



GUIDELINE HOW TO RAISE AWARENESS ON DIVERSITY IN THE STREET



SOMMARIO

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INTRODUCTION

More than a million migrants and refugees crossed in Europe in 2015 and tensions in the EU have been rising because people is not prepared to this phenomenon. Because of this lack of contacts, mistrust attitudes from locals and foreigners have been rising in the last years, as well as racist behavior. In that context, **the youth organizations are facing a new challenge in term of social inclusion** and there is a need for them to include the diversity and intercultural dimension in their work. Young people as other part of the population can play an active role to promote diversity and fight racism and discrimination.

Diritti a Sud as a youth organization composed by a mix of native and migrants is daily involved in what we call **“Education to Interculturality” and in the fight against racism and discrimination**. With the project “Street Views: Youth for Diversity” the association aimed to exchange at European level with others youth organisation on the good practices to involve young people in the education to interculturality and to organize space of intercultural dialogue and fight discrimination and racism.

To raise debate on these issues or to sensitize about diversity is easy to do on the paper. However, most of the youth organizations that are part of the project expressed difficulties to reach “ordinary young citizens” during their event. Indeed, the classical event gather always the same persons that are most of the time sensitive people. This project respond to the demand of youth workers for **new and innovative way to include youth in their activities of promotion of diversity and intercultural dialogue**.

This guideline presents **the main results, achievement of the collective process** developed during the project to experiment new methods of promoting the intercultural dialogue in the streets. The project was based on the experimentation and on the learning by doing, as a consequence, this guideline is not exhaustive and is not a “recipe” that other youth workers should follow. With this document, we hope to inspire and give the will to others actors in Europe to go in the street to raise the debate.

This guideline is the result of the seminar and of the youth exchange and it gathers the knowledge of the facilitators and the participants, their experiences, ideas and feelings. We can say that many hands have written it.

Maria Luisa Ria, Project Coordinator

DIRITTI A SUD



Diritti a Sud is an association of young people that **aims to defend human rights**. We mainly support people with fewer opportunities, such as migrants, agricultural and precarious workers and unemployed. In our context, there are many discrimination situations and human exploitations.

By defending and respecting languages, religions and other kind of cultural differences, **we can fight social exclusion, racism and intolerance because we believe that diversity enriches everyone**. That is why we promote peace and intercultural education, cooperation, equality and legality. We work to develop interculturality, creating opportunities to make people meet and exchange their ideas, culture and experiences in sharing spaces, such as working spaces, streets, youth center or in the library.

Our activities are divided in different sectors:

- **Sfruttazero**: a social agricultural project that aims to fight the migrant exploitation in the countryside, by making young Italians and foreigners work together as peasants, with the same rights and conditions. **Mediation** between migrants and local institutions and associations.
- **Italian lessons** for foreigners and mediation between migrants and local institutions and associations
- **Intercultural education** with group of young people, such as in the school, library and with other associations. We also started some activities on the street in order to sensitize those youth who are not part of a formal or informal group.

SUM UP OF THE PROJECT

Tensions in the EU have been rising because of the disproportionate burden faced by some countries, such as Greece and Italy. Some refugees had been relocated in other countries such as in Germany, France or Poland. Every European country is facing the migration phenomena in different way. This phenomena is re-questioning the social cohesion of the European society and in particular about the intercultural dimension.

The youth organizations are facing a new challenge in term of social inclusion and there is a need for them to include the diversity and intercultural dimension in their work. Young people as other part of the population, can play an active role to promote diversity and fight racism and discrimination.

In 2016, in Sarajevo, during a final meeting of the project “Non-Formal Education and Diversity in European Youth Work”, a group of participants exchanged about the needs of their organisations and decided to work together about innovative practices using the public spaces interaction.



Group discussion in the Farm of Boncuri during the seminar (30th April – 06th May)

The project “Street Views: Youth for Diversity” had been created to empower youth as active citizens and innovative promoters of diversity. This project respond to the demand of youth workers for new and innovative ways to include youth in their activities of promotion of diversity and intercultural dialogue.

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Thanks to three activities, a seminar, an APV and a Youth Exchange, the project enhance the participation of the young people on the diversity by :

- Sharing experiences between 6 organisations on the topic of migration and interculturality.
- Raising 24 youth workers' skills about education to diversity and interculturality.
- Sharing tools that can be used by the youth in public spaces to incentive the intercultural and opinion exchange.
- Creating new devise in public space to fight discrimination and to promote inclusion and intercultural dialogue.
- Promoting the intercultural dialogue and exchange among 30 young people from EU countries, no EU countries and local people
- Facilitating the acquisition of new social and intercultural skills and competences for 30 youth.
- Involving 30 young people in public events of sensitizations to catch people's attention on the street about the themes of migration and multiculturalism.



The group leaders visiting the field of the tomatoes SfruttaZero during the APV in July 2017.

INTERCULTURALITY ?

Since 2015, numbers of migrants have tried to reach Europe in every way possible. The causes are deep and numerous: the failure of the Arab Spring, war in Iraq and Syria, authoritarian countries, poverty, land grabbing, unequal trade... **The Europeans have felt invaded and tensions have increased** not only between locals and foreigners, but some government have decided to build more and more walls Orban, Calais, Ventimiglia.. The Mediterranean Sea will know many black episode, as a ghoulish place. But it is important to note that there is no more a difference between what we used to call “Here” and “Away”. **We can no longer be indifferent to what happen** in Syria, or Erytrea, because people get washed up at our border, at our walls, and at our closed doors. **We can no longer live in a globalization of indifference.**



Globalization is a good thing when we think that there is no border anymore for goods, that some of us can travel wherever he wants. But not only that, we also have to learn how to live together now that we're in a borderless world; we can eat Chinese food in Mexico, but still can't understand the meaning of interculturality and how we'll need to consider

it in our daily lives. **What some people call a “migrant crisis”, has unfortunately raised racist behavior and rejection of others.** The point of the seminar was not to focus on the structural violence established by our government but to discuss about the discrimination perpetrated by people in our daily lives. The worrying increase of hate crimes, but also identity politics highlight our need to change our behavior. **We will be faced to multicultural societies, which not only means welcoming people, but also leaving space for others, leaving space to their differences that now we need to consider as a wealth.** Borders should be dissolved, no longer only for the goods but also for the people, their culture, beliefs.

Paradoxically, our era is both marked by the globalization, internationalization and the progressive opening of the borders, and is characterized by a resurgence of fundamentalism, nationalism and ethnocentrism. In most cases, the cultural diversity is pointed as a being at the origin of all the problems: frustrations, intolerances, identitarian or communitarian closure, racism.. In a period when relations between culture can't be avoided, **how can we make people live together as One?**

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How can we together build constructive and equal links? How can we make people aware of other realities, **how can we educate to interculturality?**



For Achille Mbembé, “The nature of humanity is the fact that we’re called to be exposed to each other, and not stuck in our culture and identities ». All of that raised a new challenge, for us as youth workers, in term of social inclusion. We need to include diversity and intercultural dimension in our work. **That’s why the education to diversity is more than crucial**, things are changing fast, and we don’t need walls anymore but gates. Tools, games, even debates can play a significant role in our way to approach diversity, to make people aware of some realities, some situations in a playful way.

But first **what do we mean by interculturality** ? It’s mainly a cultural crossover. Composed of the latin “inter” which means between, amongst with a sense of reciprocity and “cultura”, culture derived from the verb « colere » living, cultivating .

The interculturality is the set of different cultures, generated by meetings or confrontation named as intercultural exchange. Interculturality can take form more or less intense, and often based on a rewarding experience. With or without the language barrier, that can be an obstacle to exchange, those meetings with the other can also be an opportunity to have a reflection on ourselves, and the world; it can be at the basis of cultural mixing.

It also refers, according to the [Article 4.8 of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions](#), to “**the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect**”. Diversity, Interculturality is first of all, a wealth and we need to make people aware of this.

We can define three fundamental axis of interculturality:

- Axis subjectivity-intersubjectivity: a culture in movement (porous border, culture carrier)
- Axis identity-alterity: dialectic me-other; which intends to consider the significance of the other, not in opposition but to inference with “me”. The identity assumes plurality and dynamism, moments of meeting.
- Axis difference-universalism: the identity is defined in the dialectic me-other and in relation to difference (which can create conflict, misunderstanding.. but be careful not falling in the indifference-universalism.)

All of that constitutes **a revolutionary idea** because identity and culture are designed in a dynamic

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way. The alterity, emigration and the complex and multicultural life in society became a rewarding opportunity. Possibility of dialogue, confrontation and interaction shall be intended.

Interculturalism must not be confused with multiculturalism, which does not promote social cohesion. As multiculturalism is often defined as the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups. Interculturalism tends to promote the interaction between those different culture and not only culture living side by side. It also promotes interactivity between differences.



The seminar itself was intercultural as it consisted in the gathering of different activists, youth workers; that leads us to confront our differences, similarities, but also our local realities and struggles. It broadens the efficiency of the seminar, the common devices we created on the back of our differences. It was an exchange of our different point of view, realities in each local context with different actors and stakes. Before to be sensitive to interculturality we had to find a common way to work on those topics, beyond cultures and

experiences. We had to share our tools and local experiences that allow us to find a common way to struggle and strengthen our local struggle. This collective work allows us not only to strengthen our action but also to expand its aim and coverage. We could reach many more people during this action because of the diversity of the participants.



Recommended Reading to go further:

Martine Abdallah-Pretceille, *Vers une pédagogie interculturelle*.

Rosita Deluigi, *Tracce migranti e luoghi accoglienti. Sentieri pedagogici e spazi educativi*.

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THE SEMINAR OF THE YOUTH WORKERS

From the 30th of April to the 06th of May, 24 youth workers met in Casarano (Lecce) to exchange about education to interculturality and experiment some methods in the street.



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Some feedbacks:

"The seminar has fullfill all my expectations and also it has given lot of knowledges that I will use back in my organisation."

"The public space interaction is a new challenge for our organisation but I feel well prepared to test it in Estonia."

"It gave me the will to keep going my work in the street and to connect it to our realities and local struggles."

"We were very different and even if the themes were difficult and we tackle hot topics, we made it in a peacefull way."

"I learnt how to link activities in the public space with some thematics linked to interculturality. From the topic of the difference, I manage to raise the question of the exploitation of the migrant in the tomatoes fields."

"It's the most original version of practicing interculturality"

"It works better than I thought it could !"

"I understood how I could act concretely in the street, and to connect interculturaty with international solidarity: act local, think global".

THE YOUTH EXCHANGE

From the 27th of September to the 03rd of October, 33 youth gathered in Lecce for the Youth Exchange “Street Views”.



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Some feedbacks:

"It's a perfect possibility to talk with people and get to know them and their opinions."

"I really enjoy that action. People are not used to see something like that in the public space, so they are really willing to find out what are we doing and why".

"It was also very interactive and people really enjoy these spaces. In a funny way, it make them think about some serious topics and problems. Personnaly it gave me a lot of energy"

" I had a lot of enthousiasm furing our action in the street, and I was surprised by the variety of the public that stopped and talked with us".

"The word carrier offers people the opportunity to think about an issues as well as to meet others points of view and experiences in an unexpected way. "

"It was a great way to practice our social skills and have a spiritual income out of every conversation."



METHODOLOGY OF PUBLIC SPACE INTERACTION

The main objective of the project was to sensitize European citizens to diversity and fight against discrimination and racism. To do that, we could decide to organise the classical event such as: debate, movie, workshop in school, roundtable or conferences. However, we noticed that in this kind of event, the public is always “the same”. Indeed most of the time the participants are already convinced or agree with the purpose and finally it is not really a debate but a meeting with friends, relatives and members of other associations.

We also noticed that we were fewer and fewer. Our objective was to stimulate the participation of the citizens in the debate on diversity, so we decided to not wait for them anymore in our “activist space”, but to go where the citizens are. And where can we easily find people?

IN THE STREET !



To go where the people are, means in the geographical sense, to move and occupy the street but also in the psychological sense to move to some common fields with the citizens. In that sense, the public space (and not only the street) should be seen as a common space, the one that belongs to all of us.

DIVERSITY AND PLURALITY !

Our educational work in the street allows us to come in contact, interact with and get closer to a mixed group of people. In the street we're meeting the social, cultural, political, generational diversity of our society. The street allows us in particular to touch a public far from the classical space of participation such as workers, minorities, youth and other marginalised groups. A large part of the population is out of the democratic life and the street education is proposing an alternative space of participation for them.

THE AGORA FUNCTION

The public space has a physical dimension, but also a philosophical one. It is the space where ideas and debates about society used to rise up, which is called the public opinion. The street education permits to give back to the public space its ancestral social and political function of AGORA.

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TO QUESTION OUR WORLD

To re-appropriate the street is an efficient way of fighting individualism, to facilitate intercultural exchanges and to contribute to new social links. The street can become not only a place of movement (more and more privatized) but a space of meeting, sharing where citizens can meet each other and discuss about how the world is going on.



DIFFERENTS TOOLS FOR DIFFERENT PEOPLE

To create such spaces in the street, we co-developed some innovative methodology of education to interculturality based on social interaction in public space. In the street, we can find and reach a large panel of citizens that reflect the diversity of our society (heterogeneous public) and our approach is including these diversities. We developed different tools as a different way to interact with different people and to make ourselves more accessible.

OUR STREET DEVICE

We experimented with a tool composed of different spaces for different objectives:

- To debate with the Word Carriers ;
- To play with the theatre ;
- To interact with the free hugs ;
- To involve with the photo booth ;
- To inform with the street exhibition.

This device allows the citizens to choose various ways to participate: for those who are tired of hearing certain ideas, but want to share their feelings and ideas about a subject, there is the Word Carrier, for others who do not want to speak, they are welcome to discover the original exhibition (and understand what it is about), for some people that want to have fun, there is the photo booth, for others that prefer a quick and friendly meeting there is the free hugs and finally for some people that are allergic to all kinds of messages, they will be more attracted by a play in the middle of the square.

TO DEBATE: THE WORD CARRIER

The word carrier, (Porteurs de paroles in French) is a street workshop used by the association Sensibiliz'Action to permit a wider participation of the citizens during some “street debates”.

Make the public talk and listen to the public

The word carrier consists of collecting and exhibiting the words of inhabitants and passers-by. A question is written out in large and then put on a place where it is easy to see it. This question invites people to give their opinion in a given theme. We note down the opinions on panels in the chosen public area or place.

The Word Carrier has three purposes which correspond also to three levels of practical difficulty: it is first of all a way of **creating unexpected meetings** in public areas between passers-by, using a question which is visible and some responses which were previously collected. It is through sharing a question, rather than putting up responses, that meeting between passers-by can take place.



The second purpose of the Word Carrier is **to create exchanges between strangers** and relies on the organiser adopting a listening attitude and stimulating the passer-by to create a dialogue where each person can learn from the other. It means that the organiser will learn what people think and understand how their point of view is generated. The passers-by can also learn things about themselves. Since the passers-by have seen heard to and encouraged, they will find out that they are able to formulate their own opinion much more easily than they thought and they will be more interested in the others discussions.

The last purpose of the Word Carrier is to carry out **a public survey**, to collect, summarise, then re-write and hang what passers-by think.

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1

Ask a question in a public space



2

Collect answers



3

Writing the points of view of passer-by

4

Display the answers



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Carry on exchanges



TO PLAY : THEATER IN THE STREET

In the street, facing the unknown, people will decide to stop and “participate” according to the “cost of entry”. It represents difficulties encountered by passers-by, his/her efforts to enter into the event, the risks that he/she might be bored or feel ridiculous, compared to the benefits that he/she can expect: having fun, satisfy curiosity.



The lowest cost – and so the best accessibility- is definitely what make spectacle. First because the function is to distract and amuse people and because it leaves the pedestrian the choice to stay or not, to be involved or not.

The participants developed two different play, one during the seminar and the other one during the youth exchange.

For the first play, the participants decided to illustrate the situation of the migrant workers in the field of

tomatoes. Indeed, Diritti a Sud is mainly working to promote workers' rights in agriculture and produce in an ethical way the tomato sauce "SfruttaZero" (zero exploitation). Participants imagined an artistic way to represent the exploitation faced by these migrant workers. At the end of the show, the actors presented the two possible recipes of a low cost sauce and SfruttaZero sauce and invite the public to choose between these two ways of production.



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The real story of Romeo and Juliet

During the Youth Exchange, the participants decided to adapt the famous story of Romeo and Juliet: “Because everyone knows it, because it took place in Italy and because it showcases our topics (differences and interculturality)”.



They adapted the play to tackle the burning issues of diversity and racism. “We changed the plot of the actual story in order to highlight the diversity of the two lovers which indicated that we had to change the characters background stories. Indeed, in the new version, Romeo is black, Juliet is white, he is Muslim, she is Christian, he is a worker, and her family is landowners... All these

differences are creating troubles and conflicts between the two families.

They decided to use some board and write on it some sentences in English and Italian to explain the reasons why Romeo and Juliet would not be together. All performers were wearing black on black clothes and only one costume element, a white collar, was represented the style of Shakespearian theatre.



They also used some board to physically delimitate and illustrate the gap between the two lovers that the differences were creating. Finally, they finished the play raising the question: Should they be enemy? And invite the public to give their voices.

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"The first static image of the action was Romeo and Juliet stand close to each other and holding hands. Exactly behind them, there were 5 boards as steps that linked them to their fathers.

After the announcement the fathers calls the first reason why Romeo must step back from his Juliet and at the same time he hold the written banner. The narrator takes the banner and keep show it to the people. Then the narrator gives the turn to Juliet's father and he calls the reason why Juliet must step back from her Romeo. At the end when both fathers hold the banner: "We are enemies", Romeo and Juliet had already been divided. Then the narrator comes in with the final question; "Should they be enemies?" The narrator shows the banner to the audience and then approaches them asking what they think about it.



TO INTERACT: THE FREE HUGS

In order to fight stereotypes, a group of participants developed an original version of the famous movement of “Free Hugs”. The **Free Hugs Campaign** is an international social movement built around the individual or group practice of offering hugs to strangers in public places with no strings attached. This random act of kindness went viral and became a very efficient way to promote love not hate.



For the purpose of the project, participants decided to write some stereotypes to invite people to overpass it and hug them. “We wanted to show to people that we don’t care about the differences and that we can hug everyone’.



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HAVE YOU HUGGED SOMEONE TODAY?



TO BE INVOLVED: THE PHOTO BOOTH

Originally, a photo booth is a small room that one or two people can go into to have their photograph taken by putting money into a slot. Nowadays it became trendy, for the wedding for example, to create its own photo booth. Because everyone might enjoy a personal photo with a funny background, some participants decided to adapt it to promote their message: All different, All equal.

For that, we created a background to illustrate the diversity of our society. On a bed sheet, we draw some different faces that represent the variety of people. On the bed sheet we cut a whole where people were invited to put their face and take a picture. This picture was directly put on the Facebook page where the participant could easily find it.



To go further:

Inside Out Photobooths bring the printers directly to the streets - enabling the public to participate instantly and for free! Participants enter the Photobooth, make a strong face, and our camera snaps their portrait. Within one minute, a black and white poster is printed. Participants then take the posters to paste in a public space in their home communities. Over 160,000 portraits have been printed at Inside Out Photobooths locations around the world.

<http://www.insideoutproject.net/fr/photobooths>

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TO INFORM: THE STREET EXHIBITION

In order to express our message, we developed in partnership with the association Officine Cittadine an innovative exhibition. The title is “Spogliamoci dai pregiudizi” . It’s a word game to link the action of dressing back (or remove our clothes) and put away our prejudices.

Because of this game of word, we decided to express our message on some T-shirts and hang them in the street. On each T-shirt, we wrote in big a stereotype against migrants, such as “They are stealing our jobs” or “It’s an invasion” and under each stereotype, we gather some fact to deconstruct the false idea.

This original way to tackle this issue is very provocative and create a lot of exchange and debate. We used this exhibition in addition with the word carrier.



LAST WORDS

They came from Poland, France Czech Republic, Estonia, Greece and Italia to discuss and debate about what is happening nowadays in Europe and to exchange about how to oppose to the wave of prejudices and stereotypes against migrants that is invading our countries. They spent their energy to reflect and experiment different ways to stop the virus of racism. They have 20 years old and they are saying that the best way to live is to be together. We are all different but all equals.

This generation grew up in the middle of diversity and it is important to recognize it as a wealth for our entire society. These intercultural competences they also shared it with their local communities. It was the point of the project: promote diversity.

In a context of raise of hate speech, racism and extreme and far right, it is necessary to highlight the benefit of diversity and to oppose intolerance and xenophobe. Thanks to the project, we had the opportunities to occupy the street with positive message. Youth people took the opportunity to create space of reflection and debate with others European citizens.

The public space should find back its roles of Agora where social issue are discussed, where citizens practices democracy and makes politics. The project Street Views gave us some useful and innovative practices to re-invent the education to interculturality. By including young people and using the street as our playground, we developed some good practices that are already re-adapted and re-used in several local context.

In Greece, Poland, Czech Republic, Estonia, France and Italy the participants of the project are developing news ways to interact with people and to question our society. This process of active citizenship is producing many results and the main one is the will of all these young people to keep going to use the street to promote the European diversity.

Rosa Vaglio.

President of Diritti a Sud.



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SPECIAL THANKS TO

Francesca, Denise, Mohammed, Rosa, Paolo, Maria Luisa, Angeliki, Eirini, Maria, Nikoletta, Johanna, Alice, Polina, Adam, Inga, Julia, Marcel, Gilles, Anastasia, Benjamin, Bastien, Romeo, Oana, Vladimir, Matěj, Dominika, Bruna, Afrodite, Beatice, Tadras, Jakub, Anastasia, Milena, Vasililci, Serena, Camille, Antonin, Sophie, Johana, Bartosz, Patrycja, Gora, Sven, Sylvain, Cyrille, Matej, Wojciech, Giorgio, Fotis, David, Mariagiovanna, Virginia.



Association Sensibiliz'Action (FRANCE)



Association Involved (ESTONIA)



Fondation Rodowo (POLAND)



Association Tmelník (CZECH REP)



Association Educational Innovation (GREECE)