weReurope

The ICD-Conference Design

Edited by Gabriele Stöger and Judith Cerwenka

This design for conferences on Intercultural Dialogue (ICD-Conference Design) has been developed over the course of 5 model ICD-Conferences during the project "*weReurope* – European Lifelong Learning through Intercultural Dialogue".

It is the aim of 8 project partners, supported by experts from all 27 EU member states, 2 from associated countries and 456 participants from EU and non-EU countries, to provide a collection of methods that help promote intercultural dialogue and participation in various settings because they had all identified such a need.

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141756-LLP-2008-AT-GRUNDTVIG-GMP

Contents

What is it?

ICD is the acronym for *Intercultural Dialogue*. The ICD-Conference Design was extracted as the principal item from the brochure "*weReurope* – How to design Intercultural Conferences to promote dialogue and participation". It contains a brief overview of the basic parameters for designing such an event and a collection of methods that were considered conducive to intercultural dialogue and participation.

The complete brochure provides a more comprehensive outline of the framework (purpose, context and situation), taking into account the interplay of various factors at work when planning an intercultural conference (regional, organisational, personal and topical frame conditions). It is available in a printed version in English and additional material can be found on the CD-ROM (English only) and on the web: www.weReurope.eu

Who is it For?

The material is intended for everyone who organises events, conferences, seminars, training and courses for people with various cultural backgrounds, especially organisations in charge of adult education in the widest sense (adult education and youth centres, local authorities, companies, museums and other cultural institutions etc.).
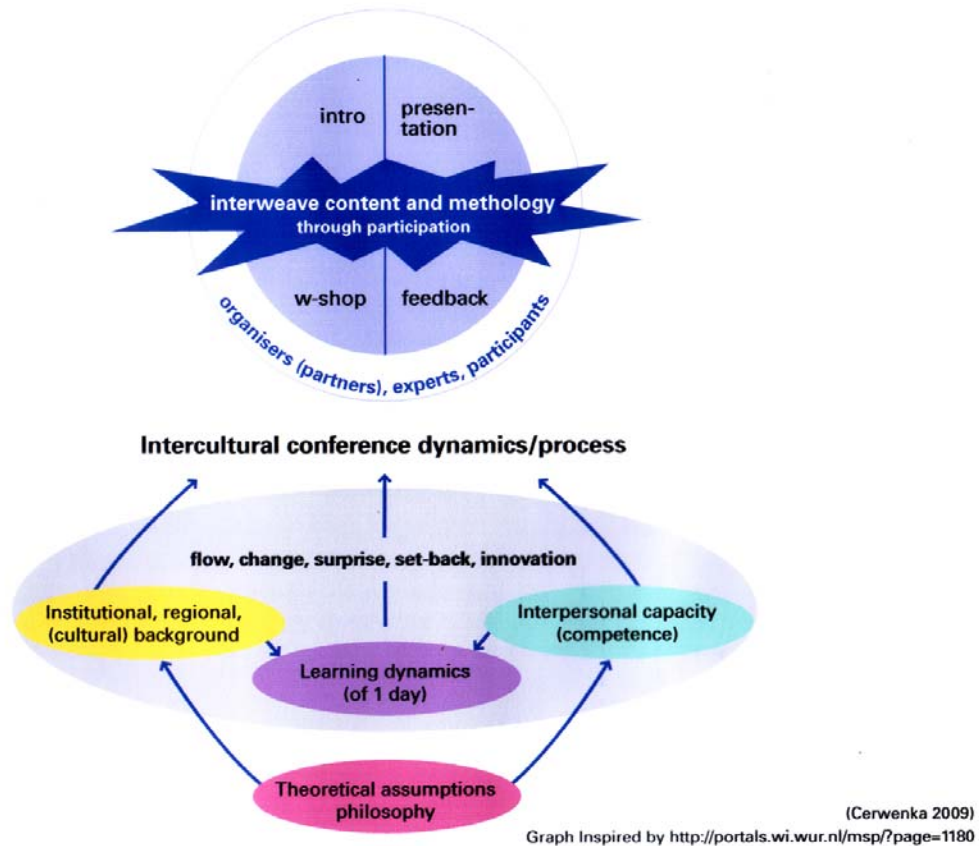
What is it For?

The ICD-Conference Design presented is intended to help design one-day (short term) conferences with groups of diverse background. It may be adapted for the purpose of all institutions that make use of it. The aim is to better capitalize on the complementary potential of the participants through interactivity, by interweaving methodology and content.

Setting the Stage for ICD-Conferences

The goal of the ICD-Conference Design is to **involve participants in a learning process for one day**. When organising an ICD-Conference, practice (planning, content and methodology) has to fit both the context and the situation.

Intercultural Dialogue (ICD) Conference Design

intro | presen-tation

interweave content and methology
through participation

w-shop | feedback

organisers (partners), experts, participants

Intercultural conference dynamics/process

flow, change, surprise, set-back, innovation

Institutional, regional, (cultural) background

Interpersonal capacity (competence)

Learning dynamics (of 1 day)

Theoretical assumptions philosophy

(Cerwenka 2009)
Graph Inspired by http://portals.wi.wur.nl/msp/?page=1180

ICD-Conferences claim to be different to usual conferences: They are meant to be more participative, more stimulating and more interactive. *Who* is there matters and everyone will go home inspired and having learned something new. This means taking a learner-centred approach: one that uses pedagogical methods *that only work when the learners actively participate in learning* (Finbar Lillis).

The ICD-Design is shaped by a couple of key objectives:
- To capitalize on the participants´ diverse cultural points of take-off
- To keep intercultural dialogue going, so that inputs from participants can shape the content of the conference
- To make room for diverse learning styles through a variety of methods, facilitating learning for conference participants
- To serve as a catalyst for continuing connection and for future dialogues around topics of ongoing significance
- Ubuntu?*[1]

These objectives require a design that promotes interaction, flow, change, surprise, set-back, innovation, creative thinking and collective and individual learning.

The ICD-Conference Design, based on participation, will be highly influenced by all the participating stakeholders:

- organisers

- experts

- participants

- …

Furthermore, a couple of basic parameters will determine the intercultural conference dynamics/process:
- Theoretical Assumptions / Philosophy
- Institutional/Regional/Cultural background
- Interpersonal Capacity (Competence)
- Learning Dynamics

Summarizing the regional, organisational and personal frame conditions for an ICD-Conference means
- implementing/building on flexible and adaptive (regional, organisational and personal) structures to enhance intercultural and collective learning

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[1] **The concept of Ubuntu** In South Africa the term "Ubuntu" refers to the spirit of the community. It is a shortened version of a South African saying that comes from the Xhosa culture: "Umuntu ngumuntu ngamuntu." **This means that I am a person through other people**. It means that my humanity is tied to yours. If you hurt me, you will also hurt yourself, as well as all the others around us. This is probably the single most important aspect of living in a highly connected planet: Revenge is useless since our humanity is tied together.
http://www.commondreams.org/views04/0712-02.htm

- to design an adequate mix of context, process, content and form, as well as the interaction level between the people involved in the process (participants, speakers and facilitator – conference stakeholders)
- to reflect on how to reach out for those (usually) absent:
  - have these people been excluded from participation (hidden agenda, access…) or
  - did they choose not to participate (are these people who think they are not capable enough or just not interested)?

Thus, the design of an ICD-Conference will be one (of several) promising routes to create a professionalized platform for intercultural interaction, balanced between organisational, situational and contextual needs.

→ **Read more in the** *weReurope***-brochure (English only)**

Actors and Stakeholders Involved in the Development of the ICD-Conference Design

The 8 partners who carried out the *weReurope* project have different working backgrounds and areas of influence on the national and international levels in adult learning, research, and experience with marginalised groups, business communication and culture.

During their 2 years of cooperation, the term *Interculturality* was frequently debated. Despite all the diversity, a common understanding was found by the partnership on which the development of the ICD-Conference Design is grounded, put into writing by Luisa Conti (IT/GE) and Lena Johansson (SE).

weReurope's Understanding of Interculturality

In the last few decades, the concept of culture has increasingly intensively assumed the meaning of national culture. Still, culture is nowadays often described and perceived as a "container" (Beck, 1997): a static entity that can be clearly outlined.

According to many contemporary scientists (i.e. Bolten, 2007 and Hansen, 2009) culture is actually an open and dynamic system. This is fed by the permanent interacting of individuals, which are the dynamic products of continuous exchanges in manifold contexts and collectives (which have their own cultures – collective memory and common codes).

Human beings live in diversities and are themselves characterized by it. Everyone masters different codes and knows different implicit rules that allow him/her to deal in an acquainted way within particular collectives. Identity is *plural* as different and apparently contradictory elements coexist. It is also *dynamic* since new traits are continuously developing and others are abandoned. Perceiving the other within this perspective means entering the logic of *transdifference* (Lösch, 2005), which is the conscious process of building bridges as well as demolishing borders between individuals by choosing both common and different identity-traits in order to destabilize this static, artificial binary thinking of *either* alike *or* different.

Interculturality is therefore a learning, creative process itself, in which the actors find new codes and develop synergy.

Project Partners

ibw, Institute For Research into the Qualifications and Training Of The Austrian Economy, AT
Lead Agency, host of the 1st ICD-Conference in Vienna
People involved: Monika Thum-Kraft, Judith Cerwenka, Gabriele Stöger

ZSI/ASO, Zentrum für Soziale Innovation/Austrian Science and Research Liaison Office, Sofia, BG
Host of the 4th ICD-Conference in Sofia
People involved: Maria Schwarz-Wölzl, Felix Gajdusek, Zlatka Pandeva, Dirk Maier

Kanaal 127, BE
Host of the final ICD-Conference in Kortrijk
People involved: Rik Desmet, Nicolas Claus, Laurent Dewilde

University Jena/Intercultural Business Communication, DE
Designing, hosting and technical administration of the website.
People involved: Jürgen Bolten, Luisa Conti, Florian Frommeld, Susann Juch

ARCI – Italian Association for Recreation and Creativity, IT

Host of the 2nd ICD-Conference in Rome

People involved: Ilaria Graziano, Milena Scioscia, Natalia Mariani, Milvia Rastrelli

SRC SASA, Scientific Research Centre of the Slovenian Academy of Sciences and Arts, SI

Project evaluator of process and products (e. g. ICD-Conferences)

People involved: Oto Luthar, Lucija Mulej, Martin Pogačar

Riksantikvarieämbetet (RAÄ), Swedish National Heritage Board, SE

Host of the 3rd ICD-Conference in Stockholm

People involved: Ewa Bergdahl, Maria Sträng, Lena Johansson, Anna Klint-Habbe

Credit Works, UK

Investigation of learning outcomes and pedagogical strategies focusing on marginalised groups

People involved: Finbar Lillis

Experts Involved

Each host of one of the 5 ICD-Model Conferences invited experts from neighbouring countries. Organisations of various kinds from all 27 member states and 2 associated countries contributing to the development of the ICD-Conference Design, the Carpet of Symbols and Memories and European pedagogical strategies to motivate marginalised groups with various cultural backgrounds:

BE   Mr. Arie Vos, Corgo and Mr. Luc Vande Walle, Activa Belgium

BG   Mrs. Emilia Ilieva, Nelfema Ltd

CY   Mr Savvas Katsikides, Department of Social and Political Sciences, University of Cyprus

CZ   Mr. Tomáš Chovanec, CpKP – Centre for Community Organizing South Bohemia

DK   Mrs. Lisbeth Hastrup, The Danish School of Education, Århus Universitet

EE   Mrs. Riina Kütt, NGO Centre for Development of Public Administration

EL   Mr. Marios Efthymiopoulos, Strategy International

ES   Mr. Pedro Aguilera Cortés, Fundación Esplai

FI   Mrs. Minna Hautio, HUMAK, University of Applied Sciences

FR   Mr. Jean-Louis Carves, IBM France

HU	Mrs. Éva Judit Kovács, Institute of Sociology, Hungarian Academy of Sciences
IR	Mrs Helen O'Donoghue, IMMA – Irish Museum of Modern Art
LT	Mrs. Neringa Miniotiene, College of Social Sciences, Lithuania
LU	Mr. Marc Müller, Motion – Education for Social Change
LV	Mrs. Ingrida Mikisko, Director of LAEA (Latvian Adult Education Association)
MT	Mr. Joseph Giordmaina University of Malta, Department of Education Studies, Faculty of Education
NL	Mrs. Leila Jaffar, Jaffar Consultancy
NO	Mrs. Zahra Moini, Norwegian Center for Multicultural Value Creation
PL	Mrs. Elżbieta Strzelecka, WSINF – Wyzsza Szkola Informatyki
PT	Mrs. Clara Camacho, Instituto dos Museus e da Conservação
RO	Mr. Calin Rus, Intercultural Institute of Timisoara, Expert at the Council of Europe, University Banatului Timisoara
SK	Mrs. Anna Okruhlicova, Parliamentary Institute
TR	Mr. Emre Işık, Mimar Sinan University

Aside from in the usual conference settings, the experts did not just give inputs for the audience to listen to (lectures, keynote speeches): Conference hosts explored the potential contained in the experts' extraordinary roles: they asked them to act as conference observers, as participants with a special function, as catalysts, as workshop facilitators, as "living books" or critical commentators.

Furthermore, all the experts contributed with abstracts on Lifelong Learning and strategies on the work with Marginalised Target Groups.

→ Abstracts see CD-ROM

Associate Partners

The consortium had invited associate partners from various countries to attend and contribute to the ICD-Conferences, to the development of the ICD-Conference Design and to the European pedagogical strategies as well as to support the dissemination of the projects results:

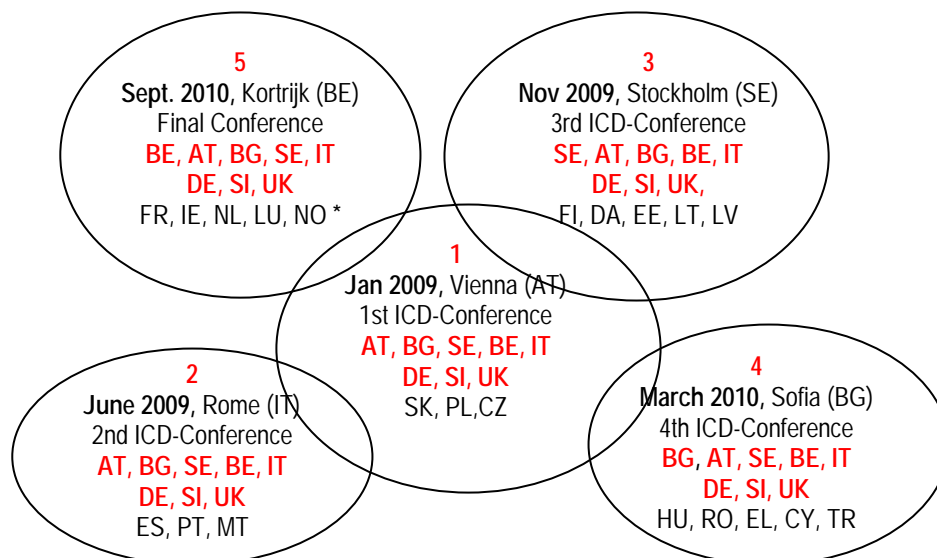|	
AT	Mrs. Gabriele Schmid, Arbeiterkammer (AK) Wien
AT	Mr. Michael Landertshammer, Wirtschaftskammer Österreich
BE	Mr. Jan Despieghelaere, Streekfonds
IT	Mr. Axel Rütten, D-ArtT (Cultural Association on Art and Therapy)
HU	Mr. Viktor Szabados, FDE (Association of Hungarian Student Organisations)

Conference Participants

More than 450 individuals from 27 EU und 12 non-EU member states (Macedonia, Bosnia and Herzegovina, Montenegro, Albania, Serbia and Turkey and even from countries outside Europe like Cameroon, Morocco, Democratic Republic of the Congo, Tanzania and Brazil) have been participating in one of the ICD-Conferences organised throughout the project.

Via an interactive, learner centred methodology in all ICD-Conferences, participants had the opportunity to engage from the beginning and to play an active part throughout the conference (not only during the breaks).

The ICD-Model Conferences

"weReurope is the attempt of a consortium of 8 partners to find out, by means of culture and art as well as intercultural pedagogy and dialogue, whether we can identify a common cultural heritage on which a shared future vision of Europe could be built and if we can put such findings into transferable training tools that help to overcome xenophobia and favour diversity." (see weReurope project application 141756-LLP-1-2008-1-AT-GRUNDTVIG-GMP)

As a work in progress, the ICD-Conference Design has been developed over the course of 5 conferences during the project "*weReurope* – European Lifelong Learning by Intercultural Dialogue":

5
Sept. 2010, Kortrijk (BE)
Final Conference
**BE, AT, BG, SE, IT
DE, SI, UK**
FR, IE, NL, LU, NO *

3
Nov 2009, Stockholm (SE)
3rd ICD-Conference
**SE, AT, BG, BE, IT
DE, SI, UK,**
FI, DA, EE, LT, LV

1
Jan 2009, Vienna (AT)
1st ICD-Conference
**AT, BG, SE, BE, IT
DE, SI, UK**
SK, PL, CZ

2
June 2009, Rome (IT)
2nd ICD-Conference
**AT, BG, SE, BE, IT
DE, SI, UK**
ES, PT, MT

4
March 2010, Sofia (BG)
4th ICD-Conference
**BG, AT, SE, BE, IT
DE, SI, UK**
HU, RO, EL, CY, TR

* Partners' and experts' home countries

The basic ICD-Conference Design was the same in all 5 conferences but there were particular topics and modules that had been prepared by partners, corresponding with their institutions' work focuses and expertise, to be discussed by participants:

1_ Overcoming Borders – Getting Along with Diversity

Vienna (Austria), 30th January 2009

2_ Culture and Arts – Lifelong Learning Pathways and Creative Environments for Intercultural Growth and Inclusion

Rome (Italy), 26th June 2009

3_ When the Past is Present – About How Cultural Heritage and Learning can Enhance Each Other

Stockholm (Sweden), 20th November 2009

4_ Intercultural Dialog and Lifelong Learning in South East Europe – Research Meets Practice

Sofia (Bulgaria), 11th – 12th March 2010

5_ Colour your Cocktail: Get More out of Diversity!

Kortrijk (Belgium), 1st October 2010

The ICD-Conference Design was tested and monitored after each ICD-Conference, participants and experts giving feedback and commenting the possible implementation in their everyday work and its adaptation accordingly.

→ Read more on www.weReurope.eu

The ICD-Toolbox: Collection of Methods

"Tell me, I forget. Show me, I remember. Involve me, I understand."
Ancient Chinese Proverb

As a framework, the ICD-Conference Design includes a generic process, the **ICD-Toolbox**. This toolbox offers a set of **process methodologies** grouped according to four iterative phases and rated according to their appropriateness for intercultural dialogue. The point here is not to offer any sort of blue-print for the multi-stakeholder processes of an ICD-Conference, rather it is to provide ideas, principles and tools that can be used to create processes appropriate to a unique conference/stakeholder situation, as shown in the **examples** given.

(ICD) methods refer to the elements used in an intercultural scenario or to frame a pedagogical strategy. It is not always easy to distinguish the *methods* from the *tools*. A number of both well established and innovative methods were applied in the ICD-Conferences. Our aim was to analyse different methods in terms of their potential as tools for intercultural learning or dialogue.
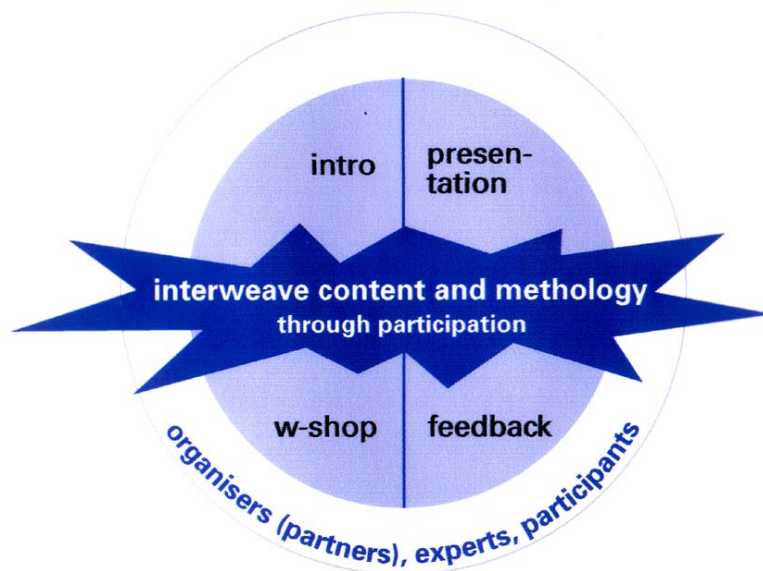
Developed as a branded tool, each ICD-Conference consists of a couple of *standard* elements:

Methods:

    A. Introduction
    B. Presentation: Input on particular topics
    C. Workshop for working on results/products (by and with participants)
    D. Evaluation, Reflection and Feedback

Topics:

    Presented by host or experts (from local, EU and neighbouring countries), according to the organisers' objectives and the main areas of work

Mixture of Formal/Informal Processes:

    Communication during coffee breaks
    Possible networking

Actors/Audience: Have the Role of Giving and Taking

    o Host = stage director, moderator, facilitator,
    o Partners and co-organisers
    o Experts
    o Participants

Participation as a Basic Principle

Participation is about sharing responsibility, sharing knowledge and sharing leadership. Participation is about sharing power, but it usually takes place under the control of the "dominant" culture, which means that motivation, invitation and encouragement to participate do not usually originate from inside the excluded (marginalised) groups. (Baker & Hinton, 1999)

The stages of participation range from being informed about the processes and possibilities to becoming involved to self-organising:
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Being active	Engaging	Co-determination	Co-designing	Self-organising
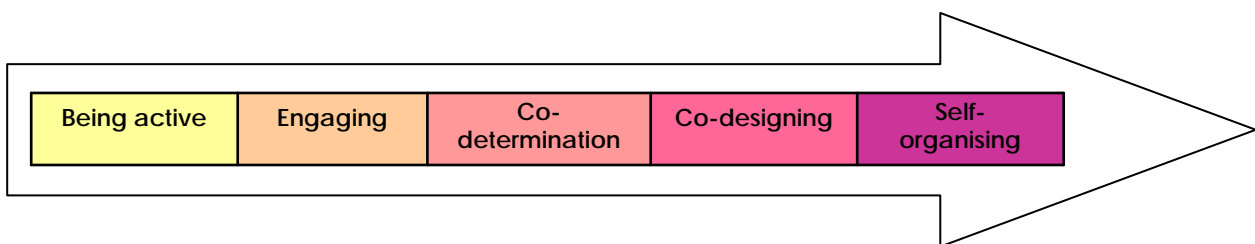
(see Ehmayer, C. 2002)

In the context of our ICD-Conference-Design, some key questions were:

- **What encourages participation?**

The purpose of interactivity from the beginning of an ICD-Conference was to open up the space and encourage involvement (which could lead to, but was not yet, participation).

- **Does it matter who is there?**

Do we find methods to initiate communication and interaction, where people can engage and influence the process and its result?
Do we create opportunities for exchanging experience and expertise instead of expecting the transfer of knowledge from speakers to audiences?

- **Do participants actively engage?**

Are we addressing participants and do we provide space for their experiences and backgrounds? Are we addressing issues that are interesting and motivate participants to contribute?

- **Is it possible for them to influence the process/the result?**

Is the design fixed and determined from the beginning or is there an (open) space for the conference participants to influence timing, contents, results and the presentation of results?

- **Is there enough time and space to reflect and give feedback?**

Do we just act or do we collect the results and opinions on the process? Do we keep a record of participants' feedback to integrate it into the conference planning next time?

If the majority of questions can be answered with a "yes", there is a good chance to make it a participatory experience for the organizers and audience, rather than just an event, where everybody is *active*.

→ Read more in the brochure

The following chapter gives a description of the modules and methods used in our conference modules, adding practical advice on how and under which conditions we recommend using them, as well as the resources required when working with them. Some of the methods will be familiar but new in the context of Intercultural Dialogue. You will find possible learning outcomes, extracted from partner's learning diaries as well as form the participants' and invited experts' answers to questionnaires.

We leave it to the interested readers to make use of the conclusions for their own practical work in intercultural settings and to emphasize that they do not intend to serve as recipes.

A. Introductions

The "intro"-module (icebreaker) opens up the space for the topic of the conference and for participants to get acquainted. They will feel welcome and know that they are not just entering a lecture hall, where they could come and go anonymously without being noticed (except for registration). From the outset, it will be clear that **whoever is there makes a difference**.

A. 1. Carpet of Symbols and Memories

Who is it For?

- *People from various (cultural) backgrounds meeting in a trans-national context*
- *Useful: travel experience*
- *No age limit, can also work with children*
- *Minimum number of participants: 8 per table/group*

Brief Description

Each participant brings one object, which is linked to a personal memory or experience of another country (it could be any country or limited to certain countries, like one of the neighbouring countries, other partner countries involved etc.). It should definitely not be relating to the home country, in order to refer to an intercultural experience.

Participants sit in circles (max. 8 people) and put their objects on the table in front of them. A moderator starts by asking one person, whose object she/he is curious about.

The person addressed tells her/his story, the personal memory and the meaning of the object to herself/himself. Having told their story, participants are invited to ask further questions. Then the speaker continues by asking somebody else about her/his object. To be continued until everybody has presented the object/story (app. 5′ each).

At the end, all the objects are displayed on a real carpet on the floor (or on a table) to make them visible to the participants of other groups. For

this purpose, labels will be added to the objects giving the name of the owner (nationality), as well as name of object and the country it relates to.

Optional: *To keep record, stories can be collected, written down on paper or in digital from; objects can be photographed.*

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

In order to choose an object to bring along, participants have to remember an experience with and their relations with another culture. The exercise challenges the consciousness about (their own and other) countries and cultures.

In the small group, participants sit together with people from other cultures who share the same task. There might even be someone from the country your object relates to.

As an icebreaker, it allows people to step in easily and creates motivation and interest for further dialogue, it stimulates reflection and can be driven emotionally, but also intellectually.

Through this task, participants can meet on a personal level as they talk about another subject. They get to know each other from a different perspective from the usual exchange of professional or biographical facts.

What are the Participants Supposed to Learn?

Warming up and the approach to the other conference participants

Learn about each other, what the others have been doing and what their feelings were

A creative cognitive approach to a particular country

What Resources are Required?

- *1 moderator per table/small group*
- *Space for 8 people to sit around a table*
- *Enough tables, if the group is larger*
- *Felt pens, pencils*
- *Forms or paper for written stories about the objects*
- *Carpet on the floor: 2-3 m²*
- *Labels for objects (the name of owner/nationality; the name of object/country it relates to)*

Time Required
- *45 min. for the group, 15 min. for the carpet*

Critical Success Factors

These methods works well at the beginning of a working session to warm up and to make contact with people (at random) that you do not know at all.

The task (without a model of "how to do it right") made participants feel uncomfortable in some cases. But – to go beyond stereotypes means to endure some uncertainty.

Some participants thought it might be too personal (still, everybody chooses the object and memory themselves and decides how intimate it should be). On the other hand, since it is personal, there is less danger of generalising and supporting prejudice (in the case of bad memories).

The Carpet opens up different perspectives on a country, but it requires a trusty atmosphere.

The similarity of experience might overcome borders.

Sceptical participants said that there is a threat of losing professional distance (but why not lose that once in a while?)

You feel obliged to come with something and are anxious that what you bring might not be understood.

The table host/moderator must be sensitive and tends to be modest, she/he should have good communication skills and should have some basic knowledge of group dynamic processes

When organizing the Carpet, indicate clearly where to collect before and recollect objects after sessions

Clear instructions for the Carpet-procedure beforehand as well as orally (some participants did not bring objects because of language problems)

Additional Material

A series of 29 postcards

Poster

- both available via partner institutions

Author(s), References – Where to Find Out More?

www.weReurope.eu/carpet.htm

A. 3. Count 1-2-3 – A Warming up Method

Who is it For?
- o *Useful for all target groups (also for younger people)*
- o *For all stakeholders, independent of educational level*
- o *From 10 people to large groups*

Brief Description
> *A moderator introduces the exercise first with the aid of a participant. Two people with different mother tongues (who do not know each other) set together as a pair (standing up). In one of the two languages, the first person says "1", the second person "2", the first person "3", the second says "1", the first "2" and so on. After 3 to 4 rounds, the pair continues with the other language. Again, after 3 to 4 rounds, the pair counts in both languages alternating.*
> *E. g. "jeden" – "zwei" – "tri" – "eins" – "dwa" – "drei" – "jeden" …*

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?
> *The participants become a little bit familiar with the mother tongues of the others. It serves as energizer – e.g. for the morning session of a conference's second day.*

What are the Participants Supposed to Learn?
> *Participants may become better focussed for the upcoming tasks.*

What Resources are Required?
- *No materials are needed*
- *It is important to provide enough space for comfortable standing in pairs*

Time Required
- *Up to max. 10 min.*

Critical Success Factors
> *It shouldn't be used at the beginning of a conference, rather as a "bridge" from one session to the next. It might be also useful as a wake up in the morning of a subsequent day.*
> *It is simply fun.*

Author(s), References – Where to Find out More?
No references were found – the method was developed by the conference organisers in Sofia (Felix Gajdusek and Maria Schwarz-Wölzl)

A. 4. Sociometry – Differences, Commonalities and Scales[2]

Who is it For?
- *For all target groups, though physical movement is mostly required*
- *For all ages*
- *From 10 to 100 people*

Brief Description*
Sociometry is a quantitative method for measuring differences, commonalities and scales within a particular group. Participants are asked specific questions and they scale themselves according to their "answers" and correspondingly place themselves on different sides or in different corners of the room. One question in Sofia was, "Who comes from the East/West"? ("East" going to the right, "West" going to the left side).
Types of scaling include:
- *agreement / refusal (yes/no)*
- *Rating (barometer) related to such as: satisfaction, information, needs, interests, etc.*

Typical questions (especially when starting this exercise and before going to the core questions) concern age, geographical origin, professional groups, family situation, etc.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?
This showcases that everybody has differences AND commonalities with others – she/he is different AND similar to others. In this sense, this method may overcome stereotype concepts such as "we and the other". It demonstrates that everyone has diverse identities and belongs to certain groups at the same time ("transdifference", see 1.1).
It has various functions, such as energizer and icebreaker, and it also highlights groups within a group.

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[2] Refers to „Group divison/Differenzübung"

What are the Participants Supposed to Learn?

This method may serve as an icebreaker and energizer, it provides an overview about the group structure and it produces trust among the participants.
They learn about diversities and commonalties within themselves and within the group, as well as that these can all change at any time.

Required Resources

- *A moderator with a set of well prepared questions*
- *Depending on the size of the participating group: a microphone*
- *The venue should provide enough space for physical movement and group building processes*

Time Required

- *approx. 15-20 min.*

Critical Success Factors

Start with less emotionally affecting questions before proceeding to the core questions related to the conference. Participants could also be invited to put a suitable question to all the others.
4 to 6 sequential rounds may be enough.

Author(s), References – Where to Find Out More?
* The description was taken from a note on a workshop about participative user design, held by Ilse Marschalek.
See http://en.wikipedia.org/wiki/Sociometry
Find more at the International Sociometry Training Network:
http://www.sociometry.net/

Further Methods Used in Model ICD-Conferences:
A. 2. Keynote Address – Dialogue Form
A. 5. Challenging the Key Note Speaker + A. 6. Plenary Debate with 5 Experts

→ see brochure

B. Presentation
Presentations of new findings and interesting facts, an introduction to initiate discussions or to give information (in the sense of presenting data that is already in a form that neither requires nor allows interpretation or active apprehension

by the individual) are common in almost all conferences. Although it seems the best way of transferring knowledge, it does not instantly create an equal level of understanding in participants.

Putting things on display does not necessarily mean that they are read and perceived or that they are understood. On the other hand, listening to somebody delivering a speech can give an impression of improvement – and so we could not do without either.

B. 2. Living book

Who is it For?

- *All participants from different backgrounds, all cultures*
- *All ages*
- *Min. number of participants: 10*
- *Min. 1 reader per book, max 2*

Brief Description

A "Living Book" is a person who acts as representative of a certain group, willing to discuss her/his values with others. As a "Living Book", you are prepared and make yourself available for "readers". "Readers" have the opportunity to borrow another person for a given time and actively ask the "book" what they want to know.

Readers may choose from a list of available books. At the Conference in Sofia, book-titles were displayed on a string with a coloured T-shirt (as a gift for the book). Then readers receive readers' cards describing the rules for reading. The "Books" and "readers" are subsequently invited to sit down at separated small tables prepared in advance to minimize disturbance.

An alternative might be to hand out a "literature index" to all participants beforehand, indicating where the "book" is to be found (table number); thus, "readers" could approach their "book" directly at his or her table.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

It is a method designed to promote dialogue, reduce prejudice and encourage understanding. "Living Books" are people sharing their experiences and willing to discuss their values with others. It provides an insight into the experiences, opinions, view points and attitudes of people with different cultural backgrounds, often representing certain social groups.

This method provides information that can help to better understand things and people.

What are the Participants Supposed to Learn?

Listening to the story of somebody from a different background; this is a challenge to beliefs, prejudices, stereotypes and fears and builds bridges through dialogue.

Required Resources

- *Beforehand, clear instructions for the potential "books" and the collection of them has to be given*
- *Moderator*
- *A reader's card, instructions for readers*
- *A list of book descriptions (book catalogue)*
- *A (public) space for each group (book/reader(s)) to talk in privacy*

Time Required

- *15 min. instruction*
- *45 min. per round (not less than 25 min.)*

Critical Success Factors

Clear instruction to individuals acting as "books" about the aims of this activity, clear (written and verbally explained) rules on the communication process, it is important to consider the best approach for how-the-reader(s)-find-her/his/their-book.

If the book-selection processes are between the "reading" sessions, no reader card may be necessary. Reader cards may only be helpful if all the books become selected before the reading series by readers.

If too many books are provided – the process of "the-reader(s)-finding-her/his/their books may become too long and complicated. An option would be to provide the list of books to the participants before the event, another to allow more than one reader per book.

Check that everybody who has registered as a book, is really attending the session, to make sure that all the displayed books are available.

→ Additional material see CD-ROM

Author(s), References – Where to Find Out More?
Tobias Rosenberg Jørgensen, Sune Bang, Asma Mouna, Dany Abergel, Philip Lipski Einstein, Christoffer Erichsen and Ronni Abergel, Denmark (1993)
http://humanlibrary.org/the-history.html
http://humanlibrary.org/
http://www.livingbooks.at

B. 4. Bubble of Voices

Who it is For?

- o *This is a method for experts and/or workshop chairs to provide participants with a snappy overview of all the workshop topics and goals available*
- o *For adult participants*
- o *6 to 10 experts*

Brief Description

The "bubble of voices" (an equivalent term is "chit-chat") consists of sequential presentations by experts (or the chairs of workshops) about their topics and/or the goals of their presentations and/or workshops. Due to the strict time limits, the presentations have to be short and concise (no longer then 2 minutes), this is where the advantage of this method lies; it avoids wordy and wearisome speeches, the so-called "death by PowerPoint" syndrome. It forces presenters to condense their topic and message into a nutshell and reduces interruptions during the presentations.

It can be used to support the participants in their choice of workshop topics.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

Generally, it can be used for any kind of conference topic where people are supposed to exchange knowledge, experiences and opinions.

It may be especially useful for expert conferences (symposia) where thematic outcomes are envisaged, such as strategies, policy guidelines, etc.

What are the Participants Supposed to Learn?

They learn the topics at a glance (e.g. of a following parallel workshop session), the message and – last but not least – the person of the presenter.

Required Resources

- *It is important that all slides are recorded on the PC (used for the presentations) beforehand; technically caused interruptions are extremely counterproductive, especially for this method*
- *It takes place in the plenary room*
- *A microphone equipped with good sound*

- *A bell or whistle to signal that time has run out*

Time Required
- *2 min. (!) per presentation*

Critical Success Factors
> *Preferably, the slides should be made with individual style sheets, to attract more attention.*
> *Strict time control by a chair/moderator is essential.*

Author(s), References – Where to Find Out More?
This method is derived from the Japanese method "pecha kucha"
Tips from presenters can be found at:
http://www.aqworks.com/2007/07/03/guide-to-better-pecha-kucha-presentations/
Tips for newbies: http://www.buzzmaven.com/2010/03/pucha-kucha.html

Further Methods Used in Model ICD-Conferences:
B. 1. Panel discussion
B. 3. Lecture + Discussion
B. 5. Lectures by experts

→ **see brochure**

C. Workshop

In the course of the ICD-Conferences, workshops are meant to actively involve people focusing on a particular subject. Everyone present is requested to interact and actively participate and give her/his opinion. Sometimes a speaker, moderator or instructor (facilitator) is introduced to provide an input. Participants however influence or decide on the intensity of the discussion, the possible (individual) learning outcomes and the results of the group work.

The workshop **Relations in Borderlands, Identity Conflict and Intercultural Competence** was held by Dr. Hania M. Fedorowicz, M.A. (CA/PL). She addressed a complex topic, giving a short theoretical input on identity needs and intercultural encounters. Holding a workshop like this requires theoretical and methodological competence.
For our purpose, we take 2 methodological tools from the complex process that may be of use for intercultural and other group discussions.

C. 1. Group Discussion – Workshop on European Identity

by Hania M. Fedorowicz

Who it is For?

o *Inhomogeneous and discordant groups*

o *People belonging to groups with a history of avoidance or conflict*

o *People who wish to become a working team that welcomes differences, while building on things in common*

o *Minimum number: 10-25 people*

Brief Description

Participants are invited to discuss a number of challenging questions around different tables.

Arrangement: *Each person at a table gets a letter for identification (A, B, C …). People who act as "anchors" have the letter A and will not move, but all others may sooner or later. After the first round, participants with the letter B move on one table and D moves on 4 tables, clockwise. Those people moving act as "ambassadors", taking headlines received from others at the previous table to the next table. Similar movements take place after each round, so the results at all the tables are communicated all over the room. There is a reporting period and a new question in each round (at each new table).*

1st round*: participants around the table introduce themselves (this can be part of answering the 1st question), e. g. the first task is to define one's own social identity (state, town, place of origin, gender, colour or whatever that makes up your identity?) and to take notes on prepared sheets. (10') Individual answers are collected and put into a list (10').*

2nd round: *2 individuals from each group (except A) move to other tables. The groups mix. The list with answers from the original table, where people were sitting in the first round is reported to the new group. New question: People reflect on what they all have in common and make notes. Again the list is written down on paper.*

3rd round*: Again 2 new individuals move from each table to new tables, the results are passed on to others by the newcomers and a new question is discussed.*

E. g. is there such a thing as a "European Identity" What is it? How do you acquire a European identity?

4th round*: Participants split into groups of 3 and reflect on the process of interacting in changing group constellations.*

E. g. how did you feel about communicating, what makes a good

dialogue? "To enter into dialogue with others" means … (choose the most important elements from a list provided)

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

After a short and thought-provoking presentation, participants are invited to bring their thoughts and feelings to the dialogue in small groups.

Given the diversity of the assembled group, the exercise aims to stimulate dialogic interaction on questions such as identity and identity conflict in order to elicit many different answers in a non-polarizing way. The coming and going of new participants and their reports leads to an experience of giving and taking. To mix people from different tables is important as it gives people the opportunity to come into contact with people one might otherwise not meet or might perhaps even avoid. The process mirrors the experience of cultural mobility and migration, leaving the safety of "home" and engaging with new contexts. The role of the welcoming community is a central experience.

What are the Participants Supposed to Learn?

That diversity does not preclude discovering things in common, that differences can be enjoyable, that a structured framework and sequenced movement opens free spaces for interaction and group synergy. Experientially, participants often go beyond reductionist identity claims or naïve realism to increased cognitive flexibility and a spirit of enquiry.

Required Resources

- *Instructor/Moderator*
- *5-8 Tables for 10-25 people*
- *Paper, felt pens*
- *Page with instructions*
- *Page with questions*

Time Required

- *Minimum 3-4 hours, including reflection*

Critical Success Factors

A good introduction to the tasks, structure and purpose of the exercise
No time pressure!
Enough time for reflection

→ Additional material see CD-ROM

Author(s), References – Where to Find Out More?
European Institute for Community-Based Conflict Resolution (CBCR) – Salzburg (Austria) http://www.conflict-resolution.at/

C. 2. Talking Stone / Talking Object
by Hania M. Fedorowicz

Who it is For?
- *Inhomogeneous groups*
- *People who do not know each other too well, people who wish to become a working team*
- *Groups wishing to discuss conflicts or any relevant theme in a mediated and constructive manner*

Brief Description
> *A "talking object" (in this case, a stone) is put on the table. Anybody, who feels the impulse to speak, does so by taking the stone/object and holding it for the duration of their intervention, mindful of others waiting their turn.*
> *The talking object can be any object engendering commitment to the convention of the circle (a stuffed toy, a branch or flower, a decorated piece of wood or plastic). This talking object is placed in the centre of the circle. The custodian of the circle asks for agreement on the time devoted to the dialogue.*
> *A talking circle is a method used by a group to discuss a topic in an egalitarian and non-confrontational manner. The group members sit in a circle and comment on the topic of discussion following a few rules:*
> *1. While the person holding the specific object — such as a talking stone or stick — speaks, the others listen respectfully.*
> *2. Silence is welcome. An inner dialogue often happens during periods of silence.*
> *3. The circle is invited to address an open neutrally formulated question.*
> *4. Simple communication guidelines are provided as a framework for conversation and an agreement on these is sought at the beginning.*

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?
> *Using a talking object creates a special atmosphere in the group discussion, which is non-adversarial. This is important in contexts with a history of inter-group animosity. Listening and talking take place in a*

more intentional and reflected manner than in conventional conversations. More profound levels of meaning are often experienced, making it possible to address issues that are close to one's heart.

What are the Participants Supposed to Learn?
Listening and speaking with more attention and intention. Getting in touch with feelings, both one's own and those of others.

Required Resources
- *Chairs set up in circles*
- *Tables (optional)*
- *1 stone/object for each group*

Critical Success Factors
Some people, who are not usually the first to speak felt validated when holding the stone and talking. Others felt blocked by the challenge of speaking deliberately. This was quite an impressive experience. The stone contained power since it represented an agreement that was taken very seriously, as well as providing a visible marker of responsibility for one's spoken words. The tradition of talking circles is practised with variations, for instance, by aboriginal peoples in Canada, as well as many cultural groups in Africa.

"I particularly liked the method of the talking stone, to give every person the chance to get an idea of how it feels to be part of a marginalized group – because the one with the stone, is the one in power, has the right to speak up; and, being obliged to swap tables continually, you feel the impact of 'migrating', none of the tables is 'home'… you need to adapt over and again, …" (participant)

Author(s), References – Where to Find Out More?
European Institute for Community-Based Conflict Resolution (CBCR) – Salzburg (Austria) http://www.conflict-resolution.at/
http://en.wikipedia.org/wiki/Talking_circle

C. 5. Participatory Video Workshop

Who it is For?
- *A group or community of people of any age and nationality*

- o *There is no fixed number/typology of participants: the method is used all over the world and is applied in various contexts/situations*

Brief Description of the method

Participatory Video (PV) is a method based on a set of techniques through which groups and communities can create their own film. The idea is that this kind of "participatory media" is a great tool to bring people together to explore issues and needs, or simply to be creative and tell stories. This process is also really effective at empowering and stimulating people, enabling groups and communities to be active and face problems, discovering creative solutions. In addition, PV can represent an effective tool to encourage and mobilize marginalized groups and people at risk of exclusion, thanks to its empathic and creative way of work and its validity to promote personal forms of sustainable development based on specific needs.

In our case, a group of 10 people worked with Maria Rosa Jijon, a visual artist from Ecuador: each participant was asked to write a sentence about "home" in her/his mother language. Then they exchanged their papers, and each person was filmed reading in a language she/he didn't know. At the end they managed to produce a video using all the different languages in the group. The trainer supported each step, especially the final one devoted to video editing.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

As mentioned above, PV has several possible applications for different purposes: from community development to therapeutic work; from the promotion of local innovation to communication with policy makers; from monitoring and evaluation to action research. But the really important thing is that PV can be considered a tool for positive social change, a process that encourages people to take control of their destiny.

Like any participatory process, all community members have equal access to the process and all voices are expressed and heard. Video is a medium that is easily transportable, replicated and shared, representing an extraordinary tool for intercultural interaction and the promotion of intercultural dialogue.

Completed films can be used to promote awareness and exchange between various different target groups; they can also be used to encourage vertical communication with decision-makers.

In our conference, the workshop was explicitly focused on narratives of diversity.

What are the Participants Supposed to Learn?

Participants rapidly learn how to use video equipment through games and exercises; they are supported by the trainer/s in identifying and analysing important issues in their group; they rapidly learn to direct and film short videos and messages. Thus, a dynamic process of community learning and sharing is set in motion.

As previously introduced, PV is an excellent tool to encourage people in documenting local experience, enhancing needs and hopes from their own perspectives. It initiates a process of analysis and change that celebrates local knowledge and practice, stimulating creativity and participation.

Required Resources

- *1 trainer (at least), an expert in the PV method*
- *Mini DV video camera*
- *Speaker to plug into the video camera*
- *Spare video batteries*
- *Microphones*
- *Camera tripod*
- *TV (to show the video)*
- *VCR video recorder or similar (to make copies)*
- *Source of power*
- *Consumables (blank Mini DV cassettes)*

Time Required

- *2 hours minimum/4 hours maximum (depending on the number of participants)*

Critical Success Factors

There is no fixed way that PV has to be done: these are some general principles to remember before setting up a PV workshop:

- *Plan the objectives clearly and write them down*
- *Explain the objectives simply (i.e. "to have fun", "to create a document", "to share knowledge/experiences")*
- *If necessary, get acquainted with the cultural norms beforehand*
- *If you face a refusal, leave the door open*
- *Be friendly, smile, be yourself, be open*

PV is meant
- *to enable the community/group to show their achievements*

- *to help participants express what they feel and the knowledge they have*
- *to increase the participants' awareness*
- *to empower*

Additional Material
Video *Homemade!* available under www.wereurope.eu (and weReurope CD-ROM)

Author(s), References – Where to Find Out More?
http://insightshare.org/
http://www.zalab.tv/it
http://tv.oneworld.net

C. 6. Is the Past a Foreign Country? – A Study-Circle-Based Workshop

Who it is For?
o *Everyone who wants to reach an intercultural dialogue through history and its relations to the present time*

Brief Description
During the ICD-Conference in Stockholm, we discussed society and democracy in Europe today – and in the future – using a part of our common European cultural heritage, Bronze Age object replicas. The workshop was conducted by a well-prepared leader, Kajsa Althén from Linköping University.
The participants divided into small groups, chose one artefact and discussed its meaning in relation to intercultural dialogue and to consider whether there are any kind of "eternal values". What have we taken along from middle ages? A map of Europe on a slide illustrated the connections within Europe 4000 years ago – by which means and for which purpose did objects travel from the South to the North?
The results of the discussions were shared among the groups.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?
This method encourages dialogue about something we all – in some way – have a relationship to, the past. The method is suitable for questions of vital importance, identity, happiness, trust, love, democracy and so on. In the workshop "Is the Past a Foreign Country", we used copies of archaeological artefacts though it is fascinating to touch the original. All the participants were introduced to the material for the first time and on

equal terms with it. That in itself opens doors towards intercultural dialogue.
But it's also possible to use other types of material to connect the participants with the theme/issue.

What are the Participants Supposed to Learn?

Through dialogue with others, you will get new perspectives. What the learning outcomes are depends on the issues raised during the workshop. Workshops like this are supposed to start a process, not to end it.

Required Resources

- *Small groups with max. 6-8 people (compare to study circles) are recommended. Suggestion: if there are more, divide the group into smaller ones*
- *You will need one workshop leader who guides the group/groups through the workshop process*
- *About the choice of which material to use during the workshop: think about objects that people have in common, something that isn't associated with right or wrong or calls for any greater efforts*
- *Choose a venue that encourages dialogue and has the requirements for it*

Time Required

- *Be generous with the time so that all participants have the chance to interact and get into the main issue you want to stress by the workshop*
- *Recommended: 1.5–2 hours*

Critical Success Factors

Even though the content in the workshop is very much decided by the participants, the leader plays a crucial role. She/he should be well prepared and have a clear aim with the work. It's important that the workshop leader is able to initiate, encourage and draw conclusions in the process in order to support learning and its environment.

"The method used helped us reflect how true it is that culture is a product of interculture. It is thanks to exchanges that human beings can survive and develop." (partner)

Author(s), References – Where to Find Out More?

Recommended: further reading about the "study circle" as learning method
See http://en.wikipedia.org/wiki/Study_circle

and for facts on *folkbildning* http://folkbildning.se/folkbildning/oversattningar

C. 7. Choral singing

Who it is For?

- *For those who are prepared to try unconventional learning methods to reach intercultural dialogue and learning*
- *The number of participants should be more than about 10 people (then it's possible for the individual to "hide" in the group a little)*

Brief Description of the method

Choral singing is an important part of Sweden's intangible cultural heritage. It is simply people singing together, with varying degrees of ambition! In Sweden there is a slogan "Everyone can sing!"
In Stockholm, the workshop was conducted by Stefan Parkman *(professor in choral conducting at Uppsala University)*

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

Choral singing has the advantage that it bridges any confusion of languages. By singing together, one can feel solidarity even if it's difficult to speak to each other. The individual performance has to stand aside for the mutual.
By singing in a choir, people build something together but it is still important that it is <u>me</u> participating. It is important to feel safe enough to be able to get further into intercultural meetings and to reconsider our sets of values (our knowledge of, our attitudes towards, experiences etc. with other cultures).

What are the Participants Supposed to Learn?

That people unite irrespective of their culture

Required Resources

- *You will need a democratic person who likes to act as choirmaster. Look around you, there are a lot of people engaged in choral-singing, maybe one or two could help you with the conducting*
- *Prepare a repertory (it could be just one song!) with songs fitting you. Consider the language, do you have any language in common or should it be simply scales or sounds?*

Critical Success Factors

It can be important to put the purpose of choral-singing into your context. In some cultures and/or among some people, singing is uncomfortable. By explaining what you want from, it might be much easier for them to participate.

Author(s), References – Where to Find Out More?

Among the Nordic and Baltic countries, Sweden has a long tradition of choral singing. Look for more inspiration on the internet!
Highly recommend: a Swedish film by Kay Pollak about life and choral singing. The film has English subtitles and is called "Så som I himmelen" ("As It Is in Heaven").

C. 11. Advanced Crazy Cooking

Who is it For?

- o *For groups who already know each other and wish to enhance or celebrate their team work*
- o *Adult age*
- o *up to 20 people, diverse cultural/national background*

Brief Description of the method

The group should divide into (intercultural) subgroups, each one with a "chef" and 1-3 assistants who will prepare one special dish: starters, main courses and desserts.
Each group will have to cook for 5-10 persons and will get: the same ingredients, e.g.:

- *1000 g potatoes*
- *onions*
- *1000g fresh summer vegetables*
- *(sour) cream*
- *1000g meat (beef or turkey)*
- *basic cooking ingredients: salt, pepper, vinegar, oil, flour, sugar and butter.*

*Participants are invited to think **of a typical dish of their home country**, that they can make using these ingredients. They should bring along **one speciality** (herbs or ingredient) that will make the dish taste typical for their country.*

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

Food shows a great deal about one's culture. Cooking and eating together will create a group forming a relaxed atmosphere yet full of new things to learn.

Preparing food jointly is a participative experience, yet requires good organisation and leadership competences.

What are Participants Supposed to Learn?

Forming groups from different countries allows you to learn from each other how to prepare a dish.

Suggestion*: Go shopping or visit the local market as an intercultural experience.*

What Resources are Required?

- *Chefs who know how to prepare the dish*
- *Kitchen facilities for up to 6 groups and enough space for each one to prepare their dish*
- *Cooking plates and baking oven*
- *A nice place to eat together and to relax after the effort*

Time Required

- *3 hours min.*
- *Open end recommended!*

Critical Success Factors

Each group member should try every dish, to "taste" unity in diversity; (people should not cook for too many).

Good planning before the event (a shopping list, a list of required equipments)

Self organised division of tasks.

Additional Material

Invitation to the Cooking experience
Shopping List
List of Kitchen tools

→ see CD-ROM

Further Methods Used in Model ICD-Conferences:
C. 3. (Roma) Dance Workshop
C. 4. Intercultural Theatre Workshop

D. Evaluation/Feedback

Especially when applying new methods, feedback and evaluation are valuable instruments, not only to find out what worked and what did not, but also for which reasons. Instantaneous feedback from the participants' gives a moment's impression after the event, whereas evaluation by an independent observer can give a systematic assessment of the whole process using criteria against a set of standards to see what was achieved compared to what was intended.

D. 1. Conference Observer

Who it is For?

- *Conferences where new methods are tested and when there is little time for reflection.*
- *Approx. 1 observer per 20–25 people*

Brief Description

Conference observers are introduced to the participants right at the beginning and are present throughout the event.
If they use media like cameras or audio-equipment, the participants' permission is required and has to be signed on registration.
Observers partly participate and move around during the conference breaks to record video or audio interviews or ask questions without equipment.
They ask for people's expectations at the beginning, accompany the proceedings and, at the end, ask the extent that the expectations were met.
During the concluding plenary, they give their impressions and comments.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

Interaction may happen unconsciously and can be noticed and described easier by an observer from outside.

What are the Participants Supposed to Learn?

Reflect the expectations and results through interview questions.

Required Resources

- *Copies of forms granting permission to be filmed and interviewed*
- *Audio-tape recorder/MP3-recorder*
- *Video camera/handycam*

Time Required

- *Approximately 10 min. at the end of the conference*

Critical Success Factors

Especially when working in an experimental way, it is helpful to gain an outside view and have the opportunity to collect as much material as possible from participants' perspective.
Observers will be presented at the beginning to make them visible to everybody and to clearly present their tasks and requests to the participants.
Observers will be present throughout the whole event and will even put their questions the during lunch or coffee breaks.
The results of their work must be presented to the plenary at the end to reveal to the participants what they have been contributing to with their comments and activities – maybe unconsciously or even unintentionally.

Additional material
http://www.wereurope.eu/ see video casts
and http://www.wereurope.eu/download/audio/audio-popup.htm (Audio comments)

D. 3. Feedback – Drawings and Written Comments

Who it is For?

o *All Conference participants*
o *No limited number*

Brief Description

At the exit from the conference room, a pin board is arranged with drawings on it that invite participants to make notes on post-its and put them where appropriate under the following headings:
What did I enjoy?
What did I dislike?
What was boring?
What was funny?
What did I learn?

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

It guarantees complete freedom to the participants in the evaluation, having a whole vision of the event; this informal approach encourages the participants to express their opinions in a critical and genuine manner.

What are the Participants Supposed to Learn?

To express their opinion/evaluation on the event/conference in a playful way

Required Resources

- *Pin board*
- *Flipchart paper*
- *An illustrator to do funny drawings*
- *A few packages of post-its*
- *Felt pens*

Time Required

- *A few minutes for each participant to think and draw/write before leaving*

Critical Success Factors

It works, even when there is little time at the end of a conference to collect impressions from participants in written form. It is preferable to a questionnaire (which is too long at the end of the day!)

Author(s), References – Where to Find Out More?

No references were found – based on our experiences

D. 5. Learning Diary

Who it is For?
- *Longer-term participants*

Brief Description

The Learning Diary is a tool that helps reflect the process in Intercultural dialogue and to identify learning progress and outcomes.
The purpose of the learning diary is to write about two things. First of all, you should write about the main points of each learning event, reading or seminar: what was their most important message from your own point of view? Secondly, you should write about your own relationship to the content of the event. Give your own examples; incorporate a current debate, book, film, personal experiences or things that you have learned elsewhere. What kind of tools did you get to reflect upon social and cultural phenomena?
LDs do not have to be essay-like cohesive pieces of writing but they should not fall apart into unrelated sentences either.

Why do we Recommend Using this Method for Intercultural Learning/Promoting Intercultural Dialogue?

An opportunity for self-analysis, since it gives participants a chance to reflect on their difficulties and achievements.
Especially for a longer term training (1 term, 1 year)

What are the Participants Supposed to Learn?

The aim is to write a reflective diary. You can have a critical look at the conference and you can disagree with the applied methods and content.

Required Resources
- *Copies of the main questions and a possible structure for the LD*

Time required
- *The time used for writing the LD is chosen by the learner individually*

Critical Success Factors

A Learning Diary should be written immediately after the event while the essential aspects of the conference/meeting are fresh in the mind.
It is useful that all the participants keep an LD and exchange it by making it available to each other internally.

Questions that should be answered:
- *What was the most important message from my own point of view?*
- *What have I learned? What was new?*

- *In relation to the content and methods (my competence in regard to the content)?*
- *In relation to my social/personal competence?*

- *How do the things I have learned relate to things I learned previously?*
- *Did I have any preconceived ideas that changed?*
- *To what an extent and in which way did I contribute to the conference?*
- *What kind of tools did I get to reflect upon, e. g.*
  - *Intercultural dialogue,*
  - *Lifelong learning,*
  - *The integration of marginalized groups,*
  - *The EU …?*
- *I will continue to work on the following issues (where, when, how?)*
- *I would like to apply the following method presented in the ICD-Conference (where, when, how?)*
- *I did not understand ……….*
- *I need to clarify ……….*

→ Additional material see CD-ROM

Author(s), References – Where to Find Out More?
http://www.slideshare.net/wirebook11/learning-diary
http://www.pilgrimage-project.eu/

Further Methods Used in Model ICD-Conferences:

D. 2. Flashlight
D. 4. Questionnaires

→ see brochure

Suggestions and Tips for Running a Successful ICD-Conference

*Dialogue…needs at least two persons who are capable of talking to each other. Stemming from the classic Greek "Dia-logos", two meanings can be deduced: the **"flowing of sense" as well as "conflict"** – very much in the culture of ancient Greek discourse; between these two poles, we find the potential of the dialogic spectrum "…. a contradiction that **does not necessarily need to be resolved, but definitely has to move on**, a process that will instigate and inspire community spirit, fantasy and the imaginative power of community, for its own sake."*
Judith Cerwenka quoted after Adolf Muschg (Kunst als Schule der Mehrsinnigkeit, 2005)

The suggestions and conclusions drawn from our experiences listed below should underpin ICD-Conference planning and institutional arrangements. Although the methods applied were not really "new", it seems they are not commonly used either. In order to motivate further use, we would like to share our "Lessons Learned" with you.

General Principles

→ There is no culture in the world that is not the result of intercultural communication. "Intercultural" describes a dynamic process where the main focus is on the *relationship* and not on the *comparison* between "A" and "B". A's culture and B's culture may be solid, "C", the third and new element is liquid.

→ ICD takes time, effort and commitment.

→ Avoid generalisation when speaking about cultural diversity.

→ In the intercultural context, the process might be even more unpredictable.

→ Progress may come from overcoming obstacles, from facing criticism or from when things do not run as smoothly as expected.

→ It is only at the point where disagreement or conflict surfaces/breaks out that work on intercultural dialogue can start.

→ Intercultural dialogue (or monologue) is *not* inherently and universally positive and can never be (unless it is all about "convincing the convinced"), as intercultural (or interpersonal) relationships are not necessarily conflict/clash-free: there is often a party that, in one way or another,

(linguistically, physically or non-verbally) exerts dominance, thus bogging down the potentially fruitful exchange.

→ Two way dialogue is needed for intensive cultural exchange. A one way (monologue) may serve to tell you something you do not know but it is not an exchange that produces something new ("C", see above).

→ When working together across and beyond borders (geographic, linguistic, cultural, belief) one has to reflect, question and sometimes suspend part of one's identity, cultural background, beliefs, even emotions, in order to be able to accept something different.

→ One principle of participation is that the results may differ from the original intentions.

→ Listen to each other and create an atmosphere of mutual interest and respect.

→ Learning is a matter of trust (in your own knowledge and in the competence of the teacher/instructor).

→ Learning should be fun and when it is, the conference works.

→ In order to learn something in depth, you must be affected by it.

→ Is there a danger in Dialogue? An essential dimension of dialogue is that it cannot be enacted; it has to be a voluntary process.

Logistics and Structure

→ To organize an interactive conference needs much more effort than to prepare a traditional conference. But it pays!

→ The look and quality of the conference venue plays an important role: It can inspire or block communication.

→ Poor acoustics and sound influence communication (especially when using microphones or headsets).

→ People coming in late or leaving early have an impact on group dynamics.

→ Make sure that people get the chance to understand each other's language, use simultaneous translation whenever necessary.

→ One conference-day is good, two days are better: having one and a half days a our disposal was very useful.

→ A good conference design will be an invitation to spontaneous participation (like during lunch break, though the levels of participation may be different),

will motivate participation and will give participants self-empowerment – in the sense of taking and sharing responsibility for interaction!

→ Reduce the input/agenda and give more free space for individual, bilateral communication.

→ Try to create a certain conference rhythm: a well balanced mix of interactive and "traditional" methods leads to the best result.

→ Allow for same time-amount for both action AND reflection.

→ Keep working groups small enough for each one to have enough time/space and interactivity to become tangible.

→ Time must be dedicated beforehand to briefing the experts and speakers: maybe a common preparatory session with the organisers, rapporteurs and experts would do, leaving the experts with content input only and have the rapporteurs facilitate and report.

→ The feedback round should be clearly structured, especially if there is little time.

→ Having to empty the conference room at a certain point may spoil interesting discussions at the end, so leave some space for leaving.

→ A "give away" related to the topic at the end of the conference is a good souvenir for participants and helps promote the idea.

Processes and Methodologies

→ Intercultural dialogue requires a clear structure and a facilitator with good communication skills.

→ The time factor: interculturality can't be achieved overnight. It is easier to limit our ambition to identifying and formulating methods that enable people to re-evaluate their attitudes and move towards interculturality more quickly.

→ Keep the balance between strict planning (control) and leaving space for the participants (*laissez faire* and uncertain outcomes).

→ If your event is well prepared, you can lean back to see what happens to your concept. It can live and develop when somebody else takes over and uses the "tool" in her/his own way.

→ Create positive interdependence – give common tasks to explore complementary competence.

→ Participative exercises like the "Carpet of Symbols and Memories" make visible the unique potential of each individual participant.

→ Fresh and new methods will encourage participation. Curiosity is essential, whereas repetition might kill participation.

→ Learning (a change of attitude) may develop from conflict situations that require an approach that is different from the usual acting, even if it is uncomfortable.

→ Learn by doing, merging content and methods.

→ Learning is an effort that needs to be built on solid foundations in order to work as well as possible. The best learning situations present themselves when you are open to encounters with new people and cultures.

→ Culture and arts can work as training sources because they are inclusive, motivating, stimulating. People have the opportunity of growing together, improving their attitude to the dialogue/confrontation and – why not – to conflict mediation.

→ It is necessary to explain the rules and aims of the exercise, maybe even beforehand, and to encourage participation by creating an atmosphere of confidence.

→ Keep in mind that participants don't know your goal and approach as well as you do. That might sound obvious, but it is important to take more time to have a clear meta-communication on what the conference about; what do the different methods stand for.

→ Learning styles differ: through meta-linguistic and more subconscious (non-verbal, emotional and sensational) communication we can reach goals that language, discussions and argument cannot.

→ No learning process without a conclusion: participants enjoy being active, but there must be time left for reflection after the exercise.

→ The informal side of the event played an important role: having lunch and dinner together with the participants gave us and them the chance to network.

Actors

→ The coming together of participants at a meeting is unique – these particular people, at that particular place, at that point of time. Their active participation will always have to rely on the basic dispositions of mutual respect and appreciation of the individual.

→ Welcome the participants in a real sense (rather than a welcoming speech, .i.e. a monologue by somebody who quits as soon as they have delivered the speech).

→ We ask the participants (and ourselves) to be flexible, yet we tend to forget to explain WHY changes in the expected programme are sometimes necessary.

→ Some people are not curious to explore and experiment with new ways of learning. Some people maybe rigid, having great difficulty in letting themselves go.

→ We need to guarantee the respectful handling of each participant's contribution – being aware of it and embedding the consequences even more so, when we subscribe to the message that your contribution is important - those who are here are the right ones.

→ The agenda should be "conducted" by a facilitator (in terms of time and content) who represents and guarantees a red thread.

→ The "facilitator" (who is not the same person as the trainer) has to guide and support people in the learning processes. This also needs time to share and evaluate the process.

→ A facilitator has to combine two seemingly opposite qualities:
- to carefully plan and monitor the agenda (presentations, the potential for a good discussion, time for activity and reflection)
- as well as intuitively give space to necessary amendments (reactions/interventions from participants who need to make a contribution, but avoiding monologues).

→ A facilitator is like a tour-guide, using the participants' experiences and abilities. She/he facilitates the participation but avoids "forced participation". He/she knows how to set shared goals and create something new and, at the end of the journey, the facilitator will not forget to thank everyone and keep follow up contact.

→ To a certain extent, despite intuition and instinct, a facilitator (and the planning team) must have a high level of frustration tolerance and must know that they cannot suit everybody.

→ An ICD-Conference provides ground for experts and participants to swap their roles: thus experts who usually speak have to listen and researchers who usually observe are observed – putting on the other's moccasins helps gain new perspectives.

We wish to invite all readers to share with us their experiences using ICD-Design and to feedback their comments, criticisms and amendments to:
info@wereurope.eu

Overview of the Methods used:

| 26 Methods	See chapter	Level of Participation (see p. 10) [a]	Communication through … (symbols) [b]	The method is good for…
Introduction				
Carpet of Symbols and Memories	A. 1.			facilitating dialogue
Count 1-2-3 – A Warming Up Method	A. 3.			icebreaking
Sociometry – Differences, Commonalities and Scales	A. 4.			facilitating dialogue
Keynote Address – Dialogue Form	A. 2.			cognitive input
Challenging Key Note Speaker + Plenary Debate with Experts	A. 5. + A. 6.			cognitive input
Presentation				
Living Book	B. 2.			facilitating dialogue
Lecture + Discussion	B. 3.			cognitive exchange
Panel Discussion	B. 1.			cognitive input
Bubble of Voices	B. 4.			cognitive input
Lecture	B. 5.			cognitive input
Workshop				
Advanced Crazy Cooking	C. 11.			facilitating dialogue and celebrating together
Participatory Video Workshop	C. 5.			media experience
Intercultural Theatre Workshop	C. 4.			sensory experience
Dance Workshop	C. 3.			sensory experience
Choir-Singing	C. 7.			sensory experience
Is the Past a Foreign Country? – A Study Circle Based Workshop	C. 6.			storytelling, exploration
Talking Stone/Talking Object	C. 2.			facilitating dialogue
Group Discussion : Workshop on European Identity	C. 1.			questioning concepts
Market place – A Method for Parallel Workshop Session, Also Called "World Café"	C. 8.			cognitive exchange
Open Space Workshops	C. 10.			facilitating dialogue /

43

				cognitive exchange
Fishbowl	C. 9.		🗩	facilitating dialogue / cognitive exchange
Feedback				
Flashlight	D. 2.		🗩	collective overview
Feedback – Drawings and Written Comments	D. 3.		♫ 🗩	personal evaluation
Learning Diary	D. 5		✍	personal reflection
Questionnaires	D. 4.		✍	personal/collective evaluation
Conference Observer	D. 1.		🗩 🎥 ♫	external evaluation

Legend:

[a] Colours indicate the level of participation, the darker the colour, the more intensive the participation is (see p. 43)

[b] Symbols signify the primary medium used:

art ♫

objects ⌐

speech 🗩

writing ✍

media 🎥

Acknowledgements

In the course of our 2 years cooperation, the work in progress on the ICD-Script was exciting and a great pleasure, though there was also sometimes tension and misunderstanding, even though we had the advantage of sharing a language – English, which was the mother tongue to just one of the partners.
However, the individuals in the partner consortium proved very competent at overcoming difficult situations and the challenges contained in the issue of working in a cross-cultural setting and we (almost) never lost our courage to reach the goal together.
Initiating the ICD-Conference Design as a "work in progress" meant of course that what we had in our different minds at the beginning was questioned and challenged and had to be developed and adapted according to new requirements and unforeseen situations.

We did not always share the same opinion, but this was an asset: If we had the same point of view, we would not have been able to learn from each other and to bring this ambitious project to a successful end.
As coordinators of the *weReurope* project, we want to thank all the partners, experts and advisers from EACEA and last but not least all the participants in the course of weReuope:
Thank you for your confidence in the project idea, which might not have been clear at all for some of you at the outset,
Thank you supporting our ambitious aim and
Thank you for cooperating so well.

May the product at hand be of use for many people who wish to organise similar events!

Judith Cerwenka, Gabriele Stöger, Monika Thum-Kraft
ibw (Lead Agency in the project *weReurope*)

Appendix

Included on the CD-ROM:

→ Partner Institutions (Details)
→ 7 Examples of Successful ICDs
→ Additional material on ICD methods (Carpet of Symbols and Memories, Living Books, Advanced Crazy Cooking …)

→ ICD-Conferences in Detail (Conference Material, press clippings and images)

→ Suggestions and tips for running a successful ICD-Conference

→ 29 Project summaries in 20 languages
→ 29 Abstracts on work with marginalised target groups
→ 29 Abstracts on Lifelong Learning

→ "Let's Collaborate: Challenges Facing Intercultural Diversity" by Jürgen Bolten

→ European Pedagogical Strategies for working with Marginalised Target Groups by Finbar Lillis

→ Learning Outcomes Survey by Finbar Lillis
→ What is the "optimal learning environment" for intercultural dialogue? (material from the workshop in Stockholm, November 2009)

→ Project Evaluation Report by Oto Luthar and Martin Pogačar (SRC SASA)

→ The virtual Carpet of Symbols and Memories

See also
www.weReurope.eu – Visit our website for further experiences