INTERCULTURALISM:

A HANDBOOK FOR CRITICAL INTEGRATION

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The Baring Foundation

brap

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ABOUT THIS RESOURCE

This is a facilitators handbook, designed for those interested in promoting interculturalism. It contains activities that will help people understand what interculturalism is about and how it can be practised. It is intended to be used by grassroots organisations and anyone working with communities. Its aim is to help form and shape policy and services.

The resource has been developed as part of a wider programme of work brap has produced for the Baring Foundation on interculturalism. In addition to this resource, brap has produced a research report, accredited an intercultural facilitator's programme, which has been delivered to range of practitioners across the country, facilitated a seminar for policy makers, and established a network of intercultural practitioners.

ABOUT BRAP

brap is a think fair tank, inspiring and leading change to make public, private, and voluntary sector organisations fir for the needs of a diverse society. brap offers progressive, tailored, and common sense solutions to community engagement issues. For more information, visit www.brap.org.uk.

ABOUT THE BARING FOUNDATION

The Baring Foundation is an independent grant maker which aims to tackle discrimination and disadvantage by strengthening the response of the voluntary sector. It has an endowment of over £60m and has distributed over £100m since inception over forty years ago. For more information, visit www.baringfoundation.org.uk.

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INTRODUCTION

1. Why now?

Is this the right moment to explore how a relatively new ideology – interculturalism – could be of benefit to our society? We've been assimilated, have never really fallen out of love with multiculturalism, and had a brief relationship with community cohesion. So the question is: do we really need a new 'ism'?

We believe so, and in this handbook we'll go some way to showing you why. We'll look at this history of past approaches, their problems, and their sometimes surprising consequences. We'll talk about interculturalism, the new kid on the block, and explain why it is such a powerful tool for change.

Even so, let's say a few words now about why you should read this handbook and take seriously this 'strange' idea of interculturalism.

Ask anyone who works on equality issues what they most want, and we'll guarantee they'll say 'change'. They want things to be different; they want change to 'stick', and they want what they do to 'work'. But – and we all fall into this trap – we try to achieve the change that we want by doing exactly the same things we did 20 years ago. Our rationale for this is that 'it's society that needs to change – not those who are discriminated against by it'. And it is hard to disagree with this statement. Society *does* need to change.

But society *is* changing. It's being changed every day.

Social attitudes, expectations and ideas are in constant flux. They change because we change, and they change as a consequence of external forces such as globalisation, politics, shifting demographics, the rise and fall of economies, and new employment patterns. This creates a moving target for those who want to achieve greater equity and parity in society and social relations.

But approaches to equality haven't kept pace with this change. Despite over 40 years of equalities legislation and practice we've only made limited progress. If we're going to create a fair society in which

people's freedoms are promoted irrespective of the situation they happen to find themselves in, we need to do better than that.

As such this resource comes with a health warning.

If you are not challenged, provoked, or perhaps just a little bit miffed by what you're reading, then we haven't done our job. Of course, we haven't set out to deliberately upset anyone. But we have set out to create and stimulate change – change in how we think about equality, change in what we do in pursuit of equality, and here, today, a change in how we talk to each other about equality. Because without a dialogue that challenges some of the existing preconceptions about equality – and that means challenging our own ideas too – nothing will change.

And we know you don't want that. You wouldn't have read this far otherwise.

2. Background to this handbook

Between 2008-10, the Baring Foundation funded the Awards for Bridging Cultures (ABCs). The awards recognised innovative grassroots work designed to promote interculturalism. In 2011, brap were commissioned by Foundation to extract what could be learnt about thinking and practice in this area from the activities of organisations who had been shortlisted or won an award.

As part of this process, brap evaluated the activities of 22 organisations involved in the programme. From this we moved on to look critically at how interculturalism differs from previous approaches to promoting equality, what it can achieve, and the principles and practices that are adopted to realise its benefits.

As such this handbook is part of a larger programme of work. Anyone interested in reading the research report this handbook is based upon should download *Interculturalism: a breakdown of thinking and practice* from the Baring Foundation website.

The Baring Foundation website can be found at: www.baringfoundation.org.uk

3. Structure of this handbook

This handbook is aimed at people responsible for improving service quality, people who work in and with communities, those increasingly

rare people who have responsibility for developing and delivering equality and human rights, and those wishing to impart an understanding of interculturalism and its key skills to others.

The handbook is divided into two sections. The first part, Food for Thought, provides an overview of the thinking that underpins the practical delivery of intercultural techniques. The second part, Ideas for Action, contains practical exercises that can help people to understand the principles of interculturalism and how to do put it into practice.

4. What is interculturalism?

During the course of this guide, we'll explain in some depth what we mean by interculturalism. It is important to note, however, that it's a hugely contested term, with lots of different definitions. It might be useful, then, if we provide an outline before we start – just so you know what you're getting yourself into.

Interculturalism offers a progressive model for dialogue communication and action…

…which encourages a more dynamic and less 'fixed' interpretation of 'culture'…

…enabling different groups to identify 'commonality' as well as 'difference'…

…focusing on shared humanity…

…and engage in a more sophisticated level of dialogue about equality and entitlement within our society

In this respect, interculturalism marks a shift away from inflexible or 'essentialist' ideas of 'identity' and 'authenticity' as determinants of one's place in society and one's relationships with others.

The key features of interculturalism are its sense of openness, dialogue and interaction, and its recognition of inequality within our society.

FOOD FOR THOUGHT

DEFINITION DUMP

By the end of this section you will be able to:

- define key terms used in intercultural practice
- better understand the range of views and ideas that populate this field

Below are some of the terms and issues that will be cropping up in the following pages. We haven't made any attempt to provide a set of definitive definitions. The terms used in the area of equality are often contested. As such, it is important you think about definitions and your use and understanding of key terms. This is a complex area, and, unfortunately, people are often lazy with regard to their communication of equality practice and in ensuring that others understand what they are trying to convey.

Equality

[*noun*] the state of being equal, especially in status, rights, or opportunities
Oxford Dictionaries Online

An equal society protects and promotes equal, real freedom and substantive opportunity to live in the ways people value and would choose, so that everyone can flourish. An equal society recognises people's different needs, situations and goals and removes the barriers that limit what people can do and can be.
The Equalities Review in *Fairness and Freedom*

It is not right or fair when people are discriminated against because of who they are or what they believe. And it is not right or fair when the opportunities open to people are not based on their ambition, ability or hard work, but on who their parents are or where they live. But even as we increase equality of opportunity, some people will always do better than others. I do not believe in a world where everybody gets the same out of life, regardless of what they put in. That is why no government should try to ensure equal outcomes for everyone.
Theresa May, then minister for women and equalities

…a concept of inequality [can be] based on the idea of 'substantive freedom' or equality in the central and valuable things in life that people can actually do and be, which can be thought of as having three aspects: (a) inequality of outcomes; (b) inequality of process (unfair treatment, or being treated with dignity and respect); and (c) inequality of autonomy (empowerment, or the degree of choice and control).
Centre for Social Exclusion in *Developing the Equality Measurement Framework*

Discrimination

A person (*A*) discriminates against another (*B*) if, because of a protected characteristic, *A* treats *B* less favourably than *A* treats or would treat others.
Equality Act 2010

Less favourable treatment of a person compared with another person because of a protected characteristic, including age, disability, gender reassignment, marriage/civil partnership, pregnancy and maternity, race, religion and belief, sex, and sexual orientation
Equality and Human Rights Commission

The best person, man or woman, for the job – regardless of their ethnic background. It's fair and it's just and it's right. That's the truly anti-racist position, the British National Party position.
The British National Party

Community cohesion

A cohesive community is one where: there is common vision and a sense of belonging for all communities; the diversity of people's different backgrounds and circumstances are appreciated and positively valued; those from different backgrounds have similar life opportunities; and strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods.
Local Government Association

The Commission's new definition of an integrated and cohesive community is that it has: a defined and widely shared sense of the contribution of different individuals and groups to a future local or national vision; a strong sense of an individual's local rights and responsibilities; a strong sense that people with different backgrounds should experience similar life

opportunities and access to services and treatment; a strong sense of trust in institutions locally, and trust that they will act fairly when arbitrating between different interests and be subject to public scrutiny; a strong recognition of the contribution of the newly arrived, and of those who have deep attachments to a particular place – focusing on what people have in common; and positive relationships between people from different backgrounds in the workplace, schools and other institutions.
Commission on Integration and Cohesion

Our vision of an integrated and cohesive community is based on three foundations: (a) people from different backgrounds having similar life opportunities' (b) people knowing their rights and responsibilities; (c) people trusting one another and trusting local institutions to act fairly.

And three ways of living together: (a) a shared future and sense of belonging; (b) a focus on what new and existing communities have in common, alongside a recognition of the value of diversity; (c) strong and positive relationships between people from different backgrounds
Department for Communities and Local Government

Multiculturalism

Within multiculturalism the processes of integration are seen both as two-way and as involving groups as well as individuals and working differently for different groups. The concept of equality is central. Multicultural accommodation of minorities, then, is different from individualist-integration and cosmopolitanism because it explicitly recognises the social significance of groups, not just of individuals and organisations.
Tariq Modood in *Post-immigration 'difference' and integration*

Multiculturalism advocated political recognition of what was perceived as the distinct ethos of minority communities on a par with the 'host' majority. While this was ostensibly a radical departure from assimilationism, in fact multiculturalism frequently shared the same, schematic conception of society set in opposition of majority and minority, differing only in endorsing separation of the minority from the majority rather than assimilation to it.
Council of Europe in *White Paper on Intercultural Dialogue*

Multiculturalism emphasises the respect and acknowledgement of differences within communities.
Institute of Community Cohesion

Black and minority (BME)

The ‘Black’ in BME is used in a *political* sense as an umbrella term to describe people who have been the subject of, or experienced, discrimination on the basis of skin colour. ‘Minority ethnic’ describes ‘White’ people who constitute an ethnic minority within the UK: Serbian, Polish, and Irish people for example.
brap

In recent years, attempts have been made to acknowledge that ethnicity is a characteristic of all individuals and groups, majorities and minorities alike. The use of ‘minority ethnic’ draws attention to the commonality of ethnicity and indicates that it is the non-inclusion of particular types of ethnicity which results in minority (i.e. relatively powerless) status. However, it remains a code for ‘visible minorities’ rather than minorities in general (e.g. Gaelic-speakers or adherents to the Catholic faith).
Universities Scotland

Protected characteristic

[It is unlawful to discriminate against an individual because of any of the protected characteristics in the Equality Act 2010.] The following characteristics are protected characteristics: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, sexual orientation
The Equality Act 2010

Something to think about...

In the spaces below jot down your own definitions of the key terms outlined above. Don’t feel constricted by the definitions you’ve just read. There’s no entirely right answers (but there are wrong ones!). The important thing is you feel able to explain and justify your definitions to other people and that you can apply a term which describes your equality thinking.

Equality

Discrimination

Multiculturalism

Community cohesion

Black and minority ethnic

Protected characteristic

HOW WE GOT HERE

By the end of this section you will be able to:

- describe how different equalities groups have campaigned for change
- identify key trends in community relations practice over the last 60 years
- describe some of the social, political, and demographic changes which make previous approaches to equality unsustainable

1. Understanding the drivers for equality and change

The UK has a long history of discrimination and inequality on the grounds of race, sex, disability, age, religion, and sexual orientation. In the immediate post-war period, this was taken for granted. Such prejudices were part of the fabric of British society and were rarely challenged, even by those who directly experienced them.

So what changed this? What put these otherwise marginalized, 'outsider' voices centre-stage? What brought us to the point we are at at the moment?

Put simply, there are probably five main factors:

- organized activism by those experiencing discrimination and exclusion – often supported by others
- the establishment of institutions to promote and protect equality
- government reform and legislation
- shifting cultural and social attitudes (more relaxed sexual attitudes, for instance, and a less deferential view of authority)
- reactions to social and political events

It is arguable that no single one of these factors alone would have resulted in the body of equality legislation – or the kind of society – we have now. But taken together, they represent our gradual, sometimes halting progress towards a more equal society. Note we say *gradual*

and *sometimes halting* progress, because it is also the case that legal protection has not, and probably can't, 'deliver' an equal society. Legislation may *represent* progress but in itself actually does little to fundamentally change society. Society moves forward because people push it forward: governments respond because of pressure from below.

Let's look at how these factors have played out over the last 70 years.

The 1940s

Some historians argue that without the 1945 Labour government's concerted attack on the grossest economic and social inequalities following the end of the war, subsequent progress on a much broader range of equality issues would have been impossible.

The Beveridge Report of 1942 identified 'five giant evils' – squalor, ignorance, want, idleness, and disease – and its subsequent implementation resulted in the social welfare reforms which gave us the NHS, family allowances, national insurance, and old age pensions. Today, Beveridge's arguments can seem musty, old, and a very long way from our current equality debates. But let's not forget this: tackling the most scandalous post-war economic inequalities effectively made 'space' for other voices to be heard and for other equality issues to move centre-stage. Were it not for Beveridge we might still be tramping the streets with placards demanding support for those whose children are ill because they can't afford to pay a doctor.

During the Second World War, the coalition government commissioned economist William Beveridge to conduct a review of the country's social insurance system. The Beveridge Report, as the review became known, became the basis for much social legislation post-1945.

Immigration and race

Within months of the *Empire Windrush* docking at Tilbury on 22 June 1948, the British Nationality Act 1948 became law, introducing the first immigration controls. Waves of increasingly draconian immigration legislation followed and yet it would be almost another 20 years before the first law offering protections against racial discrimination – the Race Relations Act 1965 – would be passed, resulting in the establishment of a Race Relations Board to investigate cases of unlawful discrimination. This marked what many saw as a belated attempt to address rising levels of racial discrimination, violence and attacks that had continued unchallenged by the British state throughout the 1950s and into the 1960s.

Again, it was largely pressure from below that forced this response. Newly settled Black and Asian communities had been fighting racism,

organising community organisations, challenging colour bars and setting up mutual-help services for over 30 years by the time of the first Race Relations Act. The League of Coloured Peoples, for instance, the first Black activist group in Britain, had been founded in 1931; the Indian Workers' Association in 1938.

Women's rights

1928 and women finally obtain the right to vote on an equal footing with men. In many respects, though, the battle for gender equality was only just beginning. It was over 40 years until the introduction of the next groundbreaking piece of legislation: the Equal Pay Act 1970. Hailed at the time as a major step forward in employment law, many have argued it's spectacularly failed to achieve its main aim of closing the female pay gap. The case for the prosecution:

- there's still a differential between women and men's pay of over 16%. For some ethnic groups it's much worse – Pakistani women, for example, can expect to be paid around 26% less than men
- in some industries – financial services, for example – the difference between men and women's pay rises to an extraordinary 55%
- women in 'top jobs' stay stalled at about 17% of the workforce. Many occupations remain patterned by gender: 20% of women in employment are engaged in administrative and secretarial work (compared to about 4% of men); women are more heavily represented than men in the service sector; and part-time workers are more likely to be women

for more info go to www.fawcettsociety.org.uk

On another front, abortion, which was only legalised in 1967, is again at the forefront of culture wars. Many women campaigners are expressing mounting concern regarding the increasingly intimidatory tactics of anti-abortion campaigners directly targetting women using abortion clinics. Women working as sex workers are amongst the most vulnerable in society. 70% of women in prostitution are likely to have spent time in care and in 2010 it was estimated that mortality rates amongst prostitutes in London are twelve times the national average.

Increasing numbers of women are also being trafficked into prostitution and sexual exploitation. In 2000, for example, the Home Office estimated that somewhere between 142 and 1,420 women had been trafficked into sexual exploitation in the UK; in 2003 that figure was thought to be 4,000. If young people and children are included, along with those trafficked for labour exploitation, then the trafficking figure is significantly higher.

Kelly and Regan (2000) *Stopping Traffic: Exploring the Extent of, and Responses to Trafficking in Women for Sexual Exploitation in the UK*, London, Home Office

1979: protest against government universities policy in London

Gay rights

Homosexual sex – buggery – became an offence punishable by hanging in 1533, and, believe it or not, by the early nineteenth century more men were being hanged for homosexual offences than for murder. Early ‘gay rights’ campaigns – they weren’t called that, of course – were deliberately veiled and ambiguous. They had to be: homosexual men could no longer be hanged but they were thrown into prison, their lives and reputations in ruins. The Cambridge mathematician, scientist and super code-breaker Alan Turing, whose work on Bletchley Park’s decrypting machine changed the course of World War II, was convicted of ‘gross indecency’ in 1952 and two years later committed suicide at just 41 years of age.

Some of the earliest ‘gay rights’ campaigns date from the late-1950s and early-1960s. In 1963, the Minorities Research Group was set up, campaigning for lesbians’ rights. The Homosexual Law Reform Society was formed in 1958 following the Wolfenden Report on homosexuality the preceding year. A decade later, in 1967, the Sexual Offences Act decriminalized ‘homosexual acts’ – in private, between consenting men aged over 21. Similar laws in Scotland and Northern Ireland were not passed until 1980 and 1982 respectively. It would be another thirty years, however, before the age of consent for both homosexual and heterosexual sex was equalized at 16 (with the passing of the Sexual Offences Amendment Act 2000).

Disability

The world’s first disability rights legislation passed into law over 40 years ago: the Chronically Sick and Disabled Act 1970. The Act has been copied in other countries and in the UK has since been strengthened with other protections. The Act has been described by some as an “act of emancipation”, one that eventually led to the abolition of “care prisons, asylums, and institutions” and to the birth of a new, person-centred approach to care services.

follow this link to read more about the Chronically Sick and Disabled Act 1970 : http://tinyurl.com/cmv2whl

The scale of change for disabled people would be hard to overstate. For example, in 1969, almost 59,000 people with learning difficulties were effectively locked up in long-stay hospitals and other NHS accommodation. In 2009 just 900 people were living in NHS ‘campus’ accommodation.

But let’s not celebrate just yet. Forty years after the passing of the Act and equality for disabled people is far from being a reality. There are

still significant attainment gaps for pupils with SEN as a group across all Key Stages. And at our current rate of progress on disability equality it might be centuries – literally centuries – before we close the disability employment gap.

Equality campaigning goes overground

Some have referred to the key events outlined above as 'quiet beginnings'. In some senses they're right. A key trend discernible from the 1970s onwards is that these often small, almost underground movements and organisations, chipping away at decades of discrimination and prejudice, suddenly explode, becoming overground mainstream campaigns.

Take, for example, the Campaign Against Racial Discrimination (founded in 1964), or the Women's Liberation Movement (1969), the Gay Liberation Front (1970), or the first women's refuge started by Erin Pizzey in 1972. All were mass campaigns and movements whose members and activists were not restricted to those directly benefitting from the change being sought. 1977's Rock against Racism and the formation of the Anti-Nazi League are perfect examples of massive, 'popular front' campaigns which brought together broad alliances of political opinions, viewpoints, and circumstances. *This* is what we mean by pressure from below – hundreds of thousands of activists and campaigners, many of whom would never in a million years think to read a strategy on this, or the new legislation on that, but who are committed to a grassroots politics of the street, collectively rising to each new challenge as it comes along, changing direction and tactics as circumstances demand. We have a lot to learn from those mass campaigns – a lot to *re*learn.

The other key thing that happened in the 1970s was Britain's joining of the Common Market (as it was then). This began a long-term trend of campaigning groups using European law and especially the Court of Human Rights to challenge failures or discrimination in British law.

As we've noted, though, legal protection does not translate directly into social, political and cultural equality – equality in the fullest sense of the term. We have differing attitudes towards the legislation that does exist, and different understandings and interpretations of what inequality means, where it comes from, who experiences it, and why. Nor does political or social 'consciousness' happen uniformly. We haven't, for example, made as much progress on achieving equality for older people as we have in other areas. Many older people remain

1992: demonstration highlighting negative portrayals of disabled people in the media

locked in attitudes of deference, prepared to put up with what they get because they don't know what to do about it or are personally unable to act. Some of the recent scandals regarding elderly care in hospitals have highlighted this. It is also difficult to build campaigning alliances across the generations, of course, and relatively few old people are able or willing to take to the streets with banners and placards, or chain themselves to railings outside the Houses of Parliament. You can rest assured, however, that the current picture of elderly provision – in pensions, health care and home support – would look very different if they did.

2. From assimilation to community cohesion and everything in between

That was a brutally short history of how different groups have struggled for equal treatment. Hopefully, though, it shows two things. Firstly, that while we've come a long way, we still have far to go. Secondly, that communities are strongest when they include others in their fight for equality, showing people that the protection of human rights is everyone's business, and part of what it means to live in a civilized society.

We didn't have time to consider how other groups – such as transgender people – have campaigned for change. These are fascinating stories and well worth looking up.

Let's move on now to talk about how successive governments sought to manage the relationships between different communities. Immediately here we'll see a huge difference from our previous story. That story was wide-ranging and expansive. It included the history of disabled, gay, and women's groups, not to mention the struggles of those affected by poverty. In the story of community relations policy, however, the focus is squarely on race, and how society dealt with growing numbers of immigrants who came from faraway lands to work in post-war Britain.

Assimilation

In the 1950s, race relations practices were determined largely by a policy of assimilation. This assumed immigrants would be 'assimilated' swiftly into the 'host' community. It was not deemed necessary for society or its institutions to change to reflect the profound transformation taking place; rather it was the new citizens from the colonies who had to change to meet the prevailing norms.

Integration

In the 1960s and 1970s a policy of integration came to the fore. This recognised that some concessions to ‘difference’ were required. In 1977, for example, the Department of Education and Science acknowledged the need for a curriculum that could meet the needs of ‘this new Britain’, arguing that the education system should evolve both in response to the changing nature of society and to the differing educational needs of minority ethnic pupils. While ‘cultural difference’ was recognised, integrationism did not include any efforts to challenge or dismantle racism.

Multiculturalism

Starting life as an educational approach, multiculturalism began to emerge as a key political concept throughout the 1970s, 80s and 90s. As it became increasingly apparent that neither assimilation nor integration had stemmed a rising tide of racist hostility in Britain, it was increasingly argued that a new approach was needed: an approach that valued, respected and taught other cultures. As early proponents of multiculturalism argued, ‘difference’ should be ‘celebrated’ rather than absorbed or expunged.

In recent years – and not just in Britain but in many other European countries too – there has been a reaction against multiculturalism. Its critics claim the emphasis multiculturalism has placed on ‘difference’ and distinct ethnic groups has resulted in a fragmented society in which greater attention is paid to the things that separate us rather than the values we share and a common sense of belonging. Some of the practices that became central to multiculturalism – such as mediation by community leaders, ethnic representation models, the use of ‘cultural identity’ as a means of asserting entitlement to new or different provision in services and resources – have been criticized as especially divisive.

On the flip side, racist far-right groups also began to gain traction, propagandizing around the issue of a white working class which felt socially dispossessed (marginalized by the scale and speed of demographic change in communities which historically it had dominated), and politically disenfranchised (ignored by the main political parties, especially Labour, which had systematically retreated from class, most notably during the Blair years).

Against this background, it was likely that the orthodoxies of multiculturalism would in any case be challenged. But two unforeseen

1981: a man walks back to his home during a lull in the Brixton riots

events accelerated this process and in doing so redrew the equalities landscape – probably for the foreseeable future.

Community cohesion

The 2001 riots in Bradford, Burnley and Oldham – all former northern mill towns in which a historically dominant white working class had experienced massive social, economic and demographic upheaval – were regarded by many as the worst race riots in more than a generation. The subsequent enquiry into the riots and their causes – popularly known as the Cantle Report – identified poor community cohesion as a root cause, with communities leading segregated 'parallel lives', each divorced from the other in virtually all aspects – in schooling, work, living accommodation, social activities.

But if the 2001 riots were a wake-up call they were nothing compared to what came later. The 9/11 attacks and their aftermath, and especially the London tube bombings of 7 July 2005 – 'our own 9/11' – blew any remaining consensus on multiculturalism apart. Community cohesion – and by extension, other issues much more closely aligned with national security, such as fears of Islamist radicalisation amongst young people – rapidly came to dominate virtually all areas of race relations and equality policy right up to the present, with new and much blunter, even somewhat belligerent, messages emerging. We were "sleepwalking into segregation," Trevor Phillips, then the head of the Commission for Racial Equality, said. While prime minister David Cameron in a major speech on race relations in early 2011 said, "Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream…instead of encouraging people to live apart, we need a clear sense of shared national identity that is open to everyone… We must build stronger societies and stronger identities at home…"

Trevor Philips (2005) 'After 7/7: Sleepwalking to segregation'. Available here: http://tinyurl.com/c7l5ffb

David Cameron (2011), speech delivered at Munich Security Conference. Available here: http://tinyurl.com/7tw7sk9

In a nutshell...

Below we've summarised in a very rough-and-ready form some of the major approaches outlined above.

ASSIMILATION	**'PROBLEM'**	• growing numbers of immigrants/alien cultures • conflict between indigenous community and newcomers
	ANALYSIS	These problems caused by: • fear of strangers • immigrants' reluctance and inability to 'fit in' • tension between scarce resources and growing numbers of immigrants
	RESPONSE	People should be helped to 'fit into' our society
	EXAMPLES	• provide language and introduction to British culture/way of life classes • 'bus' immigrants' children to schools in the region to ensure they do not exceed 30% of any school population • introduce stricter immigration and citizenship entitlement/rules
MULTICULTURALISM	**'PROBLEM'**	• growing numbers of immigrants/BME cultures • conflict between ethnic groups • disproportionate inequality affecting BME people • increase in disaffected youth
	ANALYSIS	These problems caused by: • cultural differences AND lack of knowledge/understanding of different cultures • lack of self-esteem and role models • lack of representation • differential access to resources/services
	RESPONSE	Add-on services are provided to meet the specific cultural needs of marginalised groups. Public services are encouraged to increase their cultural knowledge and celebrate difference. Specific services are provided for specific groups.
	EXAMPLES	• provision of translation and interpretation services • cultural/ diversity training • introduction of 'race' equality legislation • engagement with 'representatives' to find out what communities need/want
COMMUNITY COHESION	**'PROBLEM'**	• conflict between ethnic groups, culminating in public riots • identity becoming more complex • religion and belief becoming increasingly discernible marker of identity
	ANALYSIS	These problems caused by individuals and communities **not**: • having a shared vision and sense of belonging • recognising what new and existing communities have in common • having strong and positive relationships with people from different backgrounds
	RESPONSE	'Different' (ethnic) communities are encouraged to interact on the basis of overlapping interests. The government sees a role in supporting linking activities and projects that promote a shared sense of community.
	EXAMPLES	• notion that 'British' values should be promoted in the public sphere (although this is not pursued to any great degree) • some suggestion that services should be made more inclusive (not just for certain groups) and that translation into non-English languages should not always be the first option • Britishness citizenship test

Something to think about...

On the following page is a table you can use to jot down some thoughts about each of the approaches outlined above. The table asks you to think about…

- timescales: when was the theory or approach first developed? When was it superseded (if, indeed, it has been)?
- examples: in addition to the examples provided above, can you give a typical project, initiative, or programme based on your own experience of each of the approaches?
- a positive contribution: can you think of a positive contribution each approach has made to addressing, reducing, or eradicating discrimination or inequality?
- criticisms: what challenges and problems can you see with each approach?

There are some suggestions on page 49.

	ASSIMILATION	MULTICULTURALISM	COMMUNITY COHESION
Timescales (when to when?)			
Example (the approach in action)			
One positive contribution to addressing, reducing, or eradicating discrimination or inequality			
Criticisms of the approach			

3. While we were sleeping ...

We've raced through 70 years of equalities and community relations practice. Now it's time to get bang up to date with the latest social, political, and demographic changes affecting society. Why? Well, as we said earlier, the equality agenda is never static. This is perhaps more the case now than ever before. Circumstances change at an ever accelerating pace and we need to know about them to understand how equalities practice needs to change.

- **Increasing diversity**
  diversity in some areas has reached the 'superdiverse', a level and kind of diversity/complexity that has previously never existed in a particular society or locality. Sometimes these are tiny microcosms of super-diversity (inner-city Ladywood in Birmingham has been identified as one, for example) and they are often blighted with extremes of poverty, deprivation and exclusion, and highly transient populations.

- **Growing inequality**
  inequality, in the social justice sense, is increasing not just in this country but also in much of Europe. But so too is economic inequality, fuelled by the combined pressures of economic crisis, consumer and sovereign debt, stagnant or falling wages, and rising unemployment. As the economist Will Hutton succinctly puts it: "the social and economic crises are merging."

Will Hutton (2012) 'Born poor? Bad luck, you have won last prize in the lottery of life'. Available at: http://tinyurl.com/7x8c7s3

- **Lack of social mobility**
  social mobility in the UK has been at best stagnant for over thirty years. Commentators now identify the 1950s as the last most highly socially mobile period, when more professional jobs were created and there was the greatest chance that workers from all sectors of society could enter those jobs. This is no longer the case. Increasingly in the UK a person's life chances are determined by the circumstances of their birth. Now, to be born poor is to stay poor. Profound structural change in the economy has further compounded this – on the one hand, the rise of a knowledge-based economy has put a massive premium on skills and educational qualifications; on the other, the collapse in manufacturing and the rise of service industries has swept away swathes of traditional working class jobs replacing them with low-paid, often part-time work, frequently with poor prospects.

- **European fascism**
  racism and xenophobia are again on the rise, and not just across Europe. Although in Britain the electoral prospects of the British National Party have largely been overturned – as a result of massive mobilisation and campaigning, it has to be said – elsewhere in Europe, mainstream parties implementing austerity measures and neo-liberal economic policies are experiencing a backlash as citizens turn instead to fringe parties, including far-right and neo-fascist parties.

- **Globalisation**
  economic globalisation and neoliberal market economics – maximum market freedom and profits, minimum state intervention – now comprise the dominant political ideology around the world. Many societies are now more deeply divided – along national, ethnic, social, economic and class lines – than at any time since before the First World War. But globalisation has not only accelerated trade, financial transactions, and the movement of capital around the planet: it has also given extraordinary momentum to how crises and problems travel. What happens 'over there' will soon reach us 'over here'; what we do 'over here' no longer happens in a vacuum – we see citizens 'over there' reacting almost immediately. People, policy, and politics, for good and ill, are now hyper-connected.

- **The cyclical nature of discrimination**
  discrimination and prejudice never go without a meal: they will always find someone to feast on. New groups become scapegoated and oppressed, in new places, but the means and the reasons remain as old as the hills. Amnesty International, for example, reports that across Europe anti-Muslim discrimination and prejudice is mounting, often fuelled by resurgent far-right and racist political groups. Disability groups in the UK are reporting a rise in harassment and prejudice from people who believe disabled people are 'shirkers' undeserving of disability benefits. There have been appalling cases of young people driving those with learning difficulties and their parents or carers to suicide. The list could go on. Sometimes it seems that precisely the same discriminatory attitudes and prejudices that decades of campaigning were intended to overturn are again on the rise. Successful social movements and campaigns are not a permanent 'inoculation' again prejudice, cruelty, and destructive attitudes: every generation, it seems, must fight the battle again.

4. Conclusion

Let's wrap up this section by combining all we've learnt about the challenges, problems, and shortcomings of past and present approaches. This isn't just a nice, tidy summary though: we'll use it to highlight some of the gaps which interculturalism can fill.

- **Isolationist vs whole society approaches**
  Equality legislation is rarely if ever 'integrated' or 'inclusive' – it is never about the *whole* of society. It is 'isolationist': about groups, minorities, 'protected characteristics'. This fragmented approach sends the message that equality is only about those who can 'prove' their case or those who can 'voice' it. It is not a society-wide issue that concerns all of us and how we all aspire to live in a fairer, more socially just society.

- **Behavioural rather than structural in approach**
  Legislation is central to how we try to progress equality in this country. But legislation rarely if ever 'delivers' equality. It may change or moderate the behaviour of individuals and institutions (often its express purpose, in fact) but it rarely addresses the underlying causes of inequality, the structural inequities of society as a whole. It is questionable too whether legislation really changes attitudes. Despite decades of equalities legislation we are still seeing rising levels of intolerance and hate crime, violence against women, attacks on black and minority ethnic people, and apparently rising levels of prejudice towards disabled people and LGB and transgender people.

- **Reactive, not anticipatory**
  Our models of pursing progress on inequality have been essentially reactive – policies (and practices) that respond to some glaring example of inequality or discrimination, usually by bolting on some fresh legislation or 'emergency' provision to correct a previously unrecognised injustice. In many respects, the brief history set out earlier in this section illustrates this all too well.

- **Drivers for change**
  But there are other drivers for change too. Some of us are beginning to think about whether our pursuit of equality for specific groups is breaking down under the pressures and complexities of super-diversity. As well as being potentially exclusionary (one group's equality is another group's loss, as the English Defence League has propagandised), it is questionable how much longer services and resources (as well as laws) can be determined by protected characteristics or the special characteristics of this or that group. In

Newham in east London, for example, 30 different ethnic groups speak over 300 different languages. In Birmingham, one university claims that over 120 languages are spoken on campus. In such conditions of diversity, the lens we have previously used – that of ‘singular identities’ (whether of ethnicity, or culture, or faith) – refuses to focus usefully. Multiculturalism, the model adopted throughout the 1970s, 80s and 90s, sought to define and distinguish between groups and communities as a means of recognising plurality and ‘celebrating’ diversity.

Given these factors, the case is increasingly being made that we need new tools that help us understand and reassert our commonalities. Interculturalism is one such tool and in a moment we’ll explain more about it. Before we do, though, let’s spend a moment thinking about change – in particular, how and why it occurs.

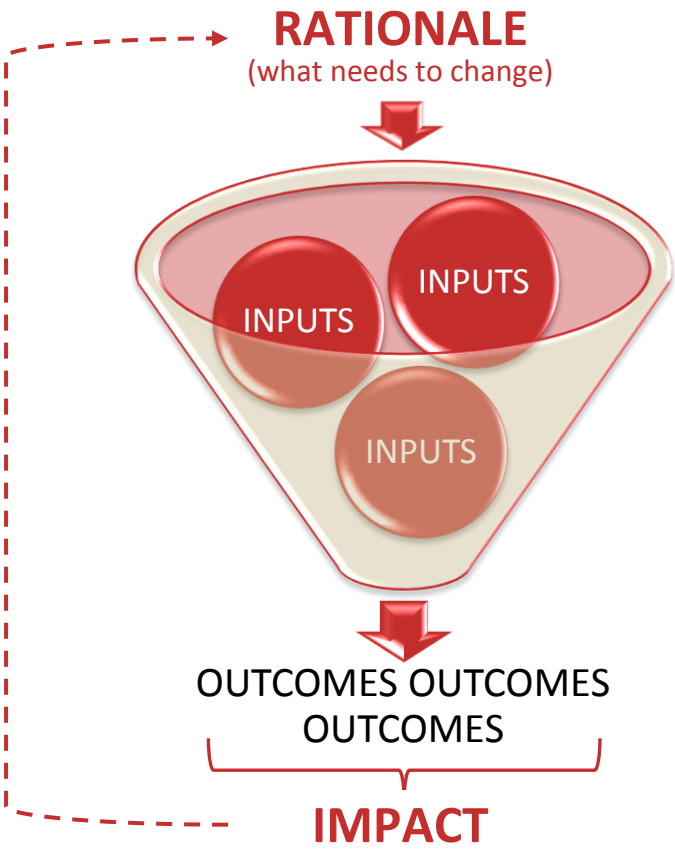
CHANGE: WHY AND HOW

By the end of this section you will be able to:

- explain what is meant by theory of change
- outline some of the most influential theories of change relating to equality and diversity
- explain why we need a new approach to equality and community relations

1. What is a theory of change?

A theory of change is any model that articulates a series of inputs (actions, policies, approaches) that are intended to achieve a particular outcome, which in turn is intended to impact on a series of circumstances which the model was created to change. Simple, right?



A theory of change can be about anything. The model used can be as complex or as simple as the situation demands.

The benefit of thinking about change this way is that it focuses our minds on the key questions we need to ask:

- What is the rationale for change? (What needs to change: what is it we're trying to achieve?)
- What are the inputs? (What do we need to do?)
- What are the outputs? (What will be achieved?)
- What will be the impact? (How will this affect the thing that needs to change?)

Some people have argued that the problem with previous theories of equality, diversity, and human rights is that they haven't always answered these questions adequately or appropriately. Think back to the community relations approaches you read in the previous section. In each case, do you think people identified the right inputs to achieve the outputs they wanted? If those outputs had been achieved, do you think they would have had the impact that was intended? And while we're at it, do you think people even had the right starting point – do you think their rationale, what they wanted changed, was actually the 'problem' which required fixing? (Many people would argue that all along our focus should actually have been on things like poverty, the unequal distribution of resources, discrimination, and so on).

Something to think about...

Don't treat the last paragraph as purely rhetorical. For each of the main community relations approaches we talked about, see if you can answer the key theory of change questions. Your answers to the exercise on page 28 will help you, as will the table on page 26. If you're still unsure about how the theory works, we'll talk about some actually theories of change in the next section, so have a go after you've read that.

Being able to outline the limitations of previous community relations and equality approaches is extremely useful in explaining to others why we need a new approach – interculturalism – and why that approach takes the form that it does.

2. Equality and diversity theories of change

The imposter theory

More of 'us' and less of them has been a long-standing mantra of the equality movement. There is an almost unquestioned belief that getting more 'minorities' involved and participating their hearts out – more women, more people with disabilities, more black and minority ethnic people, more younger people, more older people, more lesbian and gay people – will all help to make the world a better place. By this token, everyone who isn't an 'other' must be an imposter – someone who can only pretend to know about the thoughts and concerns of others and inevitably doomed to make poor decisions because they have not sought to involve those who are affected by them. Of course, this theory has a great deal of credibility: a diversity of viewpoints can make for better decision making. Where this approach often fails, however, is in assuming that individuals can represent the experiences and views of others in 'their' community.

If only I knew about you

This theory has existed for ages. Its roots are based in the assumption that it is people's ignorance that really causes discrimination. If I understood more about how you lived your life – your food, your family, your religion (or lack of one), your ambitions, your fears – then you would appear 'less alien' and I would become more accepting. A good example of this is when White children were bussed in to see BME children as a way for schools to help break down knowledge barriers and address ignorance.

View from the top

The leaders of organisations often express their dismay that staff are unable to deliver well. Frontline staff are traditionally the 'laboratories' for experimentation – they are where all the new schemes and frameworks and quality assurance systems are tested. In this way, the belief that things would be ok if only staff 'got it' is reinforced. Of course, the irony is leaders often don't demonstrate an adherence to and understanding of equality themselves.

Getting the paper right

Over recent years Equality Impact Assessments became an industry. Many organisations (just look online) took satisfaction in producing huge impact assessment documents…which usually concluded that

nothing much needed to change. To aid the process, different approaches were developed: you're probably familiar with the tick-box, the online assessment, the books, and the toolkits. Mostly, they are pointless. Let's not be completely negative. Some organisations – like Southall Black Sisters in London, for example, and a group of disability organisations in Birmingham – have been able to challenge the withdrawal of services by arguing that public bodies failed to conduct adequate impact assessments as required by various pieces of equalities legislation. For the most part however, there is little to indicate that impact assessment as a process helps secure better, more effective and more inclusive services.

The 'natural'

This is less a theory of change, and more about not challenging the status quo. A good example of this is in education, where the under-achievement of Black African and Caribbean boys is now so entrenched as to be considered a natural phenomenon – one due largely to the inability of teachers in this country to relate to these types of children. This theory reinforces the genetic argument that some people are of such a specialised type that they need something additional, different, or completely unique, in order to succeed. Or, to put it another way, that some people, due to a genetic predisposition, are not capable of exceeding in areas other than sport…

Religion

Religion has become increasingly legitimised as a theory of change, with 'faith organisations' enjoying an increasingly prominent role not just in policy-making but in the delivery of public services too. This is not new, of course. What is new, however, is that whereas at one time an organisation's religious outlook would have been incidental, it may now be the very factor that helps them win a government contract. This is strange because, while there may be evidence to indicate that, say, a hospital with a good knowledge and understanding of your religion (or other cultural practices or preferences) will consequently cause less inadvertent offence to you as a patient, there is no evidence to indicate that your health outcomes will be better or more equal. Religion has also come to play a much bigger role in work on gang crime, with some organisations suggesting that young people who drift into gangs do so because they lack the kind of values and moral framework that religion would offer them. In some cases this may well be so. Some young people will respond well to the moral and values framework offered by religion. But that isn't really the point. The point is that 'saving' children and young people as a prelude to helping

them exit gangs is not a basis on which to deploy inclusive public services that can reach and help all those who need them.

3. Why we need change

Let's draw together all we've learnt and pick up on some of the key challenges we face. We'll begin by considering some of the failures of past approaches:

Firstly, there is a growing recognition that many aspects of people's identities are socially constructed and that societal patterns of inequality therefore have historic (rather than biological) causes. Many have argued that measures to reduce inequality based on facets of identity have the potential to solidify these artificial boundaries and therefore reinforce division (based on practical experience, brap have also argued the same point).

See, for example, brap (2010) *The Pied Piper*, http://tinyurl.com/3jlxjwo; brap (2005) *The Social Construction of Race*, http://tinyurl.com/3q3t69a; Gilroy, P (2004) After *empire: melancholia or convivial culture*: Routledge

Secondly, as a result, many people have stressed the need to emphasise 'denominator' or 'common' values we possess with other members of the community. Current interculturalist thinking suggests that human rights or organising around local issues that people all 'own' could be helpful in this regard.

See, for example, Parekh, B (2006) *Rethinking multiculturalism*: Palgrave Macmillan; and interview with Parekh quoted in James, M (2008) *Interculturalism: Theory and practice*: Baring Foundation

Thirdly, a strong thread in all community relations thinking is a recognition of the need to reduce structural inequalities to achieve substantial and lasting change. It is only comparatively recently that public policy has taken seriously the strong link between inequality, deprivation and a lack of social cohesion. For genuine cross-community dialogue to thrive, however, it is crucial we acknowledge the debilitating effect of poverty and inequality on bringing people together from different backgrounds.

See, for example, Sen, A (2006) 'The Uses and Abuses of Multiculturalism: Chili and Liberty' in *The New Republic*, February 2006; and brap (2007) *Community cohesion and deprivation*: Commission and Integration and Cohesion

In addition, to these considerations, the key shifts in UK equality policy we've been discussing are instructive for two main reasons.

First, they illustrate that public policy concepts do not exist in a vacuum. In the passage from 'idea' to implementation they morph and change, sometimes acquiring meanings along the way that are profoundly different to those they began life with. They may also be 'corrupted' by external events, acquiring a more prohibitive or more aggressive character, for instance. Arguably, this has happened with community cohesion. It started as a benign policy concept, rooted in an essentially multiculturalist approach in mid-1980s Canada (to 'foster

the recognition and appreciation of the diverse cultures of Canadian society and promote the reflection and the evolving expressions of those cultures,' as the Canadian Multiculturalism Act 1985 said). In early-21st century Britain, however, it has become closely aligned with domestic security, preventing Islamist radicalisation, and increasing concerns about fostering identifiably 'British values'. We have passed from 'celebrating' diversity to wondering how it can be contained, from praising plurality to again asserting the need for a national British culture capable of uniting its increasingly fragmented parts.

Second, the issues we've been discussing demonstrate a perpetual confusion that exists amongst policy makers in this country: namely, that policies which are primarily designed to help navigate and 'manage' diversity (for that, essentially, is what we have been trying to do since the post-war period) are the tools – the *only* tools – we have with which to deliver equality. Looked at in this light, it should be evident that in each case we have set out to do too much and with the wrong equipment. Neither multiculturalism nor community cohesion (nor indeed their policy precursors) *could* deliver equality for the simple reason that they are policies for addressing the symptoms of inequality not its deep-seated structural social, economic, cultural and political causes. It could be argued that they seek to promote *fair behaviour*, not to create a *fair society*.

It might be useful here to say a quick word about fairness. Fairness could be seen as the lowest dominator of action to promote equality. It suggests that entitlement is based on people getting the same – when in actual fact if we are to achieve a more equal society then we may need to have different entitlements for different people. Obviously, the last point means that we really have to view our world as one where we really are all in it together – rather than one where an individualist pursuit of our own objectives is rewarded. (This may all sound very airy fairy, but dreaming about a better future is a legitimate pastime!)

If we are to move on to a new approach, it is vital we do not make the same mistakes. Any approach that facilitates dialogue as a means of exploring the roots of society's problems is useful. However, this is not enough. The sort of transformative, social change we seek – for equality and social justice across and at all levels of society and for all people, not just for this or that group – requires a combination of forces working in tandem: social and cultural, political, and economic, as well as attitudinal and behavioural change.

This means that we need to separate out the issues involved in inequality. We have to be focused on the causes that need to be addressed. Again, it is worth repeating the change theory we touched on earlier: the rationale for change; the inputs (what we do); the outputs (the change we expect to see); the impact (what should happen as a result).

Each broad equality policy (or 'phase' of policy) we have followed in this country has tended to furnish us with a corresponding bag of tools – a repertoire of 'fixes' that swiftly become orthodoxies. Multiculturalism, for instance, saw 'ethnic representation' and the mediation of community leaders as primary ways of 'doing business' with black and minority ethnic communities. Ensure such communities are better represented and better consulted and they will – as if by some deep underlying magic – become more equal. Community cohesion made a similar assumption: if we could create communities where all feel a sense of belonging, and all feel they have a stake, then those communities would be more equal. But, to couch it in the terms of change theory, the input doesn't match the output and cannot produce the impact we seek.

INTERCULTURALISM

By the end of this section you will be able to:

- explain how interculturalism is different from other approaches to community relations
- outline the key principles underpinning interculturalism
- give examples of different types of intercultural project

1. What is interculturalism?

Let's start with a definition of what interculturalism is. It's quite a long definition, but we'll explore more fully what the different parts mean.

Interculturalism is…

> **the recognition that culture is important and of equal value to all people. It recognises that forcing people to subscribe to one set of values can create tension between individuals and groups. It understands that human beings are multi-dimensional in nature and that cultural fusion has been, and will continue to be, a by-product of human interaction. It requires negotiation to accommodate our expression of culture in the public domain, using the principles of human rights to shape shared entitlements.**

As we mentioned before, this definition is based on research brap carried out with over 20 organisations working on interculturalism. If you would like to know more about how we arrived at this meaning, download *Interculturalism: a breakdown of thinking and practice* from the Baring Foundation website.

The Baring Foundation website can be found at: www.baringfoundation.org.uk

If you've followed the preceding sections you'll have a fair idea about what the different parts of this definition mean and why they're included. Let's take a second, though, to go through the different elements in a bit of depth, explaining how they overcome some of the problems of the past.

"…the recognition that culture is important and of equal value to all people…"

Everyone has a heritage, lifestyle, or set of values that is important to them. Interculturalism doesn't deny this or seek to minimise their importance. Interculturalism is democratic, however; it stresses the value these 'cultures' have to everyone: Black, Asian, *and* White.

Note that interculturalism stresses that cultures are of equal value *to* people: not that cultures are all of equal value.

"...It recognises that forcing people to subscribe to one set of values can create tension between individuals and groups…"

As we've noted, in the past some of our approaches to community relations have, perhaps unintentionally, reinforced what should be fluid cultural boundaries. Funding, for example, has been allocated on the basis of identity, so it's been in the interest of community groups to suggest there's something unique about the values or experiences of the community they represent. Equally, because engagement was often – indeed, *is* often – conducted through community representatives, it made sense for those representatives to suggest 'their' constituencies were united in outlook and values. Both these factors encouraged the idea that particular communities were monolithic entities; this often led to tensions with individuals within them who did not subscribe to the traditional values.

"…It understands that human beings are multi-dimensional in nature and that cultural fusion has been, and will continue to be a by-product of human interaction…"

As we noted on page 22, previous approaches to community relations have really been approaches to *race* relations. Interculturalism is different. It recognises that there are many aspects of people's identity that are important to them – things like their sex, sexual orientation, marital status, and religion, not to mention a dozen other factors. Conflict and discrimination can occur as a result of any of these attributes: interculturalism tries to take account of the 'whole' person.

Interculturalism takes seriously the notion that identity is socially constructed. It completely rejects the essentialism of previous approaches like assimilation, multiculturalism, and community cohesion. It has been widely accepted for some time now that identity

markers – such as 'ethnicity' – have little scientific validity. Theoretical discussions of identity have also noted how many social norms have been politically and socially constructed, rather than being rooted in anything necessary or absolute. What it means to be 'British', 'a woman', 'a teenager' – all of these have changed over the last 100 years as a result of films, adverts, scientific breakthroughs, newspapers articles, mass campaigns, interactions with neighbours – the whole gamut of human experience. This evolution of identities is not a new phenomenon, and interculturalism recognises this.

For some of the science on 'race' have a look at Jones, S (2000) *The Language of the Genes*: Flamingo; or Bateson, P and Martin, P (2000) *Design for a Life: How behaviour develops*: Vintage. Malcolm James (2008) provides a useful summary of publications on the topic of identity in section 4.2 of *Interculturalism: Theory and practice*: Baring Foundation

"...It requires negotiation to accommodate our expression of culture in the public domain, using the principles of human rights to shape shared entitlements…"

Interculturalism takes seriously the need to promote human rights. It recognises the potential of human rights to provide a framework for making decisions in the public sphere. A feature of multicultural thinking is that it presents the needs of particular communities as benchmarks against which to make decisions. This may have been based on sound historical reasons: in particular, the disregard paid to minority views in decision making in the past. However, it is increasingly clear that this approach has encouraged competition between groups (for resources, say) and does not provide the means to challenge behaviour that infringes the rights of others. In response, some have claimed that human rights should be used as a framework to make decisions. After all, it is argued, human rights focus on values everyone can subscribe to, so a focus on those values may help people move past identity-based ways of thinking.

For a fuller discussion of the last sentence, see Afridi, A and Warmington, J (2010) *Managing Competing Equality Claims*: The Equality and Diversity Forum, sections 5.2 and 6.1

2. The principles of intercultural practice

Let's summarise the ideas above into six easy-to-remember points.

A. Intercultural practice recognises that identity is fluid and socially constructed. It gives 'permission' for people to have more than one identity, to change and to ascribe to different identities and to form attachments to groups as they see fit.

B. Interculturalism moves away from the idea that culture is sacrosanct. It enables where relevant, people from the same and different cultures to critically discuss 'taboo' subjects that involve the role of culture and

structural inequality in their lives, in a way that can lead to positive change.

C. Interculturalism doesn't use 'culture' as an excuse to trump human rights. It promotes the idea of equal entitlement on the basis of shared humanity. Challenging other people's cultural views and practices is seen as acceptable and constructive if they are at odds with human rights principles. Some cultural practices reinforce stereotypes and further alienate and disadvantage some communities. Interculturalism tries to avoid this.

D. Interculturalism recognises the potential to use human rights as a framework for public co-operation, interaction, judgements of equity, and decision making

E. Interculturalism emphasises the shared responsibility we have in creating a more equitable society. It recognises and acknowledges the evidence of structural inequality and discrimination, and how this lethal combination limit opportunities and reduce life chances.

F. Interculturalism includes all aspect of an individuals' identity, and in doing so helps people to understand that all of us – including White British people – have a stake in issues of fairness.

Something to think about...

On the following page is a table. In the spaces provided, jot down your own understanding of each of the six key principles. In the following column, outline what issue or problem, created as a result of past practice, the principle overcomes.

	PRINCIPLE	RESPONSE TO
A		
B		
C		
D		
E		
F		

3. Types of intercultural practice

In developing this handbook we scoured the nation looking for innovative examples of interculturalism is practice. Here's a quick round-up to give you a flavour of some of the action taking place in local communities.

- **Activities intended to weaken cultural boundaries**

  Many organisations are carrying out activities which question how 'fixed' concepts such as culture, ethnicity and religion are. This is done either by explicitly unravelling those concepts (for example, by demonstrating how 'race' is not a biological construct, but a social one), or by sharing information to challenge people's pre-conceptions about minority groups that are 'othered'. Typically, this involves highlighting normally overlooked historical narratives (such as the role of migrants in building the NHS or the contribution of Muslim soldiers to the war effort in the 1940s). Other projects aim to help people to see commonalities between different groups, often through the use of the arts.

- **Activities to develop the skills necessary to live with and benefit from 'diversity'**

  This does **not** mean a crash course on different cultures and religions. Instead, organisations working in this area provide activities which help people develop greater confidence in their own identity and culture (so they can then engage in dialogue with others about their own and others' cultures). Such activities also work to build an appreciation of the diversity and difference that exist within cultures.

  Many organisations also focus on responding to the formation of negative attitudes and stereotypes that perpetuate inequality and prevent cross-community interaction and mutual understanding. There are certain elements of these activities which distinguish them from multicultural approaches:

  - learning about different cultures requires the active identification of their underlying values, principles and norms (as exemplified in their attitudes to women, homosexuality, authority, family, conflict, and so on). In all the projects we observed, participants were encouraged to grapple with the implications of these norms and work out how they sat with their existing ideas and values.

- the provision of a body of ‘cultural knowledge’ is seen as less important than participation in an open discussion in which questions can be asked and views debated within a framework of respect and tolerance
- if information about different cultures or communities is being presented, care is taken to ensure that people from those cultures are not portrayed in a patronising or condescending manner. ‘Saris and samosas’ is a thing of the past.
- the provision of cultural knowledge is not seen as automatically conferring on people the ability to act fairly or more equitably.

In a similar vein, a number of organisations are providing activities to respond to conflict through facilitated dialogue. Interculturalism doesn’t see ‘conflict’ as anything to be scared of. Meaningful discussion about things we disagree on can, if not resolve problems, at least help to reduce tensions and promote understanding. As such a number of activities in this area try to get people to genuinely discuss challenging topics within a framework of respect, understanding, and tolerance.

Finally in this section, some projects work with traditionally marginalised groups to give them the skills to engage more effectively in public decision-making.

- **The creation of spaces ‘of’ and ‘for’ intercultural dialogue**

Interculturalism loves to get people talking. Spaces ‘for’ interculturalism are built around this principle. They tend to target ‘different’ groups and bring them together for events like ‘multicultural feasts’, interfaith celebration events, street festivals, football matches, and so on.

It’s important to recognise, however, that ‘contact’ between people from different cultures does not automatically result in intercultural dialogue. As one practitioner put it: “it’s not enough to go round to somebody’s house and eat curry.” Often these projects employed some of the activities described above to encourage more meaningful dialogue.

Some organisations recognise that this works best when people are brought together as individuals, not as representatives of this or that community. When people are brought together to relax and engage with each other in a friendly way there’s more chance they’ll indulge in the everyday, informal conversation through which genuine

connections are made. If people are brought together as 'representatives' of a particular community there's a danger they'll conform to this role and cultural boundaries and other inhibitions will be perpetuated and reinforced rather than overcome.

Spaces 'of' interculturalism try to overcome this by bringing people together, but in a way that does not emphasise the participants' different backgrounds. This kind of activity can be anything and everything – we saw examples ranging from rock climbing, to litter picks, to murder mystery parties. The key is thing is practitioners try to create a 'neutral space' that everyone feels comfortable in. brap has developed the use of this concept to bring people together to discuss a particular 'problem' or issue, something which everyone has a stake in, and we can say that – providing the principles of interculturalism are followed – this works really well.

4. Skills required of intercultural practitioners and facilitators

In addition to these three types of activity, it is possible to discern certain practices which promote effective implementation:

Your brain must be engaged

You must understand previous equality approaches and practice, and develop a familiarity with the intercultural principles and its similarities and differences to other approaches. Working your way through this handbook is a great start.

You must be a really great facilitator

Some mediation training may be helpful as disagreement is allowed in intercultural practice, and some people may disagree a lot! Remember that people can disagree but still co-operate. This is very important. As an intercultural facilitator, you have a key role in helping people feel willing to engage in dialogue and share their feelings on sensitive and emotive issues. You also have an important job helping people identify the value and limitations of their own experiences, questioning the status quo, helping them listen to others (especially when it is stuff they don't agree with), and helping them learn through intercultural dialogue.

Appreciate that all people have the right to be the same…

…and the right to be different. This means you need to operate in ways that avoid and challenge stereotypes and that you mirror the behaviour you wish to see. Your interactions with people need to be based on their 'individualness'; they shouldn't be treated as if they are 'representatives' of others.

You must be good at thinking on your feet…

…and moving from the abstract to the practical. If you spot an opportunity to try out interculturalism, seize it.

Understand you're in the transformation business

Interculturalism is about transforming human relationships towards a belief of shared humanity. It aims to achieve different outcomes to the ones we've had in the past. The best facilitators are not afraid to challenge or ditch things that haven't worked.

You must be grounded and principled

Work with evidence where it exists, and innovation and idealism where it doesn't.

	ASSIMILATION	MULTICULTURALISM	COMMUNITY COHESION
Timescales (when to when?)	1950-1960s (but its influence has never completely disappeared)	1960s to present	2000s to present
Example (the approach in action)	'bus' immigrants' children to schools in the region to ensure they do not exceed 30% of any school population	public funding for BME events (eg Notting Hill carnival)	inter-faith events (eg priest vs imam cricket matches)
One positive contribution to addressing, reducing or eradicating discrimination or inequality	might have been useful as a vehicle for exploring the difference experiences of 'visible' and 'less visible' ethnic minorities in relation to discrimination, racism and inequality over time	• has raised the numbers of BME people employed in the public sector • had some impact on the ethnocentric curriculum in schools in the 19703 / 80s • increased targeted public service provision for BME groups • influenced development / introduction of more sophisticated 'race' relations legislation	• begins to recognise that it's not all about 'race' – sexual orientation, religion, poverty, etc plays a part too • some moves away from niche provision • begins to talk about shared values everyone can buy in to
Criticisms of the approach	• would speaking, dressing, eating and acting like a 'British person' change the experience of 'black' people in the UK? • is there a shared/agreed British culture/ set of values? Was Britain ever a homogenous society prior to the 1950s? • ethnocentric and discriminatory • blames the victim	• focuses on difference which has led to separate provision for and by BME people • issues of institutional racism and discrimination subsumed by focus on culture • reinforces essentialism • leads to resentment from poorer White communities who feel left out – segregation and 'parallel lives'? • single identity funding puts groups in competition with each other	• these shared values are not identified through consultation with people – instead centred round 'Britishness' • still not a clear recognition of the role inequality can play in constraining cohesion • still focus on interaction from people from 'different' backgrounds – reinforces idea of difference

IDEAS FOR ACTION

OVERVIEW

This pack is designed to be flexible and adaptable for different groups and contexts. Whether you're working with a group of 10 over half a day or 25 people over two days, there should be enough options here for you to put together a programme that suits your needs.

The pack consists of a series of activities with accompanying facilitators' notes. Resources for participants are in black-and-white to make them easier to photocopy.

It is important to note, though, you are **not** expected to follow this pack faithfully. What follows is simply one version of the activities you can use to help develop individual thinking and expertise on the implementation of interculturalism. The facilitator notes are a springboard for your own thinking: the more you can react to issues as they arise in the session, the more convincing your account of interculturalism will be. In any case, this pack is not – and cannot be – a substitute for your own facilitation and group skills.

On this note, it might be helpful to say that, when piloting this course, we found some participants could be defensive (if not hostile) towards interculturalism. This should not be surprising. If you've read the first half of this handbook, you'll know interculturalism overturns some much cherished ideas. In this respect, it is important you ask questions – and encourage the group to ask questions of each other. This course is about *un*learning and *re*learning. As such, setting the tone of the day is something you should model as part of your facilitation style.

One final word of advice: it's important you keep yourself up to date with new developments in equalities and human rights. A good stock of topical examples will keep your sessions engaging, relevant, and credible. Interculturalism is an emerging approach. Nothing about it is set in stone. It's up to you to take the theory and make it relevant to people, as they live their lives in 21st century Britain.

PLANNING THE SESSION

It's hard to fit everything you would like people to know about interculturalism into a day. It's best to programme the delivery over two half-days. This has the advantage of giving people time and space to think in between sessions.

The activities in this pack are designed to help participants answer three key questions:

1. what is interculturalism?
2. what skills and knowledge are required to promote interculturalism?
3. how to create intercultural practice

The exercises that follow are designed to help answer these questions in the following way:

EXERCISE	OUTCOME
Ground rules	Create a 'safe' space for participants to discuss interculturalism in ways that are enjoyable and though-provoking
The flood exercise	
Exploring values	Develop an understanding of the principles and concepts underpinning interculturalism
Your human rights	
A line in the sand	
Approaches to community relations	
What's the ideal?	Develop an understanding of interculturalism as a theory of community relations, including its benefits and difference to past approaches
Interculturalism overview	
I predict a riot	Understand how interculturalism can be used/applied in real-life situations
In at the deep end	
Minoria and Majoria	
In conclusion	

As you can see, more than one exercise will achieve the same outcome. Provided you meet the outcomes, pick the exercises you think would suit your group best.

GROUND RULES

Purpose

Let's be honest here; sometimes ground rules are just 'tick box' exercises at the beginning of each session. In this case, though, they're really important. Ground rules give people 'permission' to question and challenge, which are essential characteristics of intercultural thinking. As a facilitator you can also use ground rules to support the group to govern and manage their interactions with each other.

What to do

This exercise can be approached in two ways.

- ask participants to think about group activities they have been part of. Ask them what behaviours participants exhibited which made things go well and what behaviours participants exhibited that annoyed them or other members of the group. Record what participants offer during this 'storm'. Discuss and 'unpack' words like 'respect' and 'confidentiality'
- ask participants to look through the group agreement [next page]. Talk through the importance of it and ask group members to agree with the statement or add others as they see fit

Notes to self

- if participants get excited and interested in what they are doing they can sometimes ignore the 'Listening' ground rule. Since it is important all contributions are heard, you should remind groups of this ground rule – perhaps by pointing to the sheet calling time and saying 'remember the ground rules.' If the session is delivered over a couple of days, remind the group of the ground rules they set at the beginning of the next session
- calling time out – be sure to use 'time out' to refocus the interactions of group members or to defuse potentially heated situations

WORKING TOGETHER AGREEMENT

Working together today, we agree to:

→ **CONFIDENTIALITY** (making it ‘safe’ and comfortable for us all to share what we think without being compromised later. What’s said in the room, stays in the room)

→ **PARTICIPATE** (taking part in the discussions and asking questions if uncertain)

→ **ACTIVELY LISTEN** (listening to understand, rather than to respond!)

→ **LEARN** (reviewing and reflecting, rather than immediately defending what we think, do or say)

→ **CHALLENGE** (challenging each other’s opinions and ideas constructively and welcome having our own views questioned, without feeling personally attacked

→ **HELP EACH OTHER LEARN** (this is a space for asking ‘stupid’ questions, one where people won’t be judged on what they know, don’t know, or what they currently understand)

FLOOD EXERCISE

Purpose

There may be some people in the group who have taken part in the flood exercise before. Essentially, the game is about what's important to you and how you reach a consensus in groups.

What to do

- hand out the activity sheet on page 56. Explain that participants have a very serious decision to make: they will have five minutes to decide on the things that have most value to them. It is important you keep them to time. It is best if people write down their choices on Post-it notes
- after everyone has chosen their four items, divide participants into four or five groups. Explain that, as a group, they should decide **by vote** the four or five items they should collectively save
- choose at random a spokesperson for each group to talk through the group's decisions. Help people uncover the rationale underpinning the group's decision making

Notes to self

- some groups will decide on quite random factors to aid their consensus decision making. Quite simply, this is because it may be challenging for groups to agree on what is of value to all. This is an important point to reiterate to the group as a whole
- different groups will have come up with different principles to aid their decision making. Try to flesh these ideas out
- winners and losers: try to get people to discuss what they may have had to give up to reach a group consensus – there are bound to be those who have given something up which is of real importance to them. Why did they do it? How do they feel as a consequence of this 'sacrifice'?
- on this note, there is usually someone who has very reluctantly given something up for the sake of the other members of the group. Ask if this is right. What happens if we always submit to the majority view?
- finally, try to focus on the values or principles have been helpful in deciding what matters the most (especially when we all may have different ideas on what matters)

THE FLOOD EXERCISE

You've just arrived back from a holiday abroad to discover – shock, horror – it's been raining for three days solid in rural Kent where you live. Just as you get home, a police loudspeaker van is going down the road telling everyone to evacuate because of the imminent danger of the river bursting its banks.

You plead with a policeman to be allowed into your house for just a minute or two to move some precious things. To your relief he finally agrees. You get inside and realise that you have at most only five minutes to decide what to take, and will only be able to rescue four things before having to leave. Which four of the following items would you save? If you have time, number the four in order of priority.

1. revision notes for an exam you are due to take
2. photograph albums
3. your mother's jewellery which you were saving to give to your first child
4. your great-grandmother's wedding dress, the you/your wife wore at your wedding or which you're saving for when you get married
5. the personal diary you've been keeping for the past year
6. your shoe collection: about twenty of your most favourite shoes
7. your identity documents (birth certificate, driving licence, etc)
8. the membership records and accounts of the local peace group (or tenants' association, or whatever group is important to you)
9. your computer (or iPad)
10. your address book
11. your school reports and exam certificates
12. an item of clothing you borrowed from a friend for a special occasion
13. a valuable rug which you were given while you were an overseas volunteer in Asia; it has pride of place on your living room floor
14. a tray of pot plants which are reputedly difficult to grow, but which you have just succeeded in getting to come up
15. your father's specialist collection of American commemorative stamps dating back to the 1920s: it's worth thousands
16. letters from your (sadly deceased) father
17. a Quran, Bible, or other religious text that has value to you

REMEMBER – ANYTHING YOU DON'T SAVE WILL ALMOST CERTAINLY BE DESTROYED OR RUINED BY THE FLOOD.

YOU HAVE FIVE MINUTES TO DECIDE.

EXPLORING VALUES...

Purpose

Most people haven't had the opportunity to think about the values that they hold and why they hold them. Most of us believe our values are the 'norm' and it is only when values come into conflict or are contradicted that we are forced to think about them. This exercise gets people doing precisely that.

What to do

- photocopy and cut out the prompt cards on pages 59-61
- there are two sets of activity you might like to try:
- pass out the cards randomly across the group. Ask participants to identify cards that are most compatible with their own values, and to get rid of the cards which are least compatible with their own values. Explain that they can only do this by asking other members of the group to accept them. You can spend up to an hour on this
- pass out the prompt cards randomly across the group. Ask participants to talk to other group members and find groups of 'like-minded' people. Be careful not to tell the group what criteria constitutes the term 'like-minded'. At the end of the exercise the group can name themselves, choosing something that describes how people in their group think of themselves. You can spend an hour or more on this
- as you get more familiar with the cards you will think of more imaginative ways to use them. For example, before opening out the exercises to the whole group you can also ask individuals to identify the values they most agree/disagree with. This exercise might be useful for groups of people who believe they hold the same set of values
- however you use the cards, round up the session by asking the group questions which get them thinking about their personal values. Some suggestions:
  - → what are the origins of your personal beliefs? Why do you have the values you have?
  - → do you think others agree with your values? Do they 'fit in well' with our society?

- → is there a middle ground or accommodation that can be reached between the values you hold, and those of others who may not believe the same things that you do?
- → can there be a consensus about society's values? If so, how might this be reached?

Notes to self

- while people are discussing their values it's best to wonder around and make sure participants are on track and on task. Especially look out for people who are confident enough to identify values that may be unexpected or 'different' from the norm. Ask them if they wouldn't mind feeding back the reasons for their belief back to the whole group
- depending on where the discussion gets to, you may want to conclude that:
  - → values are personal; but we often believe they are 'right' and widely held
  - → some of us also hold the view that societal values are unravelling: many people believe that society was much more cohesive in the 'good old days'
  - → we often believe that society should uphold 'our' belief system. However, this isn't always a reasonable assertion in a very diverse and changing society
  - → there are values we think should be sacrosanct (not open for debate) and should be upheld by all. You may wish to have a go at getting the group to think about which ones these may be
  - → there are values which may be less precious – those which we can let go of or are prepared to confine to private spaces
  - → the principles of human rights may be a good starting place to think about societal values. These are values that we can all sign up to. You may wish to introduce human rights at this point. Refer to human rights exercises

VALUE STATEMENTS

Most people can't be trusted	There are both evil and good people in the world and you have to check to find out which are which	Most people are basically pretty good at heart
Life is largely determined by external forces such as God or Fate. A person can't escape their fate	Humans should, in every way, live in complete harmony with nature	The human challenge is to conquer and control nature
Humans should learn from history and attempt to emulate the glorious ages from the past	The present is everything – let's make the most of it.	Planning and gold setting make it possible for humans to accomplish miracles
It's not necessary to accomplish great things in life to feel your life has been worthwhile	Human beings' main purpose on this earth is for their own inner development	If people work hard and apply themselves full, their efforts will be rewarded

Some people are born to lead others.	Whenever I have a serious problem I like to get advice from my family and close friends	All people should have equality rights as well as complete control over their own destiny
We need jails and prisons because some people have an inclination towards evil	There will always be people who will extend a helping hand, and others who will try to chop yours off	A person should be considered innocent until proven guilty
What will be will be	Some cultures are better for the earth than others	A society which does not allow individuals to voice dissent is not a free society
The most satisfying and effective form of decision making is group consensus	In times of difficulty, it's best to go to someone with the power to change the situation for help	Mothers are best for their children

We are all responsible for one another	People's importance stems from their mere existence and not from any acts they perform	We have the ability to create our own destiny
We should be respectful to those who came before us	Children should be instructed in the right way from when they are young	It's important for humans to stick with their own kind

YOUR HUMAN RIGHTS

Purpose

Human rights are an integral part of intercultural thinking and practice. This exercise ensures people have a firm grasp of what human rights are and why they are important. This exercise is designed so that you can introduce it towards the beginning of the session or after the exercise showing the practical application of interculturalism ('I predict a riot', page 78).

What to do

- begin by asking participants what they understand by human rights. A good way of phrasing this is to ask what stories people have heard about human rights in the media. Based on people's responses, you'll be able to gauge how positively or negatively the group feels about the issue. Acknowledge any misgivings people have concerning the idea of rights and explain that this exercise will hopefully be a fresh spin on what they often hear in the media
- hand out the sheet 'Desert Island Rights', over the page. Ask participants to spend 10 minutes discussing answers to the questions in small groups of about four
- ask people to feed back their answers. Note that many of the rights participants will have come up with:
  - → are basic protections or standards we expect of a civilized society
  - → do not necessarily relate to any one group of people. They're rights that we all share as human beings – that is, *human* rights
- explain that human rights have a history:
  - → after the Second World War, in 1948, the United Nations adopted and proclaimed the Universal Declaration of Human Rights – a response to the horrors of the Second World War. The Council of Europe subsequently adopted the European Convention on Human Rights in 1950. The Convention established the European Court of Human Rights in Strasbourg, France. Anyone who feels that their human rights have been violated by a member state (one which has signed up to the Convention) can take their case to this Court
  - → in the UK, the Human Rights Act 1998 incorporated most of the human rights set out in the European Convention into domestic law. This meant that people who felt they had a case could take it

to court here in the UK, rather than have to take it to Strasbourg, although this option remains if the case is lost in the UK

- hand out the list of rights contained in the Human Rights Act
- explain that the adoption of a human rights based approach has some substantial benefits over and above existing forms of legislation:
  - → first, human rights are 'inherent' in that they are neither earned nor bought and therefore are inalienable – they cannot be taken away
  - → second, they are universal and equitable for all people irrespective of any markers of difference
  - → third, they are indivisible – this means that all human rights are interlinked and equally important: there is no hierarchy of human rights
- explain that:
  - → a human rights approach may go some way to initiating a process of identifying commonalities between even the most disparate groups
  - → it can take us away from the 'me, them and us' viewpoint
  - → a human rights based approach goes beyond the nine protected characteristics, outlawing discrimination on a non-exhaustive list of grounds, for example, homelessness or refugee status. This is an important strengthening of equalities legislation and is useful in cases of multiple discrimination, where people are being treated unfairly on a number of grounds
  - → it can operate where everyone is being treated equally – but equally badly!

DESERT ISLAND RIGHTS

Imagine you're stranded on a desert island with the other people in the room. No one has lived on this island before, and there are no laws and no rules. You and your fellow islanders are going to have to settle in this new land, and you've recognised you'll need to develop some rules and laws to help you live together happily.

So, before you go for a splash in that crystal blue sea, take a moment to think about what the most **important rights** are that should be protected for everybody on the island. What '**principles'** should guide the way you all behave towards each other?

THE HUMAN RIGHTS ACT

1. Right to life
2. Freedom from torture and inhuman or degrading treatment
3. Right to liberty and security
4. Freedom from slavery and forced labour
5. Right to a fair trial
6. No punishment without law
7. Respect for your private and family life, home and correspondence
8. Freedom of thought, belief and religion
9. Freedom of expression
10. Freedom of assembly and association
11. Right to marry and start a family
12. Protection from discrimination in respect of these rights and freedoms
13. Right to peaceful enjoyment of your property
14. Right to education
15. Right to participate in free elections

A LINE IN THE SAND

Purpose

This exercise is similar to that last one. It's presented as an alternative because it's important you have some variety. That way, you can swap and change according to group needs. This exercise will get people to define the aspects of life which are important to them.

What to do

- ask participants to list the aspects of life (freedoms, values, possessions, etc) which are most important to them. Ask them to then group their answers under three categories:
  - → things I would give up under no circumstances
  - → things I would give up for a better society
  - → things I would be willing to share
- if you get people to write their thoughts on Post-it notes, the group can make a wall chart showing their different things they hold dear. It is often useful to allow the group to reflect on their choices, after the intercultural programme

Notes to self

- while this exercise is relatively straightforward, it can be adapted to make it as engaging or complex as the previous one (see 'Exploring Values…')
- this is also a good exercise to help the group get to know each other

APPROACHES TO COMMNITY RELATIONS

Purpose

This exercise will get people thinking about past thinking and practice. To highlight some of these issues, we've chosen to focus, generically, on 'community relations'. However, similar activities can be set up using different themes. Depending on your group, for example, you could devise a similar exercise based on the disability movement (which is actually a very good example of where thinking and practice has changed over time). Not only does this ensure activities are tailored to group needs, but it also highlights that interculturalism is about more than just 'race relations'. Widening the debate into other areas is really helpful.

What to do

- ask participants to fill in the sheet over the page (about 20-30 min ideally). This is best done in groups, although you may wish to adapt this depending on your numbers. After the allotted time, get participants to feed back their answers

Notes to self

- this exercise is as much about knowledge as it is about understanding the way our society puts its thinking into practice. Most of the group will have been on the receiving end of practice even if they are unable to state where these ideas came from. If we take multiculturalism, for example, it may be useful if you enable members of the group to identify and describe multicultural practice and, in particular, debate what have been some of the strengths and weaknesses of this approach
- in facilitating feedback, you may want to draw out the following points:
  - → ideas are circular. Some of our current thinking and practice has its roots in assimilationist ideology
  - → often there is a mismatch between the issues that different ideologies are trying to address and the activities they use to do this

- thinking on issues of equality tends to be ‘loaded’ with emotion, which can divorce the thinking from the action
- there is very little monitoring of the impact of policy and practice. In fact, it’s not always clear what ‘success measures’ would be (what would a success policy ‘look like?’)
- there are different views about the kinds of things that will have an impact on discrimination. In the past we’ve tried changing people’s personal attitudes and beliefs, regulating organisations’ processes and procedures, and empowering communities so they’re able to address their own concerns. How successful have these various strategies been? What’s the next big idea?
- most practice is reactionary in its formation and distribution (for example, community cohesion was a direct response to the 2001 riots)

A SNAPSHOT: Here are four different approaches to community relations. Can you correctly name each one?

	Assimilation	Multiculturalism	Community cohesion
When was the idea popular?			
What issues was it trying to address?			
What activities/ decisions were made as part of this approach?			
What are the strengths and weaknesses of this approach?			

A SNAPSHOT: Here are four different approaches to community relations. Can you correctly name each one?

	Assimilation	Multiculturalism	Community cohesion
When was the idea popular?	1950–1960s (but its influence has never completely disappeared)	1960s to present	2000s to present
What issues was it trying to address?	growing numbers of immigrants people should adopt British life as soon as possible prejudice is just part of human nature	growing numbers of immigrants lack of knowledge of different cultures lack of representation differential access to resources/services	growing number of immigrants conflict between groups allocation of scarce resources
What activities/ decisions were made as part of this approach?	stricter immigration citizenship entitlement rules provide language/British way of life courses wrong to emphasise difference	'specialisms' and specialist provision enhanced representation separate but equal celebration/promotion of culture	promotion of British values people from different backgrounds doing things together tackling of extremism
What are the strengths and weaknesses of this approach?	ignored problems/social issues the 'host' population felt less threatened the 'host' culture's way of life is right arrival of different groups in numbers was seen as negative	it's only right that the UK become more diverse: it's a consequence of its history other cultures enhance British society prejudice is based on ignorance	Britain has a set of values – we can all buy into these doesn't address structural inequality silencing of 'radicals' made people feel safe

WHAT'S THE IDEAL?

Purpose

This is a reflective exercise, designed to get the group thinking about their aspirations for the society in which we live.

What to do

Split participants into small groups. Provide groups with the hand-out on page 72. Give them 10-15 minutes to debate their answers and then ask for feedback to the whole group.

Notes to self

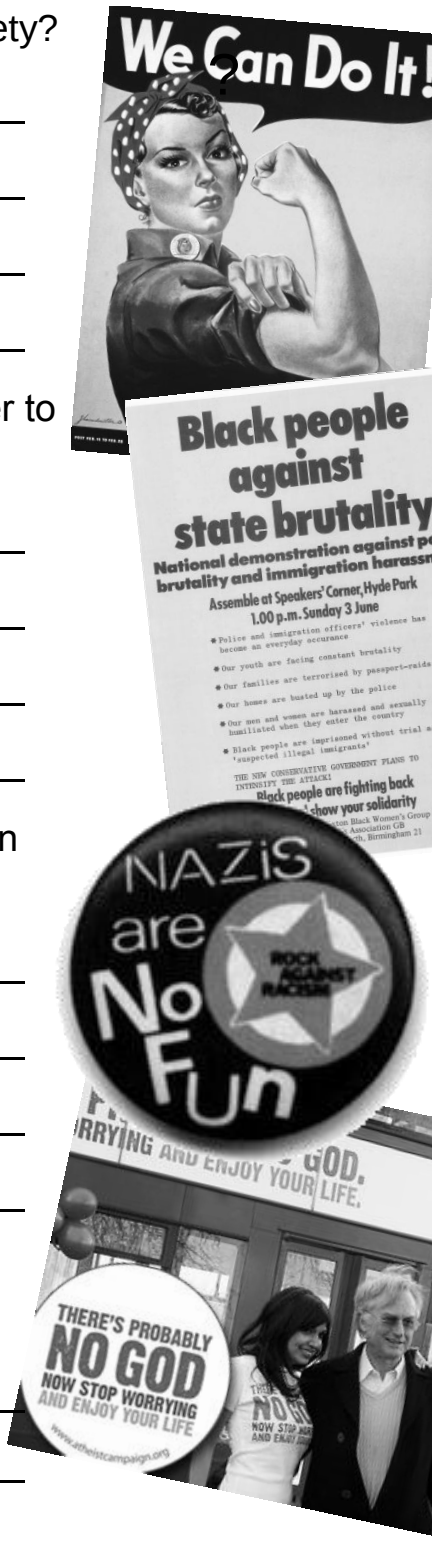
- this exercise is intended to generate a discursive discussion about rights, values, and approaches to community relations. Don't feel you have to moderate or facilitate the discussion too much. However, where possible:
  - → try to draw parallels between participants' comments and the lessons of past community relations approaches (participants might do this themselves). Things to look out for include: the need to avoid artificial boundaries, to see commonalities between people's struggles, and, as a starting point, a recognition that identifying a set of values everyone can buy into can be difficult
  - → remind people of their human rights. Ask people to consider how their discussion about values and beliefs can be reframed as a discussion about human rights

What would be the characteristics of a more co-operative society?

What values or beliefs would I be prepared to ‘let go of’ in order to create a more co-operative society?

What values or beliefs do I think that others need to ‘let go of’ in order to create a more co-operative society?

Do I believe that we can create a society where all of us agree upon a set of collective beliefs?



WHAT’S THE IDEAL?

INTERCULTURALISM OVERVIEW

Purpose

Hopefully by now you will have been discussing interculturalism almost by default. This is an opportunity to really clarify the principles underpinning the idea and help people engage with it more fully.

What to do

- the ideas and concepts discussed in this section will probably be new to a lot of participants. As such, the most effective means of delivery is often direct input from the facilitator. Outline:
  - → the definition of interculturalism
  - → the core principles

  There is a hand-out on page 75 setting out the core principles.
- based on the outline you've provided, ask people to storm some of the key skills they think are necessary to promote and deliver interculturalism. Discuss the ideas people come up with. There is a hand-out to circulate on page 76, but feel free to add participants' suggestions
- finally use the hand-out on page 77 to talk people through the differences between interculturalism and multiculturalism. Note that while the focus is on the differences, there are similarities too

Notes to self

- when discussing key intercultural skills, the emphasis is on the skills practitioners need to deliver effective intercultural projects. However, based on experience, there's a good chance participants will raise the skills needed to promote interculturalism itself (to spread the word, so to speak). This is a valuable discussion to have. If participants start talking about how to convince other people of interculturalism's benefits try to encourage them. In particular, you might want to discuss the following:
  - → strategy: change of any kind involves being strategic. Simply ploughing ahead with a new idea is rarely enough. Instead, people need to be persuaded that the new idea has relevance to the problems that actually concern them

- → fixtures and fittings: despite a wealth of legislation and regulation, we have made only limited progress on achieving equality over the last 40 or so years. The value of these regulations, processes, and types of inspection therefore has to be questioned. Maybe it's time for something that *really* challenges the status quo
- → realism: there's often a difference between people who have knowledge and passion and those who are able to facilitate change. It's rare to find the complete set of skills in one person

- when finishing the final element of this session (the differences between multi- and interculturalism) test participants' understanding of the ideas by asking them to come up with differences between community cohesion and interculturalism

INTERCULTURALISM

- ## Open/critical dialogue

  Interculturalism recognises that the way culture is discussed has the potential to shape and alter social relations. It emphasises the dynamic, fluid nature of culture in order to promote the freedom of people to sometimes challenge their own (and others') cultural views and practices.

- ## Identifying different/shared values

  Interculturalism recognises that conflict isn't always unhelpful. Some forms of conflict can be used constructively to help discuss cultural 'taboos' and to identify common ground in people's values and outlooks. Search for shared values is 'deeper' than a shared taste for the same type of food, art, or music. The focus is on understanding how to accommodate each other and create a society where we can all live.

- ## Departure from community representation

  Interculturalism rejects the idea that individuals can be completely 'representative' of a particular cultural community. It rejects essentialism. This approach helps to avoid participants conforming to a particular role or acting within particular cultural boundaries that have been ascribed to them.

- ## Culture can matter

  Interculturalism recognises that we should be able to discuss 'cultural' reasons for poor outcomes (in education or health, for example). Some versions of a multicultural approach discourage discussing 'culture' in this way. An intercultural approach means we can use evidence to support action where there are 'real' cultural issues or barriers.

- ## Cultural fluidity (and collective social action?)

  An intercultural approach looks to reduce the divisions between people as cultural boundaries are discussed and challenged. Hopefully, this will people recognise they have more in common than they previously thought. In this way, interculturalism could help to unlock new forms of social solidarity – campaigns for social change that are shared by people from widely differing cultural backgrounds who nonetheless face a similar threat, or have similar goals.

INTERCULTURALISM: KEY SKILLS

- → creating a safe space for people to participate
- → ensure people's right to speak is respected. This does not mean that what they actually say has to go unchallenged
- → people are proactively welcomed and made to feel comfortable. This is especially the case for people who may have reservations about discussing their own and others' cultures
- → people are guided to genuinely discuss issues, rather than attribute blame to particular groups
- → rules or a group agreement put in place– that is, the normal conventions and etiquette of discussion – are set out clearly from the start
- → use of humour to make people feel welcome and to defuse tension
- → take note of and interpret body language, tone, etc.
- → being able to stimulate debate (i.e. having activities that will get people talking and which will allow commonalities to naturally arise)
- → noticing when people aren't contributing and getting people to participate
- → stop individuals from dominating debates
- → employ conflict resolution measure when necessary e.g. re-framing questions, statements made
- → making the process of intercultural dialogue fun
- → keeping people on an equal par with each other
- → spotting connections and similarities in what people are saying – joining up
- → demonstrate knowledge and understanding of equalities and human rights
- → understanding of previous approaches to equalities and their problems
- → avoids patronising or stereotyping different groups when talking about them
- → display the confidence, knowledge base (including up to date data / research findings) and understanding to discuss 'big' issues – e.g. religion and sexual orientation, terrorism, role of women in particular cultures.
- → research is important (and, by extension, knowing your audience)
- → ability to conduct a solution-focussed debate within a framework which will help people to reach mutually agreeable conclusions (e.g. human rights)

THE BIG FIGHT: INTERCULTURALISM VS MULTICULTURALISM

How is how interculturalism different from past approaches? This table provides a summary of some key differences.

MULTICULTURALISM	INTERCULTURALISM
Acceptance ideas about culture are accepted and not challenged	Questioning ideas about difference/culture/identity are questioned
Tolerance some cultural view or practices ,may be inappropriate, but these are to be 'tolerated' by me, others must tolerate my own	Rights and entitlements shared responsibility for the rights of others. Cultural practices are not tolerated unconditionally; instead we have to recognise the impact they have on people's freedom to live a life of their choosing
Separate 'respect' for other cultures means not challenging them: interaction is on 'safe' issues on means attending festivals or sharing food	Shared humanity greater and more meaningful interaction on issues like the values we should all live by and the rights we are all entitled to
Culturally fixed culture is seen as fixed, static. Cultures are preserved as something with which a person is stamped, simply because of birth	Freedom/individualism culture is seen as dynamic and changing – the emphasis is on cultural freedom. Nothing can be justified in the name of freedom without actually giving people an opportunity for the exercising of that freedom, that choice

I PREDICT A RIOT

Purpose

It's time to go from the abstract to the practical. This exercise really begins to test people's ability to reflect on what they've heard and apply its insights to real-life situations. This can be a demanding exercise, so it's important to go at the pace dictated by the group's understanding.

What to do

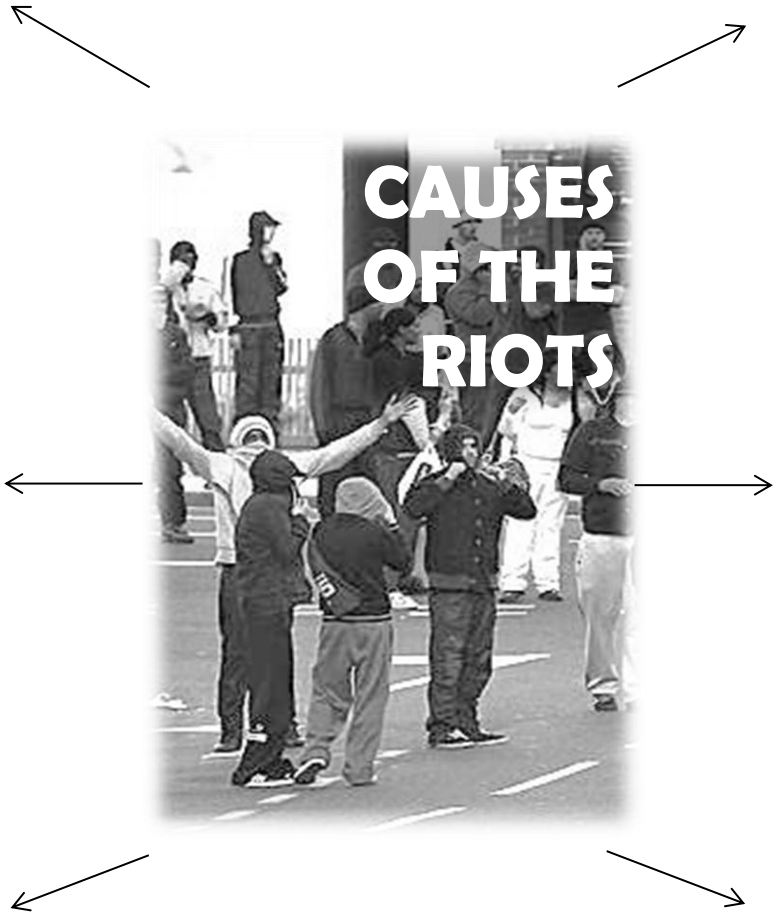
- this can be done in small groups or one larger group. The latter suggestion can be helpful as it allows everyone to be part of the exercise and doesn't expose individuals to having to think about the answers on their own
- hand out the sheet on page 80 and ask people to quickly come up with some of the reasons that were given as causes of the riots that occurred in the summer of 2011
- once the group have stormed their ideas, ask them to consider what thinking has driven the 'causes' of the riots at this point in time. Use the hand-out on page 81 to frame the discussion in terms of the ideological paradigms that have already been discussed. Depending on their understanding, you may want to ask participants if they can fill in some of the blank spaces with their own suggestions
- finally, hand out the sheet on page 82. Talk participants through the principles in the first column. These are the same principles that were explained to you on page 42 in Section I. Then explain how those principles might be applied to form an intercultural interpretation of the riots (second column)
- if the group gets it – be sure to give them a thumbs up!

Notes to self

- going from the abstract to the practical can be extremely difficult, but it is the real test of whether you can apply intercultural thinking and practice. Depending on how quickly the group 'gets it' you can adapt the exercise to accommodate people's understanding. For example, as an alternative to going through the hand-outs with the group you could modify it so parts of the hand-outs are missing. You can then ask participants to fill in the blanks (this is perhaps best done in small groups).

- from experience, discussion during this session will cover issues including:
  - → the labelling of young people as ‘problems’
  - → the widening gap between rich and poor in our society
  - → the quality of youth work responses; in particular, a perceived inability of youth work to be more than a ‘distractionary’ service (as opposed to a service that helps to prepare young people for their role in society)
  - → the speed at which the perpetrators of the riot became ‘racialised’
  - → the role of justice in our society – and how it was seen to be ‘unfairly ‘ applied

  These are all important elements of intercultural thinking, so it is important to encourage such debates
- remember, this is meant to be hard. If it was easy everyone would do it!


CAUSES
OF THE
RIOTS

CAUSES OF THE RIOTS: PAST THINKING

COMMUNITY COHESION				
We need to reinforce behaviour which is seen to be British – neighbourliness /pride	We need to understand more about the cultures of those that behaved badly			
MULTICULTURALISM				
Groups, or types, of people are responsible for this sort of thing	We need to understand more about these 'types' of people			

ASSIMILATION					
"Those people" – views reinforcing the idea there are a good and bad sorts of people	The majority of us know how to behave	Take away their benefits – it's the only way they'll learn	Make an example of 'their type' (speedy, harsher sentencing)	Better upbringing – reinforcement of values would have helped people to behave better	

THE 2011 RIOTS: AN INTERCULTURAL OVERVIEW

PRINCIPLE	APPLICATION
Identity is fluid – I have the right to describe me	*It is unhelpful to 'label' people. A lot of commentary about the riots suggested 'young people' were to blame, ignoring the diversity of both the rioters and 'young people' generally*
My culture has meaning for me and but can be questioned by others	*It is legitimate to question the role factors such as race and age may have played* **but** *not in a way that reinforces stereotypes and negative labels. In fact, we question so that we can dissolve these stereotypes*
Everyone's human rights are important and shouldn't be denied on the basis of my own or other people's thinking	*Describing groups of people in crude terms overlooks the right of others within this group. Many were too angry to recognise accusations were made about parenting, working class groups, young people…*
We have to accommodate our beliefs, wants and needs in the public domain and human rights can help us to do this	*Getting people on board is an important part of any solution. This isn't about political correctness – it's about being seen as part of something. Dialogue is important in improving human relations*
We are all entitled to live free from discrimination and inequality	*The independent inquiry into the riots cited a lack of support and opportunity for young people as a cause. This needs to be explored as part of finding a holistic solution*
We all have a stake in making our society better – fairness isn't fair if it doesn't apply to all.	*We shouldn't exonerate or ignore wrongdoing, but we need to recognise that we* **all** *have a role in being part of the solution. Let's have less of the 'us' and 'them' approach.*

IN AT THE DEEP END

Purpose

One of the key drivers behind interculturalism is the belief that we can debate and disagree about things that are close to our hearts effectively and purposefully. However, for this to be effective it must be conducted within a framework of trust and respect, and with due attention to the skills of successful communication. This exercise is designed to foreground some of these issues and get participants thinking about how and why they say the things they do.

What to do

- allow participants to read both the hand-outs on pages 86-87. Explain that participants need to form two opposing groups to debate the differing views. If participants do not naturally form two roughly equally sized groups, allocate membership randomly. In this case, let participants know the exercise is about their debating skills and for the next 30 minutes they are to put their personal views on hold
- give the groups about 10 minutes to come up with persuasive arguments for their adopted position and then ask them to reconvene
- set out the length of time for the debate (about 15-20 minutes, depending on how the activity progresses), and then ask one group to start. After this try to keep your involvement to a minimal. As much as possible do **not** give instructions to the groups about the management of the debate
- stop the debate after the allocated time – or if things become heated!
- after the debate, ask participants, in their small groups, to spend five minutes considering:
  - → what they found challenging about the exercise
  - → whether they are annoyed or agitated – and if so why
  - → what kind of comments or actions 'trigger' emotional responses during challenging discussions
- bring both groups back. Ask each group to **listen** without interruption to the other group's feedback
- extend the debrief by asking:
  - → what's involved in accepting the viewpoints of other people?
  - → what would help to set the boundaries for contentious discussion?

- round up the exercise by noting that:
  - → intercultural dialogue is based on a key principle: namely, it is important people have the right to disagree and that disagreement does not always lead to conflict and non-cooperation
  - → usually dialogue about equality, culture, or so-called 'difference' means that (a) 'differences' are identified and reinforced; (b) 'differences' are made to be 'exotic' or exceptional; (c) stereotypes and myths can dissuade individuals from any desire – or need – to know the 'real person'

Notes to self

- when the groups are debating take note of the following:
  - → whether individuals establish any rules that help mediate or frame the debate
  - → if group members use personal examples to explain their points
  - → what issues, if any, cause others to lose their tempers
  - → how well group members listen to one another
  - → if individuals are able to divorce their personal perspectives from the debate topic
- this exercise is all about people understanding their feelings – and what happens to them and others when they take a position. It is useful to explore – and expose – the often negative behaviour that may accompany this 'positional behaviour'; things like poor listening, no acknowledgement of the views of others, talking over people, using ridicule and caricature, etc
- you may want to reiterate the basics of mediation – although mediation is a whole other course!
- if at all possible it is extremely useful to film the participants' debate. This can be played back to observe verbal and non-verbal communication. In this case balance potentially negative observations with more positive comments. If a person is exhibiting behaviour that is particularly defensive, alienating, or confrontational, ask them to explain what they were feeling at the time
- the exercise works best when the debate centres on a topic participants are passionate about. Feel free to amend the exercise to facilitate this. You may know, for example, of an issue of particular relevance to participants (perhaps something in the news, a local development, or some aspect of government policy). Alternatively, explain to participants that you would like them to debate a hot topic

and openly ask them for suggestions. Often someone will say something that elicits a reaction from the group (bearing in mind these reactions might be negative)

- if the debate has been particularly heated, it might be a good idea to give the participants a quick break. Get them to walk round the room and generally just get themselves out of the exercise

IN AT THE DEEP END! 1

You have 10 minutes to discuss and come up with the benefits of religion to society. You must form logical arguments as to why religion must be promoted and maintained. After 10 minutes you will debate your view point with the other group(s).

Your notes

IN AT THE DEEP END! 2

You have 10 minutes to discuss and come up with the benefits of a secular society. You must form logical arguments as to why secularism must be promoted and maintained. After 10 minutes you will debate your view point with the other group(s).

Your notes

MINORIA AND MAJORIA

Purpose

This exercise is designed to help participants understand the feelings associated with majority-minority relationships. You may have already seen versions of this exercise before, and it can be used in many ways. The version we've used here is taken from *Developing Intercultural Awareness: A Cross-Cultural Training Handbook*.

What to do

- in preparation for this exercise, you'll need to gather some material. Depending on the size of the group you're expecting, you'll need: old newspapers, blu-tack, string, coloured crepe and tissue paper, sticky tape, scissors, and other similar materials
- divide participants into two groups and get them to make arm bands for themselves. The Minorians will wear black crepe paper arm bands; Majorians, white crepe paper arm bands
- **separately**, give each group their briefings (see pages 90-91). Don't let the groups hear each other's scenario until the debriefing following the exercise. Give the Minorian group the newspaper, string, and blu-tack. Provide the Majorian group with the plusher, more luxurious material
- after the exercise, debrief the participants and discuss the experience with them while they are still in their roles and still wearing their arm bands so they can discuss the experience from their 'cultural' viewpoint. Questions to consider include:
  - → how easy was it for you to take on your role in the exercise?
  - → what were your reactions when you entered the other culture?
  - → what did you think when the experts arrived in your culture, especially since they came earlier than expected?
  - → did the participants in the other group react as you had anticipated they would?
  - → what were your expectations for yourself and your culture? What were your expectations of the other culture?
  - → how did you feel at different stages during the exercise?
- finally, conduct a 'derobing ceremony': ask all participants rip off their arm bands and throw them away. (Moving participants out of the roles they have played is essential to end any resentment or hostility which may have developed from the simulation.) After the derobing

ceremony, ask the participants how it feels to step out of their roles and view the exercise from another perspective.

Notes to self

- some points that need to be emphasised are:
  - → it is often difficult to receive help gracefully if that help is given on someone else's terms. Even though they may have needed technical assistance, the Minorian group probably wanted to maintain pride in their accomplishments
  - → on the other hand, the Majorians may have felt rejected and not appreciated since they came with a genuine interest in helping. They may also have felt they had a right to see the material they brought was properly used and not wasted. In the end, each side needs to develop an understanding of how the other feels about the project. Essentially, this exercise is aimed at showing people the importance of seeing an issue from a totally different point of view
- this exercise is also about power – not just culture. For example, it can be used to develop an understanding of resource distribution and equity within our society
- finally, it's also a good exercise to use if people do not have a direct understanding of what it means to be part of a minority group. Remember, however, remember that just because people wear labels, it doesn't mean they are automatically considerate of the views and opinions of others

MINORIANS: what you have to do...

You are residents of the country of Minoria. Minoria is not a new country, but a very old one with a noble history and a rich culture.

Unfortunately, your country has been dominated by other nations for so long that you are just now beginning to regain a sense of independence and pride. You have finally been able to shake yourself free of the nations which have dominated and exploited you for so long, and you are very jealous of your hard-won freedom and your right to run your country the way you want to.

One of the problems that besets you is the fact that you have few natural resources and, because you have been dominated by others for so long, you have not been able to develop the resources you have or the technology to make use of them. Poverty is a problem in your country, but it is one you have learned to live with and even to accept as the normal way of life.

This is the anniversary of your independence, and you are searching for some appropriate monument, symbol, or other manifestation around which the new national pride can form and develop. Your task is to begin discussing what kind of monument will best symbolise that pride and then to construct it with the materials and resources you have at hand. You want to use native materials to the extent possible, partly out of the very pride you are celebrating. Additionally, you do not have the money to import materials, and you do not want to become indebted to outsiders. You are especially wary of gifts with political strings attached.

You have just received word from the ministry that in the next twenty minutes a team of people will be arriving from a country called Majoria. Although you have never had an opportunity to meet ay Majorians, Majoria is well known to you since it is one of the leading countries in the world. Its resources seem to be endless. While you would welcome suggestions and appreciate any help the Majorians might offer, you are ready to resist any type of patronising or threat to your independence of choice or action.

After twenty minutes of planning with the Majorians, you will have no more than thirty minutes working together to execute the plans you have jointly made.

On with your monument!

Long live Minoria!

MAJORIANS: your mission, should you choose to accept it...

You are the fortunate citizens of Majoria. Majoria's technology, natural resources, and wealth make it a country without peer in the modern world. Your people have solved the scourges of earlier centuries: epidemics, hunger, limited production, illiteracy, etc. People in your country worry little about survival and more about exploiting their opportunities in a land of abundance.

Unfortunately, there are other far less fortunate countries. Many people in your country are concerned about their plight: some feel guilt for having so much while others have so little; others realise that the world will not long be safe if the imbalance of technology, resources and materials continues. Because of your idealism and your genuine concern for less fortunate people, you have volunteered to go to an obscure little country named Minoria and offer aid. Minoria is a poor, underdeveloped nation, but within it, side by side, there are dramatics contrasts: affluence and need, healthy, handsome leaders and starving beggars, modern buildings and shacks without sanitation, educated urbanites and the illiterate country people. Behind Minoria's plush front, the statistics of hunger, disease, and unemployment tell the real story. Minoria is new among the world's nations and its leaders, policymakers and technicians are inexperienced at their work. Subsequently, things are done on the merest whim and have no relation to the country's basic needs or long-term interests.

Minoria needs many things. It is struggling to survive in the modern world. Many fear it will not. Most important for Minoria is to order its priorities to place the few resources it has where the greatest needs lie. Next, it must acquire resources from outside to supplement its own. Finally, technical help is needed to make sure what they construct endures and what they have or are provided with is used well.

You have ten minutes to discuss what you will do to assist Minoria before arriving in the country. After your arrival, you will be expected to help them plan a major, top priority project that will benefit their country and to help execute that plan using the materials you have at hand.

Remember, you will be evaluated on your ability to:

a) help them reset priorities which match their needs
b) help them use the materials you have bought wisely
c) provide technical assistance and helpful suggestions about the construction of the selected project

WRAPPING IT UP

Purpose

This has been a very speedy journey through a range of subject matter and a lot of material. The test of the day's success is whether people are convinced enough to try out interculturalism – and if they are given the opportunity to do so. It is important you encourage people to engage with interculturalism with the intent to practically apply what they have learnt

What to do

- explain to participants that you would like them to set up their own intercultural project – and they are going to do it in the next 20 minutes! Ask them to consider the following questions in small groups of about four:
  - → describe a situation where you want to develop intercultural practice
  - → why do you think this situation requires an intercultural intervention?
  - → what are you proposing to develop, propose, or implement?
  - → what skills are required of you to apply the intervention?

Notes to self

- this exercise can very easily be used as the foundation for the creation of real-life projects. Depending on the answers participants come up with, encourage them to take their ideas into communities and develop them with service users. In this respect you may want to encourage participants to email you with more thorough answers to the above questions and these additional ones:
  - → what was the result of the intervention?
  - → is there anything you should or could have done differently and how might this have improved the result or outcome?

AND FINALLY...

This handbook cannot provide chapter and verse on all things equality related. Rather, it offers a snapshot of some of the things that we should keep in mind if we want to deepen our understanding and practice of interculturalism.

The equality movement is a history of momentous struggles against injustice and inequality marked by significant victories of which we can all be proud. From the founding of the NHS in the 1940s to struggles for equal pay for women in the1960s and 70s; from the earliest campaigns against racism and colour bars in Britain to amongst the most developed bodies of anti-discrimination law in the world; from state institutions for the mentally ill and disabled to extensive disability rights guaranteed by law – all these victories are extraordinary milestones in the struggle for equality.

But they have not made inequality history – not by any means. In fact, the current inequalities we face are just as complex and in some cases more so, because they are deeply entrenched in society and have resisted decades of policy intended to eradicate them. People from minority ethnic backgrounds are hugely over-represented in the prison population – five times more Black people than White per head of population are imprisoned in England and Wales, and Muslims, although estimated to be only around 4.6% of the UK population, now make up 12% of the prison population. Over 25% of those in prison have been in the care system – although this group makes up only 2% of the overall population. 70% of prisoners suffer from two or more mental disorders. And new research shows that in some parts of the UK Black people are 28 times more likely to be stopped and searched than White people.

Perhaps more disturbing is the rise we are seeing in hate crime. Homophobic attacks, racists attacks – let us not forget that it took nearly twenty years for Stephen Lawrence's murderers to be sentenced – and hate crime against disabled people are all on the rise. This last is most disturbing because it coincides with increasingly draconian 'anti-scrounger' rhetoric propounded by the media and politicians.

The gains made by feminism are being brutally rolled-back. Sexual exploitation and trafficking are on the rise right across Europe.

Women's pay differentials are widening rather than closing – in some industries women's pay is 55% *less* than men's pay. And those trapped in prostitution and sex work remain amongst the most vulnerable and exploited in society.

And this is before we even consider falling social mobility, rising levels of child poverty and massive economic inequalities – all of which are being exacerbated by public spending cuts, benefit 'reforms' and austerity measures.

Multiculturalism has been the dominant race relations theory in our society for over four decades and in many respects continues to be, despite protestations to the contrary. In fact, multicultural ideology is so strong and pervasive that it has become virtually the default position. Even when we try something 'new' it is modelled on the standard multicultural notion that equality involves different services or treatment for different groups (whether ethnic groups or otherwise). Multiculturalism, for instance, remains central to the idea of 'protected characteristics' outlined in equalities law. It reinforces the belief that only our own, personal, individual experience offers an authentic description of oppression: only special services or treatment – ideally delivered by 'someone like us' – demonstrates society's desire to treat disadvantaged groups fairly.

If you don't believe us see brap (2009) *The Pied Piper*, especially chapter 4. It provides an account of the history of race relations policies and the predominance of multicultural thinking.

But there is a profound falsehood at work here. Whether we talk in terms of multiculturalism, or in terms of 'protected characteristics', this is a mind-set which assumes that certain people are *outside the mainstream* and can only be 'included' by virtue of differential treatment. But this is tantamount to agreeing that there are 'citizens' and then there are certain kinds of '*other* citizens'.

Interculturalism rejects this thinking and seeks to encompass *all of us* in a mainstream society in which our relationships, needs and entitlements need to be constructively and honestly discussed and negotiated.

We find it hard as a society to differentiate between actions that we think demonstrate equality, and the results – the *impact* – of those actions. Multicultural thinking has played a large part in creating this confusion. We tend to believe that one thing leads directly to another. If we take representation, for example, just because the boardroom looks diverse, doesn't mean that what's decided and implemented is better. We get a kick out of playing the numbers game – and let's face it, it is good to see a diversity of people at all levels of our society – but

we mustn't confuse this with the belief that we are necessarily creating greater equity at the same time.

Making room for change, then, is a challenge. It was ever thus. But making room for *challenge* is also the biggest change that we need to make. And this is where interculturalism comes in. It offers a constructive, inclusive means of challenging the failed policies that have come to dominate our thinking and that of our politicians and policy-makers. But interculturalism will have a hard time flourishing if what we really value are the old models of multiculturalism. It will not flourish if we cannot be more open to objective review of our progress on equality. Our passion for equality must be matched with an equal passion for evaluating equality in practice. Heart must listen to head. This will not be easy. Some will be outraged by the alternative because what little power and influence they have has been derived from the multicultural status quo. Those willing to embark on this change will be labelled deserters, traitors, Uncle Toms, and worse.

But we say keep the faith.

A belief in a society that we can create and share together – all of us, equally, as citizens – is the primary driver for interculturalism. This, surely, is worth fighting for.

...OVER TO YOU

Throughout this handbook we have described a version of interculturalism that can be defined as:

> the recognition that culture is important and of equal value to all people. It recognises that forcing people to subscribe to one set of values can create tension between individuals and groups. It understands that human beings are multi-dimensional in nature and that cultural fusion has been, and will continue to be, a by-product of human interaction. It requires negotiation to accommodate our expression of culture in the public domain, using the principles of human rights to shape shared entitlements

In this respect, the version of interculturalism we've propounded differs from others currently being bandied about in academia both here and abroad. But using the same name means the different versions are easily confused. Another problem with the term 'interculturalism' is that it suggests 'culture' is somehow central to the theory. We hope we've shown this is not the case. Our interpretation of culture as a 'moving', fluid part of identity is coupled with the view that culture is not the only platform to use when negotiating entitlement in the public domain.

'Interculturalism', then, is a misleading term for this idea. We need a new name, one that better captures what makes the theory new and unique.

There are many we can think of: reciprocal plurality, interrelationism, mutual interdependence. But when it comes down to it, our suggestion would be 'critical integration'. It sums up neatly the idea of people interacting with each other in a way that is meaningful and engaging, but not unquestioning and kowtowing. It goes beyond blind acceptance towards a recognition that whilst we have a right to practise our customs, cultures, and lifestyles, this must be done within a framework of human rights and in keeping with the ideology that we are building a society in which we can all thrive.

A new name for a new start. That's where this handbook ends. Now, it's over to you…

*

With support from the Baring Foundation brap have created a network for anyone and everyone interested in developing critical integration. The network aims to be a forum where issues and ideas can be aired and shared, debated and discussed. If you would like to join the network contact us at brap@brap.org.uk. By the same token, if you have any comments on the development of this handbook or if you have ideas or experiences you think can help further develop critical integration thinking, we would love to hear from you. Email us at the same address.

Thank you

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- all the organisations who acted as unwitting guinea pigs for the exercises in this handbook when they attended our intercultural training sessions in Birmingham and Manchester
- members of the interculturalism network

Credit where credit's due...

Photo on page 18 was taken from Flickr's The Commons. The uploading organization tagged it with no known copyright restrictions. If this is incorrect, please let us know and we will happily rectify this in future editions of this handbook.

The exercise 'Minorians and Majorians' is taken from L. Robert Kohls and John Mark Knight (1994) *Developing Intercultural Awareness: A Cross-Cultural Training Handbook:* Intercultural Press Inc

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