



# MODULE ON MAINSTREAMING INTERCULTURALITY

## LECTURER'S MANUAL



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# **INTERCULTURAL APPROACHES TO DIVERSITY**

**PART 1**



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# PART 1

# INTERCULTURAL APPROACHES TO DIVERSITY

This chapter gives an introduction to the theories of interculturalism and related fields, overviews European policy documents on intercultural approaches, and briefly presents national policies and approaches to interculturality. The second part of the chapter focuses on the field of education, discovers and reviews diverse approaches to interculturality in education, analytically introduces various intercultural education initiatives, and discusses the concepts of intercultural competencies in the field of education.

## CHAPTER 1.1. INTERCULTURALISM – ORIGINS, APPROACHES

This unit looks into the origins of interculturalism. As Coulby (2006) describes, the term *intercultural* was created to break with a common interpretation of multiculturalism in the 1980s, but actually the two concepts overlap since the diversity of approaches within both concepts are wide and can be compared to each other. The real difference in attitudes towards social and cultural diversity is not in the terms themselves, but rather in the approaches within interculturalism and multiculturalism. While Banks (2014) describes an inclusive concept of multiculturalism and various approaches within it, Gorski (2008) takes a more critical and political approach, and only accepts social reconstructionist initiatives as truly intercultural. Parekh (1999) helps students to understand how cultural diversity may be interpreted and how cultural learning happens in multicultural environments.

### 1.1.1. Approaches towards social and cultural diversity

Banks, James A. (2014). *An Introduction to Multicultural Education*. Boston: Pearson.

The book is a comprehensive introduction to the concepts and practice of multicultural education by Professor James A. Banks, who is widely considered the “father of multicultural education”. While the perspective of the book is centered around the history, issues and challenges of educational provision in multicultural schools in the USA, it is relevant and can be easily adapted to any other educational system.

A multicultural approach in education refers to a concept and process where all students, regardless of their specific status or characteristics (including their social status, economic status, gender, sexual orientation, ethnicity, race, or any other cultural characteristics) have access to equal opportunities for learning and developing in the educational institutions.

The goals of multicultural education are manifold. It aims at developing a critical perspective that helps individuals to understand and analytically reflect on their own cultural and

social characteristics, and it also aims at creating a learning environment that provides dynamic and adaptive learning for all students. It includes a culture relative curriculum, instead of the traditionally national culture-centered curriculum, the development of competencies that are necessary to function in the students’ community cultures, and most importantly to encourage students of various non-dominant groups to reflect on their experiences of discrimination, marginalization and being underserved. As Banks (2014) describes, education for active global citizenship is an essential part of multicultural education, where students are enabled to discuss how they are involved in communities and systems locally, regionally and globally, with an emphasis on human rights.

When speaking of multicultural education, Banks describes a whole school approach, where all segments of an educational organization are included in creating a learning environment, where social and cultural diversity is consciously dealt with. Besides the curriculum, the multicultural approach is also present in instruction styles, materials and assessment, but also, outside of the classroom in the hidden curriculum, in the attitudes and actions of the teachers and the staff, and the services offered to the members of the wider school community. A multicultural learning environment is never isolated from the community surrounding it, and is conscious of the politics and policies that have influence on education.

Banks (2014) identifies five dimensions of multicultural education that are present in educational organizations. Three of them are closely related to the process of learning and teaching, while the other two refer to the climate of the leaning community. Historically *the content integration process* is the first step for multicultural education. It refers to the process of incorporating content and examples from various cultural and social groups into teaching, to illustrate the concepts the learners have to understand. The *knowledge construction process* dimension refers to the development of critical thinking skills, and includes reflection on how knowledge is constructed in any discipline, including various perspectives,

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frameworks of reference and biases. This helps learners to understand that all knowledge is constructed, and is influenced by the positions individuals and groups take in a society, since the beliefs, values and norms of those who are contributing to knowledge construction are always present in the knowledge itself. For example, governments or companies fund research and development projects they believe are beneficial. *Equity pedagogy* is a dimension where educators shape their teaching so it offers an empowering learning experience for all students, by adapting their pedagogies to the actual characteristics and needs of the students. Culturally responsive pedagogy, cooperative learning organization strategies and talk story are examples of such adaptive strategies. The *prejudice reduction* dimension refers to the work for more positive attitudes towards diversity, partly by the integration of content related to minority groups into the curriculum, partly by programs developing intergroup relations, such as cooperative learning, and other strategies both in and outside of the classroom. Creating an *empowering school culture and social structure* is a dimension that addresses the education outside of the classroom so all students can have equal opportunities for successful and empowering learning. Aspects of this dimension are multiculturally conscious, fair assessment techniques, the de-tracking of the school, and creating an open, supportive climate for all learners and school staff.

As Banks (2014) describes it, multicultural education may be present in every segment of educational institutions, in their wide, whole school sense. However multicultural education is also not a narrowly defined approach, rather an umbrella term for various approaches to thinking and caring about cultural and social diversity. Through the analytical introduction of various ways to a curriculum transformation, Banks (2014) introduces the concept of multicultural approaches. It is important to know, that while these approaches are well defined and easily distinguishable on a theoretical level in educational practice they are present in a mixed and blended form most of the time. The most common and widespread approach to cultural and social diversity in education is the

*contributions approach*, in which minority group culture is addressed within the framework of formal education, however it is limited to the holidays and celebrations of these groups, such as the Chinese new year, Diwali or Women's History Week. The *additive approach* integrates cultural content into the curriculum, adds cultural concepts and themes to the already existing curriculum, without changing its structure or perspectives. When these approaches are present, interpretations of minority group related content reflect the norms and values of the dominant culture, and do not call for critical analysis or perspective change when learning about minority groups. This is reached by the *transformation approach*, where content about diverse groups is integrated to help students to change their perspectives, and understand non-dominant perspectives, assumptions and interpretations as well. It develops students' skills in critical thinking and helps them to understand that knowledge is a socially constructed phenomenon. This transformative approach may be extended by the *decision making and social action approach*, which enables students to engage in activities that bring social changes in their own environment by taking personal, social and civic actions within the framework of their educational activities. All these approaches may be present simultaneously in any educational institution as teachers may take diverse approaches or several parallel approaches in their educational activities.

Banks (2014) identifies multicultural benchmarks for assessing and maintaining an effective multicultural school. The benchmarks reflect the whole school approach, and all actors and materials that are included in the process of learning and teaching are considered. These include: a multiculturally conscious policy statement; positive attitudes of the staff; a transformative and social action focused curriculum; adaptive, empowering and participatory teaching strategies; multiculturally conscious hiring practices; the participation, and thereby, empowerment, of all parents; multiculturally conscious teaching materials that avoid biases and present a range of socially and culturally relevant content and perspectives.

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### 1.1.1.1. Teachers' guide: Multicultural education and the whole school approach

Time frame: 45 min

Purpose of the task: To enable students to understand the whole school concept. Students learn about the stakeholders involved in education, and how the school is embedded in the wider institutional, social and political context.

Instructions for students:

a) *In groups of 3-4 draw a plan of a school that shows all factors considered in the whole school approach.*

*Place all roles*

*In small groups, discuss how the various actors listed in the handout are present and involved in the teaching and learning process, how their behavior and decisions influence the success of the student's development process.*

*Time frame: 25 min*

b) *Present your drawing of the whole school and the 3 most interesting roles you discussed for the whole group.*

*Time frame: 10 min*

c) *Whole class discussion: How did the presentations contribute to your perception of the school and the influence of various people on the learning experience of students?*

*Time frame: 10 min*

Tools:

- flip chart paper
- markers
- printed list of the roles

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### 1.1.1.1. Handout: Multicultural education and the whole school approach

d) *Draw a plan of a school that shows all factors considered in the whole school approach.*

*Place all roles listed below.*

*Explain how the various actors listed below are present and involved in the teaching and learning process, and how their behavior and decisions influence the success of the student's development process.*

Roles:

- biology teacher
- classroom teacher
- cleaning person
- head of the student club
- mayor of the city
- member of a local NGO
- minority parent
- parent
- parent volunteering at the school
- project coordinator of a community project in the neighborhood
- school bus driver
- school nurse
- school principal
- social worker
- student
- minister of education
- youth worker
- other roles you consider relevant (please list them)
- yourself, as a professional after graduation

### 1.1.1.2. Teachers' guide: The dimensions of multicultural education

Time frame: 60 min

Purpose of the task: Through this task, based on Banks (2014), students will understand how various dimensions in education with intercultural and multicultural purposes interplay and supplement each other.

- a) *In small groups, discuss how the pedagogical actions listed in the handout match with the dimensions of multicultural education (Banks, 2014). One action may belong to several dimensions. Explain your choices.*  
Time frame: 20 min
- b) *Continue the discussion in small groups.*  
*Did you experience any of the above during your studies so far? Would you consider your experiences empowering? Why?*  
Time frame: 10 min
- c) *Share your experiences with the whole group.*  
Time frame: 10 min
- d) *Discuss in small groups: Find further examples of good educational practices – from your own experiences of education or from films, books, studies, – that you could identify as multiculturally aware! Discuss, how these good practices can be considered multicultural, and dimension to which they belong.*  
Time frame: 10 min
- e) *Share one experience/ small group with the whole class.*  
Time frame: 10 min

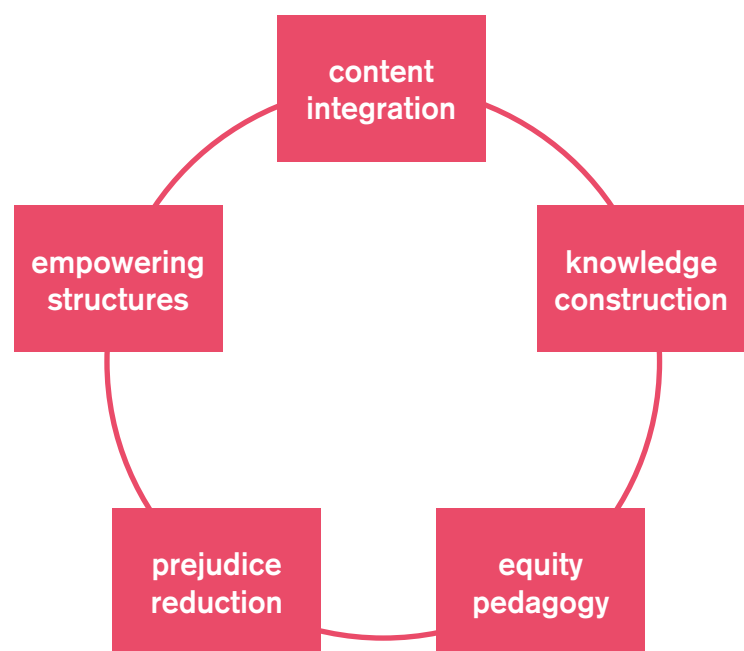
### 1.1.1.2. Handout: The dimensions of multicultural education

How do the pedagogical actions listed in the handout match with the dimensions of multicultural education (Banks, 2014)?

One action may belong to several dimensions. Explain your choices!

#### Pedagogical actions

- a) adaptive pedagogical approaches in the classroom
- b) all ethnic groups are proportionately represented in classes for gifted students
- c) discussing how politics influences scientific research
- d) organizing projects where members of diverse ethnic groups can work together
- e) portfolio based assessment
- f) student self-government
- g) students may use their first languages or dialects, even if different from the language of instruction
- h) talking about women in mathematics
- i) teachers and students can identify racial or gender biases in learning materials
- j) teachers have high expectations for all students
- k) the ethnic and racial composition of the school staff is similar to the students'



**Figure 1: The dimensions of multicultural education (Banks, 2014).**

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### 1.1.1.3. Teachers' guide: Approaches to diversity in education

Time frame: 30-45 min

Purpose of the task: This task helps students to understand that various approaches are present within the umbrella terms of multicultural and intercultural education. These approaches can be simultaneously present in any educational organization and institution that consciously reflects on the ways in which social and cultural diversity support and strengthen each other.

a) *Discuss in groups of 3-4 people: Which approach or approaches to diversity in education are represented by the following events and actions?*

Time frame: 20 min

b) *Find further examples from your own experience and share it with the group.*

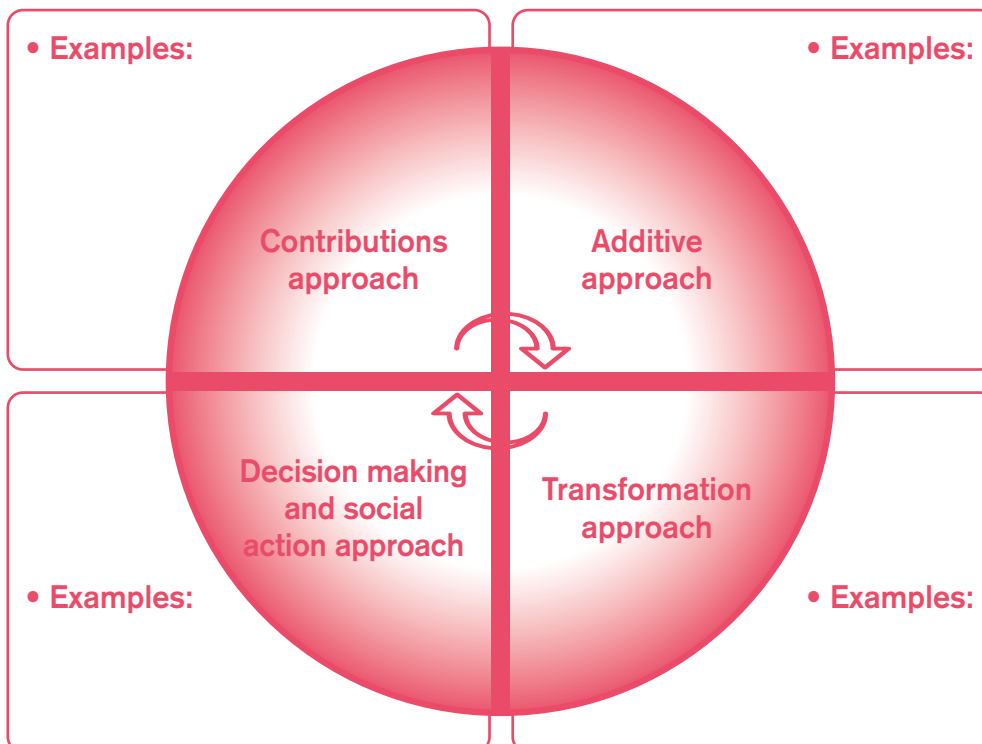
Time frame: 10-25 min

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### 1.1.1.4. Handout: Approaches to diversity in education

*Which approach or approaches to diversity in education are represented by the following events and actions? Explain your choices.*

1. Organizing a celebration for the Lunar new year
2. Launching a blog dealing with local community issues
3. Discussing last week's local news, from the perspective of diverse cultural and social groups included in the events
4. Discussing historical events included in the curriculum from diverse perspectives
5. Using group work in diverse classrooms
6. Celebrating various holidays for the spring season
7. Reading assignment about women's role in the cold war
8. Students organizing a charity event to support a local initiative
9. Short films on the minority heroes of a historical event
10. Doing a project to discover the ethnic and social composition of the residential areas in the students' own city



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### 1.1.1. Intercultural/ multicultural VS monocultural

Coulby, David (2006). Intercultural education: theory and practice. *Intercultural Education*, 17:3, 245-257.

In his paper, Coulby (2006) addresses the theoretical position of intercultural education, and whether the terminological shift from multicultural to intercultural had a discursive function. Coulby argues that the term *multicultural* can be interpreted as the opposite of *monocultural*, while the term intercultural contains no such opposition, but the difference between intercultural and multicultural education is a difference in terminology rather than the issues they address. The terminological shift happened in the 1980s when multicultural education was attacked from one side by nationalist concerns that schools should embody the state in terms of language, religion, culture and values, and from the other side by radical critics of multiculturalism, for not sufficiently addressing the issue of racism.

As Coulby (2006) states, "if education is not intercultural, it is probably not education, but rather the inculcation of nationalist or religious fundamentalism" (p. 246). Intercultural education addresses areas of human rights, gender equality, progressive pedagogy and other forward thinking educational policies. Coulby (2004) describes interculturalism as being by nature wide-ranging, comparativist and international, where being aware of the various perspectives and approaches is a crucial competence, along with the ability of changing and critically analyzing these perspectives, to offer tools for contesting monoculturalism meaningfully.

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#### 1.1.2.1. Teachers' guide: Forward thinking topics for intercultural education

Time frame: 30 min

Purpose of the task: To enable students to develop an insight into topics that are relevant and central to intercultural education. They learn to filter information and formulate concepts within intercultural discourse.

a) *Discussion in small groups: Coulby (2006) recommends the following topics within intercultural education discourse for discussion. Choose three topics and do a quick Google search about them. What interpretations of these keywords did you find? How do these relate to your original perception? What do you think the intercultural interpretation of the keywords may be?*

Time frame: 20 min

b) *Present the interculturally relevant interpretations of the three topics you chose to the whole group. Discuss what you learned from this research.*

Time frame: 10 min

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#### 1.1.2.1. Handout: Forward thinking topics for intercultural education

*Coulby (2006) recommends the following topics within intercultural education discourse for discussion. Choose three topics and do a quick Google search about them. What interpretations of these keywords did you find? How do these relate to your original perception? What do you think the intercultural interpretation of the keywords may be?*

*Make notes of your answers and present them in the class discussion.*

1. colonialism and neo-colonialism
2. warfare, victory and defeat
3. hydrocarbon depletion and climate change
4. cultural and linguistic imperialism
5. nation-building and nationalism
6. asymmetric bilingualism
7. technological change and cultural homogenization
8. inclusion and exclusion
9. transitions and revolutions
10. religion and secularism
11. modernity and postmodernity
12. globalization and the knowledge economy

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### 1.1.2.2. Teachers' guide: Creating project ideas with forward thinking topics for intercultural education

Time frame: 30 min

Purpose of the task: Students practice formulating and presenting project ideas, based on relevant scientific literature, practicing the decision making and social action approach. Students learn how all members of their group may contribute to their ideas and how diverse suggestions may be integrated into their concepts.

- a) *In small groups, discuss how these topics could be transformed into educational projects. Define the target group and the goals of the project first. Make suggestions for methods and funding possibilities.*
- b) *Create a poster displaying the results of your discussion and present it to the class.*
- c) *Discuss the ideas, what other members of the class like about them, and how they would further develop the concepts.*

Tools:

- Flipchart paper
  - Markers
- 

### 1.1.2. From culture-centric to multicultural thinking

Parekh, Bikhu (1999). *What is Multiculturalism*. Retrieved January 05, 2018, from <http://www.india-seminar.com/1999/484/484%20parekh.htm>

Parekh (1999) in his essay aims at clarifying what multiculturalism is. He defines three central insights: first, human beings are culturally embedded; however this does not mean that they would be determined by their cultures. Second, different cultures represent different systems of meaning and visions of the good life. All cultures deserve respect and no cultures are perfect, knowing other life styles and visions makes life richer. Third, cultures are dynamic phenomena, in a continuous discourse of various traditions and strands of thought. This creates a fluid and open cultural identity that is continuously shaped by an internal discourse and external influences. The multicultural perspective is the creative interplay of these three insights.

This way all specific culture-centric ways of thinking (e.g.: Eurocentrism, Indocentrism, Sinocentrism, etc.) that isolate the history of the culture from other cultures are just are just a few possible approached among many such approaches. The same is true for any political doctrine or ideology, such

as liberalism, nationalism or socialism: since each only reflects a few aspects of the complexity of human life, they cannot provide a solid basis for a good society in a comprehensive way.

On the other hand, developing a common sense of belonging among citizens is a basic condition of a multicultural society. The sense of belonging cannot be based on ethnicity, as any society is too diverse for that. As Parekh (1999) states, it must instead be political and based on a shared commitment to a community, and involve the commitment to a continuing existence, to the integrity and well-being of the society, but should not aim at having common goals, common views of history, nor a dominant cultural ethos. This sense of belonging must be reciprocal, and the community must respect and care for its members, just as the members should respect the community. This involves granting all members equal rights, a decent standard of living and the opportunity to participate in collective life.

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### 1.1.2.1. Teachers' guide: Discussion on diverse values and cultures

Time frame: 20 min

Purpose of the task: To enable students to critically reflect on their position in relation to cultural diversity. They should be able to recognize stereotypes and prejudices that work against multi- and intercultural approaches, and they are required to build arguments supporting cultural diversity.

*Discuss the following statement in pairs. One person should support the statement, the other should argue against it. Form a new pair and exchange roles. If you argued for the statement, you should now argue against it.*

**“A culture should appreciate the values of other cultures”**

*Whole class discussion:*

- *How did it feel to be in the second round and argue against your previous role?*
  - *Discuss the arguments you have been using.*
  - *What do you think about this statement now?*
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### 1.1.2.2. Teachers' guide: How much do you agree?

Time frame: 30 min

Purpose of the task: the task facilitates students to better understand cultural diversity and what multiculturalism means for societies through reflecting their own concepts and understanding of culture-related phenomena.

- a) *Divide the classroom into two parts with a line in the middle. Students can stand anywhere. One side is the agree side, the other is the disagree side. Read the first statement, and ask students to stand on the agree or disagree side, depending on what they think about the statement. Ask a student from each side, why are they standing there. If, during the discussion, they change their position, they are free to change sides. If somebody changes side, ask them again, why they did so*

Time frame: 20 min

Key for teachers: All the statements are true for multiculturalism, according to Parekh (1999)

- b) *After going through all statements, sit down in a circle and ask students how they felt during the discussion and what they learned about themselves.*

Time frame: 10 min

Tools:

- Tape to mark the middle of the classroom
  - Flip chart paper to record the number of students on the agree side and the disagree side
  - All statements (printed on separate pages)
- 

### 1.1.2.3. Handout: How much do you agree?

*Read and think about the statements below carefully. Decide whether you agree with them or not. Collect arguments for and against the statements*

- 1 Every culture needs other cultures to understand itself better.
  2. Every culture is internally plural.
  3. Liberalism, socialism or any other political doctrine cannot provide the sole basis of the good society.
  4. A multicultural society should not require that all its communities become multicultural.
  5. The commitment to a political community does not involve the commitment to common goals.
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### 1.1.3. Decolonizing intercultural education

Gorski, Paul C (2008). Good intentions are not enough: a decolonizing *intercultural education*. *Intercultural Education*, 19:6, 515-525.

In his paper, Gorski (2008) calls attention to the layers of intercultural education. Just as in Bank's (2014) classification of multicultural education, the diversity of approaches is also present when we look into educational initiatives that use the umbrella concept of interculturality. In Gorski's understanding, intercultural education should aim at dismantling dominant hegemony, hierarchies, and concentrations of power and control. This interpretation of interculturality is close to the transformative and post-colonial multicultural approaches. Gorski notes that in the field of intercultural education, and related fields, such as multicultural education or anti-bias education, the common practice is mostly to take a celebratory approach, based on cultural contributions to the mainstream curriculum, where the issues of hegemony, oppression and hierarchy are never addressed, even if these are the principal issues of interculturality.

Gorski (2008) argues, that any form of interculturalism that is not explicitly working for an equitable and just world, can only be seen as a tool for an education for the social reproduction of inequity, injustice and educational colonization. Educators who work for social re-constructional goals in intercultural education must achieve deep shifts in their own social and cultural consciousness. The merely pragmatic approaches which are also described as intercultural or multicultural education (e.g. contribution or additive approaches described by Banks (2014)), cannot be considered real multicultural initiatives.

Gorski notes that many educators – both in formal and non-formal education – are refraining from deeper self-reflections and discussions on social and political philosophies and would like to have intercultural lesson plans that are easy to adapt to their everyday work. However, intercultural education is about theoretical understanding and deep consciousness of the sociopolitical context and the issues of control and power. Gorski (2008) describes seven shifts that are important for educators from an intercultural perspective: (1) *Cultural awareness is important, but not enough*. Cultural and identity differences create an unequal

power structure, and this should always be addressed when dealing with cultural differences. (2) *Justice first, then conflict resolution*. When equity and social justice are not in place, conflict resolution just reinforces the already existing inequality. (3) *Rejecting deficit theory*. No dimension of identity (e.g. ethnicity or poverty) can serve as a basis to attribute values or worldviews to anyone. Inequality cannot be explained by attributes of one community or another. (4) *Transcending the dialogic surface*. Both individual and systemic power imbalances are present in intercultural dialogues, and should always be reflected on. Intercultural dialogues should always address this inequality as well. (5) *Acknowledging sociopolitical context*. Social issues cannot be effectively addressed without addressing and reconstructing the power structure of a given society (6). *'neutrality' = status quo*. Claiming neutrality in any social and political issue is on the side of the status quo, thus all intercultural work must be explicitly political against domination, hegemony and marginalization, and for liberation, critical consciousness and justice. (7) *Accepting a loss of likeability*. Intercultural educators speak against power, challenge hegemony and hierarchy. This is threatening to the powerful and the dominant, as it questions their sense of entitlement, and control. Being an intercultural educator requires being able to risk position and privileges for social justice.

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### 1.1.3.1. Teachers' guide: Shifts of an intercultural educator

Time frame: 60 min

Purpose of the task: To enable students to understand the shifts that are necessary for a professional to become able to take a genuinely transformative and critical intercultural approach in their work. It creates a framework for reflection on the students' professional identities and how they understand their role in society.

- a) *Match the statements from Gorski (2008) with the developmental shifts of consciousness necessary for an intercultural educator, as seen in the handout.*

Time frame: 30 min

Key for teachers:

Solutions, based on Gorski (2008):

a-3, b-1, c-7, d-3, e-6, f-5, g-7, h-4, i-6, j-4, k-1, l-2

OR:

1-b, k ; 2-l ; 3-a, d ; 4-h, j ; 5-f, 6-e, i ; 7-c, g

- b) *Identify one or more examples from your professional experience when you felt the need for any of these shifts. Discuss these in groups of 3 or 4. Share one of your examples with the class*

Time frame: 30 min

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### 1.1.3.2. Handout: Shifts of an intercultural educator

*Match the statements from Gorski (2008) with the developmental shifts of consciousness necessary for an intercultural educator*

Statements:

- a) Any approach to intercultural education that explains inequality by demonizing marginalized communities must be abandoned.
- b) I especially must avoid the sorts of cultural awareness activities that other or essentialize non-dominant groups or that omit a commitment to social justice, require dominated groups to make themselves ever more vulnerable for the educational benefit of the privileged.
- c) I must acknowledge that, as a white, heterosexual, first-language-English-speaking man in the US, I have access to a degree of institutional likeability that most people of color, lesbians and gay men, people who speak first languages other than English, and women, do not enjoy, and that this discrepancy is based on nothing more than unearned privilege.
- d) I must recognize deficit theory as a diversion from the goal of dismantling oppression.
- e) I must remember that I practice colonizing education when I claim or attempt neutrality.
- f) If I, as an intercultural educator, fail to see how ludicrous the idea that we can end poverty without dismantling a class hierarchy that sustains itself on un- and underemployment is, then I am doomed, despite good intentions, to doing the bidding of the powerful in the name of intercultural education.
- g) If my educational practice is not seen by the powerful as threatening to their dominance, as terrifying to their sense of entitlement and control, then I am not an intercultural educator.
- h) In an intercultural dialogue I must not focus exclusively on commonalities between the powerful and oppressed, minimizing disenfranchisement.
- i) In fact, the very act of claiming neutrality is, in and of itself, political, on the side of the status quo.
- j) Intercultural dialogue rarely occurs among people with equal access to power. - 4
- k) Rather than focusing on cultural awareness or understanding differences, I must expose hegemonic meaning-making regarding difference (as compared with hegemony's appointed 'norm') and how it informs my worldview.
- l) When equity and social justice are not in place, peace and conflict resolution merely reify the existing social order.

Developmental shifts:

1. Shift no. 1: cultural awareness is not enough:
  2. Shift no. 2: justice first, then conflict resolution:
  3. Shift no. 3: rejecting deficit theory:
  4. Shift no. 4: transcending the dialogic surface:
  5. Shift no. 5: acknowledging sociopolitical context:
  6. Shift no. 6: 'neutrality' = status quo:
  7. Shift no. 7: accepting a loss of likeability:
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### 1.1.3.2. Teachers' guide: Mapping up concepts

Time frame: 40 min

Purpose of the task: To enable students to understand how the core concepts of intercultural education are presents and relevant in general social and political life. They can find examples to better understand these concept in any news magazine, and can re-interpret their previous understandings with the help of the quotations.

a) *Work in pairs: Find examples from the news and your own experiences of the last year for the following concepts, quoted from Gorski (2008) in the handout!*

Time frame: 20 min

b) *Create two groups in the class, each group has to have one member of each pair working together before. Collect all the examples and create a map of the two concepts above.*

*Present your maps in the class!*

*Discuss how it has changed your perception of the issues.*

Time frame: 20 min

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### 1.1.3.2. Handout: Mapping up concepts

*Find examples from the news and your own experiences of the last year for the following concepts, quoted from Gorski (2008)!*

*Make notes of the examples you identified, and indicate the source of the example.*

#### 1) Deficit theory

*"Deficit theory, a remnant of colonial and imperial history, holds that inequality is the result, not of systemic inequities in access to power, but intellectual and ethical deficiencies in particular groups of people. [...] Deficit theory has been used throughout history to justify imperial pursuits. For example, European colonialists justified Native American genocide and slavery in the US in part by painting native peoples and African slaves as 'savages' who required civilizing – the white man's burden." (Gorski, 2008, p. 518)*

My examples:

#### 2) Failures in intercultural education

*"Unfortunately, my experience and a growing body of scholarship on intercultural education and related fields (such as multicultural education, intercultural communication, anti-bias education, and so on) reveal a troubling trend: despite overwhelmingly good intentions, most of what passes for intercultural education practice, particularly in the US, accentuates rather than undermines existing social and political hierarchies" (Gorski, 2008, p. 516)*

My examples:

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#### 1.1.4. Intercultural approaches to Education in France

By Juan Marcos

- Abdallah-Preteceille, M. (2011). *Intercultural education*. (3<sup>rd</sup> ed.) France: Presses universitaires de France.

School is the place where a different form of culture, education, language, and socialisation takes place. How school deals with cultural heterogeneity is a major issue. Between multiculturalism and universalism, we must think of cultural diversity in tension with universality and singularity. The intercultural approach towards education deserves to be explored because of its capacity to deal with the effects of cultural diversity and how to promote them.

- Poinot M., & Weber S. (2014). *Migration and transformation of the french society, inventory of knowledges*. Paris, La Découverte.

Migration has changed since the 2000's; migrant people [today] don't have the same needs, profile or relationships with France as their predecessors.

The older form of migration, in its complex and diverse pathway, questions society on the sticking point of integration.

This book, based on multidisciplinary research from the 21st century, focuses on those transformations. It invites reflection on international and European problems in which France is involved, due to trade interests: new migration, Diasporas, public policies, identity questions, representations and transmission.

- Sauquet, M., & Vielajus, M. (2014). *Intercultural Intelligence*. Paris: Editions Charles Léopold Mayer.

This book invites us to reflect on difference, cultural misunderstanding, on the relevance of identifying common ground for understanding. The authors propose us to that we reflect on the culture of the other to make us understand how conditioned our own culture is. Thus, we are invited us to practice two intercultural virtues: doubt, which doesn't prevent beliefs, and patience, which doesn't prevent dynamism.

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## 1.1.6. From intercultural to citizenship – the French discourse

by Hakima Mounir

To tackle the question of or interculturality in France, it is wise to consider it in its socio-historical context because intercultural policies are closely linked to the models of society in which they are situated developed.

### **Interculturel.s. Interculturalité.s.**

There is a diversity of definitions of interculturality according to the culturalist and generalist approaches and visions that often lock individuals (usually immigrants) into predefined categories. Several studies have pointed to the consequences of such a limitation, which is based on cultural determinism and stigmatization. Thus, in the general view, everything or almost everything becomes intercultural; some people think that it is enough to have a pupil of a different nationality in the class to justify the qualifier «intercultural».

«Interculturality is a conception of cultural diversity as a result of co-constructions and an approach to cultural contacts. It is based on three notions; diversity / singularity / universalism / notionalism which generates, not a triadic structure, but a discursive dynamic, a plasticity in questions which aim to locate more than to identify, to understand more than to explain (A. Pretceille, 1999, p.59). It is about interculturality as a dynamic process according to the contexts and the actors.

The intercultural approach is an invitation to reflect differently on the relationship to diversity and otherness, constantly taking into account the dynamics and the complexity (referring to the complex thinking (Morin, 2000)) of intercultural situations.

Originally, the term was widely adopted in France in the 1980s, firstly by organisations and then gradually by key actors in social work. The debate and the discourse on interculturality is now associated with issues like immigration, the process of decolonization, integration, cultures, cultural identities, etc. with the creation the Association for Intercultural Research (ARIC), in 1984, this issue was introduced in the scientific debate in France.

### **Multiculturalism:**

Objectively, the concept of multiculturalism is opposed to the current idea of a republican universalism in France, to «a community of citizens». E. Macron president of France since 2017 depicts France as «a river nourished by many confluences». It is certainly diverse, but not «multicultural».

In France, officially and politically, multiculturalism is not recognized and / or often confused with practices and discourses on interculturality. The plural and diverse nature of French society is more or less recognized.

### **Intercultural education in France**

The official appearance of the term *intercultural* dates back to the 1970s. The first institutional uses of the term are found in National Education circulars and in 1976 at the Unesco General Conference which states: «In addition to the principle of cultural authenticity, the concept of dialogue between cultures should be emphasized».

Hence, France set up an «intercultural policy» aimed specifically at immigrants and their children, this is the beginning of what has been termed as «intercultural education» implemented through courses in mother tongue and home culture.

This seems paradoxical since the French school aims to be secular and, French law recognizing neither group nor community, addresses only individuals. The French school is therefore traditionally assimilationist. Its role is to transmit republican and secular values to children, to make them citizens, in conformity with the «national temperament» for nation building. D.Schnapper (1995, p.148.) emphasizes that «the organization of the public school, both instrument and expression of this policy, did not take into account regional specificities, national origins or the religious beliefs of students. It treated them uniformly and also as future citizens by providing them the same teaching.»

School policies are generally assimilationist, which is defined by the suppression of any reference to the culture of origin for the benefit of the dominant culture. Despite this, some isolated intercultural initiatives have been developed in the field of social intervention and in the field of education, but without real recognition.

The current work will be an opportunity to highlight intercultural initiatives and practices designed and tested by professionals in a number of areas.

### 1.1.7. Understanding Intercultural Competency

by Aimie Brennan

- Bennett, MJ (1986). *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In R. M. Paige (Ed.), *Cross-cultural orientation: New conceptualizations and applications* (pp. 27–70). New York: University Press of America.
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When considering approaches to intercultural competence in education, it is important to understand well known models and approaches that have informed practice and policy. These models encourage the educator and the learner to reflect upon their own position and approach to intercultural learning. “To be effective in another culture, people must be interested in other cultures, be sensitive enough to

notice cultural differences, and then also be willing to modify their behaviour as an indication of respect for the people of other cultures” (Bhawuk and Brislin 1992, p.416). Intercultural competence is the ability to think and act in culturally appropriate ways. It involves communicating and empathising with people, students, teachers, parents in ways that are respectful and that build positive relationships.

Milton Bennet (1986, 1993) developed a framework for conceptualizing intercultural competence called the Developmental Model of Intercultural Sensitivity (DMIS). His model outlines six levels of intercultural sensitivity or “orientations towards cultural difference”. Cultural competency is positioned along a continuum ranging from an ethnocentric worldview to an ethnorelative worldview: “The DMIS was designed by the theory that cultural awareness is accompanied by improved cognitive sophistication” (Cushner, McClelland, & Safford, 2012, p.155), therefore, positing that learners become more competent and have more sophisticated approaches to difference as they progress from one stage of the model to the next.



**Figure 2 Developmental Model of Intercultural Sensitivity Bennett (1993)**

The six stages of the model are as follows:

• Denial of Difference

When operating from this position, people are unaware of difference or uninterested in learning about people from different cultural, religious or racial backgrounds to theirs. They are also unlikely to have reflected on the influence of culture on their own lives and identity formation and are not highly motivated to seek out difference. This position is common amongst individuals who have little exposure to difference or diversity, intentionally or unintentionally. Their questions about other cultures tend to be very simplistic. Common phrases that learners might use at this stage are:

«All big cities are the same; lots of buildings, too many cars, and McDonald's.»

«With my experience, I can be successful in any culture without any special effort.»

«I never experience culture shock»

«As long as we all speak the same language, there's no problem.»  
(Bennet, 1993, p. 1)

To move from stage one, educators can help to expose learners to difference and encourage them to explore differences that exist across cultures. The aim is to merely raise learners' awareness of diversity and inspire some degree of curiosity by helping them to recognise the existence of cultural difference.

• Defence

A defence position is taken by someone who has strong views on culture. They tend to look negatively upon other cultures and strongly favour their own way of approaching the world. A defence position manifests as a stereotypical view of difference, largely uninformed and unaware of the nuanced impact of culture on an individual's identity development. Common phrases that learners might use at this stage are:

«I wish these people would just talk the way we do.»

«When you go to other cultures, it makes you realize how much better the U.S. is.»

«Boy, could we teach these people a lot of stuff.»

«I wish I could give up my own cultural background and really be one of these people.»

(Bennett, 1993, p. 3)

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Educators can encourage learners to develop their empathy and understanding of diversity. To challenge stereotypes and to reflect upon their biases towards their own culture. Negativity should be questioned and similarities between cultures emphasised. Tolerance, patience and respect should be at the heart of education for these learners.

- **Minimization**

When operating at the minimization stage, individuals have begun to identify differences and are aware that other viewpoints and cultures exist. They avoid harshly judging other cultures and take the view that people are more similar than they are different regardless of their culture. However, their level of understanding remains superficial. This stage is often the most difficult to move from because people at this stage think that they are doing okay (Cushner, McClelland, & Safford 2012, p. 158). Common phrases that learners might use at this stage are:

«I have this intuitive sense of other people, no matter what their culture.»

«It's a small world after all»

«Technology is bringing cultural uniformity to the developed world.»

«No matter what their culture, people are pretty much motivated by the same things.»

(Cushner, McClelland et Safford 2012, p. 159)

Learners benefit from experiencing other cultures and perceiving diversity accurately. Educators can help to explore cultural sensitivity and cultural difference in more detail and learners can be encouraged to reflect upon their cultural awareness.

- **Acceptance**

Once individuals reach the stage of acceptance, they are aware that their own culture is just one way to see the world. They recognise and accept that there is value in the perspective of other cultures, but they do not necessarily agree with their viewpoint. They are curious and seek to learn more about cultural differences. Common phrases that learners might use at this stage are:

«The more difference the better- more difference results in more creative ideas.»

«I always try to study about a new culture before I go there or interact with the people.»

«Where can I learn about Mexican culture so I can be more effective in the classroom?»

(Cushner, McClelland et Safford 2012, p. 160)

According to Bennett (1993), "in order to move from this stage, learners need to gain culture specific knowledge. Learners must also have respect for others' values and beliefs and maintain tolerance of ambiguity" (p, 9). Educators can help to explore cultural sensitivity and cultural difference in more detail, with an emphasis on values rather than behaviour.

- **Adaptation**

Learners have a more nuanced understanding of cultural difference and have the ability to see the world from more than one perspective. They have a greater understanding of the values of other cultures and have learned to be flexible and adaptable in their approach. They can evaluate situations in their own culture and others, allowing them to communicate more sensitively with all people.

At this stage, learners recognize the value of having more than one available cultural perspective. and are able to "take the perspective" of another culture to understand or evaluate situations in either their own or another culture. Learners are able to intentionally change their culturally based behaviour to act in culturally appropriate ways outside their own culture. Common phrases that learners might use at this stage are:

«To really help this student, I'm going to have to change my approach.»

«I interact with my male and female colleagues somewhat differently to account for differences in the way respect is communicated.»

«I can maintain my values and also behave in culturally appropriate ways.»

(Cushner, McClelland et Safford 2012, p. 164)

To excel to integration, educators must facilitate opportunities for learners to empathise with people with differing cultural perspectives and to develop an authentic appreciation for nuanced differences.

- **Intégration**

It is uncommon for learners to reach the level of integrative cultural sensitivity. From this position, individuals can move in and out of their own worldview. They have more than one cultural mindset and have fluid cultural identity. They can adapt easily to different cultures. Common phrases that learners might use at this stage are:

«Sometimes I don't feel like I fit anywhere.»

«Everywhere is home, if you know enough about how things work there.»

«I feel most comfortable when I'm bridging differences between the cultures I know.»

(Cushner, McClelland et Safford 2012, p. 165)

Hammer et al. (2003) argue that "individuals who have received largely monocultural socialization normally have access only to their own cultural worldview" (p.423). These individuals are unable to understand or value those who are culturally different. In the 21st century, it is important that learners appreciate that their worldview is constructed and that an appreciation of diversity and alternative views can become an active part of their worldview.

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## CHAPITRE 1.2. INTERCULTURAL APPROACHES IN EUROPEAN POLICIES

### 1.2.1. White paper on Intercultural dialogue

Council of Europe. (2008): White paper on intercultural dialogue «Living together as equals in dignity». Strasbourg : Council of Europe, Ministers of Foreign Affairs

The White paper (Council of Europe, 2008) describes the concept of nation states as an outdated phenomenon, that requires living within a given state in order to assimilate into its predominant ethos (p. 18). The White paper refers to the structure of western-European societies after the 2<sup>nd</sup> World War in Europe as dichotomist, comprising minority communities and the host majority. This situation, in the terminology of the Council of Europe, is described as *multicultural*, however it is different from the scientific concept of multicultural education<sup>1</sup>, that is described in the previous chapter. The dichotomist perception of social structure is already a radical shift from the assimilationist approaches, but due to its static view of cultures leads to the separation of majority and minority groups. This static perception of cultures was already refused by the Opatija Declaration (2003), as the dichotomy of the minority and majority categorizes social groups based on stereotypes and creates stigmas that prevent creating multiple identities, for multiple groups. When such multiple identities are accepted, they help to create the basis for an inclusive society and social cohesion.

The White paper (Council of Europe, 2008) considers the universal values of equal dignity of all human beings, human rights and the rule of law and democratic principles, the respect of freedom of expression and other fundamental freedoms essential to guarantee intercultural dialogue and understanding. This also means that ethnic ties and the language spoken by individuals could never serve as sufficient basis to deprive anyone from their human rights or active participation in society. Similarly, belonging to a dominant culture could never justify any kind of discrimination, connected to religious beliefs, ethnic group, gender, sexual orientation or any other field of identity.

Intercultural dialogue can be developed in a reflexive disposition, an important feature of it is critical self-reflection: the ability of a person to perceive themselves from the position of others. This is a revolutionary new element compared to the previous assimilative and pluralist models, as it emphasizes the necessity of social transformation, which concurs with the transformative and social reconstructionist models of multiculturalism. This approach of the White paper is normative, as it is a political and social action plan, and does define its principles (such as a democratic approach, the priority of legal regulations, the separation of the different branches of the power), however, this normative aspect is there as a guarantee against moral relativity. The norms described in the white paper represent values that are agreed at a European level, and are described in various European level documents, such as the *European Convention for the protection of human rights and fundamental freedoms* (1953) and Protocol No. 12 (2000) that prohibits all forms of discrimination *on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status* (Article 14). The White paper (2008) also refers to the European Cultural Convention (1954) that

aims at developing mutual understanding and a reciprocal appreciation of cultural diversity within Europe, and to promote national contributions to the common cultural heritage of Europe, particularly languages, history and civilization. The Framework convention on the value of cultural heritage for society (Faro, 2005) defines two main parts of European cultural heritage: on the one hand all forms of cultural heritage, on the other hand all those ideas, concepts and values that are the results of past processes and conflicts, as they help the development of a peaceful and solid social structure that works on the basis of human rights, democracy and law.

The White paper describes intercultural dialogue as an open communication based on mutual understanding and respect among individuals and organizations with diverse ethnic, cultural, religious, and linguistic background and heritage. Dialogue can only be created if the freedom and ability to express oneself is guaranteed and there is an intention and ability to understand others. Intercultural dialogue is a basic feature of inclusive societies that supports the development of the attitudes necessary in any democratic culture, such as openness, the ability and need to engage in dialogue and listen to others, managing conflicts in a peaceful manner, and the ability to accept the well-reasoned argumentation of others.

The White paper describes five policy approaches to the promotion of intercultural dialogue: (1) *The democratic governance of cultural diversity*, based on a political culture valuing diversity, where human rights provide an essential framework for intercultural dialogue. It seeks a strong support to equal rights beyond formal equality, and calls for positive support for an effective equality. (2) *The democratic citizenship and participation* approach encourages thinking about common European issues as fellow citizens and equals. Active citizenship is regarded as a factor that enhances civil participation and contributes to social cohesion. (3) *The learning and teaching intercultural competences* approach calls for lifelong learning and the development of competences that support intercultural dialogue. Three competence areas are identified: democratic citizenship, language and history; as they are essential for a free, tolerant, just, open and inclusive society. The approach embraces any formal, non-formal and informal educational setting, and encourages multidisciplinary approaches, especially the development of the ability for self-reflection and a self-critical disposition. Non-formal learning, present in youth work and voluntary and civic services, plays an important role in this approach, as non-formal groups, and community centers can be the pillars of social cohesion besides the family, school and workplace. (4) *The Spaces for intercultural dialogue* approach define the physical and virtual spaces where intercultural education may take place. It calls attention to the responsibility of urban planning, and discusses the opportunities and challenges of various public spaces, such as kindergartens, schools, youth clubs, museums and heritage sites, but also social spaces, such

1 : This interpretation of the "multicultural" is only present in the political and policy discourse of the European Union, and is not reflective of the current scientific discourses.

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as the work place or sports venues. (5) The *intercultural dialogue in international relations* approach discusses the possibilities of using the international sphere to enhance intercultural understanding and dialogue. It lists organizations for international cooperation, beside the states and regional and political organizations of diverse states it also mentions non-governmental organizations and cultural communities as actors playing a key role in transnational intercultural dialogue.

Teaching of intercultural competences focuses on three major content fields: teaching for democratic citizenship rights, education for language diversity and teaching history. Education for democratic citizenship is complex, and includes citizenship education, history, politics and human rights. It includes elements of global education, and learning about one's own cultural heritage is an essential element of it. Education for language diversity acknowledges the importance of minority language, however it also argues for having a full command of the dominant languages of the state, as necessary for practicing active citizenship. In other

words, the protection of minority languages can not lead to the neglect of the dominant language. Teaching and acquiring minority languages is a cultural action, that may help to fight stereotypes and prejudices, and may help to develop more open and tolerant personalities. One of the main goals of history teaching is to educate about and critically analyze crimes against humanity, to prevent such crimes from happening again. A task for history education is to teach about the positive effects created by the encounters of various cultures, religions and states, and also to discover and analyze the misuse of history, forging and silencing of historical events.

Learning and teaching intercultural competences is essential for creating a democratic culture and social cohesion. An education system that supports these goals must be committed to inclusion and stand up against any kind of negative discrimination. The White paper suggests that the inclusion of teaching intercultural competences should be a fundamental part of citizenship and human rights education, present alongside compulsory education, in teacher training and adult education as well.

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### 1.2.1.1. Teachers' guide: Five policy approaches to the promotion of intercultural dialogue

Time frame: 80 min

Purpose of the task: To identify the various approaches, get a deeper understanding of their content and connect these approaches to the students' experiences in the field of formal and non-formal education.

Description of the task:

a) *Several quotations from the White paper on intercultural dialogue (2008. pp. 25-36.) are handed out to the students. Each quote should be printed on a separate sheet of paper, and these should be mixed up. In small groups, students have to sort the quotations according to the approach they represent. Afterwards they need to explain their choices. The facilitator may keep the original version, for comparison, however, many quotes could be placed into several categories, so be flexible about that.*

Time frame: 20 min

b) *Once the categorization process is done, students are required to choose a quote they can relate to a personal experience. They will sit in a large circle and introduce their own experiences to the whole group.*

Time frame: 45 min

c) *To close the exercise, students will be asked to write down a 5-8 word sentence on a sheet of paper, which summarizes their most interesting learning from the session. They can share these in turn, or place them on the wall and read each other's statements.*

Time frame: 15 min

#### Quotes by categories:

##### a) Democratic governance of cultural diversity

"A culture of diversity can only develop if democracy reconciles majority rule and the rights of persons belonging to minorities."

"A European society committed to combining unity and diversity cannot be a "winner takes all" society, but must suffuse the political arena with values of equality and mutual respect."

"Law enforcement officials, politicians, teachers and other professional groups, as well as civil-society leaders should be trained to operate in culturally diverse communities"

"Among the most relevant provisions of the European Convention on Human Rights are the rights to freedom of thought and expression, to freedom of religion, to free assembly and association, to privacy and family life."

"Freedom of expression, guaranteed by Article 10 paragraph 1 of the European Convention on Human Rights, is a sine qua non of participation in intercultural dialogue."

"The European Court of Human Rights has however set a high bar against restrictions on free expression, indicating that even expressions that "offend, shock or disturb" should be protected. This means, for example, a certain licence to criticise another's religion (as a system of ideas which they can choose to embrace). The Court takes into account the impact and context of the expressions made, in particular whether they contribute to a pluralistic public debate on matters of general interest."

"As for the media, the basic principle is the defence of freedom of expression even if there is however a recognition of the special duties and responsibilities of journalists

who must be free to express their opinions –including value judgments – on matters of public concern, but who are also responsible for the collection and dissemination of objective information"

"In the public sphere, state authorities must strictly respect the prohibition of discrimination, an expression of neutrality in cultural and religious matters."

##### b) Democratic citizenship and participation

"Facilitating access to citizenship is an educational as much as a regulatory and legal task."

"Active participation by all residents in the life of the local community contributes to its prosperity, and enhances integration. A right for foreigners legally resident in the municipality or region to participate in local and regional elections is a vehicle to promote participation."

"Care is needed to avoid the temptation to look only to first generation male minority leaders as convenient interlocutors. It is important to recognise the diversity and social relationships within minority communities and particularly to involve young people."

##### c) Learning and teaching intercultural competences

"Education for democratic citizenship is fundamental to a free, tolerant, just, open and inclusive society, to social cohesion, mutual understanding, intercultural and interreligious dialogue and solidarity, as well as equality between women and men."

"The interculturalist approach recognises the value of the languages used by members of minority communities, but sees it as essential that minority members acquire the language which predominates in the state, so that they can act as full citizens."

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“History teaching is instrumental in preventing recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and the massive violations of human rights, in overcoming the wounds of the past and in promoting the fundamental values to which the Council of Europe is particularly committed; it is a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples.”

“Youth and sport organisations, together with religious communities, are particularly well placed to advance intercultural dialogue in a non-formal education context. Youth groups and community centres, alongside the family, school and workplace, can be pillars of social cohesion.”

“Teacher-training curricula need to teach educational strategies and working methods to prepare teachers to manage the new situations arising from diversity, discrimination, racism, xenophobia, sexism and marginalization and to resolve conflicts peacefully, as well as to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education.”

d) *Spaces for intercultural dialogue*

“It is critically important that migrant populations do not find themselves, as so often, concentrated on soulless and stigmatised housing estates, excluded and alienated from city life.”

“Kindergartens, schools, youth clubs and youth activities in general are key sites for intercultural learning and dialogue. For this to be true, children and young people

should be given the opportunity to meet and engage with their peers from diverse backgrounds, with a view to communicate and to develop joint activities.”

“The media present critical spaces for indirect dialogue. They express society’s cultural diversity, they put cultures into context and can provide platforms for diverse perspectives with which their readers, viewers or listeners may not come into contact day to day.”

“Sport is an important potential arena for intercultural dialogue, which connects it directly to everyday life.”

“The workplace should not be ignored as a site for intercultural dialogue. Diversity is a factor for innovation, as evidenced by the hubs of the knowledge economy. Diverse work forces can spark fresh approaches via teamwork and employee participation.”

e) *Intercultural dialogue in international relations*

“Europe’s commitment to multilateralism based on international law and the promotion of human rights, democracy and the rule of law should inspire intercultural dialogue on an international scale.”

“The current geopolitical situation is sometimes described as one of mutually exclusive civilisations, vying for relative economic and political advantages at each other’s cost.”

“The Council of Europe remains open to co-operation with Europe’s neighbouring regions and the rest of the world.”

“Internationally organised non-state actors like non-governmental organisations, foundations or religious communities play a key role in transnational intercultural dialogue – indeed, they may be innovators in the field.”

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### 1.2.1.1. Handout: Five policy approaches to the promotion of intercultural dialogue

Identify which quote belongs to which category.

Some quotes can be placed in several categories; some quotes can be only placed in a single category.

Explain your choices!

#### Categories:

- a) Democratic governance of cultural diversity
- b) Democratic citizenship and participation
- c) Learning and teaching intercultural competences
- d) Spaces for intercultural dialogue
- e) Intercultural dialogue in international relations

#### Quotations:

- 1) "A culture of diversity can only develop if democracy reconciles majority rule and the rights of persons belonging to minorities."
- 2) "A European society committed to combining unity and diversity cannot be a "winner takes all" society, but must suffuse the political arena with values of equality and mutual respect."
- 3) "Active participation by all residents in the life of the local community contributes to its prosperity, and enhances integration. A right for foreigners legally resident in the municipality or region to participate in local and regional elections is a vehicle to promote participation."
- 4) "Among the most relevant provisions of the European Convention on Human Rights are the rights to freedom of thought and expression, to freedom of religion, to free assembly and association, to privacy and family life."
- 5) "As for the media, the basic principle is the defence of freedom of expression even if there is however a recognition of the special duties and responsibilities of journalists who must be free to express their opinions –including value judgments – on matters of public concern, but who are also responsible for the collection and dissemination of objective information"
- 6) "Care is needed to avoid the temptation to look only to first generation male minority leaders as convenient interlocutors. It is important to recognise the diversity and social relationships within minority communities and particularly to involve young people."
- 7) "Education for democratic citizenship is fundamental to a free, tolerant, just, open and inclusive society, to social cohesion, mutual understanding, intercultural and interreligious dialogue and solidarity, as well as equality between women and men."
- 8) "Europe's commitment to multilateralism based on international law and the promotion of human rights, democracy and the rule of law should inspire intercultural dialogue on an international scale."
- 9) "Facilitating access to citizenship is an educational as much as a regulatory and legal task."
- 10) "Freedom of expression, guaranteed by Article 10 paragraph 1 of the European Convention on Human Rights, is a sine qua non of participation in intercultural dialogue."
- 11) "History teaching is instrumental in preventing recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and the massive violations of human rights, in overcoming the wounds of the past and in promoting the fundamental values to which the Council of Europe is particularly committed; it is a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples."
- 12) "In the public sphere, state authorities must strictly respect the prohibition of discrimination, an expression of neutrality in cultural and religious matters."
- 13) "Internationally organised non-state actors like non-governmental organisations, foundations or religious communities play a key role in transnational intercultural dialogue – indeed, they may be innovators in the field."
- 14) "It is critically important that migrant populations do not find themselves, as so often, concentrated on soulless and stigmatised housing estates, excluded and alienated from city life."

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- 15) "Kindergartens, schools, youth clubs and youth activities in general are key sites for intercultural learning and dialogue. For this to be true, children and young people should be given the opportunity to meet and engage with their peers from diverse backgrounds, with a view to communicate and to develop joint activities."
  - 16) "Law enforcement officials, politicians, teachers and other professional groups, as well as civil-society leaders should be trained to operate in culturally diverse communities"
  - 17) "Sport is an important potential arena for intercultural dialogue, which connects it directly to everyday life."
  - 18) "Teacher-training curricula need to teach educational strategies and working methods to prepare teachers to manage the new situations arising from diversity, discrimination, racism, xenophobia, sexism and marginalization and to resolve conflicts peacefully, as well as to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education."
  - 19) "The Council of Europe remains open to co-operation with Europe's neighbouring regions and the rest of the world."
  - 20) "The current geopolitical situation is sometimes described as one of mutually exclusive civilisations, vying for relative economic and political advantages at each other's cost."
  - 21) "The European Court of Human Rights has however set a high bar against restrictions on free expression, indicating that even expressions that "offend, shock or disturb" should be protected.<sup>16</sup> This means, for example, a certain licence to criticise another's religion (as a system of ideas which they can choose to embrace). The Court takes into account the impact and context of the expressions made, in particular whether they contribute to a pluralistic public debate on matters of general interest."
  - 22) "The interculturalist approach recognises the value of the languages used by members of minority communities, but sees it as essential that minority members acquire the language which predominates in the state, so that they can act as full citizens."
  - 23) "The media present critical spaces for indirect dialogue. They express society's cultural diversity, they put cultures into context and can provide platforms for diverse perspectives with which their readers, viewers or listeners may not come into contact day to day."
  - 24) "The workplace should not be ignored as a site for intercultural dialogue. Diversity is a factor for innovation, as evidenced by the hubs of the knowledge economy. Diverse work forces can spark fresh approaches via teamwork and employee participation."
  - 25) "Youth and sport organisations, together with religious communities, are particularly well placed to advance intercultural dialogue in a non-formal education context. Youth groups and community centres, alongside the family, school and workplace, can be pillars of social cohesion."
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### 1.2.1.2. Teachers' guide: Mindmapping the White paper on intercultural dialogue

Time frame: 90 min

Purpose of the task: To have a clear understanding of the structure and key concepts of the White paper on intercultural dialogue (2008).

Description of the task:

a) *Students work in three or more groups of 5-7 people. They are required to collect key concepts from the White paper (2008) by using an electronic version of the document. The selected key concepts should be written onto post-its, or small pieces of papers.*

*Time frame: 20 min*

b) *While sitting in a whole group circle, students present and briefly define the key concepts they identified. If they want, they can add concepts from the other groups too.*

*Time frame: 20 min*

c) *Students work in small groups (5-7) again, and create a mind map of the collected concepts on a sheet of flip chart paper. Once they are done, they present their mind map to the whole group. Every group must ask at least two questions about the mind maps of the presenting groups.*

*Time frame: 30 min*

d) *Evaluation: each student gets 3 dot stickers. They can put the stickers on the mind map(s) they like. They can put all three on the same map, but also on several different maps, including their own. After they place the stickers, ask them to explain their choices to the whole group.*

*Time frame: 20 min*

Tools:

- 2-3 packs of Post-it notes
- Flipchart paper
- Markers
- Blue tack or similar
- Dot stickers (3 for each student)

## 1.2.2. Inclusion, Integration and Interculturality in Irish Policy

by Cathal de Paor and Aimie Brennan

Ireland has experienced a long history of ethnic, cultural, linguistic and religious diversity, evident in “the way in which bilingualism in Irish and English has played a part in Irish life, in the long-standing presence of the Traveller community” and since joining the European Union, in the increased number of migrants immigrating to Ireland (NCCA, 2006; 3). Legislative developments, such as the Education Act, 1998, the Education (Welfare) Act, 2000, and the Equal Status Act, 2000, reflect the reality that Ireland is an increasingly multi-cultural society.

Irish national policy is consistent with European and international efforts. Policies, *such as Europe 2020: A strategy for smart, sustainable and inclusive growth, the European Commission against Racism and Intolerance, the Bologna Process, and the United Nations Convention on the Elimination of Racial Discrimination* have all contributed to the development of Irish policy on integration and social inclusion, a selection of which are outlined below.

### • The Migrant Integration Strategy 2017-2020

Developed by the Department of Justice and Equality, the Irish *Migrant Integration Strategy 2017-2020* and the Communities Integration Fund were launched in 2017 and are aimed at providing support to migrants, refugees and persons of migrant origins. The Strategy outlines the government's commitment to supporting the integration of migrants in the areas of employment, education, health and community engagement. “The Strategy provides a framework for a range of actions to support migrants to participate fully in Irish life” (2017:2). There is now an office dedicated to the *Promotion of Migrant Integration* who have a ‘cross-Departmental mandate to develop, lead and co-ordinate migrant integration policy across other Government Departments, agencies and services’.

*To read the strategy, see: <https://ec.europa.eu/migrant-integration/librarydoc/ireland-2017-2020-migrant-integration-strategy>*

### • The National Action Plan for Social Inclusion 2007–2016 (updated 2015-2017)

Developed by the Department of Social Protection, the NAPInclusion sets out a comprehensive plan of action to improve the living standards of Irish citizens who experience social exclusion by reducing consistent poverty. The NAPInclusion identifies 12 high level strategic goals in key areas across the lifecycle, targeting; older people, people with disabilities, people living in disadvantage and minority groups including members of the Travelling community and migrants. One goal of the policy was to develop a strategy ‘aimed at achieving the integration of newcomers in our society’ and to provide language/translation support for children and adults for whom English is a second language (2007:15). The policy was updated in 2016.

*NAP Inclusion 2007-2016, see: <http://socialinclusion.ie/documents/NAPInclusionReportPDF.pdf>. <http://www.socialinclusion.ie/documents/NAPInclusionReportPDF.pdf>  
Updated NAP Inclusion, see: <http://www.socialinclusion.ie/UpdatedNAPInclusion2015-2017.html>*

### • Planning for Diversity National Action Plan Against Racism 2005-2008 (DOJ)

The Department of Justice, Equality and Law Reform introduced the NPAR in 2005 as a ‘whole system approach’ to interculturality. The NPAR aimed to implement specific strategies to overcome inequalities by ‘benchmarking progress and including groups who represent cultural and ethnic minorities’ in the development process.

The policy presented an ‘Intercultural Framework’ underpinned by five actionable objectives:

- Protection – Effective protection and re-dress against racism
- Inclusion – Economic inclusion and equality of opportunity
- Provision – Accommodating diversity in Service Provision
- Recognition – Recognition and awareness of diversity
- Participation – Full participation in Irish Society (2005: 27)

*For more detail, see: <http://justice.ie/en/JELR/NPARen.pdf/Files/NPARen.pdf> <http://www.justice.ie/en/JELR/NPARen.pdf/Files/NPARen.pdf>*

### • The Irish Human Rights and Equality Commission

The IHREC is an independent public body charged with equality issues and bringing about change through legal, policy and legislative means. The IHREC notes that ‘the benefits of cultural diversity can only be realised where a successful integration of different cultures is achieved in the workplace. Integration means doing business in a way that values all cultures in the workplace and enables the contribution of all cultures to business success in a context characterised by non-discrimination and equality’. The purpose of the Commission is to ‘promote and protect human rights and equality in Ireland and build a culture of respect for human rights, equality and intercultural understanding in the State’. The IHREC make the below legislation on equality and inclusion accessible to the public. See their website: <https://www.ihrec.ie/>.

### • Irish Human Rights and Equality Act (2014)

*The Irish Human Rights and Equality Act (2014)* puts a legal obligation and positive duty on public sector bodies to eliminate discrimination, to promote equality of opportunity and treatment and to protect human rights for all citizens.

*To Read the Act, see: <http://www.irishstatutebook.ie/eli/2014/act/25/enacted/en/html>*

### • The Equal Status Act (2000 -2015)

*The Equal Status Act* prohibits discrimination in the provision of goods and services, accommodation and education. They cover the nine grounds of gender, marital status, family status, age disability, sexual orientation, race, religion, and membership of the Traveller community.



To read the Act, see: <https://www.oireachtas.ie/en/bills/bill/1999/19/>

- Policy on Intercultural Education in Ireland

Intercultural Education in Ireland is defined as “education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs & world views, and that this breadth of human life enriches us all. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built” (NCCA, 2005: 3).

Building upon the articles outlined in the *UN Convention of the Rights of the Child* (1989), the Department of Education and Skills has developed policies on intercultural education across various levels of the Irish education system. These policies centralise the needs and culture of all children, and aim to enable young people to ‘appreciate the richness of a diversity of cultures and be supported in practical ways to recognise and to challenge discrimination and prejudice where they exist’ (2002; 34). The following sections highlight some of the key policies in the education system.

- Intercultural Education Strategy 2010-2015

In 2010, the Department of Education and Skills launched Ireland’s first Intercultural Education Strategy (IES) covering the period 2010-2015. The strategy was informed by an extensive national and international policy review of migrant integration and intercultural education, along with a stakeholder submission process. The resulting IES reinforces educational legislation (Education Act, 1998), by ensuring that ‘all students experience an education that respects the diversity of values, beliefs, language and traditions in Irish society’. The IES presents a *Framework for Intercultural Education* that contains ten key components and five high level goals of intercultural education in Ireland (See pages 6 and 56). The Goals of the strategy are as follows:

1. Enable the adoption of a whole institution approach to creating an intercultural learning environment
2. Build the capacity of education providers to develop an intercultural learning environment
3. Support students to become proficient in the language of instruction
4. Encourage and promote active partnership, engagement and effective communication between education providers, students, parents and communities
5. Promote and evaluate data gathering and monitoring so that policy and decision making is evidence based (IES, 2010: 57)

For more detail, see: [https://www.education.ie/en/Schools-Colleges/Information/Intercultural-Education-Strategy/mig\\_intercultural\\_education\\_strategy.pdf](https://www.education.ie/en/Schools-Colleges/Information/Intercultural-Education-Strategy/mig_intercultural_education_strategy.pdf)

- Policy on Intercultural Education in the Early Years

- Aistear: The Early Childhood Curriculum Framework (NCCA, 2009)

Developed by the National Council for Curriculum and Assessment, *Aistear* is Ireland’s curriculum framework for children from birth to six years. The framework is aimed at early years practitioners, parents and infant class teachers to help them plan quality learning experiences for children to develop as ‘competent and confident learners’ (2009:6).

*Aistear* is underpinned by 12 principles, and four key themes of learning and development. Theme 2 ‘Identity and Belonging’ provides a range of sample learning opportunities to help practitioners celebrate difference and promote a fair inclusive environment for babies, toddlers and young children. In partnership with the practitioner, children should be able to ‘express their rights and show an understanding and regard for the identity, rights and views of others’ (2009: 26).

For more detail see: <https://www.ncca.ie/en/early-childhood/aistear>

- Diversity and Equality Guidelines for Childcare Providers (OMCYA, 2006)

Developed by as part of the *National Childcare Strategy 2006- 2010*, the guidelines are aimed at supporting early years practitioners, managers and policy makers with knowledge and understanding of diversity and equality issues in the early years. The guidelines aim to ‘foster awareness about diversity and equality issues, to stimulate discussion about bias and discrimination and to encourage the development of services that are inclusive of all children and their families. Through a critical reflection process, the guidelines encourage practitioners to enhance their understandings of diversity, equality and discrimination; to challenge discriminatory issues in practice; to create diversity and equality policies for their settings which promote inclusion.

For more detail, see: [https://www.multifaiths.com/pdf/childcarediversity\\_and\\_equality.pdf](https://www.multifaiths.com/pdf/childcarediversity_and_equality.pdf)

- Equality, Diversity and Inclusion Charter and Guidelines for Early Childhood Care and Education (2016)

Developed by the Department of Children and Youth Affairs, *the Equality, Diversity and Inclusion Charter (2016)* invites everyone working in the early childhood care and education sector to ‘embrace, promote and embed principles of inclusion’ in everyday practice and setting policy. Part A of the document presents the sector’s commitment to promoting the values of diversity, equality and inclusion for all children attending early childhood services, while Part B contains practice guidelines for early years practitioners, with clear links to *Aistear* - the National Curriculum Framework (2009), and *Síolta* – the National Quality Framework (2006) and the *Pillars of Best Practice (2015)*. The guidelines highlight the need for continuous, critically reflective practice and the importance of promoting children’s positive identities and abilities through “the celebration of diversity and difference, and the provision of an inclusive, participative culture and environment” (2016:4).

For more detail, see: <https://aim.gov.ie/wp-content/uploads/2016/06/Diversity-Equality-and-Inclusion-Charter-and-Guidelines-for-Early-Childhood-Care-Education.pdf>

- Policy on Intercultural Education in Primary School

- Intercultural Education in the Primary School (2005)

Produced by the National Council of Curriculum and Assessment, these guidelines are targeted at all those with a responsibility for and interest in primary education. The guidelines support the aims of the Primary School Curriculum in the context of “a growing cultural and ethnic diversity in a way that will maximise and enrich learning for all children, and make the curriculum as accessible as possible for children from minority ethnic groups” (2005: 5). The guidelines for Primary Schools are accompanied by guidelines for Post-Primary School to ensure there “is continuity and progression in intercultural education” in Ireland

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(2005:7). The approach taken centres on the belief that intercultural education is for all children and requires a real-world focus that must be integrated into the daily life of the school, in the school environment, across all subject areas and in the values, beliefs and attitudes evident in school ethos.

*For more detail, see: <https://developmenteducation.ie/resource/intercultural-education-in-the-primary-school-guidelines-for-schools/>*

- [Guidelines on Traveller Education in Primary Schools \(2002\)](#)

Replacing the *Guidelines on the Education of Traveller Children in National Schools (1994)*, the *Guidelines on Traveller Education in Primary Schools (2002)* aim to support Traveller children as a minority group in the Irish education system. Introduced by the Department of Education and Science, the guidelines were part of an overall strategy on social inclusion, promotion of equality and tackling educational disadvantage. The Guidelines emphasise the importance of recognising, respecting and reflecting the Traveller cultural and traditions in the educational system in Ireland. Presenting a whole-school approach to learning, the policy centralises a collaborative and consultative approach to progress.

*For more detail, see: <http://scotens.org/sen/articles/travellereducationprimary.pdf>*

- [Policy on Intercultural Education in Post Primary School - Intercultural Education in the Post Primary School \(2006\)](#)

Produced by the National Council of Curriculum and Assessment, these guidelines are targeted at all those with a responsibility for and interest in post-primary education. The guidelines aim to enable students to respect and celebrate diversity, to promote equality and to challenge unfair discrimination. They are used by schools to create an inclusive culture and environment by considering all aspects of linguistic, cultural and ethnic diversity in Ireland. The policy provides guidance for teachers in the areas of classroom planning; assessment in an intercultural context; school policy development; the integration of intercultural themes into the post-primary curriculum, such as human rights, identity, discrimination, justice; and teaching methodologies suited to intercultural education.

*For more detail, see: <https://developmenteducation.ie/resource/intercultural-education-in-post-primary-schools-guidelines-for-schools/>*

See also, accompanying guidelines providing a thematic approach to integrating intercultural education across the curriculum:

- [Policy on Intercultural Education in Higher Education The National Plan for Equity of Access to Higher Education \(2015-2019\)](#)

Developed by the Higher Education Authority (HEA), in line with the Bologna Process, the remit of the NP for Equity of Access is to increase access to higher education for under-represented groups, including people with disabilities, people disadvantaged by socio-economic barriers, mature students, part-time students, students from further education, and Irish Travellers. The objective of the policy is to ensure that the

students entering and completing higher education reflects the diversity and social mix of Ireland's population. The policy has been central to the National Strategy for Higher Education to 2030 and the Higher Education System Performance Framework (2014-2016). The policy highlights the need for consultation with students and prospective students in the development of access policy.

*For more detail, see: <https://www.education.ie/en/Publications/Policy-Reports/National-Plan-for-Equity-of-Access-to-Higher-Education-2015-2019.pdf>*

- [Higher Education System Performance Framework \(2014-2016\)](#)

Developed by the Department of Education and Skills, the Higher Education System Performance Framework highlights the fact that "European and Irish educational policies have set the objective that student bodies are to be more reflective of diversity within national populations" (2014: 5).

*For more detail, see: <https://www.education.ie/en/The-Education-System/Higher-Education/HEA-Higher-Education-System-performance-Framework-2014-2016.pdf>*

- [National Strategy for Higher Education to 2030](#)

Developed by the Department of Education and Skills, the *National Strategy for Higher Education to 2030* looks primarily at how Ireland can enhance the three core roles of higher education – teaching and learning, research, and engagement. While the policy focuses primarily on the governance, structure and context of higher education in Ireland, the strategy does note that "the increasing diversity of students, including those from overseas, will have to be matched by teaching and assessment methods that will enable students from a range of backgrounds to discover, exploit and build on their strengths. (2011: 52).

*For more detail, see: <https://www.education.ie/en/Publications/Policy-Reports/National-Strategy-for-Higher-Education-2030.pdf>*

- [The DICE project](#)

The Development and Intercultural Education in Initial Teacher Education (DICE) project is a national education initiative, promoting the integration of development education and intercultural education at primary level in Ireland. DICE works to support teacher educators and student teachers from four partner higher education institutions to integrate global and intercultural perspectives and themes into their teaching practice. Supported by Irish Aid, DICE provides practical resources for teachers in the areas of human rights education, development education, intercultural education and education for sustainable development.

*For more detail, see: <http://www.diceproject.ie/>*

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### 1.2.2.1. National Traveller and Roma Inclusion Strategy

by Susannah Kelly, MIC

Department of Justice and Equality (2016) *National Traveller and Roma Inclusion Strategy 2017 – 2021*.  
Dublin: Government of Ireland.

In response to a lack of change in the daily reality faced by many Roma people, the European Commission published a framework document in 2011, which required member states to draw up national strategies with specific actions in the areas of education, employment, health and housing. Each national strategy is required to have a monitoring system to ensure results for Roma people. The Commission monitors the efforts of Member States and must report on work undertaken and progress made.

Ireland's *National Traveller and Roma Inclusion Strategy (NTRIS) 2017 – 2021*, was developed in this context. The NTRIS will be monitored by the National Traveller Roma

Inclusion Strategy Steering Group and by a Roma working group that was established in June 2016 as the first national level structure of its kind in Ireland. The NTRIS steering group is chaired by the Minister of State at the Department of Justice and Equality and is made up of department officials and representatives from Traveller and Roma civil society.

*The strategy is available here:*

*<http://justice.ie/en/JELR/National%20Traveller%20and%20Roma%20Inclusion%20Strategy,%202017-2021.pdf/Files/National%20Traveller%20and%20Roma%20Inclusion%20Strategy,%202017-2021.pdf>*

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### 1.2.2.2. Attitudes to migrants in Ireland and Western Europe

by Susannah Kelly, MIC

McGinnity, F., Grotti, R., Russell, H. and Fahey, E. (2018) *Attitudes to Diversity in Ireland*.  
Dublin: Irish Human Rights and Equality Commission.

This is the first major report on attitudes to migrants in Ireland. The report explores attitudes to migrants in Ireland among Irish-born people and compares results to other countries in Western Europe (Belgium, Denmark, Finland, France, Germany, the Netherlands, Portugal, Spain, Sweden, and the United Kingdom) during the period 2002 – 2014. The report also analyses factors influencing attitudes to diversity. The report found, for example, that attitudes to migrants have been affected by economic recession and vary significantly towards different ethnic groups. The report shows that frequent positive interactions between the Irish-born population and migrants promote positive attitudes to diversity and recommends community initiatives and inclusive urban planning as ways to promote such interactions.

The report also highlights the importance of providing accurate information about migrants to challenge inaccurate perceptions and to promote greater understanding of ethnic groups. Increasing social cohesion by reducing poverty and increasing educational achievement is also vital. The report findings will contribute to the treaty monitoring process for the UN Committee on the Elimination of Racial Discrimination.

*The report is available here: <https://www.ihrec.ie/app/uploads/2018/03/Attitudes-to-diversity-in-Ireland.pdf>*

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### 1.2.2.3. The role of adult education in building social cohesion

by Susannah Kelly, MIC

AONTAS promotes lifelong learning and advocates on behalf of adult learners in Ireland on a national and international level. In May 2018 the organisation published a series of six papers entitled *Lifelong Learning for All in Ireland*. These papers place a strong emphasis on the role of adult education in building social cohesion, developing tolerance and understanding, and promoting equality of educational opportunity.

*For more information about the organisation see: AONTAS (2018) Lifelong Learning for All in Ireland. Why Lifelong Learning in Ireland Matters. Dublin. Disponible ici: <https://www.aontas.com/knowledge/publications/>*

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### 1.2.3. Intercultural Approach to Education in Ireland

by Aimie Brennan and Cathal de Paor, MIC

Devine, Dymna. 2011. *Immigration and schooling in the Republic of Ireland - making a difference?* Manchester: Manchester University Press. ISBN: 978-0-7190-8101-9, 200p

This book addresses the impact of recent rapid social and economic change on the education system in Ireland. It highlights the key role played historically by education in shaping the 'Irish' nation and how this has governed responses to those who have come from the 'outside'. It includes a thought-provoking critique of how Ireland's attempt to position itself as a leading-edge knowledge economy influences both the nature of immigration and responses to immigrants in the education system.

*Murray, Collette. 2012. Diversity and Equality in Early Childhood: An Irish Perspective. Gill & MacMillan. ISBN 978-0717149940, 176p.*

Positions diversity and equality as an integral part of early childhood care and education for students, trainers and practitioners in Ireland. Presents up-to-date examples of innovative practice, developed by the eist project, the Equality & Diversity Early Childhood National Network (EDeNn), and gathered from early childhood settings and learners in Ireland. Presents a framework for what adults need to know to proactively address diversity beyond culture, and contextualises children's stories in legislation, policy and practice. Provides insights into existing and innovative practices in the Irish ECCE sector, demonstrating that change for adults and children is possible. Draws on the discussions, examples and insights of the previous sections and proposes recommendations for steps to be taken by policy-makers, trainers, educators and practitioners in early childhood settings and services in Ireland.

*Crotty, Ríoghnat. 2013. Introduction to Intercultural Studies. Dublin: Gill & MacMillan. ISBN: 9780717156306, 208p.*

A focus on the Irish experience of intercultural issues compares our own past as emigrants worldwide to the current reception of immigrants in Ireland. Carefully selected cases and examples, revision questions and project and learner record tips feature in each chapter. Introduces the key definitions underpinning interculturalism: culture, nationalism, colonialism, ethnicity, racism, segregation, sectarianism and xenophobia. Encourages analysis of one's own attitudes, values and culture as well as developing a respect for diversity.

*Fiedler, M., Gill, B., O'Neill, C., and Pérez-Piñán, A. 2008. Global Dimensions: A Guide to Good Practice in Development Education and Intercultural Education for Teacher Educators. Dublin: DICE Project.*

This book was produced by the Development and Intercultural Education (DICE) project team after four years of collaboration with five colleges of education in the Republic of Ireland. Primarily aimed at initial teacher education (ITE) providers in primary education, it is also relevant and useful to all practitioners of development, intercultural or global education. The overall purpose of the resource is to develop skills and knowledge 'necessary for understanding and responding to inequalities, injustice and discrimination both locally and globally'.

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#### 1.2.3.1. Teachers' guide: Discussing Diversity

by Amie Brennan, MIC

**Activity:** Reflect on each of the statements below. Follow this up by choosing individual statements and discuss these with colleagues

**Instruction:** The teacher can choose one or two questions upon which learners will reflect and respond as a group. Responses can be fed back from each group to conclude the session.

**Format:** This is a group task.

**Time:** 25 min (15 minutes per question group discussion plus 10 minutes whole class feedback)

- 1) Diversity is a majority issue, with relevance for everyone.
- 2) Everyone can learn to be comfortable with difference.
- 3) We are all influenced by the prejudicial views that exist in society.
- 4) The education system, religion and the media have a strong influence on how our attitudes and values are formed.
- 5) Everyone has a culture. Culture is learned. We are all culture bearers.
- 6) Values differ across cultures, social classes, families and communities.
- 7) Discrimination hurts and influences how we relate in the world.
- 8) Sometimes, people say we don't have any diversity here, so we don't need to address diversity, equality or inclusion. But there is diversity in every setting (e.g. gender, ability/disability, family structure). Diversity is not just about culture.
- 9) Barriers to inclusion can be both internal and external.

**Reference:**

*The above reflective questions are an amended form of those included in the Diversity, Equality and Inclusion Charter and Guidelines for Early Childhood Education. 2016. Department of Children and Youth Affairs. Dublin: The Stationary Office. Pages 17-19*

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#### 1.2.4. UNESCO: International Decade for the Rapprochement of Cultures (2013 – 2022)

by Susannah Kelly, MIC

UNESCO: International Decade for the Rapprochement of Cultures (2013 – 2022)

UNESCO's International Decade for the Rapprochement of Cultures (2013 – 2022) is a response to the global challenge of intercultural conflict and violence. The focus of this Decade continues the organisation's previous work during the International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010). As part of the Action Plan for the Decade, education and the media will be used to disseminate core values in the areas of cultural diversity, intercultural and interreligious dialogue and participatory democratic governance. Through this work, UNESCO aims to build "a global movement in favour of mutual respect for peaceful coexistence of peoples." and "a universal global consciousness free from stereotypes and prejudices." To do this, representatives of civil society, stake-

holders at local, national and international level, and individual citizens are invited to participate in the exploration of "new articulations between cultural diversity and universal values."

Resources and further information available here: <https://en.unesco.org/decade-rapprochement-cultures/about>.

*UNESCO (2006) UNESCO Guidelines on Intercultural Education. Paris. Available here: <https://unesdoc.unesco.org/ark:/48223/pf0000147878>.*

*UNESCO (2014) Port-folio - From words to action: Intercultural Competences based on Human Rights. Paris. Available here:*

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### Recommendation of further readings

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- European Convention for the protection of human rights and fundamental freedom <http://conventions.coe.int/treaty/en/Treaties/Html/005.htm>
- Fiedler, M., Gill, B., O'Neill, C., and Pérez-Piñán, A. 2008. *Global Dimensions: A Guide to Good Practice in Development Education and Intercultural Education for Teacher Educators*. Dublin: DICE Project.
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- UNESCO (2001): Universal Declaration on Cultural Diversity.

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## CHAPTER 1.3. INTERCULTURAL APPROACHES IN EDUCATION

### 1.3.1. Constructing intercultural education

Bleszynska, K. M. (2008): Constructing intercultural education. *Intercultural Education*, 19/6. pp.537-545.

Krystyna Bleszynska, in her paper on intercultural education theory, reviews the functions and objectives of intercultural education at macro, mezzo and micro level settings of society, and looks at its relationship to other sub-disciplines of educational sciences.

Intercultural education is an applied social science (Bleszynska, 2008) that offers adaptive and transformational functions for individuals, institutions and social groups. The objectives of intercultural education are varied by three social dimensions: the global, the *national* and the *individual* dimension.

As Bleszynska (2008) describes, the goals of intercultural education on a *macro-social or global scale* are to raise awareness of the complexity of cultures and civilizations and create respect for other cultures and nations, strengthen human solidarity and work for human rights. Working for peaceful co-existence and the awareness of migration and trans-nationality are also important tasks for intercultural education on a global scale. On a *mezzo-social or national scale* intercultural education aims at supporting the development of a democratic society, where cultural diversity is an asset and civic participation is essential. It also works for building an equity approach to counter-balance social inequalities deriving from ethnic and racial differences, including the prevention of intercultural conflicts and building strong bonds between diverse social groups. On a *micro-social or individual level* intercultural education works for developing the cognitive, affective and cognitive domains of individuals, enabling them to participate in intercultural settings harmoniously and effectively. Intercultural education works against ethnocentrism, prejudices and discrimination, while also aiming for the development of competences which help in intercultural settings, and the facilitation of acculturation processes.

Intercultural education is by definition an approach that is interdisciplinary. It intersects with global education, international education and comparative education among others. In her study Bleszynska (2008) introduces the intersections of these domains.

Intercultural education and global education both focus on global phenomena, especially on cultural globalization, global migration, intercultural cooperation and conflicts on an international scale. An important goal of both areas is to raise awareness of the interrelatedness of global issues and processes.

Intercultural education and *comparative education* both discuss the theoretical perspectives, development trends, organizational structures and pedagogical practices of diverse education systems. While comparative education is a descriptive discipline, intercultural education aims at developing theoretical knowledge of socialization processes in multicultural societies.

*International education* primarily focuses on international cooperation in the field of education, culture and social development, often in the framework of studying abroad. Both of the disciplines deal with the issues of cultural diversity, and the experience of international mobility.

Bleszynska (2008) notes that the status and defining characteristics of intercultural education differ greatly from country to country. The actual interpretation of intercultural education reflects the historical experiences and social structure of any given country. Here we can think of the social history of the country, the demographic structure, its policies towards ethnic minorities and migrants, religious communities, and other groups.

In a comparative analysis of national policies sensitive to social and cultural diversity, Bleszynska (2008) identifies four main approaches: a national, a racial-compensatory, a civic and a cultural borderland approach.

*The national paradigm* discusses cultural diversity within the framework of national cultures, where the dominant culture aims to assimilate culturally diverse communities, the minority cultures thus become marginalized and ignored. In such a setting, intercultural education aims at the development of competence by professionals working with members of non-dominant groups such as migrants, refugees, ethnic minorities, people in poverty and also those who are involved in international organizations and business.

*The racial-compensatory paradigm*, is built on social conflict theories, where the Marxian concept of class is replaced by the notion of race, and nation and ethnicity are subordinates to the race category. This approach analyses intercultural issues with a focus on social inequalities and social justice; ethnic, national and religious diversity are less central to this approach.

*The civic paradigm* aims at unifying all citizens regardless of their racial, ethnic, cultural and religious background. 'Civic', 'citizen' and 'civic participation' are core categories for this approach, and in this approach the focus of intercultural education is to create a society based on active civic participation and dialogue.

*The cultural borderlands paradigm* described by Bleszynska (2008) is a dynamic perception of cultures where the culture of the dominant group is perceived as providing the core values, and these core values are in constant interaction with the values of the various non dominant ethnic groups. In this paradigm the perspectives of social interactionism and social exchange are central. Intercultural education is focused on supporting intercultural contacts and relations, working for a transformation of the ethnic structure of society and the cultural identity across generations. It supports the development of a bi-cultural identity, the respect of other cultures and sensitization to the issues of cultural diversity.

Bleszynska (2008) underlines that all approaches are legitimate and necessary for intercultural education. Creating an intercultural dialogue and developing the competencies necessary for it; actively supporting processes of social and cultural adaptation, acculturation and integration; working for social justice and human rights; supporting active civic participation and social cohesion, are and will stay priorities for intercultural education.

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### 1.3.1.1. Teachers' guide: Intercultural education for me is....

Time frame: 10 min

Purpose of the task: brainstorming, warming up

Description of the task: *Participants arrange their chairs in a circle, there is one less chair than participants. One person (the facilitator) stands in the middle of the circle, and says a sentence, starting with: "Intercultural education for me is...." and finishes with an idea that s/he thinks is true for intercultural education. All who agree with this sentence have to stand up and change place. Nobody can sit back in the same chair. The one who cannot sit down will say the next sentence, starting with "Intercultural education for me is...".*

*After 6-8 rounds everybody sits down and the facilitator can ask students, what was interesting, new, mind opening for them in this exercise.*

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### 1.3.1.2. Teachers' guide: Keywords of intercultural education

Time frame: 40 min

Purpose of the task: The task helps students to reflect on their own approaches to intercultural education, and contextualize them within the framework suggested by Bleszynska (2008).

Description of the task:

a) *Defining keywords*

*After reading the Bleszynska (2008) text, students work in small groups and choose 3-5 keywords and write definitions for them. They may refer to the text when creating the definition. When they are done, groups exchange keywords and definitions and they have to add an explanatory example to each definition.*

*When ready students introduce the definitions and examples, and discuss them, in a whole class circle.*

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### 1.3.1.2. Handout: Keywords of intercultural education

*After reading the Bleszynska (2008) text, choose 3-5 keywords and write definitions for them. You may use the text for creating the definition.*

- Macro-social/global dimension
  - Mezzo-social/national dimension
  - Micro-social/individual dimension
  - Intercultural education
  - Social cohesion
  - Integration
  - Intercultural competencies
  - The national paradigm
  - The racial-compensatory paradigm
  - Race
  - Cultural diversity
  - The civic paradigm
  - The paradigm of cultural borderlands
  - Social justice
  - Human rights
  - Civic society
  - Core culture
  - Dominant culture
  - Dynamic approach
  - Ethnocentrism
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### 1.3.1.3. Teachers' guide: Designing an intercultural project topic

Time frame: 50 min

Purpose of the task: The task helps students to reflect on their own approaches to intercultural education, and contextualize them within the framework suggested by Bleszynska (2008).

Description of the task:

a) *Designing a project topic*

*In small groups (4-6) students define a dream topic for an intercultural project, they would like to carry out as professionals. Once they have decided on the topic, they are then asked to answer the questions of the handout. After answering, they are asked to re-shape their idea quickly and create a poster with the title, context, target group, and goals of the project idea.*

Time frame for sub-task a): 15 min

b) *Creating your topic's mind map*

*Students are required to create a mind map of their planned project topic. Ask them to think about the following factors:*

- *Context of the topic (macro, mezzo, micro)*
- *Target groups (immediate, further target groups)*
- *Intercultural and social goals (immediate, mid-term, long term)*
- *Activities supporting the goals and reaching the target groups*

*Once they have finished, they can display their poster.*

Time frame for sub-task b): 20 min

Tools:

- flip chart paper
- markers
- Blue tack

c) *Evaluating mind maps*

*Students walk around, and look at the mind maps. They can draw one, two or three stars on any mind-map, to show how much they liked it. After 5 minutes count the stars, and ask students to sit in a circle. Ask them about what they liked, and what they did not understand, or what was missing from the mind maps. You can also ask them how they would change their own.*

Time frame for sub-task c): 15 min

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### 1.3.1.3. Handout: Designing an intercultural project topic

*Define your dream topic for an intercultural project, you would like to carry out as a professional!*

*Once you have decided on the topic, please answer the questions on the handout. After answering, please reflect on your idea, make changes if necessary and create a poster with the title, context, target group, and goals of your project idea.*

*Answer the following questions related to your project plan.*

- What is the context of your project?
- Who are the target group(s) of your project?
- How will the project change what these people think about culture?
- Does the project prepare participants to engage in social action for change?
  - If so, how?
- Does the project deal with social inequalities and social justice?
  - If so, how?

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### 1.3.2. Culturally responsive teaching

Genève Gay (2015). The what, why, and how of culturally responsive teaching: international mandates, challenges, and opportunities. *Multicultural Education Review*, 7:3, 123-139

Culturally responsive teaching is an approach to education that focuses on the instructional aspects of the education of ethnic and racial minority groups, educating racially and ethnically diverse students within and beyond their own cultural context and experiences.

Culturally responsive teaching considers multi-cultural competencies as essential. For the paradigm it means helping students to learn about their own cultures, as an integral part of personality development and preparation for civic engagement, and participation in their communities. Culturally responsive teaching challenges the ethnocentric conceptions of educational practices. Its axiom is that ethnic, racial, cultural, social and linguistic pluralism is a fundamental feature of education in a democratic social setting.

Culturally responsive education reflects on cultural bias, especially given that teachers beliefs and behaviors have a strong effect on the classroom climate and thus on students' performance. This approach calls for positive, respectful relationships in the learning settings, to create a sense of security and thus to increase the learning opportunities for students.

Culturally responsive teaching reflects on how culture influences the methods and content of learning processes, and also what and how teachers teach. In this approach schools are regarded as places for cultural synergy, by using a wide variety of teaching techniques to support various learning styles; by teaching historical, social, cultural and political content about various ethnic groups; by using a wide variety of teaching and learning materials, to make school knowledge relevant for diverse students, and facilitate the development of competencies useful in inter-cultural situations.

The goal of culturally responsive education is to create equity, excellence, and justice for ethnically and racially diverse students. It addresses the dynamic social changes, such as migration and social mobility, by teaching students how to engage positively with their own and others' racial, social, cultural, experiential and linguistic origins. It develops the ability to understand and value cultural diversity, facilitates the development of cross-cultural competencies, and improves the educational achievement of all students.

A comprehensive approach to education is a core feature of culturally responsive teaching, and it takes a whole school approach to facilitate the learning process of all children, without forcing them to choose between their home culture and the culture of the school. Multiple culturally diverse teaching methods and materials are applied to meet the diverse needs and learning styles which may be associated with race, class, culture, ethnicity, gender, age and other features of students. The diversity of students requires, among other things, diverse content, learning materials and resources, feedback, assessment and evaluation, communication styles.

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#### 1.3.2.1. Teachers' guide: Short debate on teachers' bias

Time frame: 20 min

Purpose of the task: To encourage students to form a critical perspective of teachers' bias, and develop their skills for scientifically supported discussions.

Description of the task: *Students will work in pairs. One person will argue for a given statement, another person will argue against it. Each person speaks for 3 minutes. When the pairs are set up, read the following statement: "Teachers' beliefs about ethnic, racial, and cultural diversity determine their instructional behaviors" (Gay 2015, p. 126).*

*After this students change partners and roles, and have to argue on the same topic, but from a different perspective for three minutes. Afterwards ask them to sit in a circle, and ask them the following questions:*

- *How did it feel to argue against the statement?*
- *How did it feel to argue for the statement?*
- *How did it feel to change role?*
- *Would they agree or disagree with the statement?*

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### **1.3.2.1. Handout: Short debate on teachers' bias**

Description of the task: *Collect arguments for and against of the following statement:*

*"Teachers' beliefs about ethnic, racial, and cultural diversity determine their instructional behaviors" (Gay 2015, p. 126).*

Your arguments for the statement:

Your arguments against the statement:

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### 1.3.2.2. Teachers' guide: How culturally responsive is your class ?

Time frame: 45 min

Purpose of the task: Students are encouraged to form a critical perspective of culturally responsive teaching, identify and understand factors for its analysis, and develop culturally responsive visual teaching material.

Description of the task: *Students will work in small groups. They are requested to select one of the classes they attend (including the present class) and analyze, how culturally responsive the class is.*

*They are requested to evaluate the factors in the handout on a 1 to 10 scale (10= perfectly elaborated, 1= not addressed). Once they are done, they are asked to create a graph that a) represents the data they created, b) represents their cultural affiliations and c) is easy for the other students to understand.*

*Once done, students are asked to explain their graphs.*

*To close the exercise, students sit in a circle and discuss, (1) what they have learnt in this exercise, (2) what was difficult for them while doing it and (3) how they developed by doing it.*

Tools:

- A3 size paper for the visualization of the graphs
- Markers
- Blue tack

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### 1.3.2.2. Handout: How culturally responsive is your class ?

*Please select one of the classes you attend (including the present class) and analyze, how culturally responsive the class is.*

*Please evaluate the factors in the handout on a 1 to 10 scale (10= perfectly elaborated, 1= not addressed).*

*Once they are done, please create a graph that a) represents the data you created, b) represents your cultural affiliations and c) is easy for the other students to understand*

Factors to consider:

- |  |                      |
|--|----------------------|
| • Diverse teaching methods             | 1—2—3—4—5—6—7—8—9—10 |
| • Diverse learning materials           | 1—2—3—4—5—6—7—8—9—10 |
| • Encouraging atmosphere               | 1—2—3—4—5—6—7—8—9—10 |
| • Responsiveness to students' cultures | 1—2—3—4—5—6—7—8—9—10 |
| • Responsiveness to students' needs    | 1—2—3—4—5—6—7—8—9—10 |
| • Culture of feedback                  | 1—2—3—4—5—6—7—8—9—10 |
| • Teacher student communication        | 1—2—3—4—5—6—7—8—9—10 |
| • Engaging learning experiences        | 1—2—3—4—5—6—7—8—9—10 |
| • Cooperative classroom community      | 1—2—3—4—5—6—7—8—9—10 |

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### 1.3.2.3. Handout: Culturally responsive thermometer

Read the statements below, and decide how much you agree with these statements. (-100 = totally disagree, + 100 = totally agree). Discuss with your your ideas with your classmates

Statements (you can use all or only a few):

- 1) The knowledge and histories of ethnic minorities should be included in regular school programs.
- 2) Products are less desirable when they are created with regard to the cultural values of different intended consumers.
- 3) The powerful and privileged groups in a society have the right to set the rules and regulations for education and cultural standards.
- 4) Low performing students should be offered learning opportunities that emphasize conformity, regulation, and control.
- 5) Culture influences how and what children learn both in and out of school.
- 6) Culturally responsive teaching practices should be as diversified as the needs of the students.
- 7) School achievement is more than mastering knowledge of subject matter.
- 8) Even though some teachers may have good intentions they do not have the necessary attitudes, values, knowledge, and skills for teaching cultural diversity.
- 9) There is no one best, or universal, way of teaching diverse students.
- 10) Conventional schooling places many culturally different students in unjustified positions by demanding that they function in ways contradictory to their home and community cultures.

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### 1.3.2.3. Teachers' guide: Culturally responsive thermometer

Time frame: 25 min

Purpose of the task: To enable students to understand their position on issues relevant to culturally responsive teaching, and understand how diversely they may think about these critical issues.

Description of the task: Ask students to build a thermometer using paper, tape and markers, on the floor of the classroom, from wall to wall. It should go from -100 to 100 degrees. Ask them to listen to the statements to be read aloud by the facilitator. The statements should also be printed on a large (A3 size) sheet of paper. After each statement has been read, students choose their place to stand on the thermometer, based on how far they agree or disagree with the statement (-100 = totally disagree, + 100 = totally agree).

After each statement ask 2 or 3 students about why they are standing where they are.

Statements (you can use all or only a few):

- The knowledge and histories of ethnic minorities should be included in regular school programs.
- Products are less desirable when they are created with regard to the cultural values of different intended consumers.
- The powerful and privileged groups in society have the right to set the rules and regulations for education and cultural standards.
- Low performing students should be offered learning opportunities that emphasize conformity, regulation, and control.
- Culture influences how and what children learn both in and out of school.
- Culturally responsive teaching practices should be as diversified as the needs of the students.
- School achievement is more than mastering knowledge of subject matter.
- Even though some teachers may have good intentions they do not have the necessary attitudes, values, knowledge, and skills for teaching cultural diversity.
- There is no one best, or universal, way of teaching diverse students.
- Conventional schooling places many culturally different students in unjustified positions by demanding that they function in ways contradictory to their home and community cultures.

Once all statements are read and discussed, students sit in a circle and discuss how they felt about their position, what they learned during the exercise and what they will take with them from this exercise.

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### 1.3.3. Intercultural education and social justice

Aguado-Odina, T., Mata-Benito, P. & Gil-Jaurena, I. (2017). Mobilizing intercultural education for equity and social justice. Time to react against the intolerable: A proposal from Spain. *Intercultural Education*. 28: 4, 408-423.

The authors address the shift in education from equity to efficiency, from equal opportunities to performance, and they relate this to neo-liberal educational policies, that serve the interest of hegemonic systems. These political settings create paradoxes and ambiguities that disable intercultural education from being transformative.

Intercultural education – along with multicultural education, social justice education, and critical education – targets inequality and exclusion, two of the most serious problems humans have to face. As Aguado-Odina et al. (2017) argue, globalization is a process that supports inequality and social supremacy, which is demonstrated by growing unemployment, lack of job security, inequality in education, unequal access to the healthcare system, deficits in social participation affecting those who are stigmatized on the basis of ethnic belonging or cultural differences.

Education increasingly focuses on efficiency, characterized by the development of curriculum and standardized evaluation processes to serve the needs of market economies and the global market. In this context thinking about education – an inherently political issue – is marginalized, and pushed back to the scientific context.

Intercultural education is one of the disciplines that overtly discuss the political dimension of education, and the problematic phenomena of objectivity and neutrality, that are often used to conceal the political nature of education.

Aguado-Odina et al. (2017) call attention to the fact that compensatory approaches -that differentiate between groups and assume that some of these groups hold deficits - are still present in intercultural education. These approaches perpetuate educational inequalities and relations of control, as they only consider diversity in a superficial form, thereby reproducing discrimination in the form of specific programs for specific groups.

To combat cultural essentialism and social categorization, intercultural discourse suggests adopting new perspectives to understand diversity and complexity and the links between cultural diversity and the deficits of organization and social coexistence.

The term intercultural is often decontextualized and deprived of its critical perspective and transformative and emancipatory intentions, and is also used as a descriptive category to portray relationship among culturally diverse people. However, an intercultural educational approach – along with multicultural education – is a process and movement that works towards having the cultural as the focus of pedagogical discourse, for recognizing cultural and human diversity as normality, and for enabling education to be empowering, able to reach equality and overcome racism.

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#### 1.3.3.1. Teachers' guide: Word Café on intercultural education

Time frame: 60 min.

Purpose of the task: To facilitate students discussion of various aspects of intercultural education. Students will learn to summarize and synthesize their own ideas, and connect them to a scientific text.

Description of the task: *Word café setting: four tables, with one table host at each. Small groups of students go to each table and discuss the topic offered by that table. While talking, they jot down the keywords of their discussion and arguments on a sheet of flip chart paper placed on the table. After 5-6 minutes students change tables, but the host stays at the same table. The host summarizes the previous discussion and the new group continues it. The students change tables 2 more times. When all students have visited all the tables, each of the hosts presents the entire discussion from their table using the flip chart page, and this is followed by a whole group discussion about what participants learned and the ways in which their horizons were broadened.*

Topics for the tables

- The effects of the global market on education
- The concepts of diversity and intercultural education
- Diversity as the normality in education
- The reproduction of social inequality in education

Tools:

- 4 tables
- 4 sheets of flip chart paper
- 4-5 markers at each table

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### 1.3.3.2. Teachers' guide: Intercultural hurdling track

Time frame (in total): 45 min

Purpose of the task: To

Description of the task: Divide the group into 3 smaller groups (or pairs) and ask students to create 3 questions, based on the text, that are relevant and possible to answer. They need to write each question on a separate piece of paper, and each answer on a separate piece of paper.

When the questions are ready, the class creates an "intercultural hurdling track" in an appropriate place (by creating space in the classroom, in the courtyard, corridor or any other place free for movement, but it should not be too large, so all students can follow the events). The hurdling track has 3 hurdles, where runners can only pass by answering the questions designed by the smaller groups. At the hurdles, two students stand with the questions and the answers. The runners pick one question, and then have to answer it. The runners and the students at the hurdle decide together whether or not the answer was correct.

Each group assigns 2 runners, who need to run the track and answer the question at the hurdles. Each hurdle has to be reached by both runners of the same group before they get the question. Once the question is answered – rightly or wrongly – they can continue on their way. The hosts keep track of the right and wrong answers.

After all hurdles have been visited, the next pair can start their run.

The facilitator measures the times. For each wrong answer 20 seconds is taken away (this can be modified). The group with the fastest pair wins the game.

After the announcement of the results, ask the students to arrange the track back to the original state. Ask them to congratulate to the two people closest to them.

Tools:

- 10 pages of blank paper
- 3 -6 markers

### **Recommendation of further readings**

- Abdallah-Preteceille, M. (1999). Pédagogie interculturelle: bilan et perspectives, in L'interculturelle en éducation et sciences humaines, Paris: éd, Anthropos
- Abdallah-Preteceille, Martine (2004): *L'éducation interculturelle*. France: Presses Universitaires de France.
- Aguado-Odina, T., Mata-Benito, P. & Gil-Jaurena, I. (2017) Mobilizing intercultural education for equity and social justice. Time to react against the intolerable: A proposal from Spain, *Intercultural Education*, 28:4, 408-423.
- Bleszynska, K. M. (2008): Constructing intercultural education. *Intercultural Education*, 19/6. pp.537-545.
- Castagno, A. (2009): Making sense of multicultural education: A synthesis of the various typologies found in the literature. *Multicultural Perspectives*, 11. 43-48.
- Cicchelli, T., és Cho, S.-J. (2007): Teacher multicultural attitudes: Intern/teaching fellows in New York City. *Education and Urban Society*, 39. 370-381.
- Daniela Martin (2014): Good education for all? Student race and identity development in the multicultural classroom. *International Journal of Intercultural Relations* 39 (2014) 110–123.
- Garson, K. Bourassa, E. & Odgers, T. (2016). Interculturalising the curriculum: faculty professional development, *Intercultural Education*, 27:5, 457-473.
- Gay, G. (2002). Preparing for Culturally Responsive Teaching. *Journal of Teacher Education*, (53), No.2. American Association of Colleges for Teacher Education.
- Hristo Kyuchukov & William New (2016) Diversity vs. equality: Why the education of Roma children does not work, *Intercultural Education*, 27:6, 629-634.
- Lutine de Wal Pastoor (2017) Reconceptualising refugee education: exploring the diverse learning contexts of unaccompanied young refugees upon resettlement, *Intercultural Education*, 28:2, 143-164.
- María Tomé Fernández, Emilio Berrocal De Luna, Leonor Buendía Eisman (2014): Intercultural values education in Europe. A comparative analysis of Norwegian and Spanish reality. *Procedia - Social and Behavioral Sciences* 132 (2014) 441 – 446.
- May, S. (2009): Critical multiculturalism and education. In: Banks, J. A. *The Routledge International Companion to Multicultural Education*. Routledge, New York and London. 33-48
- Serena Sani (2014): The role of intercultural Pedagogy in the integration of immigrant students in Europe. *Procedia - Social and Behavioral Sciences* 122 ( 2014 ) 484 – 490.
- Sleeter, C. (2013). Teaching for Social Justice in Multicultural Classrooms. *Multicultural Education Review*, Vol. 5, No. 2, 1-19.

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### 1.3.4. Intercultural education in formal and non-formal education

#### 1.3.4.1. Education Pack “all different – all equal”

Brander, P., Cardenas, C., Vincente Abad, J., Gomes, R. & Taylor, M. (1995, 2004). Education Pack “all different – all equal”. *Ideas, resources, methods and activities for informal intercultural education with young people and adults*. Council of Europe. 2nd edition.

The “all different – all equal” education pack is one of the great classics of intercultural education. The first part gives a short introduction to the main theoretical considerations of intercultural education in Europe. It reviews the social, political and economic conditions that contribute to diversity in Europe, with a special focus on ethnic and migrant communities, and reviews the core concepts of social diversity and discrimination, such as identity, stereotypes, prejudices, ethnocentrism, discrimination xenophobia, intolerance, anti-Semitism and racism, with short definitions and questions to make the reader think. The authors describe intercultural education as a positive approach to difference in a diverse society, a process for social education. They analyze the role and possibilities of intercultural education both in formal and in non-formal educational settings. The book offers a self-reflection guide, in five stages, to professionals working with young people. The self-reflection process is important for building an interculturally conscious professional identity. The five stages that the authors suggest for analysis are (1) self-perception, considering the perceived social and cultural reality, the intercultural relationships with out-groups, and perception of discrimination in one's own social context; (2) a global perspective looking at interdependence and shared responsibilities; (3) the attitudes towards cultural diversity, knowledge of other lifestyles and value systems, the ways we learn about diversity;

(4) reflection on biases, the ability to see diversity positively, to see the diversity within one's own culture and the ability to cope with adaptation processes; (5) the general ability to think positively and facilitate positive behavior toward people from other cultures.

The second part of the book contains activities, methods and resources that are relevant for intercultural education initiatives. Four themes are addressed: activities for creating a good group atmosphere and build communication and group dynamics; activities for working with our perception of social and cultural diversity; activities for dealing with the mechanisms of discrimination, exclusion and marginalization, and activities for a transformative role, encouraging people to act for social change. The activities, in principle, start from the common knowledge of the participants, and then build on their previous experiences and opinions. All activities encourage participants to share their opinions, take part in the discussions and find connections between the topics discussed and their own experiences.

The *Tips for facilitators* section offers guidance for leading a discussion in a good atmosphere, where participants feel at ease and motivated to participate; it discusses how facilitators can deal with conflicts, and highlight the importance of evaluation and reviewing.



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### 1.3.4.1.1. Teachers' guide: Facilitating intercultural activities

Time frame: 30 min

Purpose of the task: To enable students to develop a structural insight into how a facilitator creates an encouraging environment for discussion, how they may deal with conflicts and how they can structure an evaluation of an activity.

Description of the task: *Students are given sets of instructions printed on separate pieces of paper, cut up and mixed, that are related to the activities of a facilitator. Each student receives one or more sets of instructions. They have to decide if the instructions they have are relevant for a) leading discussions, b) dealing with conflicts or c) evaluation and review of activities. Ask them to support their choice with an example from previous experience.*

#### **Key for teachers:**

##### Instructions for facilitation

- Make sure everyone knows that they are at no time under any pressure to say more or reveal anything about themselves, other than that which they feel comfortable with.
- Allow participants time to warm up before any activity and time, both at the beginning and the end, to get into and out of role.
- Allow enough time for discussion.
- Be aware of each person in the group and any sensitive emotions that might be triggered by a particular activity or by a particular part in a role play or simulation.

##### Instructions for conflict management

- Help to clarify people's positions, opinions and interests.
- Encourage everybody to listen actively to each other.
- Get people to look at their common interests rather than trying to compromise and move from their stated positions.

##### Instructions for evaluation or reviewing

- Ask the participants what happened during the activity and how they felt.
- Discuss with the participants what they learned about themselves.
- Ask the participants what they learned about the issues addressed in the activity.
- Besides talking, use body language, drawings, sculpting etc. to understand, how participants feel about an activity.

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### 1.3.4.1.1. Handout: Facilitating intercultural activities

*Read the instructions below. Please decide, if they are relevant for*

- a) leading discussions,*
- b) dealing with conflicts or*
- c) evaluation and review of activities.*

*Support your choice with an example you experienced earlier. One instruction may be relevant for several situations.*

#### Instructions:

- 1) Allow enough time for discussion.
- 2) Allow participants time to warm up before any activity and time both at the beginning and at the end, to get into and out of, role.
- 3) Ask the participants what happened during the activity and how they felt.
- 4) Ask the participants what they learned about the issues addressed in the activity.
- 5) Be aware of each person in the group and any sensitive emotions that might be triggered by a particular activity or by a particular part in a role play or simulation.
- 6) Besides talking, use body language, drawings, sculpting etc. to understand, how participants feel about an activity.
- 7) Discuss with the participants what they learned about themselves.
- 8) Encourage everybody to listen actively to each other.
- 9) Get people to look at their common interests rather than trying to compromise and move from their stated positions.
- 10) Help to clarify people's positions, opinions and interests.
- 11) Make sure everyone knows that they are at no time under any pressure to say more or reveal anything about them, other than that which they feel comfortable with.
- 12) Search for consensus.

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### 1.3.4.1.2. Handout: Evaluate an intercultural activity

Choose an activity from Part B of the Education Pack “all different – all equal”, and analyze it using the perspectives listed below.

Please add 3 more perspectives that you consider important to your analytical framework.

Perspectives for evaluation:

- Is the task sensitive to social and cultural diversity? How?
- What groups are addressed by the activity?
- What can young people learn from this activity?
- Does the activity help participants to contextualize the issue within their social reality?

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### 1.3.4.2. Compass- Manual for human rights education

Brander, P., De Witte, L., Ghanea, N., Gomes, R., Keen, E., Nikitina, A. & Pinkeviciute, J. (2002, 2012). Compass. Manual for human rights education with young people. Council of Europe.

Compass, a reference manual for facilitators working with young people on the theme of human rights education, is, in many countries, used in schools, while in other places, it is mostly used in non-formal education. It is available in over 30 languages, and is freely downloadable. It contains a wide choice of activities, addressing a wide range of human rights related issues, such as social rights, gender, religion, disability and disablism, terrorism, among others.

The manual offers ready to use activities that can be applied without further preparation, or which can also serve as a starting point for developing more contextualized activities. The activities are easy to adapt to any context or society where they are used.

The first chapter gives a short introduction to human rights education, which is a term for educational programs and activities that focus on promoting equality in human dignity, a participative process that helps people to learn about their rights and empowers them to contribute actively to a just and respectful society. The chapter discusses the history and present context of human rights education, supported by the UN, and also in Europe. It describes, how European youth policies include and support human rights education, as a tool to provide young people the competences to become active citizens and full members of their society. It calls for building a culture of human rights, where people

- “Have knowledge about and respect for human rights and fundamental freedoms
- Have a sense of individual self-respect and respect for others; they value human dignity;
- Demonstrate attitudes and behaviors that show respect for the rights of others
- Practice genuine gender equality in all spheres
- Show respect, understanding and appreciation of cultural diversity, particularly towards different national, ethnic, religious, linguistic and other minorities and communities
- Are empowered and active citizens
- Promote democracy, social justice, communal harmony, solidarity and friendship between people and nations

- Are active in furthering the activities of international institutions aimed at the creation of a culture of peace, based upon universal values of human rights, international understanding, tolerance and non-violence.”  
(Compass, pp. 27-28)

Human rights education is present in all educational settings. In informal education, the role of the media is extremely important, as the content shapes our ways of thinking, however it is often manipulative and difficult to control. Thus, it is important to create attractive and engaging content that helps people to critically approach content and identify attempts to manipulate and misguide them. Formal education, that follows a curriculum, may not be flexible enough to open discussion for human right issues, however, there are spaces and time in formal education settings, as well, to include the topic. The authors see non-formal education, which is a setting for planned, structured processes of social education, as the real context for an empowering education in the field of human rights. Non-formal education takes place in any setting where people meet regularly, such as youth organizations, sport clubs, art groups and any other communities. It’s an educational setting where participation is voluntary, the educational process is participatory, learner-centered and its goal is to empower participants for active citizenship.

The Compass manual seeks to support holistic learning that involves, besides the cognitive process, attitudinal development and empowerment for social action. It is also open ended, all answers and interpretations are relevant, and the expected result of the learning experience is to discover the diversity of opinions and understandings. It values clarification, participants are offered a safe place to express their opinions and beliefs and respect the opinions of others. It is based on participation, and uses the methodologies of co-operative and experiential learning.

All activities in the Compass (2002, 2012) are built on Kolb’s model of Experiential learning (1984). The cycle of

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*experiential* learning has four phases: the first phase is the *experiencing* of any event, the second is *reflection* on what has happened, and discussion of the patterns and dynamics of the experience, to gain a better understanding, the third phase is generalizing, to understand how this experience would work in other situations, and the last phase is applying, to use what was learnt and to change behavioral patterns. This circle and the starting point at the learners' own experience ensures the learner-centeredness of this collection of educational activities.

Human rights education, like intercultural education, is an interdisciplinary approach, that shares values with many other socially and culturally conscious pedagogies, such as global education, intercultural education, anti-racist education and peace education, among others.

For facilitators, the Compass (2002, 2012) suggests using co-facilitation, for support and better insights. It is important to create a safe environment to ensure participants are free to explore, interact and share with each other. It is also important to set the ground rules of participatory, experimental activities, such as a shared responsibility, the right to speak and be listened to, no pressure to say anything participants don't feel comfortable with.

When a conflict occurs, the Compass suggests the following tips for facilitators:

- Take enough time for the debriefing and discussion. If necessary, make more time.
- Help to clarify people's positions, opinions and interests.
- Ease tensions in the group. For example, ask everyone to sit down or to talk for three minutes in small subgroups or say something to put the situation into perspective.
- Encourage everybody to listen actively to each other.
- Stress what unites people rather than what separates them.
- Search for consensus. Get people to look at their common interests rather than trying to compromise and move from their stated positions.
- Look for solutions which may resolve the problem without "recreating" the conflict.
- Offer to talk to those involved privately at another time.

Compass uses a wide range of methods in the activities, group work is applied throughout the activities to encourage responsibility, develop communication, cooperation, and decision making skills. It lists several methods for brainstorming, discussion activities, using drama and role plays, applying media, and developing projects. Chapter 3.7 gives a detailed description of these methods.

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#### **1.3.4.2.1.1 Themes of human rights education**

Time frame: 45 min

Purpose of the task: To enable participants to develop an overview of the topics human rights education deals with, and to understand whether and how these topics are related to intercultural education.

Description of the task: *Put the topics in a hat, and ask students to sit in a circle. They all take a topic from the hat, and they have to decide whether this topic is related to intercultural education or not. If they think it is related, they should explain how. If they think it is not, ask the class whether they agree. Of course, all topics can be related, but let the group find the connections.*

When all the 20 topics have been discussed, ask students what they learnt, what was eye-opening, or new.

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### **1.3.4.2.1. Handout: Themes of human rights education**

*Decide which topics from the list below are related to intercultural education, and which are not. If they are related, please explain how*

Tools:

- The 20 themes of Human rights (printed on paper, and cut up)

- 1) Children
  - 2) Citizenship and Participation
  - 3) Culture and Sport
  - 4) Democracy
  - 5) Disability and Disablism
  - 6) Discrimination and Intolerance
  - 7) Education
  - 8) Environment
  - 9) Gender
  - 10) General Human Rights
  - 11) Globalisation
  - 12) Health
  - 13) Media
  - 14) Migration
  - 15) Peace and Violence
  - 16) Poverty
  - 17) Religion and Belief
  - 18) Remembrance
  - 19) War and Terrorism
  - 20) Work
-

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### 1.3.4.2.2.1 Challenges for a facilitator

Time frame: 45 min

Purpose of the task: To encourage participants to reflect on the role of a facilitator, and understand some basic principles.

Description of the task: Ask students to get into pairs and give them the handout with questions for facilitators. Ask students to discuss the questions in pairs, for 10 minutes. After the discussion sit in a whole group circle and discuss their answers to the questions one by one. After students have presented their ideas to the given questions, show them the tip from Compass.

Handout for students:

(printed as a list)

- 1) You planned an activity for 60 minutes, but after 40 minutes participants seem to be getting to the end. What would you do?
- 2) Participants are very involved in a discussion, but now it's time for lunch. What will you do?
- 3) You know you will facilitate a group of 15 people tomorrow. Activities will need markers, pens and printed handouts. How do you prepare, what do you pack? How many copies?
- 4) A student of yours asks you if s/he could work with you in a team to facilitate at your session next week. How would you react?
- 5) The group has just arrived, it's time to start! What are the first five things you do?
- 6) How do you make sure that each small group will finish their work on time for the whole group activity?
- 7) If the time is tight, would you drop the evaluation section?
- 8) You need to give feedback to the participants. How will you do that?

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### 1.3.4.2.2.1 Handout: Challenges for a facilitator

*Discuss with a colleague / think over, what you would do. Make notes of your answers.*

- 9) You planned an activity for 60 minutes, but after 40 minutes participants seem to be getting to the end. What would you do?
- 10) Participants are very involved in the discussion, but now it's time for lunch. What will you do?
- 11) You know you will facilitate a group of 15 people tomorrow. Activities will need markers, pens and printed handouts. How do you prepare, what do you pack? How many copies?
- 12) A student of yours asks you if s/he could work with you in a team to facilitate at your session next week. How would you react?
- 13) The group has just arrived, it's time to start! What are the first five things you do?
- 14) How do you make sure that each small group will finish their work on time for the whole group activity?
- 15) If the time is tight, would you drop the evaluation section?
- 16) You need to give feedback to the participants. How will you do that?

*Compare your answers with the tips given by the authors of the Compass!*

- 1) If you have lots of time in hand, do not try to drag the discussion out, have a break or do a quick energiser activity for fun.
- 2) It is often a good idea to involve the participants and to consult them on whether to stop immediately, in five minutes or how else to resolve the problem.
- 3) Make sure that you have all the materials you need to hand, and some extra in case more people turn up than expected, someone breaks a pencil or the marker pens start running out.
- 4) Two facilitators can support each other if things do not go as planned and it is also more rewarding to review together with someone else rather than to do it alone.
- 5) People feel safe when they know what is going on, so how you introduce an activity is important.
- 6) Let people know how long they have to complete a given task and give them a five minute warning when the time is nearly up so that they can round off.
- 7) Without reflection, people do not learn much from their experiences.
- 8) When giving feedback, it is important to respect the other person, to focus on what they said or did and to give reasons for your point of view.

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#### 1.4.3.2.3.1 Evaluate a human rights education activity

Time frame: 60-90 min

Purpose of the task: To understand the structure of an activity, and discuss how it may be used with young people.

Description of the task: *In groups of 3, students choose an activity from the Compass (2002, 2012) and analyze it using the perspectives on the handout. They should also add 3 more perspective they consider important. After they finish the analysis, ask them to present the exercise itself, and the results of their analysis to the group. Once all exercises have been discussed, ask the students what they learned, and how they would use this in the future.*

#### 1.4.3.2.3.2 Handout: Evaluate a human rights education activity

*Choose an activity from the Compass (2002, 2012), and analyze it using the perspectives listed below. Please add 3 more perspectives that you consider important to your analytical framework.*

Perspectives for evaluation:

- Is the task sensitive to social and cultural diversity? How?
  - What groups are addressed by the activity?
  - What can young people learn from this activity?
  - Does the activity help participants to contextualize the issue within their social reality?
- 

### 1.3.5. Approaches to Diversity and Interculturality – school types

by Aimie Brennan

Mac Naughton, Glenda M., and Gillian Williams (2003), *Teaching Young Children: Choices in Theory and Practice*. Milton Keynes, UK: Open University Press

Mac Naughton, Glenda M., Sheralyn Campbell, Kylie Smith and Heather Lawrence (2002), *Equity Adventures in Early Childhood: Teaching and Learning for Equity in Early Childhood*, compact disk. Melbourne: Centre for Equity and Innovation in Early Childhood, University of Melbourne.

Mac Naughton, G.M. 2006. *Respect for diversity: An international overview*. Working Paper 40. Bernard van Leer Foundation: The Hague, The Netherlands

Associate professor in the University of Melbourne, Glenda MacNaughton, prepared an international overview entitled 'Respect for Diversity' (2006) for the Bernard Van Leer Foundation. Drawing from an extensive literature review, MacNaughton presents dominant discourse or 'broad schools of thought' on issues of respect for diversity in the education, specifically for young children. These schools of thought can be used as a lens to examine the educational and policy approach to diversity which is dominant across cultures and throughout different decades. The five schools of thought outlined mirror Bennett's stages of intercultural competence, progressing through a process of change from inactive to proactive when responding to inclusion. Here, MacNaughton's review has been adapted in order to be used as a reflective tool for educators, to assess and

evaluate where they locate their own approach to diversity and inclusion in their classroom.

- Laissez-Faire School

Educators who adhere to the laissez-faire approach attempt to create equity in their classrooms by treating all children equally, treating all children the same. Laissez-faire, the French term 'to do nothing' translates into treating everyone equally or 'the same'. In reality, treating everyone the same, means treating them as the majority group. Falling within an assimilationist field, cultural, religious, gender, racial or class difference are not acknowledged by adults. The nuanced identity of learners from minority groups goes unrecognised. Negative experiences of racism or discrimination are not aired in the classroom and educators do not seek resources, activities or materials that celebrate difference.

- The Special Provisions School

Educators adhering to the special provisions school see teaching and learning as an equalising opportunity. Learners who struggle or who are not excelling within a mainstream setting are provided with additional support or 'special provisions' in order to enhance their performance. "Educational practices within special provisions programmes are broadly based on an image of the child as deficient" (2008, p.31). This approach is often outcomes driven and while educators adhering to this school of thought do recognise that learners

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have differing needs and abilities, when a learner's outcomes do not reach the standard of the majority, then they are at risk of being treated as deficient. Learners with disadvantaged or minority status are particularly at risk and can experience lower expectations and feelings of rejection and isolation from the majority group.

- The Cultural Understandings School

"The 'cultural understandings' school of thought links with humanistic approaches to education that emphasise growth and development as keys to the individual's understanding and tolerance" (2008, pp. 35-6). Educators who adhere to the cultural understandings school wish to generate a learning environment that acknowledges and celebrates difference. Educators try to introduce learners to different ways of seeing the world, often manifesting in cultural days or events. While learners are likely to increase their awareness of individual differences and similarities, attention is often turned outwards and lacks cultural nuance. This approach can be tokenistic when discussing the lived experience of 'the other' rather than the diversity that exists inside the classroom walls. Cultural, gender and religious stereotypes may still be used when superficially discussing difference, which can reinforce a 'them vs. us' mentality. Policy supporting a 'cultural understandings' approach can be found in Irish intercultural education and should be approached with caution.

- The Equal Opportunities School

The equal opportunities approach to diversity proports that all individuals, regardless of cultural, religious, gender or racial backgrounds should have an equal opportunity to access resources. "This approach reflects a liberal view of social change, that is, equality derives from equal access by all to the experiences positions and economic resources of a society" (2008, p. 38). Standing in opposition to the laissez-faire school of thought, the role of the educator is to treat all learners fairly rather than equally. Taking a strength-based approach, educators strive to remove barriers that prevent learners from achieving their potential, and they attempt to expose learners to positive social messages about diversity and difference. Recent education policy reflects a shift from the special provisions school to the equal opportunities school, particularly in the area of special needs education.

- The Anti-Discrimination School

A more pro-active approach to diversity in education, educators who adhere to the anti-discrimination school see it as their role to challenge inequity and injustice as it arises and to empower learners to do the same. "Adherents of the 'anti-discrimination' school of thought build on the cultural understandings and equal opportunities approaches to acknowledge diversity. They also address the negative effects of discrimination and provide descriptions of experiences and other materials that challenge discrimination" (2008, p. 42). This approach acknowledges the lived experience that the learner brings into the classroom and the contribution they can make to the learning environment. An effort is made to expose learners to experiences that challenge the norm, or their own expectations. Issues of diversity and difference are integrated into the daily life of the classroom and are celebrated and discussed actively. "Intercultural education cannot be just a simple 'add on' to the regular curriculum" (UNESCO 2006, p. 19). Educators challenge learners to critically reflect upon their bias, their biography and their roles in order to better understand and empathise with the other. Educators and learners treat "the heritages, experience, and contributions of different ethnic groups with comparable dignity, integrity, and significance" (Gay 1998, p.17).

Changes in Education Policy in relation to Intercultural Education and respect for diversity indicate a movement away from the laissez-faire and special provisions schools of thought and more towards equal opportunities and anti-discrimination approaches. The anti-discrimination approach, which emphasises the social responsibility of educators and learners is evident in recent early years and primary level education policy development in Ireland (Diversity, Equality and Inclusion Charter 2017, and Intercultural Education in the Primary School 2005) and internationally (UNESCO Intercultural Guidelines 2006).

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### 1.3.5.1. Teachers' guide: Self-Reflection

by Amie Brennan, MIC

Activity: Reflect on each of the statements below. Ask yourself...Can I?

Instruction: The learner will reflect upon each statement.

Format: This is an individual task.

Time: 60-90minutes

- 1) Can I stand back, examine and discuss objectively my own ethnicity and culture?
- 2) Can I be comfortable sharing feelings and experiences about my first awareness of difference?
- 3) Can I discuss my understanding of how stereotyping, prejudice and discrimination work in society?
- 4) Can I explain what stereotyping, prejudice, discrimination, racism, sexism and homophobia mean?
- 5) Can I stand up for myself if I am a target of stereotyping, prejudice or discrimination due to my gender, ability, physical appearance, ethnicity, sexuality, family status or class?
- 6) Can I identify unfair and untrue images, comments and behaviours made about people from minority backgrounds in discussions, on the TV or radio, in newspapers, or on social media?
- 7) Can I identify and empathise with people affected by stereotyping, prejudice, discrimination and racism, sexism, or homophobia, and understand the impact of these?
- 8) Can I recognise, acknowledge and understand influences on peoples' attitudes and values from home, community, media and the wider world?
- 9) Can I identify and discuss what constitutes acceptable and non-acceptable behaviours in a professional context? (room for discussion)
- 10) Can I recognise that there are unequal power relations within society?
- 11) Can I demonstrate and support learners to understand stereotyping and prejudice in a meaningful and appropriate manner?
- 12) Can I demonstrate and support learners to stand up for themselves in difficult situations, including prejudice and discrimination, in a meaningful way?
- 13) Can I recognise where messages about diversity came from in my life, and explore any misinformation, stereotypes, or prejudices that I have learned?
- 14) Can I explain how my beliefs affect my work with learners?
- 15) Can I recognise excuses or objections in order to avoid working with diversity, equality and inclusion by myself or others?

Reference:

*The above reflective questions are an amended form of those included in the Diversity, Equality and Inclusion Charter and Guidelines for Early Childhood Education. 2016. Department of Children and Youth Affairs. Dublin: The Stationary Office. Pages 17-19*



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### 1.3.5.1. Handout: Self-Reflection

by Amie Brennan, MIC

*Reflect on each of the statements below. Ask yourself... Can I?*

- 1) Can I stand back, examine and discuss objectively my own ethnicity and culture?
- 2) Can I be comfortable sharing feelings and experiences about my first awareness of difference?
- 3) Can I discuss my understanding of how stereotyping, prejudice and discrimination work in society?
- 4) Can I explain what stereotyping, prejudice, discrimination, racism, sexism and homophobia mean?
- 5) Can I stand up for myself if I am a target of stereotyping, prejudice or discrimination due to my gender, ability, physical appearance, ethnicity, sexuality, family status or class?
- 6) Can I identify unfair and untrue images, comments and behaviours made about people from minority backgrounds in discussions, on the TV or radio, in newspapers, or on social media?
- 7) Can I identify and empathise with people affected by stereotyping, prejudice, discrimination and racism, sexism, or homophobia, and understand the impact of these?
- 8) Can I recognise, acknowledge and understand influences on peoples' attitudes and values from home, community, media and the wider world?
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- 15) Can I recognise excuses or objections in order to avoid working with diversity, equality and inclusion by myself or others?

#### Reference:

*The above reflective questions are an amended form of those included in the Diversity, Equality and Inclusion Charter and Guidelines for Early Childhood Education. 2016. Department of Children and Youth Affairs. Dublin: The Stationary Office. Pages 17-19*

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### 1.3.6. Anti-Bias Curriculum (ABC)

by Aimie Brennan

In striving to locate contemporary educational approaches within an anti-discrimination school of thought, respecting and celebrating diversity and actively challenging racism and discrimination in the learning environment, it is suggested that elements of the 'anti-bias curriculum' developed by Louise Derman-Sparks (1989) for early years education, could be used, adapted and enhanced for other educator sectors. The "Anti-bias curriculum embraces an educational philosophy as well as specific techniques and content. It is value based: differences are good; oppressive ideas and behaviours are not. It sets up a creative tension between respecting differences and not accepting unfair beliefs and acts. It asks teachers and children to confront troublesome issues rather than covering them up. An anti-bias perspective is integral to all aspects of daily classroom life" (Derman-Sparks 1989).

Taking an ABC approach requires the educator to acknowledge the social and cultural context in which a child develops and in which bias is learned. A learner's social background is intrinsic to their self-identity and should be supported during their learning experience. The educator must believe in the value of human dignity, respect and empathy and should be adept at thinking critically about bias. The specific goals of the anti-bias curriculum are:

- To foster each child's construction of a knowledgeable, confident self-identity.
- To foster each child's comfortable, empathic interaction with people from diverse backgrounds.
- To foster each child's critical thinking about bias.
- To foster each child's ability to stand up for themselves and for others, in the face of bias. (Derman-Sparks ).

#### • Implementing the anti-bias curriculum

For an educator to implement an anti-bias curriculum, they go through four phases. Each phase can be supported by a series of activities and reflective exercises to support the process.

#### • Creating the Climate

Fostering an anti-bias approach to intercultural education firstly requires the educator to reflect upon their own biography, their social identity and their innate bias. They must also acknowledge that there is a formal curriculum to which they adhere and a 'hidden curriculum' which can dictate the experiences, positive or negative, of the learners in their class. Educators must familiarise themselves with potential biases (gender, culture, religious, race) which they may bring to the classroom. There are a multitude of reflective exercises that educators can use to identify their self-identity, bias and privilege e.g. McIntosh's Knapsack of White Privilege (1989) outlined below.

Educators must then assess the intercultural beliefs of the learners in their class. From an early years perspective, "we know with relative certainty that children are racially aware by 3 years of age and that they can display both positive and negative attitudes towards racial diversity in early childhood" (MacNaughton 2006, p.v). Probing questions and discussion topics can help to assess learner's assumptions, bias and knowledge. Depending upon the age of the learner, educators can pre-prepare exercises and activities or can simply observe behaviour e.g. a young child enforcing stereotypical gendered behaviour during dramatic play or dress-up.

The educator must also assess the learning environment. A review of resources, images, texts, colours, labels and toys must accurately reflect the diversity of the learners in the classroom and should actively challenge stereotypes. A more advanced approach would be to integrate the learner into the environment, asking - how can the classroom represent the learners within it? This works particularly well in early years and primary education settings where learners can bring in pictures, materials and objects that represent their diverse individual, family and community identities. However, preparing the environment is not enough, educators must also address ingrained attitudes to broaden learner's worldview and encourage self-reflection.

#### • Non-systematic Implementation

The second phase of anti-bias teaching is when the educator begins to do anti-bias activities with children. Firstly, in a non-systematic way, simply by questioning learner behaviour when it arises during 'teachable moments'. Educators may also initiate activities that will spark a response from learners around diversity, inclusion, bias and discrimination. For example, providing a cross-cultural case study for discussion or reading a non-traditional book in primary or post-primary education. Educators open a dialogue with parents in relation to anti-bias activities and goals and invite parents to participate.

#### • Systematic Implementation

Once educators have identified their own biases, reflected on their biography, prepared an inclusive environment, assessed the learner's knowledge and invited parents to engage with their anti-bias approach, they then begin to systematically plan for the integration of anti-bias goals into their daily curriculum. The individual needs and backgrounds of the learners in the setting are considered and the parents or guardians of those learners are invited to get involved in planning and preparation. Educators plan to raise issues about differences, similarities, discrimination, inclusion and empathy throughout their lessons, creating a culture of acceptance and reflection.

#### • On-going Integration

Once all previous conditions are met, the educator begins to use the anti-bias goals as a lens through which to plan all future teaching. Educators pro-actively address negative, discriminatory and exclusionary behaviour as it happens during 'teachable moments'. They also plan for the integration of reflective exercises throughout the curriculum by engaging parents and learners in dialogue. "Learning about diversity and equity permeates all activities" (Derman-Sparks 1989).

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### 1.3.6.1. Teachers' guide: Social Influence and Self Reflection

by Aimie Brennan (MIC)

#### Part (a)

**Activity:** Learners should be given access to computers and asked to look for unfair and untrue images, comments and behaviours made about people from minority backgrounds in discussions, on the TV or radio, in newspapers, or on social media.

**Instruction:** In groups, learners should share and discuss the images, comments and behaviours they identified online and talk about how they feed into the creation of stereotypes and bias.

**Format:** This is a group task

**Time:** 90 minutes

#### Partie (b)

**Activity:** Reflect on the two statements below.

**Instruction:** The learner will keep a reflective diary which identifies experiences which influenced them in their lives. This is a personal account and should not be shared publicly. However, it could inform an assessment which asks – 'how does your biography influence your approach to creating an inclusive environment'?

**Format:** This is an individual task.

**Time:** On-going

1. Can I recognise where messages about diversity came from in my life, and explore any misinformation, stereotypes, or prejudices that I have learned?
2. Can I explain how my beliefs affect my work with learners?

**Reference:**

*The above exercise has been inspired by the reflective exercises included in the Diversity, Equality and Inclusion Charter and Guidelines for Early Childhood Education. 2016. Department of Children and Youth Affairs. Dublin: The Stationary Office. Pages 17-19*

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### 1.3.6.1. Handout: Social Influence and Self Reflection

by Aimie Brennan (MIC)

*Reflect on the two statements below.*

*Keep a reflective diary which identifies experiences which influenced you in your life. This is a personal account and should not be shared publicly. However, it could inform an assessment which asks – 'how does your biography influence your approach to creating an inclusive environment'?*

1. Can I recognise where messages about diversity came from in my life, and explore any misinformation, stereotypes, or prejudices that I have learned?
2. Can I explain how my beliefs affect my work with learners?

**Reference:**

*The above exercise has been inspired by the reflective exercises included in the Diversity, Equality and Inclusion Charter and Guidelines for Early Childhood Education. 2016. Department of Children and Youth Affairs. Dublin: The Stationary Office. Pages 17-19*

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### 1.3.6.2. Teachers' guide: Reflecting on Anti-Bias Curriculum

by Aimie Brennan (MIC)

**Activity:** Becoming a Culturally Responsive Early Childhood Educator: A Tool to Support Reflection by Teachers Embarking on the Anti-Bias Journey

**Instruction:** Each section should be taken in isolation and time/space given for reflection and discussion.

**Format:** This can be a group task or an individual task.

**Time:** 60 minutes per section

#### Section A. Raising self-awareness—taking a look within:

1. Am I aware of my own cultural identity and history? How comfortable am I about who I am?
2. Am I aware of biases I may hold?
3. Do I view diversity and exceptionalities as strengths and believe that ALL learners can succeed?
4. a. Am I able to give accurate, honest answers to learners' questions about differences?  
b. Am I comfortable admitting when I do not know the answer to a question?
5. a. Am I able to intervene with ease when I hear comments that exclude someone, show bias, or are discriminatory?  
b. Do I model ways for responding to bias?
6. Do I have access to a colleague who can act as a trusted ally in my diversity and anti-bias work, offering support and challenges to my thinking and actions?

#### Section B. The physical environment:

1. Are the materials and equipment in my classroom easily accessible to ALL?
2. Do ALL learners have equal opportunity to participate in activities?
3. Does my classroom display pictures of the learners, their families, and include materials that relate to their background and experience (i.e., pictures of familiar places)?
4. Does my classroom provide equal representation of images and materials reflecting:
  - a. different cultures and ethnicities?
  - b. different family styles and compositions?
  - c. different age groups across different lifestyles?
  - d. different genders in non-stereotypical roles?
5. Is there a wide variety of art media that learners can use to accurately represent their physical characteristics?

#### Section C. The pedagogical environment

1. Are my verbal and non-verbal messages free of stereotypes and hidden biases?
  - a. Do I effectively provide opportunities for learners to value and explore diversity in themselves and others?
  - b. Are the colours black and brown as equally valued as other colours in my classroom?
  - c. Do I actively encourage critical thinking about differences, stereotypes, and biases?
  - d. Do I teach about minority and non-minority groups who have devoted their lives to ending injustice?
2. Do I equally respect and acknowledge ALL learners on their efforts and accomplishments?
3. Do I hold and convey high expectations for learning for ALL learners?
4. Do I see and treat EACH learner both as an individual and as a member of different social and cultural groups?
5. In my communications and curriculum, do I recognize that learners may have differing family compositions and life experiences?
6. Do I recognize and respect learners' individual and culturally based learning styles:
  - a. Do I effectively differentiate instruction to reach diverse learning styles?
  - b. Do I integrate multiple methods of communication to support learning?
  - c. Do I use a variety of methods to evaluate learning?
7. Do I promote cooperation between and among learners from diverse groups through the curriculum and classroom routines?
8. Do I help children critically think about and problem solve fairness issues in daily classroom activities and routines?

#### Section D. Relationships with families and community:

1. Do I initiate conversations in a culturally responsive way with all people?
2. Do I provide the option for providing translations of newsletters and at meetings for families who do not speak English?
3. Do I support different traditions, while being aware of school/centre policies, responding to learners'/families' requests respectfully and fairly, and genuinely work to negotiate an agreement when there is a conflict?
4. Do I truly welcome family participation in my classroom? If they are unable to come in, do I encourage it in other ways?
5. Do I include families in creating the learning environment for learners?
6. Do I know enough about the local community to extend learning beyond the classroom walls?
7. Am I able to effectively use resources and other adults in the community to enhance learning about diversity and bias?

#### Reference

*The above reflective questions are an amended form of those created by Chen, Dora W.; Nimmo, John & Fraser, Heather. (2009) Becoming a Culturally Responsive Early Childhood Educator: A Tool to Support Reflection by Teachers Embarking on the Anti-Bias Journey, Multicultural Perspectives, 11:2, 101-106, DOI: 10.1080/15210960903028784*

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### 1.3.6.2. Handout: Reflecting on Anti-Bias Curriculum

by Aimie Brennan (MIC)

Becoming a Culturally Responsive Early Childhood Educator: A Tool to Support Reflection by Teachers Embarking on the Anti-Bias Journey

*Each section should be taken in isolation and time/space given for reflection and discussion.*

#### **Section A. Raising self-awareness—taking a look within:**

1. Am I aware of my own cultural identity and history? How comfortable am I about who I am?
2. Am I aware of biases I may hold?
3. Do I view diversity and exceptionalities as strengths and believe that ALL learners can succeed?
4. a. Am I able to give accurate, honest answers to learners' questions about differences?  
b. Am I comfortable admitting when I do not know the answer to a question?
5. a. Am I able to intervene with ease when I hear comments that exclude someone, show bias, or are discriminatory?  
b. Do I model ways for responding to bias?
6. Do I have access to a colleague who can act as a trusted ally in my diversity and anti-bias work, offering support and challenges to my thinking and actions?

#### **Section B. The physical environment:**

1. Are the materials and equipment in my classroom easily accessible to ALL?
2. Do ALL learners have equal opportunity to participate in activities?
3. Does my classroom display pictures of the learners, their families, and include materials that relate to their background and experience (i.e., pictures of familiar places)?
4. Does my classroom provide equal representation of images and materials reflecting:
  - a. different cultures and ethnicities?
  - b. different family styles and compositions?
  - c. different age groups across different lifestyles?
  - d. different genders in non-stereotypical roles?
5. Is there a wide variety of art media that learners can use to accurately represent their physical characteristics?

#### **Section C. The pedagogical environment**

1. Are my verbal and non-verbal messages free of stereotypes and hidden biases?
  - a. Do I effectively provide opportunities for learners to value and explore diversity in themselves and others?
  - b. Are the colours black and brown as equally valued as other colours in my classroom?
  - c. Do I actively encourage critical thinking about differences, stereotypes, and biases?
  - d. Do I teach about minority and non-minority groups who have devoted their lives to ending injustice?
2. Do I equally respect and acknowledge ALL learners on their efforts and accomplishments?
3. Do I hold and convey high expectations for learning for ALL learners?
4. Do I see and treat EACH learner both as an individual and as a member of different social and cultural groups?
5. In my communications and curriculum, do I recognize that learners may have differing family compositions and life experiences?
6. Do I recognize and respect learners' individual and culturally based learning styles:
  - a. Do I effectively differentiate instruction to reach diverse learning styles?
  - b. Do I integrate multiple methods of communication to support learning?
  - c. Do I use a variety of methods to evaluate learning?
7. Do I promote cooperation between and among learners from diverse groups through the curriculum and classroom routines?
8. Do I help children critically think about and problem solve fairness issues in daily classroom activities and routines?

#### **Section D. Relationships with families and community:**

1. Do I initiate conversations in a culturally responsive way with all people?
2. Do I provide the option for providing translations of newsletters and at meetings for families who do not speak English?
3. Do I support different transitions, while being aware of school/centre policies, responding to learners/families' requests respectfully and fairly, and genuinely work to negotiate an agreement when there is a conflict?
4. Do I truly welcome family participation in my classroom? If they are unable to come in, do I encourage it in other ways?
5. Do I include families in creating the learning environment for learners?
6. Do I know enough about the local community to extend learning beyond the classroom walls?
7. Am I able to effectively use resources and other adults in the community to enhance learning about diversity and bias?

#### Reference:

*The above reflective questions are an amended form of those created by Chen, Dora W.; Nimmo, John & Fraser, Heather. (2009) Becoming a Culturally Responsive Early Childhood Educator: A Tool to Support Reflection by Teachers Embarking on the Anti-Bias Journey, Multicultural Perspectives, 11:2, 101-106, DOI: 10.1080/15210960903028784*

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The background is a solid blue color. It is decorated with several large, thick, curved arrows in various colors: pink, red, grey, light blue, lime green, white, and purple. The arrows are arranged in a dynamic, overlapping pattern, suggesting movement and direction. The main title is centered in the upper half of the page.

# **IDENTITY AND IDENTITY DEVELOPMENT THEORIES**

**PART 2**



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## PART 2

# IDENTITY AND IDENTITY DEVELOPMENT THEORIES

This part gives an introduction to identity development and via experiential learning and discussion, acquaints students with the social and developmental psychological literature on identity, especially social identity, with an emphasis on various aspects of cultural, ethnic and national identity.

While discussing the role of status and power differences in intergroup relations, it deals with the development of majority and minority identity. Questions of bi- and multicultural identity are also addressed.

### CHAPTER 2.1. SELF AND IDENTITY

This chapter gives an overview of the concepts of self and identity. The three main aspects of the self: self-concept (self and cognition), self-esteem (self and **affects**), self-presentation (self and behavior) are introduced. The construction of self-concept is the process of learning who we are, while the construction of self-esteem is about how we feel about ourselves.

#### 2.1.1. Basic concepts of the self and identity

Baumeister, R. F. (1999). Self-concept, self-esteem, and identity. In Derlega, V., Winstead, B. & Jones, W. (Eds.), *Personality: Contemporary Theory and Research* (2nd Edition, pp. 339-375). Chicago, IL: Nelson-Hall.

The chapter gives a general introduction to the main concepts of the self and identity. Concise descriptions and debates are presented on the different approaches and concepts. The self is the collection of beliefs we hold about ourselves. The content of these beliefs is called the «self-concept.» The evaluation we make of them is called «self-esteem.» Self-knowledge comes from early socialization, reflected appraisals of others, direct feedback from others, self-perception, environmental distinctiveness, social comparison processes, social identity, and culture. Cultural analyses suggest that Westerners construe the self as independent, unique, important, and freestanding, whereas collectivist cultures construe the self as interdependent as part of an encompassing social relationship.

This distinction is thought to profoundly influence self-relevant phenomena. Beliefs about ourselves may be represented as self-schemas (which serve for the self the same functions that schemas serve more generally) and possible selves (images of ourselves in the future that represent what we may become). Discrepancies between our self-conceptions and our ideals or sense of what we ought to be produce strong emotions. «Self-regulation» refers to how we control and direct our actions. It is influenced by the working self-concept, beliefs in our self-efficacy, our degree of self-complexity, and our focus of attention, called «self-awareness». Several motivations drive self-regulation. People seek to have an accurate, consistent, and positive self.

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### 2.1.1.1. Teacher's guide: How do you feel about yourself?

Time frame: 60 min.

Purpose of the task: To understand the concept of self-esteem via personal experience.

Description of the task:

a) *Students are to individually fill out the widely used (and standardized) scale of self-esteem by Rosenberg.*

Time frame for sub-task a): 10 min

b) *Discussion in small groups about the following questions:*

- What might be the influencing factors on self-esteem?
- What kind of motives could people have concerning their self-esteem?
- What might be the consequences of high-low self-esteem?
- What might be the consequences of self-esteem in intergroup interactions?
- What do you think about the changes in self-esteem?
- Have you ever been in a situation where your self-esteem changed? How did it change, for the better or for the worse?

Time frame for sub-task b): 40 min

c) *Sharing information of small groups with the whole class.*

Time frame for sub-task c): 10 min

Handout for students:

#### Self-Esteem Scale

*Indicate whether each item is true (T) or false (F) for you*

1. I feel that I have a number of good qualities.
2. I feel I do not have much to be proud of.
3. At times I think I am no good at all.
4. I feel I am a person of worth, at least on an equal basis with others.
5. All in all, I feel that I am a failure.
6. On the whole, I am satisfied with myself.

If you answered «true» on items 1, 4, and 6, you scored high on self-esteem. If you answered «true» to items, 2, 3, and 5, you scored low on self-esteem. The entire scale includes 10 items

Source: Adapted from M. Rosenberg, *Society and the adolescent self-image*. Copyright © 1965 by Princeton University Press. © renewed.

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### 2.1.1.1. Handout: How do you feel about yourself?

*Self-Esteem Scale: Indicate whether each item is true (T) or false (F) for you.*

1. I feel that I have a number of good qualities.
2. I feel I do not have much to be proud of.
3. At times I think I am no good at all.
4. I feel I am a person of worth, at least on an equal basis with others.
5. All in all, I feel that I am a failure.
6. On the whole, I am satisfied with myself.

If you answered «true» on items 1, 4, and 6, you scored high on self-esteem. If you answered «true» to items, 2, 3, and 5, you scored low on self-esteem. The entire scale includes 10 items.

Source: Adapted from M. Rosenberg, *Society and the adolescent self-image*. Copyright © 1965 by Princeton University Press. © renewed

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### 2.1.1.2. Teachers' guide: "Who am I"?

Time frame (in total): 60 min

Purpose of the task: To understand the concept of self-concept via personal experience.

a) *Description of task:* Students are to fill out the "Twenty Statements Test". Consensus should be reached on whether the group members want to share their self-description

Time frame for sub-task a): 20 min

b) *Description of task:* discussing the information given by the participants in small groups. Guidelines for discussion:

*les participants. Lignes directrices pour la discussion :*

- What is the main difference between this method and a pre-set questionnaire?
- What are the main information types?
- What are the influencing factors (situation, cultural...)?

Time frame for sub-task b): 40 min

#### Handouts for students:

There are twenty numbered blanks on the page below. Please write twenty answers to the question "Who am I?" in the blanks. Just give twenty different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or "importance". Go along fairly fast, as time is limited

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- .....
- 19
- 20

Kuhn & McPartland (1954)

#### Key for teachers:

Information is abstract (especially in the form of adjective, e.g. I am helpful), or situation specific (e.g. I help my classmates with my lecture notes when they are sick...).

Information can be grouped as:

- personal identity (physical, psychological traits, interests, rights, habits, actions.)
- relational social identity (belonging to a sepecific person) e.g. daughter of her mother
- group-based social identity (belonging to groups, e.g. religion, ethnic group, sport club...)

Attention should be called to cultural differences between the independent self (more characteristic of individualistic cultures) and the interdependent self (more characteristic of collectivistic cultures). It is important to emphasise that the differences are not absolute, they only refer to tendencies. Any of these self-construals could be activated by specific cues, situations etc.

#### Independent construal of self:

- a framework that views self as a bounded entity, clearly separated from relevant others
- the normative task of Western cultures is to maintain the independence of the individual as a separate, self-contained entity.
- the most salient self-relevant information is the attributes that are thought to be stable, constant, and intrinsic to the self (abilities, goals, rights, and the like)
- these attributes are general and abstract
- socialisation: "to be unique", "express yourself", "realise and actualise the inner self", "promote your own goals"

---

**Interdependent construal of the self:**

- a framework that views the self as influenced by the “fundamental connectedness of human beings”
- the primary normative task is to adjust oneself so as to fit in and maintain the interdependence among individuals
- self is unbounded, flexible and depends on context
- the most salient information about self is about aspects of the self-in-relationships
- socialisation “ to read other’s mind”, “be sympathetic”.

**Tools:**

- paper and pencils, pens for students
- print-outs of the Twenty Statement Test
- flip chart for writing up the conclusions of the group discussion

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**2.1.1.2. Handout: “Who am I”?**

*Twenty Statements Test (based on Kuhn & McPartland, 1954)*

*There are twenty numbered blanks on the page below. Please write twenty answers to the question “Who am I?” in the blanks. Just give twenty different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or “importance”. Go along fairly fast, as time is limited.*

1.	11.
2.	12.
3.	13.
4.	14.
5.	15.
6.	16.
7.	17.
8.	18.
9.	19.
10.	20.

*When you are done, group the twenty statements into the following groups:*

- a) personal identity (physical, psychological traits, interests, rights, habits, actions)
- b) relational social identity (belonging to a sepecific person: e.g. daughter of her mother)
- c) group-based social identity (belonging to groups, e.g. religion, ethnic group, sport club)

There are cultural differences between the independent self (more characteristic of individualistic cultures) and the interdependent self (more characteristic of collectivist cultures). These differences are not absolute, they only refer to tendencies. Any of these self-construals could be activated by specific cues, situations. etc.

**Independent construal of self:**

- a framework that views self as a bounded entity, clearly separated from relevant others
- the normative task of Western cultures is to maintain the independence of the individual as a separate, self-contained entity.
- the most salient self-relevant information is the attributes that are thought to be stable, constant, and intrinsic to the self (abilities, goals, rights, and the like)
- these attributes are general and abstract
- socialisation: “to be unique”, “express yourself”, “realise and actualise the inner self”, “promote your own goals”

**Interdependent construal of the self:**

- a framework that views the self as influenced by the “fundamental connectedness of human beings”
- the primary normative task is to adjust oneself so as to fit in and maintain the interdependence among individuals
- self is unbounded, flexible and depends on context
- the most salient information about self is about aspects of the self-in-relationships
- socialisation “ to read other’s mind”, “be sympathetic”

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## CHAPTER 2.2. SELF-CONTINUITY

### 2.2.1. Bases of self-continuity across cultures

Becker, M., Vignoles, V. L., Owe, E., Easterbrook, M. J., Brown, R., Smith, P. B., & Camino, L. (2017). Being oneself through time: Bases of self-continuity across 55 cultures. *Self and Identity*, 1-18.

This study gives an insight into the question of self-continuity. The theory behind this is the Motivated Identity Construction Theory (Vignoles, 2011). This theory asserts that self-continuity is a core identity motive. On the one hand, people strive to construct and maintain a sense of self-continuity. On the other hand, deficits or threats to self-continuity are associated with negative personal and societal outcomes, including low self-esteem, dissociation, negative intergroup attitudes, and suicidality. The concept of mutability beliefs has also been introduced. Individuals

with lower mutability beliefs based self-continuity more on stability; members of cultures with high mutability beliefs based self-continuity more on narrative.

Members of groups with a more contextualized view of personhood – and interdependent self-construal - associated self-continuity more strongly with stability and associative links to one's past, whereas members of groups with a more decontextualized view of personhood - and independent self-construal - associated self-continuity more strongly with narrative (one's life is a story in itself).

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### 2.2.1. Teachers' guide: Being oneself through time

Time frame: 60 min

Purpose of the task: To enable students to form a deep understanding of the concept of self-continuity, its significance and how it depends on culture.

Description of the task: Students are to fill out the questionnaire above. Note that this exercise is based on the "Who Am I?" task. The first 8 statements from the list of 20 will be used in this task.

First, students answer the questions, and then, in small groups, discuss what the specific questions are trying to get at. They will discuss their thoughts with the whole group where the teacher helps with the answers. The discussion should extend to cultural specifics, possible impact of self-continuity.

Handout for students (if needed):

Please look at your first 8 answers to "Who Am I?" and answer the following questions concerning each of your statements.

from 0 to 11 (0 = not at all; 10 = extremely)

- "To what extent does each of these things make you feel that your past, present, and future are connected?"
- "To what extent is each of these things stable and unchanging?"
- "How much does each of these things make you think of your life as a story?"
- "How much does each of these things remind you of your past?"

Now we have new questions:

How far do you agree with the following statements? from 1 (completely disagree) to 6 (completely agree).

- "The kind of person you are is something very basic about you and it can't be changed very much."
- "To understand a person well, it is essential to know about his/her family."

**Information for teachers:**

- "To what extent does each of these things make you feel that your past, present, and future are connected?" (general sense of *self-continuity*)

**Three bases of self-continuity**

- "To what extent is each of these things stable and unchanging?" (*stability*)
- "How much does each of these things make you think of your life as a story?" (*narrative*)
- "How much does each of these things remind you of your past?" (*associative links to one's past*)
- "The kind of person you are is something very basic about you and it can't be changed very much."  
*Mutable (vs. immutable) personhood beliefs*
- "To understand a person well, it is essential to know about his/her family."  
*Contextualized (vs. decontextualized) personhood beliefs*

**Recommendations for further reading**

Markus, H. R., & Kitayama, S. (2010). Cultures and selves: A cycle of mutual constitution. *Perspectives on psychological science*, 5(4), 420-430.

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### 2.2.1. Handout: Being oneself through time

This exercise is based on the "Who Am I?" task. Please use the first 8 items of your Twenty Statements Test.

a) Please look at your first 8 answers to "Who Am I?" and answer the following questions concerning each of your statements, from 0 to 10

(0 = not at all; 10 = extremely)

- To what extent does each of these things make you feel that your past, present, and future are connected?
- To what extent is each of these things stable and unchanging?
- How much does each of these things make you think of your life as a story?
- How much does each of these things remind you of your past?

b) How much do you agree with the following statements?  
From 1 (completely disagree) to 6 (completely agree).

- The kind of person you are is something very basic about you and it can't be changed very much.
- To understand a person well, it is essential to know about his/her family.

#### Recommendations for further reading

Markus, H. R., & Kitayama, S. (2010). Cultures and selves: A cycle of mutual constitution. *Perspectives on psychological science*, 5(4), 420-430.

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### 2.2.2. Identity development

Kroger, J., & Marcia, J. E. (2011). The identity statuses: Origins, meanings, and interpretations. In Schwartz, S. J., Luyckx, K., & Vignoles, V. L. (Eds.). *Handbook of identity theory and research*. Springer New York. (pp. 31-53).

The chapter gives an insight into identity development within the framework of identity statuses as conceptualized by James Marcia. Based on Erik Erikson's concept, identity formation is investigated along two dimensions: exploration - re-thinking, sorting through, and trying out various roles and life plan, choosing among alternatives - , and commitment - the degree of personal investment the individual expresses in a course of action or belief. Four identity statuses are differentiated based on the combination of exploration and commitment. If commitment is reached via an exploratory process, this is the case of identity achievement, while foreclosure refers to the identity status of those by taking on commitments from significant others, with little or

no exploration. Moratorium is exploration without a commitment, and identity diffusion is the identity status of those who have undergone little exploratory process and do not yet show commitment.

Besides introducing the origins and development of the concept, it addresses the question of the rootedness of concept in the identity versus identity diffusion by Erik Erikson. Findings of empirical studies on the identity statuses in relation to some behavioral, and developmental, personality, and relational variables are analyzed. Educational interventions for individuals in each of the identity statuses are discussed.

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### 2.2.2. Teachers' guide: Identity development

Timeframe: 60 min

Purpose: To introduce the concept of identity statuses and to give participants an opportunity to check their identity statuses based on the widely-used questionnaire by Adams, Shea & Fitch (1979).

Description of the task: Students are to fill out the OMEIS - The Objective Measure of Ego Identity Status questionnaire by Adams, Shea & Fitch (1979)

- the 24 items questionnaire is to be administered
  - after filling out the questionnaire, students discuss
    - the 4 different identity statuses and the connection between identity statuses in different fields.
    - identity as the ongoing process: the start and forming, changing of their interests in different fields
    - the stability and change of occupation, politics, and religion in different times
    - the relationships between their other identities (e.g. gender, ethnic)
    - the question of choice
-

Handouts for students:

- "Read each item carefully. Be sure to respond to the total item and not just a certain part of it. Using the range of responses from strongly agree to strongly disagree, indicate to what degree it fits your own impressions about yourself. You may begin by thinking about whether you agree or disagree. Then you can decide how strongly you feel about it. Remember, we are interested in how these items either reflect or don't reflect how you perceive your own situations."
  - Response Scale: 1 = strongly disagree, 2 = moderately disagree, 3 = disagree, 4 = agree, 5 = moderately agree, 6 = strongly agree.
1. I haven't really considered politics. They just don't excite me much.
  2. I might have thought about a lot of different things but there has never really been a decision since my parents said what they wanted.
  3. When it comes to religion I just haven't found any that I'm really into myself.
  4. My parents had it decided a long time ago what I should go into and I'm following their plans.
  5. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
  6. I don't give religion much thought and it doesn't bother me one way or the other.
  7. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.
  8. I haven't chosen the occupation I really want to get into, but I'm working toward becoming a \_\_\_\_\_ until something better comes along.
  9. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
  10. It took me a long time to decide but now I know for sure what direction to move in for a career.
  11. I really never was involved in politics enough to have to make a firm stand one way or the other.
  12. I'm not so sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
  13. I've thought my political beliefs through and realize I may or may not agree with many of my parents' beliefs.
  14. It took me a while to figure it out, but now I really know what I want for a career.
  15. Religion is confusing to me right now. I keep changing my views on what is right and wrong to me.
  16. I'm sure it will be pretty easy for me to change my occupational goals when something better comes along.
  17. My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.
  18. I've gone through a period of serious questioning about faith and can now say I understand what I believe in as an individual.
  19. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
  20. I just can't decide how capable I am as a person and what jobs I'll be right for.
  21. I attend the same church as my family has always attended. I've never really questioned why.
  22. I just can't decide what to do for an occupation. There are so many possibilities.
  23. I've never really questioned my religion. If it's right for my parents it must be right for me.
  24. Politics are something that I can never be too sure about because things change so fast. But I do think it's important to know what I believe in.

**Key for teachers:**

Background & Information

The Objective Measure of Ego Identity Status: A Reference Manual Gerald R. Adams (1998)

**Scoring Instructions**

	Diffusion	Foreclosure	Moratorium	Achievement
Occupation	8,16	2,4	20,22	10,14
Politics	1,11	17,7	5,19	13,24
Religion	3,6	21,23	12,15	9,18
	6 Item Score	6 Item Score	6 Item Score	6 Item Score

Phinney, J. S., - Ong, A. D. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. In: *Journal of Counseling Psychology*, Vol 54(3), 271–281.

This article introduces the developmental model of ethnic identity by Jean Phinney and colleagues. Ethnic identity, conceptualized as a sense of belonging to one's ethnic group, is a multidimensional, dynamic construct forming and developing over time through a process of exploration and commitment. Its different components are: ethnic self-categorization, ethnic self-label; exploration (seeking information and experiences relevant to one's ethnicity): reading and talking to people, learning cultural practices, and attending cultural events etc.; ethnic behaviors: speaking the language, eating the food, and associating with members of one's group; evaluation and ingroup attitudes: feeling comfortable with one's ethnicity and having positive feelings about one's group membership; values and beliefs specific to a group, e.g familism for Latinos, filial piety for East Asians. Importance and salience attributed to one's ethnic identity. The two component model (exploration and commitment) of ethnic identity has been supported by empirical data using the Multigroup Ethnic Identity Measure. A new, revised measure, the Multigroup Ethnic Identity Measure—Revised (MEIM—R) has now been introduced.

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### 2.2.2. Handout: Identity development

Read each item carefully. Be sure to respond to the total item and not just a certain part of it. Using the range of responses from strongly agree to strongly disagree, indicate to what degree it fits your own impressions about yourself. You may begin by thinking about whether you agree or disagree. Then you can decide how strongly you feel about it. Remember, we are interested in how these items either reflect or don't reflect how you perceive your own situations.

Response Scale:

- 1 = strongly disagree,
- 2 = moderately disagree,
- 3 = disagree,
- 4 = agree,
- 5 = moderately agree,
- 6 = strongly agree.

Items:

1. I haven't really considered politics. They just don't excite me much.
  2. I might have thought about a lot of different things but there has never really been a decision since my parents said what they wanted.
  3. When it comes to religion I just haven't found any that I'm really into myself.
  4. My parents had it decided a long time ago what I should go into and I'm following their plans.
  5. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
  6. I don't give religion much thought and it doesn't bother me one way or the other.
  7. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.
  8. I haven't chosen the occupation I really want to get into, but I'm working toward becoming a \_\_\_\_\_ until something better comes along.
  9. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
  10. It took me a long time to decide but now I know for sure what direction to move in for a career.
  11. I really never was involved in politics enough to have to make a firm stand one way or the other.
  12. I'm not so sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
  13. I've thought my political beliefs through and realize I may or may not agree with many of my parents' beliefs.
  14. It took me a while to figure it out, but now I really know what I want for a career.
  15. Religion is confusing to me right now. I keep changing my views on what is right and wrong to me.
  16. I'm sure it will be pretty easy for me to change my occupational goals when something better comes along.
  17. My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.
  18. I've gone through a period of serious questioning about faith and can now say I understand what I believe in as an individual.
  19. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
  20. I just can't decide how capable I am as a person and what jobs I'll be right for.
  21. I attend the same church as my family has always attended. I've never really questioned why.
  22. I just can't decide what to do for an occupation. There are so many possibilities.
  23. I've never really questioned my religion. If it's right for my parents it must be right for me.
  24. Politics are something that I can never be too sure about because things change so fast. But I do think it's important to know what I believe in.
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### 2.2.3. Teachers' guide: The Multigroup Ethnic Identity Measure. Revised (MEIM – R)

Timeframe: 45 min

Description of the task: Participants fill out the questionnaire and discuss:

- the ethnic identities they mention
- ethnic identities of people (e.g. peers, neighbors, colleagues...)
- what do the items relate to?
- what could be the factors that influence the different components of their ethnic identity?
- own experiences concerning exploration and commitment (the related first memories, emotions, behavior, thoughts...)
- the relationships between exploration and commitment

#### Handout for students

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are (make sure you provide a list that is relevant in your country, the list of examples that follows applies to the USA) Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

*Please fill in:*

In terms of ethnic group, I consider myself to be \_\_\_\_\_

*Use the numbers below to indicate how much you agree or disagree with each statement.*

(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree

- 1) I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.
- 2) I have a strong sense of belonging to my own ethnic group.
- 3) I understand pretty well what my ethnic group membership means to me.
- 4) I have often done things that will help me understand my ethnic background better.
- 5) I have often talked to other people in order to learn more about my ethnic group.
- 6) I feel a strong attachment towards my own ethnic group.

#### **Key for teachers**

##### **• Background & Information**

In administering the measure, these items should be preceded by an open-ended question that elicits the respondent's spontaneous ethnic self-label. It should conclude with a list of appropriate ethnic groups that the respondent can check to indicate both their own and their parents' ethnic backgrounds (see Phinney, 1992). Items 1, 4, and 5 assess exploration; items 2, 3, and 6 assess commitment. The usual response options are on a 5-point scale, from *strongly disagree* (1) to *strongly agree* (5), with 3 as a neutral position. The score is calculated as the mean of items in each subscale (Exploration and Commitment) or of the scale as a whole. Items were adapted from "The Multigroup Ethnic Identity Measure: A New Scale for Use With Diverse Groups," by J. Phinney, 1992, *Journal of Adolescent Research*, 7, p. 172–173. Copyright 1992 by Sage.

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### 2.2.3. Handout: The Multigroup Ethnic Identity Measure—Revised (MEIM—R)

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are (make sure you provide a list that is relevant in your country, the list of examples that follows applies to the USA) Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

*Please fill in:*

In terms of ethnic group, I consider myself to be \_\_\_\_\_

*Use the numbers below to indicate how much you agree or disagree with each statement.*

(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree

- 1) I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.
- 2) I have a strong sense of belonging to my own ethnic group.
- 3) I understand pretty well what my ethnic group membership means to me.
- 4) I have often done things that will help me understand my ethnic background better.
- 5) I have often talked to other people in order to learn more about my ethnic group.
- 6) I feel a strong attachment towards my own ethnic group.

### 2.2.4. Counseling the culturally diverse

Sue, D. W., & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice*. 7th Edition. John Wiley & Sons. Chapter 11 Racial/Cultural Identity Development in People of Color: Counseling Implications and Chapter 12 White racial Identity Development: Counseling Implications

In these two chapters, Sue and colleagues introduce the different ethnic identity development models. For ethnic minority groups (or people of color as named by Sue et al.), the following model of Atkinson, Morten, and Sue can be considered a the starting point for the discussion of the topic.

Stages of Minority Development Model	Attitude toward self	Attitude toward others of the same minority	Attitudes toward others of a different minority	Attitude toward dominant group
<b>Stage 1: Conformity</b>	Self-deprecating or neutral due to low race salience	Group-deprecating or neutral due to low race salience	Discriminatory or neutral	Group appreciating
<b>Stage 2: Dissonance</b>	Conflict between self-deprecating and group appreciating	Conflict between group deprecating views of minority hierarchy and feelings of shared experience	Conflict between dominant-held and group deprecating	Conflict between group appreciating
<b>Stage 3: Resistance and immersion</b>	Self appreciating	Group appreciating experiences and feelings of culturocentrism	Conflict between feelings of empathy for other minority	Group-deprecating
<b>Stage 4: Introspection</b>	Concern with basis of self-appreciation	Concern with nature of unequivocal appreciation	Concern with ethnocentric basis for judging others	Concern with the basis of your depreciation
<b>Stage 5: Intergrative awareness</b>	Self-appreciating	Group-appreciating	Group-appreciating	Selective appreciation

**Table 1: Source: From R. D. Atkinson, G. Morten, and D. W. Sue (1998). *Counseling American minorities: A cross-cultural perspective*. 5th ed. C. Brown publishers.**

For the majority (White) groups, the following model of Helms is often cited: Source: Helms, 1995, p. 185.

1. **Contact status:** Satisfaction with racial status quo, obliviousness to racism and one's participation in it. If racial factors influence life decisions, they do so in a simplistic fashion. Information-processing strategy (IPS): Obliviousness.

**Example:** "I'm a White woman. When my grandfather came to this country, he was discriminated against, too. But he didn't blame Black people for his misfortunes. He educated himself and got a job. That's what Blacks ought to do. If White callers [to a radio station] spent as much time complaining about racial discrimination as your Black callers do, we'd never have accomplished what we have. You all should just ignore it" (quoted from a workshop participant).

2. **Disintegration status:** Disorientation and anxiety provoked by irresolvable racial moral dilemmas that force one to choose between own-group loyalty and humanism. May be stymied by life situations that arouse racial dilemmas. IPS: Suppression and ambivalence.

**Example:** "I myself tried to set a nonracist example [for other Whites] by speaking up when someone said something blatantly prejudiced—how to do this without alienating people so that they would no longer take me seriously was always tricky—and by my friendships with Mexicans and Blacks who were actually the people with whom I felt most comfortable" (Blauner, 1993, p. 8).

3. **Reintegration status:** Idealization of one's socioracial group, denigration, and intolerance for other groups. Racial

factors may strongly influence life decisions. IPS: Selective perception and negative out-group distortion.

**Example:** "So what if my great-grandfather owned slaves. He didn't mistreat them; and besides, I wasn't even here then. I never owned slaves. So I don't know why Blacks expect me to feel guilty for something that happened before I was born. Nowadays, reverse racism hurts Whites more than slavery hurts Blacks. At least they got three square [meals] a day. But my brother can't even get a job with the police department because they have to hire less-qualified Blacks. That [expletive] happens to Whites all the time" (quoted from a workshop participant).

4. **Pseudoindependence status:** Intellectualized commitment to one's own socioracial group and deceptive tolerance of other groups. May make life decisions to "help other racial groups." IPS: Reshaping reality and selective perception.

**Example:** "Was I the only person left in America who believed that the sexual mingling of the races was a good thing, that it would erase cultural barriers and leave us all a lovely shade of tan? Racial blending is inevitable. At the very least, it may be the only solution to our dilemmas of race" (Allen, 1994, p. C4).

5. **Immersion/emersion status:** Search for an understanding of the personal meaning of racism and the ways by which one benefits and a redefinition of Whiteness. Life choices may incorporate racial activism. IPS: Hypervigilance and reshaping.

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**Example:** “It’s true that I personally did not participate in the horror of slavery, and I don’t even know whether my ancestors owned slaves. But I know that because I am White, I continue to benefit from a racist system that stems from the slavery era. I believe that if White people are ever going to understand our role in perpetuating racism, then we must begin to ask ourselves some hard questions and be willing to consider our role in maintaining a hurtful system. Then, we must try to do something to change it” (quoted from a workshop participant).

6. **Autonomy status:** Informed positive socioracial group commitment, use of internal standards for self-definition, capacity to relinquish the privileges of racism. May avoid life options that require participation in racial oppression. IPS: Flexibility and complexity.

**Example:** “I live in an integrated [Black-White] neighborhood, and I read Black literature and popular magazines. So I understand that the media presents a very stereotypical view of Black culture. I believe that if more of us White people made more than a superficial effort to obtain accurate information about racial groups other than our own, then we could help make this country a better place for all peoples” (quoted from a workshop participant).

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#### **2.2.4. Teachers’ guide: Counseling the culturally diverse**

**Timeframe:** 45 min

**Description of task:** reflection on personal journey as a professional helper from an ethnic (racial/cultural) identity development perspective

Students are asked to reflect on their own ethnic identity development and their training program/work as a professional helper has an impact on it.

**Handouts for students**

Take time to think about the following questions as they relate to your own personal and professional development:

Ethnic/racial identity:

1. Given your understanding of the above mentioned models of ethnic identity development of the ethnic minority or of the majority White group, what stage do you see yourself operating from most often?
2. Think back to earlier stages of your life when your ethnic/racial human being might have been different from what it is now. How did you think and feel then? What led you to change?

Professional helper identity and multiculturalism:

Take time to think about how your ethnic/racial identity has been impacted by your training program and/or work as a professional helper.

Students can write the answers into their journal and/or discuss them in small groups (if they know each other well).

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#### **2.2.4. Handout: Counseling the culturally diverse**

Take time to think about the following questions as they relate to your own personal and professional development:

**Ethnic/racial identity:**

1. Given your understanding of the above mentioned models of ethnic identity development of the ethnic minority or of the majority White group, what stage do you see yourself operating from most often?
2. Think back to earlier stages of your life when your ethnic/racial human being might have been different from what it is now. How did you think and feel then? What led you to change?

**Professional helper identity and multiculturalism:**

3. Take time to think about how your ethnic/racial identity has been impacted by your training program and/or work as a professional helper.

#### **Recommendations for further reading**

Aboud, F. E. & Sankar, J. (2007). Friendship and identity in a language integrated school. *International Journal of Behavioral Development*, 31, 445–453.

Helms, J. E. (1995). An update of Helm’s White and people of color racial identity models. In *Versions were presented at the Psychology and Societal Transformation Conference, U Western Cape, South Africa, Jan 1994, and at a workshop entitled » Helm’s Racial Identity Theory, » Annual Multicultural Winter Roundtable, Teachers Coll–Columbia U, New York, Feb 1994*. Sage Publications, Inc.

Jensen Arnett, J. (2014) Identity Development from Adolescence to Emerging Adulthood: What We Know and (Especially) Don’t Know. In McLean, K.C. & Syed, M. (eds.) *The Oxford Handbook of Identity Development*. Oxford University Press. 53-64.

McAdams, D.P. & Zapata-Gietl, C. (2014) Three Strands of Identity Development Across the Human Life Course: Reading Erik Erikson in Full. In McLean, K.C. & Syed, M. (eds.) *The Oxford Handbook of Identity Development*. Oxford University Press. 81-94.

Nesdale, D. (2004). Social identity processes and children’s ethnic prejudice The development of the social self. (pp. 219-245): New York, NY, US: Psychology Press.

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## CHAPITRE 2.3. SOCIAL IDENTITY, THE MOTIVATION BEHIND IDENTIFICATION

This chapter focuses on social identity. People derive many of their self-conceptions and positive feelings about themselves by referring to their membership of emotionally significant social categories or groups (the ingroups). In examining intergroup attitudes, social comparison forms an important aspect. One of the most consistent findings is that members of social groups attempt to achieve positive distinctiveness for their group (i.e. favourable evaluation of the ingroup over relevant outgroups.).

Social identity theory and self-categorization theory (Tajfel, Turner et al.) are introduced as well as further motivation of social identity as discussed by two significant concepts in the literature of this topic: (self-conceptual) Uncertainty reduction (Hogg) and Optimal distinctivity (Brewer). Two distinct types of social identity (which have been touched upon in the previous chapter), the group-based and the relational identity are also introduced.

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### 2.3.1. Collective Self-esteem and self-construals

Kite, M.E. & Whitley, Jr., B.E. (2016) *Psychology of Prejudice and Discrimination*. 3<sup>rd</sup> Edition. Routledge, Taylor & Francis Group, NY & London. Partie consacrée à la théorie de l'identité sociale (p. 302-317) à partir du chapitre 8 (The Social context of prejudice).

This chapter introduces and explains the basic concepts of social identity. It has become a consensus that important group memberships become a basic part of our view of ourselves. Social identity (as opposed to personal identity) are those aspects of the self-concept that derive from an individual's knowledge and feelings about group membership. Social identity also originates from belonging to specific individuals. The starting point in the literature is Tajfel (1972)'s concept from his Social Identity Theory: "the individual's knowledge that he (sic!) belongs to certain social groups together with some emotional and value significance to him of this group membership". Henri Tajfel and his colleagues proposed that while identifying with an ingroup and viewing other people as an outgroup, people would perceive those who belong to their own group in more positive terms than members of the outgroup.

The self-esteem hypothesis suggests that the motivation to derive positive self-esteem from group membership leads to ingroup favoritism (IG bias), as we all have the need to feel good about self (positive self-esteem), and a part of self-esteem depends on evaluation of the group one belongs to. Another significant hypothesis, the Categorization – competition hypothesis asserts that categorizing oneself and others into an IG and an OG arouses feelings of competition and a desire to win. This is related to the ingroup favoritism effect: People favor their own group to protect their group's interest against the competition. All this will lead to IG bias (giving more to IG members, evaluate them and their behaviors more positively...). Collective self-esteem is also a pivotal, closely related concept.

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### 2.3.1. Teachers' guide: Collective self-esteem

Time frame: 60 min

Purpose of the task: To introduce the concept of Collective-self esteem and the importance of Collective self-esteem in everyday life, especially in intergroup interactions.

Description of the task: Students are to fill out the questionnaire and to discuss the following:

- different subdimensions of the scale
- importance of Collective-self-esteem by giving examples from their own experiences (personal or professional)
- discuss how members of a disadvantaged group (e.g. the Roma in Hungary) would fill out this scale for their own ethnic group. Discuss mechanisms of Collective self-esteem of disadvantaged groups' members.

#### Key for teachers:

Collective Self-Esteem (CSE & CSE-R) Scale

#### • Background & Information

The Collective Self-Esteem Scale and a description of its psychometric properties are found in:

Luhtanen, R., & Crocker, J. (1992). A collective self-esteem scale: Self-evaluation of one's social identity. *Personality and Social Psychology Bulletin*, 18, 302-318.

For a copy of this article, please e-mail.

#### • Scoring Instructions

The four subscales are as follows:

- Items 1, 5, 9 and 13 = Membership self-esteem.
- Items 2, 6, 10 and 14 = Private collective self-esteem.
- Items 3, 7, 11, and 15 = Public collective self-esteem.
- Items 4, 8, 12, and 16 = Importance to Identity.

First, reverse-score answers to items 2, 4, 5, 7, 10, 12, 13, and 15, such that (1 = 7), (2 = 6), (3 = 5), (4 = 4), (5 = 3), (6 = 2), (7 = 1).

Then add the answers to the four items for each respective subscale score, and divide each by 4.

Although it is possible to create an overall or composite score for collective self-esteem, we strongly recommend against doing so, because the subscales measure distinct constructs. For example, Crocker et al. (1994) found that for Black students, the public and private subscales were uncorrelated. Consequently, averaging across these two subscales could lead to misleading findings.

### 2.3.1. Handout: Collective self-esteem

We are all members of different social groups or social categories. Some of these social groups or categories pertain to gender, race, religion, nationality, ethnicity, and socioeconomic class. We would like you to consider your membership in those particular groups or categories, and respond to the following statements on the basis of how you feel about those groups and your membership in them. There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions.

Please read each statement carefully, and respond by using the following scale from 1 to 7::

		Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
1.	I am a worthy member of the social groups I belong to.	1	2	3	4	5	6	7
2.	I often regret that I belong to some of the social groups I do.	1	2	3	4	5	6	7
3.	Overall, my social groups are considered good by others.	1	2	3	4	5	6	7
4.	Overall, my group memberships have very little to do with how I feel about myself.	1	2	3	4	5	6	7
5.	I feel I don't have much to offer to the social groups I belong to.	1	2	3	4	5	6	7
6.	In general, I'm glad to be a member of the social groups I belong to.	1	2	3	4	5	6	7
7.	Most people consider my social groups, on the average, to be more ineffective than other social groups.	1	2	3	4	5	6	7
8.	The social groups I belong to are an important reflection of who I am.	1	2	3	4	5	6	7
9.	I am a cooperative participant in the social groups I belong to.	1	2	3	4	5	6	7
10.	Overall, I often feel that the social groups of which I am a member are not worthwhile.	1	2	3	4	5	6	7
11.	In general, others respect the social groups that I am a member of.	1	2	3	4	5	6	7
12.	The social groups I belong to are unimportant to my sense of what kind of a person I am.	1	2	3	4	5	6	7
13.	I often feel I'm a useless member of my social groups.	1	2	3	4	5	6	7
14.	I feel good about the social groups I belong to.	1	2	3	4	5	6	7
15.	In general, others think that the social groups I am a member of are unworthy.	1	2	3	4	5	6	7
16.	In general, belonging to social groups is an important part of my self image.	1	2	3	4	5	6	7

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### 2.3.2. Teachers' guide: Independent and Interdependent Self-construals

Time frame: 60 min

Purpose of the task: To enable students to understand the concept of the two self-construals and how they are connected to the relational social identity and group-based social identity.

Description of the task: *Students are to fill out the questionnaire and to discuss the following points in small groups and later on in big groups. (Make sure the small groups consist of students from cultural and socioeconomic backgrounds which are as varied as possible.)*

- different subdimensions of the scale
- importance of the two self-construals by giving examples from their own experiences (personal or professional)
- discuss cultural differences.
- Relate the meaning of the two proverbs: "The squeaky wheel that gets the grease" (America) and "The nail that sticks up shall get pounded down" (Asia): guess where they are from. How are they related to the two self-construals? Give examples about differences.

Another version of this task could be the following:

- Divide students into 2 groups, take them to different rooms.
- Group 1: "Think of those things which are common in you and your family members" (this is a priming to activate the interdependent self).
- Group 2: "Think of those things which differentiate you from your family members" (this is a priming to activate the independent self).
- After this make students fill out the scale and then compare the results. If it works well, group 1 will have a higher score on Interdependent and group 2 on Independent self.

#### Key for teachers

"The squeaky wheel that gets the grease" (America): independent self

"The nail that sticks up shall get pounded down" (Asia): interdependent self

### 2.3.2. Handout: Independent and Interdependent Self-construals

This is a questionnaire that measures a variety of feelings and behaviors in various situations. Listed below are a number of statements. Read each one as if it referred to you.

Please indicate the extent to which you agree or disagree with each statement by putting a check mark [X] in one of the boxes next to each statement.

		Strongly Disagree	Somewhat Disagree	Slightly Disagree	Slightly Agree	Somewhat Agree	Strongly Agree
1.	I enjoy being unique and different from others in many respects.						
2.	I can talk openly with a person who I meet for the first time, even when this person is much older than I am.						
3.	Even when I strongly disagree with group members, I avoid an argument.						
4.	I have respect for the authority figures with whom I interact.						
5.	I do my own thing, regardless of what others think.						
6.	I respect people who are modest about themselves.						
7.	I feel it is important for me to act as an independent person.						
8.	I will sacrifice my self interest for the benefit of the group I am in.						
9.	I'd rather say "No" directly, than risk being misunderstood.						
10.	Having a lively imagination is important to me.						
11.	I should take into consideration my parents' advice when making education/career plans.						
12.	I feel my fate is intertwined with the fate of those around me.						
13.	I prefer to be direct and forthright when dealing with people I've just met.						
14.	I feel good when I cooperate with others.						
15.	I am comfortable with being singled out for praise or rewards.						
16.	If my brother or sister fails, I feel responsible.						
17.	I often have the feeling that my relationships with others are more important than my own accomplishments.						
18.	Speaking up during a class (or a meeting) is not a problem for me.						
19.	I would offer my seat on a bus to my professor (or my boss).						
20.	I act the same way no matter who I am with.						
21.	My happiness depends on the happiness of those around me.						
22.	I value being in good health above everything.						



23.	I will stay in a group if they need me, even when I am not happy with the group.						
24.	I try to do what is best for me, regardless of how that might affect others.						
25.	Being able to take care of myself is a primary concern for me.						
26.	It is important to me to respect decisions made by the group.						
27.	My personal identity, independent of others, is very important to me.						
28.	It is important for me to maintain harmony within my group.						
29.	I act the same way at home that I do at school (or work).						
30.	I usually go along with what others want to do, even when I would rather do something different.						



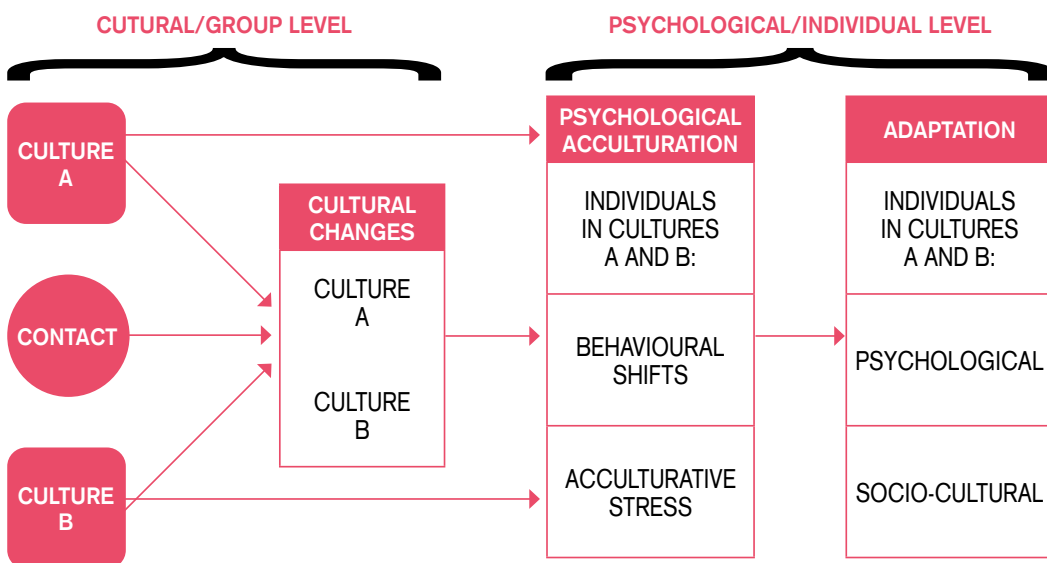
## CHAPTER 2.4. ACCULTURATION AND BICULTURAL IDENTITY

### 2.4.1. The process of cultural and psychological change

Berry, J. W. & Sam, D. L. (2016) Theoretical perspectives. In Sam, D. L., & Berry, J. W. (Eds.). (2016). The Cambridge handbook of acculturation psychology. 2nd edition. *Cambridge University Press*.11-29.

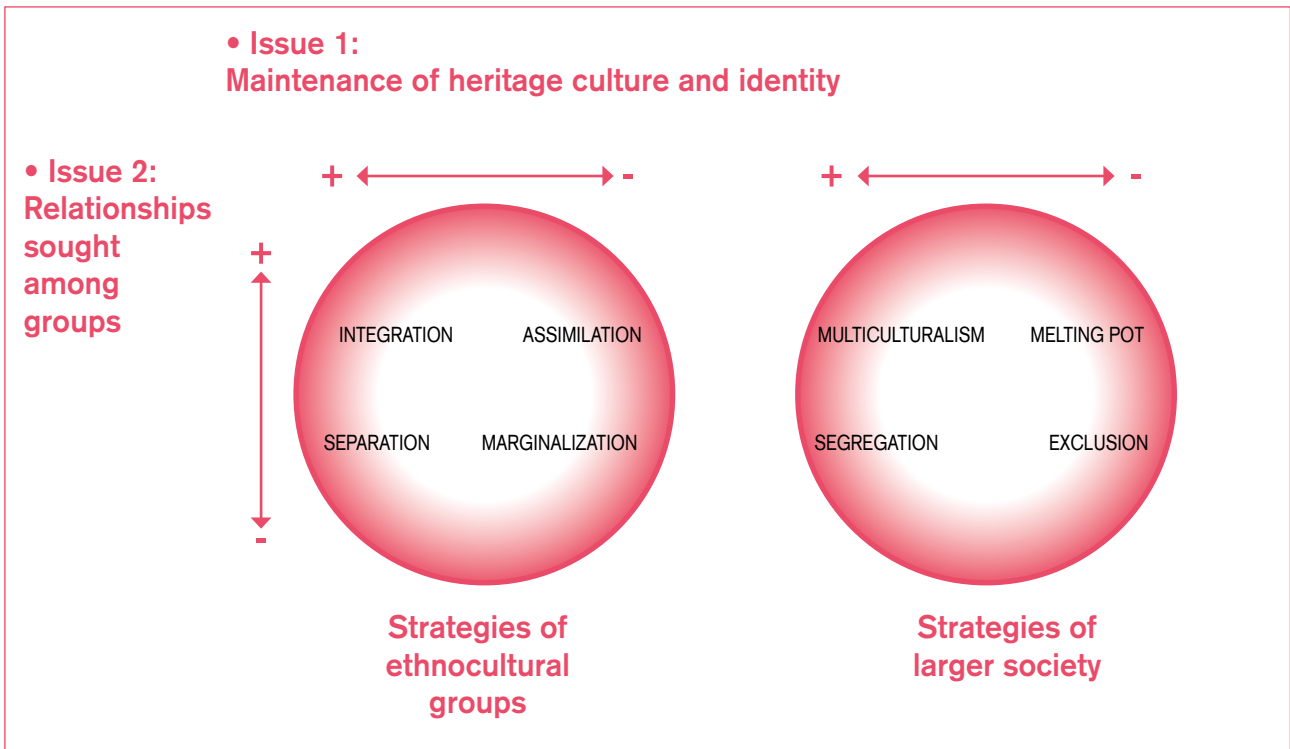
In this chapter, Berry and Sam define acculturation as the process of cultural and psychological change following contact between cultural groups and their individual members which takes place on group-level in the form of cultural changes, on Individual (psychological changes) level in the form of changes in the individual's behavior, values, attitudes, identity and coping with acculturative stress. They emphasize that changes take place in both dominant and non-dominant groups. "It takes two to tango": mutual accommodation among all groups and individuals living together in the a diverse society is needed if positive outcomes are to be achieved.

A framework is also provided for conceptualizing acculturation components and relationships:



**Figure 1: Framework for conceptualizing and studying acculturation.**

The acculturation strategies of ethnocultural groups as well as the acculturation expectations of larger society are depicted in a complex model in which two main dimensions are taken into account: to what extent the maintenance of heritage culture and identity is valued and to what extent the relationships with other groups in larger society are valued. In other words, how much the ethnocultural groups (e.g. migrant, or ethnic minority groups) endeavour and are expected by larger society to keep the old, and to take up the new. Meta-analysis studies have supported the idea that integration strategy (and accordingly, multiculturalism of larger society) has the most positive outcomes.



Montreuil, A., & Bourhis, R. Y. (2001). Majority acculturation orientations toward “valued” and “devalued” immigrants. *Journal of Cross-Cultural Psychology*, 32(6), 698-719.

This seminal article introduces the now well-known terms of “valued” and “devalued” immigrants as perceived by host society and the latter’s acculturation attitudes toward these different immigrant groups. The Host Community Acculturation Scale (HCAS) was developed to measure the five acculturation orientations of integrationism, assimilationism, segregationism, exclusionism, and individualism. While the first four orientations are in line with the four types of acculturation expectations from larger society in the above-mentioned mode of Berry, individualism refers to the orientation in which dominant host majority members consider that only personal characteristics count, not one’s group belonging e.g. to the culture of origin of the immigrant or to the host society. Neither maintaining the heritage culture nor adoption of elements from host culture would be considered important. In their study with students from francophone Québec, acculturation attitudes toward immigrants from France (perceived as a “valued” group) and toward immigrants from Haiti (perceived as a “devalued” group) were measured. While integrationism and individualism were preferred compared to assimilationism, segregationism, and exclusionism in general, integrationism and individualism were more strongly endorsed for French than Haititian immigrants, whereas assimilationism, segregationism, and exclusionism were more strongly endorsed for Haititian than French immigrants.

### 2.4.1.1. Teachers' guide: Host Community Acculturation Scale

Timeframe: 30 min

Description of task: Students are asked to fill out the HCAS (Host Community Acculturation Scale). "Canada" and "Canadian" is to be replaced with the name of their country and the adjective form of it.

1. Before administering the questionnaire, ask the group to name an immigrant group that would be considered "devalued" and another group perceived as a "valued" group.
2. Half of the group will fill out the questionnaire for the case of the "devalued", and the other half of the group fill it out for the case of the "valued" immigrant group.
3. Compare the answers of two groups to see the difference between the acculturation orientations of host society members toward the two different groups and discuss the possible reasons and consequences. Make sure the students understand that it is only a demonstration. Findings are not to be generalized due to the very limited "sample".

#### Key for teachers:

1. Immigrants should maintain their own heritage culture while also adopting the Canadian culture. (**integrationism**)
2. Whether immigrants maintain their cultural heritage or adopt the Canadian culture makes no difference because each person is free to adopt the culture of his/her choice. (**individualism**)
3. Immigrants should give up their culture of origin for the sake of adopting the Canadian culture. (**assimilationism**)
4. Immigrants can maintain their culture of origin as long as they do not mix it with Canadian culture. (**segregationism**)
5. Immigrants should not maintain their culture of origin, nor adopt the Canadian culture, because, in any case, there should be less immigration to this country. (**exclusionism**)

### 2.4.1.1. Handout: Host Community Acculturation Scale

The following statements deal with opinions concerning **immigrants in general** who have settled in Canada. Immigrants are individuals born outside of Canada who have emigrated to this country and who have received Canadian citizenship or will receive it in the near future. Please answer keeping in mind all the immigrant groups settled in Canada. In this section we use the term «Canadian culture» to refer to Anglophone **Canadian culture**. For each statement, please provide your opinion by using the following scale:

Do not agree at all 1	2	3	Somewhat agree 4	5	6	Totally agree 7
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1. Immigrants should maintain their own heritage culture while also adopting the Canadian culture. ( <b>integrationism</b> )	1 2 3 4 5 6 7
2. Whether immigrants maintain their cultural heritage or adopt the Canadian culture makes no difference because each person is free to adopt the culture of his/her choice. ( <b>individualism</b> )	1 2 3 4 5 6 7
3. Immigrants should give up their culture of origin for the sake of adopting the Canadian culture. ( <b>assimilationism</b> )	1 2 3 4 5 6 7
4. Immigrants can maintain their culture of origin as long as they do not mix it with Canadian culture. ( <b>segregationism</b> )	1 2 3 4 5 6 7
5. Immigrants should not maintain their culture of origin, nor adopt the Canadian culture, because, in any case, there should be less immigration to this country. ( <b>exclusionism</b> )	1 2 3 4 5 6 7

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### 2.4.2. The Intergroup threat theory

Stephan, W.G., Ybarra, O. & Rios, K. (2016): Intergroup threat theory. In Nelson, T.D. (ed.) *Handbook of prejudice, stereotyping and discrimination*. New York, NY, US, Psychology Press, 255-278.

Among theorists and researchers who deal with the role of fear and threats in prejudices and discriminative actions towards outgroups, especially towards immigrants, the Intergroup Threat Theory of Walter G. Stephan and colleagues received the most attention and attracted the most empirical work. The theory explains why people perceive threat from members of other groups.

Our groups are important sources of our identities, satisfy our crucial needs for belonging, security, and mutual aid. Besides helping people in reducing uncertainty about the social world and their standing in it, groups are also important in boosting their self-esteem, especially when their own groups (ingroups) are compared to other groups (outgroups) in a way that the ingroups come out more positively than other groups. Due to the pivotal roles and the significance of their ingroups, people might consider other groups as a threat to their own.

Referring to the evolutionary approach, the theorists of the Intergroup Threat Theory argue that as our ancestors used to live in tribal groups that helped their survival, the existence of other tribal groups of foreigners was often considered a threat to their own tribal group or to its traditions, myths, etc. Due to this "tribal psychology mindset", people might see threat in other groups where there is none. It seems to be a less costly error than not noticing threats when they exist.

A large amount of research work has been carried out in connection with different types of perceived intergroup threats using two main threat types, the realistic and symbolic threats. Realistic threats concern threats to the economic and political power of the ingroup and to the well-being of the ingroup members. Threats of physical or material harm, threats to health or personal security also belong here. Symbolic threats are threats to the worldviews of the ingroup, they are related to differences in attitudes, beliefs, morals, religion, values. It is a case of symbolic threat when it is being voiced that the inclusion of other ethnic minority and cultural groups will change the meaning of national group membership, the ingroup as people know it will cease to exist. Symbolic threats could also include the undermining of an individual's self-esteem or self-identity due to her/his membership in a particular group. It is important to note, however, that perceived differences in values and cultural practices as sources of symbolic threat are likely to become salient in certain circumstances (e.g. during larger waves of refugees and immigrants).

Research work has shown that fear and perceptions of threats (whether real threats or merely perceived threats) are destructive to intergroup relationships and play an important role in negative attitudes, prejudice and discriminative actions toward outgroups, especially toward immigrants. Powerful negative emotions such as anger, fear, hatred, outrage and negative attitudes and related cognition (e.g. prejudice, opposition against policies supporting immigrants, cognitive biases...) can be activated by intergroup threats. Negative behavioral responses such as avoidance, insults, aggression, discrimination, suppressing laws... are consequences of negative emotional and cognitive responses.

Immigrants are especially likely to activate the feeling of both realistic and symbolic threats. In the United States, migrant groups such as the Germans and the Irish in the 19th century, the Eastern and Southern Europeans in the early 20th century, the largely non-European immigrant waves currently have all been considered as fundamentally different from the American culture and have been marginalized due to their "cultural otherness".

Immigrants face resentments from a part of the receiving (or non-receiving) society, whatever they do, according to the Immigration Dilemma coined by Esses and colleagues. Due to the perceived psychological threat they are seen as posing to the well-being and identity of receiving society's members: If they do not do well economically, they are seen as detrimental to national well-being ("a drain of on social services"). If they do not do well socially, they are not integrated into the mainstream and are seen as threatening to values and collective identity. If they do well economically, they are seen as "taking away" jobs and other opportunities. If they do well socially, they are seen as threatening the distinctiveness and the dominant position of the majority group as well as the continuity between the past, present and future of the national group ("it is not the same anymore").

Research has also pointed to several factors that influence the perceived threats. Several personal characteristics such as support for group-based inequalities, political conservatism, strong identification with the national ingroup (especially when coupled with an essentialist conceptualisation of the national ingroup – e.g. only those who have a blood connection, e.g. ancestors from the ingroup, are considered members of the national group), zero-sum beliefs ("the more they – immigrants – have, the less remains for us"). Prejudice and negative stereotypes about immigrants are also closely related to perceived threat. Opposition to diversity and multiculturalism also leads to a greater extent of perceived threat, those who see immigrants as invading, instead of enriching their country, perceive more threat. Lack of interaction is also an antecedent of perceived threat. Not all the immigrant groups cause a similar level of perceived threat. Those coming from larger cultural distance, especially if coming in big waves, and who could be viewed (wrongly) as members of a single group (despite the diversity of their various backgrounds, e.g. Muslims in Europe or Hispanics in the US) are especially considered sources of threat.

To reduce the feeling of threat and its detrimental consequences, several methods and means have been suggested. Information about outgroups helps, but is not enough in itself. Information about the diversity within groups, however, can help to create more differentiated perceptions of outgroups and help fight against stereotypes. Opportunities for contact and cooperative interdependence should be encouraged. Essential requirements of a successful intergroup contact (as suggested by Contact Hypothesis: equal status, intergroup cooperation, common goals, institutional support) are important to be fulfilled. Intergroup and intercultural differences should not be presented as threatening. Cross-group friendship, perspective taking and empathy (to be in the shoes of the other) proved to be greatly successful

in reducing perceived threat and prejudices. Concepts such as decategorization (e.g. immigrants should be seen as individuals, not as group members, since individuals are far less fearful than groups), or common ingroup identity (the perception that we all belong to the same superordinate group, but within this common group, we are able to maintain our - subgroup - cultural identity) have been suggested

### 2.4.3. The enriching and benefit approach

Tartakovsky, E., Walsh, S., D (2016) Testing a New Theoretical Model for Attitudes Toward Immigrants: The Case of Social Workers' Attitudes Toward Asylum Seekers in Israel. *Journal of Cross-Cultural Psychology*, Vol. 47(1) pp. 72-96

The whole landscape can change, however, if we take into account that intergroup relations and the discourse on immigrants, refugees and asylum seekers can be presented not only within the framework of threat, but also within the framework of enrichment, contributions and mutual benefits. People in receiving countries do show positive, not only negative feelings, towards immigrants. Tartakovsky and Walsh have carried out empirical research to test a new threat-benefit theoretical model that addresses the relationship between three main variables: individual value preferences, attitudes towards migrants and attitudes towards immigration policy. In their model, four types of perceived threats and four types of benefits are suggested and measured with the Threats-Benefits Inventory created by the authors based on media analysis, focus groups with students and expert interviews. The following table (from page 77 of the authors' study) shows these threats and benefits:

Threats and benefits	Definition	Realistic or symbolic
Physical threat	Immigrants are perceived as physically threatening because intrusion of an alien group harms the sense of stability/security.	perceived realistic threat
Economic threat	Immigrants are perceived as threatening locals' dominance over resources by competing for jobs and/or competing for welfare.	perceived realistic threat
Threat to social cohesion	Immigrants are perceived as threatening societal cohesion because they introduce their own customs and behavioral norms, which are different from those of the receiving society.	perceived symbolic threat
Threat to modernity	Most immigrants coming to the developed countries are more conservative than the local population and thus can be seen as a threat to modernity.	perceived symbolic threat
Economic benefit	Immigrants do low-paying work that locals do not want to do and can be highly motivated to work, enabling society to achieve higher wealth.	perceived realistic benefit
Cultural diversity benefit	New cultural elements (food, clothes, music, etc.) that immigrants bring with them may be perceived as enriching the receiving society.	perceived symbolic benefit
Humanitarian benefit	Accepting immigrants and helping them to adjust in the receiving society promote the motivational goals related to achieving equality, helping other people and seeing ourselves as humanitarian.	perceived symbolic benefit
Physical benefit	Immigrants are perceived as interesting, good mannered, physically beautiful, and clean people, who are nice to be with.	perceived realistic benefit

In their survey research with social workers who belong to those human services professionals in the forefront in working with refugees and asylum seekers in Israel, the findings are as follows: "...those members of receiving society for whom it is important to care for others and to help them, tend to appraise immigrants as more beneficial and less threatening because this perception justifies their support for immigration policy directed at defending the immigrants' rights, which in turn helps them to attain important motivational goals expressed in their preference for universalist values.... On the contrary, people who highly value social security, power, and tradition and, therefore, for whom preservation of status quo and controlling others is important may tend to perceive immigrants as less beneficial and more threatening to receiving society because this perception justifies their support for immigration policy directed at defending the receiving society against immigrants." (p. 88).

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### 2.4.3.1. Teachers' guide: The enriching and benefit approach

Timeframe: 45 min

Description of task: Before reading the Tartakovsky and Walsh article, students are to discuss in groups the possible benefits and threats offered by immigrants, asylum seekers and refugees in their country.

1. Students are assigned by the teacher to the two different groups: Group 1 is to argue for benefits and Group 2 is to argue for the possible threats caused by immigrants, asylum seekers and refugees.
2. Preparation in Group 1 and Group 2 for 15 minutes.
3. Presenting the lists and arguments.
4. Discussion about the possible causes behind the perception of threat.

**Key for teacher:** Make sure students understand that "threats" do not have to be actual threats, they are usually perceived threats. Emphasizing the possible benefits is also important.

#### References and recommendations for further reading

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## CHAPITRE 2.5. INTERCULTURAL COMPETENCES IN HELPING PROFESSIONS

### 2.5.1. Cultural Intelligence

Ang, S., Van Dyne, L. (2008) Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network. In Ang, S., Van Dyne, L.(eds.) *Handbook of cultural intelligence: theory, measurement, and applications*. M.E.Sharpe. pp. 3-15.

Cultural Intelligence has recently become a widely known and applied model. It has been hypothesized as a specific, state-like, individual capacity to adapt effectively to a new cultural, culturally diverse and cross-cultural interaction. It is expected to predict performance and adjustment outcomes in multicultural situations. Similarly to emotional intelligence, it complements cognitive intelligence. Four dimensions are included:

- Metacognitive CQ: cultural consciousness and awareness during interaction with the culturally different.
- Cognitive CQ: cultural knowledge of norms, practices, conventions in different settings.
- Motivational CQ: capacity to direct attention and energy to cultural difference.
- Behavioral CQ: repertoire of appropriate responses and capacity to exhibit appropriate verbal and non-verbal responses during interaction with the culturally different.

#### 2.5.2.1. Teachers' guide: Cultural Intelligence

Timeframe: 20 minutes

Task description: Students are to fill out the Mini Cultural Intelligence Scale and to match the items to the four dimensions. Discussion in small groups about what might have helped them in developing their CQ.

Key for teacher:

The full version of the scale can be read as follows. If time allows, the full version could be applied. Keys for specific items in the Mini version are also to be found in the list:

*Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree)*

#### Metacognitive CQ:

- MC1 I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
- MC2 I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
- MC3 I am conscious of the cultural knowledge I apply to cross-cultural interactions.
- MC4 I check the accuracy of my cultural knowledge as I interact with people from different cultures.

#### Cognitive CQ:

- COG1 I know the legal and economic systems of other cultures.
- COG2 I know the rules (e.g., vocabulary, grammar) of other languages.
- COG3 I know the cultural values and religious beliefs of other cultures.
- COG4 I know the marriage systems of other cultures.
- COG5 I know the arts and crafts of other cultures.
- COG6 I know the rules for expressing nonverbal behaviors in other cultures.

#### Motivational CQ:

- MOT1 I enjoy interacting with people from different cultures.
- MOT2 I am confident that I can socialize with locals in a culture that is unfamiliar to me.
- MOT3 I am sure I can deal with the stresses of adjusting to a culture that is new to me.
- MOT4 I enjoy living in cultures that are unfamiliar to me.
- MOT5 I am confident that I can get accustomed to the shopping conditions in a different culture.

#### Behavioral CQ:

- BEH1 I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
- BEH2 I use pause and silence differently to suit different cross-cultural situations.
- BEH3 I vary the rate of my speaking when a cross-cultural situation requires it.
- BEH4 I change my nonverbal behavior when a cross-cultural situation requires it.
- BEH5 I alter my facial expressions when a cross-cultural interaction requires it.

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### 2.5.2.1. Handout: Cultural Intelligence

Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE. (1=strongly disagree; 7=strongly agree).

- 1) I enjoy interacting with people from different cultures.
- 2) I am sure I can deal with the stresses of adjusting to a culture that is new to me.
- 3) I know the culture values and religious beliefs of other cultures.
- 4) I know the legal and economic systems of other cultures.
- 5) I know the rules (e.g., vocabulary, grammar) of other languages.
- 6) I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
- 7) I check the accuracy of my cultural knowledge as I interact with people from different cultures.
- 8) I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
- 9) I change my non-verbal behavior when a cross-cultural situation requires it.

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### 2.5.3. Measuring intercultural sensitivity

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International journal of intercultural relations*, 27(4), 421-443.

The developmental model of intercultural sensitivity (DMIS) by Bennett as well as the process of the construction of the Intercultural Development Inventory (IDI) is introduced. The article acquaints readers with the conceptualization of intercultural sensitivity (ability to discriminate, construe, and experience relevant cultural differences) and competence (the ability to think and act in interculturally appropriate ways). Based on the constructivist view, the model suggests that intercultural competence develops as the individual's experience concerning cultural difference becomes more complex and sophisticated.



The first three DMIS phases are more ethnocentric, where the individual's own culture is experienced as central to reality. *Denial* of cultural difference is the state in which one's own culture is the "only real one", while other cultures are undifferentiated. It is to be found in monocultural primary socialization.

In *defense* against cultural difference, one's own culture is seen as the only viable culture, superior to other cultures. The world is divided to "us" and "them". A variation of Defense is Reversal in which another culture is perceived as superior. It has the same "us" and "them" worldview, but the other is not seen as threatening as in Defense.

*Minimization* is the last phase in the Ethnocentric stage. It emphasizes similarities instead of cultural differences. People at Minimization expect similarities, and minimizes the importance of cultural differences. In the case of dominant groups, it is also about the lack of recognition of their own culture (and ethnicity) and the institutional privileges of their group.

The second three DMIS orientations are more ethnorelative: one's own culture is experienced in the context of other cultures. Acceptance of cultural difference pertains "value relativity", the perception of others as different from themselves, but equally human, having a valid (although different from their own) worldview.

*Adaptation* to cultural difference is the phase where one's worldview is expanded to include relevant constructs from other cultural worldviews. Empathy, perspective taking and frame shifting are to be experienced.

*Integration* of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews. People in this phase have the "cultural marginality" experience: they place their identities at the margins of two or more cultures. People with integration are typically non-dominant group members, long-term expatriates, and "global nomads."

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## 2.5.4. Multicultural counseling and therapy

Ivey, A. E., D'Andrea, M. J., & Ivey, M. B. (2011). *Theories of Counseling and Psychotherapy: A Multicultural Perspective: A Multicultural Perspective*. Sage Chapter 3: The multidimensional nature of multicultural counseling and therapy.

The chapter of Ivey, D'Andrea & Ivey (2011). introduces the basic elements of multicultural competence in counseling, psychotherapy (and other helping professions):

- Competency 1: Therapist/Professional Helper Awareness of One's Own Assumptions, Values, and Biases
- Competency 2: Understanding the Worldview of Culturally Diverse Clients
- Competency 3: Developing Appropriate Intervention Strategies and Techniques

More specifically:

- **I. Cultural Competence: Awareness**

1. Moved from being culturally unaware to being aware and sensitive to own cultural heritage and to valuing and respecting differences.
2. Aware of own values and biases and of how they may affect diverse clients.
3. Comfortable with differences that exist between themselves and their clients in terms of race, gender, sexual orientation, and other sociodemographic variables. Differences are not seen as deviant.
4. Sensitive to circumstances (personal biases; stage of racial, gender, and sexual orientation identity; sociopolitical influences; etc.) that may dictate referral of clients to members of their own sociodemographic group or to different therapists in general.
5. Aware of their own racist, sexist, heterosexist, or other detrimental attitudes, beliefs, and feelings.

- **II. Cultural Competence: Knowledge**

1. Knowledgeable and informed on a number of culturally diverse groups, especially groups that therapists work with.
2. Knowledgeable about the sociopolitical systems in operation in the United States with respect to its treatment of marginalized groups in society.
3. Possess specific knowledge and understanding of the generic characteristics of counseling and therapy.
4. Knowledgeable of institutional barriers that prevent some diverse clients from using mental health services.

- **III. Cultural Competence: Skills**

1. Able to generate a wide variety of verbal and nonverbal helping responses.
2. Able to communicate (send and receive both verbal and nonverbal messages) accurately and appropriately.
3. Able to exercise institutional intervention skills on behalf of their client when appropriate.
4. Able to anticipate impact of their helping styles and limitations they possess on culturally diverse clients.
5. Able to play helping roles characterized by an active systemic focus, which leads to environmental interventions. Not restricted by the conventional counselor/therapist mode of operation.

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### 2.5.4.1. Teachers' guide: Multicultural counseling and therapy

Timeframe: 45 min

Description of task: Students are asked to identify their own multicultural identities, then they are to examine their beliefs and attitudes toward those who are similar to and multiculturally different from them on several issues. After completing the list, students are asked to share issues in group one or two.

Key for teacher:

The chapter introduces the RESPECTFUL model which suggests that the way people make sense of and interpret their experiences, challenges, problems are a function of several factors (those that make the RESPECTFUL list). Make sure students share only those issues they are willing to share and are comfortable with.

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### 2.5.4.1. Handout: Multicultural counseling and therapy

As you review the list below, first identify your own multicultural identities, for all of us belong to multiple cultural groups. Then examine your beliefs and attitudes toward those who are similar to and multiculturally different from you on each issue below.

- **R** Religion/spirituality. What is your religious and spiritual orientation? How does this affect you as a counselor?
- **E** Economic/class background. How will you work with those whose financial and social background differs from yours?
- **S** Sexual identity. How effective will you be with those whose gender or sexual orientation differs from yours?
- **P** Personal style and education. How will your personal style and educational level affect your work?
- **E** Ethnic/racial identity. The color of our skin is one of the first things we notice. What is your reaction to different races and ethnicities?
- **C** Chronological/lifespan challenges. Children, adolescents, young adults, mature adults, and older persons all face different issues and problems. Where are you in the developmental lifespan?
- **T** Trauma. It is estimated that 90% or more of the population experiences serious trauma(s) in their lives. Trauma underlies the issues faced by many of your clients. War, flood, rape, and assault are powerful examples, but divorce, loss of a parent, or being raised in an alcoholic family are more common sources of trauma. The constant repetition of racist, sexist, and heterosexist acts and comments can also be traumatic. What is your experience with life trauma?
- **F** Family background. We learn culture in our families. The old model of two parents with two children is challenged by the reality of single parents, gay families, and varying family structures. How has your life experience been influenced by your family history (both your immediate family and your intergenerational history)?
- **U** Unique physical characteristics. Become aware of disabilities, special challenges, and false cultural standards of beauty. Help clients think about themselves as physical beings and the importance of nutrition and exercise. How well do you understand the importance of the body in counseling work, and how will you work with others different from you?
- **L** Location of residence and language differences. There are marked differences between the south and north, the east and west, urban and rural. Remember that a person who is bilingual is advantaged and more skilled, not disadvantaged. What languages do you know, and what is your attitude toward those who use a different language from you?

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### References and recommended readings

- Ang, S., Van Dyne, L. (2008) Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network. In Ang, S., Van Dyne, L.(eds.) *Handbook of cultural intelligence: theory, measurement, and applications*. M.E.Sharpe. pp. 3-15.
- Fawcett, M. L., & Evans, K. M. (2012). *Experiential approach for developing multicultural counseling competence*. SAGE.
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- Ratts, M. J., & Pedersen, P. B. (2014). *Counseling for multiculturalism and social justice: Integration, theory, and application*. John Wiley & Sons. Chapter 7: Developing multicultural competence
- Sue, D. W. – Sue, D. (2012): *Counseling the culturally diverse: Theory and practice*. John Wiley & Sons.



The background is a solid blue color. Overlaid on this are several thick, stylized arrows of various colors: pink, red, grey, light blue, lime green, white, and purple. The arrows are arranged in a dynamic, overlapping pattern, some pointing upwards and to the right, others curving or pointing in different directions, creating a sense of movement and flow.

# **INTERCULTURALITY IN INSTITUTIONS AND ORGANIZATIONS**

**PART 3**

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## PART 3

# INTERCULTURALITY IN INSTITUTIONS AND ORGANIZATIONS

The aim of this part is to give students an introduction to how organizations approach diversity, what diversity management is and how a multicultural organization can be defined. Through some theoretical readings and empirical studies, students will be acquainted with the basic concepts of the field. The concepts will be applied to real life situations through various activities.

### CHAPTER 3.1. MULTICULTURAL ORGANIZATIONS AND DIVERSITY MANAGEMENT THEORIES

This chapter will discuss the various dimensions of diversity as well as the implications of cultural homogeneity in an organization from the perspective of diversity management (Mazur 2010). The chapter will also explore the reasons why diversity does not automatically produce positive outcomes, what conditions are necessary for successful diversity initiatives and what concrete actions could be taken to achieve the desired results (Jayne and Dipboye 2004).

Mazur, B. (2010). Cultural diversity in organisational theory and practice. *Journal of Intercultural Management*, 2(2), 5-15.

The paper addresses the issue of how increasing globalization requires more interaction among people from diverse cultures, beliefs, and backgrounds than ever before. In today's world people no longer live and work in an insular marketplace, but are necessarily part of a worldwide economy with competition coming from the whole globe. Therefore, it is a necessity for organizations to accommodate diversity that will be likely to make them more creative and open to change. Consequently, maximizing and capitalizing on workplace diversity has become an important issue for management today. However, managing diverse, multicultural work environments, presents a challenge. Managers and supervisors must learn to value multicultural differences in both associates and customers.

As diversity is likely to increase in the population in many countries, the issue of diversity management is becoming even more important. It is argued that for greater productivity and competitive advantages, organizations are required to focus on diversity and look for ways to become totally inclusive. While managing diversity effectively can improve workplace productivity, unmanaged diversity in an organization might become an obstacle for achieving organizational goals. That is the main reason why it is claimed that diversity can be perceived as a "double-edged sword".

Jayne, M. E., & Dipboye, R. L. (2004). Leveraging diversity to improve business performance: Research findings and recommendations for organizations. *Human resource management*, 43(4), 409-424.

It has been questioned, based on research findings from industrial and organizational psychology and other disciplines, whether a diverse workforce inevitably improves business performance. Based on these research findings and theories, it is agreed now by scientists and experts that several conditions are necessary to manage diversity initiatives successfully and reap organizational benefits. This article gives an overview of empirical research and theory on the relationship between workforce diversity and organizational performance and outlines what practical steps HR practitioners can take to manage diversity initiatives successfully and enhance positive outcomes.

### 3.1.1.1. Teachers' guide: Dimensions of diversity and advantages/ disadvantages of diversity/homogeneity in organizations

(Mazur 2010)

**Task 1. Time frame (in total):** 90 min

**Purpose of the task (task 1):** The aim is to enable students to understand the various dimensions of diversity, as explored in the Mazur 2010 article, which are relevant for diversity management.

a) *Group work*

*Students look at the table of the dimensions of diversity described in the article.*

*In groups, students discuss the relevance of these dimensions by answering these questions*

*- In what ways can these dimensions be important in how employees feel in a workplace and relate to one another?*

*-Are there any other dimensions missing from this list?*

**Time frame for sub-task a):** 15 min

**Handouts for students:**

Primary dimensions	Secondary dimensions	Tertiary Dimensions
<ul style="list-style-type: none"> <li>• Race</li> <li>• Ethnicity</li> <li>• Gender</li> <li>• Age</li> <li>• Disability</li> </ul>	<ul style="list-style-type: none"> <li>• Religion</li> <li>• Culture</li> <li>• Sexual orientation</li> <li>• Thinking style</li> <li>• Geographic origin</li> <li>• Family status</li> <li>• Lifestyle</li> <li>• Economic status</li> <li>• Political orientation</li> <li>• Work experience</li> <li>• Education</li> <li>• Language</li> <li>• Nationality</li> </ul>	<ul style="list-style-type: none"> <li>• Beliefs</li> <li>• Assumptions</li> <li>• Perceptions</li> <li>• Attitudes</li> <li>• Feelings</li> <li>• Values</li> <li>• Group norms</li> </ul>

b) *Whole group discussion: share what you discussed in small groups.*

**Time frame for sub-task b):** 15 min

**Key for teachers:**

*Teacher should take notes on the white board or a large sheet of paper that can be posted at the end of the discussion.*

c) *Group work*

*Students in the same small groups should write examples for each item in each of the dimensions, e.g. race: Black, Caucasian, Hispanic, Asian, etc.*

**Time frame for sub-task c):** 20 min

**Key for teachers:**

*Teacher should hand out small pieces of papers to students where they could write down the examples.*

d) *Group work*

*Teacher collects the pieces of papers, groups them according to the three dimensions and puts them in the middle of the classroom on a table or a chair.*

*Students draw one piece from each dimension and imagine a person having these attributes.*

*In small groups students discuss how they feel, how they act and react in an imaginary organization (workplace, institution such as school, social service provider, etc.) as the person constructed of the three attributes.*

**Time frame for sub-task d):** 25 min

e) *Group work / class work*

*Groups summarize and present their experiences from the small group discussions to the whole group.*

**Time frame for sub-task e):** 15 min



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Task 2. Time frame (in total): 60 min

Purpose of the task (task 2): The aim is to make students understand the implications of cultural homogeneity and diversity in an organization, as explored in the Mazur 2010 article.

a) *These two statements are shown to the students:*

- "Diversity has performance advantages over homogeneous work structures"*
- "Diversity has some drawback which moderate its significant advantages"*

*The class is divided into two groups. One group collects and discusses arguments supporting the first statement and the other group does the same for the second statement.*

Time frame for sub-task a): 25 min

b) *Whole class discussion: each group presents the main points of their discussions to the whole group. Whole group discussion of both advantages and disadvantages.*

Time frame for sub-task b): 20 min

c) *Class work*

*The teacher projects/writes on the white board the arguments presented in the article.*

*Whole class discussion: How do the arguments collected by the class relate to/differ from those mentioned in the article?*

Time frame for sub-task c): 20 min

**Key for teachers:**

The following table should be presented to the class:

<p><b>"Diversity has performance advantages over homogeneous work structures"</b></p> <ul style="list-style-type: none"><li>• Multicultural organizations have an advantage in attracting and retaining the best talent.</li><li>• The capabilities of women and minorities offer a wider labour pool.</li><li>• A multicultural organization is better suited to serve a diverse external clientele in an increasingly global market.</li><li>• In research-oriented and hi-tech industries, the broad base of talents generated by a gender- and ethnic-diverse organization becomes a priceless advantage. "Creativity thrives on diversity".</li><li>• Multicultural organizations are found to be better at problem solving, possess better ability to extract expanded meanings, and are more likely to display multiple perspectives and interpretations in dealing with complex issues.</li><li>• Multicultural organizations tend to possess more organizational flexibility, and are better able to adapt to changes. Women, for instance, are said to have higher tolerance for ambiguity than men.</li></ul>	<p><b>"Diversity has some drawbacks which moderate its significant advantages"</b></p> <ul style="list-style-type: none"><li>• In problem-solving situations, extraordinary costs in time and financial resources can negate the benefits of synergy, and can even degenerate into dysfunctional conflicts.</li><li>• Diversity does not fare as well under conditions of uncertainty and complexity which may lead to confusion and frustration.</li><li>• Diversity can make it harder to arrive at an agreement on a particular course of action, and can result in negative dynamics and cultural clashes that can create work disadvantages for women and minorities.</li><li>• Higher turnover and absenteeism are special problems identified with multi-cultural organizations. Out-group members were more likely to leave the organization.</li></ul>
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**3.1.1.1. Handout: Dimensions of diversity and advantages/disadvantages of diversity/homogeneity in organizations**

The table offers a list of dimensions discussed by Mazur (2010). Look at them, and answer the following questions:

- In what ways can these dimensions be important in how employees feel in a workplace and relate to one another?
- Are there any other dimensions missing from this list?

Primary dimensions	Secondary dimensions	Tertiary dimensions
<ul style="list-style-type: none"> <li>• Race</li> <li>• Ethnicity</li> <li>• Gender</li> <li>• Age</li> <li>• Disability</li> </ul>	<ul style="list-style-type: none"> <li>• Religion</li> <li>• Culture</li> <li>• Sexual orientation</li> <li>• Thinking style</li> <li>• Geographic origin</li> <li>• Family status</li> <li>• Lifestyle</li> <li>• Economic status</li> <li>• Political orientation</li> <li>• Work experience</li> <li>• Education</li> <li>• Language</li> <li>• Nationality</li> </ul>	<ul style="list-style-type: none"> <li>• Beliefs</li> <li>• Assumptions</li> <li>• Perceptions</li> <li>• Attitudes</li> <li>• Feelings</li> <li>• Values</li> <li>• Group norms</li> </ul>

**3.1.1.2. Handout: Dimensions of diversity and advantages/disadvantages of diversity/homogeneity in organizations**

Collect arguments that support the arguments below. Please write your arguments down

*“Diversity has performance advantages over homogeneous work structures”*

*“Diversity has some drawbacks which moderate its significant advantages”*

Once you have finished, compare your arguments to the ones mentioned by Mazur (2010). What arguments are different from the ones collected by the groups and how do they relate to the ones mentioned in the article?

<p><b>“Diversity has performance advantages over homogeneous work structures”</b></p> <ul style="list-style-type: none"> <li>• Multicultural organizations have an advantage in attracting and retaining the best talent.</li> <li>• The capabilities of women and minorities offer a wider labor pool.</li> <li>• A multicultural organization is better suited to serve a diverse external clientele in an increasingly global market.</li> <li>• In research-oriented and hi-tech industries, the broad base of talents generated by a gender- and ethnic-diverse organization becomes a priceless advantage. “Creativity thrives on diversity”.</li> <li>• Multicultural organizations are found to be better at problem solving, possess better ability to extract expanded meanings, and are more likely to display multiple perspectives and interpretations in dealing with complex issues.</li> <li>• Multicultural organizations tend to possess more organizational flexibility, and are better able to adapt to changes. Women, for instance, are said to have higher tolerance for ambiguity than men.</li> </ul>	<p><b>“Diversity has some drawback which moderate its significant advantages”</b></p> <ul style="list-style-type: none"> <li>• In problem-solving situations, extraordinary costs in time and financial resources can negate the benefits of synergy, and can even degenerate into dysfunctional conflicts.</li> <li>• Diversity does not fare as well under conditions of uncertainty and complexity which may lead to confusion and frustration.</li> <li>• Diversity can make it harder to arrive at an agreement on a particular course of action, and can result in negative dynamics and cultural clashes that can create work disadvantages for women and minorities.</li> <li>• Higher turnover and absenteeism are special problems identified with multi-cultural organizations. Out-group members were more likely to leave the organization.</li> </ul>
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### 3.1.2.1. Teachers' guide: Necessary conditions to manage diversity initiatives successfully

(Jayne et Dipboye 2004)

**Purpose of the task:** Based on the Jayne and Dipboye article (2004) students will learn why diversity does not automatically produce positive outcomes, what conditions are necessary for successful diversity initiatives and what concrete actions could be taken to achieve the desired results.

**Time frame (Task 1.):** 60 min.

a) *The following statements are presented (handout) to the students:*

1. *Increased diversity does not necessarily improve the talent pool.*
2. *Increased diversity does not necessarily build commitment, improve motivation, or reduce conflict.*
3. *Increased group-level diversity does not necessarily lead to higher group performance.*
4. *Diversity does not necessarily improve organizational performance.*

**Group work**

*In four groups, students collect arguments/evidence/examples for one of the statements*

**Time frame for sub-task a):** 15 min

**Handouts for students:**

	Arguaarguments/evidence/examples
1. Increased diversity does not necessarily improve the talent pool.	
2. Increased diversity does not necessarily build commitment, improve motivation, or reduce conflict	
3. Increased group-level diversity does not necessarily lead to higher group performance.	
4. Diversity does not necessarily improve organizational performance.	

b) *Whole class work: groups present the results of their discussion. whole grou whole class*

**Time frame for sub-task b):** 15 min

c) *The teacher projects/writes on the white board the arguments presented in the article.*

1. Increased diversity does not necessarily improve the talent pool.	<ul style="list-style-type: none"> <li>• An increase in the diversity of a group at the demographic level (age, gender, race, disability) does not guarantee an increase in diversity of task-related knowledge, skills, abilities, experiences, and other characteristics (KSAOs).</li> <li>• The research in industrial and organizational psychology has yielded a variety of standardized techniques that have been shown to be predictive of job performance (Schmidt &amp; Hunter, 1998). These include behavioral interviews, biographical data inventories, assessment centers, work samples, personality inventories, mental ability tests, and other procedures, all of which provide objective, quantitative assessments of KSAOs. Improvements in the talent pool are best accomplished by using measures such as these rather than using demographic diversity as a surrogate for talent diversity.</li> </ul>
2. Increased diversity does not necessarily build commitment, improve motivation, and reduce conflict.	<ul style="list-style-type: none"> <li>• Research has shown that working with dissimilar others is often associated with negative outcomes.</li> <li>• Persons working with dissimilar others are likely to show lower commitment to the organization, express less satisfaction, perceive more discrimination, and display a variety of other negative behavioral and attitudinal outcomes.</li> </ul>
3. Increased group-level diversity does not necessarily lead to higher group performance.	<ul style="list-style-type: none"> <li>• Workgroups whose members are diverse in terms of their race, gender, age, or tenure have a variety of problems, including communication breakdowns, low cohesion, and turnover.</li> </ul>
4. Diversity does not necessarily improve organizational performance.	<ul style="list-style-type: none"> <li>• Richard, McMillan, Chadwick, &amp; Dwyer (2003) hypothesized an inverted-U relationship in which the highest performance results from moderate levels of racial diversity.</li> <li>• Kochan et al. (2003) concluded that there is no justification for the assertion that organizations that are diverse in their workforce perform better on the return on investment, profits, revenue, costs, and other financial measures.</li> </ul>

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Class discussion:

- *What arguments/evidence/examples are different from the ones collected by the groups and how they relate to the ones mentioned in the article? How do the arguments/evidence/examples collected by the class relate to/differ from those mentioned in the article?*

Time frame for sub-task c): 30 min

**Key for teachers:**

The following table should be presented to the class:

Time frame (Task 2.): 60 min

*a) The following statements based on research findings in industrial and organizational psychology are presented (handout) to the students:*

- 1. The benefits of diversity are contingent on the situation.*
- 2. Successful diversity programs are based on specific goals with feedback provided on how well the programs achieve these goals.*
- 3. The success of diversity initiatives depends on how they are framed.*
- 4. Diversity initiatives are more likely to succeed when employees identify with their teams and the organization.*

*In groups, students discuss each of the statements:*

*-How do you interpret these statements?*

Time frame for sub-task a): 15 min

Handouts for students:

Statements	Interpretations
1. The benefits of diversity are contingent on the situation.	
2. Successful diversity programs are based on specific goals with feedback provided on how well the programs achieve these goals.	
3. The success of diversity initiatives depends on how they are framed.	
4. Diversity initiatives are more likely to succeed when employees identify with their teams and the organization.	

*b) Group work*

*Each group is given the examples/arguments for one of the statements from the article.*

*- Groups discuss these examples/arguments.*

*- Groups present these examples/arguments.*

Time frame for sub-task b): 45 min

Handouts for students:

Each group should be given one of the statements (1-4).

<p>1. The benefits of diversity are contingent on the situation.</p>	<ul style="list-style-type: none"> <li>• The probability of success is likely to depend on situational factors such as the organizational culture, strategies, and environment, as well as the people in the organization and their jobs.</li> <li>• In one typology, Cox (1991) described organizations as ranging from “monolithic,” where there are relatively few minority employees and diversity efforts are subject to resistance, to the multicultural organization, in which minorities are at all levels of the organization and diversity is incorporated as a basic value in the corporate culture.</li> <li>• What is surprising is the frequency with which diversity programs are implemented with little or no attention to the specific situation to which they are applied.</li> </ul>
<p>2. Successful diversity programs are based on specific goals with feedback provided on how well the programs achieve these goals.</p>	<ul style="list-style-type: none"> <li>• Goal-setting theory states that explicit goals that are difficult but also acceptable, lead to higher performance on a wide variety of tasks than goals that are ambiguous, easy, or nonexistent.</li> <li>• Goals should not be confused with quotas. The use of quotas in hiring, promotion, or placement can result in charges of reverse discrimination.</li> <li>• Any goal regarding workforce representation should be developed in conjunction with legal counsel to ensure it is consistent with applicable employment law.</li> <li>• The goals should be realistic and based on a careful assessment of the current organization and translated into specific targets against which the program can be evaluated.</li> </ul>
<p>3. The success of diversity initiatives depends on how they are framed.</p>	<ul style="list-style-type: none"> <li>• The powerful influence of psychological framing on how messages are perceived and how the recipients of these messages respond to them.</li> <li>• The integration-and-learning perspective approaches the diversity program as a vehicle for rethinking the primary tasks and processes of the organization. In the access-and-legitimacy perspective, the diversity program is seen as a strategy for gaining entry into markets through hiring employees who are similar to customers. The discrimination-and-fairness perspective approaches the diversity program as a way of eliminating discrimination and providing equal opportunity. All three perspectives can succeed to some extent, but only the integration-and-learning perspective contains a rationale that will motivate management and employees in a sustained manner to ensure the long-term success of a diversity program.</li> <li>• The factor that was most strongly related to successful diversity training was the perception that top management supported the diversity training. Having a top management team that is diverse is perhaps the most powerful way of conveying this support.</li> <li>• It appears that affirmative action programs are less likely to be accepted to the extent that they emphasize the group affiliation of the recipients and deemphasize merit.</li> </ul>
<p>4. Diversity initiatives are more likely to succeed when employees identify with their teams and the organization.</p>	<ul style="list-style-type: none"> <li>• Social identity theory (Tajfel &amp; Turner, 1986): There is a tendency to sort people into in-groups and out-groups and to attribute to members of the out-group the negative attributes of the group. The implication is that factors in the workplace that trigger such categorizations are likely to interfere with diversity efforts by encouraging stereotyping, prejudice, and intergroup conflict, whereas those that encourage the adoption of a common identity facilitate diversity efforts.</li> <li>• What can be done to counteract these divisive pressures and encourage people from different demographic groups to place priority on their team identity over their demographic group identity? -they get to know each other as individuals. Harrison, Price, and Bell (1998) distinguished between “surface-level diversity” in terms of race, gender, appearance, age, and physical disability and “deep level diversity” with regard to attitudes, beliefs, and values. Diversity in terms of surface-level features had negative consequences in the short term, but as persons interacted over time, deep-level diversity emerged as a more potent force that benefited the group. -When the task and the rewards require people to cooperate, organizational and team membership become more salient than the demographic differences among individuals. -Actions to foster a cooperative culture include leadership emphasis on the common good, basing part of employees’ compensation on organizational or group outcomes, collecting performance feedback on group members’ performance from a variety of perspectives (e.g., peers, customers, subordinates), and celebrating successes on a regular basis.</li> </ul>

Time frame (Task 3.): 60 min

a) Group work

Each group is given one of the steps identified in research, theory and best practice that should be taken to reap the benefits of a diverse workforce.

1. Build senior management commitment and accountability.
2. Conduct a thorough needs assessment.
3. Develop a well-defined strategy tied to business results.
4. Emphasize team-building and group process training.
5. Establish metrics and evaluate the effectiveness of diversity initiatives.

Based on the findings from research/best practice presented in the article, students, in groups, design a plan to promote the given step containing the concrete measures that will be taken. While designing the plans, groups should take into consideration research findings and best practice as outlined in the handout

Handouts for students:

<p>1. Build senior management commitment and accountability.</p>	<ul style="list-style-type: none"> <li>• Many organizations establish executive-level diversity councils chaired and composed of senior line managers who are responsible for ensuring that diversity issues are addressed, communicated, and acted upon in their home organizations.</li> <li>• Holding managers accountable for addressing barriers to building a workforce that mirrors the demographic make-up of the available internal and external labor market represents another common strategy used to build commitment.</li> </ul>
<p>2. Conduct a thorough needs assessment.</p>	<ul style="list-style-type: none"> <li>• To be effective, a diversity initiative must be tailored to the situation, including the culture and unique business and people issues facing the organization. A thorough needs assessment of the people, jobs, and organization ensures that issues related to diversity are framed accurately and that the right interventions are identified.</li> <li>• At the level of the people and their jobs, elements of an effective needs assessment process include understanding the business challenges facing the organization, analyzing the current demographic make-up of the organization, including workforce flow (e.g., new hires compared to labor market availability, promotion rates, turnover rates), and understanding employee attitudes (e.g., perceptions of diversity, need for work/family benefits). Employee surveys, focus groups, and exit interviews can be particularly useful in uncovering the often subtle and systemic issues facing the organization.</li> <li>• Identifying areas of the organization that might benefit most from a well-managed diversity intervention is another outcome of a thorough needs assessment.</li> <li>• An organization's culture must also be considered when developing strategy and choosing diversity interventions.</li> </ul>
<p>3. Develop a well-defined strategy tied to business results</p>	<ul style="list-style-type: none"> <li>• For meaningful change to occur in an organization, employees must understand and embrace the business case for change.</li> <li>• Organizations and researchers have posited several potential competitive advantages of diversity, including enabling organizations to compete for the best talent, competing more effectively in the marketplace by understanding the demands of a diverse customer base, enhancing the creativity and problem-solving effectiveness of work teams, and reducing costs associated with turnover, absenteeism, and lack of productivity.</li> <li>• Specifying how diversity contributes to organizationally specific business objectives as opposed to blanket statements that diversity will inevitably lead to better organizational performance is a more realistic message and more likely to be embraced by employees.</li> <li>• The communication plan often involves awareness training to educate employees about the business case and objectives of the diversity initiative.</li> </ul>
<p>4. Emphasize team-building and group process training</p>	<ul style="list-style-type: none"> <li>• Facilitating the acquisition of interpersonal knowledge through team-building efforts can accelerate the team's ability to draw upon these unique skills.</li> <li>• Team-building efforts that encourage group members to share information about their unique backgrounds, skills, and experiences will help teams develop a deeper understanding of the resources available to the team.</li> <li>• Sharing information about task-relevant abilities and characteristics may also foster "interpersonal congruence" among team members.</li> </ul>

<p>5. Establish metrics and evaluate the effectiveness of diversity initiatives.</p>	<ul style="list-style-type: none"> <li>• Metrics allow the organization to track progress and identify and address issues as they emerge.</li> <li>• Establishing meaningful metrics and implementing an effective and comprehensive evaluation of a diversity effort require careful planning and sufficient resources.</li> <li>• An important first step is to establish an evaluation team championed by senior leadership and made up of business process owners of the diversity initiative, members with measurement expertise, and, at least on an ex officio basis, a member of internal legal counsel.</li> <li>• The next step is to identify metrics. The business strategy for diversity should serve as the framework for defining and tracking metrics.</li> <li>• There are several common metrics that organizations use to track the effectiveness of their diversity efforts.</li> <li>• Measuring the current demographic profile of the organization and how it evolves over time is critical to successful diversity management.</li> <li>• Processes such as hiring and promotions. Other key data that should be evaluated include workforce flow statistics, specifically data related to recruiting (who was interviewed, who was hired), promotions (who was considered, who was promoted), and retention (who left the organization, how do turnover rates compare across demographic groups).</li> <li>• Employee opinion data represents another source of data for evaluating the effectiveness of a diversity initiative.</li> <li>• It is important to include an analysis of the majority group in any metrics evaluation program.</li> </ul>
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Time frame for sub-task a): 40 min

*b) Groups present their plans to the whole class.*

Time frame for sub-task b): 20 min

Resources:

- White board or a big sheet of blank paper
- Marker
- Small sheets/pieces of blank paper

### 3.1.2.1. Handout: Necessary conditions to manage diversity initiatives successfully

(Jayne et Dipboye 2004)

Collect arguments/evidence/examples for the statements below.

Statements	Arguments/evidence/examples
1. Increased diversity does not necessarily improve the talent pool.	
2. Increased diversity does not necessarily build commitment, improve motivation, and reduce conflict.	
3. Increased group-level diversity does not necessarily lead to higher group performance.	
4. Diversity does not necessarily improve organizational performance.	

Compare how your arguments/evidence/examples are different from the ones mentioned in the article of Jayne and Dipboye (2004).

1. Increased diversity does not necessarily improve the talent pool.	<ul style="list-style-type: none"> <li>An increase in the diversity of a group at the demographic level (age, gender, race, disability) does not guarantee an increase in diversity of task-related knowledge, skills, abilities, experiences, and other characteristics (KSAOs).</li> <li>The research in industrial and organizational psychology has yielded a variety of standardized techniques that have been shown to be predictive of job performance (Schmidt &amp; Hunter, 1998). These include behavioral interviews, biographical data inventories, assessment centers, work samples, personality inventories, mental ability tests, and other procedures, all of which provide objective, quantitative assessments of KSAOs. Improvements in the talent pool are best accomplished by using measures such as these rather than using demographic diversity as a surrogate of talent diversity.</li> </ul>
2. Increased diversity does not necessarily build commitment, improve motivation, and reduce conflict.	<ul style="list-style-type: none"> <li>Research has shown that working with dissimilar others is often associated with negative outcomes.</li> <li>Persons working with dissimilar others are likely to show lower commitment to the organization, express less satisfaction, perceive more discrimination, and display a variety of other negative behavioral and attitudinal outcomes.</li> </ul>
3. Increased group-level diversity does not necessarily lead to higher group performance.	<ul style="list-style-type: none"> <li>Work groups whose members are diverse in terms of their race, gender, age, or tenure have a variety of problems, including communication breakdowns, low cohesion, and turnover.</li> </ul>
4. Diversity does not necessarily improve organizational performance.	<ul style="list-style-type: none"> <li>Richard, McMillan, Chadwick, &amp; Dwyer (2003) hypothesized an inverted-U relationship in which the highest performance results from moderate levels of racial diversity.</li> <li>Kochan et al. (2003) concluded that there is no justification for the assertion that organizations that are diverse in their workforce perform better on the return on investment, profits, revenue, costs, and other financial measures.</li> </ul>

### 3.1.2.2. Handout: Managing diversity initiatives – Criteria for success

Discuss the statements below. How do you interpret these statements?

Statements	Interpretations
1. The benefits of diversity are contingent on the situation.	
2. Successful diversity programs are based on specific goals with feedback provided on how well the programs achieve these goals.	
3. The success of diversity initiatives depends on how they are framed.	
4. Diversity initiatives are more likely to succeed when employees identify with their teams and the organization.	

Compare your interpretations with the arguments of the article of Jayne and Dipboye (2004).



<p>1. The benefits of diversity are contingent on the situation.</p>	<ul style="list-style-type: none"> <li>• The probability of success is likely to depend on situational factors such as the organizational culture, strategies, and environment, as well as the people in the organization and their jobs.</li> <li>• In one typology, Cox (1991) described organizations as ranging from “monolithic,” where there are relatively few minority employees and diversity efforts are subject to resistance, to the multicultural organization, in which minorities are at all levels of the organization and diversity is incorporated as a basic value in the corporate culture.</li> <li>• What is surprising is the frequency with which diversity programs are implemented with little or no attention to the specific situation to which they are applied.</li> </ul>
<p>2. Successful diversity programs are based on specific goals with feedback provided on how well the programs achieve these goals.</p>	<ul style="list-style-type: none"> <li>• Goal-setting theory states that explicit goals that are difficult but also acceptable lead to higher performance on a wide variety of tasks than goals that are ambiguous, easy, or nonexistent.</li> <li>• Goals should not be confused with quotas. The use of quotas in hiring, promotion, or placement can result in charges of reverse discrimination.</li> <li>• Any goal regarding workforce representation should be developed in conjunction with legal counsel to ensure it is consistent with applicable employment law.</li> <li>• The goals should be realistic and based on a careful assessment of the current organization and translated into specific targets against which the program can be evaluated.</li> </ul>
<p>3. The success of diversity initiatives depends on how they are framed.</p>	<ul style="list-style-type: none"> <li>• Powerful influence of psychological framing on how messages are perceived and how the recipients of these messages respond to them.</li> <li>• The integration-and-learning perspective approaches the diversity program as a vehicle for rethinking the primary tasks and processes of the organization. In the access-and-legitimacy perspective, the diversity program is seen as a strategy of gaining entry into markets through hiring employees who are similar to customers. The discrimination-and-fairness perspective approaches the diversity program as a way of eliminating discrimination and providing equal opportunity. All three perspectives can succeed to some extent, but only the integration-and-learning perspective contains a rationale that will motivate management and employees in a sustained manner to ensure the long-term success of a diversity program.</li> <li>• The factor that was most strongly related to successful diversity training was the perception that top management supported the diversity training. Having a top management team that is diverse is perhaps the most powerful way of conveying this support.</li> <li>• It appears that affirmative action programs are less likely to be accepted to the extent that they emphasize the group affiliation of the recipients and de-emphasize merit.</li> </ul>
<p>4. Diversity initiatives are more likely to succeed when employees identify with their teams and the organization.</p>	<ul style="list-style-type: none"> <li>• Social identity theory (Tajfel &amp; Turner, 1986): There is a tendency to sort people into in-groups and out-groups and to attribute to members of the out-group the negative attributes of the group. The implication is that factors in the workplace that trigger such categorizations are likely to interfere with diversity efforts by encouraging stereotyping, prejudice, and inter-group conflict, whereas those that encourage the adoption of a common identity facilitate diversity efforts.</li> <li>• What can be done to counteract these divisive pressures and encourage people from different demographic groups to place priority on their team identity over their demographic group identity? -They get to know each other as individuals. Harrison, Price, and Bell (1998) distinguished between “surface-level diversity” in terms of race, gender, appearance, age, and physical disability and “deep level diversity” with regard to attitudes, beliefs, and values. Diversity in terms of surface-level features had negative consequences in the short term, but as persons interacted over time, deep-level diversity emerged as a more potent force that benefited the group. -When the task and the rewards require people to cooperate, organizational and team membership become more salient than the demographic differences among individuals. -Actions to foster a cooperative culture include leadership emphasis on the common good, basing part of employees’ compensation on organizational or group outcomes, collecting performance feedback on group members’ performance from a variety of perspectives (e.g., peers, customers, subordinates), and celebrating successes on a regular basis.</li> </ul>

### 3.1.2.3. Handout: Steps towards diversity management

Based on the findings from research/best practices presented in the article, design a plan to promote the given steps, containing what concrete measures will be taken. While designing the plans, you should take into consideration research findings and best practice as outlined in the handout.

<p>1. Build senior management commitment and accountability.</p>	<ul style="list-style-type: none"> <li>• Many organizations establish executive-level diversity councils chaired and composed of senior line managers who are responsible for ensuring that diversity issues are addressed, communicated, and acted upon in their home organizations.</li> <li>• Holding managers accountable for addressing barriers to building a workforce that mirrors the demographic make-up of the available internal and external labor market represents another common strategy used to build commitment.</li> </ul>
<p>2. Conduct a thorough needs assessment.</p>	<ul style="list-style-type: none"> <li>• To be effective, a diversity initiative must be tailored to the situation, including the culture and unique business and people issues facing the organization. A thorough needs assessment of the people, jobs, and organization ensures that issues related to diversity are framed accurately and that the right interventions are identified.</li> <li>• At the level of the people and their jobs, elements of an effective needs assessment process include understanding the business challenges facing the organization, analyzing the current demographic make-up of the organization, including workforce flow (e.g., new hires compared to labor market availability, promotion rates, turnover rates), and understanding employee attitudes (e.g., perceptions of diversity, need for work/family benefits). Employee surveys, focus groups, and exit interviews can be particularly useful in uncovering the often subtle and systemic issues facing the organization.</li> <li>• Identifying areas of the organization that might benefit most from a well-managed diversity intervention is another outcome of a thorough needs assessment.</li> <li>• An organization's culture must also be considered when developing strategy and choosing diversity interventions.</li> </ul>
<p>3. Develop a well-defined strategy tied to business results</p>	<ul style="list-style-type: none"> <li>• For meaningful change to occur in an organization, employees must understand and embrace the business case for change.</li> <li>• Organizations and researchers have posited several potential competitive advantages of diversity, including enabling organizations to compete for the best talent, competing more effectively in the marketplace by understanding the demands of a diverse customer base, enhancing the creativity and problem-solving effectiveness of work teams, and reducing costs associated with turnover, absenteeism, and lack of productivity.</li> <li>• Specifying how diversity contributes to organizationally specific business objectives as opposed to blanket statements that diversity will inevitably lead to better organizational performance is a more realistic message and more likely to be embraced by employees.</li> <li>• The communication plan often involves awareness training to educate employees about the business case and objectives of the diversity initiative.</li> </ul>
<p>4. Emphasize team-building and group process training</p>	<ul style="list-style-type: none"> <li>• Facilitating the acquisition of interpersonal knowledge through team-building efforts can accelerate the team's ability to draw upon these unique skills.</li> <li>• Team-building efforts that encourage group members to share information about their unique backgrounds, skills, and experiences will help teams develop a deeper understanding of the resources available to the team.</li> <li>• Sharing information about task-relevant abilities and characteristics may also foster "interpersonal congruence" among team members.</li> </ul>

<p>5. Establish metrics and evaluate the effectiveness of diversity initiatives.</p>	<ul style="list-style-type: none"> <li>• Metrics allow the organization to track progress and identify and address issues as they emerge.</li> <li>• Establishing meaningful metrics and implementing an effective and comprehensive evaluation of a diversity effort require careful planning and sufficient resources.</li> <li>• An important first step is to establish an evaluation team championed by senior leadership and made up of business process owners of the diversity initiative, members with measurement expertise, and, at least on an ex officio basis, a member of internal legal counsel.</li> <li>• The next step is to identify metrics. The business strategy for diversity should serve as the framework for defining and tracking metrics.</li> <li>• There are several common metrics that organizations use to track the effectiveness of their diversity efforts.</li> <li>• Measuring the current demographic profile of the organization and how it evolves over time is critical to successful diversity management.</li> <li>• Processes such as hiring and promotions. Other key data that should be evaluated include workforce flow statistics, specifically data related to recruiting (who was interviewed, who was hired), promotions (who was considered, who was promoted), and retention (who left the organization, how do turnover rates compare across demographic groups).</li> <li>• Employee opinion data represents another source of data for evaluating the effectiveness of a diversity initiative.</li> <li>• It is important to include an analysis of the majority group in any metrics evaluation program.</li> </ul>
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### Recommendations for further reading

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- Bunderson, J. S., & Sutcliffe, K. M. (2002). Comparing alternative conceptualizations of functional diversity in management teams: Process and performance effects. *Academy of management journal*, 45(5), 875-893.
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## CHAPTER 3.2. RACE, ETHNICITY AND NATIONALITY IN INSTITUTIONS AND ORGANIZATIONS

This chapter will discuss the theories of racial identity development and the major theories of organizational racial identity development as well as how these two are integrated into one theoretical framework describing the interaction of individual and organizational racial identity development at various stages of growth. The framework is based on research suggesting that both individuals and organizations evolve in their racial identity development, characterized by changes in values and behaviours regarding diversity (Tatum 2017; Cross 1991; Chrobot-Mason and Thomas 2002).

1.  
Tatum, B. D. (1997). *Why are all the Black kids sitting together in the cafeteria*. Basic Books.

Walking into any racially mixed high school, one might see black youth seated together in the cafeteria. It is true that not just the black kids sit together: the white, Latino, Asian Pacific, and, in some regions, American Indian youth are clustered in their own groups, too. It is said in the book that the same phenomenon can be observed in college dining halls, faculty lounges, and corporate cafeterias. The book raises the question as to why this happens, is this self-segregation a problem that should be fixed, or a coping strategy should be supported? The author of the book also asks how our reluctance to talk about racial issues can be overcome. The book also asks how all the other questions adults and children have about race can be addressed. Beverly Daniel Tatum is a renowned authority on the psychology of racism and she asserts that in general people do not know how to talk about our racial differences. While Whites are afraid of using the wrong words and being perceived as «racist», parents of color are afraid of exposing their children to painful racial realities too soon. The author uses real-life examples and research and presents strong evidence that straight talk about our racial identities-whatever they may be-is essential if we are serious about facilitating communication across racial and ethnic divides.

2.  
Cross Jr, W. E. (1991). *Shades of black: Diversity in African-American identity*. Temple University Press.

The article reviews the relevant social scientific literature on Negro identity conducted between 1936 and 1967. The author outlines how important themes of mental health and adaptive strength have frequently been overlooked by scholars, both Black and white, obsessed with proving Black pathology. The Black Power Movement and critics are examined to see the comprehensive change in Black self-esteem. It is asserted that Black people had considerable gains in group identity during this period, and the author also shows how, before this, working and middle-class, and even many poor Black families were able to offer their progeny a legacy of mental health and personal strength that sustained them in their struggles for political and cultural consensus.

3.  
Chrobot-Mason, D., & Thomas, K. M. (2002). Minority employees in majority organizations: The intersection of individual and organizational racial identity in the workplace. *Human Resource Development Review*, 1(3), 323-344.

The article discusses a novel multidisciplinary and multilevel approach to understanding the complexity of diversity in organizations. Based on findings from counseling psychology, developmental psychology, and Black psychology as well as other fields, it is proposed that racial identity theory can help to explain the relationships that develop between minority employees and the White-owned and White-managed organizations that employ them. In addition, four different types of employee-employer relationships are outlined that develop depending on the racial identity levels of both the minority employee and the organization as a whole. The article proposes that understanding these relationships can be a useful diagnostic tool for identifying barriers to effective diversity management and minority employee retention.

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### 3.2.1. Teachers' guide: Individual Racial Identity Development

(Tatum 2017 ; Cross 1991 ; Chrobot-Mason et Thomas 2002)

Time frame (in total): 90 min

Purpose of the task: Through this task students will become acquainted with the theory of racial identity development and will learn how to adopt the theory to real life situations.

a) *Teacher presents the five stages of racial identity development.*

1. *Pre-encounter*
2. *Encounter*
3. *Immersion/emersion*
4. *Internalization*
5. *Commitment*

*Group discussion: Working in groups, students try to define each of the stages.*

Time frame for sub-task a): 20 min

b) *After group discussion, each group presents their definitions.*

Time frame for sub-task b): 15 min

c) *At the end of the presentations, the teacher presents the definitions of the stages as described by B.D. Tatum and W. Cross by distributing the handout.*

*Whole class discussion: What do students think about their definitions and the definitions in the literature? Are there any big divergences?*

Time frame for sub-task c): 10 min

d) *Break into groups. Groups have to describe other minorities and minority identity experiences (3-5 examples) and attach them to one of the stages by relying on their experiences, encounters, own identities, studies, etc.*

- *What minority does the person belong to? In which country?*
- *What age group is he or she?*
- *What is his or her profession?*
- *What racial experiences has he/she had during his/her education or later in his/her professional life?*
- *What stage might he/she be at in his/her racial identity development? Why?*

Time frame for sub-task d): 25 min

e) *Groups present their descriptions of the minorities on their list.*

Time frame for sub-task e): 20 min

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### 3.2.1. Handout: Individual Racial Identity Development

(Tatum 2017; Cross 1991; Chrobot-Mason and Thomas 2002)

You can find the definitions of stages as described by B.D. Tatum and W. Cross in the handout.

(Black) Racial Identity Development

Tatum makes use of William Cross's categories of development for youth of colour.

1. **PRE-ENCOUNTER** A person of colour internalizes negative stereotypes that the dominant white culture has of them. A person of colour absorbs many of the beliefs and values of the dominant white culture. A person of colour may seek to assimilate and be accepted by whites and actively or passively distance herself from other people of colour.
2. **ENCOUNTER** An event or series of events forces the individual to acknowledge the impact of racism in their lives. A person of colour recognizes they can't be truly white.
3. **IMMERSION/EMERSION** In this stage the person learns about their people, and the history of their people. They surround themselves with visible symbols of their own racial identity group. They actively avoid symbols of whiteness. They unlearn internalized stereotypes. The support of peers from the same racial group is very important. Anger and resentment about racism and a desire to denigrate white people are also part of this process. A person of colour experiences a need to develop an oppositional identity. This helps protect the person of colour from further offenses. The individual develops his/her own music, dress, and speech so as to not "act white." He or she develops a supportive community with other persons of colour. Youth of colour may be snubbed by other youth of colour for hanging around white youth or living in the suburbs.
4. **INTERNALIZATION** The emergence from immersion marks the beginning of internalization. Secure in one's own sense of racial identity, there is less need to assert the "blacker than thou" attitude often characteristic of the immersion stage. While still managing his/her connection with black peers, the internalized individual is willing to establish meaningful relationships with whites who acknowledge and are respectful of his/her emerging self definition. The individual is also ready to build coalitions with member of other oppressed groups.
5. **COMMITMENT** A personal sense of blackness is translated into a plan of action or a general sense of commitment to the concerns of blacks as a group, which is sustained over time.

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### 3.2.2. Teachers' guide: Organizational Racial Identity Development

(Chrobot-Mason and Thomas 2002)

Time frame (in total): 70 min

Purpose of the task: Through the task, students will learn about the major organizational racial identity development theories and will learn how to apply their theoretical knowledge to real life situations.

*a) Group discussion*

*Break up into three groups. Each group gets one type of approach to organizations and multiculturalism.*

- *Diversity approach: monolithic organizations / plural organizations / multicultural organizations*
- *Acculturation models: traditional/pluralist*
- *Diversity paradigms: discrimination and fairness paradigm/access and legitimacy paradigm/learning and effectiveness paradigm*

*Groups have to define what the categories stand for in the given approach*

Time frame for sub-task a): 20 min

*b) Groups present their definitions.*

Time frame for sub-task b): 10 min

*c) Students get the definitions in the literature (handout). Group discussion: groups compare their definitions to the ones in the literature.*

- *Are there any huge differences between your definitions and the ones in the literature?*
- *What are the main messages for you from this comparison?*
- *Can you think of concrete examples for each type of organization?*

Time frame for sub-task c): 20 min

*d) Groups present the results of their discussion.*

Time frame for sub-task d): 20 min

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### 3.2.2. Handout: Organizational Racial Identity Development

#### • Diversity orientation (Cox 1991)

##### Monolithic organizations

- Having a culture that either ignores or actively discourages diversity.
- Demographically and culturally homogeneous
- When non-majority members are hired, they are expected to adopt the existing organizational norms.

##### Plural organizations

- Have more heterogeneous membership and have taken steps to be more inclusive and accepting of non-majority members
- Fail to address the cultural or social aspects of integration
- Emphasis on affirmative action as the primary focus of efforts to manage diversity

##### Multicultural organizations

- valorisent la diversité plutôt que de simplement ignorer ou tolérer les différences
- les membres de l'organisation ne sont plus censés s'assimiler
- les efforts en matière de diversité sont pleinement intégrés à la structure de l'organisation
- les conflits intergroupes sont peu présents
- les stéréotypes culturels sont pratiquement inexistantes
- a diversité raciale n'est pas seulement entendue comme la représentation des minorités, l'organisation comprend la nécessité de modifier ses processus et ses structures pour créer un environnement qui valorise réellement les différences
- comprennent les potentielles implications positives et négatives d'une main d'œuvre diversifiée et prennent des mesures pour que la diversité soit gérée de façon à ce que l'organisation puisse tirer parti des avantages visés d'une importante diversité en termes d'idées, de compétences, de connaissances et d'aptitudes.

- **Acculturation models (Cox and Finley-Nickelson 1991):** organizations have different forms of acculturation, defined as different approaches to addressing cultural differences and cultural change adaptation between different ethnic groups.

##### Traditional approach

- Assimilation, defined as a one-way adaptation process in which the culture of one group (the dominant ethnic group) becomes the standard of behavior for all other cultures.

##### Pluralist approach

- Approach to acculturation: a two-way process in which both culture groups change to some degree to reflect norms and values of the other. This type of approach promotes an environment in which there exists mutual appreciation for the contributions of each culture.

#### • Diversity paradigms (Thomas and Ely 1996)

##### Discrimination and fairness paradigm

- The dominant mind-set from which most organizations operate.
- The organization seeks to redress previous injustices through aggressive recruitment (e.g., equal employment opportunity and compliance programs).
- Putting in place mentoring and career development efforts.
- Assimilation and the color-blind ideal are the norms for organizations working from this paradigm.

##### Access and legitimacy paradigm

- Motivates organizations to celebrate and embrace differences because it makes business sense.
- Organizations working from this paradigm attempt to achieve heterogeneous workforces to gain access and legitimacy to increasingly multicultural consumers. -This paradigm opens up new opportunities for minority workers; however, they are often segmented (both vertically and horizontally) in positions in which their culture or race will gain them access to a previously ignored market.
- Organizational members see the sole value of diversity as capitalizing on differences rather than learning from them.

##### Learning and effectiveness paradigm

- Organizations that recognize cultural differences, capitalize on diversity by developing a culture that incorporates the employees' perspective into the day-to-day operation of the company.
- These organizations acknowledge that employees frequently draw on their cultural background in how they work.
- By allowing employees to do this without forcing "a one best way to work" mandate, employees are able to learn from one another and gain a competitive advantage through increased innovation and creativity.



### 3.2.3.1. Teachers' guide: Interactive Model of Individual and Organizational Racial Identity Development

(Chrobot-Mason et Thomas 2002)

Time frame (in total): 120 min

Purpose of the task: The aim is to enable students to learn about and understand the theoretical framework describing the interaction of individual and organizational racial identity development at various stages of growth. The framework is based on research suggesting that both individuals and organizations evolve in their racial identity development, characterized by changes in values and behaviors regarding diversity.

a) *Students are presented with the Interactive Model (handout)*

Group discussion: Each group has to elaborate on one of the interactions in the model by answering the question: *What are the implications/consequences of the given stage of identity development (low or high) on the individual and the organization?*

*The four interactions:*

- *Negative Parallel Interaction*
- *Regressive Interaction*
- *Progressive Interaction*
- *Positive Parallel Interaction*

Time frame for sub-task a): 20 min

b) *Group work: Students are presented with the four interactions described in the literature.*

*Groups have to compare their descriptions with the ones in the literature.*

*Groups have to find examples from their experiences, readings, studies, etc. to each of the interactions*

Time frame for sub-task b): 20 min

c) *Groups present the results of this comparison and mention the examples they found.*

Time frame for sub-task c): 20 min

d) *Group work: Groups have to elaborate plans for how to improve diversity management in one of the four types of interactions using the questions included in the handout.*

*They should also use the terms included in the handout while designing the plan*

Time frame for sub-task d): 30 min

e) *Groups present their plans.*

Time frame for sub-task e): 30 min

### 3.2.3.1. Handout: Interactive Model of Individual and Organizational Racial Identity Development

(Chrobot-Mason et Thomas 2002)

- *What are the implications / consequences of the given stage of identity development (low or high) on the individual and the organization?*

*The four interactions:*

- *Negative Parallel Interaction*
- *Regressive Interaction*
- *Progressive Interaction*
- *Positive Parallel Interaction*

Organizational Racial Identity	Individual Racial Identity	
	Low Identity Limited exploration of the meaning and significance of one's racial membership	High Identity Racial self-actualization (internalized sense of self)
Low Identity Racial differences are ignored or devalued (monocultural workplace)	Negative Parallel Interaction	Regressive Interaction
High Identity Diversity is part of the overall business strategy (multicultural workplace)	Progressive Interaction	Positive Parallel Interaction

**3.2.3.2. Handout: Interactive Model of Individual and Organizational Racial Identity Development: Consequences of interactions**

**Consequences of a Negative Parallel Interaction**

Individual	Organizational
<ul style="list-style-type: none"> <li>• There is little organizational pressure to develop (professionally or psychologically).</li> <li>• Minority individuals are encouraged to readily assimilate into the organization's "traditional" majority group norms and expectations without question. The individual strives to "fit in" with the organizational norm.</li> </ul>	<ul style="list-style-type: none"> <li>• There is little pressure from employees to address diversity differently.</li> <li>• Racial diversity is most likely found at entry levels within the organization.</li> <li>• There is little opportunity for the organization to capitalize on its diversity.</li> <li>• The organization may look diverse, but does not "feel" diverse. Racial heterogeneity within the organization offers little as a source of innovation or creativity. Despite racial differences, everyone learns to be the same.</li> </ul>

**Consequences of a Regressive Interaction**

Individual	Organizational
<ul style="list-style-type: none"> <li>• Minority individuals are dissatisfied with their status and ability to contribute to the organization.</li> <li>• Individuals may attempt to alter the organizational climate through racial activism, yet may fail due to overwhelming resistance from employee counterparts and management.</li> <li>• Individuals are at risk of leaving the organization.</li> </ul>	<ul style="list-style-type: none"> <li>• The organization values homogeneity and assimilation.</li> <li>• The value of diversity is in how the organization looks in terms of racial diversity, but not what diversity offers as a means of learning to think and work in different ways.</li> <li>• The organization views poor retention of minority workers as a problem with available labor or the nature of the competition for human resources rather than a dysfunctional climate for diversity.</li> </ul>

**Consequences of a Progressive Interaction**

Individual	Organizational
<ul style="list-style-type: none"> <li>• Due to low levels of personal racial identity development, these minority individuals may feel uncomfortable with the visibility afforded their racial identity, and may actually complain that they just want to be treated like "everyone" else and have their identity ignored.</li> <li>• The availability of successful diverse role models and mentors encourages low identity individuals to confront their stereotypes (including those of members of their own group) and replace them with more positive images.</li> <li>• Minority individuals learn to use their unique experiences and background to challenge existing norms and paradigms regarding work, and they have the potential to use this to their career advantage.</li> </ul>	<ul style="list-style-type: none"> <li>• Organizational culture and resulting policies, programs, and opportunities motivate individuals to develop their racial identity in order to benefit the company.</li> <li>• The organization becomes an industry leader by modeling effective diversity behaviors and values.</li> </ul>

**Consequences of a Positive Parallel Interaction**

Individual	Organizational
<ul style="list-style-type: none"> <li>• All members value the opportunity to contribute to the organization in ways that capitalize on their unique identities and experiences.</li> <li>• Minority individuals are energized by the opportunities to contribute to personal and organizational well-being.</li> <li>• Employees are highly committed to the organization.</li> </ul>	<ul style="list-style-type: none"> <li>• Diversity is legitimized, appreciated, and a source of learning for employees as well as the effectiveness of the organization as a whole.</li> <li>• The organization is creative and innovative and composed of a highly committed workforce.</li> </ul>

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### 3.2.3.3. Handout: Interactive Model of Individual and Organizational Racial Identity Development: Ways to improve diversity management

Elaborate plans for improving diversity management in one of the four types of interactions using the questions included in the handout.

Here are a few questions which could help you to develop your plan.

- How would you change the HR systems (selection and reward systems)?
- How would you change the organizational culture?
- What changes would you suggest in the personnel?
- What training would you introduce? To whom?

Use the following terms while designing your plan:

- Feedback process
- Feedback sessions
- Encounters
- Organizational practices
- Diagnosis/evaluation
- Mentoring and networking

### Recommendations for further reading

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### CHAPTER 3.3. MULTICULTURAL ORGANIZATIONS AND DIVERSITY MANAGEMENT IN PUBLIC INSTITUTIONS

This chapter deals with the concept of representative bureaucracy, a basic concept that contends that groups should be represented in government in the same proportion as their composition in the general population in order to be more responsive to public interests and thus, better serve democratic principles (Selden and Selden 2001). It will also address how the paradigms of diversity (Thomas and Ely 1996) can be applied to public institutions. Some issues regarding schools will also be discussed, addressing questions like what basic principles should be taken into account when an effective diversity management plan is to be designed (Grobler et al. 2006).

Selden, S. C., & Selden, F. (2001). Rethinking diversity in public organizations for the 21st century: Moving toward a multicultural model. *Administration & Society*, 33(3), 303-329.

In our times, there is a more diverse public workplace in all diversity dimensions, such as race, ethnicity, culture, gender, age, and disabilities. This article presents three different paradigms of diversity developed to understand private organizations and analyze practices in and research about public organizations. Based on these paradigms, the article looks into how a multicultural organization can be managed in a more effective way, what new processes could be developed. This paradigm of multiculturalism cultivates a climate in which individuals from dominant and non-dominant cultures co-exist and thrive. If these new processes are applied, it is more likely that agencies will be more effective in recruiting and retaining a diverse workforce, structuring internal processes, and serving clients.

Grobler, B. R., Molo, K. C., Loock, C. F., Bisschoff, T. C., & Mestry, R. J. (2006). Creating a school environment for the effective management of cultural diversity. *Educational Management Administration & Leadership*, 34(4), 449-472.

This article explores the factors that are important to create a school environment for the effective management of cultural diversity as legislated for in the directive principles of the South African Schools Act of 1996 and the Schools Education Act of 1995. The two Acts determine that every person shall have the right to basic education and to equal access to schools and centres of learning. The article presents the results of research which shows that a school environment for the effective management of cultural diversity can be achieved through creative approaches to professional management and school governance, characterized by a collaborative management style. It is found that managing cultural diversity can often be complicated by communication problems and stereotyping due to differences based on moral, ethical, socio-political and economic issues.

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### 3.3.1. Teachers' guide: The concept and practices of representative bureaucracy/1

(Selden et Selden 2001)

Time frame (in total): 120 min

Purpose of the task: Through this task students will become acquainted with the concept of representative bureaucracy, a basic concept that contends that groups should be represented in government in the same proportion as their composition in the general population in order to be more responsive to public interests (and which therefore better serves democratic principles). They will also have to apply this concept to real life situations. Then students will have to further familiarize themselves with the paradigms of diversity (by Thomas and Ely 1996) applied to public institutions and match the different models with real life examples.

*a) Group discussion*

*The concept of representative bureaucracy could be understood by answering this question.*

*Break into groups and discuss the following questions and try to bring up as many arguments as you can.*

*-Why do you think public institutions should engage in employing a diverse workforce representative of the population in terms of race, ethnicity, gender, etc. and introduce diversity policies?*

*-What benefits can this bring to the institutions and the public?*

*-How do you think the racial, ethnic etc. background of an individual influences his/her behavior in the institution as an employee?*

*After group discussion, results are presented to the class.*

*This is followed by a whole class discussion.*

Time frame for sub-task a): 45 min

**Key for teachers:** (Selden et Selden 2001)

- Groups would be represented in government in the same proportion as their composition in the general population.
- A bureaucracy will be more responsive to public interests (and will therefore better serve democratic principles) if its personnel reflects the public served in characteristics such as race, ethnicity, and gender.
- Affirmative action in public organizations: to establish a bureaucracy representative of the general population, that is, groups would be represented in government in the same proportion as their composition in the general population.
- Bureaucracy will be more responsive to public interests (and will therefore better serve democratic principles) if its personnel reflects the public served in characteristics such as race, ethnicity, and gender.
- Passive representation, or the extent to which a bureaucracy employs people of diverse social backgrounds, leads to active representation, or the pursuit of policies reflecting the interests and desires of those people.
- Early socialization experiences that in turn give rise to attitudes, values, and beliefs that ultimately help to shape the behavior and decisions of individual bureaucrats.
- Values relating to race and ethnicity are important determinants of a person's policy decisions.
- A bureaucracy that reflects the diversity of the general population implies a symbolic commitment to equal access to power.
- Representative bureaucracy provides a means of fostering equity in the policy process by helping to ensure that all interests are represented in the formulation and implementation of policies and programs.
- A representative bureaucracy is more effective, that is, school bureaucracies with more minority teachers produced higher minority and non-minority student test scores.
- Representative bureaucracy offers a means of reconciling bureaucratic government with democratic values by ensuring that public organizations are responsive to the public through employee representation and are subsequently more effective.

*b) Group discussion*

*Break into groups and discuss the following question:*

*-To what extent is representative bureaucracy present in any institutions you know of? Try to find some concrete examples.*

*Present the results of group discussions to the whole class*

Time frame for sub-task b): 30 min

*c) Group work*

*Break into groups. The groups receive one of the diversity paradigms as identified by Thomas and Ely (1996) (already familiar from task 3.2.2.)*

*- discrimination-and-fairness paradigm*

*-access-and-legitimacy paradigm*

*-learning-and-effectiveness paradigm*

*1. Groups have to identify the advantages and disadvantages of the paradigms in public institutions.*

*2. Groups have to find examples from public institutions they have learnt about, know of or have encountered through personal experiences*

Time frame for sub-task c): 45 min

### 3.3.1. Handout: The concept and practices of representative bureaucracy/1

(Selden et Selden 2001)

- Why do you think public institutions should engage in employing a diverse workforce representative of the population in terms of race, ethnicity, gender, etc. and introduce diversity policies?
- What benefits can this bring to the institutions and the public?
- How do you think the racial, ethnic etc. background of an individual influences his/her behavior in the institution as an employee?

Reasons for employing diverse workforce in public institutions	
Benefits for the institution	
Benefits for the public	
Influence of the background of individual employees on their behavior	

### 3.3.1. Handout: The concept and practices of representative bureaucracy / 2 - diversity paradigms

Diversity paradigms as identified by Thomas and Ely (1996)

- The **discrimination-and-fairness** paradigm focuses on whether minorities and women are given an equal chance of obtaining employment in public organizations. According to this paradigm, public organizations pursue diversity under the guise of equality and fairness and are concerned primarily with compliance with EEO (equal employment opportunity) and affirmative action legal requirements (Thomas and Ely, 1996 in Seldon and Seldon 2001: 310).
- The **access-and-legitimacy** paradigm: According to this perspective, agencies value diversity because it enables them to provide better access and services to their constituents. This paradigm organizes itself around differentiation. Under this framework, the virtue of diversity is based on the fact that each group can offer knowledge about group members and can better serve their needs because of such knowledge and shared group experiences (Thomas and Ely, 1996 in Seldon and Seldon 2001: 314).
- The **learning-and-effectiveness** paradigm: Agencies adopting this perspective value diversity because it improves internal processes by incorporating the varied perspectives and approaches to work that different group members offer an organization. Agencies operating under this frame seek to integrate, as opposed to assimilate or differentiate, diverse individuals within the agency. This model is founded on understanding and valuing the notion that cultural differences exist (Thomas and Ely, 1996 in Seldon and Seldon 2001: 3015).

1. Identify the advantages and disadvantages of the paradigms in public institutions.
2. Find examples from public institutions they have learnt about, know of or have encountered through personal experiences.

	Advantages (for the institution, the public, the individual)	Disadvantages (for the institution, the public, the individual)
In general		
Example 1.		
Example 2.		
Example X.		

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### 3.3.2. Teachers' guide: Managing cultural diversity in schools

(Grobler et al. 2006)

Time frame (in total): 90 min

Purpose of the task: It aims to enable students to design policies for schools where there is a diverse student population. Students will learn what the basic principles are that should be taken into account when an effective diversity management plan is to be designed.

*a) Group discussion: Break into groups, discuss the following question:  
What do you think the most important issues are when a school has a culturally diverse population?  
Present your findings to the class.*

Time frame for sub-task a): 20 min

*b) Group work  
The following statements can be read as principles or guidelines for a diversity management action plan and policy for a school.*

*Design an action plan and policies for a school addressing each of the different principles (handout).*

- Managing diversity is not limited to one department or a specific management level of the school. It is an overall approach or philosophy which seeks the commitment of the whole school if success is to be achieved (452).
- Managing diversity includes recognition of the fact that the members of the school are diverse and therefore it is crucial that school rules make provision for this (452).
- The presentation of cultures in terms of stereotypes [can be very] problematic (...) [There could be] a 'superiority' and 'inferiority' mentality between the different racial groups which is difficult to overcome regardless of the equity legislation because people's values and beliefs are involved (452).  
[It is important to] be aware of possible prejudices present in the schools' community (468).
- Strong support from the top levels of management of the organization. The values, beliefs and behaviours of the top leadership of the organization set the tone for the others and create a domino effect (452).
- Clear and consistent application of diversity principles in personnel decisions. Managers need to 'walk the diversity walk' through their recruitment, hiring and promotion practices (453).
- Appropriate reward systems: accountable managers and other members of the organization must be rewarded for their efforts in promoting diversity and be held accountable in their performance regarding such efforts (bonuses to managers for their efforts in promoting and managing diversity) (453).
- Effective communication skills and processes are essential in schools that reflect our multicultural society (467).
- School management needs to cultivate a genuine ethos of collaboration in order to help the school community become a learning community (468).
- [It] should ensure that learners from different cultural groups are treated in a fair and just manner and according to fair procedures (469).

Time frame for sub-task b): 45 min

*c) Each group presents their findings to the class.  
Whole class discussion based on the groups' findings*

Time frame for sub-task c): 25 min





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### Recommendations for further reading

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## CHAPTER 3.4. GENDER, AGE AND ABILITIES IN INSTITUTIONS AND ORGANIZATIONS

### 3.4.1. Gender and age in institutions and organizations

This chapter takes account of some of the major feminist approaches to gender in organizations and looks into the policies that can be applied in order to promote gender equality and gender sensitive organizations (Hanappi-Egger 2007). The second half of the chapter addresses diversity questions related to age. Age is as important in managing diversity in organizations as any other dimensions of diversity. Given the demographic changes occurring in all societies, it has become crucially important that organizations are prepared to address issues connected to age. It will be what The challenges posed by age and potential policy solutions are discussed (Bieling et.al. 2015).

1. Hanappi-Egger, E. (2007). Gender and diversity from a management perspective: Synonyms or complements?. *Journal of Organisational Transformation & Social Change*, 3(2), 121-134.

2. Bieling, G., Stock, R. M., & Dorozalla, F. (2015). Coping with demographic change in job markets: How age diversity management contributes to organisational performance. *German Journal of Human Resource Management*, 29(1), 5-30.

Diversity questions regarding gender have become important given the growing heterogeneity of the work force. It is asserted in the article that because of this changing situation, new management concepts are required. Gender management policies have taken various routes, such as gender mainstreaming, promotion of women, diversity management, multi-cultural communication, inter-cultural teams and the like, focusing on different social categories of people. Many of these concepts are used synonymously, even though there are important differences. Thus the paper presents and compares human resource management models focusing on gender and diversity and highlights the similarities, analogies and differences. The article also discusses the role of intersectionality in terms of the mutual construction of social categories.

There have been important demographic shifts altering job markets in developed countries. A steady increase in the average age of employees and a decline in the number of young, qualified workers have intensified the war for talent, resulting in highly competitive and dynamic job markets. The article applies the theory of resource dependence and investigates how organisations respond to such challenges. It is found that HR managers implement age diversity management in both appraisal and compensation practices as a response to competitive job markets which, in turn, contribute to organisational performance.

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### 3.4.1.1. Handout: Gender and diversity management

(Hanappi-Egger 2007)

Time frame (in total): 135 min

Purpose of the task: The aim is to enable students to understand some of the major feminist approaches to gender in organizations and see what policies can be applied in order to promote gender equality and gender sensitive organizations.

a) *“Gender discrimination not only plays an explicit part in organizational practices, but is also hidden in value systems and unconscious processes” (Hanappi-Egger 2007: 124)*

*Group discussion*

- *How do you think it works in real life situations?*
- *Can you think of examples from your experiences, studies, etc.?*

*Present the results of your discussions to the class.*

Time frame for sub-task a): 30 min

b) *Group discussion*

*There are different waves of gender discourse in organization theory.*

*First: Liberal feminist approach*

*Second: Difference-oriented approach*

*Third: Questioning the homogeneity of gender groups*

*Match the terms and expressions with the appropriate wave (handout).*

*Whole class discussion: after matching the expressions, the class discusses the findings and the meanings of the waves.*

Time frame for sub-task b): 45 min

#### **Key for teachers:**

First: *Liberal feminist approach*

- eliminating barriers for women in organizations
- establishing same chances for men and women
- equality of women
- men are still the norm
- right of self-determination and self-development
- paid work for women

Second: *Difference-oriented approach*

- changing of value system towards a higher assessment of female values
- gender differences are caused by biology or by socialization

Third: *Questioning the homogeneity of gender groups.*

- gender as a dynamic and situationally (re)produced concept
- gender as the static property of human beings is questioned
- importance of the question of diversity within the genus group

c) *Group discussion: Look at the table (handout) describing the different perspectives of managing diversity (stages of development).*

*Break into groups and fill in the table by answering this question.*

*What gender policies do you think could apply to each stage?*

*On the handout, you find some gender policies. Use these as starting examples and then add your own policies/programs/actions.*

*Explain the content of each of the policies/programs/actions you include in the table.*

*Each group presents their findings.*

Time frame for sub-task c): 60 min

### 3.4.1.1. Handout: Gender and diversity management / 1 - definitions

(Hanappi-Egger 2007)

Match the terms and expressions with the appropriate wave (handout).

Waves:

First: Liberal feminist approach

Second: Difference-oriented approach

Third: Questioning the homogeneity of gender groups

Terms and expressions:

- changing of value system towards a higher assessment of female values
- gender as a dynamic and situationally (re)produced concept
- gender as the static property of human beings is questioned
- gender differences are caused by biology or by socialization
- eliminating barriers for women in organizations
- establishing same chances for men and women
- equality of women
- importance of the question of diversity within the genus group
- men are still the norm
- right of self-determination and self-development
- paid work for women

### 3.4.1.1. Handout: Gender and diversity management / 2 - gender policies

In the chart below, you will find some gender policies. Use these as starting examples and add your own policies/programs/actions

Perspectives of managing diversity	Approach	Social Categories	Organization-culture	Objectives	Gender policies
Resistance	Diversity no topic, danger	Dominant ideal	'Leitkultur'	Status quo defensive	
Fairness- and anti-discrimination	Diversity causes problems	Traditional aspects	Assimilation and equal opportunities	Equality of different groups	
Market-oriented	Diversity implies benefits	General differences	'celebrate differences'	Access to clients and markets	
Learning	Diversity and similarities imply benefits	Differences and similarities	Plurality	Long-term learning	

- a) training on gender equality to management
- b) introduction of a Dignity at Work policy (to include a Sex Discrimination and Harassment Policy)
- c) making flexible working practices available to all staff
- d) annual reporting of performance against measurable objectives
- e) making a workplace profile: number of all employees by gender, number of Executive Directors by gender, etc.
- f) analysis of pay by gender by grade
- g) making flexible work practices
- h) recruitment and promotion:
  - a - where feasible, at least one suitable representative of each gender to participate on interview panels,
  - b - internal recruitment policies and processes to promote applications from suitably qualified male and female candidates, etc.

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### 3.4.1.2. Teachers' guide: Age in diversity management

(Bieling et al. 2015)

Time frame (in total): 75 min

Purpose of the task: Age is as important in managing diversity in organizations as any other dimensions of diversity. Given the demographic changes occurring in all societies, it has become crucially important that organizations are prepared to address issues connected to age. The following tasks aim to enable students to understand the relevance of age as one of the dimensions of diversity. Students will also practice designing policies and programs to address the challenges an organization may face with regards to the needs of different age groups.

- a) *"In more developed countries, these developments lead to dramatic changes of the size and structure of workforces: The working population is shrinking, while the percentage of older employees and the average age of workforce are increasing. In the European Union, the total working population is expected to decrease by 14% by 2060 (European Commission, 2012)" (Bieling et al. 2015: 6)*

*Class discussion: Keeping the above statement in mind, discuss the following question:  
-What are the consequences and implications of this trend on age diversity management?*

Time frame for sub-task a): 15 min

- b) *"Developing and implementing strategies to deal with the demographic challenges could help organisations realize beneficial outcomes" (Bieling et al. 2015: 6)*

*Group work*

*Using internet resources, groups should design age diversity policies (age management toolkit/s) for one of the organization types detailed on the handout, and present their results to the class*

Time frame for sub-task b): 60 min

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### 3.4.1.2. Handout: Age in diversity management

- a) *What are the consequences and implications of the trend described in the quotation below on age diversity management?*

*"In more developed countries, these developments lead to dramatic changes of the size and structure of workforces: The working population is shrinking, while the percentage of older employees and the average age of the workforce are increasing. In the European Union, the total working population is expected to decrease by 14% by 2060 (European Commission, 2012)" (Bieling et al. 2015: 6)*

- b) *Using internet resources, design age diversity policies (age management toolkit/s) for one of the organization types detailed on the handout, and present the results to the class.*

#### 1. Types of organizations

- big multinational company
- local government
- ministry
- small business
- NGO
- international organization

#### 2. Internet

- <http://ageactionalliance.org/employer-toolkit/>  
last accessed: 15.05.2018
- <http://www.eurelectric.org/Demographic/PDF/2008DemographicChangeEN.pdf>  
last accessed: 15.05.2018
- <https://nationalseniors.com.au/be-informed/research/age-management-toolkit-summary>  
last accessed: 15.05.2018

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### 3. Age management toolkit

Your toolkit should contain a couple of the following action areas

Understand your business/organization	
Designing Work for Older Workers	
The Health and Safety of Older Workers	
Well-being at work	
Retraining/Redeployment	
Learning and Development	
Flexible Working	
Phased Retirement	
Legal Requirements	
Recruitment	
Developing a Strategy for Older Workers	
Knowledge transfer	
Performance Management	

#### Recommendations for further reading

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### 3.4.2. Disability in institutions and organizations

This chapter explores the most important concerns about how disability is addressed in diversity management. The different theoretical approaches to disability will be discussed and the reasons why disability is a much neglected field in addressing diversities (Thanem 2008) will also be looked into.

Thanem, T. (2008). Embodying disability in diversity management research. *Equal Opportunities International*, 27(7), 581-595.

This paper introduces an embodied approach to disability into the field of diversity management research. It critically examines previous diversity management research and it draws on previous disability research in the social sciences to develop an embodied approach to disability for diversity management research. It also argues that an embodied approach is required because previous diversity

management research on disability ignores important aspects of disability. The embodied approach to disability proposed in this paper expands the understanding of disability in diversity management research, and it discusses implications for future research and for organizations.

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#### 3.4.2.1. Teachers' guide: Disability in diversity management

(Thanem 2008)

Time frame (in total): 70 min

Purpose of the task: The aim is to enable students to get to know the most important concerns about how disability is addressed in diversity management. Based on the different theoretical approaches, students can develop an understanding of why disability is a much neglected field in addressing different types of diversities.

a) *Group discussion*

*Breaking into groups, discuss what reasons could stand behind this statement.*

*"Although the majority of diversity management research has focused on the diversity aspects of gender, race and culture, a small body of literature has investigated issues of disability in organizations and in relation to diversity management initiatives in organizations." (Thanem 2008: 581)*

*Groups present the results of their discussion.*

Time frame for sub-task a): 20 min

#### **Key for teachers:**

Possible answers:

- The employment of disabled people - suggesting that there is only a weak business case for employing disabled people.
- Disabled people are a more heterogeneous group than women and ethnic minorities.
- The individually adjusted initiatives required by organizations to accommodate disability are costly, and initiatives aimed at enabling one disabled person (e.g. a wheelchair user) may disable another (e.g. a visually impaired person).
- The organizational accommodation of disability is seen to contradict the for-profit logic of diversity management, and to contradict the claim that "everybody benefits".
- This draws attention to the inherent ableism of diversity management wherein the able body is privileged and preferred while the disabled body is deemed too different and too problematic to be included.

b) *Group work*

*There are different approaches to disability which entail different definitions, assumptions, problems and questions. At the same time, each approach has limitations (use the handout).*

*Work in groups and find:*

- the definition of disability,
- the underlying assumptions,
- the dominant research questions,
- the limitations

*of each of the approaches*

1. *Medical model*
2. *Stigma model*
3. *Social model*
4. *Embodied approaches*

*Groups present their findings.*

*Whole class discussion: while presenting, class discusses meanings and interpretations of each category.*

Time frame for sub-task b): 50 min



**Key for teachers:**

Disability approaches	Definition of disability	Underlying assumptions	Dominant research questions	Limitations
Medical model	Physical and mental impairments, trauma and restrictions suffered by individuals.	Disability is caused genetically or by incidents in the individual's surroundings.	Detection, avoidance, elimination, treatment and categorization of impairment.	Ignores social aspects and how they interact with material and biological forces to produce disability.
Stigma model	Social stigma and restrictions suffered by individuals with physical and mental impairments.	Disability is faced by people with physical and mental impairments who fail to meet the norms of society.	How are disabled people perceived and treated?	Ignores material factors of political economy. Risks blaming the victim.
Social model	Social oppression caused by social and material barriers in the environment	Disability is socially constructed	How are people disabled and discriminated against by factors in the social and material environment?	Ignores bodily aspects and how they interact with social and material forces to produce disability
Embodied approaches	Social and bodily problems suffered by people with physical and mental impairments	Disability and impairment is socially constructed but not all disabilities and impairments are socially constructed	How do different people experience and cope with disabilities and impairments?	Risks marginalizing social oppression and reducing impairment to a subjective construction

**3.4.2.1. Handout: Disability in diversity management**

(Thanem 2008)

- a) *What reasons may stand behind this statement:  
 "Although the majority of diversity management research has focused on the diversity aspects of gender, race and culture, a small body of literature has investigated issues of disability in organizations and in relation to diversity management initiatives in organizations." (Thanem 2008: 581)*
- b) *There are different disability approaches, which entail different definitions, assumptions about disability, problems and questions. At the same time, all have limitations as to how it approaches disability (use the handout).*

Disability approaches	Definition of disability	Underlying assumptions	Dominant research questions	Limitations
Medical model				
Stigma model				
Social model				
Embodied approaches				

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### 3.4.2.2. Teachers' guide: Policies addressing disability

(Thanem 2008)

Time frame (in total): 45 min

Purpose of the task: Students have to design policies and programs that could help address the most important issues in accommodating disability in organizations.

Group discussion

Work in groups and design policies, actions or programs, based on the considerations of the embodied approach, that could address the issues suggested in the literature and be introduced into diversity management (handout).

Groups present their findings to the class.

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### 3.4.2.2. Handout: Policies addressing disability

(Thanem 2008)

*Design policies, actions or programs, based on the considerations of the embodied approach, that could address the issues suggested in the literature and be introduced into diversity management.*

*The literature suggests the following issues to be addressed by diversity management based on the considerations of the embodied approach:*

1. Investigate how disabled employees and job seekers are affected by problems and experiences that are not socially constructed. This might include studies of how visually impaired employees and job seekers are unable to recognize colleagues.
2. Investigate how disabled people experience their disabilities and impairments, physically and otherwise, in work organization settings and in relation to diversity management initiatives. More specifically, this may involve investigating how feelings of pain and fatigue affect the ability of disabled employees to attend meetings, workshops and working lunches.
3. Investigate how people with different and similar disabilities and impairments are affected differently by their disabilities and impairments and by diversity management initiatives and other organizational practices. For instance, this may involve investigating how different people with different and similar disabilities and impairments are affected by and experience attempts by organizations to accommodate these disabilities and impairments.
4. Based on the understanding that disabled people are not passive objects but active subjects; investigate how disabled employees and job seekers enact and embody their social and material surroundings in the workplace. For example, this may involve studies of how visually impaired employees and wheelchair-bound employees navigate and move around their work environment or how hearing impaired employees communicate with colleagues through sign-language, lip-reading, body language and information technology.
5. Investigate how social and bodily processes interact to disable people in the context of work organizations. This may include studies into how inaccessible work environments and for-profit diversity management initiatives reduce the opportunities of disabled people to be physically and socially active at work and reduce their opportunities for employment and career development.
6. Investigate how disability and impairment are constructed by disabled and able-bodied employees, by workers and by managers. This may involve examining how general and particular notions of disability and impairment, disabled and able embodiment, are valued and devalued in relation to different attempts to manage diversity, such as for-profit diversity management initiatives.
7. Investigate why and how disabled people are discriminated against and why and how disability is neglected and excluded in diversity management practice and in work organizations. Even the neglect of disability in diversity management initiatives says something about how disability is managed.

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### Recommendations for further reading

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