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YOUNG PEOPLE ON THE GLOBAL STAGE THE INTERCULTURAL DIMENSION.

RESEARCH REPORT UNIVERSITY OF EXETER

Fran Martin, Helen Griffiths, Karen Kenny, María Martínez Felipe, Richard Crossman.

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1	RESEARCH REPORT UNIVERSITY OF EXETER	4
1.1	RESEARCH TEAM	4
1.2	RESEARCH QUESTION	5
2	LITERATURE REVIEW	5
2.1	INTERCULTURAL	5
2.2	DIMENSIONS OF INTERCULTURALISM	7
3	THEORETICAL FRAMEWORK	10
4	METHODOLOGY	11
4.1	PARTICIPANTS	12
4.1.1	PARTICIPATING ORGANISATIONS	13
4.2	ETHICAL CONSIDERATIONS	13
4.3	RESEARCH METHODS	14
4.3.1	ONLINE SURVEY	15
4.3.2	SURVEY SAMPLE	15
4.3.3	INTERVIEWS AND FOCUS GROUP MEETINGS	17
4.4	QUALITATIVE DATA ANALYSIS	17
5	FINDINGS	18
5.1	QUANTITATIVE RESULTS: ONLINE SURVEY	18
5.1.1	HEGEMONIC	18
5.1.2	ETHNOCENTRIC	23
5.1.3	AHISTORIC	27
5.1.4	DEPOLITICISED	28
5.1.5	SALVATIONIST	32
5.1.6	UNCOMPLICATED	34
5.1.7	PATERNALISTIC	37
5.1.8	CONCLUSIONS FROM SURVEY FINDINGS	40
5.2	QUALITATIVE RESULTS:	41
5.2.1	INTERCULTURAL INTERACTIONS AND COMMUNICATION	42
5.2.2	LANGUAGE, CULTURE AND IDENTITY	47
5.2.3	DISPOSITIONS TOWARDS DIFFERENCE	49
5.2.4	STUDY VISIT PRACTICES AND PROCESSES	51
5.2.5	POLICY CONTEXTS	54
6	DISCUSSION AND CONCLUSIONS	56
6.1	WHAT ARE THE INTERCULTURAL FACTORS?	57
6.2	HOW DO TEACHERS WORK TOGETHER WITHIN AND ACROSS DIFFERENT COUNTRIES? HOW ARE THESE WAYS OF WORKING AFFECTED BY INTERCULTURAL FACTORS?	59
6.3	WHAT IS LEARNT ABOUT HUNGER, POVERTY AND SUSTAINABILITY AS A RESULT?	62
6.4	RESEARCH QUESTION REFRAMED	62

APPENDIX 1: ROLES AND RESPONSIBILITIES WITHIN YPOGS RESEARCH TEAM.	69
APPENDIX 2: ETHICS APPROVAL	71
APPENDIX 2: CONSENT FORM (UK)	72
APPENDIX 2: CONSENT FORM (SPAIN)	73
APPENDIX 3: HEADS UP (AN ACRONYM FOR THINKING ABOUT THE POTENTIAL PITFALLS WHEN ACTING AS GLOBAL CITIZENS).	74
APPENDIX 4: QUESTIONNAIRE	75
APPENDIX 5: SEMI-STRUCTURED INTERVIEW SCHEDULE	76

YOUNG PEOPLE ON THE GLOBAL STAGE PROJECT.

1 RESEARCH REPORT UNIVERSITY OF EXETER

'Young People on the Global Stage: Their Education and Influence' (YPOGS) was a three-year project funded by EuropeAid. To meet the specifications of the funding call, the overall goal of YPOGS was to 'enable young people and teacher to increase their understanding of international development issues specifically those related to hunger, poverty and sustainable development; understand how they impact on developing countries; know of international efforts to address them; and feel empowered to act for a fairer world'¹. Among the planned activities were teacher study visit courses to African countries the design of which was based on a model developed over 10+ years by Tide~ and the National Environment Agency (NEA) of The Gambia².

'The course will employ a number of techniques, which will challenge opinions, and interrogate values. These will be both experiential and dialogic. ... The interplay between personal and professional, individual and group, study visit member and tourist, leader and participant, educator and learner, bring depth to the overall learning experience. ... Within the context of this project, these study visit courses will add great value to the work of teacher groups, brining real life examples and fresh perspectives to the teaching and learning activities.' (EU application annex A page 12).

The University of Exeter became the research partner for the project in April 2016³. The time frame of 8th April – 11th September 2016 limited what was possible for the research. Effective communication with Tide~ global learning, the Young People on the Global Stage (YPOGS) project lead, and with FERE CECA, the Spanish partner, was necessary; relationships had to be built quickly in order to develop a research programme that focused on an area of mutual interest and could be agreed on by the partners. Despite these challenges, research activities were conducted successfully, to a high standard and have led to some findings that have implications for future projects that have a strong intercultural dimension.

1.1 RESEARCH TEAM

The research team comprised Dr. Fran Martin (University of Exeter) as Principle Investigator, Dr Helen Griffiths (University of Exeter) as UK Research Fellow, Dr. María Martínez Felipe (Universidad Comillas, Madrid) as Spanish Field Researcher, Richard Crossman (University of Exeter) as UK survey

¹ Tide~ global learning EU application EuropeAid/131141/ACT/Multi – Annex A – Grant application form

² <http://www.tidegloballearning.net/cpd-events/study-visits/gambia-study-visit-courses>

³ The late appointment was due to the withdrawal of the original research partner in summer 2015.

designer and analyser, and Karen Kenny (University of Exeter) as writer of the survey report. See appendix 1 for detail of roles and responsibilities.

Dr Martin and Dr Griffiths had previously worked together on a three-year, Economic and Social research Council project, “Global Partnerships as Sites for Mutual Learning” (Martin et. al. 2013). Tide global learning was a participant in this project, the outcomes of which partly informed the study visit element of YPOGS. Dr Filipe, Richard Crossman and Karen Kenny were all appointed after April 8th. Face to face meetings were held between Dr Martin and the UK researchers; two lengthy skype meetings were held between Drs Martin and Griffiths and Dr Filipe and Elena Oliveros (Spanish country coordinator) at the second of which an interpreter was present.

1.2 RESEARCH QUESTION

The University of Exeter had prior experience of conducting research with Tide~ in 2009-13. The research focused on the UK-Gambia study visits courses in 2010-11. This ESRC funded project, ‘Global Partnerships as Sites for Mutual Learning’ (GPML), used the concept of mutual learning developed by Tide~ and the NEA. One of the findings of the GPML project was that there should be a clearer focus on the intercultural dimension of study visits, the processes involved and the extent to which these support mutual learning. For this reason, and to avoid duplication of the focus of the evaluation of YPOGS (DP Evaluation was appointed in November 2015; their brief was to conduct an evaluation of the project against the objectives set out in the application), the following research question was collaboratively produced with YPPOGS European partners.

In what ways do intercultural factors affect how a group of teachers work together when looking at questions about global issues of hunger, poverty and sustainability?

2 LITERATURE REVIEW

The question of how teachers might work together across different cultures to enhance knowledge and understanding of global issues and the pedagogical, ethical and perspectival dilemmas inherent in their inclusion in school curricula / formal education settings, connects to several academic fields of study. Various terms are used to describe these, including: intercultural communication, intercultural competence, intercultural dialogue, intercultural education, intercultural understanding and intercultural learning. There are significant nuances / differences between them and we argue that the area of intercultural communication and the extent to which that enhances intercultural learning and leads to intercultural understanding is most relevant to this research.

For the purposes of this review we begin by deconstructing the term ‘intercultural’ and then provide a brief overview of what we call dimensions of interculturalism.

2.1 INTERCULTURAL

In many analyses of ‘intercultural’ there is an analysis of how ‘culture’ is conceptualised, while the ‘inter’ is often described in simplistic terms as ‘between’ without an examination of what that means. Here we briefly describe the two alternative constructions of culture that are commonly found in the literature, and then discuss the nature of the ‘inter’.

Definitions of culture are plentiful (Spencer-Oatey, 2012). The risk of using one definition rather than another is that any one will be partial. Instead, we have noted how definitions tend to fall into two groups (table 1), those that construct culture as an object that can be classified (definition 1), leading

to the creation of categories; and those that construct culture as something that emerges from the interaction between people and groups and their environments (definition 2).

<p>Definition 1 ‘[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another.’ Hofstede 1994: 5</p> <p>Definition 2 ‘Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shaped and shared by a group of people, and that influence (but do not determine) each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour.’ Spencer-Oatey 2008: 3</p>
--

Table 1: Two alternative definitions of culture

The problem with Hofstede’s view is that leads to discrete categories that essentialise cultures as fixed and stable along ethnic, racial, and national lines, with the danger that imposing ‘a single identity on the other, or the enemy, is a result of the loss of multiple identities’ (Phipps, 2014, 116). It is the view that continues to inform much work on intercultural learning (Uhlenwinkel, 2016), but that has come under increasing criticism. Many theorists now question the view that culture is bounded, fixed and stable, on the grounds that this brings with it the dangers of the Single Story discussed by Chimamanda Adichie (2009). Andreotti (2011) argues that fixed ideas of culture are connected to the binary ways of thinking that set things up as ‘either-or’ – like/unlike, us/them, same/different – in a way that it is not possible to be ‘both-and’, thus creating a distance between cultures. This is a problem because it creates binarized identities of similarity and difference (Brah, 2007), placing European cultures in a superior position vis-à-vis those of societies in the South. It also ignores the internal diversity that exists within groups (Sen, 2006); difference is seen to be the property of the ‘Other’ and to fall short of the dominant (Western) group’s standard.

A relational logic, as proposed by Spencer-Oatey, is a way of understanding culture that leads to a more open-minded, non-judgemental stance towards difference. From this perspective culture and identity are understood through relating to difference, and as dynamic, fluid, and plural (Brah, 2007): plural because, in the same way that an individual cannot be identified by a single aspect of their identity, neither can communities or societies; and fluid because individuals’ multiple identities are constantly changing, being made and remade, with each encounter with difference. It is this relational understanding of culture that informs our research.

‘Intercultural dialogue’ is about relations. Intercultural dialogue argues for a dialogical character of identity: identity is constructed through interaction with another subject [...] learning about ‘us’ is not and should not be excluded but intertwined with learning about ‘others’, we learn about us through relations with others. (Vodopivec, 2012: 59)

A relational logic invites a focus on the ‘inter’ – the space between those in conversation (described by Homi Bhabha as a Third Space, 1994) – where one can come to a better understanding of both ‘self’ and ‘other’ through an orientation to the relationship that is self-in-relation-with-other. It directs attention to whether the relationships are of mutual benefit, and raises questions about the factors which may enhance or limit the extent to which respectful and mutually beneficial relationships are possible. Hobel (2013, p. 230) proposes that the “inter” implies the exchange between different

horizons of understanding and acting in a manner that is consistent with Habermas' [communicative approach]. A communicative approach to intercultural views individuals as having relationships both with others in society and with one's natural environment, it 'recognizes that while we are each situated in a particular culture and socialized into certain norms, we are nonetheless able to reflect back on those norms and change them if necessary' (Evanoff, 2005, p. 2). This is particularly pertinent to projects such as Young People on the Global Stage because decisions about whether to change norms and the actions that flow from them have an ethical dimension; ethical solutions (e.g. to poverty, hunger and sustainability) cannot be decided by individual people or societies, they need to be arrived at in dialogue with those who are affected. This represents a shift from 'doing to', an object focused approach, to 'doing with', a relational approach. Deeper understanding of the nature of the 'inter' is therefore crucial to intercultural interactions that are action oriented, and has been a focus of Tide's work for a number of years.

Kamaara et. al. (2012) rephrase this for a learning context making a distinction between 'learning about' and 'learning with'. The former 'is a gesture that is often tinged with arrogance and an air [of] superiority', while the latter 'requires a high dose of humility tinged with civility. Learning about often produces arrogant interrogators; learning from requires humble listeners' (Kamaara et al. 2012: 49).

2.2 DIMENSIONS OF INTERCULTURALISM

Interculturalism does not begin with the ability to consider other points of view, but with the realization that you have a point of view. (Short, 2009: 3)

Many factors are involved in intercultural learning and some of them will not be immediately obvious. It is all too common for people to focus on surface features (visible differences in dress, skin colour, body language) and to not consider the traditions, socio-cultural practices and political-historical factors that underlie these. We agree with Derwin (2011) who shows the importance of going beyond surface representations of the Other and beyond superficial representations of intercultural interaction.

Language is perhaps the most prized cultural achievement of all as it is central to thought and our sense of identity. It is not surprising therefore that language plays a central part in notions of identity and nationhood. In the field of Language and Intercultural Communication, Alison Phipps argues that the idea of 'Intercultural Dialogue' (capitalized rather than lower case) has had increasing support in Europe as shown in the proliferation of reports (British Council, Council of Europe, UNESCO) who provide definitions of intercultural dialogue that are remarkably similar (Phipps, 2014) and that the term has come to be used in such a way that it is in danger of being a hollow signifier⁴. Phipps goes on to argue that 'Intercultural Dialogue' will not translate simply and unproblematically from the contexts of its use in Europe to other areas of the world. She is referring to conflict zones in the Middle East, but a similar argument could be made for intercultural dialogue between the YPOGS European partners and those in Kenya and The Gambia. 'Intercultural Dialogue is all well and good

⁴ A hollow, or empty, signifier refers to the use of a word or term in so many contexts in ways that assume a common or fixed understanding, that it becomes void of meaning and thus apt to receive *any* meaning. The term can then mean anything to anyone with assumptions that interpretations are the same.

when there is equality structured in to the encounters' (Phipps, 2014, 115), but it has become depoliticized,

In the definitions of Intercultural Dialogue laid out by the Council of Europe, or UNESCO, of 'open and respectful exchange', there is no structure for engagement with perplexing, sensitive or thorny issues. (Phipps, 2014, 116).

Whilst an 'open and respectful exchange' does not preclude engaging in 'sensitive or thorny issues', Phipps argues that without a clear structure for such an engagement the political might be avoided. She thus calls for a re-politicization of intercultural dialogue, and an understanding of the processes involved as based not so much on the ability to empathise as to 'see things from multiple perspectives, through multiple language frames, to suspend one's own identity or beliefs, to imagine a different future' (Phipps, 2014, 118). Focusing on the linguistic dimension, Claire Kramsch (2009) shows how a politicization of the ways in which language is used in particular ways for particular purposes requires attention to *intentionality*. In the context of YPOGS language will be used in ways that are grounded in the organizations and expressed as discourses; Dervin (2011, 38) calls on intercultural communication researchers 'to explore various layers of 'hidden discourses' rather than simply accepting participants' utterances at face-value'. The intentions (motivations) behind different discourses can be revealed through critical analysis of the data using guiding questions such as those in section 4.7 p. 16 One of the key discourses relevant to this research is that of colonialism.

Colonialism 'in its most traditional sense involves the gaining of control over particular geographical areas and is usually associated with the exploitation of various areas in the world by European powers' (Smith, 2001). However, it is also associated with a colonization of knowledge (Smith, 1999) and of minds (Fanon, 1967). The long shadow of colonialism and exploitation still affects intercultural relations at all scales from local through national to international. In the context of global and development education, several academics have shown that policy documents in Western countries have an overriding colonial discourse (Graves, 2002; Andreotti, 2006; Zemach-Bersin, 2007; McQuaid, 2009; Bryan & Bracken, 2011). For example, when the YPOGS project was designed it was to fulfil the requirements of the Millennium Development Goals (MDGs) on poverty, hunger and sustainable development. These goals targeted action in developing countries only, thus contributing to a colonial binary discourse of developed/developing, that positions Europe as not in need of change, and an active agent in change, while Africa is positioned as in need of change, and a passive recipient of patronage from the Global North. As Gorski observes,

Any framework for intercultural education that does not have as its central and overriding premise a commitment to the establishment and maintenance of an equitable and just world can be seen as a tool, however well intentioned, of a sort of educational colonization in which inequity and injustice are reproduced under the guise of interculturalism. (Gorski, 2007: 3)

Loci of enunciation. The loci of enunciation (Mignolo, 2002) refers to the basis on which knowledge is created and the perspectives which flow from this. It asks, 'where is someone speaking from?', providing a spatial analysis which reveals the locations of knowledge that dominate (e.g. the Western Academy and its basis in European philosophies from Socrates, Plato and Aristotle) and the locations of knowledges that are marginalized (e.g. Southern Theory, Connell 2010, and Indigenous Knowledges). This includes critical thought, which dominates from Western perspectives with little self-analysis of this dominant location of the enunciation of knowing. The problem is not with European thought itself, but with 'the lack of self-consciousness of its intimate relation to power in the modernity-coloniality structure, which results in the continued subalternization of "other" knowledges, philosophies and frameworks' (Kerr, 2014, 90).

In the field of development what counts as development has a locus of enunciation in Rostow's (1960) model, which is based on a progression from traditional to modern. In addition, there is an assumed universality of this locus as evident in the MDGs focus on development only being needed in the Global South. But as Mignolo argues, "Tradition' is not a way of life that predated 'modernity' but an invention of the rhetoric of modernity (2007, p. 472). A growing awareness of the flawed nature of the MDGs and linear concepts of development led to a shift in the current United Nations (2015) agenda for sustainable development, expressed through the 17 Sustainable Development Goals (SDGs) that are applicable to *all* countries (United Nations, 2016). This shift in emphasis suggests an awareness and acceptance of the flawed nature of linear concepts of development. Further it is arguably an indication that the domination of the Western perspectives are being challenged and other approaches are coming to the fore. Nevertheless, the definition of sustainable development as concerning three interconnected elements of economic growth, social inclusion and environmental protection, and the assertion that these are 'crucial for the well-being of individuals and societies' continues to be dominant in Western thought.

Responses to difference. Much of the literature talks about the discomfort of 'culture shock', the feelings of alienation and helplessness which can occur when first confronted by other peoples' cultures. These 'can have a positive effect as a learning experience, for increasing intercultural understanding and for the enhancement of self-efficacy' (Campbell & Walta, 2015, p.3). However, there are implied assumptions underlying such a position. One assumption is that difference is 'out there' to be encountered which, as we briefly alluded to above, treats [cultural] difference as an object that is separate from self. This can lead to an assumption that the task of immersion in another culture, such as through the study visits that form part of the YPOGS project, is to 'move through a period of adjustment to the new culture and exhibit minimization before starting to move into acceptance of cultural differences' (Campbell & Walta, 2015, p.3). Adjustment, minimization and acceptance centre the self who is encountering the 'other' is a colonial centre-periphery orientation. It does not consider the 'other's' position, who may encounter the self as 'other', and it does not require any change – in effect it is one step beyond tolerance. The purpose of intercultural learning is to develop intercultural understanding, not cultural understanding, but *intercultural* understanding. This is a dialogic, reciprocal view of intercultural learning and one that has underpinned Tide~ global learning's approaches to study visits since 2000.

To summarise, the review identifies three major concerns regarding interculturalism that are pertinent to the YPOGS project and this research: the **socio-political challenge** of living peacefully with difference, which also raises questions of an ethical nature about what might be considered an 'acceptable' difference and to whom; the **socio-educational challenge** of advancing knowledge of the processes and practices of intercultural communication, and whether they lead to greater intercultural understanding; and the **moral challenge** of developing ethical means of engagement between cultures that take account of the historical-political factors that influence power dynamics in all intercultural interactions.

The struggle for justice rests upon the breaking of ego in order to facilitate the creation of a genuinely collaborative space; a space in which learning "about one another" and "from another" is transformed into "learning with one another. (Kamaara et. al., 2012: 64)

3 THEORETICAL FRAMEWORK

Theoretically, the YPOGS focus on the three global issues of hunger, poverty and sustainability connects to the fields of a) development education, and b) global citizenship education. Recent research in these fields has raised a number of questions about *pedagogies* that are best suited to the development of knowledge (Bourn, 2014), understanding & action relevant to various global issues (Bamber, 2009; Martin & Griffiths, 2012), questions about *ethical* approaches to teaching and learning about global issues, and questions about *perspectives* on whose knowledge ‘counts’ and whose perspectives are drawn on when learning about the issues (Andreotti, 2014).

The work of Vanessa Andreotti is very helpful in thinking about these questions. She discusses how, although attitudes are changing leading to more nuanced understandings, there continues to be a dominant global imaginary (which she also describes as a colonial imaginary) in which “humanity is divided between those who perceive themselves as knowledge holders, hard workers, world-problem solvers, rights dispensers, global leaders; and those who are perceived to be (and often perceive their cultures as) lacking knowledge, laid back, problem creators, aid dependent and global followers in their journey towards the undisputed goal of development” (2015, p. 222). Andreotti has developed a checklist of seven historical / colonial patterns that create the acronym “HEADS UP” (Table 2).

7 historical/colonial patterns	
Hegemonic	Justifying superiority and exceptionalism, supporting domination
Ethnocentric	Projecting one view, one ‘forward’, one idea of development, as universal
Ahistorical	Forgetting historical legacies and complicities
Depoliticized	Disregarding power inequalities and ideological roots of analyses and proposals
Salvationism	Framing help as the burden of the fittest
Un-complicated solutions	Offering easy and simple solutions that do not require systemic change
Paternalism	Seeking affirmation of authority/superiority through the provision of help and infantilizing recipients

Table 2: HEADS UP framework (adapted from Andreotti, 2015)

The framework is applicable to the intercultural dimension of the YPOGS project, with its focus on global learning about development issues. It was introduced as a potentially useful tool for learning in the second half of the project as discussed in the research methods section 4.3.

To date, the academic fields of global citizenship/development education and intercultural learning have largely remained separate, with their own histories and lines of enquiry. At the nexus of theory and practice development education centres in the UK have been an exception to this, with Tide~ global learning leading the way (Tide~, 2003). Building on the work of Tide~, this research brings the two fields together in the context of lived intercultural interactions that take place when individuals and groups come together for the purposes of learning from and alongside each other about sustainable development issues.

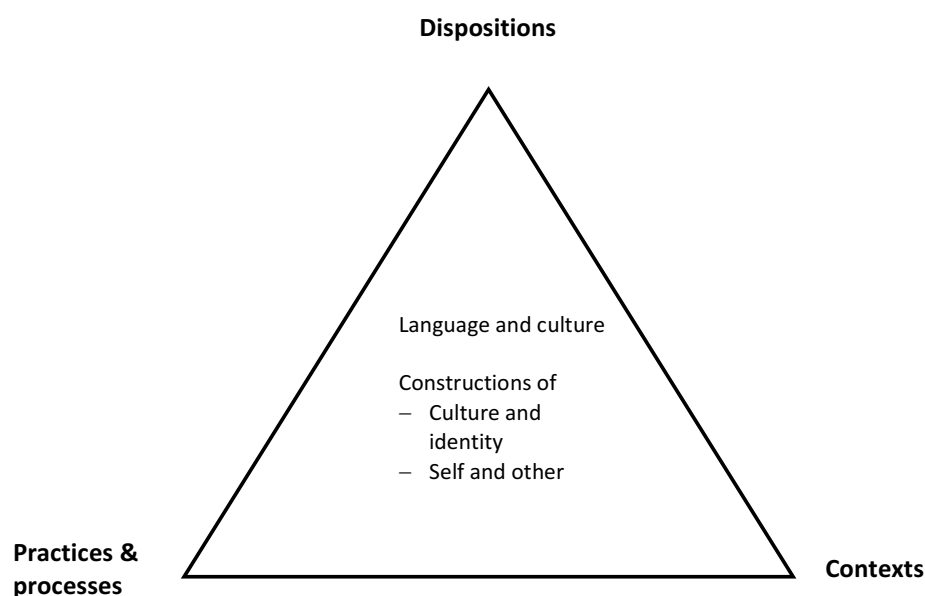


Figure 1: Factors affecting intercultural learning.

As individuals, people have diverse personal and professional identities, represented through the discourses they bring to intercultural conversations. The influence of multiple discourses on intercultural conversations, and how these are negotiated, will enable us to better understand the 'inter' of intercultural understanding (Martin & Pirbhai-Illich, 2015). Informed by Homi Bhabha (1994) and Hilary Janks (2010), Martin & Pirbhai-Illich (2015) identify three concerns that they consider need addressing (figure 1): *dispositions*⁵ towards difference during intercultural interactions (Regan & Sinclair, 1999; Martin 2012); the (individual, national, global) political and historical *contexts* that affect how individuals and groups interact across cultures in the present day; and the *practices* and *processes* of engaging in intercultural conversations and how differences are negotiated in order to make meaning. These intersect to influence constructions of self and other, language and culture and are central to understanding the relationship between intercultural communication and intercultural understanding.

4 METHODOLOGY

YPOGS is founded on a collaborative, intercultural and cross-disciplinary model and this, along with the theoretical perspectives outlined above, informed the research and its design.

In a project such as the YPOGS, an 'objective' approach to the research is not possible for the following reasons: a number of organizations in different countries are involved in the project and each will interpret the work according to their own local and national contexts; the differences in interpretation are seen to be a strength and thus a possible area for exploration (as these will provide the background against which to make sense of the teachers experiences and how they worked

⁵ Tide~ global learning started to work with the idea of dispositions in the late 1990s. Tide~ gives the following definition of a disposition as something that 'can be understood as an inclination or a tendency to see, experience, feel, think and react to the world, events, our environment and the people in it in particular ways. A disposition is a way of being, of thinking and feeling. A disposition is a way of *being* that is at the heart of things, not just a way of behaving' (Regan & Sinclair, 1999: 14).

together); the whole process of learning together across cultures (cultures of individuals, organizations, nations) is subjective and leads to outcomes that cannot be anticipated from the outset – this requires an exploratory research design; the practices of professional dialogue across cultures are not neutral – the influence on the project & the research of both the participants’ and researchers’ identities and worldviews cannot be ignored (Aneas & Sandin, 2009).

The methodology for the research is therefore one that is interpretive and based on the principles of Participatory Research (Bergold & Thomas, 2012). The researcher stance aimed to be one that worked with and alongside participants to create a design that was fit for purpose (meeting the needs of both the funders, and the people engaged in the project in each country) and that as far as possible did not create extra work for project partners / organisations or the teachers they worked with. The underlying principles of participatory research are that it:

1. Is democratic
2. Aims to create safe but challenging spaces for sharing of views / learning (safe in that participants’ utterances⁶ will not be used against them; that confidentiality will be assured; that research processes will not cause undue stress or harm)
3. Enables participants to determine their own levels of participation
4. Treats participants as knowing subjects, rather than objects to be studied
5. Recognizes the importance of reflection – and so aims to build in time for this and to capture the results of individual and group reflections

These principles underpin the research design (Appendix 1).

4.1 PARTICIPANTS

The YPOGS project ran for three years, 2013-16, and involved a number of teachers, educators, organisations and young people in three European countries and two sub-Saharan African countries (see section 4.1.1). An evaluation study was already being conducted into the impact of the project on young people and it was decided that to involve young people as participants in the research would (a) repeat some of the focus of the evaluation, and (b) not be feasible given the short timescale for the research (April – September 2016).

The focus for the research, in agreement with the European partners, was therefore teacher learning and understanding of development issues with a particular focus on the intercultural dimension of the project. The research question guiding the study was generated between the lead researcher and Tide global learning: In what ways do intercultural factors affect how a group of teachers work together when looking at questions about global issues of hunger, poverty and sustainability?

Participants were therefore teachers, other educators, project lead, and country coordinators in the UK, Spain, Kenya and The Gambia. 25 people participated in the survey (table 4 on p.13), but none from The Gambia. 13 participated in the in-depth interviews and focus group discussions, 8 British, 3 Spanish and 2 Gambians. Kenyan country coordinators and teachers were also contacted and invited to take part in the interviews, but due to some people moving on in their careers and others not being available during the time available, collection of in-depth data from Kenya was not possible.

⁶ For example, during interviews it is important to take a non-judgemental stance to what people say; in addition, when analysing the data, care must be taken to seek to understand *why* a participant might have adopted a particular stance by reference to the broader contexts in which that person acts.

The findings are therefore skewed in that participants from Britain and Spain are represented in both data sets, whereas Kenyans are only represented in the survey data, and Gambians are only represented in the interviews and focus group discussions. However, references to the Kenyans facilitating the YPOGS study visit are frequently made during the interviews and focus group discussions. These references are from the perspective of the people talking (British and Spanish) and do not represent the perspectives of the Kenyans themselves.

4.1.1 PARTICIPATING ORGANISATIONS

Tide~ global learning in the UK, is a teachers' network promoting the idea that young people have an entitlement to global learning through engaging with global perspectives, human rights, sustainability and international development. They encourage teacher creativity, stimulate learning and inspire curriculum development. They provide 'creative' spaces for teachers to come together to share and learn from each other. (<http://www.tidegloballearning.net/>).

Tide~ has a long history of work on international development and global learning with secondary schools in the West Midlands. Tide~ also has strong connections with voluntary organisations in Africa such as TANGO in The Gambia and A Rocha Kenya. (p. 15 evaluation report)

FERE-CECA in Spain, is a national organization, The Spanish Federation of Teaching Religious-Catholic centres. FERE-CECA Madrid, is a network of 340 schools with around 210,000 pupils. It runs a number of projects including education for Global Development that seeks to raise awareness about the objectives of the Millennium Goals, and to work with schools interested in Competence Education for Global Development. (<https://www.ecmadrid.org/en/programs/global-cities-project>).

TANGO in The Gambia, is The Association of Non-Governmental Organizations, founded in 1983, is the umbrella organization for NGOs operating in The Gambia. The Association was founded by a group of NGOs out of the concern to avoid duplication of NGO efforts, and to minimize conflict and competition between NGOs. It has several thematic groups including Gender and Poverty, and Education and Life Skills. (<http://www.tangogambia.org/>).

A ROCHA in Kenya, is an NGO that focuses on Environmental Education and Community Conservation. A Rocha Kenya seeks to promote environmental education and implement practical conservation initiatives by working with schools, environmental groups, communities and churches. It provides opportunities for Kenyans to value and acquire a deeper understanding of the environment around Watamu and Malindi. The existing programme has involved up to 56 primary and secondary schools focusing on intensive work in ten. (<http://www.arocha.or.ke/work/>).

For further detail on the organisations involved and their respective roles, see the evaluation report section 5.4.2.

4.2 ETHICAL CONSIDERATIONS

Ethical guidelines from the British Education Research Association (BERA, 2011) and the University of Exeter were consulted before the research began. Issues considered included: approaches to gaining informed consent from the range of different participants; procedures around principles of anonymity and confidentiality; procedures around data collection and avoidance of harm or detrimental effects on any participant or participating organisation; and roles and responsibilities with respect to the ethical conduction of the research. Ethical consent was granted by the University of

Exeter’s ethics committee in February 2016, with an addendum made in April 2016 following delays in the start date for the research.

Ethical consent forms were prepared in collaboration with project partners. All participants received a summary of the research proposal and the consent forms. These forms were translated into Spanish for Spanish participants. Examples can be found in Appendix 2.

Where data was available from before the starting point of the research (such as written records of meetings and individual evaluations from the Kenya study visit) participants and organisations consent was sought to access these. In addition, an independent evaluation was being conducted at the same time and there was some data sharing between the evaluation and research teams – this was made clear in the informed consent forms.

4.3 RESEARCH METHODS

A mixture of qualitative and quantitative research methods were used. These included: an online survey; a review of project documentation; individual and group interviews; notes and recordings from meetings; observation of project activities with teachers and other participants. Table 3 lists all the data that were collected.

Types of data	Respondents / participants
Online survey	<ul style="list-style-type: none"> • 25 survey responses (Gambian, Kenyan, Spanish and UK participants)
Interviews	
Spanish Interviews	<ul style="list-style-type: none"> • Spanish country coordinator • Spanish project teachers (x 2)
Gambian Interview	<ul style="list-style-type: none"> • Gambian country coordinator
UK Interviews	<ul style="list-style-type: none"> • UK Country coordinator • Project lead (UK) • Study visit teacher group interview • UK project teachers (x2)
Focus group discussions, meetings	
Kenya Study Visit	<ul style="list-style-type: none"> • Kenya preparatory weekend reflective sessions • Kenya study visit reflective sessions (UK, Spanish, Gambia) • Kenya study visit follow-up reflective sessions (UK, Spanish, Gambia)
Resource writing day	<ul style="list-style-type: none"> • Resource writing day (UK, Spanish)
Documents	
Gambia study visit	<ul style="list-style-type: none"> • Study visit evaluations (UK) • Study visit evaluation summary (UK)
Kenya study visit	<ul style="list-style-type: none"> • Summaries of activities/ reflective sessions (UK, Spanish, Gambia) • Study visit evaluations (UK, Spanish, Gambia) • Final evaluations (UK, Spanish)
Project documents	<ul style="list-style-type: none"> • YPOGS Communiqué documents • YPOGS Resource documents

Table 3: Methods of data collection

The design of the research instruments was informed by the HEADS UP framework. Following the withdrawal of the original research partner in autumn 2016, the University of Exeter was invited to put in a proposal for conducting the research on a smaller scale. The proposal was shared with the YPOGS steering group and all European partners in October 2010. The proposal included a section on

HEADS UP and its potential as both a theoretical and analytical framework. The steering group suggested that if it was being used as a framework for the research it should also be shared with the KSV group to support their thinking and reflections on experiences. This suggestion was taken up and the research team adapted a version of the framework that Andreotti (2015) had specifically developed for a practitioner audience (appendix 3).

Data from the UK side were collected by the UK Research Fellow and Research Assistant; data from the Spanish side were collected by the Spanish Field Researcher. Prior to the appointment of the Spanish Field Researcher (which wasn't until the end of May, almost 2 months into the research project) the UK team collaborated with the Spanish country co-ordinator regarding the format, design and content of both the ethical consent forms and the online survey. The UK Research Fellow and Spanish Field Researcher were able to meet face-face to collaborate over the design of the interview schedules and so were able to adapt questions specific to their own country contexts.

Translation:

Professional translators were employed to translate: the ethical consent forms from English to Spanish; the online survey from English to Spanish (and then the results back from Spanish into English for analysis); interviews with Spanish teachers and country co-ordinator from Spanish to English for analysis.

4.3.1 ONLINE SURVEY

The purpose of this element of the enquiry was to examine the attitudes of participants towards the intercultural dimensions of the YPOGS project and activities utilising an online survey instrument which incorporated Andreotti's 'Heads Up' framework (2012). In addition, the survey document collected demographic information in order to facilitate disaggregation of results. As a proportion of the participants were Spaniards, living in Spain, the survey instrument was translated into Spanish. Some terminology in English, associated with global learning, was not easily recognisable in Spanish, so translators aimed for equivalence, as suggested by Hambleton (1992).

Survey questions were devised in collaboration with project partners. Feedback was received from the UK and Spanish partners, but not the Kenyan and Gambian partners – possibly due to the tight time frame and their commitments related to other aspects of the wider YPOGS project. In order to reduce the burden on participants by sending out one, rather than two, questionnaires, the research team also liaised with the independent evaluation team and added a set of questions at their request (section 8 of the survey). The key themes identified from the literature helped inform the types of questions asked. Areas included: views on the purpose of the intercultural dimension of the project; views on intercultural learning; outcomes of intercultural learning. A copy of the survey can be found in appendix 4.

A three-month timeslot was allowed for the development and distribution of the survey. This brief timescale was a disadvantage, as it limited the available time for instrument design and piloting (Oppenheim, 2004). This lack of time culminated in an error in one section of the instrument: this error makes the responses to questions 8.07 to 8.26 (inclusive) inconclusive.

4.3.2 SURVEY SAMPLE

The online survey was distributed to 100 people who had participated in the YPOGS project at some point over the three years. A Spanish version of the questionnaire was made for the Spanish teachers. European partners were contacted by email through the country coordinators and project lead, with a link to the online survey. Electronic versions in Microsoft Word were made for Gambian and Kenyan

project participants and sent as an email attachment. Both the online link and the e-versions of the survey were distributed via the lead UK organisation in order to observe data protection protocols. A response rate of 25% was received; reminders were sent on three occasions to get as high a response rate as possible. In order to facilitate informed consent to participation, the survey instrument contained information relating to the nature of the research, the purpose of the survey and assurances of anonymity and confidentiality (Farrimond, 2013).

		Nationality					
		n	Belgian	British	Indian	Kenyan	Spanish
		n =25	1	10	1	5	8
Country of residence		n=25	Belgium 1	UK = 9 Kenya = 1	UK 1	Kenya 5	Spain 8
Gender	Male	n=6		3		3	
	Female	n=19	1	7	1	2	8
Age range	Under 25	n=1	1				
	25-34	n=4		1		2	1
	35-44	n= 8		2		2	4
	45-54	n=4			1		3
	55-64	n=7		6		1	
	65+	n=1		1			
Study visit	Participated in study visit	n=10		5		5	
Ethnicity	African	n=2				2	
	Caucasian	n=1					1
	European	n=3	1				2
	Indian	n=1			1		
	Mediterranean	n=1					1
	Meru	n=1				1	
	Spanish	n=2					2
	White	n=3		3			1
	White British	n=5		5			
	White British (Welsh)	n=1		1			
	White European	n=1		1			
	None	n=3				2	1

Table 4: Biographical details of survey respondents

The responses were collated and analysed using the functions afforded by Microsoft Excel. Whilst this number cannot be regarded as statistically significant, it can help nonetheless to inform our understanding of participants' views. Of the 25 respondents, 11 were affiliated with the UK lead partner organisation, 8 with the Spanish partner and 6 with the Kenyan partner organisations. The Belgian national was in England working as a trainee with the UK organisation. She was involved in the leadership training, but by the time of the survey she was back in Belgium. Respondents were asked to self-identify their ethnicity, rather than ticking a predetermined category.

4.3.3 INTERVIEWS AND FOCUS GROUP MEETINGS

The survey results were used to develop individual and group interview schedules as well as observation schedules for use during meetings. The UK Research Fellow was able to attend a number of meetings in person including: the teacher resource writing day (both Spanish and UK participants attended); the Kenya study visit follow-up weekend (which took place in Madrid). Interviews and reflective sessions were recorded and later transcribed. Where interviews were conducted in Spanish these were transcribed and then later translated into English for analysis.

The interview and focus group questions were devised as a result of the key findings that came through analysis of the survey results. The questions were arranged around themes and with prompts (appendix 5). The interviews and focus groups were conducted as professional discussions rather than interviews, with questions and prompts used as a guide and not followed in the same order on each occasion. The aim was to gain deeper insight into the survey findings pertaining to the questions on the intercultural dimension of the YPOGS project.

The sample who took part in interviews and focus group discussion are as follows:

UK n=8 Spain n=3 Gambia n=2 Total n=13

4.4 QUALITATIVE DATA ANALYSIS

Data were gathered between April – July 2016 and analysed in August. Throughout the wider YPOGS project monthly partner skype meetings took place. For the meetings that took place during April, June and July, a member of the research team was present. These meetings were audio recorded and gave the research team greater insight into the workings of the project as a whole, and a range of factors that provided useful contextual information for the research findings.

Qualitative data was analysed using deductive and inductive analysis. Deductive analysis was conducted using themes generated by the review of literature:

	Intercultural communication, lived intercultural interactions
	Study visit processes supporting intercultural dialogue and understanding
	Constructions of culture and language
	Dispositions towards difference
	HEADS UP discourses
	Impact, outcomes of intercultural learning
	Global learning, citizenship, sustainable development

Inductive analysis was conducted using the following critical questions as a guide:

- What discourses are evident in the data?
- Do some discourses dominate more than others?
- How are discourses used to negotiate meanings across cultural differences?

- In what ways do these support, or create barriers to, intercultural understanding?
- Do the project activities enable new perspectives on knowledge about hunger, poverty and sustainability to emerge?
- Is there any evidence of transformations in thinking?

This generated additional themes which, when intersected with the themes identified a priori, added depth to the analysis.

5 FINDINGS

5.1 QUANTITATIVE RESULTS: ONLINE SURVEY

Quantitative data gathered from all project participants through the online survey was analysed using Microsoft Excel functions. There were not sufficient numbers of respondents to conduct statistically significant analysis; our analysis will focus more on patterns in responses – whether there are patterns that align with e.g. nationality / ethnicity / gender. Due to the small number of respondents these cannot represent anything conclusive but are merely indications as to the patterns observed. However, the findings can provide possible starting points / guidance for future research.

Results from the survey document have been applied to the theoretical framework and some demographic differences in attitude are finally highlighted, however much data remains which could be useful to address future questions. Andreotti's 'Heads Up' (2015, see table 2, p. 9) checklist was used as a framework to analyse participants lived experiences of interculturalism and the outcomes of these experiences. The checklist categories are used as headings for the presentation of the survey findings.

5.1.1 HEGEMONIC

The YPOGS format encouraged people with different perspectives to work within and across cultures in considering sustainable development educational challenges. A particular aim was that, through access to multiple perspectives, teachers would begin to question hegemonic views of development, poverty and hunger.

Project experiences

All but one of the respondents agreed with the statement that "the purpose of the intercultural dimension of the project was to learn from each other" (figure 3), with 80% of respondents strongly agreeing. This was the most clearly agreed with statement.

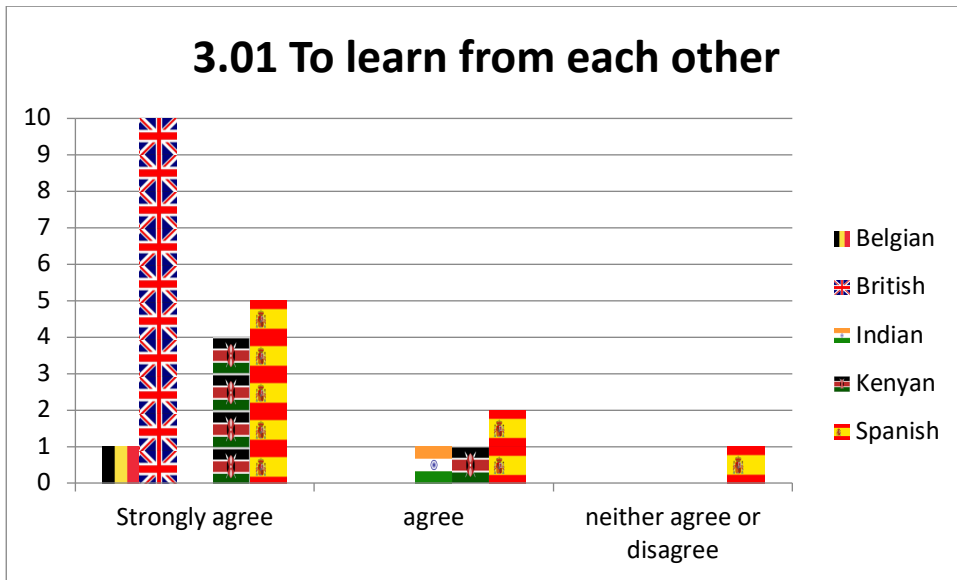


Figure 2

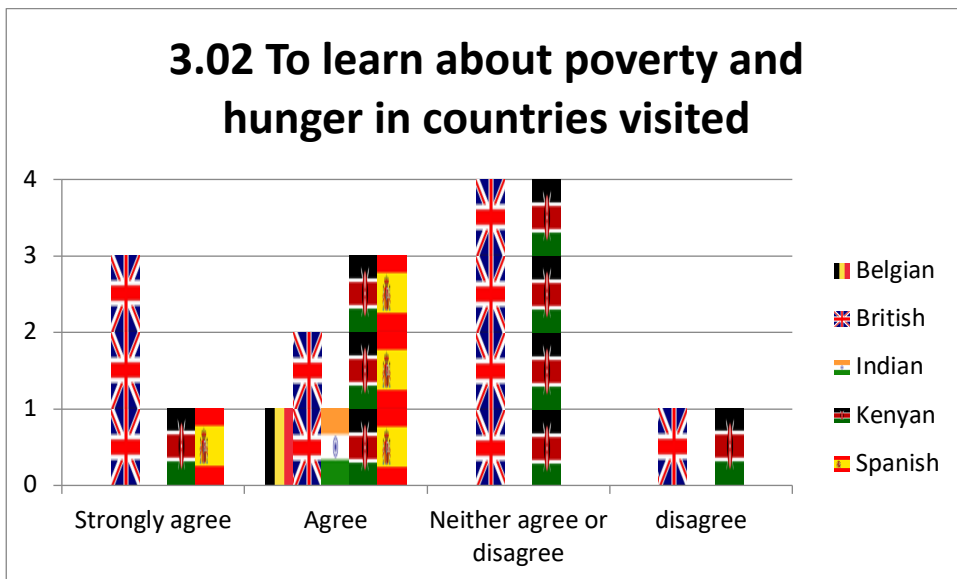


Figure 3

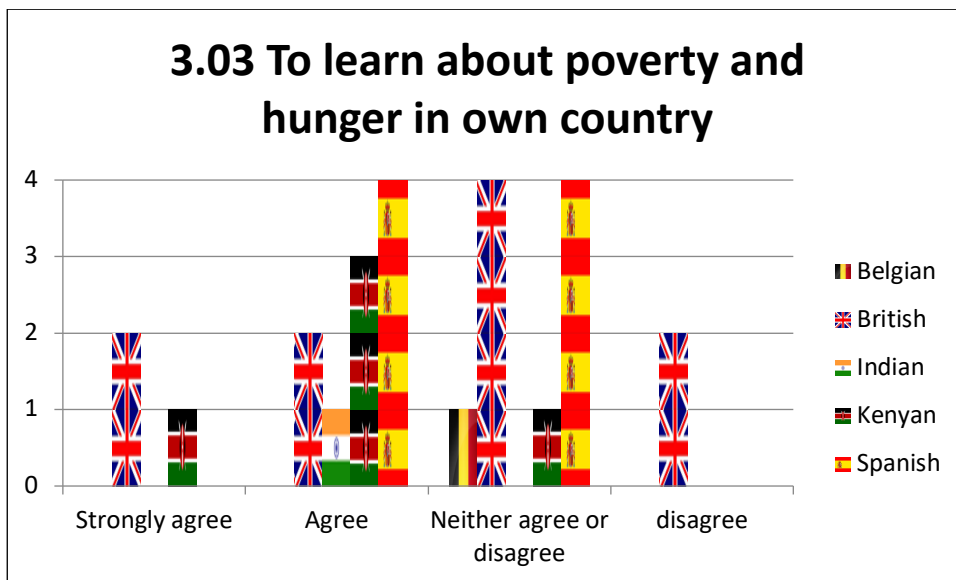


Figure 4

There was more neutrality about the specific twin goals of learning about poverty and hunger in their own countries, and in the countries visited. The two participants who did not think the purpose of the intercultural dimension of the project was to learn about poverty in their own country were British. While no firm conclusions can be drawn from such a small sample, this is indicative of some British teachers who think that, in the context of global development issues, poverty is an issue of the Global South rather than the Global North.

Qualitative comments reveal the value that participants have placed on the ability to share knowledge and to widen perspectives as a result:

“Getting real people from other cultures and chatting with them ... is invaluable.”

“It has also changed the way I implement projects in my job. I have a wider perspective as opposed to what it was in the past.”

However, when asked about the modes of communication available to support intercultural learning, clear differences emerged. Figure 5 shows that verbal and face to face interactions were most used (92% and 96% respectively) and most effective as means of communication (68% and 48%). Skype and social media were used (48% and 28% respectively), but only 4% found skype effective and 8% social media effective as means of communication. When qualitative explanations are examined, there is a divide between UK participants, who were more likely to find online forms of communication effective, and Spanish participants who were least likely to value skype.

“An example I will give is skype calls. Much as they are a great way of getting first hand information, it is always a great challenge in pronunciation of words in a way that the other person from a different culture to understanding. Face to face communications are always the best especially at the initial stage when you are establishing a rapport”. (Spain)

“Social media is valuable as it can be checked when you have free time so you can build it in easily to your day. I would have liked to have made more use of twitter to collaborate with German and Spanish partners.” (UK).

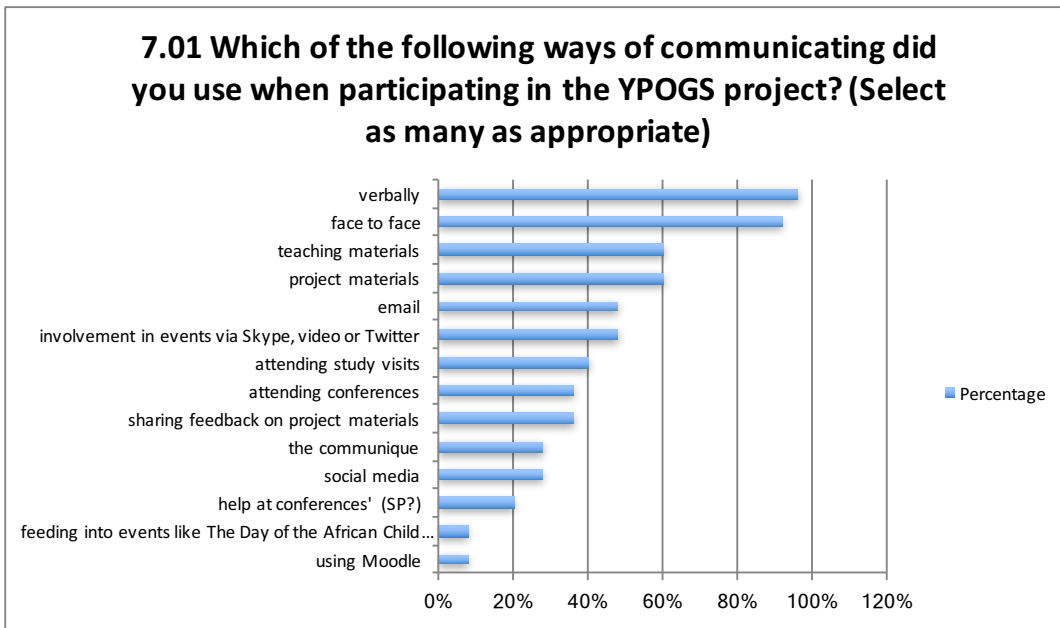


Figure 5

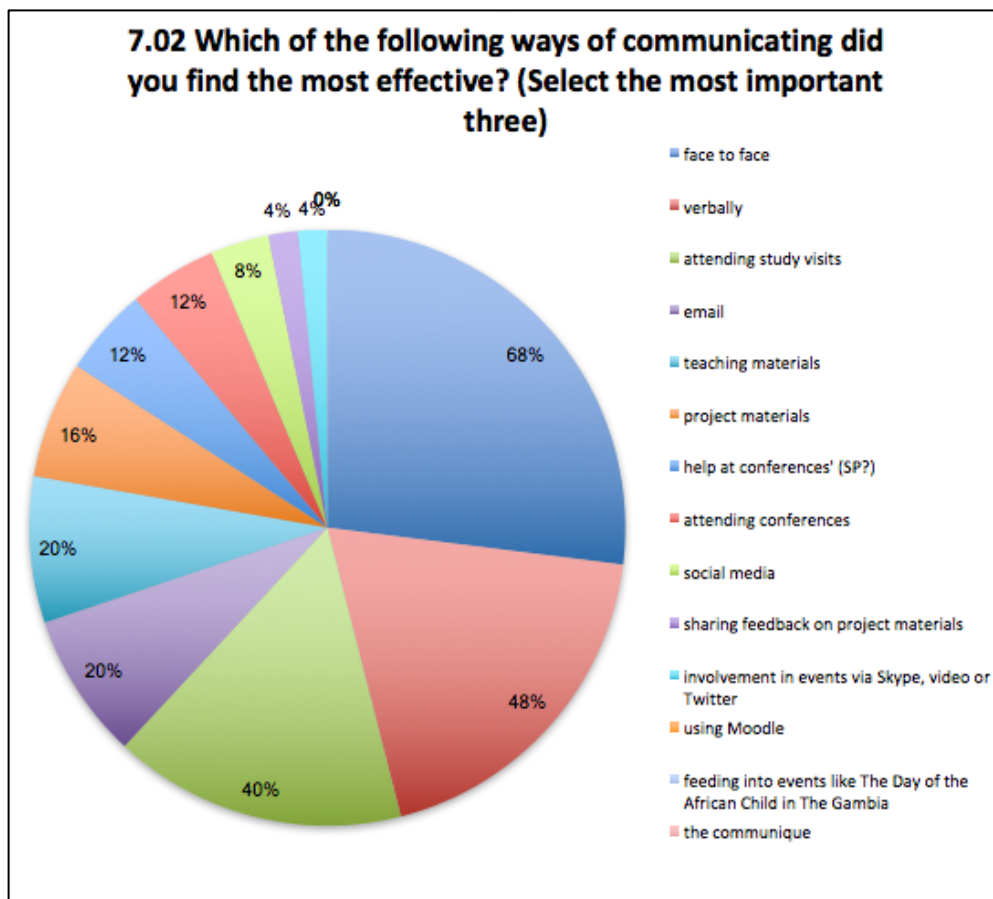


Figure 6

Outcomes

60% of the respondents were in agreement with the statement that, as a result of participating in YPOGS, they think differently. When this is broken down by country, the Spanish were most likely to

be ambivalent, and they were the only two who disagreed with the statement. It is possible that this is because none of the Spanish respondents to the survey had been on a study visit, which might also suggest that the study visit was the most effective aspect of the project in challenging hegemonic views. However, it is also possible to hypothesise that the Kenyan response was positive because of the colonial relationship between Kenya and Britain; the Kenyan respondents might have been disposed towards wanting to respond positively to a survey emanating from the UK.

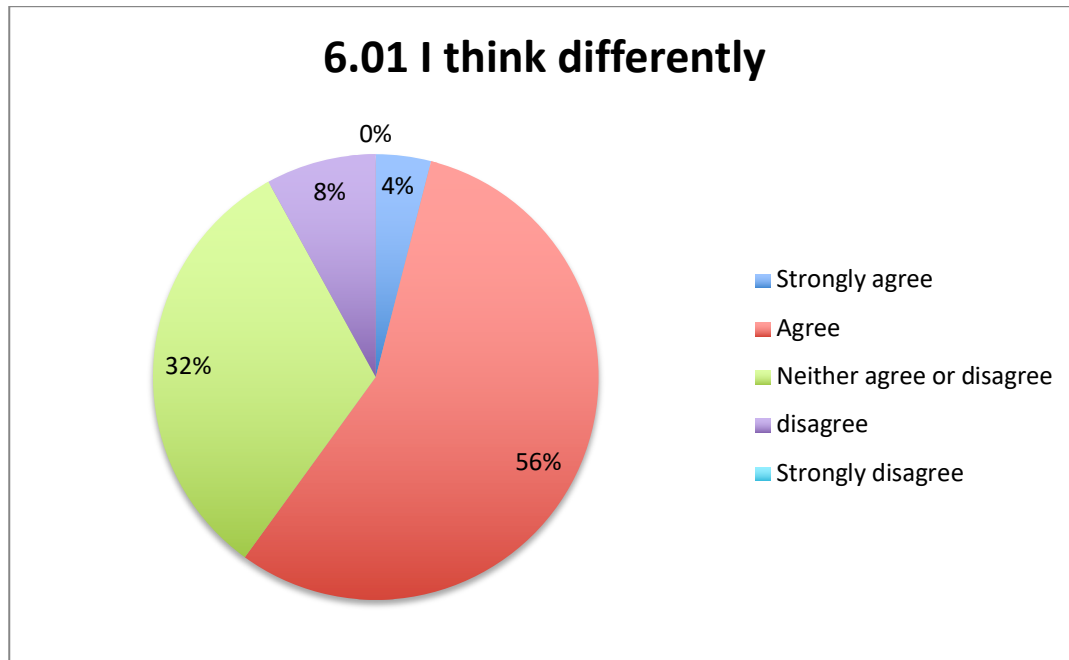


Figure 7

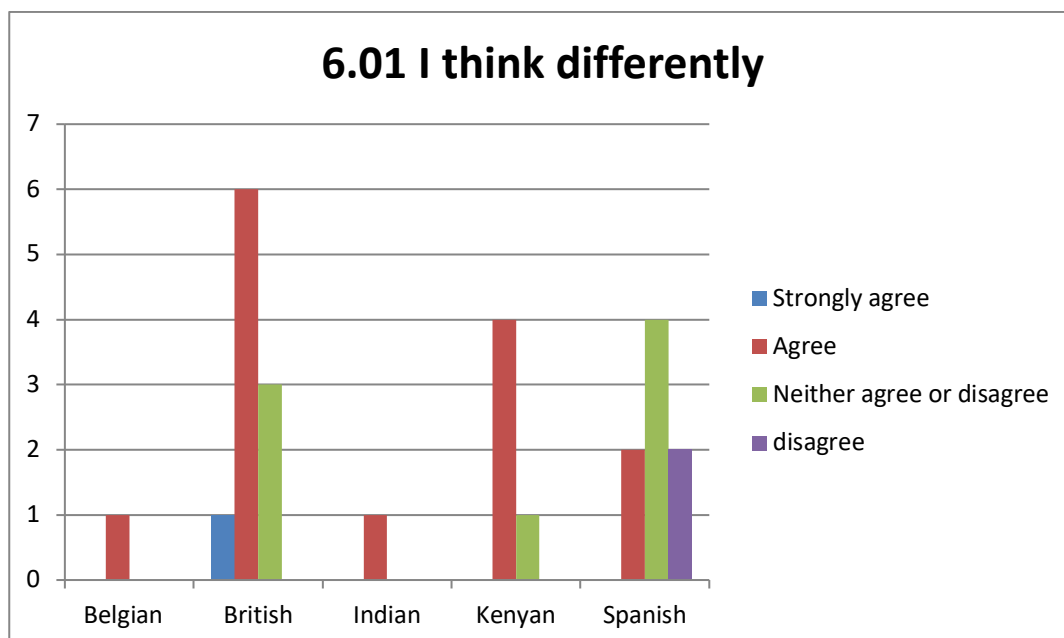
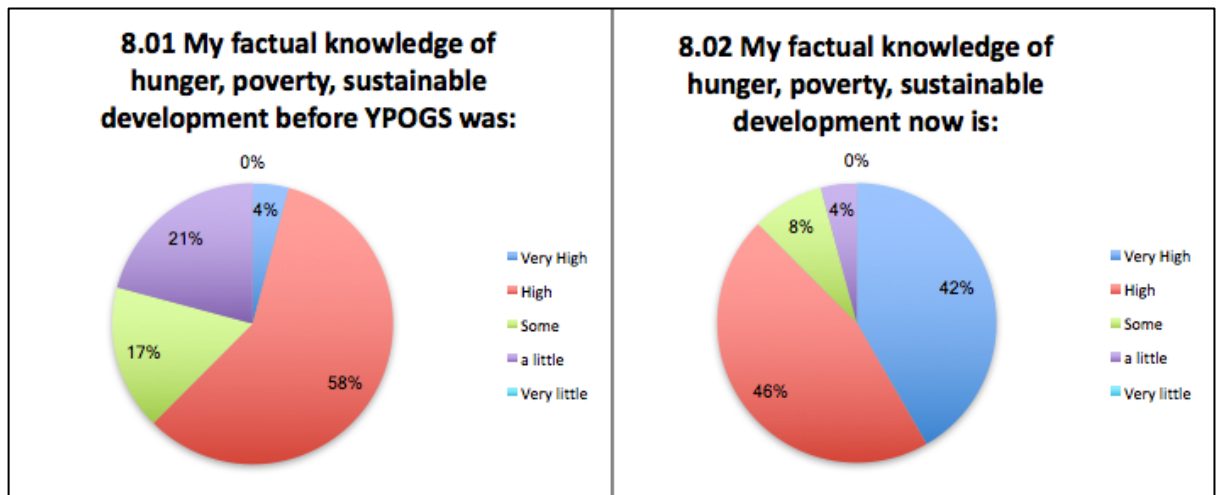
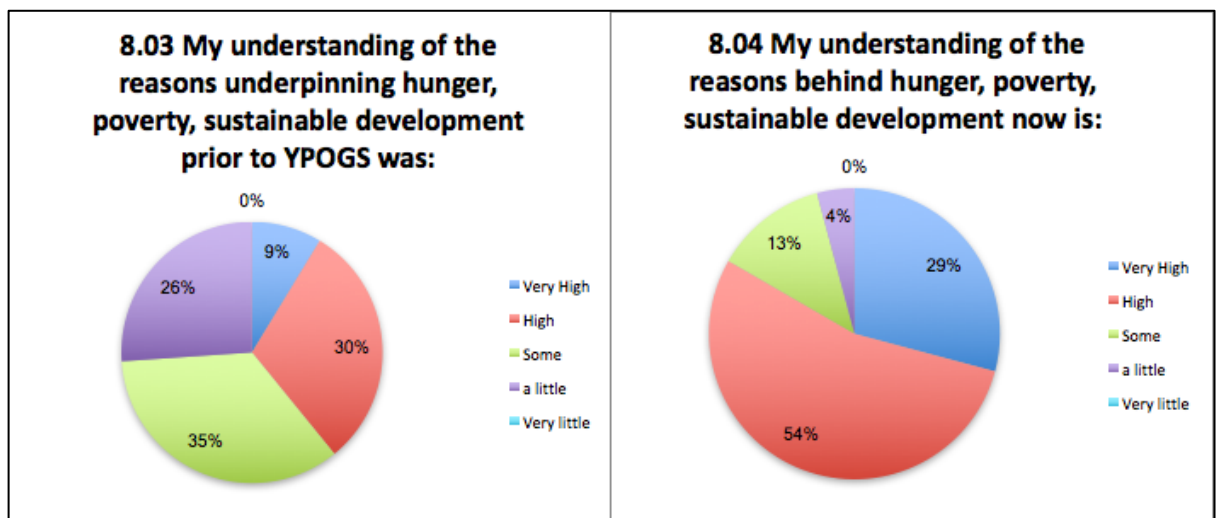


Figure 8

This was further borne out by the responses to “I do some things differently” (60% agreed or strongly agreed). Outcomes in increased knowledge of poverty, hunger and sustainable development were evident,



But more importantly, as an outcome of deeper understanding and challenging hegemonic views, increases were also shown in understanding the underlying causes for poverty and hunger.



This shows that there were already good levels of understanding, and that these increased as a result of the project. What this doesn't show is whether those understandings have historical and political dimensions, which are addressed in 5.1.3 and 5.1.4 below.

5.1.2 ETHNOCENTRIC

The questionnaire explored respondents' views on the purpose of the intercultural dimensions of YPOGS activities. Respondents' views on openness to learning from differences and changing beliefs and attitudes were also solicited; the literature shows this as an important factor in developing multiple perspectives rather than projecting a single perspective based on one's own culture.

Project experience

All but one of the respondents either agreed (38%) or strongly agreed (58%) that the purpose of the project and its activities was to learn from each other's differences. A similar percentage agreed (40%) and strongly agreed (56%) that the purpose was also to find 'ways in which we are similar'.

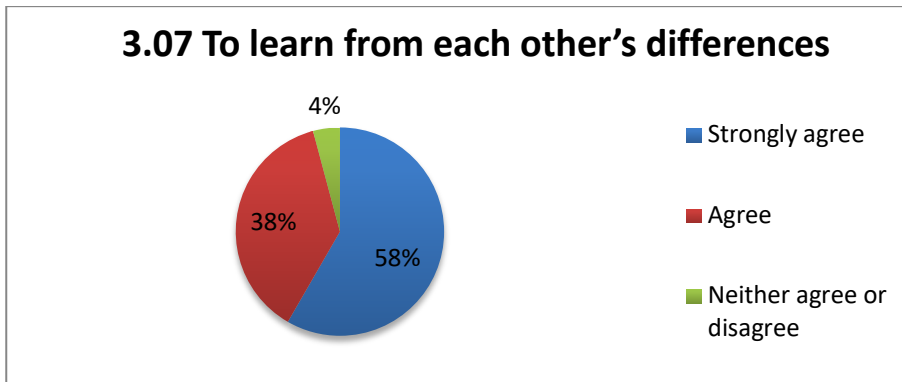


Figure 9

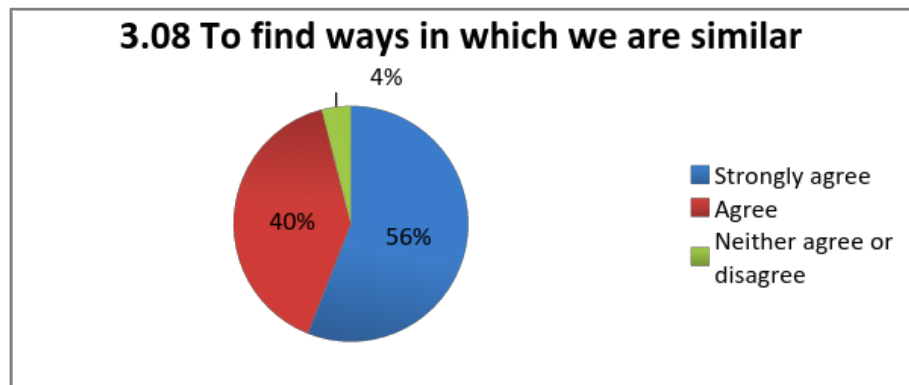


Figure 10

These opportunities had increased perspectives on what it means to be sustainable.

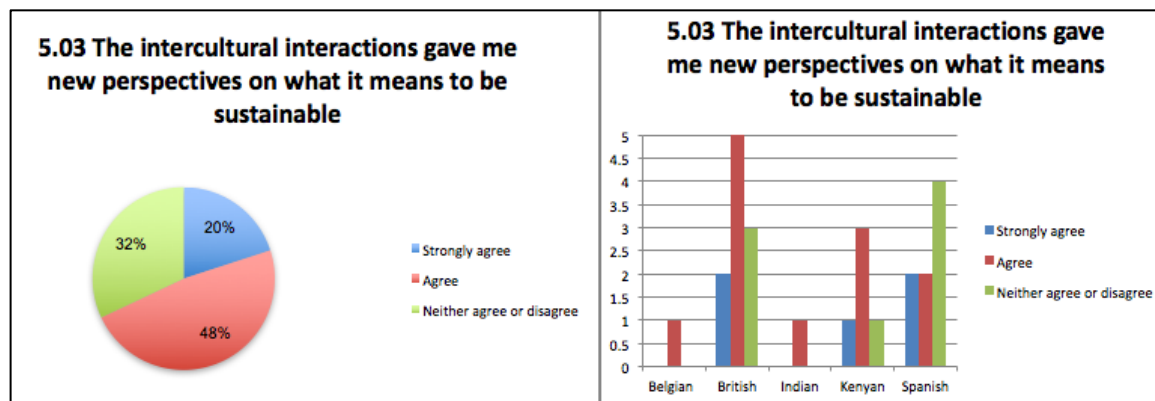


Figure 11

The results suggest that increases in perspective enabled participants to move away from ethnocentric, single stories⁷. Qualifying statements show that respondents valued the opportunity to

⁷ As part of the preparatory weekend study visit participants watched and discussed Chimamanda Adichie's TED Talk, 'The Dangers of the Single Story'.

interact across cultural groupings, and recognised the potential for change inherent in the different understandings which could be reached:

“Being open to change in a group also suggests that this could be true of others in that group”

“First hand experiences vital to mutual understanding”

Informal, social gatherings were seen to be instrumental in gaining new perspectives and decentring,

Getting real people from other cultures and chatting with them while on the way to visit places or over a meal is invaluable. You get to understand things in a way that you have never before.

This statement could be read as an exploitation of the other, but it was made by a Kenyan participant expressing something in a second language, possibly inferring that face to face interaction with the study visit group – which comprised of teachers from the Gambia, Spain and the UK – in informal settings enabled different levels of understanding to emerge. In general, the value of exploring differences was highlighted more in qualifying statements,

It is sometimes the difficulties that I have learnt most from (e.g. misunderstanding between self and Spanish colleagues that have revealed significant underlying differences of ideology or culture, but which have forced me to re-evaluate both my reading of the situation and my own underlying assumptions about my own cultural and ideological baggage).

There was some doubt concerning the idea that it would be possible to view issues from another’s perspective. Almost one quarter of the group did not believe it was possible ‘to step inside another person’s shoes’, however all of the Spanish participants recorded that they did think it possible.



Figure 12

There was a critical scepticism about the ‘totality’ of the possible understandings, with two participants explaining that they believed a partial understanding was achievable.

“Though I believe it is impossible to 'step inside another person's shoes', (we cannot possibly get to understand their personal situations and these will be affecting them as much as their cultural background), I believe it is possible to begin to get a feel of what life is like for them.”

“It is important to note in the whole learning and interaction that there are individual leanings that you may mistakenly generalize to be a cultural view of a people. One therefore needs to be very careful.”

It is possible to hypothesise from this that respondents were avoiding ethnocentrism, while also recognising that in some regards it is never possible to move away completely from the perspectives borne from one's own heritage. This is one of the paradoxes of intercultural learning.

Outcomes

When outcomes from the project are considered, almost half of the participants agreed, or strongly agreed that they would rethink dominant (ethnocentric) views towards difference, but a large percentage, 44%, neither agreed or disagreed. This is explored further in the qualitative findings.

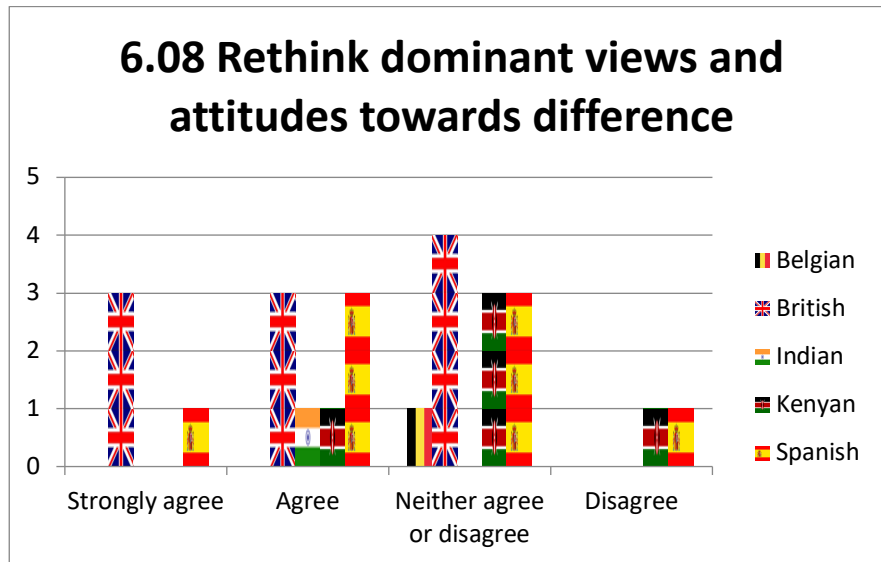


Figure 13

When asked if they thought differently about difference, most agreed. The only respondents to disagree were Spanish, who did not take part in a study visit. When the responses are limited to those who attended one or more study visits, there is no disagreement, but still a small percentage of neutrality the majority of whom are British.

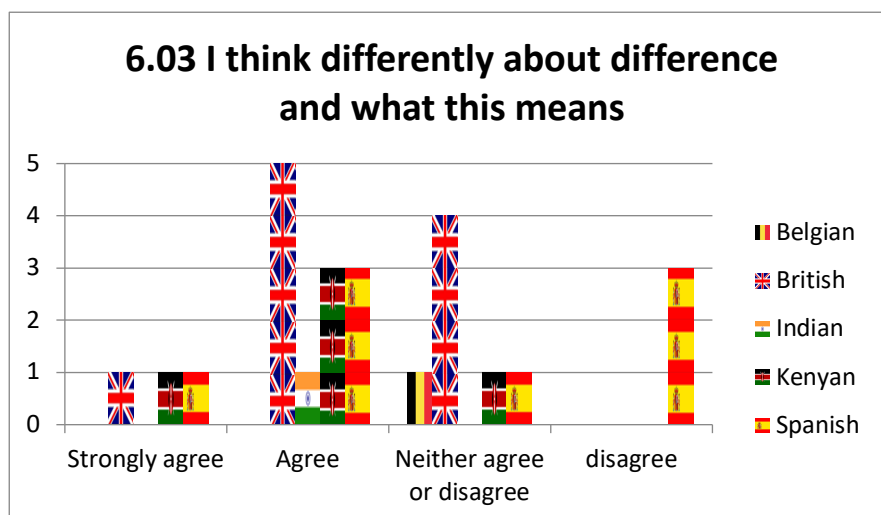


Figure 14

Qualitative comments regarding the study visits show how study visit participants, while pleased to have had a chance to look beyond the confines of their day to day life:

“the study visits are a unique opportunity and offer much needed chance for reflection on current educational issues.”

“They are a great eye opener, now that you get an opportunity to have a first-hand experience to things that you probably have only read in books and news. It always brings the whole picture home.”

recognised that there were limitations:

“(D)ue to the short time available in the study visit, I was aware that there was still much I did not understand - but at least I was aware of this fact.”

“I did find long term collaboration difficult.”

“I believe that most people's attitudes will have been changed by the project, but that the main purpose was to find a common way forward on sustainability issues and this is slightly different.”

The last statement indicates the tension between the individual outcome of changing perspectives and the project outcome of finding a common way forward, which could be interpreted as a form of ethnocentrism depending on whether a Euro-centric, or even Anglo-centric view dominated, or whether a common way was found that represented the differences within it.

5.1.3 AHISTORIC

There are clear historical legacies in the relationship between Europe and Africa, which seemed to be acknowledged by the participants; a suggestion was made that a clearer historic background would have been welcomed.

Project experience

When those who had attended a study visit were asked if study visits could ever be more than a form of colonial activity, the majority either disagreed (36.4%) or strongly disagreed (27.3%) with the statement. Two participants, one in the UK and one in Kenya but both Kenyan, agreed or strongly agreed with the statement. This suggests that Kenyans were more likely to take account of the historic relationship and the ways in which its legacy is still evident today.

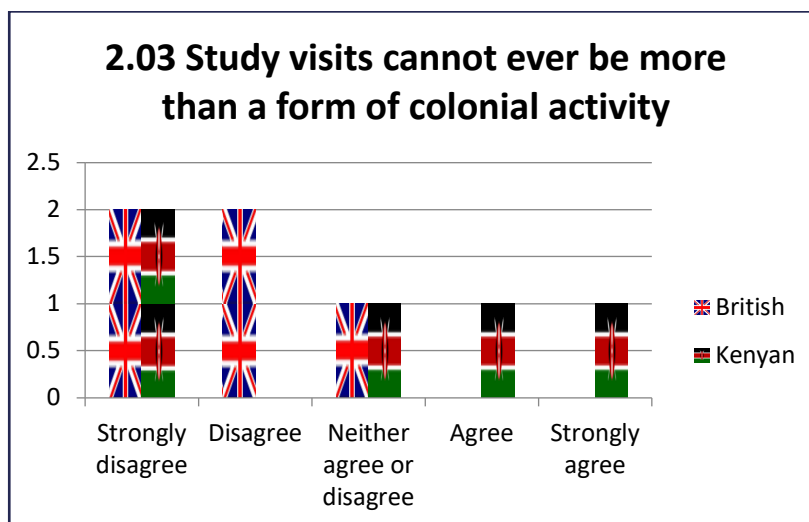


Figure 15

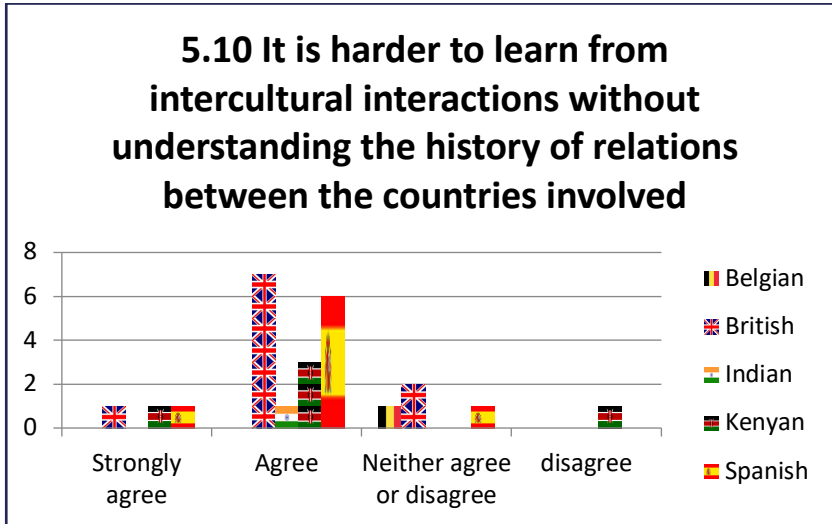


Figure 16

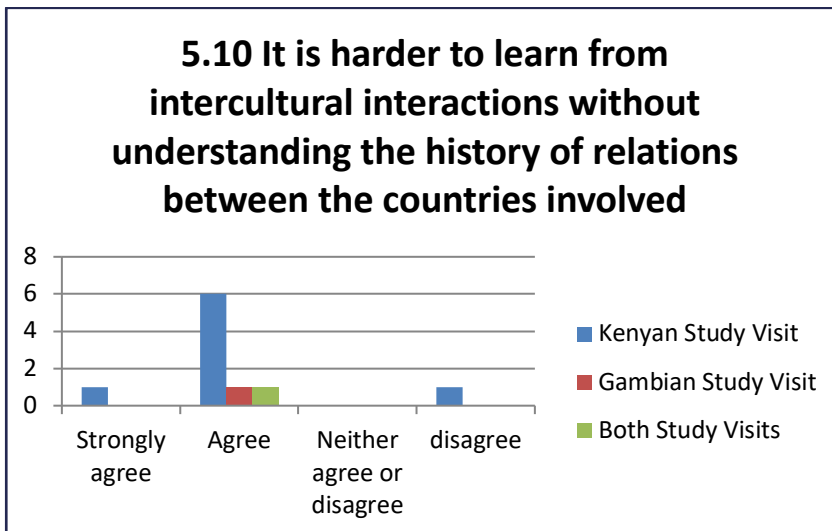


Figure 17

Further questions asked respondents whether an understanding of historical relations was important to their learning. The overwhelming response was to agree, one participant commenting:

“I wish I knew more about the history of the countries, perhaps mini presentations would have been helpful.”

It is interesting that this comment (from a British respondent) focuses on the histories of the countries rather than on the histories of *relationships between* all the countries involved in YPOGS. Viewing knowledge of the histories behind different countries as discrete elements that can be imparted and acquired, rather than understood relationally, is something that is discussed in section 6.

5.1.4 DEPOLITICISED

Communication methods and the choice of English as the dominant *lingua franca* of the project could be viewed as a political enactment of power. English was the first language of 12 out of the 25 participants; other first languages were French, Kikuyu, Kiswahili, Meru, Punjabi and Spanish. The

participants identified themselves with 12 discrete 'ethnicities, a variety which allowed issues to be addressed from diverse perspectives; however, the possibilities for learning are potentially reduced for those not fluent in English. In addition, as noted in the review of literature, language is closely tied to culture and there would be some things that would convey a different meaning in English to the meaning when expressed in other first languages. The fact that English is the medium for education in Kenya and The Gambia is a product of both history and politics, but this appeared not to be considered in the responses.

Project experience

When asked whether it made sense for English to be the main language of communication, there was no disagreement.

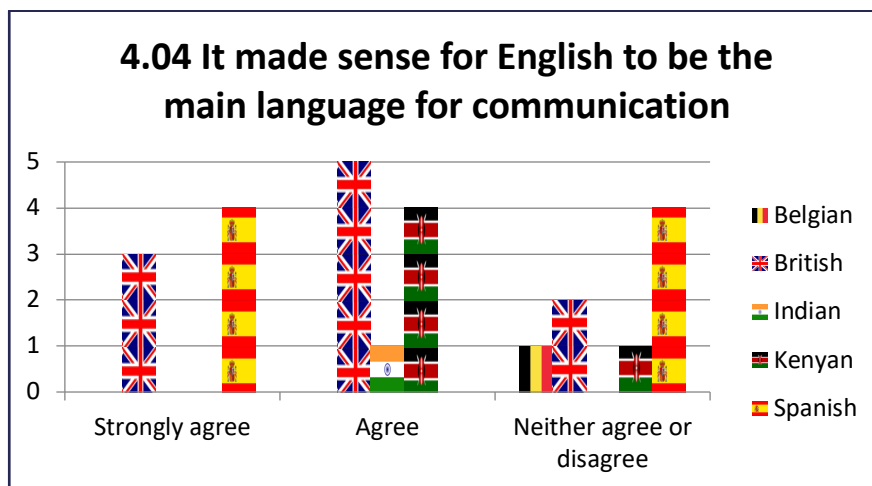
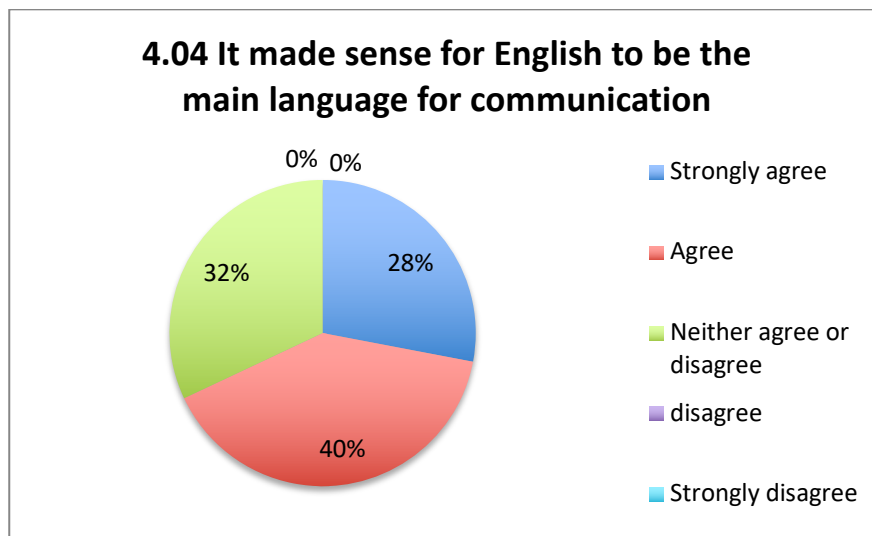


Figure 18

When viewed by country the responses show that the British were most likely to agree or strongly agree, while the Spanish were most likely to be ambivalent.

The difficulties in communicating were seen to be a learning opportunity and not politicized in any of the qualitative comments.

“It is sometimes the difficulties that I have learnt most from (e.g. misunderstanding between self and Spanish colleagues that have revealed significant underlying differences of ideology or culture, but which have forced me to re-evaluate both my reading of the situation and my own underlying assumptions about my own cultural and ideological baggage)”

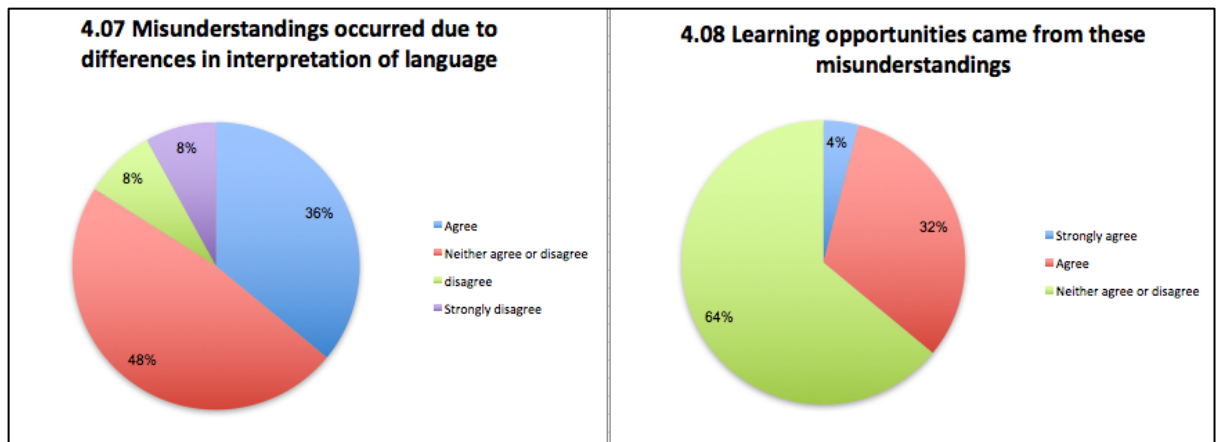


Figure 19

However, 40% of respondents said that language was a barrier to what they could learn, indicating the crucial nature of the role of language and its relation to culture in intercultural communication.

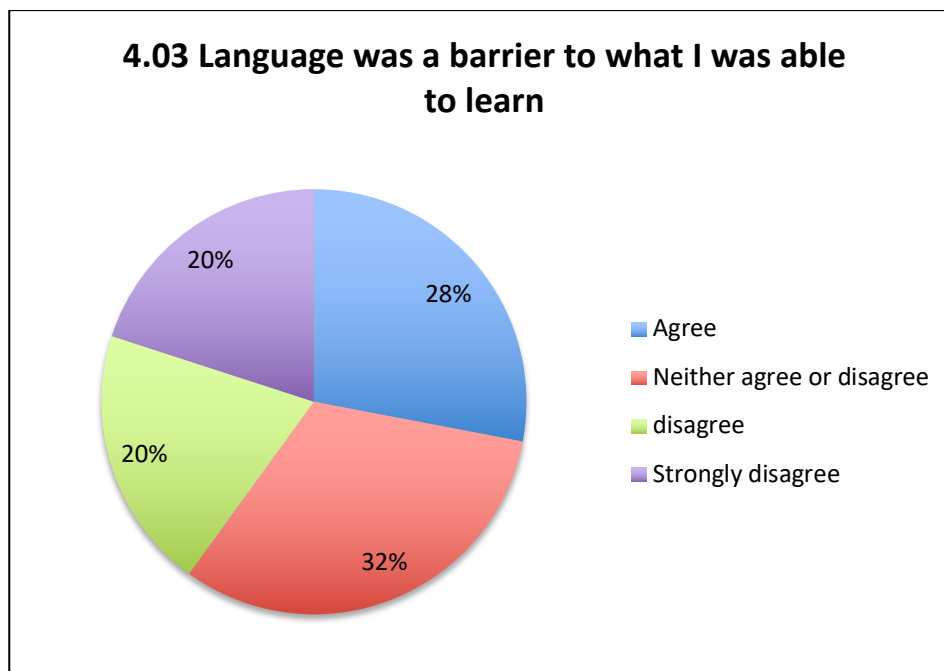


Figure 20

Outcomes

Participants were asked whether, as a result of the YPOGS project, they now thought more about whose knowledge counts. Slightly more than half agreed or strongly agreed, and when broken down by country the British were most likely to agree, perhaps suggesting greater awareness of different knowledges and how southern knowledges are marginalized in debates about hunger and poverty in the UK. Kenyan participants were more ambivalent about this; perhaps because of their daily lived experiences of economic poverty and hunger, and perhaps because they are more aware of whose

knowledge counts in the politics of knowledge. The Spanish respondents did not take part in a study visit which could explain why they were mostly neutral.

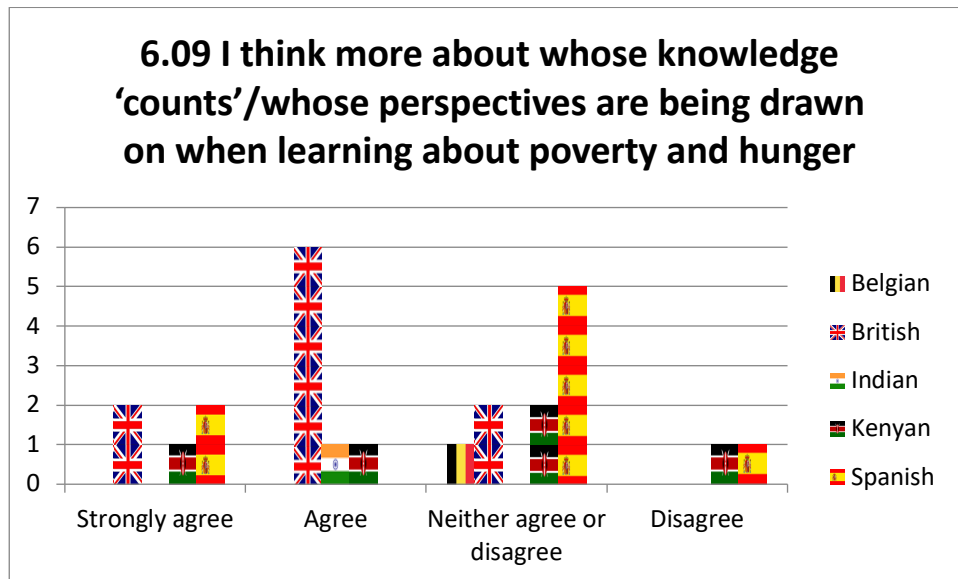


Figure 21

Across the YPOGS nations, young people have been empowered through 'young leader' training, which has allowed them to increase their knowledge of hunger, poverty and sustainable development, as well as to take action locally, nationally and internationally. For example, in response to the question, 'Young people in our organisation have increased their knowledge of the issues of hunger, poverty and sustainable development through the YPOGS project', 68% agreed or strongly agreed that this had been achieved through the YPOGS training with young people who were then able to take action (figure 22).

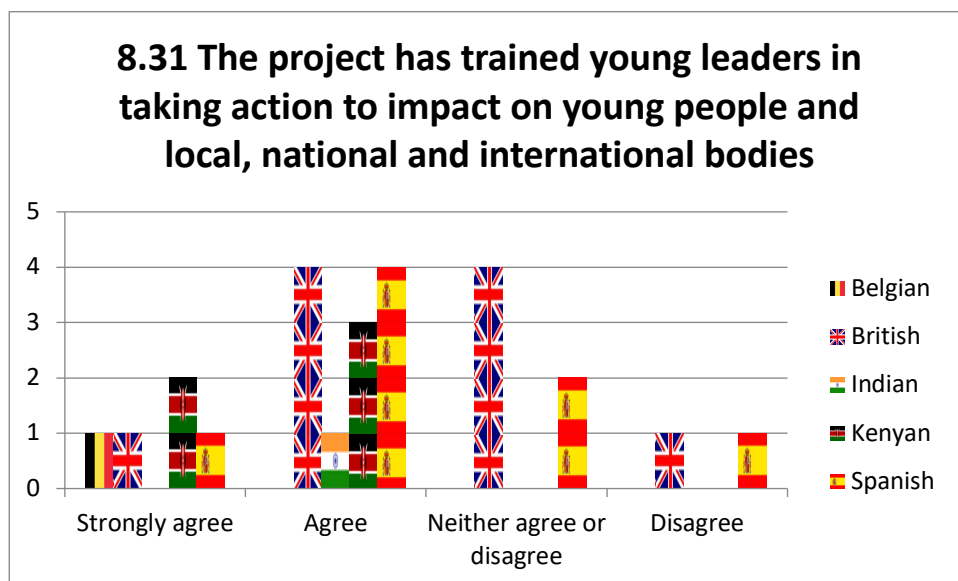


Figure 22

The action embedded into the YPOGS project was that of the communiqué: a statement co-created by young people across all participating countries, with English and Spanish versions, that was shared at

several events in partner countries. These events were attended by a mixture of teachers, educators, policy makers and others. The greatest number of policy makers involved in dialogue about the communiqué were in The Gambia. None were involved in Kenya, and small numbers in Spain and the UK (c.f. Final Narrative Report).

5.1.5 SALVATIONIST

Salvationism frames the ability to help as the burden of the fittest (in this case Europeans). As alluded to on page 6, this discourse was evident in the Millennium Development Goals that provided the policy context for the creation of the YPOGS project. Aware of the dangers of salvationist discourses in relation to poverty and hunger⁸, YPOGS sought to challenge this dominant discourse through providing opportunities for intercultural dialogue across and within project organizations and study visits. This section reports on participants' perceptions on the extent to which hearing from a variety of perspectives had an impact on their knowledge and attitudes.

Project experience

There was overwhelming endorsement for the project aim of broadening participants' perspectives on poverty and hunger through intercultural interactions.

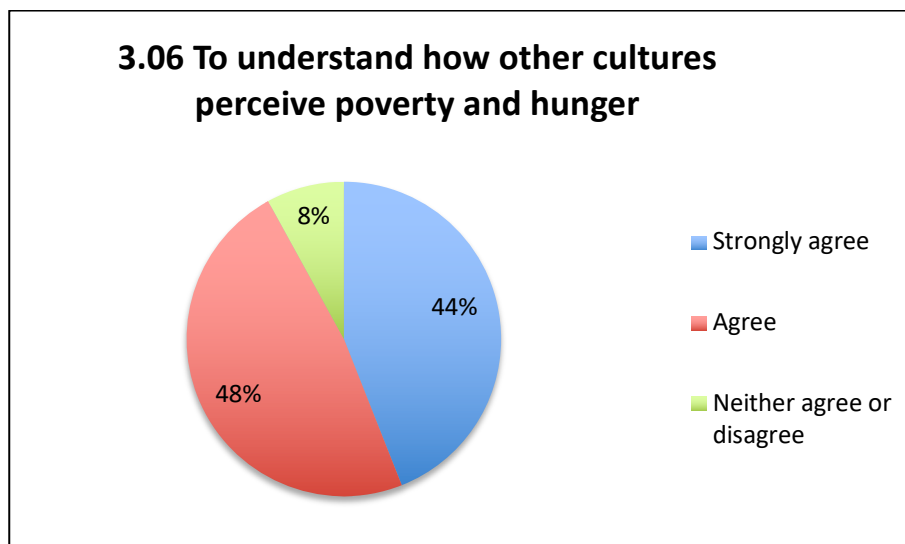


Figure 23

This was associated with a high percentage of respondents agreeing that the purpose of YPOGS was to change their attitudes and beliefs (figure 24). There is some evidence that these changes disrupted salvationist tendencies of 'wanting to help' and perceiving those in the Global South as in need of that help. For example, study visit activities increased awareness of actions being taken within Kenya and The Gambia

"The focus in Africa is much more rooted on food production and is more rooted in practical projects than in the European countries."

⁸ See, for example, the Tide~ article, 'Thinking Through Africa', by Sally Wood <http://www.tidegloballearning.net/further-reading-reflections/thinking-through-africa>

“Being able to visit the A Rocha gardens and site ... gave insights into how very committed [they] are to sustainable growing.”

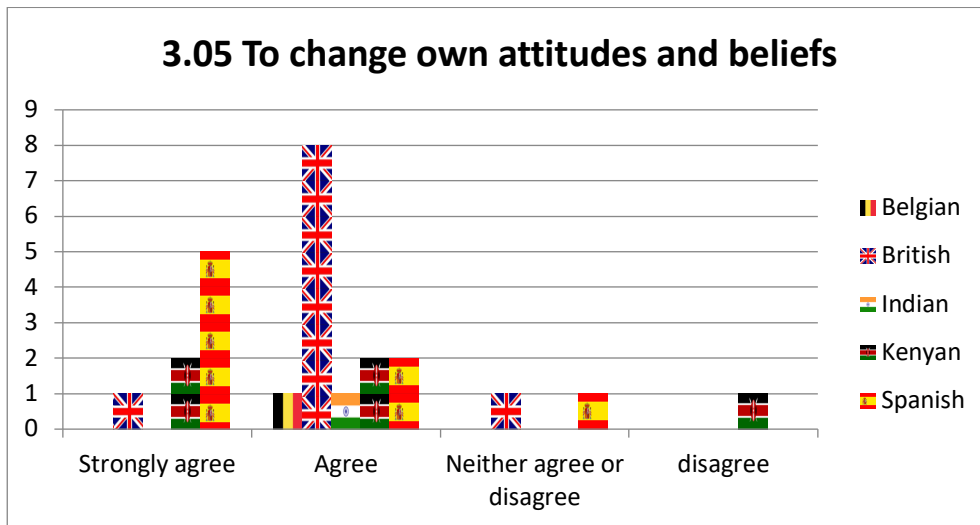


Figure 24

One respondent commented on how

“I became aware from our visit to The Gambia that the education department were keen for us to create resources for schools and initially did not fully grasp the purpose of our visit.”

This suggests that The Gambian participants anticipated a salvationist discourse from the European visitors, and when viewed in the context of the numbers of schools in The Gambia that are sponsored by Europeans it is easy to understand why.

Outcomes

Self-awareness of one’s own culture, and one’s own individual differences, is a starting point for beginning to challenge habits of mind that stem from that culture, and there is evidence that this was the case for participants.

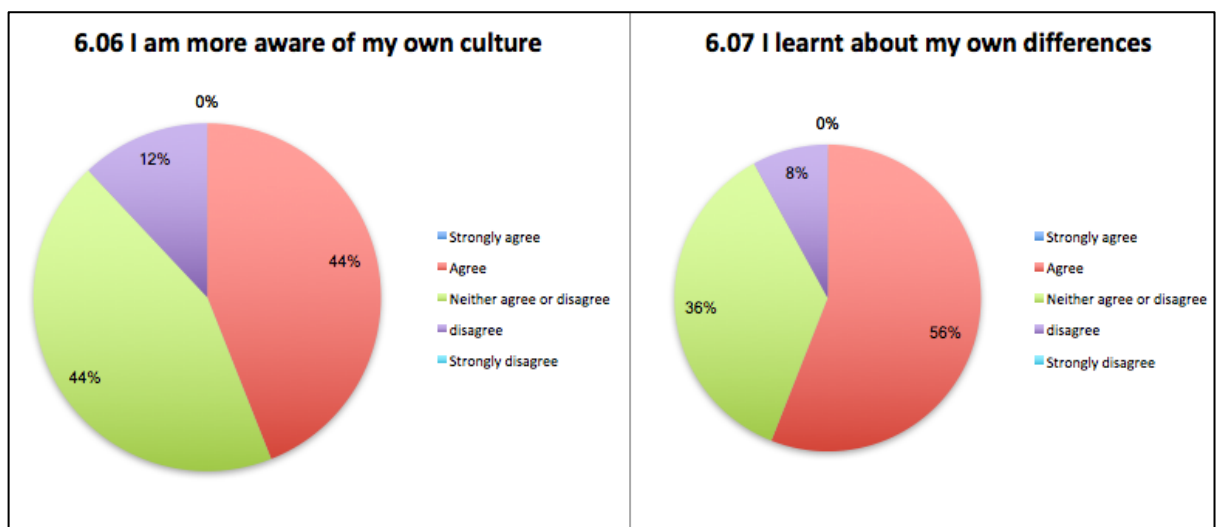


Figure 25

When this is broken down by country there did not appear to be differences in the results for British and Kenyans, with roughly equal percentages agreeing or being ambivalent; but the Spanish respondents mostly agreed that they had become more self-aware.

5.1.6 UNCOMPLICATED

Participants welcomed the opportunity to learn about themselves and other nations through the study visit. One aim of study visits is to disrupt simplistic ideas about the daily realities of people in the Global South based on binaries of ‘us’ (advanced/developed) and ‘them’ (backward/in need of development). Understanding the complexities of hunger, poverty and sustainable development in Africa *and* Europe can come through the study visit activities (visiting a school, various projects, the Kibera slum) but these complexities are more likely to be revealed if the political and historical contexts form a large part of critical intercultural discussions.

Project experience

The questionnaire asked those who had taken part in a study visit to rate whether they provide the ‘greatest’ opportunities for intercultural learning. All agreed or strongly agreed.

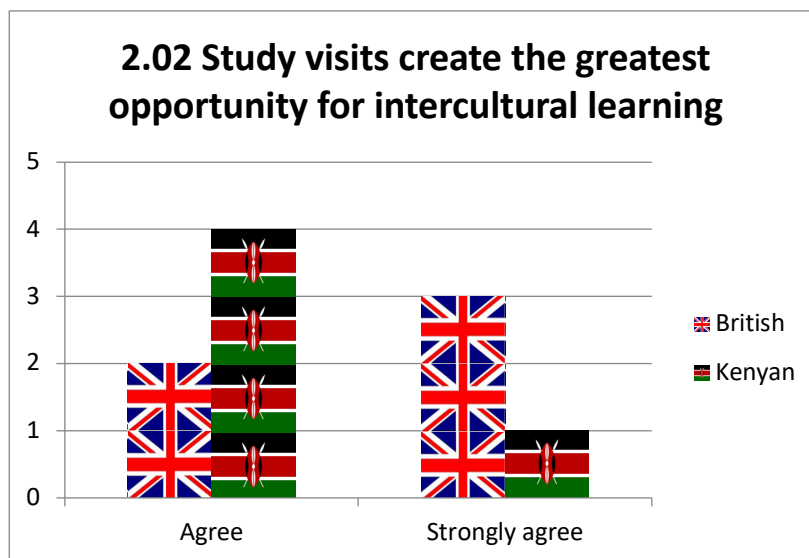


Figure 26

A further question asked whether the study visits had helped participants to see how sustainable other countries are. One respondent recognised that the question implies that participants make judgements about other countries and so disagreed with the statement,

“I am sure that one can get insights, but it is not their purpose to evaluate or judge the performance of the place being visited, in relation to sustainability or anything else”.

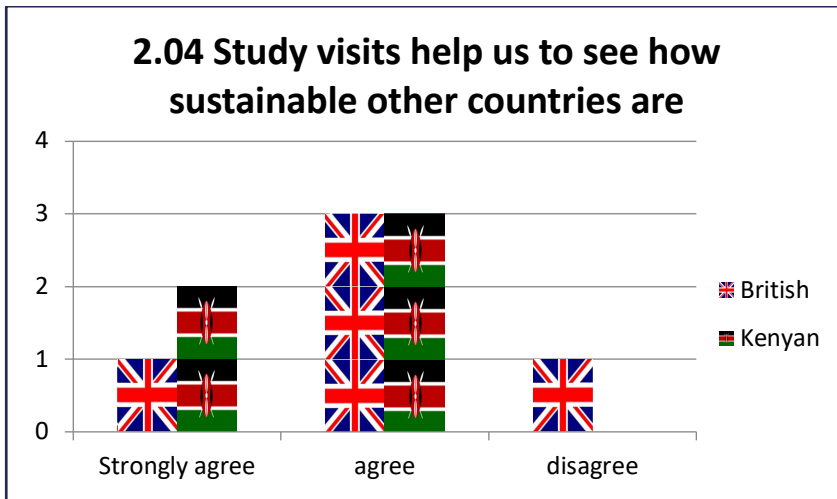


Figure 27

Data presented in other sections of 5.1 indicate that participants had developed deeper understandings of hunger, poverty and sustainable development and that attitudes towards self and other had shifted. However, there was less evidence that this had led to more complex understandings of the structural causes of inequalities or the need for systemic change.

“Study visits provide context as well as opportunities for face to face meetings. Being able to visit the A Rocha gardens and site was the best way of understanding how they work with schools and communities but also gave insights into how very committed A Rocha staff, teachers, pupils and local farmers are to sustainable growing.

There is a discourse implied in this statement [surprise at finding knowledgeable staff in Kenya who are committed to sustainable practices] which could be interpreted as paternalistic.

Outcomes

92% considered it is possible to develop shared meaning across cultures about poverty and hunger. This seems to contradict responses to other statements such as whether there were clear differences between cultures (see 5.1.7).

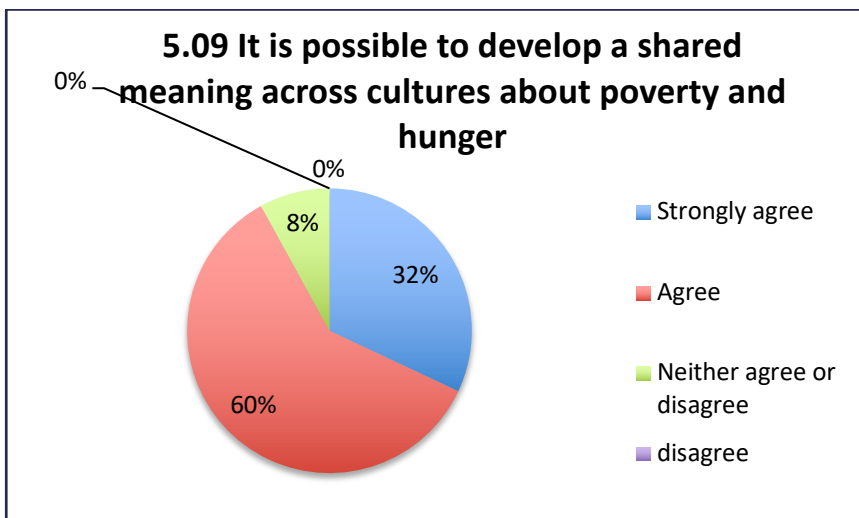


Figure 28

Participants were asked to provide qualitative comments about whether the YPOGS experiences had led to a sense of different cultural expectations or perspectives. 11 respondents provided a statement and of these 8 agreed that they were more aware of such differences. Three respondents (one British and two Spanish) said no, that there were many more similarities than differences in perspective.

“No, more a sense of the same perspectives rather than different perspectives!”

“On the contrary, it surprised me how similar teachers are, regardless of the world stage, our eagerness to carry on learning in order to keep on motivating and giving meaning to the work of our students.”

The focus on sameness can be interpreted as a desire to connect with the other; but it can also be interpreted as an aversion to dealing with differences and the discomforts that these can cause for one’s sense of self. This is explored in more detail in section 5.2.3.

Differences noted by the 8 respondents who agreed with the statement included different perspectives on the YPOGS project, differences in attitudes towards women in The Gambia and Kenya, differences in religion and the extent to which religion is widely spoken about and appreciated in different countries, and differences in expectations for Health and Safety. None of the statements provided evidence of historical or political explanations for these differences.

As reported in section 5.1.4., political action was encouraged through the young people’s development of a communiqué. While this could be interpreted as an uncomplicated solution (it was part of the original project plan) decided upon by others, it was created through intercultural dialogue and young people in each country were encouraged to think about a range of actions they could take towards achieving the goals they set out in the communiqué.

The questionnaire did not solicit information about solutions teachers identified for hunger, poverty and sustainability. For teachers, they were naturally more concerned with how to teach about these complex issues in their respective educational settings and YPOGS appeared to have had a strong impact in this regard. The disagreements with this were from British respondents who did not work in schools.

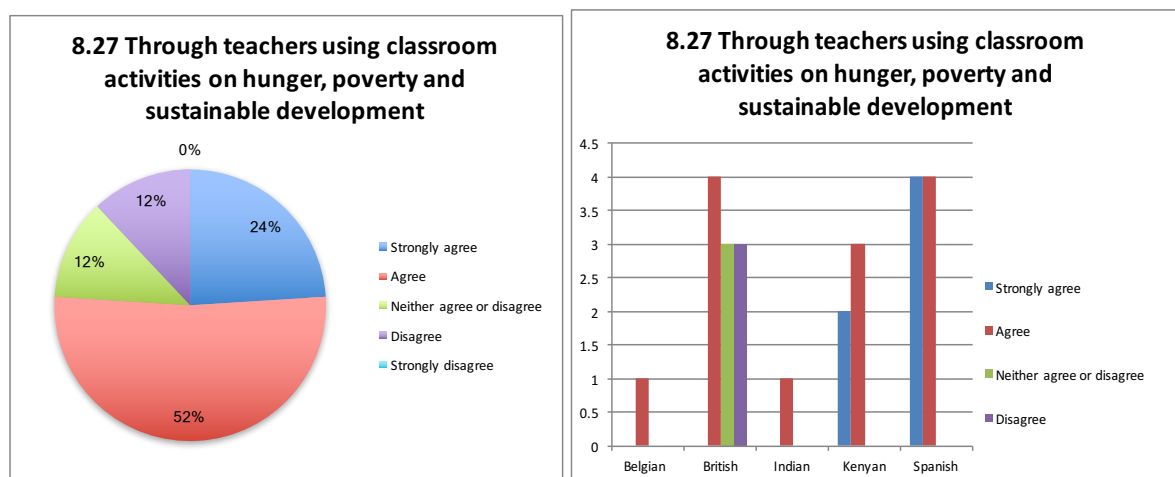


Figure 29

5.1.7 PATERNALISTIC

The YPOGS project aimed to share knowledge and understanding across national and cultural boundaries. In the section on intercultural communication, participants were asked about their learning interactions with other countries and cultures.

Project experience

One Spanish respondent disagreed with both statements. Another of the Spanish participants commented that she had not communicated with anyone from another country.

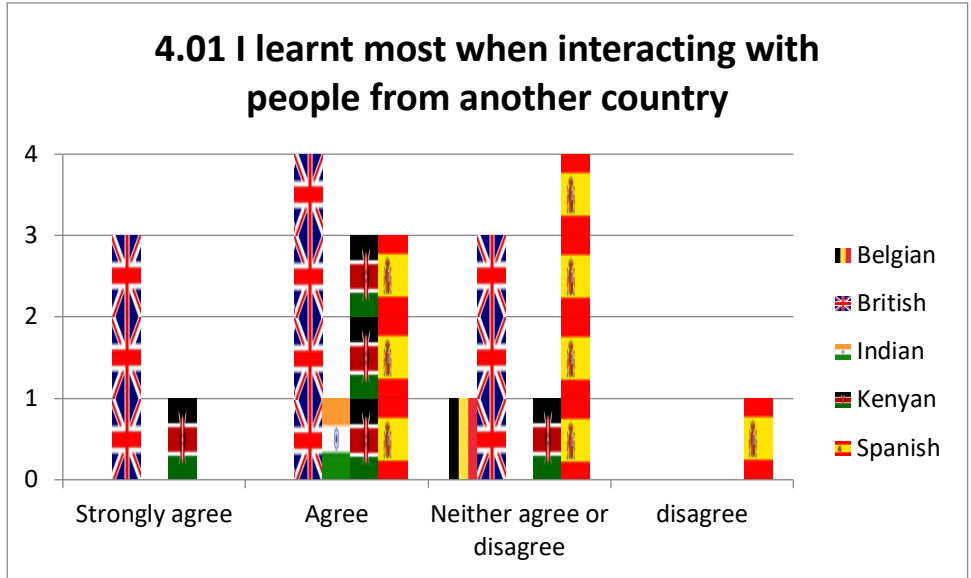


Figure 30

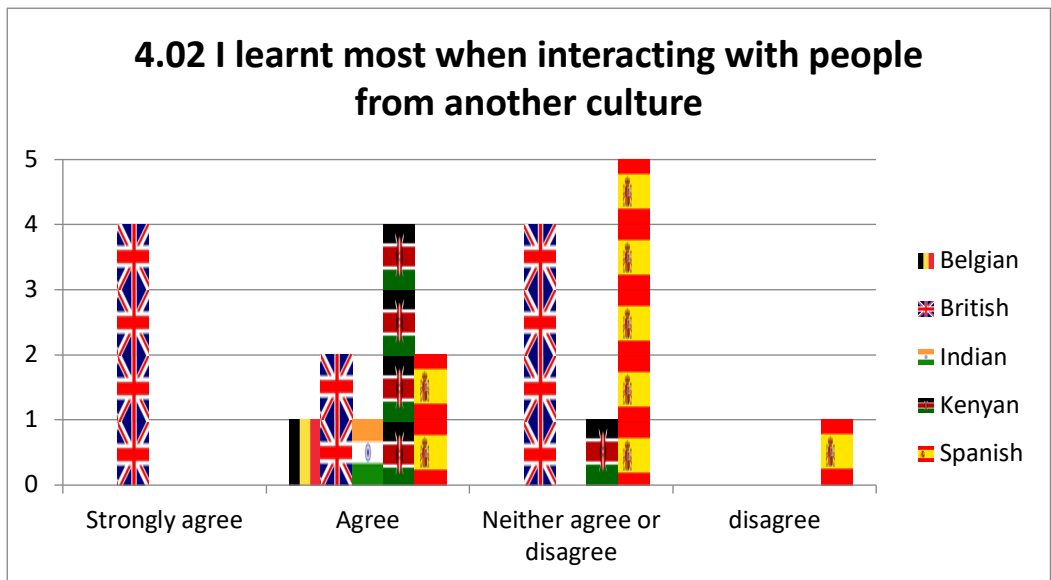


Figure 31

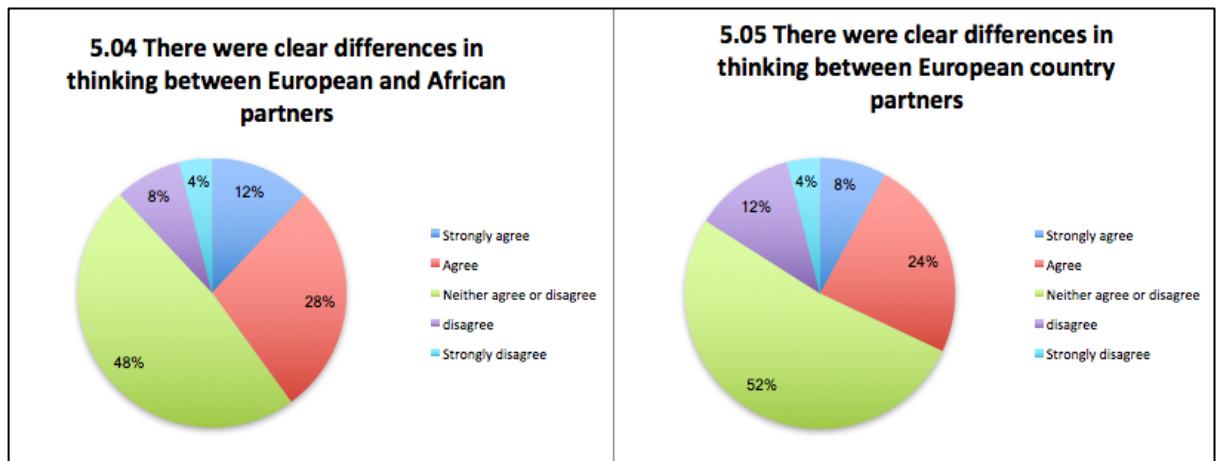


Figure 32

8% of respondents thought that there were more differences between European and African partners than there were between partners within Europe. When these figures were disaggregated by country and those who had been on a study visit there did not seem to be any discernible patterns. The 4% who disagreed that there were clear differences between countries represents one Spanish respondent.

Participants were also asked if they thought there were clear differences in thinking *within* a country group. 44% agreed or strongly agreed with this statement indicating that differences were as likely to be between individuals from a country as between country groups. The majority of respondents, 72%, thought that these differences enhanced their learning.

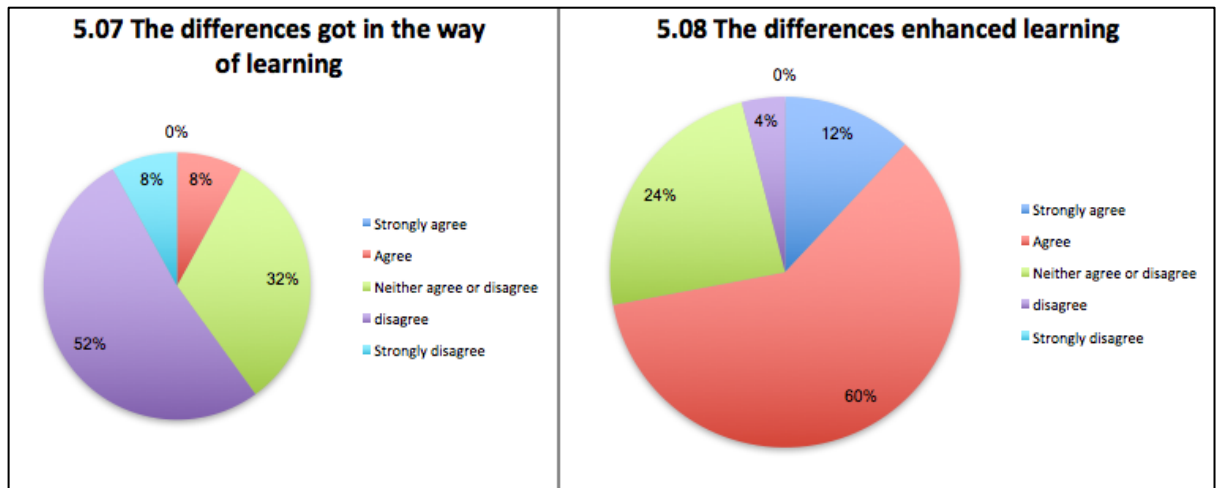


Figure 33

Whether this enhanced learning made a difference to paternalistic, helping discourses dominant in Europe was investigated through questions about the outcomes of learning.

Outcomes

When asked if the participants had learned more about themselves than about poverty and hunger, there was some ambivalence, with responses largely split between agreement and neutrality; this was the case whether or not the participant had attended a study visit.

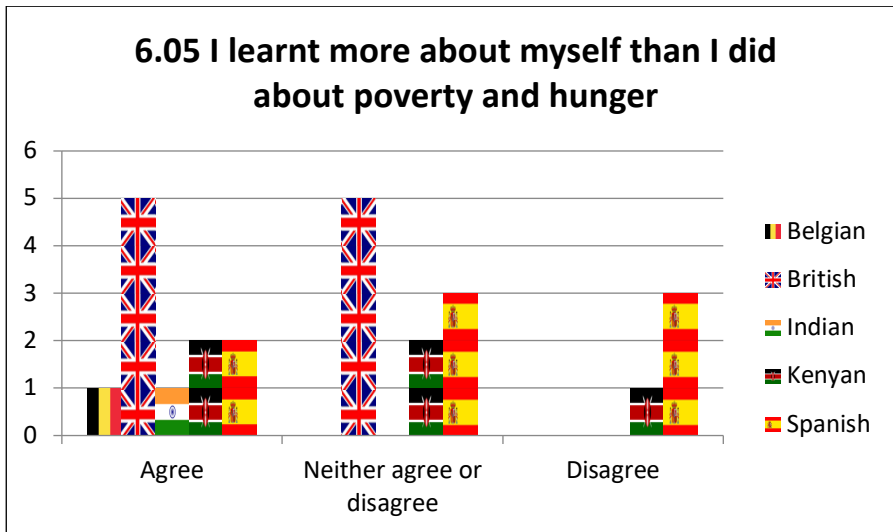


Figure 34

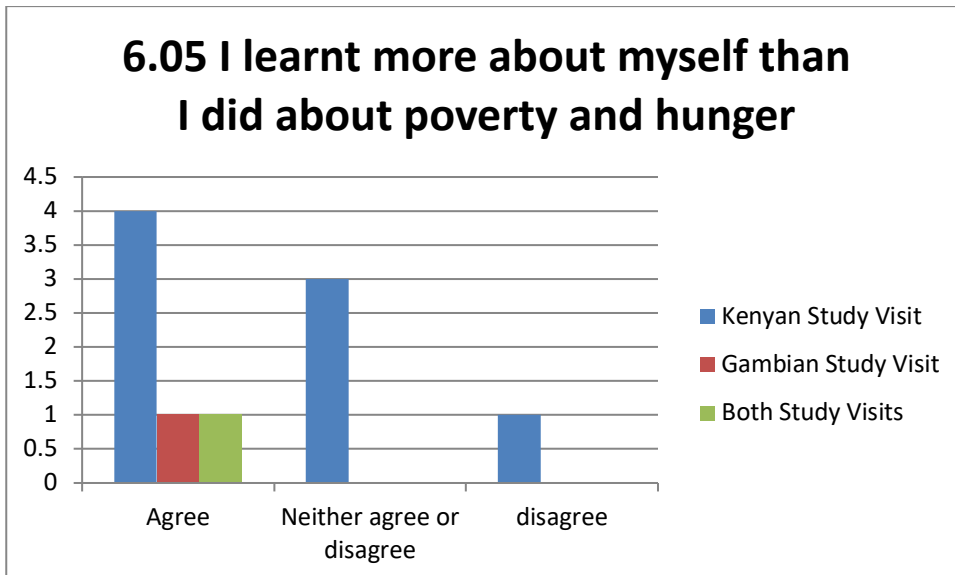


Figure 35

Participants largely agreed that they would now seek a variety of perspectives on poverty and hunger, this, if successful, could help to avoid reproduction of unhelpful paternalistic patterns

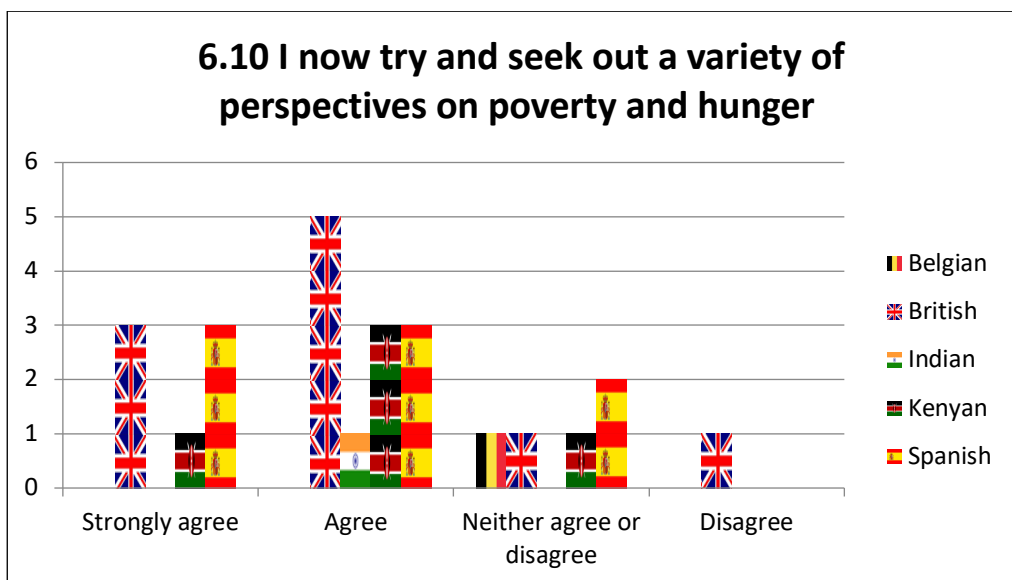


Figure 36

The study visits enabled participants to see that the differences between Africa and Europe went much deeper than they had previously understood, as this this participant’s shows.

“It was clear that the focus in Africa is much more on food production and is more rooted in practical projects than in the European countries where there was far more thought and discussion about how young people learn. The focus is primarily practical in Africa. There was far more emphasis on abstract issues in the European countries”

Differences can be, in part, explained by the contexts that frame the work of the organisations involved. For example, Tide~ global learning and FERE CECA specialise in teacher development, whereas A Rocha Kenya specialises in environmental work, and TANGO is an overarching organisation that provides support to NGOs in The Gambia. These varying contexts led to a different project emphasis in each country. However, it is interesting to note that the different emphases have been framed as ‘practical’ in Africa and ‘abstract’ in Europe which arguably reflects the hegemony of binary ways of thinking that are potentially paternalistic shown in the HEADS UP framework.

5.1.8 CONCLUSIONS FROM SURVEY FINDINGS

The study visit model of intercultural learning across national boundaries was appreciated; in some areas there were clear demographic differences in attitude, for example there was less acceptance of the possibility of learning about need in the European nations, as opposed to the African study visit hosts.

There was general agreement that examination of difference and similarity was one of the purposes of the project, most, including all of the Spanish participants, believe it is possible to ‘step inside another person’s shoes’. The Spanish respondents had not attended a study visit, so it is perhaps unsurprising that they often had not changed the way they thought about difference. Spanish respondents also commented that they had not undertaken any intercultural learning and had not communicated with anyone from another country.

The historical legacy in Africa was apparent when British participants all disagreed with the idea that study visits cannot be more than a colonial activity, while some of the Kenyan’s agreed. There was,

however, a strong level of agreement across all nationalities that these histories can help promote intercultural interactions.

British participants tended to have widened their horizons regarding whose knowledge ‘counts’, regarding poverty and hunger, while Spanish participants were more likely to respond neutrally.

Regardless of nationality, teachers tended to want to change other people’s attitudes and beliefs considerably more than other professions. There was solid agreement across participants about changing their own attitudes and beliefs.

The Indian and Belgian participants tended to ‘agree’ with each statement. Neither of these individuals attended a study visit.

5.2 QUALITATIVE RESULTS:

In figure 1 (section 3, p.9) we gave a diagrammatic representation of the factors that affect intercultural learning. These factors act at a range of scales from micro to macro.

- Micro scale factors: Intercultural interactions and communication
- Meso scale factors 1: Constructions of language, culture and identity
- Meso scale factors 2: Dispositions towards difference + Study visit practices and processes
- Macro scale factors: Policy contexts

Threaded through each of the sections, when appropriate, we comment the macro-level discourses that are evident using the HEADS UP framework, focusing on the colonial legacy that exists in the global systems and structures that continue to affect North-South relations today. Where direct quotes are used to illustrate the findings, the sources are referred to using the codes in table 5. We have not differentiated between participants within countries because, due to the small sample, it would be too easy to identify individuals and thus compromise the ethical principles of anonymity and confidentiality.

Audio transcripts:	
Interviews (I) + country	IG = Interview Gambian participant IS = Interview Spanish participant IUK = Interview UK participant
Focus Group Interview (FG) + country	FG-UK = Focus group with UK teachers
Kenya Study Visit (KSV) + type of reflective meeting + country	KSVP = KSV preparatory weekend meetings KSV = Kenya study visit meetings KSVF = KSV follow-up meetings + G=Gambia, K=Kenya, S=Spain, UK
Resource writing day (RW) + country	RW-S = Resource writing Spanish participant RW-UK = Resource writing UK participant
Documents:	
Gambia study visit evaluations (GSVE) + country	GSVE-UK (evaluations only available from UK)
Kenya study visit evaluations (KSVE) + country	KSVE-G = KSVE Gambian participant KSVE-S = KSVE Spanish participant KSVE-UK = KSVE UK participant
YPOGS outputs (YPOGS) + type of output	YPOGS – C = communiqué YPOGS – R = resource (Tide, 2016)

Table 5: Coding for data sets

5.2.1 INTERCULTURAL INTERACTIONS AND COMMUNICATION

The intercultural aspect gave me the opportunity to understand development issues in a holistic manner taking Gambian, Kenyan and European perspectives. That the issues can be seen/ dealt with differently but the concepts remain the same. (KSV-G)

[M]utual learning, via intercultural dialogue is absolutely at the heart of the project, and in particular this study visit to Kenya. (KSV-UK)

Intercultural communication was afforded by interactions within and between countries. A variety of communication devices were available (skype, moodle, email, facebook, twitter) but it was the face-to-face interactions through study visits (Gambia and Kenya) and project meetings (e.g. preparatory weekends for study visits, writing meeting in the UK, end of project meeting in Spain) that were most often mentioned by participants during their interviews and that were most valued for the deeper understandings that came from such interactions.

For me the most important thing that helped to develop positive intercultural communication was precisely the face-to-face encounters ... in my opinion there was more confusion, above all, due to the means of communicating by email or using other types of resources related to social media or social networks such as Twitter, and in the end we had to use a lot more energy to try to explain what we meant and understand one another and try to address the view point of the other in order to engage in constructive dialogue. However, in the face-to-face encounter it is so much easier because you see the gestures, expressions, you're looking at the person's face, how (...) the other person is assimilating the message as the receiver and you are able to redefine this communication. I think that in terms of general communication, but also in terms of interculturality, face-to-face helped a lot more. (IS)

It was clear that social media were useful for communicating information on project activities and outputs, but these were not dialogic in nature. Where the moodle was referred to it was to say that it was not used by project participants and so did not serve the sharing of information function originally intended.

All but three of those from whom data were gathered had been on either the Gambian or the Kenyan study visit. One UK and two Spanish participants had not been on either of the study visits, but had participated in other face-to-face meetings such as the writing days and the end of project meeting. Of the 10 who had participated in a study visit, four (2 Gambian and 2 UK) participated in both. Participants made comparisons between the two study visits, and where we refer to these it is not to evaluate one against the other, but to identify the varying opportunities for intercultural learning that were created and the factors that affected intercultural communication during the encounters.

5.2.1.1 GAMBIA STUDY VISIT

In the summary evaluation of The Gambia study visit, the following comment was made,

Early misunderstandings by Gambian teachers about what they might expect from the project were ironed out following in-country discussions between the UK and Gambian partners. These crucial face-to-face discussions were only able to happen because we were in the country. The NEA, as a third party, was able to play a key role in enabling this, as it had a good working understanding of previous study visits and partnership projects. (GSVE-UK)

This highlights two factors. The first is that Gambian teachers had different expectations about the project than those in the UK. The phrasing of this as 'mis-understandings' rather than different understandings, is from the perspective of a UK participant and could be a reflection of the fact that the project was led by Tide~ who had taken groups of teachers to The Gambia since 1999, albeit in partnership with the National Environment Agency (NEA). It is also possible to hypothesise that

Gambia teachers were drawing on wider experiences of relations with the UK which are so often based on patronising and saviour discourses

Misunderstandings about the project itself ... have required clarification, and in particular about the normal expectations for remuneration on the part of Gambian teachers, education officials etc. This has at some points proved difficult. (GSVE-UK)

The second is that the NEA was able to act as a ‘cultural broker’⁹ to facilitate understanding. As mentioned above, the UK lead partner and the NEA had worked in partnership for many years; the NEA had hosted UK teacher groups, facilitating study visits and co-producing publications. It was natural to assume, based on prior experiences with the NEA, that while project funds would support costs associated with activities during the week, there would not be remuneration for Gambian teachers and education officials who took part.

The range of formal and informal activities provided during the week extended the range of intercultural interactions and, as a result, challenged some of the dominant discourses around sustainability, poverty and hunger, and culture.

The Cross-European nature of the visiting group has in a sense been a laboratory for the wider elements of intercultural learning that we have experienced in the study visit proper. We have had some very positive and constructive encounters with Gambians, and especially with the teachers associates with the project and all the signs are there that this will lead to some very positive benefits for all. (GSVE-UK)

It is only natural to have preconceptions when visiting a new country and near impossible to come with a complete open mind. I had very little knowledge of the Gambia prior to our study visit and, although I may not have consciously been aware of this, I know now that I arrived with expectations regarding the level of education, poverty & hunger, and expectations regarding the Muslim culture. (GSVE-UK)

The first extract indicates a positive experience for the visiting group, but also that the benefits of the encounters and their outcomes should be felt by all. The second indicates the importance of having an open mind which does not mean suspending preconceptions, but being aware of what these might be, how they might affect interactions and being open to countering these preconceptions in the light of new experiences.

However, there was evidence that for some their preconceptions acted as a filter to their experiences focusing on dominant discourses about poverty and hunger in the Global North. For example, some teachers from Europe were reported to have

... felt that they didn't have enough time with Gambian colleagues and that they didn't see poverty, they didn't see hunger and they didn't feel as if they were able to really sort of bottom out some of those deep ideas. (IUK).

These perspectives first came to light through evaluations written after the end of the study visit. The description of people encountered not being ‘poor enough’ or ‘hungry enough’ comes from a

⁹ Jezewski & Sotnik (2001) defined culture broking as “the act of bridging, linking or mediating between groups or persons of differing cultural backgrounds for the purpose of reducing conflict or producing change”.

hegemonic discourse about hunger and poverty commonly portrayed in the Global North. In contrast, a comment from a UK participant described the processes within the European group as *'harmonious', 'pleasant' and ... that communication within the group was good. (GSVE-UK)*. It is possible to hypothesise that the contradiction between this statement and the previous one is due to forms of silencing – because of a power imbalance between the European participants (it is difficult to voice a perspective that is different to the study visit leaders) and because such comments might have caused offense to the host communities. Whatever the reason, if such views are not articulated they cannot then be the subject of discussion informed by a range of perspectives and so the potential for intercultural dialogue and understanding is diminished. How it might be possible to create an environment that allows such openness is discussed in section 6.

5.2.1.2 KENYA STUDY VISIT

This was held in February 2016. It was attended by: from the UK, the Project Manager, Country Co-ordinator, two teachers and one educator; from Spain, the Country Co-ordinator; from The Gambia, the Country Co-ordinator and one teacher and from Kenya, two teachers and five A Rocha Kenya members of staff. (DP Evaluation 2016, p.33).

Misunderstandings were also evident between European and Kenyan partners about the nature and purpose of the study visit.

When we were over there we had a really interesting discussion because he [Kenyan project partner] said you know there were times when we just we thought that this is just too much bother we can't we don't understand what they want. They wanted something which was far more structured I think. They wanted us to say this is what we want you to do with the schools. (IUK)

There are similarities between this and the misunderstandings in The Gambia in the power of the UK partner to dictate things. There is also evidence of a paternalistic discourse in the Kenyan's reported stance of 'tell us what to do' that the UK lead partner was trying to disrupt. This was reflected in a comment about the project as a whole.

We were saying well [...] you know the way that we're working in the UK won't work the same way in Kenya and the relationships that you have with the schools is very different. ... the same in the Gambia and the same in Spain so however it is that it's going to work for you then that's fine – we want you to find a way of being able to engage on these issues. (IUK).

The approach described is one that respects different ways of working with schools that are locally and culturally relevant; it could also be argued that the process is attempting to be democratic rather than autocratic or paternalistic. It reveals the tensions that are always present in intercultural interactions and the challenges of mediating between them. However, the model for the study visit as a whole was based on one developed over years of experience leading study visit in The Gambia and its applicability to the Kenyan context was later questioned.

Essentially that was a similar model to what we'd used in the Gambia and had been used in previous visits you know you have a shared experience and then you spend a day synthesising it. ... and you know you got different dynamics in different groups ... so there is a danger in wanting in trying to generalise. (IUK).

The Kenyan study visit extended the possibilities for complex intercultural communications in two key ways. Firstly, two Gambians who had hosted the study visit in the Gambia also participated in the Kenya visit.

In discussions within a [Kenyan] school with colleagues of different backgrounds. Needed to suspend personal expectations of what a school looked like and listen carefully to how staff explained their

mission and its challenges. Colleagues from other countries were also included in these discussions and their reactions and responses were different to my own. It was more challenging than some intercultural exchanges as it was on at least two levels – my response to the school as different to my own context and then my responses to the Gambian's response to the school. I have not yet resolved my mixed feelings on this and perhaps need to talk to the colleagues involved. (KSVE-UK)

Secondly, a Spanish educator participated, and an interpreter was provided for some of the activities thus heightening awareness of the role of language which we discuss in the next section. A range of socio-cultural, political and historical perspectives were therefore evident within the visiting group and within the host community as well as between the visitors and hosts.

When we were in Kenya, having two Gambian teachers with us looking at Kenya through West African eyes invited us to look at Kenya in a different way from either how the Kenyans were looking at it or indeed how any of the Europeans were looking at it and that was really, really interesting. (IUK).

For example, although not originally on the list of places to visit, the group went to a school in the Kibera slum in Nairobi. As with the GSV, this raises questions about images of poverty in Africa held by people in the Global North and perhaps wanting to have an experience that matched the image.

Yeah because the trip to Kibera wasn't on the agenda was it? And I think from my memory that it was [UK teacher] who was quite keen and the discussion we had was justify the reason for wanting to visit and I know [UK study visit leader] was concerned about the sort of concept of you know slum tourism and...(FG-UK)

This resulted in some paternalistic, saviour responses in the UK group

It was emotional, impressive; on a daunting scale; I want to help!! (KSV-UK)

However, the fact that Gambians were also part of the study visit added complexity to the UK participants' understanding of poverty as they witnessed the Gambians' reactions to what they saw.

[It shows] the importance of [the] intercultural – I'm just a beginner understanding this project but already listening to representatives from different countries has been so interesting and cumulative experience is vital, isn't it? (KSVE-UK)

For example, based on per capita income (45% live on less than \$2 a day) Gambia is poorer than Kenya.

But what the Gambian teachers were saying was there was nowhere in the Gambia that they were aware of where they would see the degree of deprivation... the key thing [the Gambians] latched onto was not lack of income or lack of opportunity but it was land and how land is used (IUK).

This led to a shift in thinking from hunger being predominantly a result of poverty to also being a question of food security.

The intercultural aspect of our discussion of poverty was extremely important in helping my understanding of the different symptoms of poverty, but also helped me to understand that the root causes may be similar. It highlighted for me that we need to look at both local and global issues when working on sustainable development issues, but that local and global are very much linked. (KSVR-K)

I suppose that reflection and the link between access to land, access to training and markets for produce tied up with a gender element and who is it who does have the access ... that complexity was made far clearer with the feedback from the Gambia. (IUK).

In addition to the South-South intercultural communication enriching the experience and opportunities for learning, another aspect of the Kenya Study Visit that was different to the Gambia Study Visit was the use of the HEADS UP (see table 2 p. 9) framework which was formally introduced to the KSV group at the beginning of the week in Kenya and returned to at several times during the visit during reflective meetings.

Talking about the HEADS UP acronym at the start of the week raised the profile of those pitfalls with participants. The review on the final day returned to the ideas with new insight. A conversation about a trip to a school in Kibera was particularly interesting, reflecting on different attitudes which probably wouldn't have been expressed without this stimulus. The learning in this instance was explicit because of the research focus. (KSVE-UK)

This indicates the value of the organization conducting the research being a YPOGS partner, and the value of the YPOGS steering group. As discussed in section 4.3, the HEADS UP framework was shared with the YPOGS steering group in autumn 2015, when the University of Exeter was invited to put forward a proposal after the original research partner withdrew from the project. Taking up a suggestion from the steering group, the research team adapted a version of the framework that Andreotti (2015) had specifically developed for a practitioner audience and this was used during reflective sessions in the Kenyan Study Visit. It became a key tool in raising explicit awareness of the discourses at play during the intercultural experiences and there is some evidence that changes in perspective were long lasting.

It is something I've returned to all through the week when weighing up the projects visited. As I mentioned to a couple of you on our return to Birmingham, it is becoming ingrained in my thinking - I saw a poster for a water promotion - buy a bottle and we'll send one to Africa. Whereas I've previously reacted to this poster positively, I found myself reacting in a much more critically informed way. (FG-UK).

5.2.1.3 INTERCULTURAL ENCOUNTERS WITHIN EUROPE.

A relatively small proportion of the European teachers involved in YPOGS took part in the study visits. For them, their intercultural interactions were within and between participating European countries. Many of these encounters were during monthly management meetings which were held using Skype. However, this caused frustrations for the Spanish partners when a decision was taken not to use the video function because with group calls across four countries (Gambia, Kenya, Spain, UK) it made the screen freeze more often.

It's important for this to occur in face-to-face encounters, by Skype...seeing each other's faces... you lose something if not... "We can't see their faces. Why can't we see their faces? Maybe the internet connection isn't working properly so they can't put the cameras on...". The excuse doesn't matter, the point is that as we couldn't see the other person's face, we couldn't see that verbal and non-verbal communication that happens, the expressions and even maybe, at some point, reading the other's lips as you don't hear the audio very well, which is fundamental. And it's true that it really slowed down communication. (IS).

The occasions when there were face-to-face encounters between European partners helped to challenge national stereotypes.

When we worked with the German [partners], they came thinking the worst: "Spaniards are the worst, they're going to constantly arrive late, this isn't going to be organised, they're not going to understand us..." and in the end, they said to us: "You don't seem like Spaniards" and we said to them: "You don't seem like Germans"...(IS).

The original intention had been that these encounters would take place during preparatory weekends for the study visits, as well as during the study visits themselves and in follow-up meetings. However, due to unforeseen circumstances, predominantly connected to the Ebola outbreak, only German participants took part in the GSV preparatory weekend in the UK, and only the Spanish country coordinator took part in the KSV preparatory weekend in Madrid, where the emphasis was more about cross-project sharing than pre-visit preparation. There was a further teacher-to-teacher encounter involving UK and Spanish teachers at a writing day in London during May, in part organised to compensate for the lack of face-to-face working between the two countries earlier in the project.

It was also evident that it was not necessary to go a country in the Global South to deepen understandings of poverty and hunger – the following example shows how the preparatory weekend disrupted a dominant discourse around development in the UK that poverty is ‘out there’ and not at home.

One of the things I found really interesting was when we met the Spanish teachers in the preparation weekend they were talking about the trip that they did to London and they did a trip to London with students to look at and one of the things they looked at was homelessness in London and poverty as it were in London and they were saying that it was – like the students they showed a video about the students talking and it was really, really interesting and I thought that it was really interesting that they had had that opportunity to explore poverty in another European Country and actually you know how many students in the UK would go on a trip to a soup kitchen and you know talk to the homeless people. (FG-UK).

5.2.2 LANGUAGE, CULTURE AND IDENTITY

From a research perspective, the fact that English was the medium for communication across the project as a whole has affected the reliability of some of the data. For example, it is noticeable that written evaluations from UK participants were longer and more detailed than those for whom English is not their first language. The country coordinator for Spain was interviewed twice – once in English by the UK Research Fellow and once in Spanish by the Spanish Field Researcher which was subsequently translated by a profession translation company. The complexity of ideas articulated in the second interview compared to the first is evidence of the extent to which, when no interpreter was present, communicating in English acted as a barrier to non-native English speakers’ full participation – in both understanding others and in making themselves understood.

The selection of English as the medium for communication can be seen to be a pragmatic decision because

it makes sense on a functional and practical level because if we culturally accept that the funding comes from the European Union and that England is the project leader, then obviously the project language is going to be English. (IS).

But pragmatics can hide the underlying reasons why English is a lingua franca in the first place which, as Alastair Pennycook (1998) argues, has its roots in colonialism. There were occasions when this caused a great deal of frustration among the Spanish partners.

It really frustrates me when I want to express an idea, like I'm doing now, and I can't do it because I have to find the right words for them (=people who speak other languages) to understand it. And, it frustrates me when, for example, you explain matters on global learning and they understand something much more general than what we are actually suggesting (=not so global, more specific). So, it's not so much that it's hindered, just that there are some that encourage it much more, for

example, I don't know what is meant by "exchange" (sharing feedback), I don't know what they understand but being able to share different perspectives and feedback really helps, but how do we do it? (IS).

This suggests that it was not the range of vocabulary or fluency in English that created barriers for the Spanish, but that the Englishes that were being used came from fundamentally different cultural contexts, as was also recognised by some UK partners.

You know all of the stuff that's behind the words is actually quite a complex task and there are some interesting issues arising. So, for example there's a very particular kind of language and related ideology that comes from Spain, although part of that is the Spanish don't even like the word ideology to describe it because really its faith based which is actually different from that in the UK which is broadly speaking secular. And therefore, sometimes some of the discussions about wording are really about core values. And one set of core values doesn't necessarily translate well into another set of core values. (IUK)

The project funding had a budget line for interpreters and translation, but in the first few months such services were not used. Spanish and German partners were asked if they would like interpreters for meetings and joint project activities, but they declined saying that there were enough people in their group who had good English and so it would not be necessary. As time went on it became clear that this placed an unnecessary burden on them with some unanticipated consequences for intercultural understanding, such as the additional efforts required by those who constantly had to translate for themselves, the loss of expertise to the group, and in effect the exclusion of Spanish and German partners not only from some of the learning, but also from some social events.

Because of the language – yes, during those times when she didn't have a translator. It was sometimes quite hard. Being honest with you just from experience mental capacity like you were saying earlier it takes all your mental capacity and more just to be participating let alone...(IUK).

This means that she [Spanish partner] has been pretty excluded from some learning at times, and also that some of the huge knowledge and very particular perspectives she can bring have not been as accessible to the group as they might be. (For example, her formal background in anthropology, the FERE- CECA emphasis on hearts as well as minds). (KSVE-UK)

The difficulty of language and how it influences learning, and this has been a limiting factor in discussions and reflections, in what I could have been able to contribute, but was unable due to the difficulty of language... It's obviously been a problem for me, with the most obvious consequence that I've not been able to participate 100%. It would have helped me to speak more if there had been contact with an interpreter for more of the time (KSVE-S).

As the lead organisation, Tide~ attempted to mitigate the effects of not having professional translators by (a) making greater use of visual modes of communication, and (b) inviting participants to complete some written tasks in their home language. A much deeper appreciation of the connection between language and culture developed as partners reflected on these issues, for example, native English speakers also missed out on much of what the German and Spanish partners had to offer. However, this was felt more deeply as a loss of self by the Spanish partner,

But it's true that there's a time when you have to link it to a way of expressing yourself that is not your own... I think that you lose a lot of capacity to express yourself, even in your body language, you lose a lot of ways of conveying your exact thoughts... (IS).

While interpreters were used much more in the third year of the project, there came a point when the need to move from dialogue and intercultural understanding to making decisions about the

communiqué and the resource became a matter of pragmatics, and having the resource in both Spanish and English versions allowed for some levels of cultural specificity in what was produced.

Time's running out [for producing the resource]. So there's a need for pragmatism and I think the way that will work is that where it is possible to incorporate a suggested change in a way that doesn't distort the thinking across ALL of the countries then we can do that. The[n] there may be some subtle differences in the Spanish language version of the resource from the English language version of the resource. Partly because some of the things are almost – they're not un-translatable but what you're translating is a set of values and ideas as well as a set of words. (IUK)

Without professional translators for the German participants, we attempted in part to ease inclusion by (a) the greater use of visual rather than verbal modes of communication (which was not particularly effective - I think we quickly realised that the primacy of language as a learning / cognitive mechanism is a very real thing, especially if we are aiming at deeper levels of learning!) and (b) people completing some written tasks in their home languages (e.g. the study visit evaluations).

During the KSV, Elena also completed several written tasks in Spanish, rather than English. These written notes were subsequently translated into English. Where professional German or Spanish translators were not available, this was done by staff members who had some proficiency in English and Spanish/German, and the translations were checked with the original writers (three of whom, including Elena, also had some proficiency in English as well as their home language). Maybe we could/should have also offered English-to-Spanish translations of some of the notes?

As you note elsewhere, the exclusion by language cuts both ways: it means that the home-language-English speakers also missed out on much of what the Spanish and German partners had to offer.

I would add that these things are questions of a very practical nature, as well as of ethical and theoretical interest.

5.2.3 DISPOSITIONS TOWARDS DIFFERENCE

When you see the word differences it's hard not to think that's not a negative...

I completely agree.

Yeah, yeah, differences can be very useful and positive but it's almost a natural instinct to say the difference is a bad thing that you accuse of all sorts of negative...

But people try and iron out differences and make everyone the same. Whereas I guess we're saying the thing is how people worked with the differences so it's almost a positive? Because actually yes, probably there were some differences that got in the way of some aspects of learning but actually didn't get in the way of learning per se they got in the way of you know they meant learning was different. (FG-UK)

This exchange between two UK teachers during a focus group discussion epitomises the negative consequence of ethnocentric ways of thinking that judge other cultures solely by the values and norms of one's own culture. It is one of the most pernicious aspects of a colonial mind-set and is such a habitual way of thinking that, even if one knows at an intellectual level that it is not helpful to intercultural relations, it is hard to break free from it. For example, the following UK participant talked about how cultural difference was stronger between European partners than between European and

African partners and that this, for him, was partly due to familiarity with Africa, but also to the commonalities felt with Gambia and Kenya.

In a lot of ways I find it relatively easy to find common ground with people in the Gambia partly because I've spent a lot of time there as with Kenya where I've taught. ... those were relationships that were kind of there and established in that sense and there's a common language ... English is the main language that's used by educated people in that part of Kenya ... and there's some common history as well which I think gives us some common ground to talk about. So they are the points of reference that we can find in common. Whereas, I think Spain ... they're a Catholic organisation in a majority Catholic country where Catholicism has played a very particular role in its recent historical development, with a particular kind of religious style leadership. (IUK).

This fails to mention the political and historic dimensions of why English is the main language used by educated people in Kenya¹⁰. Interestingly, in two of the Spanish interviews there was evidence that they positioned the UK as superior / more advanced

When it comes to working on multiculturalism, for example, those in Britain are ahead in many things but...in terms of the mentality of how we live in the North and South I don't believe it differs. (IS).

Not to the point that we don't agree, just that the way of addressing learning is very different with the English people we worked with because the way they work in the classroom is what we want to start doing here (in Spain) as, let's say that they are a few steps ahead of us. (IS).

It was notable in the survey findings that the UK respondents were more likely to say that differences did not get in the way of understanding. This was borne out in some of the interviews where differences in communication were experienced.

There was definitely a difference in Gambian and Kenyan English and British... Not serious misunderstandings but slight nuances really in – and it was more how you expressed cultural differences linguistically. So right, what time are we having lunch? Or like yesterday we had a discussion about how late Spanish people eat or when do you have breakfast? It was more discussions about cultural differences which didn't become a barrier to what we achieved but if anything for me they were just interesting and didn't stop us organising and discussing (FG-UK).

This indicates a surface level understanding of culture and minimizes the more profound cultural norms and practices that underpin such differences. Smoothing over differences in this way amounts to a loss of opportunity for deeper learning. Nevertheless, there was also evidence of dispositions towards difference that valued the learning opportunities they afforded, and of non-judgemental stances to these differences.

I have learnt to take apart preconceived experience and ideas about cultural difference. The resultant understanding has been a consequence of connecting up ideas, of not trying to make judgement but only to understanding something new. (KSVE-S).

There was also evidence that the aim of dialogue over differences was not to arrive at some sort of consensus, or to persuade someone to think like yourself. As this extract shows, experiencing cultural differences holds up a mirror to one's own cultural norms as a result of which one might begin to

¹⁰ However, some African writers argue that using English as a medium allows them to use the colonizer's tools against the colonial enterprise (e.g. by reaching a wider African audience than if they had written in their first language). See Chinua Achebe's 1966 essay, 'The African Writer and the English Language'.

question those norms, and that dialogue may enable greater understanding of each other's norms and cultural referents, and a realisation that differences do not have to be overcome but can co-exist.

[The Kenyan teachers] don't focus on the concept of "let's personally develop children on a psychological level", they do care about it but they focus on other needs, other more important aspects such as stabilising an education system, ensuring the child has developed academic competences that mean they can develop their country, for example. (...) This is when I reflected upon the fact that we were on different wavelengths in these conversations, not better or worse, just with completely different priorities. It's interesting because tautologies, as we (anthropologists) say, or categorical assertions make us reflect, such as for example, "In our culture this is how it is" and we never doubt. (IS).

5.2.4 STUDY VISIT PRACTICES AND PROCESSES

One of the greatest challenges to the study visits was that the partner organisations had different understandings of what a study visit entailed and therefore the practices and processes that might be employed to support intercultural learning. Both the UK lead organisation and the Spanish organisation were very experienced at running study visits abroad. The UK's experience was predominantly in taking groups of teachers to countries in the Global South with an emphasis on learning about development and sustainability, while the Spanish organisation took groups to the UK every year to visit schools with an emphasis on learning about different pedagogies.

The lead partner had also led several study visits to The Gambia, developing a model for the visit based on experiential learning cycles and meta-reflection¹¹. A core process based on Kolb (1984) followed a two-phase pattern of a primary learning cycle (plan, do, reflect, interpret) and a secondary meta-reflection cycle (examining the influence of one's beliefs, assumptions and values on the primary cycle).

[The] main style of learning has been experiential and discursive. The periods for review and reflection have been invaluable. The balance between allowing enough time and planning too many activities has been a difficult one to get right. (KSVE-UK)

I again wrestled with questions regarding the role of NGOs and religious organisations in addressing poverty, the issues raised by Heads Up and my own perspective as an outsider. (KSVE-UK)

There were preparatory sessions (GSVP in the UK; KSVP in Spain) and follow-up sessions (KSVF in Spain) which, due to being in Europe, were not available to Gambian or Kenyan participants. In addition, the period one week for study visits was identified as a limiting factor by one Gambian,

Tide~ should in future study visits extend it beyond a week to allow people to do a detailed debriefing. (KSVE-G)

There is evidence that the lead organisation's model for study visits was used in an ethnocentric way as a norm against which to judge the Spanish approach to study visits,

What they [Spanish] mean by study visits are all so different so there was a constant requirement to give details of exactly what people would be doing at what hour and on what day, the activities that

¹¹ <http://www.tidegloballearning.net/primary-early-years/mutual-learning-sustainability-gambia-and-uk>

they'd be conducting and what outcomes would come from them and actually [the UK organization's] way of working is a bit more flexible and a bit more open-ended. (IUK).

In a personal communication from the UK country coordinator, an alternative perspective was given that 'we tried several times to provide what was asked of us, and each time were told that what we were offering was not what was required', suggesting that the normative expectation went both ways. The difficulty was predominantly over information Spanish teachers needed in order for them to gain permission from their principal to go on the study visit. There was potential to discuss differences in values, assumptions and practices of schools vis-à-vis teachers' release for CPD which could have led to much deeper intercultural understandings but a variety of factors – not least lack of time – mitigated against this.

As mentioned earlier, different expectations of study visits (and the project as a whole) were also evident initially between the UK and Kenya.

They [Kenyan partner] wanted something which was far more structured I think. They wanted us to say this is what we want you to do with the schools. (IUK)

This caused the lead partner to question not only assumptions about their own practices and norms, but also those of development education in the UK in general.

I think we do say that ... in development education of course we're always learning but then actually if you looked at our actions I'm not entirely sure that the actions would bear out the fact that we are making changes. (IUK).

The importance of reflection and the skill of reflective listening was discussed at some length by a Spanish participant, who felt that the meta-reflection cycle could have been a process embedded into the project as a whole.

I would have liked to have established that listening and dialogue long before, because the issue is that knowing the culture, having effective and real cultural communication does not occur in just one single week, I mean, one week is not a long time and it would likely have happened over a much longer time. If I have conversations over Skype with people in the Gambia and people in Kenya and I don't see their faces, I can't see their expressions or how they feel and I don't perceive those feelings and emotions, I don't know if they are understanding me or not, and those feelings very often come about over Skype when you say: "Do you understand me?" (...). It's a complicated situation. So, I would've developed this long before and I wouldn't have contemplated what methods were most effective, but rather what processes we are establishing. (IS).

This reveals a number of tensions inherent in the project. A monthly partner meeting took place via Skype, but this had a largely managerial focus with partners in Europe and Africa reporting on activities and progress towards the project goals. A managerial focus would be essential to the progress of the project but was in tension with the opportunity to more explicitly discuss, for example, the intercultural processes they were engaged in and how this enhanced (or not) their understandings of sustainable development. Language (as already reported above) was a key issue leading to tensions between the time available for monthly meetings (an hour and a half) and ensuring that all partners understood what project actions to take next. This caused a further tension between the need to agree actions to meet project goals, and the principle of not needing to arrive at a consensus if the potential for learning from cultural differences is to be maximised.

An aspect of the original project design that might have made a significant difference was a planned study visit to Equatorial Guinea, a former Spanish colony. Due to unforeseen circumstance this plan had to be abandoned and an alternative African project partner found. The solution came through a member of the UK steering group who had a connection with an NGO in Kenya. Although the

subsequent study visit was extremely successful from a project outcomes point of view, the Kenyan NGO was an Evangelical Christian organisation. The Kenyan project lead was from the UK and reportedly experienced tensions between her role and responsibilities to Kenyan staff, and the need to meet project goals including her responsibilities to the study visit group.

The UK staff member in Kenya ... was most protective of involving [Kenyan] teachers and my perception would be that when we had a workshop together involving some of those teachers ... that the Kenyan and English teachers warmed to the idea of working with each other very quickly but actually they'd been kept from that a little bit by [Kenyan NGO] as the gatekeepers. (IUK).

I think sometimes she protected her Kenyan colleagues from some things. Typically, for example, I would write to her and [Kenyan colleague] as the project leads and I would get a reply from her but not copying him in. Now in my mind they are equal project workers but I think in [her] mind there was a hierarchy and I think actually, formally there was a hierarchy that she was senior to him within the organisation but she was protecting him from that dialogue whereas my perception was that [he] welcomed that dialogue and being included in that way whereas she saw it as a burden on him rather than as an opportunity. And you know protecting people from burdens which are also opportunities is quite an interesting form of control. (IUK).

As with English being the medium for communication, the fact that the Kenyan NGO partner lead was British was no coincidence, but a further example of Britain's colonial legacy. The 'protective' stance suggests a paternalistic¹² leadership style which is one of four styles commonly found in NGOs. The relevance of this, the hegemony of British ways of being, and how it is evident even within the European context was commented on.

So you know, those relations do mirror the North / South relations because you know the UK is the dominating country of the project which had a particular colonial relationship with both the Gambia and Kenya. It was also more affluent in terms of a resource country than Spain within Europe.... And its ambivalence towards the European Union is part of that which feels, you know there are elements of thinking in the UK that think's they're better than Europe – in that sense better than their near neighbours or more important than or whatever, which is mind-boggling I think for our Spanish colleagues. They just don't understand that at all because Spain – last time you know Spain imagined itself that way was probably the 15th Century or 16th Century [laughs]! So I think all of that does reflect power relations. ... And if you're going to be funded by the EU which is an organisation which has particular relationships with the World and with the participant countries and in a sense both helps challenge but also entrenches North / South relations. So I think all you can do is keep on asking questions of people and bring things up to the surface. (IUK).

A number of macro scale factors are referred to here – historical, political and cultural – each of which influence European policies on international cooperation and development on the one hand, and intercultural communication and understanding on the other hand. A selection of policies is discussed below.

¹² Hailey (2006) identifies four NGO leadership styles: paternalistic, activist, managerialist and catalytic. 'Paternalistic leaders typically demonstrate a patriarchal or matriarchal style of leadership. Their approach is often built on established personal or kinship relationships. They can inspire great loyalty, and have strong, close, possibly even a familial relationship with staff and volunteers. But to outsiders they can appear autocratic, reliant on hierarchical ways of working or top-down organisational structures, and overly-dependent on traditional relationship which may not be sustainable in the long run' (p. 2).

5.2.5 POLICY CONTEXTS

YPOGS was funded by Europe Aid, a grant scheme operated within the European Commission (EC) specifically for 'International Cooperation and Development: Building partnerships for change in developing countries' (EC 2016¹³). The project proposal met an EC goal of 'Development Education and Awareness Raising' through working with teachers and young people on understanding of poverty, hunger and sustainable development and developing pedagogical approaches and resources that empower young people to take positive action towards the UN development goals. A key action in the YPOGS project was for young people in all countries involved to write a communique to be fed into the process of revising the MDGs which would become the SDGs in the final year of the project.

WHERE WE WORK...

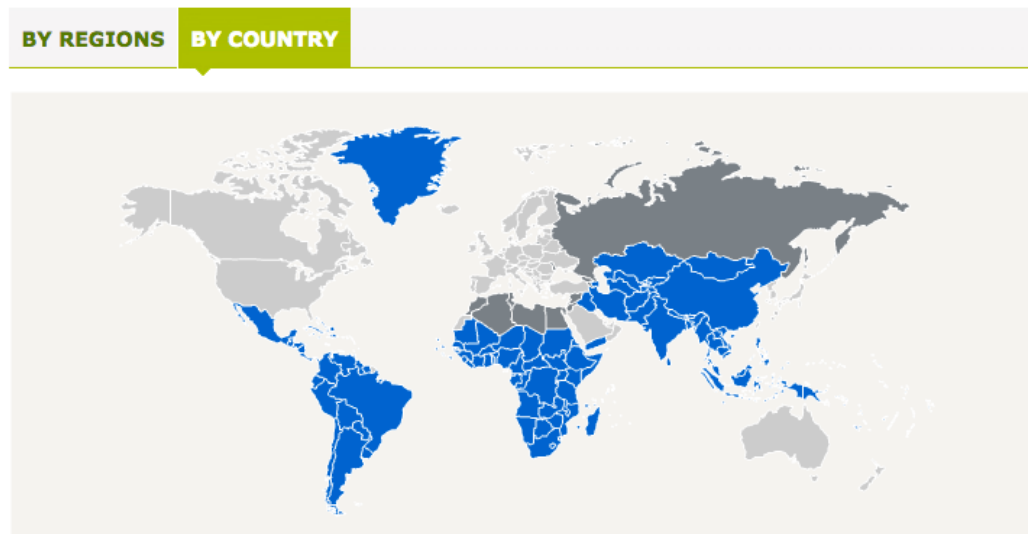


Figure 37. Countries where the European Commission's department for International Cooperation and Development work. (Screen shot from https://ec.europa.eu/europeaid/node/22_en)

Europe Aid grants are awarded to 'third parties that are engaged in external aid activities'¹⁴. The specific call for grant applications was 'Raising public awareness of development issues and promoting development education in the European Union'¹⁵. Priorities for funding from Europe Aid are that it should relate to the countries where the department for International Cooperation and Development work (Figure 37) and that funded projects should 'make a positive and constructive contribution to the development of the 2030 Agenda for Sustainable Development'¹⁶. The dominant discourse is modernist, based on 'a unilinear model of cultural development which sees all cultures as proceeding along a single line of development and converging on a single universal set of values and norms,' (Evanoff, 2005:2). The countries that are in need of development (Figure 37) are those in the Global South and thus reinforce the binary, hierarchical hegemonic discourse that positions North /

¹³ http://ec.europa.eu/europeaid/home_en

¹⁴ <https://ec.europa.eu/europeaid/node/1071>

¹⁵ Tide~ global learning application

¹⁶ https://ec.europa.eu/europeaid/policies/european-development-policy/2030-agenda-sustainable-development_en

West as superior and more advanced than South / East. 'In North-South and West-East binaries, if North and West are considered normative in terms of cultural standards, then South and East will be considered "other"' (Shutte, 1998: 64). A patronising discourse is also evident in the term 'aid'.

The YPOGS methodology for the study visits element of the project was that of deep immersive learning, mutual learning through intercultural interactions. A key policy that informs much of the work done by the European Commission is the Council of Europe White Paper on Intercultural Understanding (CoE, 2008), which aimed to set out how the European Union would 'manage Europe's increasing cultural diversity', create a harmonious culture based on shared values and respect for cultural diversity, and promote mutual understanding. Intercultural dialogue was identified as having a key role to play, resulting in an agenda that included: intercultural competences should be taught and learned; spaces for intercultural dialogue should be created and widened; and intercultural dialogue should be taken to the international level. The definition of intercultural dialogue provided by the Council of Europe (2016) is that it

is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.

The white paper argues that multiculturalism 'fostered communal segregation and mutual incomprehension' (2008, p. 19) and offers interculturalism as an alternative. The key competence areas to be taught and learned are democratic citizenship, language and history. Education in these competences is designed to lead to cohesive society that are inclusive, show respect for all kinds of difference and foster a national identity based on the principle of tolerance. Primary and secondary phases of education were identified as essential for developing intercultural competences since a key purpose of education is 'the preparation of young people for life as active citizens' (2008, p. 30). Creating spaces for intercultural dialogue identified the usual formal (schools, museums) and informal (parks, community centres) venues, but also included new opportunities through social media, social networking sites, web-based forums and "wiki" collaborations. These spaces should be widened to the international and intercontinental scales and it was recognised that 'Internationally organised non-state actors like non-governmental organisations, foundations or religious communities play a key role in transnational intercultural dialogue – indeed, they may be innovators in the field' (2008, p. 36).

UNESCO (2013) also provides guidance on intercultural communication. In their section on teaching they state that 'there is no better way to discover the socially constructed nature of one's own culture than to be faced with another culture having quite different assumptions' (p. 26). The report uses Deardorff's (2011) list of skills and competences, created from a review of five regional reports prepared for UNESCO, that include: respect, self-awareness / identity (understanding the lens through which we each view the world), seeing from other perspectives, listening (engaging in authentic intercultural dialogue), adaptation, relationship building, and cultural humility (UNESCO, 2013, p. 24). In teaching intercultural competences, whether through direct experiential approaches or not, a first step is seen to be understanding one's own culture and that cultures are 'human constructions' from which 'recognition of differences and understanding of the implications of difference' can develop (2013, p. 27). There is also an understanding that 'merely holding intercultural dialogue [can] suffice if understanding is achieved; agreement need not be the expected result' (2013, p. 27).

While there are other policy documents on intercultural communication and understanding, there is not space to review them here. These two have been selected firstly, because they are key documents produced by the two organizations that arguably have greatest influence on how interculturalism is understood within Europe: at a European level, The Council of Europe; at an international level, the United Nations Education, Scientific and Cultural Organization. When an analysis of the discourses in the two documents is done, they present quite different constructions of interculturalism. The CoE (2008) White Paper uses a language of managerialism (cultural diversity if something that needs to be ‘managed’), liberalism (shared values, tolerance) and nationalism (foster a national identity). Interculturalism is offered as an alternative to multiculturalism, but the discourse suggests that it continues to be based on a view of culture an object that can be classified and separates one group from another (see Table 1, p.4). Approaches to intercultural dialogue focus on creating spaces (real and virtual) for this to happen in an unproblematic way. In our view the goals of ‘deeper understanding of diverse perspectives’ and ‘increase participation’ would be hard to achieve from this foundation.

UNESCO (2013) uses a language of social construction and critical reflection. The understanding of culture evident reflects the more fluid, relational (understanding self through interaction with cultural difference) view proposed by Spencer-Oaty (2008) (Table 1, p.4). It is based on a liberal (respect, ‘fighting intolerance’ UNESCO 2013, p. 4) discourse with social justice orientations that ‘aim at freeing people from their own logic and cultural idioms in order to engage with others and listen to their ideas, which may involve belonging to one or more cultural systems, particularly if they are not valued or recognized in a given socio-political context’ (p.5). In this respect it is a de-centring discourse and thus explicitly addresses the centre-periphery power differentials that are part of postcolonial theory (Andreotti, 2011). By stating that ‘agreement need not be the expected result’ of intercultural dialogue as long as deeper understanding of oneself in relation to others is achieved, the document also aligns the processes of intercultural communication with the concept of ‘dissensus¹⁷’ found in decolonizing and critical studies (Gershon, 2012) and discussed in section 6.

The policies analysed above show a range of competing and, at times, seemingly incompatible discourses. This gave rise to a range of tensions between, for example, challenging hegemonic discourses while at the same time having to meet the objectives of a funding body that targeted countries receiving ‘aid’; of developing a methodology of mutual, intercultural learning that was more in tune with the UNESCO policy, while meeting objectives that were framed by the Council of Europe policy; and of creating space for deeper understandings through the intercultural interactions, while having to meet deadlines within the bounded timeframe of the project. As one participant observed,

‘To misquote Marx, as a project worker (or partner organization) on something like this, you have the freedom to act, but not in the conditions of your choosing’ (Pers comm, UK).

6 DISCUSSION AND CONCLUSIONS

This research aimed to investigate the question: “In what ways do intercultural factors affect how a group of teachers work together when looking at questions about global issues of hunger, poverty and sustainability?”

¹⁷ We use the term in the way described by Ranci ere (2011:2), ‘dissensus is not a discussion between speaking people who would confront their interests and values. It is a conflict about who speaks and who does not speak, about what has to be heard as the voice of pain and what has to be heard as an argument on justice’.

The question breaks down into different components: What are the intercultural factors? How do teachers work together within and across different countries? How are these ways of working affected by the intercultural factors? What is learnt about hunger, poverty and sustainability as a result? The key intercultural factors or dimensions were identified in the review of the literature (section 2). Two methods were used to gather data to inform the other three questions: a quantitative survey administered to 100¹⁸ people with a return of 25%; qualitative focus group discussions and semi-structured interviews were conducted with 13 participants in the YPOGS project. In both cases, a larger proportion of respondents were European. Of the 25 who completed the survey, 19 were European (10 British, 8 Spanish and 1 Belgian) and 6 from the Global South (5 Kenyan and one Indian); of the 13 who took part in focus groups and interviews 11 were European (8 British and 3 Spanish) and 2 from the Global South (both Gambian). These differences in numbers taking part in the research by nationality clearly affect the reliability of the findings because European, and British in particular, voices are represented 3 times more than those from Africa in the survey and 5 times more often than those from Africa in the qualitative data. The unequal representation between Global North and Global South could be said to reflect the inequalities that exist between these areas of the world that were the focus of the YPOGS project.

6.1 WHAT ARE THE INTERCULTURAL FACTORS?

The key intercultural factors or dimensions identified in the review of the literature were culture and language, colonialism, loci of enunciation and responses to difference. Two alternative definitions of culture were discussed one of which categorized cultures into groups with discernible boundaries, such as nations of countries (Hofstede, 1994), while the other saw culture as being shared characteristics between people that could be grouped and named, but the boundaries would be fuzzy and it would be possible for individuals to belong to many groups and thus have multiple identities (Spencer-Oatey, 2008). Evidence of both were found in the data and, rather than an individual holding one or the other view, both views and a range between them were expressed by individuals depending on the context of the conversation, the question they were responding to and the activity they were engaged in. On the one hand, there was evidence of the need to avoid single stories or stereotypes, but on the other interview participants frequently mentioned cultural differences between groups at a national scale. There was also evidence in both the quantitative and qualitative data of 'Othering' in salvationist and paternalistic discourses – a reflection of the same discourses evident in some of the policies analysed above. These were not only seen in positioning between North and South, but also within Europe between Britain and Spain, where Britain was positioned as superior by a Spanish participant. This was particularly acute in the how participants spoke about the use of English as the main medium for communication during the project.

The two ways of thinking about culture, as Spencer-Oatey (2008) discusses, are based on different logics one of which is comparative and one of which is relational. The comparative approach is more often associated with cross-cultural communication (the comparison of communication *across* cultures), while the relational approach is associated with intercultural communication (the communication *between* people from different cultures) (Gudykunst, 2003; Aneas & Sandin, 2009). This may be a helpful distinction to make when using an intercultural, mutual learning methodology. We are not proposing that one approach is better than the other – rather that both are needed and that it is necessary to be clear about the benefits of each. For example, considering the finding from Figure 17 (page 27) it may be relevant to include a cross-cultural dimension in the preparatory phase

¹⁸ Demographic information was not available for the 100 to whom the survey was sent. This was partly an ethical issue because the survey was administered by the YPOGS lead organisation not the researchers for confidentiality purposes.

of a study visit; to learn about the histories of the countries involved and international relations between them, to choose some relevant points for comparison and to consider how these might affect the ways in which participants relate to and communicate with each other interculturally during the study visit.

While there are benefits from drawing cross-cultural comparisons, there are two approaches to making these comparisons one of which identifies one culture as the standard against which others might be judged. This stance was implicit in the response to whether one of the purposes of the study visits was to see 'how sustainable other countries are' (p.34 figure 27). Only one person disagreed with this statement recognising that it would require making a judgement. The danger of making judgements is not so much the judgement itself, as the fact that the criteria for judgements¹⁹ are usually so embedded in one's own cultural norms that they appear as common sense and are not questioned. The problem with 'common sense' is that it

'... serves as a veneer for dominant norms and values that inherently marginalize non-mainstream populations' ways of knowing and being. From this perspective, common sense is not necessarily common or sensible but is instead a choice of particular sociocultural norms and values that manifest as codes of conduct, ways of thinking, and ways of being.' (Gershon, 2012: 365).

From this perspective cultures are seen as entities or objects that can be compared. However, from the perspective of a relational logic (see section 2.1 and 6.1) the attention is drawn to the space *between* cultures, the *intercultural* space, the processes that take place in these 'inter' or 'third' spaces and the extent to which they enhance intercultural understanding. A relational approach requires that space is given to enable plural knowledges to relate to each other in a dialogic manner. It also implies an epistemology that is socially constructed, understood as provisional and emergent as each moment of relation with difference will bring the possibility of new understandings (Martin & Pirbhai-Ilich, 2016: 361).

Colonialism and its legacy was evident in several ways in the data. In addition to the choice of language, the choice of locations for the study visits (The Gambia and Kenya) reflects historical ties between those countries and Britain, the choice of organisations to connect with in The Gambia and Kenya (Non-governmental organisations) reflects the nature of that relationship and its ties to paternalism as a response to hunger and poverty, and the study visits taking place from Europe to Africa but not the other way around reflect the exploitation of southern resources (in this case knowledge) for the benefit of the north. However, counter-narratives to these colonial patterns were also evident, and the intercultural nature of the project was a key factor in that comparisons between Britain and Spain, for example, raised as many questions about practices that had been taken for granted as did the comparisons between Africa and Europe afforded by the study visits.

Cultural background, language and colonialism all affect where an individual speaks from, their loci of enunciation (Mignolo, 2002). If culture is taken to mean the norms and habits of groups at varying

¹⁹ Heine, Lehman, Peng and Greenholtz (2002:904) raise question about cross-cultural comparisons in the context of cross-cultural research: 'What is the criterion of validity? Indeed, many of these studies are conducted without any basis of validity other than the face validity of the items. Without a solid criterion, these studies risk yielding invalid and misleading results'.

scales from family to community to region and nation, and to include dimensions such as gender, class, religion, race, ethnicity, sexuality, socio-economic status and disability, then each individual will have unique loci of enunciation due to the ways in which these dimensions intersect. However, there will also be power differentials within the dimensions that are a product of colonial thinking (Grosfoguel, 2011), as shown through Andreotti's (2015) HEADS UP framework. Those who are white, male, European, middle-class, heterosexual and able-bodied will, for example, benefit most from *unearned* privileges and the power that comes with them. One cannot avoid one's loci of enunciation, it is an inextricable part of the way of being and thinking into which one is socialised and a key factor in understanding why it is not possible to 'step inside another person's shoes' (see section 5.1.2). However, it is possible, through a process of conscientization (Freire, 1972) to become aware of one's loci and to begin to think, be and do 'otherwise'. The ways in which this was and was not possible are discussed in 6.2.

6.2 HOW DO TEACHERS WORK TOGETHER WITHIN AND ACROSS DIFFERENT COUNTRIES? HOW ARE THESE WAYS OF WORKING AFFECTED BY INTERCULTURAL FACTORS?

In asking 'how' do teachers work together, the data informed us of the extent to which they worked together across different countries, the methods by which they worked together, and the processes that supported and limited working together. These are summarised first before we go on to identify the key influencing factors that enhanced and limited the intercultural learning that took place.

At a surface and technical level, the teachers and other educators across the four countries who participated in the research communicated face-to-face, by email and by skype. Face-to-face interactions were overwhelmingly valued over other methods of communicating, and some methods that had intended to be useful (such as the Moodle for sharing work and resources) were not found to be effective. The opportunities for face-to-face interactions across countries were limited to the study visits to The Gambia and Kenya, preparatory meetings for the study visits which took place in England, and three project meetings for European partners and teachers that took place in England and Spain, two of these in the last six months of the project. Face-to-face interactions across countries thus formed a small proportion of time devoted to the project, with most face-to-face interactions taking place within each country as partners worked with teacher groups, schools and young people. The numbers of people involved in the project who had the opportunity to participate in cross-country communication were also very small in comparison to the numbers of people who were heavily involved in the project (141 teachers were involved in multiple activities in the project, of which only 8 took part in the study visits²⁰, see YPOGS final report p. 3).

The study visits were therefore a limiting factor with regards to their number and the numbers of people who took part, but they were a supporting factor with regards to the in-depth opportunities they provided for real-time, face-to-face intercultural communication. Processes that enhanced this were:

- a. The Gambian preparatory weekend for UK and German partners held in England; the Kenyan preparatory phase for UK, Spanish, Kenyan and Gambian partners held in Kenya.
- b. The group processes that were supported and facilitated by the study group leaders / YPOGS country coordinators. Being part of a group gave participants shared experiences that they

²⁰ 5 teachers from the UK and Germany went to The Gambia, and 3 teachers from the UK went to Kenya. The Kenyan study visit also involved the UK and Spanish country coordinators, and the UK project leader. The low numbers were due to a variety of factors including the Ebola outbreak.

were then able to reflect on both informally, and formally through focussed group discussions scaffolded by the leaders.

- c. The range of people encountered, and organisations visited, provided multiple perspectives and counter-narratives to the ones that dominate in the European media. Inclusion of Gambians in the Kenyan study visit also benefited participants south-south as they could reflect back to each other differences in their contexts vis-à-vis hunger, poverty and sustainability.
- d. The inclusion of two Gambia educators in the Kenyan study visit. The opportunities for intercultural communication and learning were extended by the inclusion of a second African country; significantly, the Gambian responses to the activities during the Kenyan study visit broadened the perspectives of the visiting group from those that were European to those that were European and African. This added further layers to the learning as the lenses through which the experiences were being filtered and understood were not solely Eurocentric. This factor, perhaps more than any other, enabled participants to move away from an ethnocentric 'reading' of their experiences.
- e. The use of the HEADS UP tool to facilitate critical reflections during the week. In the first study visit to The Gambia, it is evident in the data that paternalistic attitudes were shown by some of the visiting teachers from Europe. While this is also evident in the data from the Kenyan study visit, European participants also spoke about how the use of the HEADS UP tool helped to focus their reflections on the colonial legacy, raising their awareness of the ways in which they inhabited colonial ways of thinking. This is a crucial first step in beginning to 'decolonize the mind' (Wa Thiong'o, 1986) and to change habitual practices that unwittingly continue to colonize.

However, several factors limited the intercultural interactions and the degree to which new understandings were possible. These can be summed up as cultural differences, and attitudes *towards* cultural differences. Cultural differences evident in the data included:

- a. Variation in expectations of what a study visit might entail. Each organisation had its own conceptualisation of what a study visit is, with habitual practices that in turn led to individual habits of mind about how to organise and lead a study visit.
- b. Hegemonic and paternalistic attitudes evident in some Europeans who participated in the study visits (what counts as, or looks like, poverty) that then changed the experiences originally planned (e.g. to go and visit Kibera slums in Nairobi). This has been called 'slum tourism' by some commentators (Melik, 2012).
- c. The focus on hunger and poverty. Although the SDGs are intended for all countries and the emphasis is on developing sustainable practices, the focus on the two goals (which were Millennium Goals at the start of the project) of extreme poverty and hunger reinforces the single story of Africa (Adichie, 2009) and, as one participant said in interview, encourages a mind-set that orientates attention during the study visit towards deficit discourses and acts as an invisible barrier to alternative, positive discourses. Overcoming deficit discourses through intercultural interactions thus becomes much harder.
- d. The use of English as the lingua franca. Quantitative data showed that although all respondents thought that it made sense of English to be the medium for communication, 60% also found that language was a barrier to communication. Data from the Spanish interviews²¹ show that although they were able to communicate in English, when the only

²¹ Personal communication from the UK country coordinator also noted that "this exclusion was also true of German participants, and this too was further complicated by history and related power structures. The [German] project lead came from the former West Germany, where ... English is usually taught as a second

Spaniard present in the study visit group in Kenya this provided a barrier to full participation and thus understanding – this was a reciprocal issue, alleviated during the hours when an interpreter was present.

- e. The use of Skype *without video function*. Between face-to-face country visits, management meetings took place once a month, and other project meetings took place on an ad hoc basis, via skype. Often 5-6 people were meeting from 3-4 countries and within countries individuals were not always at the same location. This meant that there was a heavy demand on broadband widths and the use of video led to dropped calls or inability to take part – this was particularly the case for those in The Gambia and Kenya. The decision was taken to only use the audio function which supported inclusion of African partners, but limited participation of Spanish partners who found that lack of visual cues impeded levels of understanding.

Colonial attitudes towards cultural differences are evident at individual and organisational levels.

- a. The hegemony of the English language
- b. The hegemony of the lead organisation's model of study visits
- c. The lack of opportunity for Gambian and Kenyan participants to have a study visit to Europe²²
- d. The focus on poverty and hunger without an accompanying focus on the structures that create inequalities and their roots in colonialism
- e. The paternalistic attitude evident in the 'difference' observed between European and African responses to poverty and hunger (5.1.7)
- f. The habit of mind (among UK participants, 5.5) that perceives differences as negative because one's own ways are assumed to be the standard against which otherness is seen to be deficient
- g. The hegemony of Eurocentric norms about what poverty and hunger looks like – not 'poor enough' (5.3.1)

These attitudes are a product of the historical, socio-cultural and linguistic contexts in which individuals and organisations are located, and create habits of mind (Mezirow, 1997) that unconsciously orientate oneself towards how experiences and others are anticipated. This leads to a 'surplus of seeing' (Anton, 2010) in which the self approaches the other with an anticipation that acts as a cloak created by the self's habit of mind and that acts as a barrier to mutual learning (Tide~ 2008) and intercultural understanding. This study has extended understanding of Tide~'s concept of mutual learning by bringing into sharper focus the importance of acknowledging how relationships in the present are connected to relations in the past – what Homi Bhabha refers to as the 'past-present' (2004: 10). This is not a recall of a static, fossilized past, but an encounter which 'creates a sense of the new as an insurgent act of cultural translation ... it renews the past, refiguring it as a contingent 'in-between' space, that innovates and interrupts the performance of the present' (Bhabha, 2004: 10).

In the case of the YPOGS research the use of the HEADS UP tool was introduced as a tool for revealing and interrupting colonial habits of mind, thus enabling participants to reflect on how their interpretations of experiences might be layered with a surplus of seeing. However, as mentioned in section 5.3.2, p.44, this tool was not introduced until the third year of the project. There is evidence that the use of this, in combination with adjustments to YPOGS activities (e.g. the inclusion of

language. The other German teachers ... came from the former East Germany, where Russian was usually taught. The group discussed E-W relations quite a bit during the GSV weekend.

²² This was, in part, due to lack of funding and was a frustration to the UK lead organisation who noted how "that exclusion so exactly mirrors the global power relations that we were seeking to question" (pers comm).

Gambian partners in the Kenyan study visit) that were made following reflection on earlier activities and lessons learnt, contributed to more successful outcomes for teachers in the last year of the project in terms of raising awareness of habits of mind, deconstructing these habitual ways of thinking and being, and seeing differences as an enabler to developing new ways of thinking about poverty and hunger and subsequent potential solutions to these global issues.

6.3 WHAT IS LEARNT ABOUT HUNGER, POVERTY AND SUSTAINABILITY AS A RESULT?

The research did not set out to investigate what is learnt about hunger, poverty and sustainability per se, but rather the ways in which the intercultural dimension of YPOGS affected what was learnt. Data on what was learnt, focusing on increases in knowledge of the issues, confidence in teaching about the issues, and approaches to teaching about the issues were gathered and reported as part of the evaluation report (DP Evaluation, 2016, p.19-20).

The research survey asked participants to respond to questions about whether, as a result of the intercultural aspect of YPOGS in general, and the study visits in particular, they thought differently, did some things differently, and had begun to rethink dominant views and attitudes towards difference. In their responses it is evident that while there were increases in knowledge about poverty, hunger and sustainability, 76% of the 25 survey respondents said they had learnt more about themselves than these global issues. Respondents had learnt more about their own culture, about their own differences and, to a lesser extent, had begun to rethink dominant views and attitudes towards difference. Although the survey sample is too small to make any firm conclusion or to generalise from these, the British respondents were most likely to have identified these as benefits of having participated in YPOGS.

When these results are placed alongside the findings from the qualitative data, some changes in thinking about hunger and poverty can be seen. For example, some expressed learning about different kinds of poverty through the lenses of the Gambian responses to the Kibera slum; the Gambians also raised awareness of the importance of access to land as a means of reducing the effects of extreme poverty and how access to even small areas of land could enhance food security and thus reduce hunger; from this it was possible to develop more complex understandings about the relationship between hunger and poverty and that one is not a direct result of the other. Finally, UK study visit participants learned about poverty and hunger in the UK through the lenses of the Spanish partners through discussion of their yearly study visits to London, which helped to refocus attention on how poverty and hunger is found in the Global North as well as the Global South and thus the SDGs are relevant to all nations.

However, it seems that the factors affecting the intercultural interactions and the understandings that flowed from these had a significant impact on the extent to which changes in habits of mind were possible. These factors derive, in large part, from the nature of YPOGS itself and how it was devised and structured to meet the demands of the funding body. In light of this, in the final section, we posit how a reframing of the research question helps us to locate the project within the macro-scale contexts inherent in the funding body and the Sustainable Development Goals.

6.4 RESEARCH QUESTION REFRAMED

Research questions both create opportunities for discovery, and limit what it is possible to find. Our original research question, co-created with YPOGs partners, was:

In what ways do intercultural factors affect how a group of teachers work together when looking at questions about global issues of hunger, poverty and sustainability?

At the end of the study, we wonder how these opportunities and limitations might have been different if our research question had been:

In what ways does looking at questions about global issues of hunger, poverty and sustainability affect how a group of teachers work together interculturally?

We thought about reframing the question because although the research focuses on the importance and influence of intercultural factors on learning, we became increasingly aware of how the content focus of YPOGS was also a major influence. Europe Aid, as the funding body, specified in the initial call that only projects leading to learning about hunger and poverty as aspects of sustainability would be considered. At the time the call went out, countries and funding were supporting the MDGs – Hunger and Poverty were lumped together in MDG1 – as if solving one would solve the other. During the life of the project, MDGs were replaced by SDGs²³ which distinguish between hunger and poverty because there is now greater understanding that the issue of poverty should be considered separately from Food and Nutrition Security (Coonrod, 2014). The SDGs were developed collaboratively in a bottom-up approach and provided targets for all countries thus moving away from the “rich donors aiding poor recipients” mind-set that was inherent in the MDGs (see also section 5.2.5). Tide~, as lead organization for YPOGS, already had a history of questioning the donor-recipient mind-set and of working with teachers to deconstruct dominant media representations of which groups of people are considered hungry, and where in the world people are living in extreme poverty. However, of all the MDGs / SDGs one might argue that hunger and poverty are the ones more likely to evoke a ‘charity mentality’, which made the task of shaking the foundations of the teachers’ own assumptions that much more of a challenge (Simpson, 2016).

The research into the intercultural dimension of YPOGS has necessarily been limited in both time and scale. Four months to conduct research at the end of the project, the difficulty in obtaining a high response to the online survey, and the challenges of access to gather qualitative data from all four countries led to a small sample that is not representative of the demographics of teachers who participated in the project overall. These factors significantly limit what it is possible to claim from the findings. What we do here is to offer some insights based on the findings that we hope will be helpful to YPOGS partners, the funding body, and other organisations who have a remit to work towards the SDGs and are involved in the professional development of teachers through cross-cultural projects that involve intercultural communication. The findings and some of the insights these afford have been summarized in sections 6.1-6.3. Here we present a holistic view of how we think the multiple factors intersect and add complexity to knowledge and understanding of intercultural communication and understanding. Understanding the layers and intersections between factors and dimensions of interculturality is, we argue, essential if intercultural learning experiences are going to fulfil their transformational potential. We propose that the goals of transformation should be not only the creation of new ways of thinking (epistemology) but also new ways of being and doing (ontology).

²³ MDG1: Eradicate extreme poverty and hunger. SDG1: End poverty in all its forms everywhere. SDG2: End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.

The same old thing doesn't work ... because when it comes to complex, tough problems – global warming, food crises, civil war, terror, drugs, urban decay, persistent poverty – we have to go beyond the approaches that got us there in the first place. ... [There is] a growing collection of thinkers, activists, academics, and social entrepreneurs who are searching for the “unthinkable” – the new ways that we can't see because of our old ways of looking. (Byron, 2008, p. 42)

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APPENDIX 1: ROLES AND RESPONSIBILITIES WITHIN YPOGS RESEARCH TEAM.

	Allocation of tasks and time (in days unless otherwise stated) for each member of the research team						
	Fran (UKPI)	Helen Griffiths (UKRF)	UKRA	SRA	UK transcriber	Spanish transcriber	Spanish translator
Project management*	12	3	2	5			
Review of literature	5	5		5		2	3
Facilitation of teacher involvement and data gathering	2						
Data collection	2	5	2	3			
Transcription of interviews; preparation of data for analysis; and analysis of data	10	15	5		11	5.5	5.5
Write up of research and findings.	5	5	5	3			
Total	31 (2.5)	33 (15.5)	14 (14)	16 (10)	11	7.5	8.5

* the PI will manage whole project; Helen Griffiths (RF) will manage qualitative data collection & analysis; 2nd UKRA will manage quantitative data collection & analysis; SRA manage Spanish data collection, transcription and translation

Project management*	Dr. Martin will be responsible for overall project management, communicating with partners and other researchers, providing clear guidance for conducting the research with completion dates / targets. Dr. Griffiths will project manage during Dr. Martin's visit to China April 27 th – June 25 th . The Spanish RA will self manage in collaboration with FERE-CECA and under the overall direction of Dr. Martin.
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Review of literature	<p>Drs. Martin & Griffiths will be responsible for the review of English medium literature and policy documents as relevant to Europe and the United Kingdom.</p> <p>The Spanish RA will be responsible for the review of literature and policy documents specific to the Spanish context – focusing on Intercultural communication / intercultural learning / intercultural understanding.</p> <p>This will be a written review that will also be translated into English.</p>
Facilitation of teacher involvement and data gathering	<p>Dr. Martin will liaise with partner organisations over ethical consent and access to project participants for the research.</p> <p>The partner organisations are responsible for supporting Dr. Martin and the research team in gaining access to events, teachers and documents for the purposes of data collection.</p>
Data collection	<p>Dr. Griffiths will be responsible for the overall completion of the qualitative research gathering and analysis.</p> <p>The UKRA will be responsible for liaising with the Spanish RA over the creation of an online survey which will be distributed to all project partners. The UKRA will be responsible for analysis of the survey results.</p> <p>The Spanish RA will be responsible for liaising with translators to provide the survey in Spanish and for gathering survey data, attending project events as identified by FERE-CECA and Dr. Martin, and conducting focus group and individual interviews.</p>
Transcription of interviews; preparation of data for analysis; and analysis of data	<p>The UK and Spanish RAs will be responsible for ensuring that transcribers / translators provide electronic transcriptions in Microsoft Word documents in a timely manner and for passing these on to the project manager for analysis.</p> <p>Project materials (e.g. written notes from meetings / workshop activities) will be typed up by the UKRA in preparation for data analysis.</p> <p>The UK PI and RF will be responsible for all qualitative data analysis, and will liaise with the Spanish RA who will conduct analysis of interviews gathered from Spanish project participants (e.g. agreed approaches / coding themes)</p>
Write up of research and findings.	<p>Dr. Martin will have overall responsibility for the final report, supported by Dr. Griffiths. This will include the Spanish report.</p> <p>The Spanish RA will write a final report of the data gathered from Spanish project participants. This will be in Spanish and English.</p>



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CERTIFICATE OF ETHICAL APPROVAL

Title of Project: Young People on a Global Stage

Researcher(s) name: Fran Martin

This project has been approved for the period

From: 11/02/2016
To: 01/07/2016

Ethics Committee approval reference:

STF/15/16/08

A handwritten signature in black ink, appearing to read 'P. Durrant'.

Signature: Date: 11/02/2016
(Dr Philip Durrant, Chair, Graduate School of Education Ethics Committee)

APPENDIX 2: CONSENT FORM (UK)

I have been fully informed about the aims and purposes of the project.

I understand that:

I have received and read a copy of the information sheet for participants

there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation and may also request that my data be destroyed

I have the right to refuse permission for the publication of any information about me

any information which I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

all information I give will be treated as confidential

the researcher(s) will make every effort to preserve my anonymity

.....

(Signature of participant)

.....

(Date)

.....

(Printed name of participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s): Direct line office +44 (0)1392 724770

Mobile phone +44(0)7720918701

If you have any concerns about the project that you would like to discuss, please contact:

Dr. Fran Martin Fran.Martin@exeter.ac.uk

Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

Revised March 2015

I have been fully informed about the aims and purposes of the project.

As director of FERE CECA

I have received and read a copy of the research project proposal setting out roles and responsibilities in the methods section

I agree to give the researchers access to documents and teacher participants as outlined in the research project proposal

I have the right to refuse permission for the publication of any information about me

Any information which given will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations

I will contact the lead researcher if I feel that the research is having a harmful impact on the YPOGS project or the reputation of my organisation

The researcher(s) will make every effort to preserve my and my organisation's anonymity, unless otherwise agreed

.....

(Signature of director of FERE CECA)

.....

(Date)

.....

(Printed name)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s): Direct line office +44 (0)1392 724770

Mobile phone +44(0)7720918701

If you have any concerns about the project that you would like to discuss, please contact:

Dr. Fran Martin Fran.Martin@exeter.ac.uk

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Revised March 2015

APPENDIX 3: HEADS UP

(AN ACRONYM FOR THINKING ABOUT THE POTENTIAL PITFALLS WHEN ACTING AS GLOBAL CITIZENS).

Hegemony (justifying superiority and supporting domination)	a) does this initiative promote the idea that one group of people could design and implement the ultimate solution that will solve all problems?	b) does this initiative invite people to analyze things from different perspectives, including complicities in the making of the problems being addressed?
Ethnocentrism (projecting one view as universal)	a) does this initiative imply that anyone who disagrees with what is proposed is completely wrong or immoral?	b) does this initiative acknowledge that there are other logical ways of looking at the same issue framed by different understandings of reality?
Ahistoricism (forgetting historical legacies and complicities)	a) does this initiative introduce a problem in the present without reference to why this problem exists and how 'we' are connected to the making of that?	b) does this initiative offer a complex historical analysis of the issue?
Depoliticization (disregarding power inequalities and ideological roots of analyses and proposals)	a) does this initiative present the problem/solution as disconnected from power and ideology?	b) does this initiative acknowledge its own ideological location and offer an analysis of power relations?
Salvationism (framing help as the burden of the fittest)	a) does this initiative present helpers or adopters as the chosen 'global' people on a mission to save the world and lead humanity towards its destiny of order, progress and harmony?	b) does this initiative acknowledge that the self-centered desire to be better than/superior to others and the imposition of aspirations for singular ideas of progress and development have historically been part of what creates injustice?
Un- complicated solutions (offering easy and simple solutions that do not require systemic change)	a) does this initiative offer simplistic analyses and answers that do not invite people to engage with complexity or think more deeply?	b) does this initiative offer a complex analysis of the problem acknowledging the possible adverse effects of proposed solutions?
Paternalism (seeking affirmation of authority/ superiority through the provision of help and the infantilization of recipients)	a) does this initiative portray people in need as people who lack education, resources, maturity or civilization and who would and should be very grateful for your help?	b) does this initiative portray people in need as people who are entitled to disagree with their saviors and to legitimately want to implement different solutions to what their helpers have in mind?

APPENDIX 4: QUESTIONNAIRE

YPOGS Survey

This is a questionnaire for people who have participated in the Young People on the Global Stage project (YPOGS). The questionnaire will explore views on the intercultural dimension of the project and its activities. The data gathered will be used by both the research team and evaluation team.

The research is being conducted by University of Exeter, UK. The research question is: How do intercultural factors affect how a group of teachers work together when looking at questions about global issues of hunger, poverty and sustainability?

The evaluation team: DP Evaluation (UK) is evaluating the three year YPOGS project. They aim to find out how far the learning and action objectives to increase the understanding by teachers and young people of international development issues were achieved and how.

Your response will be entirely confidential to the research and evaluation teams and will not be seen by or passed on to anyone else. By completing this questionnaire you are agreeing to the use of data for the research and evaluation. However, it will not be possible to identify any individuals from the data.

Could you please submit by 31st May if possible.

Thank you for your help with our work.

Please contact Helen Griffiths, University of Exeter (h.g.griffiths@gmail.com) if you have any queries.

1. Personal Information

1.01 What is your gender? Male Female

1.02 Which age group do you fit in? under 25 25-34 35-44 45-54 55-64 65+

1.03 What is your nationality? _____

1.04 What country are you living in? _____

1.05 Do you have dual citizenship? Yes No

1.06 Religion: _____

1.07 How would you describe your ethnicity? _____

1.08 Is English your first language? Yes No

1.09 What is your first language if NOT English: _____

1.10 How many languages do you speak? 1 2 3 4 5+

1.11 Have you taken part in a YPOGS study visit? Yes No

1.12 If yes, which study visit did you take part in? The Gambia Kenya Both

1.13 What was your role in the project? Project leader Country coordinator Teacher Teacher educator NGO worker Other (please state)

1.14 What is your role if not listed in the options above: _____

Exemplar showing pages 1 & 2 of the questionnaire

Research question: How do intercultural factors affect how a group of teachers work together when looking at questions of hunger, poverty and sustainability?

This is not an evaluation of your work or the project, but an investigation into the intercultural aspect of the project so that we can all understand this part better. We would like to get deeper insight into your views on the areas mentioned in the questionnaire – for example, deeper insight into the intercultural processes and the ways in which people communicated with each other. We are interested to see if there are differences within and between groups, and how these differences (if they exist) affect how issues such as hunger, poverty and sustainability are understood.

We are also interested in whether, through intercultural interactions in Europe and Kenya, exploring each other's differences leads to new or expanded understandings of these concepts.

Study visit teacher participants interview prompts:

Views on Study visits

Views on the purpose of the intercultural dimension of the project and its activities

Views on intercultural communication

Views on intercultural learning

Outcomes of intercultural learning

Modes of engagement with the project (communication, activities, cultural expectations, international dimension).

Country Coordinator Interview prompts:

1. Could you tell me a bit about your role as UK country co-ordinator of the YPOGS project? Focus particularly on the intercultural parts i.e. the types of interculturality that you have engaged in

2. What do you think are the main things you've got out the intercultural element of the project?

3. The YPOGS project has involved a number of ways in which participants could communicate with each other. Can you talk a bit about intercultural communication based on your experience of participating in the project?

Has the intercultural nature of the YPOGS project had an impact on what it has been possible to learn?

Have there been differences in thinking (about hunger & poverty/ sustainability) between participants within and between different countries?

How do you conceptualise language and culture? English as a lingua franca; thinking differently about difference.

4. Intercultural learning: talk about the process of learning together across cultures (cultures of individuals, organisations, nations)