STATE OF THE INTERCULTURAL LITERACY AND COMPETENCES FRAMEWORK

Version .2

Content:

I. Introduction

In a world increasingly interconnected and diverse, developing intercultural competences is not merely a valuable skill but an imperative for today's youth. This framework empowers young individuals with the knowledge and skills to navigate and contribute to an intercultural world. By delving into the depths of interculturality, this framework aspires to provide a comprehensive guide for youth, fostering an understanding and an active engagement with the principles and practices underpinning inclusive societies.

Through the examination and research of the consortium's countries and the level of intercultural literacy present, the STOP-RACISM project has examined the multifaceted dimensions of interculturality, aiming to address intricacies of implicit biases, social exclusion, and prejudice that persist in our societies. Through the lens of this project, we present a framework that not only defines the theoretical foundations but also translates them into tangible skills and competences, tailor-made for the youth.

Furthermore, it is crucial to recognise the dynamic nature of intercultural understanding. This framework goes beyond static definitions, acknowledging the evolving landscape of identity, diversity, and inclusion. Rooted in the findings of the national reports' results, it offers a roadmap for cultivating intercultural competences, empowering youth to become active contributors to creating inclusive societies.

This competences framework is the amalgamation of the work put in by the consortium of the STOP-RACISM project to deliver a new competences framework on interculturality for young people, so that they can learn from its skillsets how to develop tolerance, respect for diversity and non-discrimination.

What is interculturality/intercultural dialogue?

Intercultural dialogue is an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious, and linguistic backgrounds and heritage based on mutual understanding and respect (Council of Europe, May 2008). Interculturality is the ability to incorporate these values in all aspects of exchanges between different cultures. The concept refers to the egalitarian exchange and communication relations between cultural groups that differ according to criteria such as ethnicity, religion, analysis, or nationality, among others (IGI Global, 2021).

What are intercultural competencies, and why are they important? In general terms, intercultural competencies are the ability to communicate effectively and behave appropriately in different intercultural settings (J. M. Bennett, 2009). To be able to do so, it is important to be aware of one's cultural identity to understand one's standpoint better when participating in intercultural situations.

Intercultural competences are the most central skills to harbour in a continuously more globalised world (Jensen, 2018).

What is the current situation in the intercultural context in the project's partner countries?

To gauge the current situation of the consortium's countries, separate desk research on the national level and field research was conducted for each country. The desk research was done to find how each country defines specific keywords and phrases that one needs to be aware of, followed by the analysis of reports, research articles, and engagement with experts on interculturality matters. The field research was conducted by creating a questionnaire aimed at youth to gather data on how our target group perceives interculturality and how aware they are of the term intercultural literacy and what it entails.

Based on the data gathered by each partner country, it is clear that all consortium countries need to create this framework. The field research has shown that many young people's beliefs contradict what the desk research has shown, with many being unaware of problems in their countries. Furthermore, based on reports from ECRI and other bodies that work with migrants, racism, and human rights, many of the countries of the consortium either lack specific sectors or have them, but they are not as functional as they should be.

II.   National Perspectives and Recommendations

During the preparatory stages of the project, our consortium was tasked with conducting desk and field research on a national level, in order to assess the situation of their country's youth sector when it comes to awareness on the issues of interculturality, racism and discrimination. The desk research was done in the form of researching current reports, research journals and articles on the current states of each countries, whereas for the field research, questionnaires were prepared, addressed to young people, with each partner of the consortium getting views from at least 30 young people on interculturality, their opinion on the stage of their country in matters of racism and inclusivity. These actions allowed the partners to gain a form of perspective and some recommendations from national standpoints, which will be summarised below.

DENMARK

The field and desk research both show that although there are initiatives and projects working to fight discrimination and racism in Denmark, they are still a significant problem, with racism existing in individualised, structural and institutional forms.

The individual act of racism is seen as uncivilised and not something the average Dane would stoop down to. There is a public discourse in Denmark, that structural racism or discrimination is not present – "There is no racism here." However, racism may exist in forms that are not recognized as such, why it is not discussed. In Danish media, schoolbooks, psalms etc., the representation of minorities is often negative and stereotypical. It is seen in the Danish language, where one would never speak of an individual as a Dane if that person were not white – even if that person's family have lived in the country for four generations. Structural racism is often hidden and has developed over a long period, which is why it, for most Danes, will seem completely normal and not discriminatory or racist. Several legislations, e.g. the 24-year-old rule and the "ghetto package", are examples of institutionalised racism in Denmark.

The 24-year-old rule for example is set as a means to restrict "spouse reunification" in Denmark. This is done by using a set of requirements common to both of the spouses with the foreign spouse having to prove that their attachment to Denmark is greater than their native country in order to migrate to it. The "ghetto policy" on the other side, also known as the "parallel society policy" classifies immigrants into 'western' and 'non-western' groups, as a form of segregation.

43% of the young people who answered the questionnaires had stated that they experienced racism either towards themselves or towards others. The question does not tell us if this is only about individual racism or if it also applies to respondents' experiences with structural racism. There is a general consensus that intercultural competences are important to reduce discrimination and racism. They report a lack of knowledge about interculturality, and several respondents call for intercultural competences to be part of their education.

CYPRUS

Based on the reports, scientific articles, and research papers that have been analysed in this report, it is clear that Cyprus is in dire need of improving its frameworks and policies when it comes to racism, discrimination and intercultural integration. Although, officially, there are agencies and policies in place that are tasked with monitoring and dealing with these issues when it comes to the actual practice, there are various limitations that need to be addressed.

Focusing on the ECRI report, the present treatment of migrants and migrant children, how the police is seen as something to be feared by migrants, all add on to the problem of under-reporting, misuse of available resources and the marginalization of migrants and refugees.

In general, the understanding of most questionnaire participants is broad when it comes to what intercultural literacy means, with only a few reporting that they do not understand what it is, and a few having a greater understanding of the term. Almost all participants, however, believe that Cyprus

is flawed, many quoting the Cyprus migration problem that the country is having with an influx of economic migrants, asylum applicants and refugees, with the government and public organisations not having any real input to the matter, following more surface solutions to the problem. Hence, many of the suggestions are focused on the rehabilitation of these institutions to delve into the topic deeper.

BULGARIA

Bulgaria has also come to the conclusion, after their desk and field research, that it is in need of re-evaluating its stance towards racism and discrimination, promoting intercultural matters. Although, officially, there are agencies and some policies in place that are tasked with monitoring and dealing with these issues when it comes to the actual practice, there are various limitations that need to be addressed.

Analysis of the field research showed a majorly aged 18-29 group of respondents with different employment backgrounds generally had the same consensus on the first three sections (the linear scale questions), with a few different opinions. Although no respondents belonged to an ethnic minority, about 30% of the respondents experienced racism either directly or by witnessing it.

The understanding of most participants is broad when it comes to what intercultural literacy means, with only a few reporting that they do not understand what it is, and a few having a greater understanding of the term. Almost all participants, however, believe that Bulgaria is flawed, many quoting the Bulgaria migration problem that the country is having with an influx of economic migrants, asylum applicants, and refugees, with the government and public organisations not having any real input to the matter, following more surface solutions to the problem. Hence, many of the suggestions are focused on the rehabilitation of these institutions to delve into the topic deeper. The responses of many participants are reflective of what was found during the desk research portion of the report, that although Bulgaria has taken/is taking action towards the promotion of intercultural competences, as well as the integration of migrants, in many cases, these actions are only surface-level and are lacking any meaningful data.

PORTUGAL

Portugal's research highlights the existence of discrimination indicators in its national context. In general, participants hold a perception of Portugal as a country neither that promotes an intercultural cooperation ideology nor fights it. Although Portugal punishes discrimination against race, colour, ethnicity, national origin and ancestry, only a small percentage proceeded to sanctioning

procedures and only a few ended up in fines or convictions. This reveals the ineffectiveness of our legislation regarding the fight against discriminatory actions. Moreover, the legislation is implemented through the interpretation of complaints as isolated incidents, not considering, therefore, institutionalized racism or other forms of discrimination. This maintains the relations of power that perpetuate discrimination. Moreover, by the number of archived cases, the ineffectiveness of our legislation is also reflected by the number of complaints received by civil organisations and those received by the competent entities in Portugal. In fact, legal support was one of the more consensus measures mentioned by our participants to support victims of racism.

The results of Portugal's survey highlight the need to do more in this matter, with participants supporting the promotion of contact and interaction between different cultures as essential to the society, as social stereotypes and prejudice, lack of knowledge and lack of empathy were the three main identified barriers for a tolerant and respect behaviour towards other ethnicities and nationalities. More awareness campaigns, representation of different cultures in different settings and sectors and intercultural training programs were facilitators identified by our participants to promote intercultural education and cooperation and a *"we"* vs *"us"* and *"them"* ideology.

GREECE

Greece's desk and field research focused on the Greek action plan that has been in place since 2020 while also reflecting on the answers provided by young people in their questionnaires of needing further education on intercultural matters and also to see structural change in governmental sectors.

«GREEK ACTION PLAN AGAINST RACISM AND INTOLERANCE» (Hellenic Republic Ministry of Justice, 2020)

This plan has been identified as a good practice by the consortium. The National Council against Racism and Intolerance (NCRI) of Greece has as its main goal to prevent racism and intolerance by devising policies, supervising law implementation and creating a National Action Plan against Racism and Intolerance (NAPRI). The NAPRI for the years 2020-2023 represents a significant step towards addressing the pressing challenges and discrimination in the country. This was reflected as well in the questionnaires filled in by Greek young people showing that they are aware of the problems that are currently present in Greece.

The plan, at its core places particular emphasis on education as a means to combat stereotypes, discrimination, and racist violence. It seeks to combat discrimination within the educational system and proposes actions to promote mutual understanding and tolerance among students, teachers, and educational institutions. Moreover, the NAPRI envisions comprehensive teacher training

programs on human rights issues to equip educators with the necessary tools to create an inclusive and respectful learning environment.

NAPRI even goes further into promoting recommendations to the state of Greece, with a comprehensive set of strategies and actions to be implemented across various government departments and institutions. These include the: ministry of justice and judicial authorities, ministry of health and medical associations, ministry of immigration and asylum, ministry of education and religious affairs, ministry of labour and social affairs, ministry of infrastructure and transport as well as the general secretariat of information and communication. These strategies aim to combat racist crime, promote equality, protect victims and foster social cohesion.

These recommendations are reflective of the issues raised during the research that Greece conducted as well as the answers given by young people during their completion of the questionnaires.

Conclusions

In all countries involved in the project, there is a need for more adequate policies, strategies, and plans for action. Societies have to receive strong Anti-Racist campaigns, training, regular joint events, social – health, and educational care for people with different cultural backgrounds, to build more respect for human rights and reduce hate speech. The examples of the Greek measures could be used as good practices for recommendations to other government institutions in other countries. Training and elaboration of educational resources could help a lot in getting to know each other and break most of the existing prejudice and hatred.

Finally, based on our findings, we have decided to focus on the following sections in our competences framework, identifying the knowledge that people could build a foundation on to promote interculturality.

III.   Theoretical Foundations

When building intercultural skills, language is one of your more important tools. Understanding how to speak and what specific keywords are associated with discrimination and interculturality helps one become more aware of present problems in the world as well.

For this reason, it is important to be aware of at least the words and their definitions provided below:

Intercultural Literacy

Intercultural literacy is essential for individuals to navigate diverse cultural environments effectively. It goes beyond basic cultural awareness and involves developing a deeper understanding of different cultures, including their values, beliefs, customs, and communication styles. Intercultural literacy enables individuals to communicate and collaborate respectfully, bridging cultural gaps and promoting meaningful intercultural interactions. It refers to how or how to deal with and address people with refugee backgrounds. It helps foster empathy, cultural sensitivity, and the ability to adapt to different cultural contexts.

Intercultural Cooperation

It emphasises collaboration and interaction between individuals or groups from different cultural backgrounds. It involves working together and sharing knowledge, resources, and experiences to achieve common goals. Intercultural cooperation aims to foster mutual understanding, respect, and positive relationships across cultures. It recognises that by leveraging the strengths and diversity of different cultures, societies can address shared challenges, promote social cohesion, and build inclusive communities.

Intercultural Communication

In short, intercultural communication creates meaning across cultures (Bennett, n.d.). Intercultural communication contains numerous components: motivation, mindfulness, cognitive flexibility and tolerance for uncertainty. Motivation refers to the desire to participate in intercultural relationships. Mindfulness is the ability to reflect on the communication, react, and adapt. Cognitive flexibility refers to the person's ability to revise and supplement new knowledge into new categories and not brute force new knowledge into old categories. Tolerance for uncertainty refers to the person's ability to cope with uncertainty. Higher tolerance will often lead to a more successful outcome. (Publisher, 2016)

For intercultural communication to be successful, it requires a high degree of intercultural competencies/sensitivity (Braslauskas, 2021) (Chen & Hu, 2023).

Intercultural Sensitivity

Intercultural sensitivity (or just cultural sensitivity) is necessary to be culturally competent. Being (inter)culturally sensitive means that the person is aware and appreciates themselves and others as multicultural beings (Haddad et al., 2019). In other words, they have knowledge, awareness, and acceptance of other cultures. With a high level of intercultural sensitivity, the person can recognise

cultural differences, respect these differences, and conduct themselves appropriately. Intercultural sensitivity is key to effective intercultural communication (Chen & Hu, 2023).

Intersectionality

Intersectionality is a theoretical framework rooted in the premise that the human experience is is jointly shaped by multiple social positions (e.g. race, gender) and cannot be adequately understood by considering social positions independently. It is taking into consideration heterogeneity across different intersections of social positions and is integral to understanding health and social experiences.

Implicit Bias

Implicit bias refers to the unconscious attitudes, stereotypes, or prejudices that individuals may hold towards certain social groups. These biases can influence their perceptions, judgments and behaviours, even without conscious awareness or intent. Implicit biases can impact various aspects of life, including decision-making processes, interactions with others, and the perpetuation of inequalities. Understanding and addressing implicit bias is crucial in promoting fairness, inclusivity, and equal treatment in diverse social contexts.

Social Exclusion

Social exclusion refers to how individuals or groups are marginalised, disadvantaged, or prevented from fully participating in society. It involves denying equal access to resources, opportunities, and rights, leading to their exclusion from social, economic, and political spheres. Social exclusion can occur based on various factors, including race, ethnicity, gender, socioeconomic status, disability, or other social identities.

Prejudice

Prejudice is the negative predisposition against a specific group of people that is based on arbitrary, wrongful and rigid generalisations and stereotypical beliefs and depictions attributed to the specific group (cultural, ethnic, religious, or another group), e.g., the negative attitudes towards Muslims because they supposedly tend towards violence and terrorism. Prejudice can also have a positive

connotation, e.g., the positive attitude towards the fact that the Western "way of thinking" is more "civilised" and "superior" than others.

Stereotype

The overgeneralised, evaluative, simplified, extravagant perception/representation of a group of people to justify our attitudes towards them, e.g., "Germans are hard workers, organised and cold whereas Greeks are friendly and hospitable", "all women are bad drivers'', "Homosexuals are not normal people", "Blacks are better athletes", "Japanese are hard-working and disciplined". Stereotypes create wrongful positive or negative expectations of people who belong to a specific group.

Xenophobia

Xenophobia is a fear of individuals perceived as foreign or from different cultures. It is used to describe the negative attitudes towards immigrants and foreign cultures. It is a feeling of fear and or resentment and aversion towards them. Xenophobia can stem from various sources, such as economic concerns, cultural differences, or political factors. According to xenophobic perceptions, foreigners are responsible for most of the social and economic problems and phenomena that may occur. Addressing xenophobia requires promoting cultural understanding, tolerance, and empathy. Fostering open dialogue, challenging stereotypes, and embracing diversity are essential steps in building inclusive societies that value people from all walks of life.

Under-reporting

Under-reporting refers to the phenomenon where incidents, issues, or events are not reported or documented to the extent they occur. It is, therefore, the failure in reporting or under-reporting of racist/discriminatory incidents. It often occurs in cases where individuals or groups may be hesitant or reluctant to report due to various factors, such as fear of retaliation, social stigma, lack of trust, or a perception that reporting will not lead to meaningful action. Under-reporting can have adverse consequences as victims may feel unsafe or feel that justice has been served; they may feel disempowered and ultimately passively and fatalistically accept such incidents. It can also affect the school community as racism and discrimination begin to be tolerated and accepted, thus rendering a timely and decisive response to such incidents impossible.

Intolerance

Intolerance refers to a refusal or unwillingness to accept or respect beliefs, practices, or individuals different from one's own. It involves an inflexible attitude towards diversity and can manifest as prejudice, discrimination, or even hostility towards those who hold differing views or belong to different groups. It is the hatred, lack of tolerance, and respect towards different behaviours, perceptions, beliefs or ideas, often focused on specific people or groups.

Intolerance can stem from various factors, including fear or ignorance. It can manifest in verbal attacks, exclusion, or discrimination against individuals or groups perceived as different. Addressing it involves promoting open-mindedness, empathy, and respect for diversity.

Patriotism

Patriotism is a political ideology that emphasises pride and loyalty to one's nation or country. It often involves a strong sense of national identity and a belief in the nation's cultural, historical, and political significance. It is the excessive and exclusive dedication towards the notion of a nation and the ideals it holds, characterised by the distinction of nations to superior and inferior ones, with the first trying to impose on the latter and establish dominance.

Patriotism can manifest in various forms, from a healthy pride in one's culture and heritage to more extreme expressions that prioritise one's own nation over others, evolving into nationalism. Balancing patriotism with respect for global cooperation and understanding is crucial. Constructive patriotism seeks to uphold national interests while also recognizing the interconnectedness of the world and the importance of working collaboratively to address shared challenges.

Identity

Identity is a multifaceted concept shaping how we see ourselves and our place in the world. It includes cultural, gender, ethnic, and national aspects influenced by both personal reflection and societal norms. It is dynamic and can evolve due to experiences and growth. Recognising diverse identities is crucial for fostering an inclusive and harmonious society. A person's perceptions of belonging to a specific group of people that may share some common "characteristics". The perception is accompanied by the relevant emotional and evaluative significance attributed to that particular group and its characteristics. Moreover, it may be the perception of how others perceive a person. Differences that may exist as to how a group defines itself and how others define the group may cause tensions, conflicts or misunderstandings. According to different sociological and psychological theories, our identities (which may vary in number) are "constructed" through a series of actions, words, policies and our social lives. More specifically, according to the scientific community, there is no evidence of a connection between biology and any sort of "identities" (e.g., racial or ethnic origin).

Colour-blindness

The concept of colour-blindness conceals racial inequality within the framework of liberalism, wherein the dominance of free market principles and an individual's autonomy to make choices are emphasised, ostensibly offering an equal platform for all to prosper and progress. This narrative suggests the absence of racial obstacles impeding anyone's path to success. Concurrently, inequality rooted in racial distinctions is portrayed as an outcome of inherent processes rather than societal dynamics. Instances like residential segregation in enclaves are interpreted as natural consequences of a desire to reside alongside one's "racial" counterparts. The ideology of colour-blindness further reshapes inequality as a by-product of cultural disparities inherited among racialized groups (Hervik, 2015).

Colour blindness also refers to an approach that disregards or ignores racial or ethnic differences. While the intention may be to promote equality, the colour-blind approach can overlook the unique experiences and systemic inequalities faced by marginalised groups. Recognizing and valuing diversity means acknowledging the importance of racial and ethnic identities and understanding the impact of social structures on different racial or ethnic groups. It involves addressing disparities, promoting equity, and creating inclusive policies and practices that consider the specific needs and experiences of all individuals.

Negative language

Negative language refers to the use of words, phrases, or expressions that perpetuate stereotypes, prejudice or discrimination based on race, ethnicity, or other protected characteristics. These are words that categorise, and name people based on common characteristics, such as skin colour, ethnicity or religion, while also expressing a set of norms.

Diversity

Diversity refers to the presence of various cultural, ethnic, religious and social backgrounds. Embracing diversity involves creating an environment that respects and appreciates different cultures, fostering dialogue and breaking down barriers to inclusion and equal participation for all.

Race

The term "race" is an artificial construct used to classify people on the basis of supposed physical and cultural similarities deriving from their common descents. Even though terms such as "race," "racial discrimination," "racial groups," and "interracial relationships" are commonly used in public, daily, cultural and academic discussions, nevertheless, they have no biological or literal substance. As science has evidently shown, the biological category of race is meaningless when it comes to the human species. Despite having no biological basis, the term "race" still exists as a social construct. In many societies, it constitutes the basis of social action, the foundation of government policy and often the justification for the distinctive treatment of a group in relation to others.

Racism

Racism is a belief system that assigns differential value and significance to individuals or groups based on their race or ethnicity. It involves the belief in the inherent superiority or inferiority of certain racial groups and can manifest in attitudes, behaviours, policies, and societal structures. Racism encompasses both individual acts of prejudice and discrimination, as well as larger systemic patterns that result in unequal opportunities and outcomes for different racial groups. Addressing racism requires acknowledging its existence, understanding its historical and social context, and actively working to dismantle its foundations. This involves promoting equity, challenging discriminatory practices, and fostering a society that respects all individuals regardless of their ethnic background.

Institutional discrimination

It is discrimination that is rooted in our social institutions and formal processes. It is a result of laws, statutes or other measures through formal processes.

Examples from Denmark include the so-called "ghetto package" or the "24-year rule", where legislation either directly or indirectly discriminates against people on the basis of origin, or the intention behind it has a discriminatory effect. The "ghetto package" is a legislation by the Danish Government that aims to reduce "common family housing" (non-profit housing run by housing associations), targeting "ghettos" were immigrants, refugees and minorities reside. The "24-year rule" on the other hand is a Danish immigration law, not allowing family reunification immigration and marriages if the people do not meet 4 criteria (minimum age, ties, economy and residence). Discrimination is measured by effect and not just by purpose. Therefore, a law may appear to be neutral, yet have an effect where it particularly affects certain minoritized groups.

Examples from Cyprus are shown in the fact that according to reports, the majority of discrimination incidents never reach courts, with the legal system under-reporting or even blaming the migrant

victims to certain extent. This shows that the basis of the Cypriot institutions are focused on hushing incidents and "sweeping" them away rather than dealing with the roots of the problem.

Intercultural interactions

Intercultural interactions are behaviours that occur when members of different cultural groups engage in shared activities. This includes verbal and nonverbal communication. Cultural groups are not necessarily based on nationality or ethnicity, but can also be based on professional, organisational or religious background (Spencer-Oatey & Franklin, 2014).

Non-discrimination

Non-discrimination is a fundamental principle that upholds equality and human rights. It emphasises the fair treatment of all individuals, regardless of their race, ethnicity, nationality, religion, gender, sexual orientation, or any other protected characteristic. It involves ensuring equal opportunities, access to resources, and protection against discrimination and prejudice. Non-discrimination is enshrined in international and national laws, aiming to create an inclusive society where everyone is treated with dignity and respect.

IV.   Principles of Interculturality

Integration and Equality

Embracing inclusion and equality within a society encompasses a fundamental acknowledgment of the diverse cultures, traditions, and identities that coexist within it. This competency involves proactive engagement and advocacy for the integration and fair treatment of individuals from various backgrounds. At its core, this competency demands seeking insights into different belief systems, customs, languages, and values. It involves nurturing an open-minded approach that appreciates the richness brought about by these differences while acknowledging the universality of human dignity and rights.

Central to this competence is the cultivation of cultural sensitivity, allowing individuals to navigate interactions with grace and respect, transcending potential cultural barriers. It requires the ability to perceive and appreciate subtle nuances, understanding that what might be acceptable or meaningful in one culture might differ significantly in another.

Furthermore, fostering inclusiveness is a key aspect. It involves actively engaging with diverse communities, creating spaces where everyone feels welcomed, valued, and empowered to contribute their unique perspectives. This necessitates dismantling barriers, whether they are social, economic, or systemic, that hinder the full participation and representation of marginalised groups within society.

Interactions

Effective interaction across cultures demands a multifaceted competence set that goes beyond mere linguistic abilities. It involves a profound understanding of the behavioural patterns, customs, and values that underpin various cultural identities. It involves mastering not just the spoken or written word, but also understanding non-verbal communication cues, such as body language, gestures, and expressions.

Active listening, the practice of observing both verbal and non-verbal messages being sent, is also important for successful intercultural communication. Through active listening, individuals can develop empathy, appreciation, and respect for diverse viewpoints, nurturing an environment conducive to mutual understanding and collaboration.

Moreover, mastering conflict resolution techniques is vital in navigating cultural differences effectively. Conflicts arising from cultural misunderstandings or divergent perspectives are inevitable in diverse settings. Individuals skilled in conflict resolution possess the ability to navigate these conflicts constructively, seeking common ground, and finding solutions that respect diverse viewpoints while fostering harmony and mutual respect.

Diversity Advantage

Recognizing diversity begins with acknowledging the multifaceted nature of diversity and embracing the perspectives, experiences, and talents that stem from cultural differences. Individuals skilled in this aspect understand how to foster an inclusive environment where everyone's contributions are respected and integrated. They appreciate the value of different approaches to problem-solving, recognizing that diverse teams often generate more comprehensive solutions due to their varied insights and expertise.

Moreover, fostering an environment that encourages innovative thinking by leveraging varied viewpoints is essential. Diversity cultivates a breeding ground for innovation. By embracing different perspectives, individuals gain access to a wealth of ideas and approaches that can spark creativity and unconventional solutions to complex challenges. This involves creating spaces where individuals feel empowered to share their unique insights without fear of judgement, encouraging a culture of open-mindedness and curiosity.

Intercultural Cities

Building and sustaining intercultural cities demands a comprehensive and integrated approach that encompasses various facets of societal development and urban planning. Advocating for policies that promote inclusivity and social cohesion within urban settings is a fundamental aspect of this competency. It involves actively participating in and supporting initiatives that aim to create an inclusive environment where people from diverse cultural backgrounds feel valued and respected. This could include advocating for anti-discrimination laws, equitable access to public services, and policies that foster social integration among different communities.

Engaging with diverse communities is another crucial component. Effective community engagement involves establishing meaningful dialogues and partnerships with representatives from various cultural groups within the city. By listening to their needs, concerns, and aspirations, individuals can foster understanding, build trust, and create platforms for collaboration. This engagement fosters a sense of belonging and empowerment among community members, ensuring that their voices are heard, and their contributions are valued.

1. Ethnocentrism vs Cultural Relativism:

What is Ethnocentrism

Ethnocentrism embodies a white-based belief system where individuals view their cultural group as superior to others. It involves evaluating and judging other cultures solely based on the standards, values, and practices of one's own culture. This perspective often leads to biased interpretations and judgments of societies or groups that do not conform to one's cultural norms.

Ethnocentrism leads individuals to perceive their own culture as the benchmark against which all others should be measured. It propagates the idea that their way of life is inherently superior or "correct" compared to other cultural practices. Consequently, cultures diverging from their norms may be viewed as strange, inferior, or even primitive.

Individuals with an ethnocentric perspective often lack appreciation for the richness and diversity of other cultures. Instead of seeking to understand and learn from different cultural perspectives, they may dismiss or disregard them altogether. This mindset can lead to misunderstandings, stereotypes, and a limited worldview.

To overcome ethnocentrism, fostering cultural awareness and education is crucial. Encouraging individuals to learn about diverse cultures and promoting open-mindedness and empathy towards different perspectives can broaden understanding and respect for cultural diversity. Encouraging

intercultural exchanges and interactions further helps in developing mutual understanding and appreciation.

What is Cultural Relativism

Cultural relativism is an approach that prioritises comprehending and analysing customs and beliefs in the context of each culture, avoiding the imposition of one culture's norms upon another. It recognizes that many societies have unique customs, beliefs, and lifestyles and seeks to understand them without passing judgement on their morality.

According to the theory of cultural relativism, every culture has value and should be understood in the context of its own time. It rejects the idea that any one culture is fundamentally better than another and refrains from evaluating or contrasting cultural customs with those of other cultures. People who take this viewpoint aim to respect cultural variety without forcing their norms on others.

Cultural relativism facilitates a more profound comprehension of other cultural viewpoints and customs, resulting in more significant exchanges and cooperative efforts among heterogeneous communities. It promotes tolerance for cultural differences, which lessens miscommunications and disputes brought on by erroneous interpretations or prejudicial conclusions.

People who support cultural relativism need to develop an attitude that values and respects other people's cultural viewpoints. This entails realising that every culture is different and that each one's values, beliefs, and customs should be interpreted within a cultural context. Through cultivating an attitude of empathy and open-mindedness, people can get a greater understanding of cultural variety.

V.   Dimensions of Identity

The Competences Framework within the STOP-RACISM project aims to encompass a broader, more inclusive understanding of identity. Identity, in all its complexity, plays a pivotal role in how individuals interact within their societies and perceive the world around them. To comprehensively address the various facets of identity, this section is divided into three parts: Personal/Psychological/Emotional Identity, Legal Identity, and Cultural Identity. Each of these dimensions contributes uniquely to the formation of one's sense of self and informs their interactions and experiences in a multicultural environment.

Personal/Psychological/Emotional Identity

In the Competencies Framework, a significant emphasis is placed on Personal, Psychological and Emotional Identity. This section reflects on how youths develop an understanding of their identity within a societal context. The section also aims to develop key competencies that enable youths to better understand and navigate their internal landscapes in relation to the external world

Developing these competencies is particularly vital in our diverse and interconnected societies, where individuals constantly negotiate their personal and social identities. By focusing on these aspects, the framework seeks to empower young people with the tools they need to critically evaluate their place in society, develop resilience against negative societal influences, and foster a sense of belonging that transcends cultural boundaries.

Now, let us analyse the specific sections:

1. Self-Consciousness in Society:

Competency: Critical Self-Reflection

This competency involves the ability to critically reflect on one's thoughts, feelings, and behaviours within a societal context. It includes understanding how societal norms and values influence personal identity and self-perception. For instance, a competency-focused activity might involve journaling exercises where youths reflect on how societal messages have shaped their views of success and personal worth. How to Develop: Engage in reflective practices such as journaling, mindfulness exercises, or guided self-reflection sessions. These activities encourage individuals to contemplate their own thoughts, emotions, and actions in the context of societal influences. Guided discussions that challenge participants to analyse how their life choices and self-perception are shaped by external factors like media and cultural norms can be particularly effective.

Competency: Resilience Against Societal Stereotypes

Building resilience against societal stereotypes enables individuals to maintain a healthy self-image in the face of external pressures. This includes recognizing and resisting negative stereotypes and societal expectations. Role-playing scenarios where youths practise responding to stereotypical assumptions can be an effective way to develop this competency. How to Develop: Educational texts that expose and debunk common stereotypes. Role-playing exercises and scenario-based learning can help youths practise responding to and resisting societal pressures and stereotypes. Additionally, resilience can be built through guidance of youths in understanding and overcoming societal challenges.

2. Sense of Belonging:

Competency: Developing Inclusive Interpersonal Relationships

This competency is about building connections that foster a sense of belonging. It involves the skills necessary for creating inclusive and supportive social networks. Activities could include group projects or discussions that encourage sharing and valuing diverse backgrounds and experiences.

How to Develop: Group activities that foster team-building and mutual respect among diverse participants. Collaborative projects where youths with diverse backgrounds work together to enhance understanding and acceptance.

Competency: Navigating Cultural Identity within Diverse Groups

This competency enables individuals to feel a sense of belonging while respecting and valuing the diversity of others. Practical applications might involve cultural exchange programs or peer-mentoring initiatives that focus on sharing and understanding different cultural identities. How to Develop: Platforms for cultural exchange, such as discussion forums, cultural immersion programs, or international youth summits. These platforms can offer opportunities for youths to share their cultural backgrounds and learn about others, helping them to navigate and affirm their identities within a multicultural context.

Legal Identity

The dimension of Legal Identity in the Competencies Framework focuses on understanding how one's legal status intertwines with feelings of belonging and inclusion in society. For youths, grasping this relationship is crucial, as it impacts their ability to access rights, resources, and opportunities. Here is some competencies to be developed:

Competency: Understanding the Impact of Legal Status

Focuses on recognizing how an individual's legal status can influence their access to societal benefits and rights, such as education, healthcare, employment, and legal recourse.

How to Develop: Educational articles that detail how legal identity affects access to various societal benefits, such as education, healthcare, and voting. The collection of articles should include real-life scenarios that illustrate the practical implications of legal identity on daily life. For example, activities where youths navigate different bureaucratic processes can enhance their understanding of these issues.

Competency: Advocacy for Legal Inclusion

Empowering youths to advocate for inclusive legal practices and policies that ensure equal rights and protections for individuals regardless of their legal status.

How to Develop: Youths engaged in advocacy projects or campaigns that aim to promote the rights of individuals with diverse legal statuses can help immensely. For example, youths can participate in UN conferences, join advocacy groups, or engage in community service projects that work with marginalised communities. This hands-on experience can help them understand the barriers faced by individuals based on their legal status and the importance of legal inclusion.

Competency: Navigating Legal Identity in Multicultural Societies

Involves understanding the complexities and challenges of maintaining a legal identity in diverse cultural contexts, highlighting the interplay between legal status and cultural integration.

How to Develop: Create opportunities for interaction with legal professionals and community leaders who deal with multicultural legal issues. Panel discussions, involvement in community centres can provide practical insights into how legal identity shapes one's place in a multicultural society.

Competency: Rights Awareness and Legal Literacy

Enhance the knowledge of civil and human rights, fostering an understanding of personal rights and responsibilities in a legal framework, crucial for informed citizenship.

How to Develop: Educational materials that focus on civil rights, human rights, and legal literacy tailored for young audiences. Use of digital platforms like apps or online courses that teach about legal rights and responsibilities in an engaging manner can also be beneficial.

Cultural Identity

Cultural Identity forms a crucial part of the STOP-RACISM Competencies Framework. This section is divided into two subsections, each focusing on different aspects of cultural identity and their impact on youths. Let us discover more on each part:

1. Influence of Culture, Nationality, Race, Ethnicity, Gender, Religion on Collective Knowledge and Narrative:

This subsection delves into understanding how various facets of an individual's identity, such as their culture, nationality, race, ethnicity, gender, and religion, shape their perceptions of the world and contribute to the collective narrative of a society. It explores how these identity aspects influence the collective knowledge, values, and beliefs of different groups, and how they play a role in creating a sense of belonging and inclusion within a community. The focus is on recognizing and appreciating the diverse contributions of various identity groups to the shared societal narrative.

How to Develop:

Engagement in Cultural Exploration Activities: Youths can participate in activities like cultural exchange programs, workshops, and seminars that expose them to various cultural narratives and histories. This can help them understand how different aspects of identity (like race, gender, and religion) shape collective knowledge and societal narratives.

Discussion Forums and Storytelling Sessions: Encourage youths to participate in forums where they can share their own experiences and listen to others. This could include storytelling sessions that focus on personal narratives related to cultural identity, fostering a deeper understanding of diverse perspectives.

Analytical Exercises: Activities that involve analysing media representations, historical texts, and current events from multiple cultural perspectives. These exercises help young people understand how various identity factors contribute to societal narratives and perceptions of belonging.

2. Ethnic Socialisation:

Ethnic socialisation refers to the process through which individuals learn about the norms, values, behaviours, and cultural heritage associated with their ethnic group. This subsection focuses on how young people acquire and internalise the cultural norms and values of their ethnic communities, and how this influences their sense of identity and belonging. It also considers the impact of living in multicultural societies on ethnic identity formation and the importance of understanding and respecting different ethnic backgrounds to foster inclusivity and reduce cultural misunderstandings.
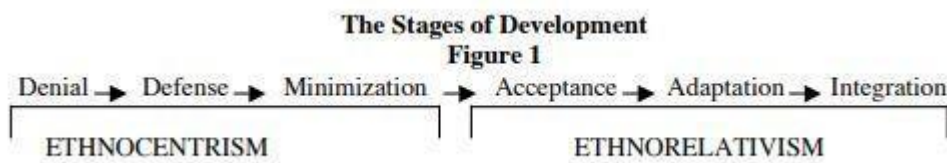

Figure 1: Phases of the Development Model of Intercultural Sensitivity (DMIS) by Bennett, 2017)

How to Develop:

Community Volunteering: Encouraging youths to take part in cultural events within their own and other ethnic communities. This exposure helps them understand the nuances of ethnic socialisation and its impact on identity.

Educational Material on Ethnic Diversity: Material that focuses on the history, traditions, and contributions of various ethnic groups can be instrumental. It should also address stereotypes and misconceptions, providing a balanced view of ethnic identities.

VI. Intercultural Competences

This section includes short introductory descriptions of a selection of intercultural competencies, and suggestions to how these intercultural competencies can be developed. It is however important to note, that for intercultural competence to develop, three major domains must be addressed: (1) identity development, (2) learning about cultural differences, and (3) bridging or adapting behaviour with different groups through experiences (e.g. reflection) (Wiersma-Mosley et al., 2023). Therefore, this section should be seen as part of the development of the competences and not as a complete end-to-end tool.

Enhancing intercultural sensitivity

How to enhance intercultural sensitivity?

Dr. Milton J. Bennett created The Development Model of Intercultural Sensitivity (DMIS) as a framework to explain how people experience and engage in cultural differences (Bennett, 2017). The DMIS model continuum extends from ethnocentrism to Ethnorelativism.

The DMIS model consists of six (6) categories, spanning from the most ethnocentric construct of 'Denial', to the most ethnorelative construct, 'Integration'. The model can be used to identify, where on the continuum a person is, so the appropriate educational interventions can be put in place to facilitate development (M. J. Bennett, 2017).

The key characteristics of each category are as follows:

Denial	Defence	Minimization	Acceptance	Adaption	Integration
One's own culture is the only real one. Patterns of beliefs, behaviours, and values are experiences as	Able to notice cultural differences but not in a complex way. Observations of cultural differences	People are essentially similar in ways explainable by one's own cultural beliefs.	One's own culture is just one of many equally complex worldviews.	Experiences the world "as if" one was participating in a different culture.	One's experience of self-expands to include the movement in and out of different

unquestionable.	often include negative stereotypes.				cultural worldviews.

Table 1: *Key Characteristics (Caldararu et al., 2021)*

Bennett also describes how a person can move forward from one category to another, as shown in Table 2.

Denial	Defence	Minimization	Acceptance	Adaption
Moving forward involves beginning to see others in more specific and complex ways. This can occur through personal interactions with others of different cultures.	Moving forward is in recognizing commonalities – equal humanity and shared values. When that has been achieved, a more complex understanding of difference can begin to develop.	Moving forward means developing cultural self-awareness or recognizing that all one's beliefs, behaviours, and values have been influenced by the context in which they were socialised.	Moving forward means accepting that values are relative to culture. Doing so allows one to experience the world as organised by different values. Acceptance means taking the perspective of another culture without losing one's perspective.	Moving forward means reconciling an "authentic" identity and being comfortable with the fact that one can perceive and behave in culturally different ways and still be oneself.

Table 2. *Challenge task activity (Caldararu et al., 2021).* For a more detailed and in-depth description, see (Bennett, 2017).

There are several ways to explore cultural differences and get educated. Here you will find a few suggestions/examples for such activities:

- Read books from authors with backgrounds different from your own. Choose subjects related to race, class, gender, or ethnicity.

- Keep learning. Lifelong learning is beneficial in many ways. Choose courses, workshops, etc., focusing on cultural topics or intercultural communication.

- Participate in cultural exchange programs. Learn from others about their cultures, customs, traditions and values.

- Language exchange. Learning a new language also teaches you about the culture of the native speakers.

Developing intercultural communication skills

How can you train and develop intercultural communication?

Developing intercultural communication skills is a complex learning process. As mentioned above, intercultural communication consists of numerous components. According to Janet Bennett, there are three ways to cultivate intercultural communication competencies: to foster attitudes that motivate us, to discover knowledge that informs us and to develop skills that enable us (Bennett, 2009).

These three ways correlate with the key components needed for intercultural communication competence that was mentioned in the previous section.

You can build intercultural communication competences through experiential learning and reflective practices. So, in other words, to be able to train and develop intercultural communication, the person must train their cultural sensitivity, and develop their knowledge on communication in general. As with other competencies, it is important to get real life experience and reflect on the experience afterwards, to be able to develop the skill.

Promoting intercultural interactions

How can you promote intercultural interactions?

Intercultural interactions can be promoted by increasing the person's motivation to learn more about (a) culture. We already touched upon motivation when discussing both intercultural sensitivity and intercultural communication.

Questions you could ask, that could spark curiosity and thus motivation, could be something a like:

- "What are the similarities between the two cultures?"

- "What is the most popular music/TV-show etc. in said culture?"

- "Are there any interesting traditions relating to X event?"

- "What are the traditional foods?"

- "Do they wear shoes inside?"

- Etc. etc.

These questions could be answered by going through the media or by asking a person from the culture you are curious about. Getting to learn more about the culture can decrease the uncertainty about said culture, thus making it easier to engage in these intercultural interactions (Bennett, 2004; Nolan et al., 2022).

VII.   Anti-racist Conduct

For the final section of the framework, we will explore the topic of Anti-racist Conduct and focus on key competences that one needs to have to better themselves, identifying knowledge, attitudes and skills that they can gain. Anti-racism means actively advocating and combating structural justices, racial oppressions and systemic in-group preferences. Anti-racist competences emerge from the inability, some authors suggest, of cultural competences in battling and challenging racism (Page, 2021). While cultural competences encompass an understanding and an ability to participate in a multicultural environment in a successful and integrative manner, it lacks a critical and active lens that does not address the confrontation of power dynamics that sustain racism and discrimination.

"It is not possible to talk about difference without also addressing racial injustice and how constructions of cultural groups are used to maintain white supremacy"

(Holliday, 2010, p.5. as cited in Page, 2021)

Indeed, some critics have approached Multicultural Competency training as a form of oppression as it involves "a shift away from racial exclusionary practices based on biology to practices based on cultures" (Hanover Research, 2020, p.9). It is well evidenced that the legacy of colonialism is prevalent in today's age and that the cycle of racism is perpetuated by white supremacy ideologies and not motivated by cultural identities differences (Nogueira, 2013; Page, 2021). Although race does not biologically exist, racial identity shapes our experiences.

"Race matters. Race matters...because of persistent racial inequality in society – inequality that cannot be ignored."

-Justice Sonya Sotomayor, United States Supreme Court

Racism can be individual and interpersonal, but is too, well settled in institutions and in the system. Statistical evidence continuously shows the oppression and the disadvantage ethnic diverse groups face in accessing to health, housing, education, protection and justice and employment and in cultural, political and civic participation (European Union Agency for Fundamental Rights, 2018), which are all indicators for a life of quality and with dignity accordingly to the Universal Declaration of Human Rights (United Nation Centre for Human Rights, 1948). Moreover, police brutality and abuse of power motivated prejudice are very predominant in Europe (Nwabuzo, 2021). It is, therefore, critical to expand intercultural competences, approaches and training to an anti-racist complementary framework.

Being Anti-Racist

Bonnet (1996 as cited in Woolverton & Marks, 2022) defines anti-racism as a cognitive and behavioural struggle to confront, challenge and work to eliminate racism on multiple levels. Consensually, evidence shows that an anti-racist conduct requires conscious efforts, a life-time philosophy of humility, and deliberate action towards the advocacy for changes in political, economic and social life addressed at providing equal opportunities for all people (Williams et al., 2022). It involves the acknowledgment of own privileges, own power and biases, the valuing of individuality of each diverse group and the challenging, opposition and the confrontation of acts displayed by the system of racial discrimination.

Anti-racist theorists have, throughout the years, established an array of internal and cognitive strategies that are required to engage in more external and behavioural strategies (Woolverton & Marks, 2022). In efforts to develop an integrative model approach for the development of anti-racist behaviour, Woolverton & Marks (2022), identified Cognitive, Psychological Behavioural factors that make up an antiracist conduct. Here highlighted are the knowledge about white identity and racism, the feelings of guilt, empathy and agency towards the cause as predictors and mediators of an antiracist behaviour.

Taken into consideration the available frameworks for antiracist trainings, antiracist frameworks, antiracist behaviour models and antiracist methodologies, three (3) key-competences groups were identified as inherent of an anti-racist personal conduct: I) Relationship Within; II) Anti Racist Disclosure, and III) Deliberate Action (Figure 3.).
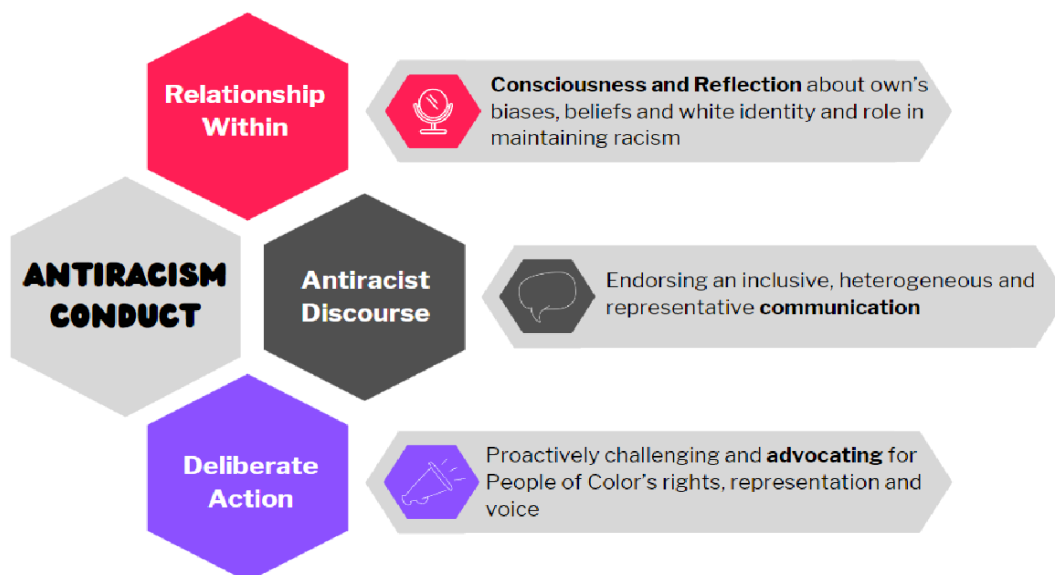
Figure 3. *Subclusters of an Antiracism Conduct: Relationship Within, Anti Racist Discourse and Deliberate Action.*

Relationship Within

This set of competences considers a more metacognitive approach to antiracism, including cognitive, psychological and behavioural factors that both predict and mediate an antiracism conduct. It is centred around the critical consciousness and reflection of own biases, prejudice and white identity and how these are a part of the vicious cycle that maintains racism (Osta & Vasquez, n.d.).

Knowledge

Components: Ethnic socialisation; power relations; history of race, discrimination and the legacy of colonialism; intersectionality and power relations; racial identities; white identity

- Is aware of the definition of race (i.e., a social construct)

- Acknowledges white privilege

- Understands how racism operates in individual, interpersonal, institutional and structural dynamics

- Acknowledges that racism is an intersectional experience

- Understands the various forms of privilege and power dynamics

- Understands the impact of racial-ethnic socialisation and how it differs between ethnicities – For example, in White families, 'egalitarianism strategy' is most employed ('*the idea that we are all a happy family'*)

- Recognizes own positionality, power and privilege especially to own's racial and ethnic identities

- Recognizes own bias, stereotypes and prejudice in non-verbal and verbal behaviour (i.e., language)

- Is aware of one's position to racism

Attitudes

Components: Humility, willingness, openness, global mindedness

- Is open and accepts external criticism

- Is motivated to do better and learn more

- Respects other cultures and ethnicities

- Explores the history and patterns of power imbalances and discrimination

- Seeks an understanding of their role in the story of racism (vs. instead of assuming it)

Skills

Components: Critical thinking, metacognition, accountability, emotional regulation, cognitive flexibility

- Navigates meaning associated with being white

- Reflects about one's experience associated with being white (i.e., individualism)

- Apologises and takes responsibility for mistakes and microaggressions

- Regular self-examines their attitudes and behaviours

- Practices introspection of one's cultural biases

- Interrogates its own values and beliefs

- Evaluates other points of view and experiences

- Is able to identify cultural behaviours and beliefs associated with being white

- Is able to tolerate feelings of guilt of being white

- Is able to transform feelings of guilt in motivation to enact for change

- Is able of taking perspectives from People of Colour's experiences

RELATIONSHIP WITHIN PROFICIENCY LEVEL	
FOUNDATIONAL	
I can:	Acknowledge my unfamiliarity and experience with the topic
	Apologise and reflect on my microaggressions and lack of racial awareness
INTERMEDIATE	
I can:	Recognise that race cannot be separated from racism, power issues and control
	Identify what aspects of white supremacy identity is engrained in my culture
ADVANCED	
I can:	Acknowledge my own contribution for perpetuating racism
	Use my feelings of guilt towards antiracist actions

Antiracist Discourse

This subcluster focuses more nuanced on competences that challenge linguistic and communicative practices that conceal or incubate social inequality and discrimination. Racist discourse plays a key-role in reproducing the system of domination, often masked by national identity ideologies and motivations. This discourse is often portrayed by the use of derogatory and oppressive verbal terminations, such as "victims," "weak," "others," "helpless," making racism less motile and more liquid (van Dijk, 2022). As it is communicated through our language, racist discourse lives in our expectations, in our relations, in our choices, in our media behaviour and so on.

Anti Racist discourse is, therefore, any approach aimed at the supporting of equality and human rights through the use of language and communication. This subcluster includes a set of knowledge, attitudes and skills that allow an individual to be more fluent in communicating equality, inclusion and diversity values and beliefs.

Knowledge

Components: of history of oppression and resistance, of Anti-racism Movement, of different forms of racism (individual, interpersonal, institutional, structural, microaggressions); intersectionality and power relations; media literacy;

- Understands the maintenance of racism by Discourse of Individualism (*we are all different*) – everyone has an experience) and Universalism (*we are all the same* – everyone has the same experience)

- Understands the relationship between structural racism and discourse structures

- Is aware of the different manifestations of racist discourses the impact (i.e., racial daltonism)

- Is aware of the impact of homogeneous categories (i.e., referring to Romani people in general)

- Is aware of the contribution of the media in contributing to racial inequalities by suppressing positive information and promoting negative information about diverse ethnic groups in their choice of words, metaphors (i.e., arrival vs. invasion of refuges), etc.

- Is aware that search results, social media activity and content recommendations on the Internet are not free of prejudice, and are often a reflection of user's own biases and of an

oppressive system (i.e., lack of representation in the media field; the storyteller is not a person of colour, looking for information according to own beliefs…)

- Aware of the impact of digital algorithms (i.e., filter bubbles) and artificial intelligence in perpetuating discrimination and prejudice (i.e., in job recruiting contexts, selecting, based on the candidate's photograph, only White candidates)

- Is aware of the lack of representation of People of Colour and their experiences in discourse activities (i.e., in journalism, in public speaking, in politics, in education…)

Attitudes

Components: humility; open mindedness; empathy; curiosity

- Takes time to sit down and listen to diverse groups

- Is open to learn and interact with ethnic diversity

- Embraces other perspectives and experiences and adjusts their cognitive conceptual map

- Eager to learn from the experts

- Rejects essentialism and erroneous assertions about inherent human differences

Skills

Components: critical thinking; communication skills; digital skills; cognitive flexibility

- Creates opportunities for the voice of people of colour, using bottom-up approaches

- Discusses race, white privilege, white identity and racism

- Let us the leadership be in the oppressive storytellers

- Uses inclusive language (i.e., under-developed vs. over-exploited)

- Differentiates facts from populistic, overly generalised and sensational images/titles/headings and news

- Is able to differentiate facts from opinions

- Is able to identify discourses based in white-supremacy narratives (i.e., antisemitic)

- Looks for different sources of information

- Selects information transmitted by people of colour

- Uses representative images, experiences and texts

- Articulates and applies historical context of racism and understands the current reality of communities of colour

ANTIRACIST DISCLOSURE PROFICIENCY LEVEL	
FOUNDATIONAL	
I can:	Be friendly, respectful and courteous to people of different backgrounds
	Effectively contextualise attitudes, behaviours and expectations of oppressed and unoppressed groups
	Avoid the contact with information or with individuals I know are racist and embedded in power relations
	Ask the experts for an opportunity to discuss (not debate)
INTERMEDIATE	
I can:	Give priority to the voices of People of Colour
	Address race in a non-additive, non-neutral or untokenized manner
	Search for People of Colour's narratives
ADVANCED	
I can:	Explore the background of each text by contextualising them with social and historical context
	Analyse the external relations that control the production and use of the text
	Identify appropriate anti racist resources and direct peers to antiracist texts, authors, books, websites, etc.
	Promote linguistic and cultural heterogenization

Deliberate Action

Antiracism calls for thinking, acting and advocating in ways that challenge racism from the micro to macro systems. The last cluster involves a more advocate and proactive approach to racism and the final set of competences that make Antiracist Behaviour.

Knowledge

Components: Antiracism history and theories; Knowledge about constitutional rights; national legislation; national and international action plans about preventing and battling racism and discrimination; national and international supporting programmes and projects; social entrepreneurship; networking

- Recognises interconnectivities and the structural change needed for tackling racism and colonialism's legacy
- Is aware of the narratives behind the anti-racism movement
- Recognises that racism is not a "you" problem, but "us" problem
- Is aware about what is needed to develop social projects (needs diagnosis, mapping of resources and financing options)

- Is aware of what local and regional institutions and communities are doing to prevent and battle discrimination: *do they have any plans? Are they putting them into practice?*
- Knows organisations, movements, authors and decision makers that are committed and are advocates to the cause

Attitudes

Components: global mindedness, commitment, responsibility, humility
- Feels a shared responsibility for peoples' rights
- Is intentional about producing justice
- Feels responsible for getting involved and make things better for society
- Approaches anti-racism movement as an ally – not a hero, nor a leader

Skills

Components: communicational skills, digital skills, metacognition skills, problem-solving skills; critical thinking;
- Holds policies and institutions accountable
- Is able to identify disagreements and inconsistencies between legislation, policies, national plans and data
- Knows how to contact and maintain supporting networks
- Interrogates about current policies and practices that reproduce and maintain inequitable opportunities
- Voices concerns about racially biassed practices
- Participates in leadership group or committee
- working on issues related to race, ethnicity, discrimination and/or segregation
- Knows how to implement social projects (needs diagnosis, mapping of resources and financing options)
- Takes risks in calling out individual, interpersonal and institutional racism
- Confronts uncomfortable or shameful race-based topics
- Supports the confronting of the system vs. navigating the system
- Interrogates political and systemic practices and their role on perpetuating disadvantages
- Presents reasoned and considered antiracist arguments based on evidence
- Takes time to recognise representation of diversity in decision-making bodies and institutions Gives public attention to issues of inequity and injustice
- Participates in talks/rallies/protests against injustice

DELIBERATE ACTION PROFICIENCY LEVEL	
FOUNDATIONAL	
I can:	Know who in power works against and towards racial injustice, as well as movements, NGO's, authors, etc.
	Search for statistical data regarding equal rights and opportunities in relevant sources
	Express my surprise or disagreement to racist comments
INTERMEDIATE	

I can:	Associate myself with an Equal Rights and Anti-racism cause and purpose
	Point out injustices and racism when I see it outside my interpersonal relations
	Use my own privilege to influence other white folks
ADVANCED	
I can:	Develop projects aimed at awareness for racism and discrimination and for the promotion of equal rights and opportunities for People of Colour
	Build trust, relationships and networks who can enact change on a larger scale

VIII. Conclusions

Being aware of the different definitions and what principles should be followed surrounding this topic helps understand how different societies and ideologies work, allowing for a more interculturally-versed individual to emerge. Utilising the national perspectives that the consortium gathered during the field and desk research, as well as the recommendations for each country helps put a point of view for how different countries have different needs and problems for the intercultural matter, serving as guidelines for replication in other countries. Understanding the different dimensions of identity that exist, emphasise the need for sensitivity to diverse perspectives. The core of the framework, working and focusing on intercultural competences, outlines the key skills that are needed, coming into agreement with the anti-racist conduct section and the learning opportunities it offers.

Authors and theorists consensually see, as part of an antiracist conduct, the ability to reflect within and the ability to externalise internal beliefs and values into human rights advocacy. Antiracist discourse plays a crucial role in this path to challenging structural racism as language and ethnic socialisation are significant contributors for the way we view ourselves, the others and the world surrounding us. Dominant racist narratives, coupled with radicalised structures and differential outcomes by race prime us to believe that people of colour are inferior to whites, creating and maintaining oppressive and harmful associations (Osta & Vasquez, n.d.) It is, therefore, critical to embrace antiracist discourse in our daily conscious and deliberate efforts towards inclusion and diversity.

In formats of conclusion, an intercultural approach to battling racism and prejudice must address the power relations that feed it. As individuals navigating in an ever-interactive system, we perpetuate racism by not acknowledging and denying differences (i.e., racial experiences), by passively accepting and not questioning the white identity supremacy culture, and by our lack of proactivity towards the challenge of a vicious system.

To sum up, this framework serves as a valuable resource for those navigating the complexities of intercultural interactions. The sections included in this competences framework offer an insight into the complexity of cultural interactions and the highlights of the skillset one needs to be more intercultural in everyday life. As long as inequality exists, differences will prevail, and the experiences of People of Colour shall be heightened. Let us all be active agents towards this fight.

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