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Erasmus+ Programme  
of the European Union

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# Handbook

Intercultural Encounters –  
All a Youth Worker needs to InterAct

Intercultural Action Competence Tool

Project Number: 2020-3-DE04-KA205-02035  
Project Duration: 02/01/2021 – 07/31/2023

Project consortium:



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# Preface

## The project

Funded by Erasmus+, InterAct is a project to promote and validate the development of Intercultural Action Competences (IAC) for participants of international youth projects.

All international youth mobility involves an element of intercultural communication leading to intercultural action competence (IAC). In the youth field, intercultural learning takes place in a non-formal setting and often in an implicit way. To be used consciously, IAC needs to be integrated into youth work concepts.

Therefore, we brought together partners and experfrom the Netherlands, Belgiumts, Ireland, Greece and Germany to make this process explicit and embedded in a comprehensive learning process, with the aim of developing different tools that provide an approach to IAC.

## Our handbook

In addition to the development of a web app that encourages participants in international youth mobilities to understand, reflect, practice, and validate their experiences, the handbook Intercultural Encounters – All a Youth Worker needs to InterAct has been compiled.

The latter is a collection of tools, examples, and good practices for the inclusion of intercultural action competence (IAC) in international mobility projects. The handbook explains the basic elements relevant to understanding the concepts of culture, interculturality, critical events in intercultural encounters and finally IAC. It also contains a collection of examples of how relevant learning modules can be integrated into youth mobility projects as well as practical non-formal methods that can easily be implemented with youngsters to foster intercultural competences. Each chapter concludes with a short competence validation for the reader.



## Preface

### For whom?

It is aimed at youth workers developing international mobility programs, such as Erasmus youth mobility, international volunteering projects, virtual volunteering, online workcamps, international apprenticeships, etc. and contains a collection of tools, examples, and good practices for mainstreaming intercultural action competence (IAC) in international youth projects.

### Why?

Intercultural competences can be deepened in many ways even without a learning mobility experience, if only by opening up to the diversity around us. However, learning mobility – with appropriate support – remains the most transformative and immersive experience for young people to develop and enhance intercultural competences. Immersion in a foreign reality of life and cultures provides an opportunity to learn from each other, overcome inner barriers and gain understanding of other ways of life.

### Aim

InterAct enables youth workers to integrate intercultural competences into their projects and mobility activities and thus increase the impact and recognition of their activities with little or no effort.

### Additional information

To learn more about the project and access all project resources, visit

<https://kultur-life.de/projekte/interact>



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# 1. Intercultural competence in youth work

## 1.1 What does it mean?

In 2018, the European Commission defined a collection of competences, that are important, to meet the challenges of the 21st century. These competences include those that are already taught in good quality at schools in many countries, such as reading and writing or mathematical and technological competences. In addition to these competences, however, there are also those that can only be taught to a limited extent at schools and universities. Among these competences, intercultural action competence takes on a very special role when it comes to carrying out youth work in intercultural or multicultural contexts.

A 2020 UNESCO definition states:

*Intercultural competence essentially serves to improve interactions between people across all differences, whether these differences concern age, gender, religion, socio-economic status, political affiliations, or ethnic issues.*

From this definition it becomes clear that there is probably no youth work activity and no youth encounter in which intercultural competence does not play an important role. A youth exchange where all participants have the same age, gender, religion, etc. is likely to be a rather boring event.



# 1. Intercultural competence in youth work

## 1.2 If we are interculturally active in every encounter anyway, doesn't everyone already have this competence?

To answer this question, we must look at the concept of competence. We have now understood what intercultural competence is good for, but what does it actually consist of?

First of all, each competence consists of three different dimensions. These dimensions are **knowledge, attitude (or values) and behaviour**.

Would you like an example? When we are asked to communicate with someone who speaks another language, the knowledge dimension is that we speak their language (incidentally, also one of the key skills of the 21st century!). The attitude or value dimension is that we are interested in the other person and really want to talk to them. Finally, the behavioural dimension is if and how we end up doing so. All these are also components of intercultural competence!

This example also immediately shows the special role we play in youth work for the development of this competence. We are experts in young people's encounters. Therefore, we are in the ideal position to positively influence the behaviour and attitudes of our youth.

Our project now serves to enrich all of our expertise in the areas of attitude and behaviour with the necessary components of knowledge and thus contributes to an awareness of how we can better promote the development of intercultural competence and also make the progress visible.



# 1. Intercultural competence in youth work

To this end, we asked ourselves in our team what specific components this competence actually consists of. Promoting each of these elements will automatically result in strengthening one of the three dimensions of intercultural competence!

These elements are:

1. Openness and curiosity for others
2. Respect for others
3. Awareness that different people perceive things differently and therefore behave differently, combined with the knowledge that "normal" behaviour is only ever normal within a group
4. The knowledge of how to understand and bridge cultural differences
5. The ability to see things from different perspectives
6. Empathy – the ability to put myself in other people's shoes
7. The ability to adapt my behaviour in a way that I do not hurt the feelings of others and at the same time do not lose sight of my goals

## What is new about it?

The elements mentioned above are in many cases the reason why young people take part in youth encounters, and they are also the reason why we, as youth workers, run these encounters. Thus, our aim is not to reinvent the wheel or to teach ideas that are quite different from what we do anyway – our aim is to make this

## *learning process conscious*

and to help us, youth work experts, as well as the young people who take part in our projects

*to achieve a better understanding and a better learning experience,* without weighing down our existing projects with unnecessary ballast.



# 1. Intercultural competence in youth work

## 1.3 How can I use this in practice?

First of all, you have the opportunity to examine your existing projects to see which of the above-mentioned components you are promoting with a particular activity.

### An example:

A scavenger hunt carried out by a multicultural group will probably challenge and promote elements two, four, five and seven in a special way. The members of a group that solves this task well and harmoniously will therefore probably have already started with a good basic knowledge of these elements. Another group that argues a lot about this task will probably have a special learning need for individual members in some of these points.

Why don't you apply this to your last youth exchange? Which elements did you particularly promote? Where were your young people already quite advanced? And where were there still challenges and learning needs?

The understanding of intercultural competence should therefore help us in practical youth work to identify this learning need and to use methods to work on this particular need. At the same time, and this will become more and more important for us in youth work, we offer ourselves as experts and the young people themselves the opportunity to become aware of the learning success and to leave a project with the knowledge that one has not only had a good time with other young people, but has incidentally also developed a competence that is essential for living together with people from other cultures.





# 1. Intercultural competence in youth work

In modern societies, which are composed of increasingly diverse cultures, this competence is a very decisive contribution to peaceful and successful coexistence.

One strength of our approach is precisely that it does not dictate to you as a youth worker how your encounter is organised. In fact, it offers an excellent opportunity to optimise the learning success for this competence and even to prove it at the end.

We are convinced that especially in the field of intercultural competence the special value of non-formal youth work will become obvious, and this will further strengthen our position in youth education.

Jump to  
[Sources](#)



## 1.4 Test your knowledge!

*Define Intercultural Action competences in your own words:*

*What are the three dimensions that each competences consists of?*

*Which of the before-mentioned elements (please see 1.2) you are promoting in your existing projects / youth mobilities and with which particular activity?*



## 2. A Young Person's guide to intercultural action competence

When a young person goes abroad – as part of a team for a short-term intensive youth exchange, or alone/with a couple of classmates for a period of studies, or to complete an internship in a foreign company – they gain a unique opportunity to further develop their intercultural competence. At least, they meet persons from different cultural backgrounds, have multiple intercultural encounters and are immersed in situations which might be somewhat or very different from what they are used to 'at home'.

In principle, such a stay abroad is a unique learning opportunity. Young people become more open and interested in other cultures. They can learn to respect those who see the world differently and show this respect in day to day interactions.

Exposure alone, however, is not enough. In fact, if new experiences are overwhelming and not 'digested', travel abroad can lead to negative

feelings towards those different from ourselves, make us unwilling to interact with representatives of (certain) other cultures, defensive of our own cultural ways of doing things, increased xenophobia, etc.

In order to support young people in the task of learning from their experiences, the InterAct consortium developed an app that focuses on promoting reflection:

- reflection on critical incidents; and
- reflection on own growth in different dimensions of intercultural competence.



## 2. A Young Person's guide to intercultural action competence

Critical incidents “are brief descriptions of situations in which a misunderstanding, problem, or conflict arises due to the [sic!] cultural differences or where there is a problem of cross-cultural adaptation and communication”.<sup>\*</sup> Such stories are often collected and used in intercultural training activities. The InterAct app contains a small collection of stories shared by former participants of youth exchanges collected by the InterAct partners. It is important that young people learn to think of such incidents as learning opportunities and learn to learn from these – often unpleasant, uncomfortable or embarrassing – situations.

Reflection on critical incidents allows us to

- overcome or at least analyse our negative emotions;
- become more aware of how easily we judge others' behaviour from our own cultural point of view;
- learn to suspend our judgements in order to discover how others might be interpreting the 'same' situation;
- learn more about cultural differences – differences in what is considered polite, appropriate, rude, friendly, etc.; and
- discover patterns behind individual incidents.

\*Jump to  
[Sources](#)



## 2. A Young Person's guide to intercultural action competence

The app invites users to analyse critical incidents on a regular basis. If it becomes a habit, young people will be equipped with a powerful tool to continue learning about cultural differences and developing their intercultural competences.

The second type of reflection we hope the app can foster is reflection on one's own intercultural strengths and growth. To make it clear that there are many aspects one can focus on if one wants to become better at interacting with representatives of different cultures, 11 developmental goals are distinguished: two related to attitudes (openness, curiosity and respect), six to cognitive elements (awareness, knowledge, learning how to learn), and three to observable behaviours (seeing from more than one perspective, empathy and adjusting one's behaviour to suit a particular cultural context). Each of the goals is then expressed as a variation of an "I can" ("I am" / "I know" / "I feel" / "I am capable") statement. The app users are invited to self-assess at different points of their intercultural

development journey and to reflect on their own growth and achievements. This framework allows app users to acquire the language and the 'lens' they need to become self-directed learners. They can name and describe their own awareness, attitudes and skills. They can monitor their own progress and they can explain – for example, to potential employers, how good they are at interacting with persons from other cultures.

Finally, it is also important to point out that the app has been designed to be used directly by young people. However, as an alternative, the InterAct app can become a source of ideas for youth workers who want to foster these two types of reflection among young people. Youth workers can use the opening questions, or reflection cues from the app to start a dialogue or a group discussion about intercultural incidents and/or different aspects of intercultural competences.



# 3. Good practises around Europe

In the following chapter we will present some good practice examples from around Europe for the inclusion of Intercultural Action Competence (IAC) in international mobility projects.

**3.1 Belgium**

**3.4 The Netherlands**

**3.2 Germany**

**3.5 Greece**

**3.3 Sweden**

**3.6 Test your knowledge**

# International Youth Volunteering

offline

*Organization: EDIW (Education for an Intercultural World)*

**About the organisation:** EDIW's mission is to develop international projects, programmes, and experiences of formal and non-formal education as steps to grow into compassionate, informed and participatory global citizens, respectful, creative, and responsible for this world. With this goal, EDIW conducts international seminars, workshops, experiences of immersion in different cultural contexts that will provide young people venues for information in service, entrepreneurial leadership, and intercultural exposure.

**Good practice:** A group of young people from different cities and countries commit themselves for a period of three weeks to work voluntarily in a social project in India. Participants will also be offered complementary activities of cultural immersion and exposure.

Besides getting to know new places and cultures, participants have the experience to collaborate and interact with other young people from different countries.

**Aims:** 1. To foster intercultural learning, to enhance personal development, and to strengthen values of solidarity while providing participants the experience of working as volunteers.  
2. Supporting the development of local communities.

**Impact on target group:** The youth participating in this experience develop the ability to interact with people of different cultures and languages, as well as to act as responsible citizens through an active commitment with different social realities. They also learn to develop personal capabilities through the experience of volunteering. The target group is young people aged 18-30.

**Why we recommend it:** This activity is of great help in developing an integral personality in the youth as well as an extremely enriching learning experience of intercultural competence.

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[further readings](#)

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# International Youth Volunteering

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## further readings

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- <https://www.afs-intercultural.org/acerca-de-afs/>
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- <https://www.icye.org/wp-content/uploads/2018/04/45th-Issue-ICYE-Newsletter.pdf>
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online

## International Youth networks

*Organization: EDIW (Education for an Intercultural World)*

**About the organisation:** EDIW's mission is to develop international projects, programmes, and experiences of formal and non-formal education as steps to grow into compassionate, informed and participatory global citizens, respectful, creative, and responsible for this world.

**Good practice:** Young people from different countries and continents meet online through international networks to deal with topics of youth interest such as participation and citizenship, global warming, entrepreneurship, pre-university mentorship, etc. Each network has a coordinator, and meets monthly. Guideline and dynamic of topics and meeting are prepared by rotating teams.

**Online/Offline:** The network is online. At the end of the study a meeting in presence is organised by countries or continents to share results and good practices and to establish new goals for the different topics.

**Aims:** EDIW works with young people from different countries and continents so this way of working with them around a variety of topics is an excellent method. Therefore, EDIW aims:

- to offer training in the competencies necessary for young people to achieve leadership of reference and to acquire values to be able to collaborate and take part in the construction of participatory, creative, and inclusive societies.
- to develop better social skills.
- to learn about new cultural and societal ideas and issues.
- to be better equipped to be active citizens in society.
- Collaborative learning: Broaden connection and understanding of the world
- Digital media literacy: Develop communication and technical skills
- Campaigning for social good: this way helps young people raise awareness of a particular cause that they are interested in to have a real-world impact on effecting change where they want so see it.
- to promote social change.



online

## International Youth networks

*Organization: EDIW (Education for an Intercultural World)*

**Impact on target group:** The target group is youth aged 17–35. The impact is that the youth feel they are not alone in their dreams and actions to deal with important topics for them as family, education, profession, and social transformation, therefore they can become more critic and active members of society. Giving youth the tools to be engaged, articulate, critical, and collaborative

**Why we recommend it:** Because this is an excellent way of working with young people from all over the world. It helps to develop our youths' technical, creative, and analytical skills. It integrates persons and areas of knowledge, and it develops an amount of social and digital capabilities, apart to bridge the gap of digital divide.

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## International Youth networks

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online and offline

# Tandemproject

*Organization: Kulturgrenzenlos e.V.*

**About the organisation:** Kulturgrenzenlos e.V. is a NGO in Kiel. Their aim is to bring people from different countries and cultures (refugees or migrants with locals) together through friendships.

**Good practice:** The method consists in bringing together two people from two different cultures according to their interests and hobbies to form a tandem.

They organise different events such as a trip to the beach or weekly events as football or a women café and language exchange café.

The idea behind is not to help migrants and refugees but rather connect people on equal footing.

**Aims:** 1. Establishing new friendships  
2. Integration into a new society

**Impact on target group:** The target group (refugees, migrants) gets the possibility to get to know other people (mainly locals). This helps to get to know the language better and the culture and tradition and further, helps them to integrate better. Also, the people from receiving country get to know better a different culture. Establishing a friendship with people from other cultures creates empathies and therefore knowledge how to cross different cultural perspectives and how to find compromises.

**Why we recommend it:** We recommend the best practise because it shows a new approach on intercultural learning. Both parts are included in the learning process and both parts can learn something new from the other part.

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[further readings](#)

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online and offline

# Tandemproject

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## further readings

- [kulturgrenzenlos e.V.](#)
- [How does it work? – Tandem \(tandemforculture.org\)](#)

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offline

## ZEIK Bike

*Organization: ZEIK- Zentrum für Empowerment und interkulturelle Kreativität / Center for Empowerment and Intercultural Creativity*

**About the organisation:** The idea for the "ZEIK - Center for Empowerment and Intercultural Creativity" was born at the beginning of 2017. They supported new immigrants in their arrival in Kiel on a voluntary basis as native-speaking guides. Through joint activities and regular meetings, they have grown together into a multicultural team. ZEIK want to stand up for democracy and tolerance in Germany and take social responsibility for a good coexistence in the new home.

**Good practice:** With the ZEIK BIKE, an e-cargo-bike, they would like to create encounters in many places in Kiel.

At markets, district festivals, at the harbor or in the pedestrian zone. Through live music, finger food and dance, they want to get into conversation with people – and so mobilize for an open society.

**Aims:** 1. To create an open space for everyone.  
2. To connect through food and drinks and so creating an intercultural space.

**Impact on target group:** The target group gets the possibility to show their culture and tradition, food, and drinks. And so, creating an open space for every culture. Getting to know other cultures makes us more open minded and tasting new food and drinks can make us more curious about the new culture and new traditions. This characteristic helps to gain more respect and openness!

**Why we recommend it:** It is a nice and easy way to get to know other people from different cultures. Due to the nice atmosphere, it is easy to connect with other people and so create new networks.

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offline

## ZEIK Bike

Organization: ZEIK  
Center for Empowerment and Intercultural Creativity

### About the organization

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### further readings

- [Projekte – ZEIK – Zentrum für Empowerment und Interkulturelle Kreativität \(zeik-kiel.de\)](http://zeik-kiel.de)

**Aims:** 1. To create an open space for everyone.  
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The target group gets the culture and tradition, food, and an open space for every culture. Intercultural encounters makes us more open and food and drinks can make us discover new culture and new traditions. It helps to gain more respect and

It is a nice and easy way to get to know different cultures. Due to the opportunity to connect with other people in markets.

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online and offline

## Creative drama

*Organization: Mobilizing Expertise AB*

**About the organisation:** Mobilizing Expertise is an efficient Swedish social enterprise for Nordic, European, and international projects focussing on creative drama.

**Good practice:** The aim is to allow several young people from different cultures and backgrounds to get together and work on the creation of a story bringing together the experiences of each of them and thus allowing exchange and learning about diversity. The aim is to create an account in which characters will go through different discoveries and discover all the possibilities that knowledge acquired through intercultural skills offers. Therefore, the participation and experience of each young person participating in the creative drama workshops are necessary.

**Online/Offline:** In terms of the online method, this involves the different participants meeting by video conference to exchange experiences and ideas and build the storyline. The offline methods will be used to continue the research individually for the participants and to continue learning about diversity and interculturality.

**Aims:** 1. To promote and encourage diversity.  
2. To strengthen European exchange and cohesion.  
3. Enable the acquisition of new skills through non-formal methods.

**Impact on target group:** By enabling young people to learn from each other, it is possible to install new values and knowledge and limit discrimination and prejudice among them.

**Why we recommend it:** This practice fits in the framework of the InterAct project and, more generally, in the framework of the Erasmus+ program, i.e., European cohesion and cooperation to strengthen the links between everyone. This practice is, therefore, an excellent way to achieve these objectives.

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## Creative drama

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- <https://www.bgrs.com/insights-articles/training-practices-for-intercultural-competency-in-the-21st-century/>

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# Citizen's initiatives via social networks

online and offline

*Organization: Mobilizing Expertise AB*

**About the organisation:** Mobilizing Expertise is an efficient Swedish social enterprise for Nordic, European, and international projects.

**Good practice:** Enable young people to work on promoting values or ideas on the one hand through social networks by creating and organizing good promotion and communication with the experiences and skills of everyone. On the other hand, this non-formal activity can also be collected offline through the presentation of the work done in the networks in person, such as meetings or open coffee, thus allowing the further development of intercultural skills among young people.

**Online/Offline:** Concerning the online part, all the activity concentrated around social networks will allow exchanges between the different young participants and to discuss other points of view and experiences. The offline function will take place in meeting places such as coffee to allow for the practical implementation of the ideas and discussion made beforehand.

**Aims:** 1. Develop non-formal online and offline activities to allow greater freedom of work.  
2. Promote exchanges in more playful and interactive formats for young people.  
3. To be part of the InterAct project by developing Intercultural Action Competencies (IAC).

**Impact on target group:** Not only to develop intercultural skills but also to strengthen non-formal activities, which are one of the best ways to promote and facilitate the objectives of the InterAct project.

**Why we recommend it:** This practice is in line with this method's aim to develop offline and online activities while continuing to develop intercultural skills in young people.

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online and offline

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## further readings

- <https://www.bgrs.com/insights-articles/training-practices-for-intercultural-competency-in-the-21st-century/>
- <https://www.knowledgeanywhere.com/resources/article-detail/10-informal-learning-activities-to-boost-employee-engagement>

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# Podcastserie Denkers en Doeners over Diversiteit

*Organization: Kennisplatform Inclusief Samenleven (KIS)*

**About the organisation:** Platform Inclusion & (KIS) is a Dutch programme hosted by Verwey-Jonker Institute and Movisie. It is funded by the Dutch Ministry of Social Affairs and Employment and collaborates with educational institutions, migrant organisations, and social entrepreneurs.

**Good practice:** KIS publishes a multitude of “tools” to tackle inclusion issues regarding several topics that fall into play with the development of intercultural competences. Their method includes publications, E-learning, Tools and Podcasts.

Their publications consist of research and information into various topics such as mentoring refugees, Islam in education, vocalizing the voice of young people, and more. These publications are accessible without costs for everyone on their website. Some publications also provide a PowerPoint and tools to execute with a group of people.

The E-learning tools consists of online courses which can be done for free, and a certificate will be granted after the 1-jour online course.

To illustrate, KIS created a tool to recognize polarisation within neighbourhoods or groups and how to tackle this issue. Their website states that these tools are not only for municipalities or policy-makers but also for “everyone who wants to learn about polarisation”. The E-learning tool consists of theory and questions within which the creator increases their knowledge on a topic.

In 2020 and 2021, KIS also released 12 episodes of their podcast “Inspiring thinkers and doers” where interesting individuals on the basis of culture and identity issues are interviewed. Topics consist of diversity in the cultural sector and the in’s and out’s of arranged marriage. Listeners can listen to the audio for free on Spotify.

Outside of these four initiatives, KIS also publishes “tools” on (sensitive) topics within with theory and concepts are explained and proposed questions are put on an information card to start a conversation with individuals, for example, on the topic of shame-sexting for women/girls with a Turkish or Moroccan background. ....



# Podcastserie Denkers en Doeners over Diversiteit

online

*Organization: Kennisplatform Inclusief Samenleven (KIS)*

**Good practice:** ... Another tool measures the internal diversity of an organisation. The representative of the organisation fills in a questionnaire and results are given on their internal diversity. The same counts for a tool to increase the participation of status holders within municipality. A questionnaire is filled in, points are given, and an action plan is made.

To conclude, this knowledge platform created a multitude of tools to increase intercultural competences and educate individuals on various topics based on research by way of questionnaires, audios, publications, and online courses.

**Online/Offline:** Online publications, E-learning, podcasts

**Aims:** The program aims to contribute structurally to a diverse and well-balanced society. Platform Inclusion & Community selects topics based on its own knowledge and insight next to the need for knowledge expressed by the work field and society in general. In addition to analysis and research, we position facts within their context and link them to successful practice examples: what works?

**Impact on target group:** The target group exist of policy makers in municipalities and other government institutions, politicians, professionals in civil society organisations, migrants' organisations, and entrepreneurs. The program is guided by questions that arise in society. KIS researches and creates solutions (tools) that fit and tackle these issues as they are implemented by government institutions, educational forms, and organisations.

**Why we recommend it:** They are widely accessible due to their online form and based on fitting research and collaboration with multiple public institutions and organisations.

see

[further readings](#)

jump to the

[next good practise](#)

# Podcastserie Denkers en Doers

online

Organization: Ker

Good practice: .

organisation. The results are given to increase the participation is filled in, points

To conclude, this intercultural communication research by way

Online/Offline: C

Aims: The programme aims to create a balanced society by sharing own knowledge and experience in the work field and social position facts with examples: what v

## further readings

- **Promoting intercultural exchanges with blogs and podcasting: a study of Spanish-American telecollaboration:**

[https://www.tandfonline.com/doi/pdf/10.1080/09588220903345184?casa\\_token=EztmRf4f6ysAAAAA:Vp9EZIUQROVBmbOg3Asy3GhPwGCtPyb2SWqMedOGZGdNOOkffxypOUqwgTRGZmGRtrRZVLOjs](https://www.tandfonline.com/doi/pdf/10.1080/09588220903345184?casa_token=EztmRf4f6ysAAAAA:Vp9EZIUQROVBmbOg3Asy3GhPwGCtPyb2SWqMedOGZGdNOOkffxypOUqwgTRGZmGRtrRZVLOjs)

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offline

## International Food Fair

*Organization: Erasmus Multicultural Associations*

**About the organisation:** Erasmus Multicultural Associations (EMA) is the umbrella organisation which represents, facilitates, and coordinates eleven cultural and social associations with the aim of promoting diversity and inclusion at the Erasmus University.

**Good practice:** Multicultural associations of the Erasmus University represent diversity students in Rotterdam. The organisations allow students to develop themselves and their sense of cultural diversity by joining one of the committees or organising an educational project. Moreover, it helps them to build a network by getting to know people from their own or from other organisations. Any students at Erasmus University that is interested in a certain culture or identity is welcome to join the association or to participate in the activities. Membership grants access or a discount to wide a variety of events and courses. The Multicultural associations organise events that are open for everyone, for example, an international food fair in one of the University Buildings within which all associations prepare food of their culture (Chines, Arab, Hindu, Surinamese) to promote intercultural competences. Individuals can taste the food and get educated about the different cultures.

**Aims:** Promoting Diversity and inclusion for students by making them familiar with different cultural foods.

**Impact on target group:** Making conversation with different people from different cultures they might be unfamiliar with, sparking this interaction by way of food. Less estranged towards the culture as they will recognize dishes and eating habits, cultural influences on food, religious influences on diets.

**Why we recommend it:** “low-key” introduction towards different cultures, non-formal learning experience. From the people themselves.

see

[further readings](#)

jump to the

[next good practise](#)

offline

## International Food Fair

Organization: Erasmus University

**About the organization:** Erasmus University is an umbrella organization for cultural and social inclusion at the Erasmus University.

**Good practice:** Erasmus University promotes diversity student themselves and through committees or organizations to build a network between organizations. An activity to promote culture or identity through activities. Member activities and courses. The Erasmus University is for everyone, for example Erasmus Buildings within Erasmus University Arab, Hindu, Surinamese taste the food and

### further readings

- **Savouring semiotics: food in intercultural communication:**
- [https://www.tandfonline.com/doi/pdf/10.1080/10350330.2011.578803?casa\\_token=ZcsreVNsTelAAAAA:V2OkOrpio\\_-XNrD3-6\\_h1e5OW2Sy3w7e2G9AMEJxA8HYadusuGL-YbbBooxGrX--UUCC-UM93p0](https://www.tandfonline.com/doi/pdf/10.1080/10350330.2011.578803?casa_token=ZcsreVNsTelAAAAA:V2OkOrpio_-XNrD3-6_h1e5OW2Sy3w7e2G9AMEJxA8HYadusuGL-YbbBooxGrX--UUCC-UM93p0)

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**Aims:** Promoting Diversity and inclusion for students by making them familiar with different cultural foods.

**Learning objectives:** Making conversation with different cultures they might be through this interaction by way of food. The culture as they will eating habits, cultural influences on diets.

low-key" introduction towards formal learning experience. From

jump to the  
next good practise



# #ALFCitiesInDialogue – Intercultural Dialogue in the City of Athens

mainly offline

*Organization: Fotoessa and Anna Lindh Foundation*

**About the organisation:** Fotoessa is the centre for education, research, and action. An interdisciplinary initiative aiming to bridge the gap between academic research and the practices and activism of Civil Society, encourage understanding among people with different cultures and promote participation of young people in political and social events.

**Summary/Description of the method:** Introduce the exercise and its goals to put the participants at ease. Participants must think about a symbol of their own culture using an object of their choice. What comes first to their mind when they think about their culture? Participants introduce their objects to help others to recognise their city, region, or country without naming them and the group should try to find them.

After everybody has introduced their objects, the facilitator can launch the debriefing:

- What objects caught your interest and attention? Why?
- What object did you choose to symbolise your region? Why?
- What knowledge did you gain during this exchange of objects?
- Were there similarities between objects?
- Would you present any objects differently after this session? Why?

Exercise to be implemented, preferably, with participants from different cultural backgrounds. Make sure participants avoid the mockery of the objects being presented by others. The idea is to recognise and respect the origin of each participant, and as far as possible avoid falling into stereotypes and easyfication of the other.



# #ALFCitiesInDialogue – Intercultural Dialogue in the City of Athens

*Organization: Fotoessa and Anna Lindh Foundation*

**Aims:** The aim of the method is to support intercultural dialogue within the city, raise awareness of the different cultural backgrounds, and acquire intercultural skills, especially addressing young people.

Develop and promote a cross-pluralistic vision: observe, learn to focus, listen, and respect. Learn to recognise objects that represent a city, region, or country and its culture.

**Impact on target group:** The target group was students from Athens' Universities in social and human studies.

The project aimed at targeting the lack of awareness in Greece in such a topic, especially after the polarisation created during the pandemic situation.

The participants had the opportunity to address issues such as personal and collective identity, multiculturalism, interdependence, citizens'

coexistence, and synergy. The participants also explored common challenges such as stereotypes and prejudices and sharpened necessary intercultural skills for individual and collective sustainable development, such as active listening, empathy, and critical thinking. Through this training, the city aims to create a bridge between ALF national NGO's network and academia.

**Why we recommend it:** Because it invests in young people, that drives the change. Moreover, it uses experiential learning, self-discovery, and creative interaction, which are the best ways to have a broader view of the world and an appreciation of the community. Also, by creating a link between NGOs and academia, there is a real change in the social fabric.

see

[further readings](#)

jump to the

[knowledge quiz](#)

# #ALFCitiesInDialogue – Intercultural Dialogue in the City of Athens

mainly offline

Organization: Fotis

**Aims:** The aim of the city, raise awareness and acquire intercultural

Develop and promote listen, and respect region, or country

**Impact on target** Universities in so

The project aims topic, especially situation.

The participants and collective ide

## further readings

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- **Conceptualizing experiential learning:**
- <https://wmich.edu/sites/default/files/attachments/u5/2013/WHAT%20IS%20EXPERIENTIAL%20%20LEARNING%3F%20%20.pdf>
- **The importance of experiential learning:**
- <https://www.kent.edu/community/what-experiential-learning-and-why-it-important>
- **Handbook on NFE Activities:**
- [https://www.annalindhoundation.org/sites/default/files/documents/page/education\\_handbook\\_en\\_O\\_O.pdf?fbclid=IwAR0oPFnyOm7h7a4TMvQXfC8LgJ-qsLq6bTfRviIVxn3pcDXeWplVw6u-pmQ](https://www.annalindhoundation.org/sites/default/files/documents/page/education_handbook_en_O_O.pdf?fbclid=IwAR0oPFnyOm7h7a4TMvQXfC8LgJ-qsLq6bTfRviIVxn3pcDXeWplVw6u-pmQ)

so explored common es and sharpened necessary sustainable development, thinking. Through this training, national NGO's network and

young people, that drives the g, self-discovery, and creative a broader view of the world by creating a link between the social fabric.

jump to the  
knowledge quiz

## 3.6 Test your knowledge!

*Which of the described best practice caught your attention the most and why:*

*Research one best practice from your city, region or country and write it down.  
Feel free to share with us on: [www.facebook.com/InterActProject2021](https://www.facebook.com/InterActProject2021)*



# 4. How a youth worker can InterAct?

## Non-formal activities to integrate into youth work

The following chapter is a collection of non-formal methods for the inclusion of Intercultural Action Competence (IAC) in international mobility projects. They focus on three different levels to foster:

**4.1 Different perspectives**

**4.3 Cultural diversity**

**4.2 Cultural values**

## 2 visions for 1 reality

**Short description of the method:** We all have a different representation of the same reality, based on our experience, our culture, the context, and our own perception of life. We wear our so called personal “glasses” through which we see and understand the world. This influences our behaviour and our perceptions when meeting and interacting with other people.

**Aims:** To raise awareness about different perceptions of the same reality, especially in intercultural context.

**Learning outcome:** When meeting somebody for the first time, if prejudices are identified, we can try to go beyond them to establish a relationship that goes beyond the stereotypes conveyed by our society. To do this, it is important to reflect and to identify our representations, through which glasses are we seeing the world, and take the necessary distance to change, to learn to perceive things differently, and thus transform the vision that one can have on the other.

**Target group:**

young people aged  
14 – 18

**Group size:**

max. 20 people

**Duration:**

30 minutes

**Materials needed:** 2 letters (see: appendix 1 – Part A and B), printed and cut into 10 pieces for each paragraph. Each piece should have a number behind, to keep the order of the text.

**Step by step description:** The facilitator explains the story of Xavier and Tabarlis: the first one lives on Planet Earth and went to visit another planet called Glorbuld, where he was hosted by Tabarlis. When Xavier is back home, he writes a letter to his friend Vincent to share his experience. On the other hand, Tabarlis writes a letter to his friend Verlias and explains what happened with the group of students from Planet Earth that they welcomed in Glorbuld.

The facilitator distributes one piece of paper to each student (up to 10). Make sure each piece has a number behind to keep the order of the story.

Ask each student to read out loud the story on his/her paper, starting with number 1 of Tabarlis’ letter and then number 1 of Xavier’s letter, and so on. The objective is to compare immediately both perceptions of the same moments (e.g. the arrival).

When all participants have finished to read the story, you can facilitate a debriefing. Make sure to point out all the misunderstandings, prejudices, and judgments in the story that can endanger or hurt the relationship.

Appendix

Reference

next

## 2 visions for 1 reality

**Short description:** The same reality, based on different perceptions of life, can be seen and understood differently. Perceptions when

**Aims:** To raise awareness and understanding, especially in intercultural contexts.

**Learning outcomes:** If the outcomes identified, we can help students move beyond the stereotypes, reflect and to identify different perspectives of the world, and talk about things differently.

**Target group:** young people aged 14 – 18

### Reference

- <http://intercultural-learning.eu>

**Materials needed:** 2 letters (see: appendix 1 – Part A and B), printed and cut into 10 pieces for each paragraph. Each piece should have a number behind, to keep the order of

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The facilitator explains the story of a man who lives on Planet Earth and is called Glorbuld, where he was born. When he is back home, he writes a letter to his friend Verlias and shares his experience. On the next day, he gives the letter to his friend Verlias and the group of students from the other planet who lived in Glorbuld.

The facilitator gives a piece of paper to each student and each piece has a number behind to keep the order.

The facilitator reads aloud the story on his/her paper, and the students read Verlias' letter and then number 1 of the letter. The objective is to compare the different perspectives of the same moments (e.g. the relationship between the two planets).

After the students have finished to read the story, you can ask them to be sure to point out all the differences and judgments in the story and to talk about the relationship.

Appendix

Reference

next

## Tribe Game

**Short description of the method:** The game entails two different cultures (Rukavina & Kasac). They both have in common that they speak the English language. However, people who belong to these cultures have a specific time of speaking English. For instance, in Kansas culture, one can speak English, but only for 1 minute per conversation, then you must speak your language (from your home country) for at least 5 minutes. This method is based on a creative drama approach, as it includes dances, acting, improvisation, group coordination, conflict management, and time management

**Aims:** To bring simulation to today's society and understanding intercultural dialogue. It allows people to gain more insight into various cultures and how to respond to them by not being offensive or disrespectful.

**Target group:**

young people  
and adults

**Group size:**

max. 20 people

**Duration:**

30 minutes preparation  
30 minutes simulation  
15 minutes evaluation

**Materials needed:** Music, Toilet paper, sheet, pen, size, form, face painting, balloons.

Annex 1: There are two tribe description that should be shared.

Annex 2: Reflection questions are essential to use at the end. In this annex, you can see some example questions.

**Learning outcome:** The target group will understand the components of culture and learn how to assimilate culturally with one another even though several social codes bind us as humans.

Participants will learn to understand how to resolve conflicts and misunderstandings between cultures and to be open-minded on all cultures.





## Tribe Game

**Step by step description:** Divide the participants into two groups and give them time to read the description (Annex 1) and make sure that they understand.

Divide participants randomly into two different groups, and assign them a task during the game. Both two teams have tasks that differ from each other, and after preparing and creating a group dynamic and deciding the roles inside the group, they need to meet other teams, and they need to save all people from the storm.

Participants try to assimilate the other group during the period of the game and don't expand their comfort zones at all. Every interaction with the opposite side seems like a threat. They don't even consider the agreement for mediation in the first round because they have their cultures, and they are not open to opponents.

After a while, both parties needed to compromise and create a mutual understanding to escape the problem because of the time limit and life-threatening situation.

Participants understand that groups in real life do not tend to minimize their interest or change their character or behavior, and they do not tend to create an inclusive atmosphere if they don't try.

Therefore, this creative drama indicates differences and creates awareness about discrimination and cooperation. Youngsters appreciate this game more because they do not consider the results of their acts a lot unless they see the consequences tangibly.

## The Albatros game

**Short description of the method:** The leadership team takes the participants to the island of Albatros. They play the locals themselves; the participants are the tourists. The behaviour of the Albatrossians leads to the interpretation that women are oppressed on Albatros.

**Aims:** The aim is to be able to evaluate which assumptions and assessments can lead to the misinterpretation of the Albatros situation. But: The evaluation should not go to the point of accepting discrimination and oppression as culturally given. The aim should be to learn to distinguish between perception and interpretation.

**Target group:**  
14 years and older

**Group size:**  
min. 4, max 25. At least  
two team leader: one man  
and one woman

**Duration:**  
Ca. 120 minutes

**Materials needed:** 2 scarves, one bowl with peanuts, circle of chairs.

**Learning outcome:** The participants should learn that even in everyday life the behaviour of other people is always interpreted. Being interculturally competent means becoming aware of interpretations and asking oneself again and again: What do I see?

**Step by step description:** All participants sit in a circle. The leadership team (one man and one woman) explains that they are now going on a journey to the Albatros Island. Then the leadership team leaves the room and returns a short time later. They wear scarves tied around their bodies. The man walks in front of the woman, the woman follows him. They walk a few laps around the participants. They hum softly to themselves as they do so. Then they walk a few rounds in the inner circle. The man walks towards the male participants who have crossed their legs and puts their legs on the floor. The woman does the same for men and for women. The man sits down on a chair and the woman kneels on the floor next to him. Then the woman hands him a bowl of peanuts. The man accepts the bowl and eats a few peanuts. ...



## The Albatros game

**Step by step description:** ... Then he gives the bowl back to the woman, who also eats. The woman puts the peanuts aside. The man puts a hand on the back of her neck. The woman then bends forward and touches the ground with her forehead. She remains like this for a moment. They repeat this three times. Then they smile at each other, nod at each other and rise. Humming, they move through the circle again. Again, they place the crossed legs of the participants on the floor – the man with the men, the woman with women and men. The two leave the room and return to the seminar room after some time without the cloths.

The leadership team asks the participants to describe what they have seen. They are also asked to briefly explain whether they would like to live on Albatros.

The team leaders then enlighten them about the culture on Albatros: When the people on Albatros are happy, they hum. They believe in the goddess of the earth. That is why they always place their visitors with both feet on the ground first as a special mark of honour. Peanuts are

especially popular as sacred fruits on Albatros. Women have a special contact with the goddess because, like the earth, they bring forth life. To protect them from danger, the man must always go before the woman and also taste her food. Women have the right to sit on the earth because they are then closer to the earth goddess. Men can only contact Mother Earth through women. With the woman's consent, they may place their hand on her neck. The woman then touches the earth with her forehead and can thus establish contact between the earth goddess and the man. On Albatros, women are allowed to touch women and men, but men are only allowed to touch men.

Afterwards, the participants discuss which assumptions and assessments have led to the misinterpretation and where these come from. A lot of time should be planned for the evaluation in order to achieve an effective confrontation between perception and interpretation. But: The evaluation should not go to the point of accepting discrimination and oppression as culturally given. The aim should be to learn to distinguish between perception and interpretation.

Reference

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## The Albatros game

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### Reference

- Theodore Gochenaur: Beyond Experience. Yarmouth/USA: Interculturell Press 1993.

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## Lisa Simpson in the Russian district

**Short description of the method:** The short video of Lisa Simpson in the Russian district serves as an example for a so called “Critical Incident” – a difficult, ambiguous or frustrating situation which participants

may experience when interacting with representatives of other cultures. Working with an Critical Incident means taking on a different perspective, empathizing with other mentalities and questioning one’s own way of thinking. Often, there is more than one explanation for certain types of behaviour – and the cultural background might play a decisive role but not inevitably.

**Aims:** 1. To show the participants the content and importance of cultural boundaries.  
2. To raise awareness for cultural imprints.  
3. Participants will learn the variety of perspectives in the intercultural dialogue without any censorship

**Target group:**  
any

**Group size:**  
any

**Duration:**  
ca. 30 minutes

**Materials needed:** YouTube Video “Lisa Simpson in Russian district”: <https://www.youtube.com/watch?v=t-4ADaq9og4>

**Learning outcome:** Participants will learn to identify cultural differences which might be possible causes for the misunderstandings, problems or conflicts. And also become conscious of their own cultural tendencies and interpretations.

**Step by step description:** First explain to your participants that you would like to take them into a possibly unpleasant or critical situation that can happen when interacting with representatives of other cultures. To do so, show them the YouTube Video sequence of Lisa Simpson in the Russian district. After watching the video clip, participants should write down for themselves the following:

Q1: Describe what you have seen (no interpretations, just describing)

Q2: Describe how Lisa Simpson might reflect the situation, how is she feeling?

Q3: Describe how the Russian man might reflect the situation, how is he feeling?

Q4: Think about possible reasons for the other person’s behaviour.

Q5: Think about how you would act in the situation or how you would solve the problem. ...



## Lisa Simpson in the Russian district

**Step by step description:** ... Go through the individual answers together and, above all, have them discuss the hypotheses established in the 4th question (Think about possible reasons for the other person's behaviour). If necessary, the experiences can be categorised by referring to various levels that can cause problems in intercultural contact, for example: Politeness, closeness/distance, family, role expectations/authority, giving/taking etc. Perhaps the participants will also be reminded of their own experiences that were previously inexplicable to them or gave rise to misunderstandings. It may also be that certain experiences are not analysed as intercultural but as historical or socio-economic. The point is not to qualify certain behaviours as "typically African", for example, and thus to fix them rigidly, but to raise awareness of different cultural imprints.

### Comments:

Make sure that the participants do not skip the second, third and fourth question. People are often quick to come up with so-called solutions before they have looked at the situation from different potential points

of view! So, ask them to find as many reasons as possible, even if they may seem irrational at first.

### **Notes on the possibly alienating/disconcerting behaviour:**

All the explanations given are intended to provide an opportunity for discussion. They represent only a small selection of many possible answers from the participants, which should also be explicitly considered. Depending on the context, completely different constellations than those mentioned may arise.

- Lisa felt scared by the man as he seemed aggressive to her, as she couldn't understand the language.
- Lisa is intimidated by the gestures of the man. She might think she disturbed him playing chess.
- The Russian man was confused by Lisa's reaction.
- The Russian man was trying to be nice. He is underlying his words with gestures to show more empathy

Reference

next

## Lisa Simpson in the Russian district

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### Comments:

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### Reference

- <https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf>

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## 60 seconds = 1 minute, or does it?

**Short description of the method:** Making clear that people have different perceptions of time. It is a good introduction to any activity about different values.

**Aims:** 1. To raise awareness about different perceptions of various notions, e.g. time, depending on different representations that are particular to each individual, even in the same culture.  
2. To prepare students going on an international mobility program to different perceptions of time

**Learning outcome:** This will help you talk about different perceptions of reality in different cultures and also within the same culture.

**Target group:**

pupils from  
14 – 18

**Group size:**

/

**Duration:**

Anything up to 2 minutes  
and 30 seconds

**Materials needed:** The facilitator needs a watch. Each participant needs a chair. If there is a clock in the room, cover it with paper; if the clock ticks then remove it.

**Step by step description:** The facilitator asks the participants to hide any watches they might have.

Then everybody has to practice sitting down on their chairs silently – and with their eyes closed.

Then the facilitator asks everyone to stand up and close their eyes. On the command “GO!”, each person is to count up to 60 seconds and sit down when they finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.

Ask the participants to estimate for how long they had their eyes closed, and give the first and last ones their time.

Clearly this energizer opens up the whole concept of time and each individual’s relationship to it. You can then go discuss whether there are culturally different perceptions of time, space etc.

Reference

next



# 60 seconds = 1 minute or does it?

**Short description**  
perceptions of time  
values.

**Aims:** 1. To raise awareness of  
time, depending on  
individual, even in  
2. To prepare students for  
perceptions of time

**Learning outcomes**  
in different cultures

**Target group:**  
pupils from  
14 – 18

## Reference

- <http://intercultural-learning.eu>

**Materials needed:** The facilitator needs a watch. Each participant needs a chair. If there is a clock in the room, cover it with paper; if the clock ticks then remove it.

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The facilitator asks the  
watches they might have.

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eyes closed.

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eyes and "GO!", each person is to count  
down when they finished. It is  
this exercise can only work if  
the whole of it. Once people have  
closed their eyes, but not before.

estimate for how long they had their  
eyes closed and last ones their time.

bring up the whole concept of time  
relationship to it. You can then go  
on to discuss culturally different perceptions

Reference

next

## The Cultural Iceberg

**Short description of the method:** To contribute to the creation of an inclusive society, free from prejudice and discrimination, which will be in the position to develop and grow sustainably.

**Aims:** Culture is like an iceberg. It has some aspects that are visible and many others that can only be suspected, guessed, or learned as you grow to understand cultures. Like an iceberg, the visible part of culture is only a small part of a much larger whole. The aim of the method – mainly used as an ice breaker game – is to make international participants understand something more about the different cultures of each country, overcome stereotypes and feel confident among participants from other cultures.

**Learning outcome:** To approach a culture while deepening its knowledge and participating in the culture itself.

**Target group:**

Young people aged  
18 – 30\*

**Group size:**

/

**Duration:**

30 minutes

*\* involved in different mobility programs, and above all youth exchanges in the framework of Erasmus+.*

**Materials needed:** Flipchart, pencils

**Step by step description:** The iceberg model involves several steps to make young people discover something more about a culture. First, participants may express all they know about the culture and/or country. Then, natives may let people understand what they think is true about their culture/country/way of living and what is stereotypical. After that, putting the two groups' ideas together should lead to an overview of the target culture. A complete understanding of the culture, nevertheless, is only possible when living in contact with it for a certain period. The idea is to draw an iceberg. As everyone knows, the upper part of the iceberg itself is just a small part of the whole. In the upper part, there are all the stereotypes and information people know about a country (i.e., Greek mythology, Parthenon, gyros, food, Greek people smashing plates during weddings, sirtaki, etc.). While moving towards the bottom part, participants will understand more and more aspects of the country that are not really known usually (e.g., the village community, the sense of belonging to the community, solidarity values, etc.). In this way, participants will discover that the façade of a country (stereotypes included) is just a little part of the overall culture and while doing so, they might understand why Mediterranean people, for example, are more open to physical contact to express their feelings, etc.

Reference

next

# The Cultural Iceberg

**Short description:** A society, free from stereotypes, develops and grows.

**Aims:** Culture is learned from others that can only be understood through a part of a much larger iceberg game – it is more about the culture than feel confident and

**Learning outcomes:** participating in the

## Target group:

Young people aged 18 – 30\*

\* involved in different framework of Erasmus

## Reference

Explanation of the cultural iceberg method:

- [https://www.spps.org/cms/lib/MN01910242/Centricity/Domain/125/iceberg\\_model\\_3.pdf](https://www.spps.org/cms/lib/MN01910242/Centricity/Domain/125/iceberg_model_3.pdf)
- <https://www.peacecorps.gov/educators/resources/culture-iceberg/#:~:text=Culture%20is%20very%20similar%20to,of%20a%20much%20larger%20whole>

X

**Materials needed:** Flipchart, pencils

**Step by step description:** The iceberg model involves several steps to make young people discover something more about a country. Participants may express all they know about the country. Then, natives may let people know what is true about their culture and what is stereotypical. After sharing ideas together should lead to an understanding of the culture. A complete understanding of the culture is only possible when living in the country for a period. The idea is to draw an iceberg with the upper part of the iceberg above the water and the whole below. In the upper part, there is information people know about a country (e.g., Parthenon, gyros, food, Greek weddings, sirtaki, etc.). While in the lower part, participants will understand the culture that are not really visible (e.g., the sense of community, the sense of solidarity values, etc.). In this way, the iceberg is not just the façade of a country but a little part of the overall culture that is not understood why Mediterranean countries are open to physical contact to

Reference

next

## How diverse is your universe?

**Aims:** 1. to visually see the types of people you encounter in your daily life  
2. to begin thinking about your level of interaction with people of different races and ethnicities

**Materials needed:** clear plastic cups (1 per person), coloured beads (1 colour for each ethnicity and enough beads in each colour for each person for each question)

**Step by step description:** Preliminary questions before beginning the activity:

Do you interact with people of different ethnicities/cultures? Do you consider yourself an effective intercultural communicator? If so, why? If not, why not?

**Target group:**  
Pupils from 14 – 18

**Group size:**  
One class

**Duration:**  
30 minutes

### Step by step description:

Put beads (by colour) in plastic cups in the center of the circle. Explain the colour chart (i.e. purple beads for Hispanic). Give everyone an empty cup. Tell participants that after each question is read they need to pick up a bead for the type of person they come in contact with.

After the questions have been asked, reflect on what people's universe looks like. Is it a good thing? Is it dominated by one group of people? If yes, why? How can you change that? Why is it important to work with and live with a variety of people that are different from you?

- Select a bead that most closely represents your ethnicity.
- Select a bead that most closely represents the ethnicity of your significant other.
- Select a bead that represents the ethnicity of your closest friend.
- The ethnicity of the people with whom I worship are predominantly...
- My neighbours (at home) on either side of my house are...

....



## How diverse is your universe?

### Step by step description: ...

- My doctor is...
- My dentist is...
- My teachers are predominantly...
- The people in my social circle are predominantly...
- The author of the last book I read was...
- In the last good movie I saw, the people were predominantly...
- The people in my favourite TV show are predominantly...
- During the course of a day, the people with whom I come into contact are predominantly...
- The person who I most admire or who has had the greatest impact on my life is...
- The people in my favourite music group or band are predominantly...

- Debriefing:
- Look into your cup and ask yourself:
- How diverse is my universe?
- Did you ever stop to think of how often you communicate with people outside of your group?
- Did you consider yourself to be someone who often interacted with others? Do you still?
- What did your visual representation show you?
- If you have little to no exposure to others, do you think you should make an effort to be more involved? If so, how?
- Other questions or comments?

Extra debriefing question if this exercise is used in teacher training: If you have little to no interaction with people outside of your group, how does that affect your ability to teach in a diverse classroom?

Reference

Quiz

## How diverse is your universe?

### Step by step de

- My doctor is...
- My dentist is...
- My teachers a
- The people in
- The author of
- In the last go
- The people in
- During the co
- are predomin
- The person w
- my life is...
- The people in

### Reference

- <http://intercultural-learning.eu>

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who often interacted with

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do you think you should make

ed in teacher training: If you

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assroom?

Reference

Quiz

## 4.4 Test your knowledge!

*Try out one of the above mentioned methods and write down the lesson learnt while implement that particular method. Is there something that went really well, would you change something next time, where there challenges when tackling specific topics?*

*Why do these methods foster intercultural action competences?*



## 5. Further reading

### Selection of Links for further reading about Intercultural Action Competences (written in English):

#### Scientific Articles on Intercultural Competences:

- Anderson, P, H., Lawton, Leigh, Rexeisen, Richard, J. & Hubbard, Ann C. (2006). Short-term study abroad and intercultural sensitivity: A pilot study. In: *International Journal of Intercultural Relations*, 30, pp. 457–469. DOI:10.1016/j.ijintrel.2005.10.004
- Chiper, S. (2013). Teaching intercultural communication: ICT resources and best practices. *Procedia-Social and Behavioral Sciences*, 93, 1641–1645. (Access through <https://www.sciencedirect.com/science/article/pii/S1877042813035398>)
- Fantini, Alvino E. (2009). Assessing intercultural competence: issues and tools. In: Deardorff Darla K. (Ed). *The Sage handbook of intercultural competence*, London, Sage, pp. 456–476. (Access through [https://www.ucg.ac.me/skladiste/blog\\_7764/objava\\_67219/fajlovi/Interkulturalna%20kompetencija.pdf](https://www.ucg.ac.me/skladiste/blog_7764/objava_67219/fajlovi/Interkulturalna%20kompetencija.pdf))
- Solhaug, T. & Nørgaard Kristensen, N. (2020) Gender and intercultural competence: analysis of intercultural competence among upper secondary school students in Denmark and Norway. (Access through <https://www.tandfonline.com/doi/abs/10.1080/01443410.2019.1646410>)
- TRACHTENBERG, T. S. (?) Enhancing inclusion through engaging pedagogy: The case of intercultural education. Department of Theory of Education Universidad Católica de Valencia San Vicente Mártir (Access through [https://www.researchgate.net/publication/279848362\\_Enhancing\\_inclusion\\_through\\_engaging\\_pedagogies\\_the\\_case\\_of\\_Intercultural\\_education](https://www.researchgate.net/publication/279848362_Enhancing_inclusion_through_engaging_pedagogies_the_case_of_Intercultural_education))





## 5. Further reading

### Selection of Links for further reading about Intercultural Action Competences (written in English):

#### FURTHER READINGS RELATED TO MULTICULTURAL/ INTERCULTURAL DIALOGUE:

- Theoretical introduction to the concept of “intercultural dialogue”: <https://www.tandfonline.com/doi/full/10.1080/14708477.2013.866120>
- The Role of Intercultural Dialogue in the EU Policy: <http://joim.pl/wp-content/uploads/2020/02/2-1-The-Role-of-Intercultural-Dialogue-in-the-EU-Policy.pdf>
- “Conclusions and Suggestions for Improving European Education Policies”: <https://library.oapen.org/bitstream/handle/20.500.12657/37370/978-3-030-41517-4.pdf?sequence=1>
- Tolerance in Europe by promoting intercultural dialogue: <https://journals.sagepub.com/doi/pdf/10.1068/d13063p?id=d13063p&>
- Conceptualizing intercultural Competences: [http://soonang.com/wp-content/uploads/2014/02/2014-AnnRev-Intercultural-competence\\_-Leung-Ang-ML.pdf](http://soonang.com/wp-content/uploads/2014/02/2014-AnnRev-Intercultural-competence_-Leung-Ang-ML.pdf)





# Certificate of completion

**This certificate is awarded to**

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For the conclusion of the competence validation on Intercultural Action Competences in the framework of the Training Handbook “Intercultural Encounters – All a Youth Worker needs to InterAct”.



Co-funded by the  
Erasmus+ Programme  
of the European Union

PROJECT  
CONSORTIUM:



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# Sources

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**Chapter 1**

## 1. Intercultural competence in youth work

- European Commission, Directorate-General for Education, Youth, Sport and Culture, Key competences for lifelong learning, Publications Office, 2019, <https://data.europa.eu/doi/10.2766/569540>
- Intercultural Competence. In Yarosh , M., Serbati, A., & Seery, A. (Eds.), Developing generic competences outside the university classroom (pp. 243-267). Granada: Universidad de Granada.
- Intercultural Competence • Research Report Paola Bortini • Behrooz Motamed-Afshari • October–December 2011, available at <https://www.salto-youth.net/downloads/4-17-2740/Intercultural%20Competence%20Research%20Report%20-%20final.pdf>
- Dixon, D., & Tahmaz, O. (2020). Intercultural competence for youth workers. In F. Helm & A. Beaven (Eds), Designing and implementing virtual exchange – a collection of case studies (pp. 231–240). Researchpublishing.net. <https://doi.org/10.14705/rpnet.2020.45.1129>
- Gideon Asante (Author), 2019, The Significance of Cultural Competence in Interpersonal and Intercultural Communication, Munich, GRIN Verlag, <https://www.grin.com/document/503301>
- Attending to Conditions That Facilitate Intercultural Competence A Reciprocal Service-learning Approach Rachel M. B. Collopy university of Dayton Sharon Tjaden-Glass sinclair community college Novea A. McIntosh university of Dayton, Volume 26, Issue 1, Winter 2020 DOI: <https://doi.org/10.3998/mjcsloa.3239521.0026.102>
- Intercultural Competence by Participating In Intensive Intercultural Service-Learning Nadia De Leon Stanford University Michigan Journal of Community Service Learning Fall 2014, pp. 17–30 Developing



# Sources

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**Chapter 2**

## 2. A Young Person's guide to intercultural action competence

- <https://www.norquest.ca/about-us/centres-and-institutes/colbourne-institute-for-inclusive-leadership/completed-projects/critical-incidents-for-intercultural-communication-in-health-care.aspx>



# Appendix

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4.1 2 visions for 1 reality

## 1: 2 visions for 1 reality – Part A:

### Letter from Tabarlis to his friend Verlias

1. Hi Verlias, I hope you are well, that you are in good health, as well as all your family and all your friends. Remember that I told you about a group of young people coming from Planet Earth, from a little corner called France? We have just spent 24 cycles together and I have lots of things to tell you.
2. When they arrived, there was obviously a misunderstanding. Since we could not get inside the spaceport, we asked people who worked there to help them carry their luggage and meet with us outside, but they were turned down quite badly. They were really surprised at this reaction and didn't want to see the Earthlings ever again. I admit that I didn't dare to mention this episode with them.
3. They wanted to start building the school right away and I soon realized that there was tension with the village workers. Of course the workers were not in a hurry to finish the job as they were paid per day. The longer the project lasted, the more money they would have! And it was often their only source of income... Moreover, after a few sunstrokes, the Earthlings realized that it was not very effective to work when the 2 suns are at the highest in the sky...
4. There were other times when we felt they were very impatient. When we needed to go to the city, they were always impatient while waiting for the Zamourion to be full. Apparently, on Earth, transportation leaves at fixed times, even if they are not full! I really wonder how drivers make a living...
5. Also, they did something weird one day: they started burying cans in the ground! I almost said it was a shame because the people who picked them up on the street to sell the aluminum would not find them, but I didn't dare. It may be a ritual practice of them... Oh yes, they said they found it disgusting. On my side, something they did has repelled me – the way they blow their nose. Instead of rejecting the waste from their body in nature, they keep it carefully in a paper. Yeks! Disgusting!



# Appendix

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4.1 2 visions for 1 reality

## 1: 2 visions for 1 reality – Part A:

### Letter from Tabarlis to his friend Verlias

6. One day I felt so uncomfortable. One of the girls in the group went and talked directly to the head of a village, asking why women were eating away from men, why children had no right to speak at the table, and so on. Honestly, I feel like the Earthlings do not respect the elders. They told me that at home they put them all together in special houses!
7. Besides, they not only neglect their ancestors, but they do not respect the gods either! One day, one of them said to us most simply: "I am an atheist." We looked at each other without being able to say anything. We all knew what it meant, but we had never met anyone who questioned the existence of the Gods!
8. Another day, they became angry at Limbatan but we didn't really understand why. Limbatan had to bring Dimbzi for the farewell party but he had to stay at home because as he is the only one to have TV in his area, a neighbor had come to watch TV. It did not matter, there were plenty of other things to eat. Yet this detail has really annoyed the Earthlings. But you understand that Limbatan could not do otherwise! If he had gone, the whole neighborhood would have concluded that he had no respect for the people who came to visit him!
9. When I think about it, maybe the Earthlings were not happy because there were disputes within the group. I watched them carefully and I never saw the two boys holding hands or having any physical contact. I think they were not really good friends.
10. See it was not easy every day and we were even close to fight sometimes. But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. I have to go back with my family, I've been alone, writing to you for an hour now, and as you know, they start to find it odd...



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4.1 2 visions for 1 reality

## 1: 2 visions for 1 reality – Part B:

### Letter from Xavier to his friend Vincent

1. Hi Vincent, how are you? How was the summer, reviewing lessons to prepare for exams? Ok, it's not funny... As you may know, I'm just back from the planet Glorbuld where I spent a month ("Earth month") with Karen, Sophie and Mehdi. So many weird stuff happened, I have to tell you.
2. As soon as we landed at the spaceport, the confusion began. Several people wanted to help us carry our bags... well, so they said... Good thing we were told to be careful with pickpockets and thieves. At first we refused politely and as they insisted, we were a little firmer. So they left and you could see they were frustrated that they missed their opportunity. We were lucky! Then we went to meet with our contacts who were waiting for us outside the spaceport.
3. We wanted to start the project the very next day because we had a schedule to follow. So we started the construction of the school and I can tell you that we worked very hard! The problem is that we quickly realized that the Glorbuldians who worked with us did not have the same enthusiasm, and there were even moments when we really felt that they were putting a spoke in our wheels! Unbelievable, as we do this project for them!
4. Anyway, everything is slow there, like public transportation for example (small and rotten buses that they call Zamourion). If they give you a starting time, you're sure you can add at least 2 hours. And when you ask when we are going to leave, they always answer you "Soon!". It's so annoying, I swear to you.
5. Not to mention the hygiene. They throw everything on the ground without any concern for the environment. At first we wanted to act well, we picked up our cans. Since we did not know what to do with it, we began to bury them so that it was less dirty, and then we finally gave up. And do you want to know how Glorbuldians blow their noses? You lean on one nostril and you blow a big blow. Very chic!



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4.1 2 visions for 1 reality

## 1: 2 visions for 1 reality – Part B:

### Letter from Xavier to his friend Vincent

6. Anyway, that's for sure, they're still at least 50 years behind us. It shows so much regarding human rights! Well especially women's and children's rights. You know Karen, a bit feminist, isn't she? One day she had a very blunt discussion with a village leader about it. I don't know if he really understood, in fact he didn't react much.
7. Another example on how "behind" they are. One day we go through a swampy region and one of the young people who accompanied us tells us in the most simple way: "Here, there is a man who turns into a crocodile". We looked at each other for a moment, but we quickly turned our heads to avoid bursting into laughter. We controlled ourselves but we were close.
8. The same young man really annoyed us another time. It was the end of the stay, we had organized a great evening with all the people we had met. Everybody had to bring something, and he had to bring Dimbzi, which is a delicious chicken from there. And... he never came. The next day, when we saw him, we told him how mad we were! It was a total lack of respect for us. Guess what he said! He had to stay at home because a friend came to watch TV! Couldn't find a more phony excuse... In any case, they need to become more serious and more trustworthy, otherwise they will never be a developed planet.
9. Oh, one last crazy thing, I've never seen so many homosexuals in my life! There are plenty of guys holding hands in the street. One day, one of our co-worker wanted to hold my hand, well I can tell you that he did not try twice!
10. See it was not easy every day and we were even close to fight sometimes. But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. Now I don't have time, I'm already late for my aircraft's driving lesson.





# Appendix

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## 4.1 Tribe Game

### Role card for Tribe “Rukavina.”

#### Your language:

You speak English but must also invent a particular simple language throughout the game. Some specific words can only be used in this language (Hello, bye, please, thank you, sorry, goodbye, welcome, etc.). Please make sure everyone in the group can use it proficiently.

#### Your culture:

- You put great value on black and white things. Colorful things are annoying and sad.
- The tribe has one spiritual and political leader who protects them and takes the major decisions. The group members can give their opinion, but the leader rules.
- In terms of work, men and women are the same, and nobody is over the other.
- Their constructions have dark windows and wide doors; they need a lot of privacy and are very shy.
- They love angles and geometric forms. Rounded things are offensive and anarchic.
- They believe in a God (choose a name and how to represent it); they must stop every 5 minutes to pray when they are working.
- They hate physical contact. When you greet each other, you do so by shaking your hands. For this reason, it is considered very anti-social not to have a clean hand at all times.



# Appendix

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## 4.1 Tribe Game

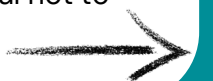
### Role card for Tribe “Kasac.”

#### Your language:

You can speak English but only during 1 minute per conversation, then you have to speak your own language (from your country) during at least 5 minutes.

#### Your culture:

- You put great value on colorful things. Black and white things are sad and boring.
- All the decisions of the group must be taken by voting and democratically by all.
- There are no leaders in your group. Everyone can drive votations and all the opinions have the same value.
- In terms of work, women always rule over the men. Men have to follow their orders as much as possible when needed.
- Their constructions have no windows or doors, they share everything and do not like privacy as it seems that they could hide shameful things
- They love circles and rounded shapes, as they are harmonious for them.
- They do not believe in God, their people are their main power.
- They love physical contact and touching the others. When you greet each other you do so by rubbing noses. For this reason it is considered very anti-social not to have a very clean nose at all times.



# Appendix

## Tribe Game – Reflection

### The question as reflection can be

- What were the values of other cultures? Typical behaviors? Social code?
- Then, let the people explain the tribe's culture later on.
- How did you try to communicate? Did it work? Cultural shocks? Feelings?
- How can we bring the simulation to today's society?

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[4.1 Tribe Game](#)