lot of noise, do not let them sleep all night and do not guard the building. Neighbors have called a meeting to resolve this issue.”  2. Ask the volunteers to play the roles of the neighbors. You're going to need between six and nine neighbors. The other participants are observers.  3. Distribute the role cards among the volunteers and give each observer one copy of the Notes. Give me five minutes to consider the task.  4. Remind players that the goal of the role play is to find a solution to the problem.  5. Give 10 minutes for discussion, then without interrupting the game, give players copies of the Tips for finding a solution. The role play lasts another 10 minutes, but you can shorten or extend it as appropriate. |
| **Discussion** | Invite participants to gather together for the discussion that takes two phases:  1. Role-playing  Discuss what happened on the following issues:   * What did the observers record and what are their impressions of what happened during the role-playing game? * How did the actors feel? Was it difficult for them to get into a role, what made it difficult for them and what was easy? * Did the participants notice any difference between the first and second phases, that is, after the advice to find a solution was given? * What arguments were put forward and what were they based on – facts, logic or emotions? * Which arguments prevailed – those for or against students? * Where did people get arguments? * Has the problem been solved and is everyone happy with the result? * Was the decision fair or did one side back down more? * What alternative solutions could be found?   2. The real-life situation   * After listening to everyone, help the group analyze and make sense of the problem. Open the debate with the following questions: * Did the role play reflect real problems from everyday life? What similarities and what differences do you find? Was there anything exaggerated? * Which characters most faithfully reflect prevailing attitudes in our society? * In the case of conflict between people from different cultures, are we looking for a common acceptable solution or a solution that ignores the needs of those who are different from us? * To what extent is the conflict due to cultural differences and how much is it driven by personal and economic interests? * Has anyone ever been in such a conflict? Under what circumstances? |
| **Advice to the leader** | Keep a close eye on the role play to build your strategy around it. For example, you may not need to use the Tips to find a solution, and then during the discussion you can balance between group dynamics analysis, group decision-making processes, and a real-life relationship.  Note that there are two different "Tips to Find a Solution" cards: card 1 for the "Chairman" and card 2 for other players. Whoever gets card 1 will rely on what happened in the role play. If you have already elected someone as chairman, give them card 1; otherwise give it to the Home Manager.  Finding solutions to problems and making decisions is a difficult process. People need to have good communication skills, be sensitive to the needs of others, imagination and trust to address problems fairly and fairly.  It is easier when people stand up for their interests and make efforts to find common positions and consensus for mutual benefit so that everyone gets some satisfaction.  Unfortunately, too often people argue from a position from which they reluctantly retreat and compromise, so in the end everyone is left with a sense of defeat.  The important thing during the evaluation is to make the group aware and distinguish attitudes towards foreigners / different people and the ways in which we deal with specific, everyday problems requiring communication skills. |

**Materials for the activity 5**

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Young foreigner**  You understand and speak well in the host country, but you don't understand why the neighbors are annoyed. In your opinion, you and your friends are acting perfectly normal. You're not leaving the apartment under any circumstances. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **House manager**  Your apartment is far from the one in which foreign students live. Youth does not create problems. But you don't love aliens and you don't want to live in a building with them. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Young woman (25-30 years)**  You live alone and you are afraid of young students because you look very strange and different from you. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Youth**  You're a student, too. You don't have any definite opinion on the problem, but you want to move into the apartment where the foreign students live. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Refugee**  You're a foreigner, too, but you're not compatriots with the students. You and your family barely communicate with other people on the block. You've never had any problems with your neighbors, though you feel kind of isolated. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Elderly family (the role is performed by two people)**  You both know well the problems that force people to leave their homeland and try to settle their lives elsewhere. You support an organisation that provides aid to developing countries. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Unemployed neighbor**  You don't approve of policies that allow foreigners to come and live and work in your home country. You think foreigners can only reside in the country as tourists. | http://eycb.coe.int/edupack/pix/spacer.gif |

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| http://eycb.coe.int/edupack/pix/spacer.gif | **The owner of the building**  Young foreigners pay their rent regularly, and you don't want to lose your income from this apartment. On the other hand, you don't like foreigners, and you see in this conflict a potential opportunity to raise student rent. In addition, you can offer them to move to another apartment on the outskirts of the city. | http://eycb.coe.int/edupack/pix/spacer.gif |

**Observer notes**

Your job as an observer is to keep a close eye on what is happening and take notes that you will report during the discussion at the end of the role play.

What to watch:

• Do players respect each other, listen to each other or talk through each other, trying to impose their vision?

• Is anyone trying to take the lead and moderate the meeting?

• What arguments do players use?

• Has there been a change in player attitude and behaviour since they received the "Tips for Finding a Solution"?

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Map 1 – Tips for finding a solution**  **This card is for the Home Manager.**  1) **President**: if you are elected democratically to lead the meeting, continue to moderate the discussion by taking the advice given below.  2) **Home Manager**: so far no one has been elected president of the assembly, so say that the meeting must be chaired by someone and that person should be elected democratically. Offer yourself in your capacity as Home Manager. If others agree, hold this card and follow the advice. If you choose another person, give him this card and take his. | http://eycb.coe.int/edupack/pix/spacer.gif |

**Advice for the chairperson of the meeting**

Your task is to maintain order and moderate the meeting. Make sure that:

* Everyone has the opportunity to speak;
* People are not interrupted;
* If necessary, set a maximum duration of speeches and do not allow players to cross this limit;
* Do not allow coarse language and diversion from the topic;
* Try to lead the discussion towards a positive outcome;
* Do not allow participants to get distracted – the goal is to find a solution to the problem.

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| http://eycb.coe.int/edupack/pix/spacer.gif | **Map 2 - Tips for finding a solution**  **It is distributed to all participants without the President.**  Think about what you can do within your role to help find a solution:  • Listen actively and respect everyone's right to speak;  • Try to tie your statement to what you have said so far;  • When it is your turn to speak, start with a summary of the person's speech before you;  • Try to distinguish the facts from your opinion;  • Do not deviate; focus on the problem of students and the need to reach a solution, do not interfere with other facts, opinions or ideas. |  |

**Activity 6**

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| Title | **The country of others** |
| **Purpose** | * To work out skills for accepting diversity without prejudice. * To realize the need to form intercultural sensitivity and competence in meeting cultural differences. |
| **Duration** | 15 minutes |
| **Resources** | Cards with the rules of the respective culture |
| **Description** | Number of participants – 15-20  Participants receive information recorded on a card, which they must remember and then follow the rules of their culture in the game. Three even groups of participants from the three sides are formed – the white, orange and yellow. Optionally, two of the group are observers for compliance with the rules of communication. The instruction for participants is to establish as many contacts as possible following the rules of conduct in the country to which they belong.  You're from the orange country. You like to meet foreigners, but you don't like being touched by strangers. In your country, you rarely look people in the eye and always turn your eyes when you first meet another person. You eat with spoons.  You're from the yellow country. In your country, people are nice, but when talking, you constantly touch your interlocutor on your hands. You're eating a snuff. You like to meet foreigners, but you avoid people on the white side.  You're from the white country. You like to meet people and express your enthusiasm with many gestures. When you meet someone, you touch your ears and worship when you kindly say hello. You eat with chopsticks. |
| **Discussion questions** | 1. What have you learned about the three different countries?  2. What is the role of physical contact?  3. What can cause conflicts to occur?  4. How did participants resolve conflicts?  5. Are there any similar traits between the cultures of these three countries and your culture?  6. What are the differences in cultures?  7. Which one seemed strangest to you?  8. What else would you like to know about these cultures?  9. How did you feel as participants?  10. What do you want to mark as game watchers? |

**Cards to the activity 6**

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| You're from the orange country. You like to meet foreigners, but you don't like being touched by strangers. In your country, you rarely look people in the eye and always turn your eyes when you first meet another person. You eat with spoons. | You're from the yellow country. In your country, people are nice, but when talking, you constantly touch your interlocutor on your hands. You're eating a snuff. You like to meet foreigners, but you avoid people on the white side. | You're from the white country. You like to meet people and express your enthusiasm with many gestures. When you meet someone, you touch your ears and worship when you kindly say hello. You eat with chopsticks. |

**Activity 7**

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| --- | --- |
| Title | **Pleasant experiences** |
| **Purpose** | To make sense of the importance of common experiences |
| **Duration** | 30 minutes |
| **Resources** | - |
| **Description** | Participants have the task of telling a pleasant experience with a representative (s) of other cultures - of course, those who have such.  The emotions of the experience are shared. Often, the pleasant often goes together with the sad because some of the participants share close friends of different ethnic origin with which they share both nice and sad moments.  A conversation is then conducted on: "What does it really divide us?"  Summary: At the level of personal and friendly relations, everything is fine and this should be maintained and developed. |

**Activity 8**

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| Title | **Antonio and Ali [[7]](#footnote-7)\*** |
| **Purpose** | * Consider our notions of people from other cultures, social groups, etc.; * To realize how these images determine our expectations to people from these groups |
| **Duration** | 10 minutes |
| **Resources** | White sheets of paper and a pen for the observer; flip chart and marker |
| **Description** | The optimal size of the group is 8-10 participants.  Directions:  1. Invite the participants to sit in a circle.  2. One observer sitting outside the circle and records the created history.  3. The other participants must come up with a collective one story. For this purpose they will use the ball.  4. Start by the words: "This is Antonio's story, a Madrid youth" and pass the ball to any of the participants, and he/she has to add one or two sentences to the story, and then hand the ball to someone else who continues the narrative from there.  5. The narrative continues to develop in this way.  6. After 10-12 passings of the ball, ask them to return the ball and say, "Antonio knows Ali, a boy from Morocco, who also has his story," then pass to another person in the circle that begins Ali's story.  7. The game ends in about 10-15 minutes. |
| **Discussion** | Ask the observer to read aloud their notes for both stories. Then, invite the participants to comment on what the two stories about the differences in Antonio and Ali's life, for our ideas about the life of youth in Madrid and Morocco. Note the main conclusions on the flip-chart.  Ask where these notions stem from. Do all share common ideas about life in Spain and Morocco? Why? |

**Activity 9**

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| Title | **Pyramid of values** |
| **Purpose** | To understand their own cultural values ​​and values ​​of other cultures |
| **Duration** | 30-40 minutes |
| **Resources** | A set of cards with formulated values |
| **Description** | Played in groups of 5 people. Each participant in the group within 10-15 minutes interprets in front of the group his.her cultural values, afterwards a general discussion follows. Several areas of exemplary statements can be selected:  1. The main thing in human life is ....  2. Human life is a higher value ....  3. The meaning of human life is in ....  4. The profession is ....  5. Family and home coziness are ....  6. Money is ....  7. Friends for me are ....  8. The homeland is the most ....  Summary: Each participant ranks ranging values, interpreting his/her cultural identity. |

**Activity 10**

|  |  |
| --- | --- |
| Title | **Developing a project: "In our school we are all equal" (ideas for how to be effective allies)** |
| **Purpose** | 1. To understand the prerequisites and capabilities of each participant in the process of building a tolerant attitude without prejudice to children and families of different ethnicity.  2. To form a positive attitude of joint actions. |
| **Duration** | 60 minutes |
| **Resources** | Posters, markers, magazines, newspapers, scissors, glue, tape |
| **Description** | Participants are divided in small groups (4 - 5 people). Each group draws a poster on the topic "In our school we are all equal".  Each group presents their product. |

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