

PROMOTING INTERCULTURALISM THROUGH NON-FORMAL APPROACHES - PROPOSING A FRAMEWORK TO OBSERVE AND ANALYSE
INTERCULTURAL INITIATIVES

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Abstract

In the present paper we will discuss the contribution of non-formal initiatives to the promotion of intercultural education, in a holistic perspective of interculturalism and fostering global citizenship. Deepening the analysis of intercultural contexts by taking non-formal initiatives as targets of analysis, it is our objective to propose a framework of observation and evaluation of intercultural initiatives taking place outside the formal educational system.

The brief analysis of three intercultural initiatives in two different fields of action – family hosting within an educational context and urban tourism –, taken as examples of non-formal approaches, allowed us to propose a grid analysis as a useful instrument for observation of intercultural relations outside the formal context. This tool can be used within Intercultural Education Platforms on a straight monitoring collaboration with an Observatory of Migrations, complemented by an Observatory of Tolerance that could disseminate the best practices of the considered territory.

Key words: interculturalism, non-formal education, observation grid

Introduction

Considering intercultural education as the “education that supports the diversity of cultures, their values and interactions, and languages, reinforcing solidarity among contexts with different levels of resources” (Silva in FCSH-UNL 2015: 25), there are several initiatives taking place in everyday life that contribute to society’s intercultural education. To sense them, it is important to deepen a holistic perspective of interculturalism, creating a platform to observe changing social conditions and a bridge from this observation to the field of educational intervention in multicultural contexts.

As Sales and Garcia (1997) state, a pedagogical model for the cultural enrichment of citizens can be created, deriving from the recognition and respect for diversity, through exchange and dialogue, active and critical participation in a democratic society based on equality, tolerance and solidarity. Education is the necessary platform to create “informed citizens in a multicultural democracy”, promoting the acknowledgement of how “today’s global interconnectedness necessitates an understanding of events and issues that cannot be controlled or resolved by a single nation” (Banks *et al* 2005: 12). But the role of pedagogical institutions is not the unilateral adaptation of immigrants to the constraints of the host society, but rather interrogating (turning point for learning), listening to the other and educating for local and international solidarity (Rey 1992). Besides, education does not only take place in a formal way in pedagogical institutions – there are other contexts also promoting the sensitivity to intercultural challenges, intercultural practices, curiosity, and cognitive flexibility and deepening knowledge on cultural shock, prejudice, racism, differences in values, and other emerging challenges within intercultural projects.

Education can be developed through formal, informal and non-formal approaches, all retained important within the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Formal education is provided in educational institutions according to a particular pattern, in a fixed time and place of teaching, it is “the structured education and training system that runs from pre-primary and primary through secondary school and on to university. It takes place, as a rule, at general or vocational educational institutions and leads to certification”. Non-formal is an alternative to formal education and includes lifelong education, job-training and “any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting”. Informal education complements the formal one and has no fixed syllabi, rules or formalities, being the kind of education one receives with

the family, friends or others, “the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc.)” (Chandra and Sharma 2004; Council of Europe 2010, Section 1 – General provisions, 2. Definitions).

Formal, non-formal and informal approaches are related to different types of educational experiences that can be developed within different contexts and initiatives. Formal approaches can be observed in schooling institutions where students’ accomplishments are defined, verified and certified, those contexts more familiar to academic production on multicultural curricula and classes (Silva 2008). Non-formal approaches occur outside the formal schooling, but also involve a projected/contractual dimension, for example through the intervention of associations, NGOs, social private entities and media, while informal approaches are less observable in determined places, times and actions, as they constitute the daily experiences in life. The latter dimensions, more reflected in social pedagogy (Tramma 1999), are retained important for observation with intercultural lenses: they allow to meet and involve different subjects in their life environments, finding out new educational opportunities and allowing a better organization of education platforms with civil society organizations towards intercultural aims and objectives.

The aim of this paper is to reflect on intercultural initiatives, by proposing a framework to observe and analyse them, particularly in non-formal educational contexts, in order to clarify how to promote a structure of observation, through Observatories of Tolerance and Migrations, and a framework of analysis to learn, monitor and generate more ideas from non-formal intercultural initiatives.

After presenting the methodological approach underlying this paper, we will focus on three projects on family hosting and urban tourism as examples of non-formal and informal intercultural education. Finally, a brief discussion will be promoted aimed at proposing a framework to observe and analyse non-formal intercultural initiatives.

Methodological approach

The authors’ readings underlying this paper regard an intercultural approach to education as it is defined by Silva (2008), Sales and Garcia (1997) and Rey (1992), and to non-formal education as defined by the Council of Europe (2010). A holistic perspective of interculturalism benefits from readings on educational sciences, sociology and human ecology that have been merged into ALLMEET’s Intercultural Glossary (FCSH-UNL, 2015).

This paper aims to propose a framework to observe and analyse non-formal intercultural initiatives. In order to develop this framework, it is important to depart from existing non-formal intercultural initiatives and try to establish a common structure of analysis. This structure can be tested through its application to different non-formal intercultural projects in different local contexts, yet this testing won’t be provided in the present paper.

In order to attain the aim of the paper, authors will proceed with a descriptive synthesis on two types of intercultural projects: family hosting and urban tourism. This synthesis will be based on written documents provided by the projects’ organizers and websites (AFS, intergenerational hosting and Migrantour). The construction of the grid will proceed through a process of a thematic analysis, in order to list dimensions and related indicators guiding an evaluation of initiatives contributing to multi- and intercultural education outside the traditional education system. The grid is prepared as a first instrument for integration in a broader proposal of Observatories of Tolerance and Migration.

Non-formal and informal intercultural projects based on family hosting and urban tourism

Along with the multi- and interculturalism concerted at a national and international level and supported by state institutions, multicultural encounters can occur in a non-formal way, through educational practices which are not included in the formal system of education, and in an informal way, when they happen outside the traditional paths of education. These multicultural encounters may be developed into intercultural projects promoting intercultural relations.

Developing the attention towards non-formal and informal educational opportunities is a way to develop a holistic perspective of intercultural education and lifelong learning, seeking the deepness of the analysis of intercultural contexts and the strength of links and connections between people.

Taking into account examples of different fields of action – family hosting and urban tourism –, the challenge we propose here is to find a way to analyse how relations between people with different cultural

backgrounds, interacting outside the formal educational system, can be a vehicle to interculturalism.

Family is one of the most important agents of socialization and it is the main key for informal education: parents deeply influence children's values and behaviour patterns, teaching their own culture to their children. So, the question is: how can a family promote an intercultural environment?

AFS Intercultural Programs is an international, voluntary, non-governmental, non-profit organization that provides intercultural learning opportunities. Each country's agency belongs to the international networks of AFS Intercultural Programs and of EFIL, the European Federation for Intercultural Learning.

One of the core values promoted by AFS is the personal growth through immersion in a foreign culture, in an informal intercultural education way. Participants can discover and explore a new culture by embracing exchange programs. Students and young adult professionals and their families, on the one hand, and host families, on the other hand, can experience one year of intercultural relations: students between 15 and 18 years old and young adults going abroad and living for a year at a host family from another country, another language and another culture; while host families share their homes with a new family member and open doors within their communities, forging strong ties besides the hosting time.

As referred in AFS website, "by experiencing another culture as an outsider, they gain a deeper understanding of the world and take steps towards becoming responsible global citizens. Participants also develop useful skills for the future, such as fluency in another language, which can provide a competitive advantage when applying for college or in the workforce".

Founded in 1915, since 1947 AFS has given more than 400,000 students and young adult professionals from 50 different countries the opportunity to travel abroad and embark on personal growth experiences that continue for a lifetime. In Portugal, the Portuguese ASF agency promotes these exchanges since 1956.

Also in a cultural exchange perspective regarding families, another program is taken in several cities by municipalities, universities and/or private welfare institutions in Portugal: the intergenerational hosting of young people by senior families or elder people living alone. *Avós da Coração* (Grandparents by Heart) promoted by FCSH-UNL in Lisbon, *Avospedagem* (Granny-accommodation) in Braga, *Aconchego* (Coziness) in Oporto, *Lado a Lado* (Side by Side) in Coimbra and *Laços para a Vida* (Life ties) in Évora are some examples of local initiatives overcoming senior loneliness by hosting young students from other regions or countries (as long as there are no linguistic barriers). By dealing with different generation's necessities, ways of living and values, both younger and senior people are challenged to have a wide-open perspective about living and dealing with cultural differences. These are the main criteria to apply to these programs: higher education students between 18 and 35 years old and not living in the city; seniors must live alone or with one second person, and must be more than 60 years old. Rights and duties of seniors and youngsters are regulated and a technical team will do the selection, formation and monitoring of the participants. Simple personal data are asked in the admission form: name, sex, age, telephone, email, address, place and date of birth, nationality, course and year (in case of being a student), family background (identifying a relative, his/her name, sex, and telephone number) and marriage status (in case of being a senior).

The main goals of the programs are: fighting loneliness and isolation of senior people; supporting the senior and his/her family while improving their life quality; promoting intergeneration relations between younger and senior people; and being at odds with the desertification of urban city centres.

For instance in Oporto, after its beginning in 2004, in 2010 *Aconchego* had 44 partnerships between students and seniors in this challenge of sharing a home and a life experience. The recognition of this initiative comes at a worldwide level, with the "This is European Social Innovation" prize (Euclid Network in partnership with the European Commission), with a publication about the program by the European Commission and the participation in the workshop 'Disruptive Innovation' in the Social Innovation Park of Bilbao. In Coimbra there were around 30 submissions, mostly by female students and elder women. Experiences are positively related by the participants, when both young and senior get along, watching TV together, exchanging recipes, helping each other, sharing regional subcultures and having the company of each other in social and cultural events, minimizing the absence of their own family members.

Another interesting project to reflect upon regarding informal approaches to interculturalism concerns two kinds of mobility profiles related to the use of the city: immigrants and tourists. Inside the vast world of urban tourism, we highlight the view of a sustainable tourism approach that promotes touristic city routes guided by local resident immigrants. According to the UN World Tourism Organization, Sustainable Tourism can be defined as "Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities" (UNWTO, website). For a project such as Migrantour, sustainability is focused on the social and economic level. It promotes the integration of immigrants resident in critical, dense and attractive historical neighbourhoods

of the city, allowing them an additional income opportunity. Therefore, it addresses two of the principles of Sustainable Tourism as considered by UNWTO: "(2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to intercultural understanding and tolerance; (3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation." (UNWTO, website).

The idea of creating Migrantour as a project of responsible and sustainable tourism, with a local scale, but including both local origin citizens and citizens coming from distant cultures, departed from the observation of "how migration, always a factor in urban change, is a transnational phenomenon that creates strong linkages among displaced people and families, in different territories and cultures" (Vietti 2015: 5). In Turin, 2009/2010, the first course for "intercultural companions" was developed, supported by a tour operator for responsible tourism in collaboration with NGOs. It generated interest from other Italian and European institutions, so in 2014 it developed into the project "MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity" supported by Foundation ACRA-CCS, Viaggi Solidali and Oxfam Italia, Marco Polo Échanger Autrement and Baštinia Voyages (France), Associació Periferies del Mon (Spain), IMVF and Associação Renovar a Mouraria (Portugal) and Earth (Belgium), co-financed by the European Union.

Nine cities were initially identified for the development of the project: Turin, Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon. With the objective of supporting "the integration of citizens of migrant origin in participating cities through building comprehension and respect between all residents", the activities developed included "studies on multicultural neighbourhoods, training courses, new routes, workshops and walks for schools and citizens" (Vietti 2015: 5). The creation of a European network was the strategy chosen to the intended multiplying effect, allowing sharing good practices of social cohesion and promotion of a European sense of citizenship, while offering a sustainable earning opportunity for the intercultural partners involved.

The Portuguese neighbourhood where Migrantour has been implemented is Mouraria. This is a very rich territory regarding social and historical heritage. Mouraria is one of the oldest quarters of Lisbon, once house of the Moors (at the root of the quarter's name) and Christians, it is the home place of *fado* music and long-lasting place of residence for foreigners arriving in the Portuguese capital. Nowadays, "Over 50 nationalities are represented in Mouraria, with a percentage of foreign residents (24% of the total population) well above the average for the city (about 9%) and the nation (about 4%)". The largest groups of migrants are those from Bangladesh, India, China and Brazil, while the African communities tend to reside in outer areas, even if they regularly visit Mouraria for business, work and for other services" (Vietti 2015: 82). Promoted by Associação Renovar a Mouraria, there are presently two Migrantour Routes: "The first tour", beginning at one of the main Orthodox churches in the city, passing through informal and formal market places for African and Asian communities; and "From Mouraria to the whole world", which better highlights the historical pieces of the cultural mosaic represented by this quarter.

Proposing a framework to observe and analyse non-formal intercultural initiatives

Despite being different and unique in its own way, the three cases taken as examples of non-formal and informal intercultural initiatives have something in common: they promote, in a certain time and space, intercultural exchanges between people with different social, generational and cultural background, contributing to social values such as tolerance and respect to human diversity. Therefore, in order to monitor intercultural initiatives, the non-formal and informal contexts must be taken into account.

When we plan an intervention at an intercultural level, involving the experience of diversity and tolerance, it is necessary to take into account both the personal and social identities of each person, his/her perception of the world and of others, and his/her expectations. These elements are not devoid of prejudices and stereotypes, unknown to promoters of the activity. Therefore, the development of any intercultural activity or intervention promoting tolerance must be well planned at every detail: a) the target group; b) the goals to achieve; c) the adequate activities; d) the evaluation of the goals; e) the impact of the activity in medium and long terms. Although these last two points might be the most difficult to assess, some activities may allow to gather feedback, promoting a deeper participation all those who are involved. Monitoring activities is a key element in enabling not only changes and adjustments but also the integration of new elements.

In order to list, monitor, track and evaluate non-formal initiatives, we suggest the following grid (see Table 1) as a basis to register information of each intercultural initiative: besides information to identify the initiative and its timing, it is important to be aware of its dimension and growth, the diversity of the target population, the criteria defined for the selection of intercultural promoters/agents, the references of these projects in the media, the aims they try to achieve in a local, national and/or international levels, the social impacts they have, which critical issues they face, how the process of training/preparation of collaborators is defined, with which institutional support, the outputs, networks they are involved in and promoters they have, and how is the sustainability of the project guaranteed.

Because of its informality and its subjective and individual effects, it is not easy to apply this type of observation to an informal context such as the families. Therefore, the authors' proposal is focused on non-formal initiatives' evaluation.

Taking into account two of the three examples previously described – one in each field of action, i.e., family hosting and urban tourism – we tried to sum up and evaluate the initiatives according to this grid of analysis, in order to better understand the contribution of non-formal approaches towards interculturalism. This proposal can be seen in the following tables 2 and 3.

Table 1. Grid for the analysis of non-formal intercultural initiatives

Topics	Indicators
Identification	Field of action and type of intervention Target population
Date of creation and years of experience	
Size and growth	- Number of participants - Tendency of growth along the years...
Diversity	- Number and list of different cultures/nationalities/languages/religions...
Criteria for the selection of the intercultural promoters/agents	- Speaking the same language - Being a migrant - Willing to share information...
News in the Media	- Links to news - Perspective of the news (political issues, social issues, a problem, an opportunity, etc.)
Aims	- Local level - National level - International level
Social Impact	- Intercultural achievements - Contextual improvements
Critical issues	- Intercultural challenges - Contextual barriers
Training/preparation of collaborators	
Institutional support	
Outputs	
Networks involved	
Promoters	- Civil society (group, association, NGO) - Governmental organizations
Sustainability of the project	
Contacts	- Webpage - Email - Address - Phone - Contact person

Table 2. Analysis of AFS Portugal (family hosting)

Topics	Indicators	AFS
Identification	Field of action and type of intervention Target population	«International, voluntary, non-governmental, non-profit organization that provides intercultural learning opportunities to help people develop the knowledge, skills and understanding needed to create a more just and peaceful world». «Young people, families, other stakeholders and wider audiences».
Date of creation and years of experience Size and growth	- Number of participants - Tendency of growth along the years	International AFS: started in 1915, having now 101 years of experience. AFS Portugal: started in 1956, now with 60 years. More than 400,000 students and young adult professionals and 100,000 volunteers. This year, the worldwide network of AFS Volunteers will work with almost 13,000 students. In Portugal every year Intercultura receives about 100 high school students from 25 different countries.
Diversity	- Number and list of different cultures/nationalities/languages/religions	Offices in more than 50 countries and program activity in more than 80 countries.
Criteria for the selection of the intercultural promoters/agents	- Speaking the same language - Being a migrant - Willing to share information	Participants must be high school students and can apply to full and partial merit-based scholarships or eligible students with demonstrated financial need. AFS Portugal states participants can be any young aged 15-18 «with good academic performance and without health and emotional problems. In general, a participant AFS program must have the following characteristics: have a good performance and school motivation; be flexible, sociable and motivated to learn from different experiences». Host families should want a contact with another culture, another language, new customs and values. Student must be considered as a family member. Volunteers must wish to contribute in a variety of activities, those related more directly to the programs, such as the promotion of the organization in the local community, recruitment, interview and orientation of participants in exchanges (students, host families and host schools), or directed to functions of leadership in a local, national or international level. All candidates to become participant, host family or volunteers will pass through a selection process of recruitment with interview.
News in the Media		http://portocanal.sapo.pt/noticia/35151/ http://visao.sapo.pt/palavra/entity/unik/Intercultura-AFS-Portugal https://pt.universianews.net/tag/associacao-intercultura-afs-portugal/
Aims	- Local level - National level - International level	- Promoting students mobility and intercultural experiences - Promoting family hosting of young people from a different social and cultural background and with a different language - International exchanges of educational, social and cultural experiences - «foster intercultural skills of the participants: the ability to adapt to multicultural contexts and framework in international scenarios»
Social Impact		- Intercultural and global citizenship education - Promote the importance of intercultural learning and the power of cultural understanding within local communities - Relevant, educational and public events that addressed intercultural issues with a national context
Critical issues		- Lack of information - Lack of individual and family initiatives to join the program - Global economic crisis retracting participation applications
Training/preparation of collaborators		- Preparation of volunteers aiming further orientation of participants in exchanges/mobility (students, host families and host schools) - Volunteer summits
Institutional support		- Portuguese Institute for Sport and Youth - Ministries of Education - UNESCO

Outputs	Testimony of participants and host families in the website
Networks involved	AFS.org
Promoters	- Intercultura - AFS - AFS volunteers - European Federation for Intercultural Learning
Sustainability of the project	- Host schools - Membership fees - Programme fees - Donations
Contacts	https://www.intercultura-afs.pt/ (youtube page: https://www.youtube.com/user/AFSPortugal ; facebook page: https://www.facebook.com/intercultura.AFS.Portugal/ /?fref=ts) info-portugal@afs.org Rua de Santa Justa, nº 38 - 4º - 1100-485 - Lisboa - Portugal + 351 21 324 7070 barbara.wahmon@afs.org

Source: AFS Portugal website (www.intercultura-afs.pt) and AFS (www.afs.org); grid filled in by authors

Table 3. Analysis of Migrantour (urban tourism)

Topics	Indicators	Migrantour
Identification	Field of action and type of intervention Target population	Responsible tourism: urban tours accompanied by citizens of migrant origin Residents, tourists, students
Date of creation and years of experience		2009/2010: first course “intercultural companions” for responsible tourism in Turin, Italy; expansion to Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon for the network/project formal establishment in 2014: common training up to 2015, then each partner assumed the responsibility to proceed autonomously.
Size and growth	- Number of participants - Tendency of growth along the years	- As of 2015, over 150 intercultural companions had completed the training to guide over 11 000 participants in tours - From the first course proposal, expansion to studies on multicultural neighbourhoods, training courses, new routes, workshops and walks for schools and citizens in all partner cities; new partners joined the network later, as contributors
Diversity	- Number and list of different cultures/nationalities/languages/religions	Nationalities, languages and religions very different, according to each context: trained companions from over 40 different countries that speak at least 30 different languages
Criteria for the selection of the intercultural promoters/agents	- Being a migrant - Willing to share information	Being a resident of the neighbourhood in which the project is established, being “local” irrespective of the region or country of origin (priority to migrants, different backgrounds)
News in the Media	- Perspective of the news - Links to news	Disclosure news highlighting the positive experience of diversity (finding out the multicultural city and forgetting prejudice): PT http://www.isf.pt/vida/interior/migrantour-ha-mundos-na-mouraria-4306318.html Different press articles (mainly IT) listed in http://www.migrantour.org/en/category/news-events/press/
Aims	- Local level - National level - International level	- Identify themes and narratives to tell the story of the migrations that have transformed the area over time and the specific contribution that different generations of migrants have made to enrich the tangible and intangible heritage of the city. - Give a historical interpretation to the phenomenon of migration, identifying links and parallels between different flows over time and providing tools for dialogue and mutual understanding between residents. - Illustrate urban complexity through routes created so that each stop enables an exploration of a certain theme, historical period or a specific wave of migration so as to piece together the complete intercultural mosaic of the neighbourhood.

Social impact	- Intercultural achievements - Contextual improvements	- Building comprehension and respect between all residents - Promotion of migrants learning: language, local history, multi-cultural elements, deeper understanding of the others, of the world, promotion of a responsible and humanizing global citizenship; - Promotion of tourists/locals learning: city routes guided by local resident immigrants, multicultural journeys guided by “different” locals, better understanding of groups in various aspects of their culture
Critical issues	- Intercultural challenges - Contextual barriers	- Lack of knowledge about the preparation of participants; potential surprise with a tour presented as positively integrative but which implies entering some of the darkest parts of the cities - Training courses for the guides/migrants (important tools and multicultural neighbourhoods’ history) - New routes prepared with the guides/migrants
Training/preparation of collaborators		
Institutional support		EU financed project
Outputs		Vietti, Francesco (Ed.) (2015) <i>Migrantour. The world within cities</i> . Intercultural walks in Florence, Genoa, Lisbon, Marseille, Milan, Paris, Rome, and Turin. Como: New Press http://www.migrantour.org/wp-content/uploads/2014/09/Migrantour_ENG_light.pdf
Networks involved		“Migrantour: an European network of migrant driven intercultural routes to understand cultural diversity”, co-funded by the EU (HOME/2012/EIFX/CFP/4241)
Promoters	- Civil society (associations and NGOs)	Project Partners: Fondazione ACRA-CCS www.acraccs.org Viaggi Solidali www.viaggiolidali.it Oxfam Italia www.oxfamitalia.org Baština www.bastina.fr Marco Polo Échanger Autrement www.marcpolo.asso.fr Associació Periferics del Mon www.periferics.org Associação Renovar a Mouraria www.renovaramouraria.pt Instituto Marqués de Valle Flór (IMVF) www.imvf.org EARTH – European Alliance for Responsible Tourism and Hospitality http://earth-net.eu/ In collaboration with: Nessuno Escluso onlus www.nessunoesclusoonlus.it Casba società cooperativa sociale www.coopcasba.org CADR (Collectif des Associations de Développement en Rhône-Alpes) Réseau DéPart www.cadr.fr
Sustainability of the project		- Establishment of an European network allowing a multiplying effect, sharing good practices of social cohesion and promotion of an European sense of citizenship, and offering a sustainable earning opportunity for the intercultural partners involved - Guided tours, after the project conclusion, maintained with participants’ payment
Contacts	- Webpage - Contact person - Organization - Email	All contacts in http://www.migrantour.org/tutti-i-riferimenti-di-migrantour/#tutti-i-riferimenti-di-migrantour Portugal: Filipa Bolotinha – Associação Renovar a Mouraria (Lisbon) filipa.bolotinha@gmail.com

Source: Migrantour website and main output (references in the grid); grid filled in by authors

Analysing the initiatives' information and filling the fields regarding topics and indicators for each initiative, we can clearly understand their contribution to an intercultural dimension of non-formal educational projects in a summarised and structured way. Besides a micro-analysis of each initiative, it is also valid in a second moment a meso- and macro-analysis by comparing types of initiatives or the whole set of initiatives in order to evaluate their contribution to the promotion of an intercultural status in society.

This type of monitoring would allow Intercultural Education Platforms to better know their contextual allies for intercultural purposes. Some of this data could be provided by participants in intercultural projects. It would be a way of involving immigrants and locals in a mutual understanding, also favouring integration of immigrants in the host country, region and community, and turning them into participants of that same integration. After gathering this information, an important bridge could be built with regional Observatories of Migrations and Tolerance.

An Observatory of Migrations could supervise activities such as the examples we took as promoters of intercultural exchange. The objectives of the Observatory would be gathering information about cultural elements, problems at adaptation, difficulties in integration in the host country and other data provided by migrants in order to know them better and work with them in a more adequate way. The Observatory can also provide information about crucial subjects such as rights, duties, education, work, law, community organization, language, sports, cultures, additional tools and mechanisms' adaptation and integration. In fact, a main problem is related with migrants' language performance and the misunderstanding of aspects of everyday life, society, jobs, education. Migrant's physical well-being, social and emotional stability, cultural and literacy communication are relevant domains of the global learning (UNESCO 2013). In a complementary way, an Observatory of Tolerance could provide a dissemination of local best practices by involving different communities and promoting interethnic encounters and joint interethnic activities.

Final remarks

Despite the undeniable importance of formal education towards interculturalism and fostering global citizenship, non-formal and informal initiatives must also be taken in account.

With reference to the initiatives previously described taken in a family hosting or urban tourism contexts, we highlight the aspects that seem most relevant in terms of intercultural strategies and promoting tolerance:

- 1) Immersion in a foreign culture, in an informal intercultural education path: the daily sharing of life within a host family presents itself as one of the most positive factors for mutual knowledge and enrichment. Indeed, the knowledge of daily life involves several learning opportunities: a) languages of host country and of the migrant; b) learning of lifestyles, ways of being and of saluting, food tastes, behaviours, hygiene habits, musical tastes, among others;
- 2) Intergenerational hosting of young people by senior families or elder people living alone: the sharing of intergenerational experiences inevitably leads to a bidirectional learning process that values and rejuvenates the senior and his/her (digital) literacy and communication skills, critical thinking, self-esteem and self-concept; but it also enriches the young one with life stories, shared experiences, and new ways to solve problems and to face everyday situations;
- 3) Experiencing another culture as an outsider: besides learning the language and multi-cultural elements, the migrant may acquire a deeper understanding of the others, of the world, and may exercise a more responsible, more collaborative and more humanizing global citizenship;
- 4) Touristic city routes guided by local resident immigrants: they provide a multicultural journey guided by the elements of local communities; this knowledge, acquired in the form of walk, talk, smells, voices and sounds, will allow an understanding of groups in various aspects of their culture; it is promoted in a very close and dynamic way and interaction.

Due to its specificity and subjectivity, informal contexts' intercultural influences such as within families or groups of friends are not easy to standardize in order to propose a grid of evaluation. Nonetheless, evaluation and monitoring non-formal initiatives in an intercultural context can be done and it is even a way to add value to their contribution towards interculturalism in a certain society. The grid proposed by the authors, although tested in two initiatives and open to changes and suggestions, by listing dimensions

and related indicators can be seen as a way of guiding an evaluation of initiatives contributing to multi- and intercultural education outside the traditional education system. This type of analysis can be repeated in time and in several initiatives, making also possible a broader perspective on intercultural projects. It can also be a starting point for a more detailed framework, enriched with the contribution of stakeholders within non-formal initiatives.

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