

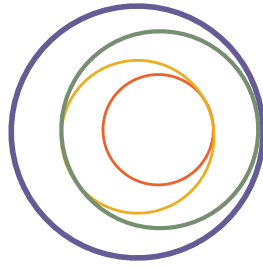
not a toolkit!

Fair Collaboration in Cultural Relations A ReflAction

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CRITICAL GLOSSARY

**FAIR CULTURAL COLLABORATION
IN INTERNATIONAL RELATIONS:
*A CRITICAL GLOSSARY***



WHY A CRITICAL GLOSSARY?

The question of how to bring more fairness in cultural collaborations in international relations at a global scale is important and challenging. Cultural relations happen in the field of perceptions, connotations and meanings of concepts and words from different cultural contexts and languages infused by a conscious or unconscious worldview. Many words hold emotions, assumptions and even prejudices and stereotypes, and can literally get lost in translation and create misunderstanding. We need to be aware that we see the world according to a framework our language imposes on us. Words and their different languages, meanings and uses reflect an amazing diversity that characterises the cross-cultural contexts we work in. They can change the way we think, act, sense and are when we are involved in cultural collaborations.

→ Critically interrogating those words is a chance to learn and open-up interesting discussions. A universally agreed language is non-existent. Some words, even the most commonly used words, have a margin for confusion and interpretations which can lead to mistrust. It is therefore essential to be aware of the complexity and multitude of meanings of words. We need to re-evaluate how we are using the terms, how they affect us and how we can place them. The quality of our dialogue and relations would be enhanced by a joint reflection to create better mutual understanding, which is the very essence of international cultural relations.

Therefore, taking time to dig deeper into terms and concepts that are connected to the context in which fair cultural relations collaborations can take place is the reason for developing a glossary of terms and associated concepts that are relevant to this topic at this moment, as concepts obviously evolve over time.

Other glossary initiatives in the space of cultural relations, cultural diplomacy and international arts exchange:

The **Decoding China Dictionary** seeks to answer these questions and to serve as a guide to understanding the official Chinese meaning of key terms in international relations and development cooperation. ***Decoding China - Decoding China (2021)***

The **Cultural Diplomacy Dictionary** is aimed at introducing governmental & diplomatic officials, academics & scholars, young professionals & students, artists, civil society & private sector representatives, to contemporary and evolving concepts of cultural diplomacy. ***Cultural_Diplomacy_Dictionary.pdf***
(culturaldiplomacy.org)

The **Europe-China Cultural Compass project**, commissioned by EUNIC in 2010 was part of an ongoing dialogue between Europe and China. It responds to the need to document this dialogue, to reflect on it, for a continuous improvement in the process. It aims to contribute to the understanding of Europe-China cultural cooperation. The intention is to help prepare cultural practitioners for collaboration. ***Europe China Cultural Compass | CONSTELLATIONS International***
(constellations-international.com) 2010

The **Words Matter - An unfinished guide of words used in the cultural sector** publication is an initiative by four museums who have contributed to the dialogue about word use in the museum world and have joined the social debate on whether certain words are appropriate today. ***Words Matter - Publication | Tropenmuseum in Amsterdam***

The **Cultural Atlas** is a collaborative project originating in Australia. It was created in 2016 as a supplementary resource to the ***Cultural Competence Program (CCP)***, it aims to inform and educate the public in cross-cultural attitudes, practices, norms, behaviours and communications. The goal is to enhance social cohesion in Australia and improve outcomes for individuals and organisations operating in an increasingly culturally diverse society. ***https://culturalatlas.sbs.com.au/***



WHAT IS THE CRITICAL GLOSSARY ABOUT?

The Critical Glossary holds a selection of terms related to fairness, cultural collaboration and international cultural relations derived from literature, conversations with people interviewed for this project and from our own experience in international cultural relations.

The Critical Glossary is something to read, reflect on, re-read, discuss and contribute to. It holds terms that you will see coming back into this non-toolkit. We give a view on the terms, inspired by quotes, proverbs, creative use of language and symbols to go beyond the notion of 'glossary'. Some terms will be reflected upon in a deeper way in the **'Ways of'** think pieces, where we invite you to go deeper into the concepts and check the resources.

The Critical Glossary is made with the EUNIC members and its network in mind, supporting reflection on language used in conversations, communications and meetings with partners. It would be relevant for anybody working on international cultural relations collaborations and we invite critical feedback to this evolving glossary.

It is not an academic exercise, not meant to be exhaustive nor comprehensive. There will undoubtedly be words that are missing. It is therefore a work in progress that is meant to provide a basis for further discussions and an invitation to contribute to further developments. This is an invitation to add words as the journey in fair cultural collaborations unfolds.



How could a dialogue about the glossary be a project in itself of finding common meaning and sense to international cultural collaboration between EUNIC institutions and partners?



HOW TO USE THE CRITICAL GLOSSARY

The Critical Glossary could be used individually or in a group in a workshop setting as a way to reflect on the concepts and words proposed. The Critical Glossary can be used over a period of time, taking a few words a week, for example. When printed, the glossary can be used to write down thoughts and answer the questions. The reflections can be shared in a group conversation. When reflecting on the Critical Glossary together with a partner, it can create a shared understanding of language used in the partnerships.



Cultural Relations

Kulttuurisuhteet

文化关系

(English)

(Finnish)

(Mandarin)

Cultural relations are reciprocal, non-coercive transnational interactions between two or more cultures, encompassing a range of activities with a focus on intercultural dialogue that are conducted both by state and non-state actors with the aim of mutual understanding and benefit.

International Cultural Cooperation

The term international cultural cooperation refers to both public and private and to both national and international efforts to promote the transmission of knowledge, skills, arts, and information across national boundaries.



*Source: From practice to concept: paving the way to a theoretical approach to international cultural relations. Andrew Murray and Alessandro Giovanni Lamonica. Working paper no.2 April 2021 as part of Working Paper Series in Public and Cultural Diplomacy.

Cultural Diplomacy

The purpose of cultural diplomacy is for the people of a foreign nation to develop an understanding of the nation's ideals and institutions in an effort to build broad support for economic and political goals. In essence cultural diplomacy reveals the soul of a nation, which in turn creates influence.

QUESTIONS

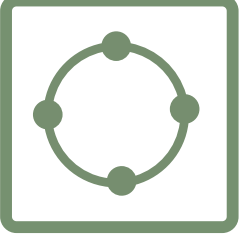
- Do we agree with the provocation in the figure on the previous page?
- Where do we see our organisation on the continuum?
- Would fairness in collaboration be viewed differently depending on that position?

MY/OUR THOUGHTS

QUESTIONS

- How could digital cultural relations influence fairness in collaboration?

MY/OUR THOUGHTS



Collaboration

Együttműködés

ಸಹಯೋಗ

(English)

(Hungarian)

(Kannada)

To work with somebody in order to achieve a single shared goal

From Latin *collaborare* "work with", *com* "with" + *laborare* "to work"

REFLECTION

CO-CREATION

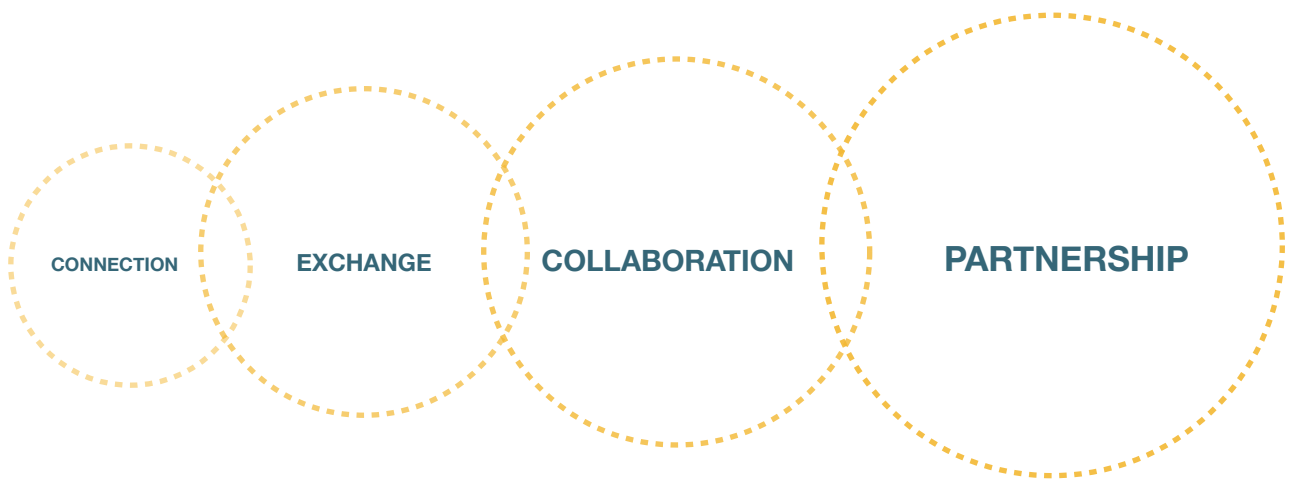
COOPERATION

NETWORKS

COMPETITION



Collaboration happens in networks. For it to be fair it should be adaptive in nature and needs time to happen.



DO WE AGREE WITH THIS APPROACH TO INTERNATIONAL CULTURAL RELATIONS?

QUESTIONS

- What is the difference between collaboration and co-creation?
- How essential is collaboration in the current global context?
- How do we address issues of racism and colonisation directly and concretely in our collaboration processes?

MY/OUR THOUGHTS



Dialogue

(English)

대화

(Korean)

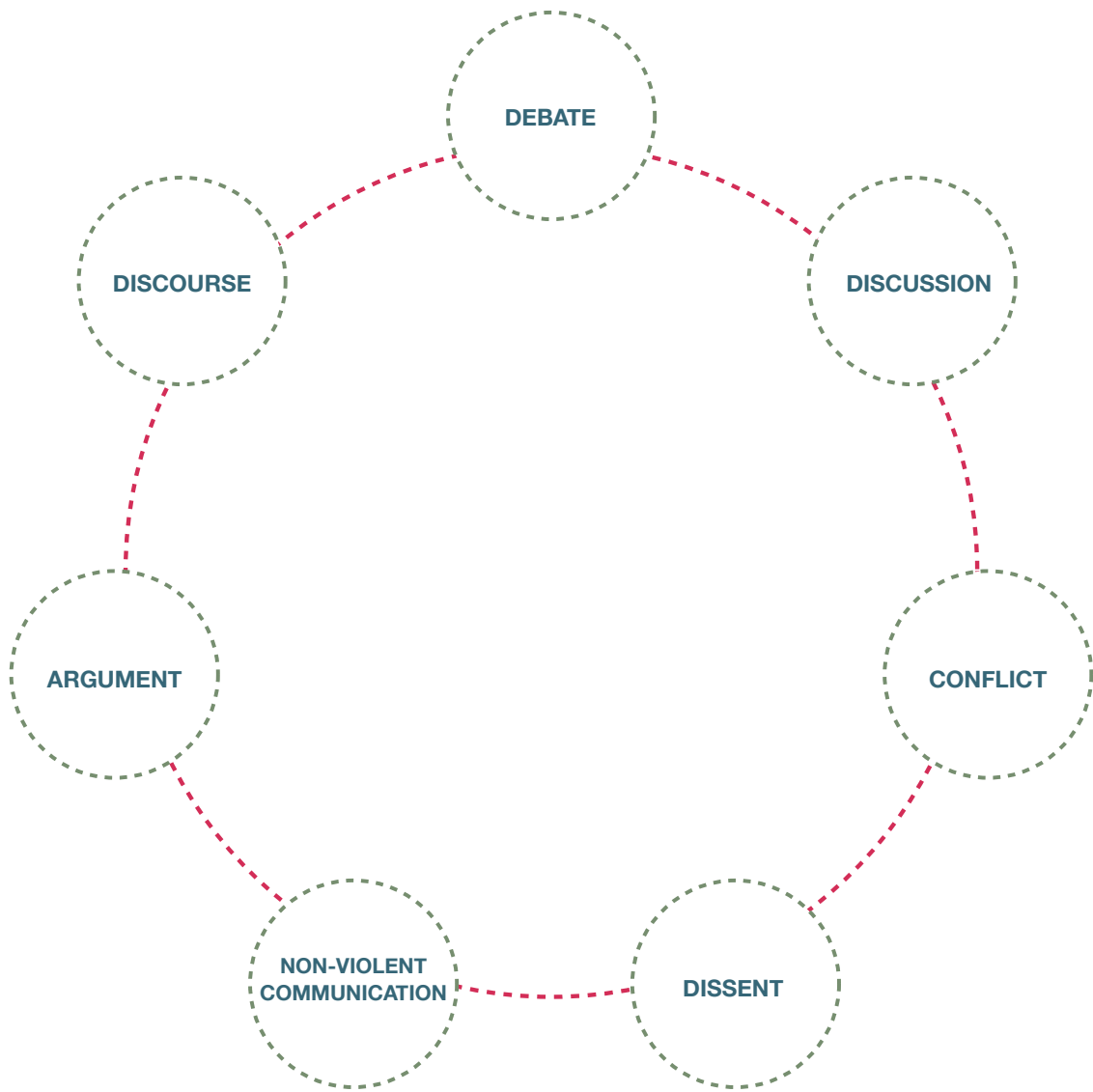
диалог

(Russian)

A written or spoken exchange of views between two or more people for the purpose of exploring a subject, deciding an issue or creating better mutual understanding and overcoming misconceptions

From Greek *dialogos* "conversation, dialogue", related to *dialogesthai* "converse," from *dia* "across, between" + *legein* "to speak"

MY/OUR THOUGHTS



MY/OUR THOUGHTS

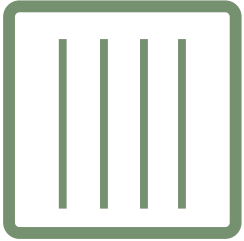
*In true dialogue, both sides
are willing to change*

-Thich Nhat Hanh

● QUESTIONS ●

- How are power disparities influencing dialogue?
- What are the conditions for a genuine dialogue in collaboration?

MY/OUR THOUGHTS



Fairness

(English)

Rettferdighet

(Norwegian)

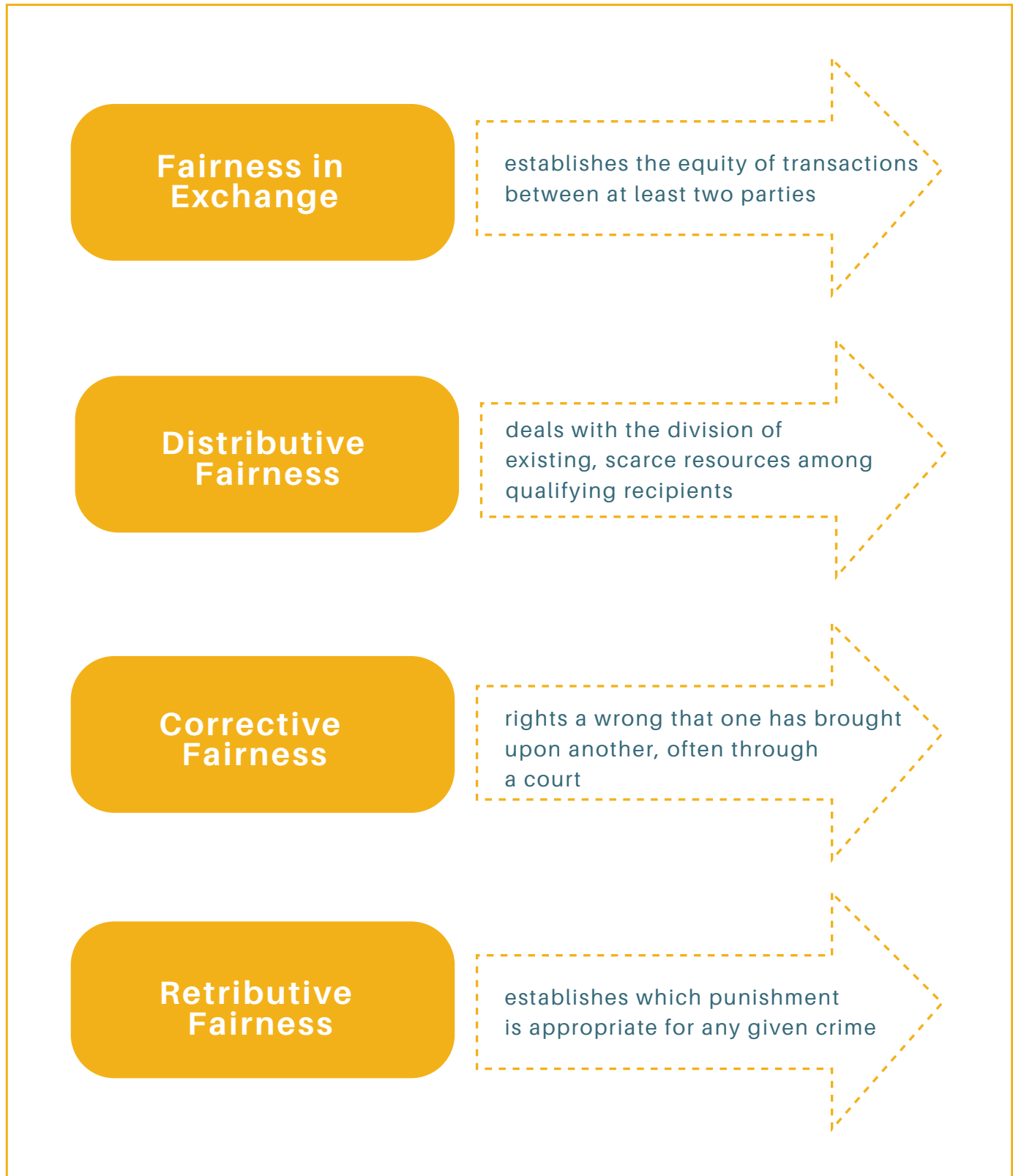
公平

(Chinese)

The definition of fairness as 'treating everyone equally and according to the rule of law' in the Oxford Learning Dictionary does not reveal the complexities of the meaning of the word 'fairness'.

Fairness plays a critical role in supporting human cooperation and is studied across a number of disciplines such as behavioural economics or neuroscience. In the **'Ontogeny of fairness in seven societies'** a key component of the human sense of fairness is studied: inequity aversion. It is defined as 'the willingness to sacrifice material payoffs for the sake of greater equality'. Two types of inequity aversion are identified, describing advantages and disadvantages for receiving less or more than peers in societies and immediate cost and long-term benefits of being more equitable.

Philosophers commonly distinguish between four types of fairness. Fairness in exchange – before, during and after- and distributive fairness would be most relevant to collaborations in international relations.



● QUESTIONS ●

- What could the long-term consequences of unfairness in collaborations in cultural relations be?
- Which examples of situations could we think of with regards to distributive fairness in cultural relations?

MY/OUR THOUGHTS

FAIRNESS STATEMENTS

Fairness can be fluid, but it comes down to having equality. AGREE DISAGREE

The perspective that one comes from determines what fairness means. AGREE DISAGREE

Whoever is in power decides what fairness is. People who are marginalised are left behind. AGREE DISAGREE

Fairness is always connected to another person/group. It is ultimately about a relationship. AGREE DISAGREE

The construction of fair collaboration is defined within intercultural dialogue and intercultural competences. AGREE DISAGREE

Fairness needs to be built in digital structures. AGREE DISAGREE

How do we build trust for fair collaboration, when it can be so easily broken? AGREE DISAGREE

Who owns the knowledge, where and when and how can we use it, how do we make sure that we are not taking others' voices? AGREE DISAGREE

Being aware of local contexts and conditions are a prerequisite to set fairness on accessibility and collaboration within projects. AGREE DISAGREE

Structures that sustain fairness and the values which sustain the structures should also consider the friction which come in the process of fairness. AGREE DISAGREE

How can we better practice 'commoning': building and sharing knowledge in a fair way. AGREE DISAGREE

FAIRNESS STATEMENTS

Cultural relations itself has its history of using colonial practices and these are the same colonial practices that are the root for a lot of problems we are addressing here. AGREE DISAGREE

Fairness is a catalyst in finding balance in the equation of cultural collaboration. AGREE DISAGREE

Fairness is about shifting power. AGREE DISAGREE

Ubuntu

(Zulu)

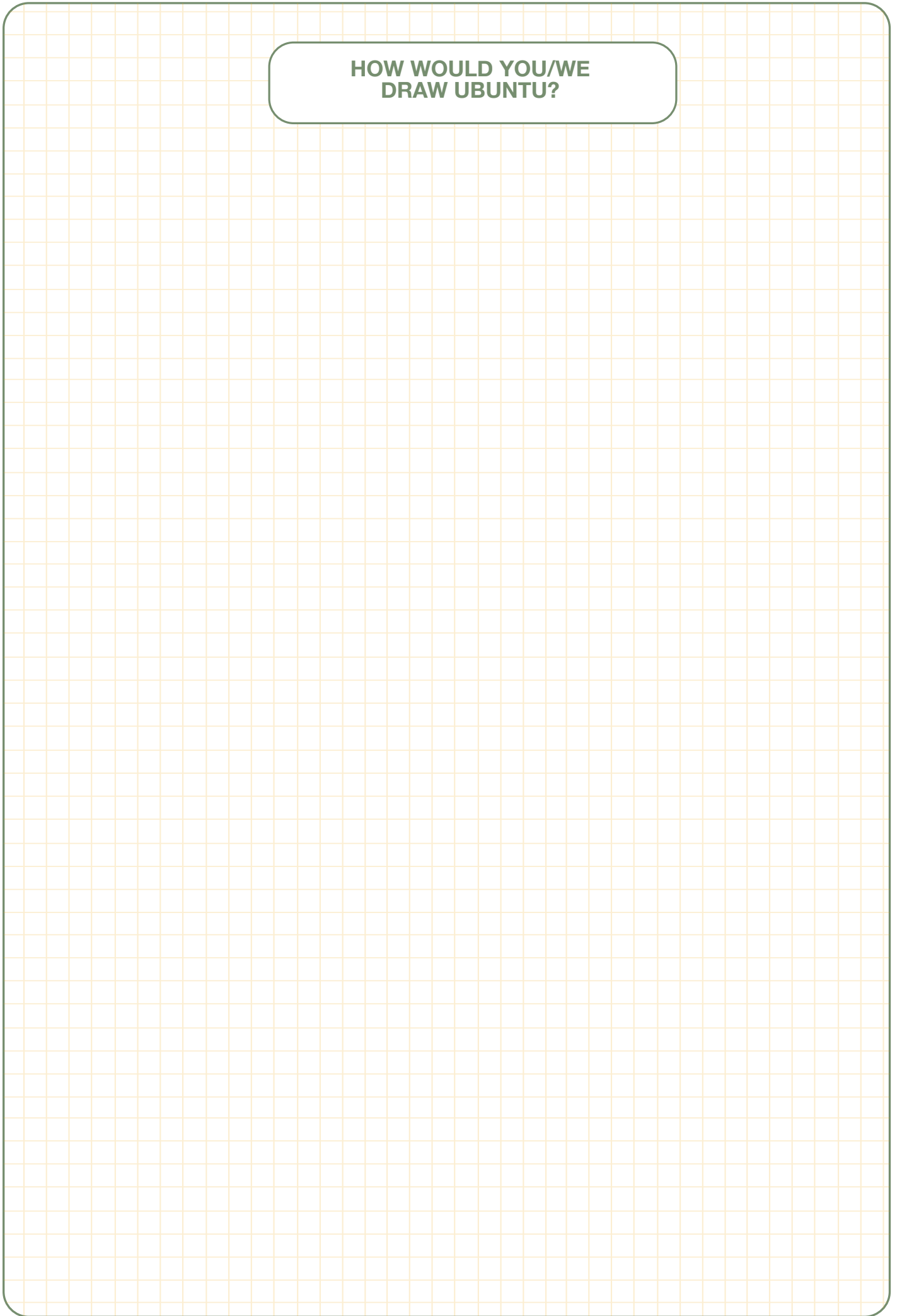
There is a Zulu proverb called Ubuntu that says: *"I am a person through other people. My humanity is tied to yours."*

Umuntu ngumuntu ngabantu

"Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, "Yu, u nobuntu"; "Hey, so-and-so has ubuntu." Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up, in yours." We belong in a bundle of life. We say, "A person is a person through other persons." It is not, "I think therefore I am." It says rather: "I am human because I belong. I participate, I share."

-Desmond Tutu, *No Future Without Forgiveness*

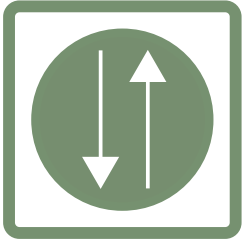
**HOW WOULD YOU/WE
DRAW UBUNTU?**



● QUESTIONS ●

- Is there an equivalent of Ubuntu in your language?
- How can we have more Ubuntu (humanity) in the way we practice cultural relations?

MY/OUR THOUGHTS



**Global South,
Global North**

(English)

南半球, 北半球

(Chinese)

**Globale Süden,
Globale Norden**

(German)

Third world – First World

Developing world – Developed world

Low income countries – High income countries

Global South – Global North

● QUESTIONS ●

- Which term would we normally use to describe different parts of the world when we talk about cultural relations? Why?
 - Do we find it problematic?

MY/OUR THOUGHTS

MINORITY

**A TERM APPLIED TO THE
MAJORITY OF THE
WORLD'S POPULATION**

Majority World refers to countries where most of the population resides. On the other hand, the Minority World are the nations more commonly considered "developed" where a small percentage of the earth's population lives. It describes countries in Africa, Asia, South and Central America and the Caribbean more geographically accurately and less pejoratively than other terms.

The term 'Majority World' is coined by writer and photographer from Bangladesh Shahidul Alam in the early 90's is 'a lesser known term which highlights the fact that we are indeed the majority of humankind'.

MY/OUR THOUGHTS

A large grid of graph paper with a light green border and a light blue background. The grid is composed of small squares, with a slightly larger square in the top-left corner. The grid is intended for writing thoughts.

● QUESTIONS ●

- Is there a non binary way to talk about the world?

MY/OUR THOUGHTS



Mutuality

(English)

Mutualidad

(Spanish)

पारस्परिकता

(Hindi)

Mutuality is built on reciprocity, giving equal value to differing cultures, and ensuring that benefit accrues to all parties in the building up of long-term, sustainable relationships built on trust.

There is one word that may serve as a rule of practice for one's life: reciprocity

-Confucius

MY/OUR THOUGHTS

**Mutual
Listening**

**Mutual
Learning**

HOW MUTUAL
ARE YOU/WE IN
COLLABORATIONS?

**Mutual
Understanding**

**Mutual
Respect**

***Recognize that unlearning
is the highest form
of learning***

-Rumi

● QUESTIONS ●

- Can there be mutuality without unlearning?

MY/OUR THOUGHTS



Positionality

(English)

Pozicioniranje

(Croatian)

Tunga

(Maori)

Positionality is the social and political context that creates your identity in terms of race, class, gender, sexuality, and ability status. Positionality also describes how your identity influences, and potentially biases, your understanding of and outlook on the world.

**POWER
DYNAMICS**

OTHERING

PREJUDICE

BIAS

***There is no knowledge
that is not power.***

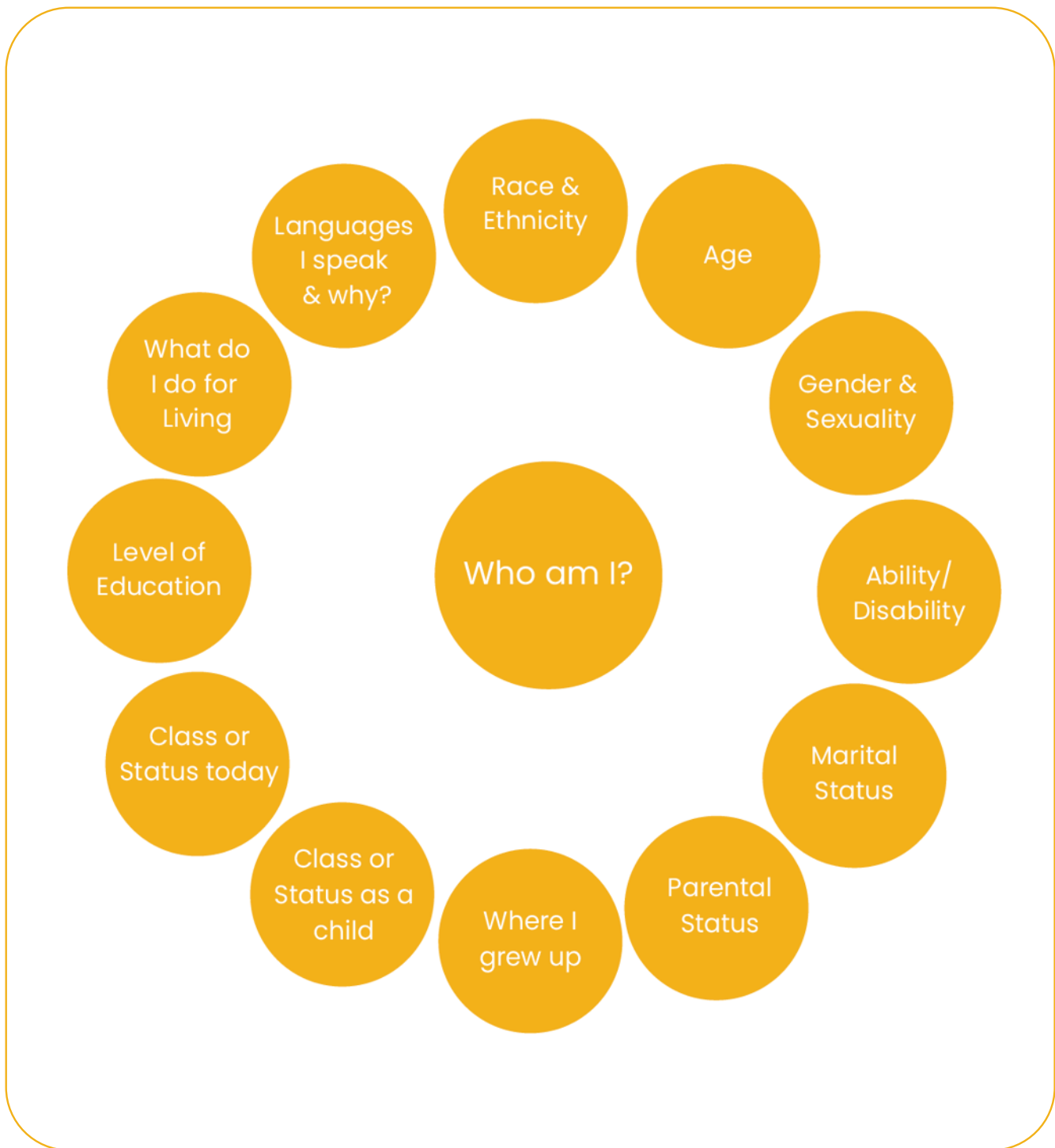
–Ralph Waldo Emerson

QUESTIONS

- How would we write our positionality statement?
- What are our understandings of systems of oppression and their influence on our work?
 - Do we reflect on our positions and their impact when engaging in international cultural relations projects?

MY/OUR THOUGHTS

POSITIONALITY WHEEL



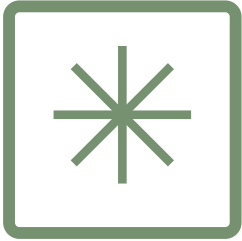
QUESTIONS

- This positionality wheel has been created by Lesley Ann Noel. Which aspects in this wheel form our positionality? Are there other aspects like religion or cast that form our positionality?

● QUESTIONS ●

- How does positionality influence decision making?

MY/OUR THOUGHTS



Intersectionality

(English)

Kesişimsellik

(Turkish)

Intersectionnalité

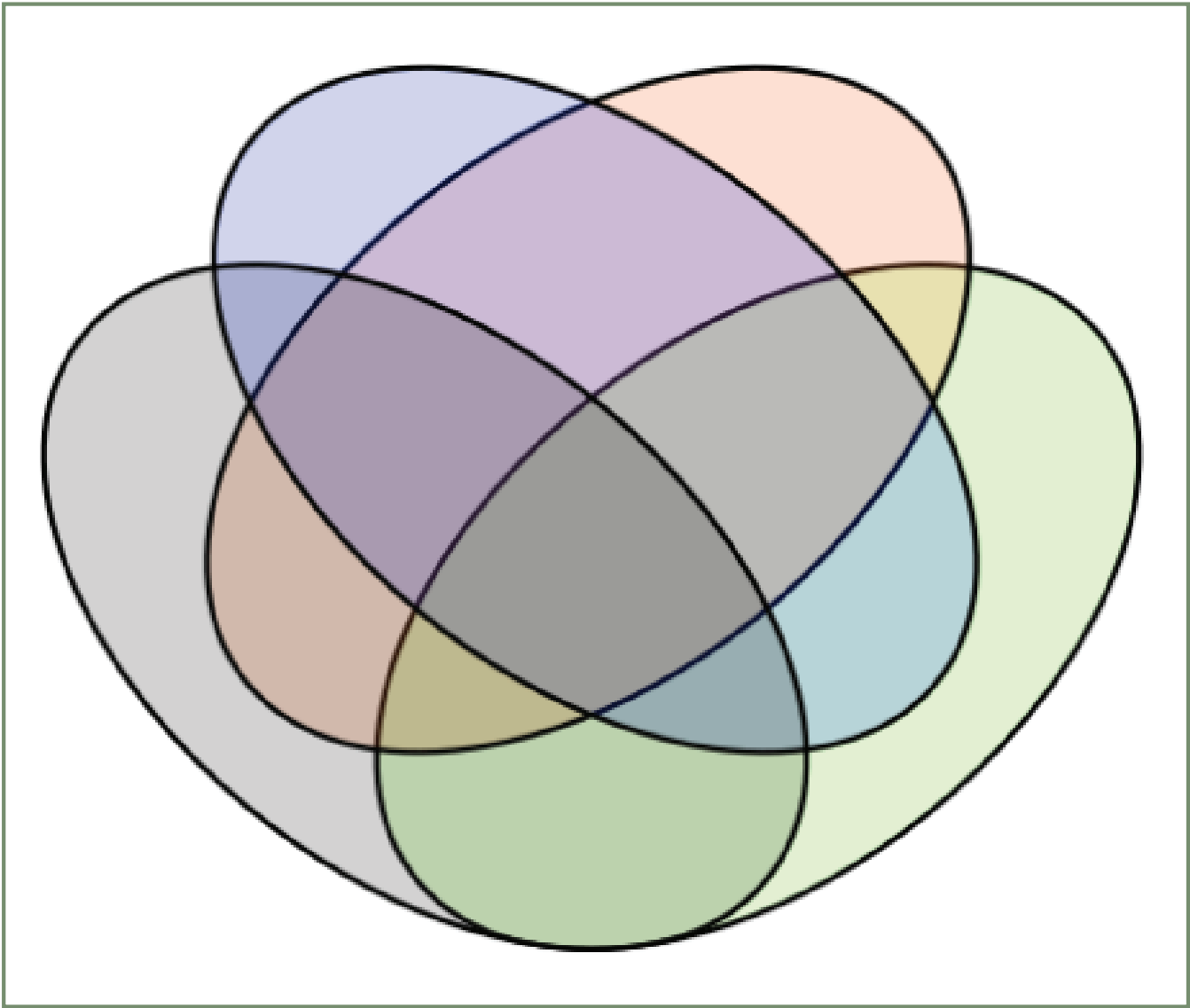
(French)

Intersectionality considers that various forms of social stratification, such as class, race, sexual orientation, age, religion, creed, disability and gender, do not exist separately from each other but are woven together.

QUESTIONS

- What kind of intersections do we see in our organisations?
Do we have an example?

MY/OUR THOUGHTS



**WHERE WOULD WE PLACE THESE INSIDE
THE DIAGRAM IN OUR CONTEXT?**

Class

Race

Sexual orientation

Age

Religion

Creed

Disability

Gender

● QUESTIONS ●

- How can intersectionality be approached in the design of collaborations in International Cultural Relations?
- How is intersectionality related to power dynamics?

MY/OUR THOUGHTS



Culture

វប្បធម៌

Cultura

(English)

(Khmer)

(Italian)

QUESTIONS

- How do we define culture?

MY/OUR THOUGHTS

QUESTIONS

- How would we link cultural diversity to fairness in cultural relations?

Cultural Diversity

The multiple ways in which the different cultures of groups and societies find expression. These cultural expressions are passed on within and among groups and societies, and from generation to generation. Cultural diversity, however, is evident not only in the varied ways in which cultural heritage is expressed, augmented and transmitted but also in the different modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the means and technologies that are used (*the 2005 UNESCO, Convention on the Protection and Promotion of the Diversity of Cultural Expressions*).

cultural diversity

biodiversity

linguistic diversity

MY/OUR THOUGHTS



Time

(English)

时间

(Chinese)

Czas

(Polish)

● **QUESTIONS** ●

- How much time do we spend in developing deep relations to build trust?
- Is our relationship with time transactional or relational?

Let us share a story about how different perceptions of time has influenced our collaborations.

MY/OUR THOUGHTS



DURATION

**MEETING
SCHEDULES**

TIMEZONE

**WHICH ASPECTS OF
TIME DO WE CONSIDER
IN OUR COLLABORATIONS
AND HOW DO WE DECIDE?**



**Ideogrammic compound: 門 (“door”) + 日 (“sun”).
Originally 間, moonlight (月) peeking through a
door (門) – interstice; space.**

The Japanese concept of *Ma* is something that relates to all aspects of life. It has been described as a pause in time, an interval or emptiness in space. The attention goes to the spaces between things rather than the things themselves. *Ma* is the fundamental time and space life needs to grow. If we have no time, if our space is restricted, we cannot grow. How we spend our time and shape the space we live in directly impacts our progress. *Ma* is the space within which we exist, the space we originate and evolve from — it begins as a void of meaning — the meaning is to be created by the individual as well as the group. *MA* is to take the time and space to step back, think and see from the whole perspective.

MY/OUR THOUGHTS

Space

Temporal perspective : The extent to which we are oriented toward the past, present, and future.

Old English *tīma*, of Germanic origin; related to tide, which it superseded in temporal senses. The earliest of the current verb senses is 'do (something) at a particular moment'.

MY/OUR THOUGHTS

The Seventh Generation Principle

Based on an ancient Haudenosaunee (Iroquois) philosophy that the decisions we make today should result in a sustainable world seven generations into the future.

Time Value Dimension

According to Hofstede's cultural dimensions theory, the dimension of time speaks to how communities are oriented toward space and time, including their tendencies toward traditions and the past, and their orientation toward the future and the present. Time is also a reference to a culture's orientation toward tasks or relationships.

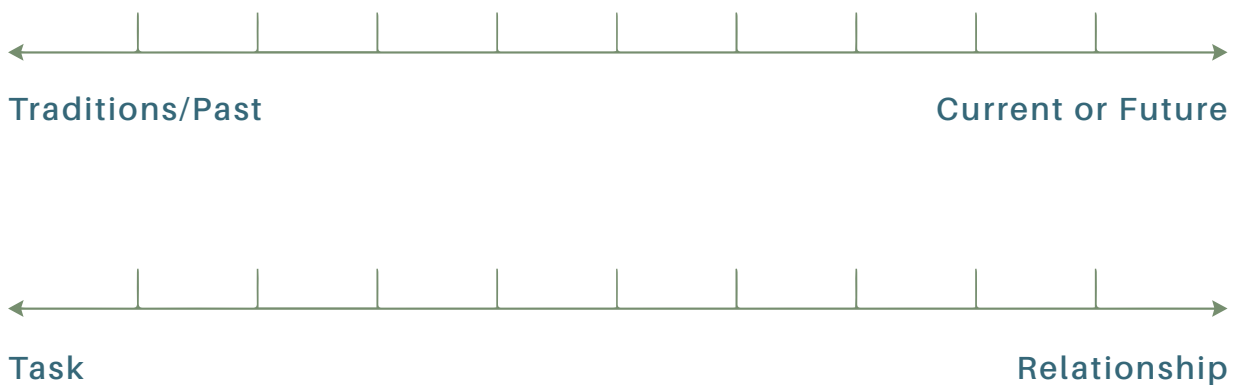


Fig: Time Value Dimension

My/Our Thoughts



Trust

(English)

Ukwethemba

(Zulu)

Lòng tin

(Vietnamese)

Trust is the belief and confidence in the integrity, reliability and fairness of a person or organization as an essential human value that quantifies and defines our interdependence in relationships with others.

QUESTIONS

- What is our definition of trust?
- How do we know that we have established trust in an international collaborative relationship?

MY/OUR THOUGHTS

Safe Space

A place or environment in which people can feel confident that they will not be exposed to discrimination, criticism, harassment, or any other emotional or physical harm.

Cultural Safety

Cultural safety means an environment that is safe for people: where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared knowledge and experience, of learning, living and working together with dignity and truly listening.

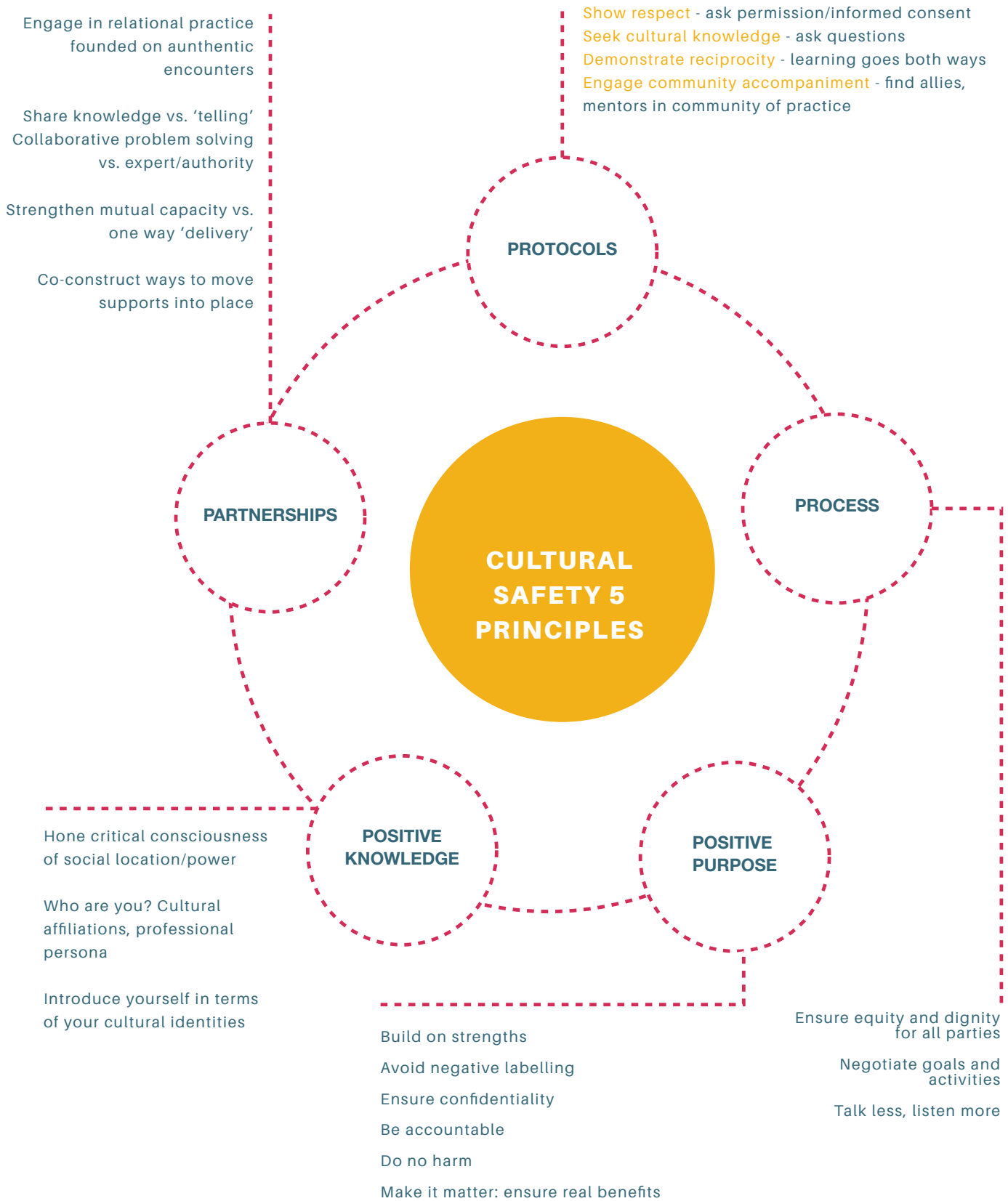
The term originated in New Zealand in the 1980s and was first proposed by Maori midwifery students in response to feeling unsafe within the predominantly Anglo (Pakeha) educational setting they were trained in.

QUESTIONS

- What are the building blocks and barriers to develop trust?
- How is trust best built in digital cultural relations projects?
 - How would we link cultural safety to fair collaborations?
 - How would the legacy of colonialism and the resulting distrust be approached in collaborations?

MY/OUR THOUGHTS

Five principles to engender cultural safety:



**MY/OUR THOUGHTS ON CULTURAL
SAFETY WITH RESPECT TO
CULTURAL RELATIONS**

A large grid of graph paper with a light green border and a light blue background. The grid lines are thin and light green. The grid covers most of the page, leaving a margin at the top where the title is located. The grid is intended for writing or drawing.



Decolonisation

(English)

Entkolonialisierung

(Deutsch)

Dekolonisasi

(Indonesian)

● QUESTIONS ●

- How do we build connections, understanding and trust in a country with whom our country shares a colonial history?

MY/OUR THOUGHTS

Decolonisation is the undoing of colonialism, the latter being the process whereby a nation establishes and maintains its domination of foreign territories. The concept particularly applies to the dismantlement, during the second half of the 20th century, of the colonial empires established prior to World War I throughout the world. (wikipedia).

QUESTIONS

- Will our projects, programmes or plans make a lasting substantive difference to those who need it most whether materially, psychologically, or on a deep sense of value of self and of community?

MY/OUR THOUGHTS

NEO-COLONIALISM : continuation of exploitative economic and cultural relations long after the attainment of political independence and its ongoing impact, neocolonialism is the control of countries of the Global South by countries of the Global North through indirect means, including economic, political, cultural, or other pressures.

EUROCENTRISM : refers to a wider understanding of Europe as the center of knowledge and power, stemming from the colonial paradigm.

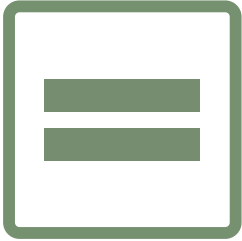
COLONIALITY : long-standing patterns of power that emerged as a result of colonialism, related to culture, labour, intersubjective relations, and knowledge production.

PRIVILEGE : Privilege is a special right, advantage, or immunity granted or available only to a particular person or group. The term is often used to describe social inequality, particularly in regard to race, ethnicity, age, disability, gender identity, sexual orientation, religion, and social class.

QUESTIONS

- What kind of privilege do we have?
- How do we acknowledge privilege, and how that impacts the ways programmes are designed?

MY/OUR THOUGHTS



Equality - Equity

(English)

Egalité - Équité

(French)

Gelijkheid - Billijkheid (Dutch)

● QUESTIONS ●

- What is the difference between equity and equality?

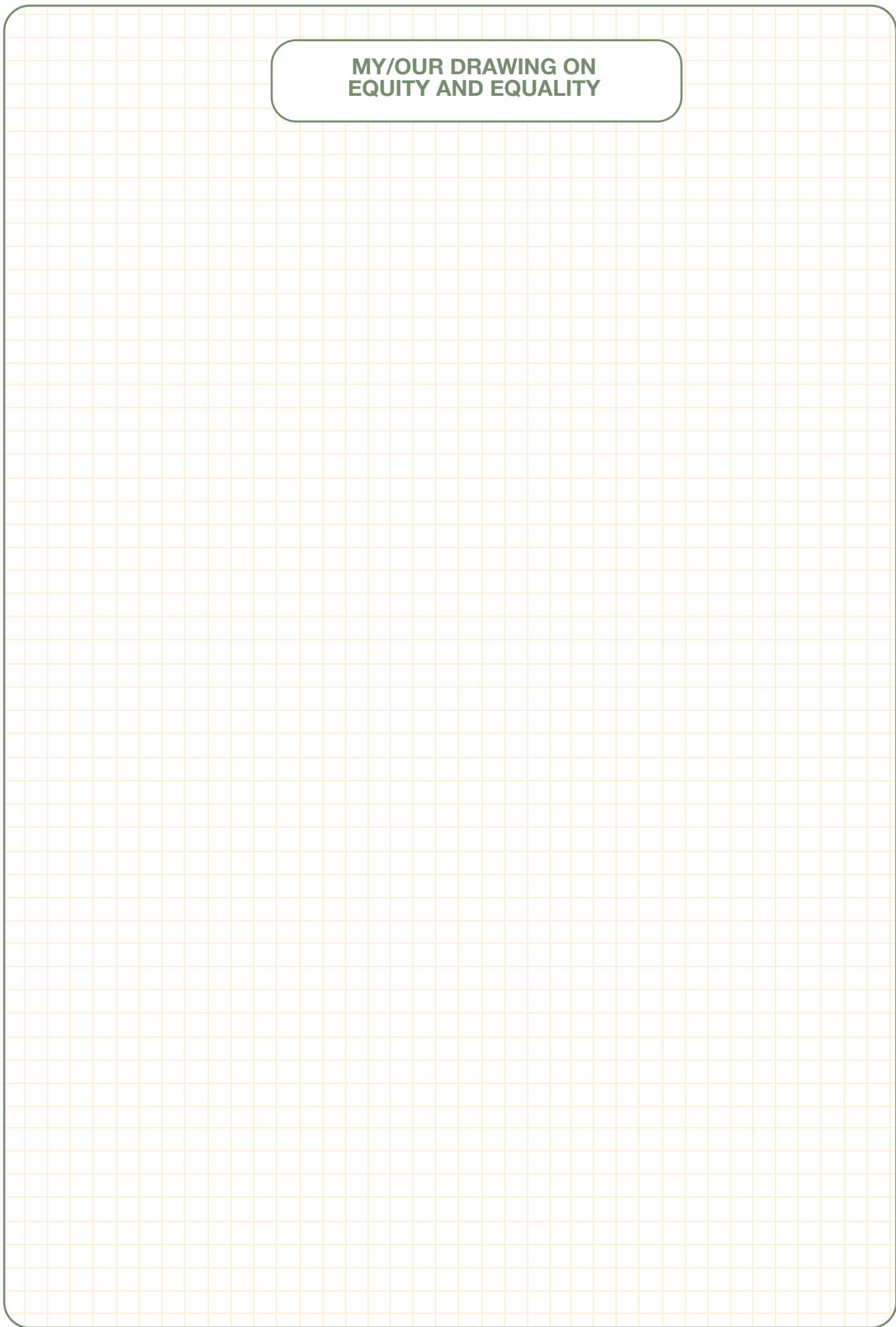
MY/OUR THOUGHTS

Equality means each individual or group of people is given the same resources or opportunities.

Equity recognises that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome.

**-Diversity, Equity & Inclusion For
Dummies
By Dr. Shirley Davis**

**MY/OUR DRAWING ON
EQUITY AND EQUALITY**



***Diversity is being invited to
the party. Inclusion is
being asked to dance.***

-Verna Meyers

● QUESTIONS ●

- Equality, diversity and inclusion should be at the heart of fair cultural relations. How is it embedded in our organisational policy?
 - What role does equity play in this?

MY/OUR THOUGHTS



Sustainability

(English)

βιωσιμότητα

(Greek)

Sjálfbærni

(Icelandic)

Sustainability is the process of living within the limits of available physical, natural and social resources in ways that allow the living systems in which humans are embedded to thrive in perpetuity

QUESTIONS

- Sustainability as a concept is a failure. Do we agree or not? Why?

MY/OUR THOUGHTS



Regenerative Sustainability: The New Frontier in the Sustainability Movement (ecowarriorprincess.net)

CULTURALLY SUSTAINABLE DEVELOPMENT : This means considering and driving actions forward that enable respect for the economic, political, cultural rights and equality of the sexes among the people who inhabit the different regions of the planet. It implies a development model that is respectful of identity and cultural diversity.

QUESTIONS

- How are we in our programmes mainstreaming culture in the SDG's?



Regeneration :

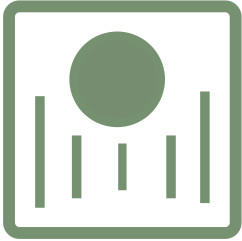
'A regenerative human culture is healthy, resilient and adaptable; it cares for the planet and it cares for life in the awareness that this is the most effective way to create a thriving future for all of humanity... When we aim for sustainability from a systemic perspective, we are trying to sustain the pattern that connects and strengthens the whole system. Sustainability is first and foremost about systemic health and resilience at different scales, from local, to regional and global...Complexity science can teach us that as participants in a complex dynamic eco- psycho-social system that is subject to certain biophysical limits, our goal has to be appropriate participation, not prediction and control (Goodwin, 1999a). The best way to learn how to participate appropriately is to pay more attention to systemic relationships and interactions, to aim to support the resilience and health of the whole system, to foster diversity and redundancies at multiple scales, and to facilitate positive emergence through paying attention to the quality of connections and information flows in the system. '

Daniel Wahl- Designing Regenerative Cultures

QUESTIONS

- How can collaboration in cultural relations be regenerative?

MY/OUR THOUGHTS



Participation

Penyertaan

Nsonye

(English)

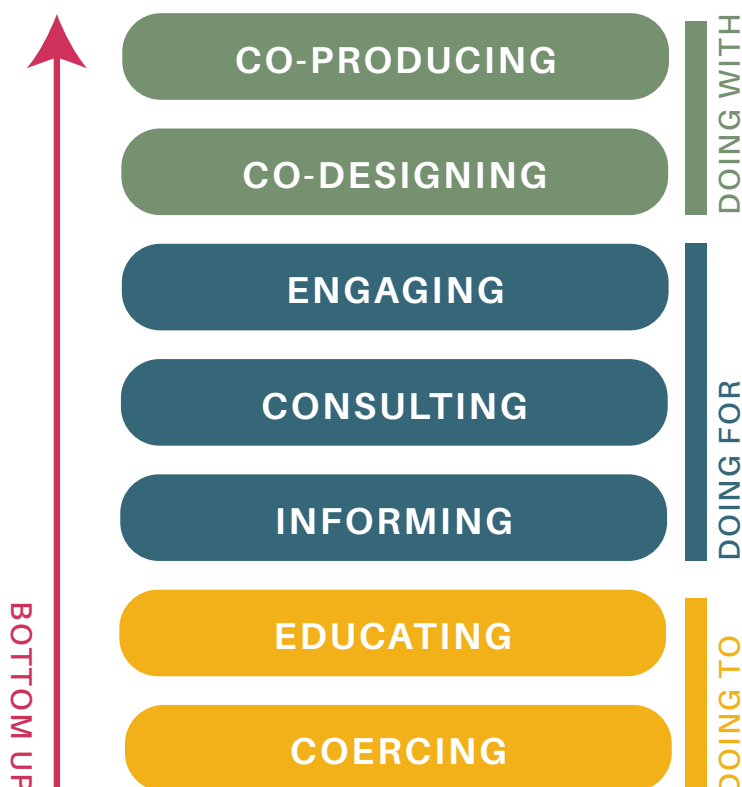
(Malay)

(Igbo)

A participatory approach is one in which everyone who has a stake in the intervention has a voice, either in person or by representation

There are essentially two paths to finding out what people think of a new set of ideas: engagement that seeks to simply reform the status quo, or participatory community engagement that leads to a transformational shift in the status quo. The first, consultation, requires only that the system itself (composed of a consulting body, stakeholders, ideas and resources) be brought together to comment, collaborate, or plan about existing models of public service. The second, participatory community engagement, requires much deeper exploration, introducing new mental models, completely new ways of doing business and transforming stakeholders to co-creators.

[100921ParticipatoryengagementCCorrigan.pdf \(artofhosting.org\)](#)



enabler
voice
agency
networks

● **QUESTIONS** ●

- What approaches are used in shaping new collaborations?
 - How are stakeholders part of this?
 - Whose voice is heard?

MY/OUR THOUGHTS



Justice

Drejtësisë

ਨਿਆਂ

(English)

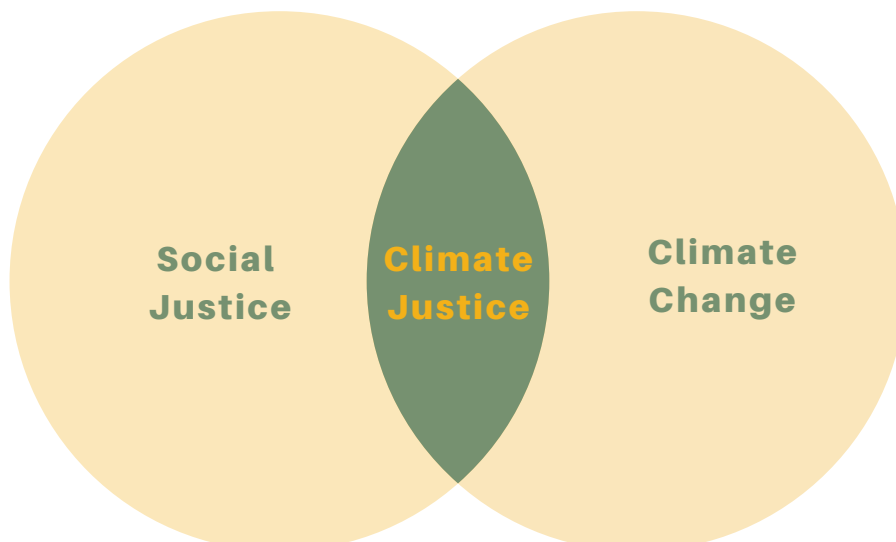
(Albanian)

(Punjabi)

Justice, in its broadest sense, is the principle that people receive that which they deserve, with the interpretation of what then constitutes "deserving" being impacted upon by numerous fields, with many differing viewpoints and perspectives, including the concepts of moral correctness based on ethics, rationality, law, religion, equity and fairness.

Social justice encompasses the just relationship between individuals and their society, often considering how privileges, opportunities, and wealth ought to be distributed among individuals

Climate justice is a concept that addresses the ethical dimensions of climate change. Applied ethics, research and activism using the term approach anthropogenic climate change as an ethical, legal and political issue, rather than one that is purely environmental or physical in nature



Human Justice upholds the right to live in a healthy and vibrant community, where each person is safe, thriving and able to reach their full human potential.

Justice and power must be brought together, so that whatever is just may be powerful, and whatever is powerful may be just.

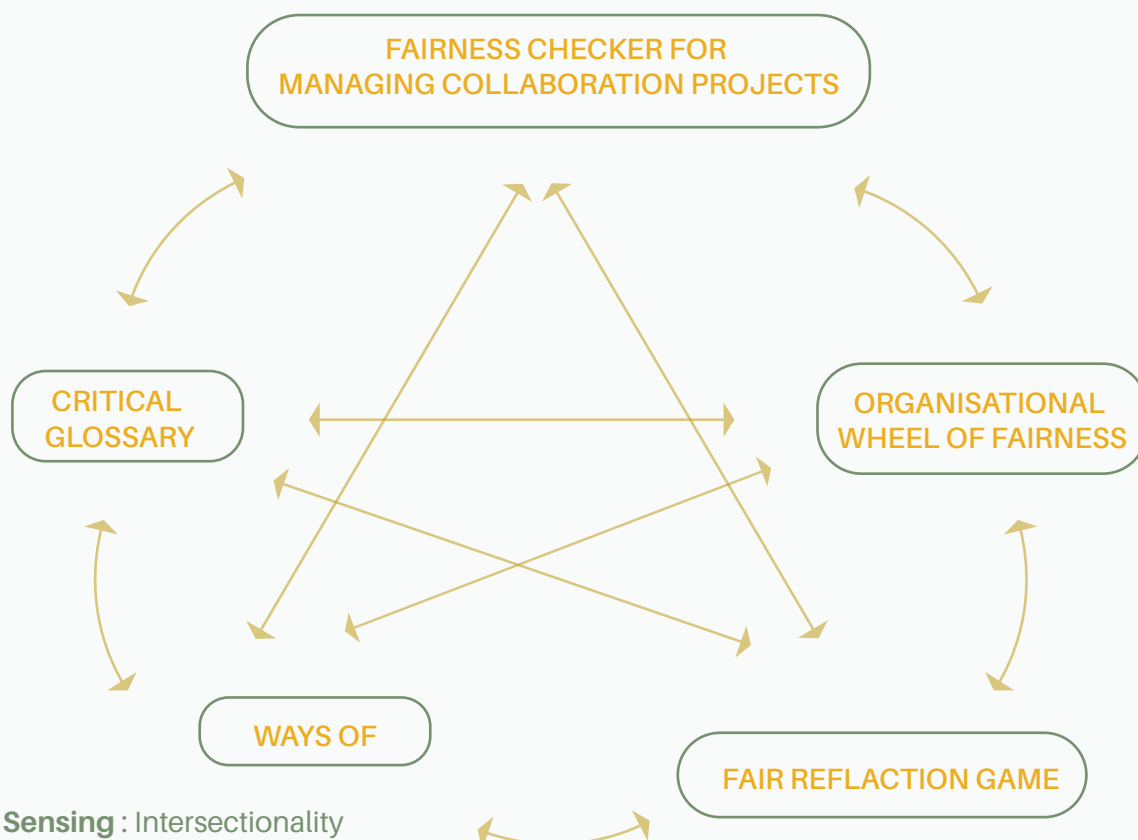
-Blaise Pascal

● QUESTIONS ●

- What does power have to do with fairness and justice?
- How are prejudice and bias created? How do we overcome them?
- What are the responsibilities of the individual with regards to issues of social justice? When should an individual take a stand against what he/she believes to be an injustice? What are the most effective ways to do this?

MY/OUR THOUGHTS

Each component of the *Not a Toolkit!* *Fair Collaboration in Cultural Relations - A ReflAction* is connected to all other components. After finishing your reflAction journey in this section continue journaling in the next part.



Sensing : Intersectionality

Thinking : Decolonisation & Racism

Doing : Fair Evaluation

Connecting : ReflAction

Sensing : Injustice

Thinking : Climate Emergency