WeLearn

Intercultural Communication & Neighbourness Learning

Compilation of the project reports

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Introduction to the compilation of the project reports

This document is a compilation of the project outputs of Erasmus+ project WeLearn Intercultural Communication & Neighbourness Learning. The outputs were produced during the period between 2019 and 2022, in collaboration of six academic institutions, i.e., Tampere University, Film University Babelsberg KONRAD WOLF, Università Cattolica del Sacro Cuore, Aalborg University, Suleyman Demirel University, and Riga Technical University.

With the project outputs collected to this document the Erasmus+ project WeLearn, Intercultural Communication and Neighbourness Learning aspired to provide insights and tools to help higher education institutions and their teachers to facilitate intercultural communication and neighbourness skills in their classrooms. While classrooms are becoming multicultural owing to trends such as globalization and growth of internet connectivity, it is important to help teachers in their efforts in building inclusive study environments and facilitate intercultural dialogue among people from different backgrounds. This does not happen on its own, instead both the awareness of teachers and students needs to be improved. Thus, WeLearn aimed to teach, develop, and promote communication skills, intercultural skills and neighbourness skills of teachers and students trough development of offline and online toolkits, which teachers can used to facilitate intercultural communication and neighbourness learning in their classrooms.

This document contains five reports produced during the project:

1.   "Neighbourness" competences: A literature Review

This report presents the current theoretical state of the art on the topic of this project, and a systematization of knowledge and practices developed within the domains of intercultural, global citizenship and neighbouring competences.

2.   Summary of the Intercultural Communication and Neighbourness Training Toolkits

This report presents a summary of the two following reports in a form of toolkit intended for online and offline use. It is intended to arm teachers with the relevant skills, didactical tools and practices that will enable intercultural communications and Neighbourness in multicultural classrooms and learning environments.

3.   Intercultural Communication and Neighbourness Training Toolkit

This report presents combination of offline tools and related research that can help teachers to enable intercultural communications and Neighbourness in multicultural classrooms (learning environment).

4.   Intercultural Communication and Neighbourness Training Online Toolkit

This report presents combination of online tools and related research that can help teachers to enable intercultural communications and Neighbourness in multicultural classrooms (learning environment).

5.   Method Evaluation by Students

This report evaluates the tested methods from the WeLearn offline and online toolkits.

For further details please visit: **http://welearn-project.eu/**

Errata

Following links have stopped working since the publication of the individual project reports

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- Process and project's activities https://www.cstour.eu/en/projects-en/intellectual-outputs-en
- Online modules, which include a pre-test assessment, have limited access https://www.cstour.eu/en/eplatform-en
- Language skills and intercultural issues in the hospitality industry: unity in diversity in the EU labour market (EU project)
- https://www.ekonomska-ms.si/up/uploads/A1Course_Syllabus-joint_version.pdf https://www.ekonomska-ms.si/up/uploads/A2_B1_Joint_Course_Syllabus-2016-final.pdf https://www.ekonomska-ms.si/up/uploads/B2-C1-Course_Syllabus-new.pdf

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- https://cisr.pro/en/projects/sloeny-pirog-sosedstva-rossiya-finlyandiya-i-sosedskie-otnosheniya-v-raznyh-masshtabah/
- http://privet-sosed.org
- https://www.tudaonline.com/nova-gorica?fbclid=IwAR3tTK4R7Z8H3uJZdUW3qpbHB8VbZib-KssiZ1VM6AXYvfMkPbQthQM-fEs
- www.crossborder.epos-co.si
- http://www.transfrontier.eu/2019/06/11/24h-cross-border-challenge/

"Neighbourness" competences:
A literature Review

Report – WeLearn Intellectual Output 1 / Activity 1
April 2020

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Summary of contents

// 1.   Introduction

"WeLearn - Intercultural Communication and Neighbourness Learning" is a project aiming at promoting intercultural and neighbourness skills in the learning activities in Higher Education.
It is co-funded by the Erasmus+ Programme of the European Union (Strategic Partnerships for Higher Education). The project is carried out as a collaboration among six academic institutions:

- o **Tampere University (TAU):** the coordinating partner, which has academic and research experience on the topic and has digital interaction research experience.
- o **Film University Babelsberg (FBKW):** focuses on cine-arts in the broadest sense; its teaching and research staff has broad experience in the development, creation and technically advanced production of 360° film, VR experiences and other interactive media, as well as audio dramas, classical and popular music, sound installations etc.
- o **Università Cattolica del Sacro Cuore (UCSC):** has international experience in the promotion of civic and social competences for its students, offering an ideal context to research and experiment neighbourness and intercultural dialogue. It brings the expertise of researchers in the domain of international business and intercultural training.
- o Aalborg University (AAU): has an expertise in problem-based learning approaches, bringing experience in the field of collaborative learning and group learning theories and processes and how they contribute to integration.
- o **Suleyman Demirel University (SDU):** offers a strong background in education studies, which guarantees a strong pedagogical approach to the activities of the project.
- o **Riga Technical University (RTU):** offers its knowledge in mobile application development in project settings, together with a sociology background, answering to the complexities of the project.

The main objective of WeLearn is to raise awareness about the importance of intercultural and neighbourness skills in a global world and to promote neighborliness in diverse university communities, through the development, test and dissemination of online and offline toolkits for different stakeholders (students, educators, facilitators, career advisors) working in different university and pedagogical environments.

Neighbourness refers indeed to the ability of living and learning together, and represents today an urgent need, due to the increase of human mobility on one hand, and of the technological hyper connectivity on the other hand. Neighbourness is an important set of competences in present disruptive, fluid and complex times, where citizens (and particularly younger generations) increasingly look at global horizons, while being at risk of losing interest for local roots and sense of belonging.

The internationalization of higher education, linked to the increased freedom of students' and teachers' movement, plays here an important role. Indeed, it co-causes the increase of students' national and cultural diversity, consequently raising the need to face challenges linked to these differences (e.g., with respect to dialogue, trust, effective collaboration). Universities are therefore called to design and adopt tools that help academics and administrative staff to promote the development of neighbourness competences, for instance through innovative intercultural pedagogy practices and tools accompanied by adequate university's internationalization strategies and practices.

Neighbourness is rarely either understood by higher education students or educators as a means of developing a conducive learning environment. International students often face problems when encountering a new learning environment abroad (e.g., slow pace of adaptation to the pedagogical approach; cultural shock and inability to effectively adapt to cultural differences, teaching and learning styles differences). Sometimes, cultural barriers inhibit the interaction with local students, causing monocultural exclusive interactions (Chapdelaine & Alexitch,

2004; Searle & Ward, 1990). In most cases, local academics are not equipped on how to handle these challenges, and thus are not able to help students to overcome cultural barriers.

Therefore, neighbourness— being empathetic, respecting others, offering help if needed, showing curiosity and learning from others and cooperating—not necessarily occurs or becomes visible in most of university contexts, if not appropriately guided as a learning process. This is an important gap to notice and to solve, because university graduates are then becoming leaders in societies, industries and nations; yet, many of them might be deprived of neighbourness and dialogue competences, having a negative impact on their personal, business and community experiences.

WeLearn was conceived acknowledging that neighbourness competences are far from being developed in current higher education teaching and learning environments. Therefore, this project seeks to address this need by developing models which link pedagogical approach, learning environments and desired learning outcomes in promoting dialogue and neighbourness. Specifically, WeLearn will deliver five Intellectual Outputs (IOs):

1. Online library of good neighbourness practices;
2. (Offline) Dialogue training kit;
3. Online Dialogue training kit;
4. Piloting and Evaluation;
5. Mobile application development.

This report is the outcome of two activities carried out to deliver the Online library of good practices (IO1), which has the aim of sharing and promoting dialogue within a diverse university learning environment. The delivery of the Library of good practices is based on two activities: a literature review (IO1/A1) and, a survey of current practices across partner countries (IO1/A2). This report thus presents the current theoretical state of the art on the topic of this project, and a systematization of knowledge and practices developed within the domains of intercultural, global citizenship and neighbouring competences. A methodological note about the process of literature and practice review is found in Appendix 1. Consequently, to this literature review we came up with a proposal for a new set of competences which can fall under the umbrella of "neighbourness competences". In this report we also address whether there is any form of neighbourness that international educational contexts can help to forge into a new global generation of students. The reader is also provided with a review of tools and of good practices that along all the didactical process, from skills assessment to train the teachers programs, can be supportive to reach this goal.

This report provides the basis upon which the future activities of WeLearn can be built. We hope that WeLearn's project deliverables will help HEIs in forging neighbourness by providing theoretical knowledge and applied tools and methods for HEI teachers and administrators.

This report is structured as follows. The second chapter sets the stage for the increasing importance of the skills related to the concept of "neighbourness", such as intercultural, global citizenship and neighbouring skills. The third chapter provides the definition of neighbourness competences proposed by this project. The report then illustrates the role of higher education institutions in creating environments apt to stimulate neigbourness (Chapter 4) and in developing adequate educational instruments (Chapter 5). It then highlights the role of teachers in intercultural pedagogical processes (Chapter 6) and provides a set of practical didactical tools and practices (Chapter 7) and of assessment methodological guidelines and tools (Chapter 8). It concludes with recommendations (Chapter 9).

Appendix 1 – Methodological note

The review of the academic literature was carried out using the Scopus database as a source of relevant documents. Launched in November 2004 and owned by Elsevier, Scopus is recommended by some scholars and bibliometricians because of its wide coverage of social sciences and humanities compared with the Web Of Science Social Sciences Citation Index database (e.g., Harzing, 2013; Scitech Strategies, 2012). Scopus includes over 21,500 titles from more than 5,000 publishers, encompassing over 38 million records post-1996 (63%) and over 22 million records pre-1996 (37%), going back as far as 1823 (Scopus, 2016). We searched the title, abstract, and keywords of scholarly works published up to 18 October 2018 (day of the query on Scopus), using the following terms:

- o cross-cultural
- o inter-cultural
- o trans-cultural
- o multi-cultural

Each of these words was combined with the following other keywords ("AND" query)

- o competenc*
- o awareness
- o sensitiv*

In addition, we added the following terms:

- o cultural intelligence
- o global citizenship
- o neighbour*

Through these sets of queries, we retrieved 2,081 unique documents. One expert author skimmed through the list of articles, with a particular attention to abstracts and titles, retaining only articles which were meaningful for our review. At the end of this selection, 273 articles were retained. The full texts of these documents were retrieved in order to code them, with a particular attention to the following elements: specific context of the study (e.g., study abroad, internationalization at home, multicultural classroom), theory about intercultural/global skills, educational theory, definition of key variable/concepts (e.g., intercultural skills; cultural intelligence, etc.), definition of other key variables/concepts, competences observed and measured, and tools (e.g., processes, strategies, teaching materials,….).

The policy-practice review was carried out by googling for titles about European and international documents, regulations and guidelines about intercultural competences, global citizenship and neighbouring, as well as looking for projects dealing with intercultural issues on the European Union project dataset.

// 2.   The increasing relevance of intercultural, global citizenship, and neighboring skills

"The next decade could prove to be an extraordinary era for business and society—a period in which companies and governments work together to produce an environment capable of supporting wealth creation and social cohesion around the globe. The world is connected as it has never been before, and the power of collaboration is beginning to emerge."

Akhil Gupta, CEO Bharti Airtel Limited, India

2.1 The rise of people mobility

We are living in times where mobility and fluidity are more and more an integral part of people's lives. This is true for different categories of people moving for many reasons, such as migrants, international assignees, self-initiated expatriates, or students.

Several data show that there has been an increasing trend in the number of international assignees and business travelers around the globe. For instance, according to PricewaterhouseCoopers, in the period 2000-2010, global mobility of professionals has increased by 25%, due to a change in the approach to talent management in global, multinational and international companies (PricewaterhouseCoopers, 2010). The research firm Strategy Analytics (2016) predicted that in 2016-2022 around 1.87 billion people will be mobile employees, representing around 42.5% of the total global workforce. This is particularly salient for Western economies, which are characterized by declining birth rates, most especially in urban contexts where major corporations are located, and thus increasingly suffer from local talent shortages. In this scenario, foreign skilled employees have a growing importance on the global job market, concurring to the "research for the best and brightest" (e.g., Kapur & McHale, 2005; O'Leary et al., 2002) or the global "race for talent" (e.g., Frank et al., 2004; Shachar, 2006). These important shifts will create a greater diversity in the workforce and in the social contexts where companies are embedded, calling for attention to the management of this phenomenon.

Next to workers' and managers' mobility, also students' international mobility increased significantly in past few decades, rising from 2 million in 1999 to nearly 5 million in 2017 (OECD, 2018). The outbound flows increased largely not only from European countries and from the United States, but also from Asian countries, particularly from China and India, due to increasing earning thresholds and global opportunities for education (especially for post-graduate degrees, such as master level). The major English-speaking destinations (Australia, UK, US) host the majority of mobile students, as English remains the global world's lingua franca. However, in the last decade there was a general expansion, particularly in European countries, of English-taught degree programs, at both the undergraduate and post-graduate levels. With this development Germany is the European country that attracts the highest number of international students[1]; and the city of Copenhagen, in Denmark, remains one of the most attractive cities where students want to move to. The number of international students has almost doubled, between 2013 and 2016, in Estonia and in Latvia; a slight increase in inbound students has also been registered in Italy, Finland and Turkey (OECD, 2018). This generation of young talents, born and bred amid intense globalization processes and gaining international experience, are expecting mobile careers and likely will keep moving abroad also for working reasons (e.g., Mohajeri Norris & Gillespie, 2009).

The last few years have also seen a rise in migrant and asylum seeker movements. Migration flows are contributing to the changes in the demographic composition of many Western countries and cities, particularly

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[1] Only between 2015 and 2016, the number of international students in Germany increased by 16,000 (OECD, 2019).

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in Europe, also associated with the ageing and birth rate decline of the native population. In most of WeLearn project partner countries foreigners represent around 10% of the resident population. In these contexts, migrants become an integral part of the local societies, with migrants' second and third generations impacting the composition of educational and of working context environments, as well of city residents and consumers. In addition, according to the Organization for Economic Cooperation and Development (OECD) (2019), more than 10 million people migrated to G20 countries in 2018, and it is projected that these movements will further increase by 2050. G20 countries hosted 7.3 million refugees, representing about 36 per cent of all refugees under UNHCR's mandate. About half of them were in Turkey, which continued to be the country hosting the world's largest number of people in need of international protection: 3.6 million people at the end of 2018. Germany is the second largest refugee-hosting country among the G20, with over 1.4 million of refugees in 2018. Even though with different absolute numbers, Italy is very involved in hosting refugees, being one of the first overseas destination countries; Finland too, particularly considering the percentage of hosted refugees over the total local population. Migration and refugees' movements increase the need and the importance for actual and future leaders' ability of managing diversity, and to find solutions to match people's needs and wishes with job market and society's needs. Further, corporates and public authority's leaders need to be more and more able to analyze the complexity in which their organization act in, and to design and implement responsible and sustainable initiatives at business and government levels.

2.2 The rise of xenophobia and ethnocentric behaviors

The rise of mobility can have the downside of increasing ethnocentric behaviors. Indeed, in the last decades, in Europe, while many countries have implemented good practices of integration and of multiculturalism, there has also been a visible increase of acts of intolerance and extremism toward foreigners and those perceived "different from oneself". Evidence from studies and the media show the highest growth at any time in the last 50 years, of Islamophobic, anti-Semitic and in general xenophobic phenomena, expressed with physical or verbal aggressions, but also with "hate speech" on the web (e.g., Bosco et al., 2018). These phenomena, expression of attitudes of "ethnocentrism" and of closure toward the "other", are observable not only in historical areas of borders and conflicts; they are notable even in the most historically multicultural European cities, or among the youngest generations. In this landscape, the so called "refugees crisis", together with the rise of populism and of far-right political parties which often use the rhetoric of foreigners as a "threat" to the local cultural identity or to the availability of local resources, do not help preventing or reducing discrimination or behaviors against social cohesion.

On the other hand, it should not be taken for granted that the "new citizens" are capable to create a representation of a serene, integrated and mature identity, with an awareness of who they are. Today's multicultural and fluid societies, also because of the fragmentation and the loss of primary identification groups (primarily the family), and because the technological over-connection, are faced with the increasing complexity and difficulty of structuring an integrated and consistent self-identity, based on the awareness of a sense of belonging, even if to different and multiple cultural groups as life choice, or to a broader human kind (Di Mauro & Gehrke, 2019). For instance, second and third migrants' generations, and *third culture kids*[2], can face one of the risks of multiple and fluid belonging: the ambivalence of positioning oneself along continuing moving and uncertain boundaries. It is not infrequent, indeed, that because of the loss for their ties and a weak attachment to any culture, or to any local or political entities (such as nation), many youngers belonging to the new generations feel unease, uprooting and disoriented, or estrangement towards any group. They thus can develop a "free agent" or a rootlessness cosmopolitanism type, which means that they can have a feeling of

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[2] Expats' children who moved frequently because of their parents' international assignments and have consequently spent significant part of their formative years outside their parents' culture.

psychological and social detachment from any cultural group (either the one from their parents or the ones of the countries they live in). Many of them may reject their origins, wishing to assimilate with the cultural group they perceive more advantaged (e.g. the local host culture), and by abandoning everything make them not feeling member of that group. Others develop a sense of alienation from any sense of belonging, living without really be present to themselves, or, in the most extreme cases, without developing a consistent and integrated, or mature self (Lee, 2014). Others strongly anchor to their "local" identity, for instance bonding only with people with similar ethnic, religious or ideological background; desiring to return at all costs to their own roots, and counteracting everything that hinders this endeavor, causing resentment, marginalization or radicalization phenomena (Granata, 2011). Others may feel cosmopolitan travelers, living detached, or never feeling engaged or responsible for what happens around them.

Education can play a very important role in the development of identity: particularly in accompanying the process of awareness of one's multicultural identity and determining identity building choices through multiple points in one's life. The development of social competences such as intercultural communication skills are crucial for tackling some of the most profound challenges that today's' societies face (Barrett, 2018).

2.3 The relevance of transversal skills in cultural, social, and civic domains

In order to live and take part in our increasingly interconnected, but also growingly complex and fluid world, constantly characterized by demographic, technological and global challenges, there is a need for skills, particularly social and intercultural skills.

There is growing public interest for the development of these skills: different bodies have released policy documents highlighting different competence frameworks, such as the OECD Key Competencies, the OECD Global Competency, the World Economic Forum, the Council of Europe Competences for Democratic Culture, the UNESCO Intercultural Competences Framework (2013), the UNESCO Global Framework of Learning Domains, the European Qualification Framework and several EU member states National Competence Frameworks[3]. Although these documents often refer to these skills using different labels, they generally agree on the importance of:

- o **Transversal social skills** such as the ability to communicate or relate with others using foreign languages, rather than with one's own mother tongue; the ability to show respect for diversity, empathy, and the ability of working together with others; the ability to take the initiative, thus to be able to adjust to the ongoing changes.
- o **Cultural awareness competence which** includes intercultural knowledge and understanding, and a solid understanding of one's own culture, and a sense of identity as basis for an open attitude towards cultural otherness and other beliefs, world views and practices.
- o **Social and civic competences which** include personal and citizen development; ensuring individual well-being and taking care of oneself, while contributing to society, productivity and economic growth; approach and solve problems critically, and active participation and involvement to build a sustainable future[4].

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[3] Key Competence for Lifelong Learning. European Reference Framework
file:///C:/Users/Maura.dimauro/AppData/Local/Packages/Microsoft.MicrosoftEdge_8wekyb3d8bbwe/TempState/Downloads/youth-in-action-keycomp-en%20(1).pdf
http://data.consilium.europa.eu/doc/document/ST-5464-2018-ADD-2/EN/pdf
[4] https://ec.europa.eu/social/main.jsp?catId=1146&langId=en

The importance of developing intercultural competences for students has been stressed by several scholars, in light of the internationalization of higher education (e.g., Gacel-Ávila, 2005; Kumar & Usunier, 2001; Laughton & Ottewill, 2000),

2.4 Looking at "neighbourness" competences in global multicultural societies

In this review, we will focus in particular around three main blocks of competences and skills, which we have identified as key to deal with the trends in people mobility, multicultural societal composition:

- o **Intercultural skills for intercultural communication:** Intercultural skills are acknowledged as important by many competence frameworks, but also by companies, employee's recruitment agencies, or professional bodies. Indeed, the ability to transcend conventional local boundaries and to connect to individuals with different origins, language and cultural backgrounds is recognized as one of the key competences of citizens and workers in the twenty first century.
- o **Global citizenship skills:** besides cosmopolitan attitudes, there is a need to become "global citizens", who are not only curious and polyglot people, open towards cultural diversity, but also aware of global problems and challenges through direct personal experience or information. Global citizens have developed a sense of responsibility and commitment and show empathy and solidarity to help to create a more sustainable world, taking part and contributing to the understanding and the resolution of local and global problems they face. They are able to "move" consciously between different local, national and global levels (Di Mauro, Gehrke, 2019).
- o **Neighbouring skills:** "neighbouring" refers to social interactions among people living in close residential proximity, and it links to the notions of communities based around 'place' (Buonfino and Hilder, 2006). "Neighbourliness" refers to good neighbouring relations: friendly, welcoming, cooperative and helpful relations, but not intrusive of other's privacy, which – particularly among intercultural neighbors' relations - depends also on personal and cultural perceptions (Bridge et al., 2004; Brown, 2004).

While these three domains have developed separately, we believe that they share several commonalities. What are the analogies between intercultural skills, global citizenship skills and neighbouring skills? As we see these three sets of skills, neighbourliness seems indeed to be a mindset, based on openness and welcoming attitudes toward others, on a sense of "we", or community, in which members offer reciprocal support, or exchange of help if needed. It seems to be very connected with the development of intercultural skills and global citizenship, particularly regarding the ability to co-live with other people, even if they are very diverse from one's own, and to be able to open and learn from each other; but also with the feeling of sharing a human sense of belonging, according to which people feel responsible to try to give solutions to global problems, even when a sustainable solution is not expressly asked.

// 3.   Defining "neighbourness" competences

"The real voyage of discovery consists not in seeking new landscapes, but in having new eyes."

Marcel Proust

In the previous chapter, we introduced the increasing importance of intercultural, global citizenship and neighbourliness skills in the global context. We have also highlighted the lack of a unique definition of each of these concepts by available literature and policy documents. In this chapter, we will thus (i) provide a definition about "intercultural", "global citizenship" and "neighbourliness" competences, and (ii) integrate these concepts into a comprehensive model of "neighbourness" competences and provide operational ways to observe them.

We can define competence as the ability to deal with a task or a group of tasks, by orchestrating one's internal resources, such as cognitive, affective and volitional resources, and by using coherently and creatively one's external resources, such as other people, or tools for instance (Pellerey, 2004). To be able to talk about competence one needs an acting agent within a certain task framework: a person that consciously chooses to take a decision about how to behave, or about what to say or not say -. In order to do this, it's very possible that the agent needs to use some specific knowledge, some skills, but also some personal attitudes and values. Commonly speaking, in pedagogical terms, the competence's pillars are: to know, to do, to be (Delors, 1996).

It seems here important to stress the "to be" element of competence: it has to do with moral, affective and social elements; while most of the time education - particularly with the use of test - is more focused to evaluate contents, or the "to know" elements; more recently an emphasis has been put on skills, or "to do" elements; but still, attitudes, values, or the "to be" elements are often left out of most of the educational development or assessment process (Baiutti, 2017).

3.1 Defining intercultural, global citizenship and neighbourliness competences

3.1.1 Definition of intercultural competences

The literature does not provide a unique definition of intercultural competences, nor is there a consensus about what are the elements of intercultural competences (Deardorff, 2006; Spitzberg & Changnon, 2009). Considering that, as we saw above, a competence is the set of knowledge, skills and attitudes that give the possibility to act appropriately within a specific task, when we talk about intercultural competence the specific task is intercultural communication; in this situation, a lack in the competence components can cause misunderstanding, mistakes or inefficiency.

The scientific literature has used different labels to express a similar concept; for example, *cultural diversity competence* (Ho et al., 2004), *intercultural sensitivity* (Bennett, 1986; Chen & Starosta, 2000; Hammer et al., 2003), *multicultural competence* (Vera & Speight, 2003), *intercultural communicative competence* (Byram, 1997; Lo Bianco, Liddicoat, & Crozet, 1999; Sercu, 2004), *cultural intelligence* (Chao, Takeuchi, & Farh, 2017; Earley & Peterson, 2004; Ang et al., 2007). Often the adjectives "intercultural", "cross-cultural" and "multicultural" are used in an interchangeable way, without deeper thought into the meaning of these terms. In fact, "multiculturalism" mainly refers to the acknowledgement and respect of cultural differences, without necessarily referring to any interaction. The assumption of this concept is the cultural relativism, where cultures are considered as something static and fixed, and people consequently in a stereotypical way. "Cross-cultural" refers to a comparison process of some elements or dimensions, considered existing, to a certain degree to any culture. The assumption of this concept is cultural positivism, as culture exists independently or separated from people that act them, and they are considered in a homogenous and static way. The word "interculturalism",

using the prefix "inter" emphasizes the idea of relationship, exchange, interdependency, reciprocal possible influence. Dialogue among people with a different cultural background can create links, connections, consequently, a possible dynamism or change in the boundaries of the identities in relation (Atamaniuk, 2014).

What all these terms have in common is the concept of "culture", which is fundamental to be defined in order to consequently define also what intercultural competence are. Different conceptions of "culture" are associated with different conceptions of "intercultural competences".

First of all, contemporary theories of culture and in the intercultural field argue against national identity representing a culture, since culture, identity and national identity are complex, multifaceted constructs; and since one language, or one nationality, do not equal necessarily one culture. Culture includes learning from kinship groupings – such as tribe, ethnic group or national -, but also from gender, age, profession, occupation, class, religion, region, and so on groups. Consequently, national groups are internally heterogeneous, and not homogeneous (Barrett, 2013; 2016; Barrett et al., 2013). And "culture" or "cultural identity" is not interchangeably with "nation", "national identity" or with "nationality". However, often, particularly cross-cultural models (e.g. the ones proposed by Hofstede, 1980; Trompenaars, 1993; Lewis, 1996; Meyer, 2014) oversimplify the concept of culture, and overestimate the internal static and homogeneity within a national group.

Secondly, in the current intercultural discourses it is possible to distinguish two main different perspectives of "culture": one that considers culture something static or monolithic (a modernist and positivist perspective); the other one (a postmodernism perspective) that considers culture not as a "thing", but as a sense making process, always fluid, in dynamism, complex and multi-faced (Dean, 2001). According to the first perspective, membership in cultural categories can be assigned according to particular aspects of identity, such as race, ethnicity, class, age, gender, sexual orientation or able bodiedness. Members of a group are seen as sharing some essential characteristics – such as values, beliefs, practices, habits - that define them. If a group can be seen as a stable entity, that can be characterized in certain ways, it is consequently possible to develop "behavioral schemas" that allow them to interact "more competently" with members of that group. Within this definition of culture, "intercultural competence" involves learning about the history and shared characteristics of different groups; using this knowledge to create bridges and increase understanding with individual belonging to a certain cultural group; having learnt the list of cultural characteristics, adapt own behaviors thus to better fit or be effective with a certain cultural group.

According to a more contemporary view, culture, like our self-identity, is believed to be continuously fluid, influenced by encounters and exchanges. Traditions are themselves continually in flux, bearing birth to new and alternate traditions and changing ideas to meet the challenges of changing times (Bai et al., 2015). Culture is always individually and socially affirmed, co-constructed and negotiated (depending also from the other); consequently, dynamic not only over the time, but also depending on specific situations and contexts. Culture "is always contextual, emergent, improvisational, transformational, and political; above all, it is a matter of linguistics, of language, or of discourse (Laird, 1998, p. 28–29). Each person participates in a different constellation of cultures: we all belong to multiple groups and have multiple cultural affiliations and identities. People's cultural affiliations and subjective salience of cultural identities can fluctuate as individuals move from one situation to another, with different affiliations – or different constellations of intersecting affiliations – being highlighted depending on the particular social context encountered. Some of the several collective identities can also come in conflict with one another. And fluctuations, in the salience of cultural affiliations are also linked to the changes that occur to people's interests, needs, goals, and expectations, as they move across situations and through time (Baumann, 1996; Onorato & Turner, 2004). With this second view of culture the prospect of becoming "interculturally competent" shifts the focus on the process of interpretation and performing coherent cultural acts in specific situations, based on (self and others') awareness and a flexible attitude.

One of the most common definitions of intercultural competence is the one provided by Deardorff (2006): "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes". The following elements are thus key in this definition:

- o **Knowledge**, which relates to cultural self-awareness, deep understanding and knowledge of culture (including contexts, roles and impact of culture and others' world views);
- o **Skills**, which refers to the ability to listen, observe, and interpret, and the ability to analyze, evaluate and relate;
- o **Attitudes**, which include respect (valuing other cultures, cultural diversity), openness (to intercultural learning and to people from other cultures, withholding judgement); curiosity and discovery (tolerating ambiguity and uncertainty).

According to Deardorff (2006), these three elements endow people with the ability to produce, at the cognitive and emotional level, adaptability to different communication styles and behaviors, and adjustment to new cultural environments; flexibility (i.e., selecting and using appropriate communication styles and behaviors), and empathy and ethnorelative views. Further, these intercultural competence elements give the ability to behave and communicate effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree. The nature of intercultural competences is always processual: not only they are manifest during an interactive process, but they also are subject to a continuous process of improvement, and as such, one may never achieve ultimate intercultural competence (see Figure 3.1).

Figure 3.1. Deardorff's (2006) Intercultural Competence Model
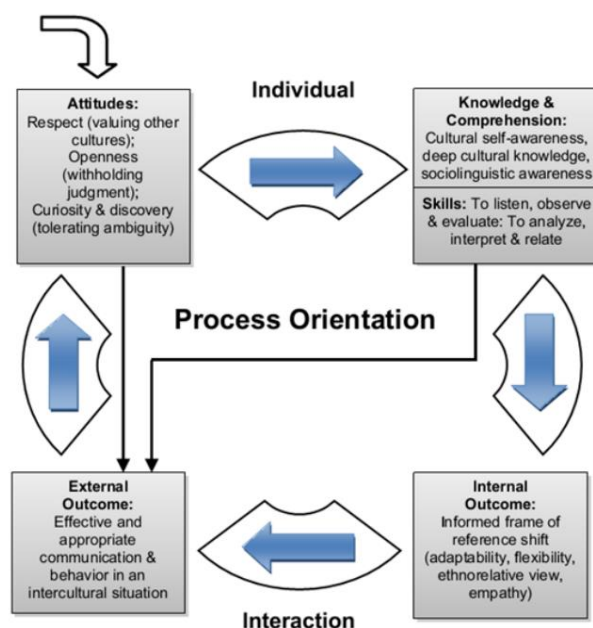
3.1.2 Definition of global citizens' competences

The concept of "global citizenship" comprises a view of "citizenship" which is not strictly connected with owning a nationality, and the juridical rights or benefits that having a certain national citizenship can give to the ones that hold it. Indeed, in today's globalized world, "citizens" are no longer tied to the nation, but have multiple citizenships and concurrent allegiances to various groups and communities (Davies & Pike, 2009). Global

citizenship is based on the idea that one's identity transcends geography or political borders, and that responsibilities or rights are derived from membership in a broader class, "humanity", or because we are all inhabitants or citizens of the world. This does not mean that such a person denounces or waives their nationality or other, more local identities, but such identities become secondary to their membership in a global community.

Global citizens apply international literacy, which enables them to interpret and utilize value judgment skills that result in positive and sustainable social interaction and social responsibility practices toward todays global challenges, such as climate change, migration, inequality or conflicts. For instance, Frost and Raby (2009) view a global citizen as someone who embodies the traits and learning outcomes associated with intercultural, multicultural, and international education, particularly including the desire to learn more about other people and possess the skills to live, work, and interact with those from radically different backgrounds within and across borders. Hanvey (1976) outlined five core competences areas: (i) perspective consciousness, (ii) state of the planet awareness, (iii) cross-cultural awareness, (iv) knowledge of global dynamics, (v) and awareness of human choices. In order to express a global citizenship, people – young or less young – need to cultivate intercultural competences, so that they are able to deal with ethical frameworks different from their own (Rönnström, 2011). Some authors emphasize the values which are important to embrace, in order to express, or to develop global citizenship. Among these values are openness (to difference, the other, diversity), respect for self and others, ease with uncertainty (which are also present in the intercultural competence model), and commitment to social change (Bamber et al., 2018). Indeed, global citizens are not only cosmopolitan travelers: they act consciously and morally, feeling that they have an obligation and responsibilities to other people. Despite the intercultural competence described above, global citizens also encompass *awareness*, *participation*, *engagement*, *solidarity*, *responsibility*, and *personal achievement* (Davies & Pike, 2009; Myers, 2012; Schattle, 2009).

It is possible to find a comprehensive model of global citizenship skills provided by UNESCO (2014), which defines the learning outcomes (in terms of competences) to be fostered by Global Citizens Education (see Table 3.1):

- o An attitude supported by an understanding of multiple levels of identity, and the potential for a collective identity that transcends individual cultural, religious, ethnic or other differences (such as a sense of belonging to common humanity, and respect for diversity);
- o A deep knowledge of global issues and universal values such as justice, equality, dignity and respect (such as understanding of the process of globalization, interdependence/ interconnectedness, the global challenges which cannot be adequately or uniquely addressed by nation states, sustainability as the main concept of the future);
- o Cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes different dimensions, perspectives and angles of issues (such as reasoning and problem-solving skills supported by a multi-perspective approach);
- o Non-cognitive skills, including social skills such as empathy and conflict resolution, and communication skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives (such as global empathy, sense of solidarity);
- o Behavioural capacities to act collaboratively and responsibly to find global solutions to global challenges, and to strive for the collective good.

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Table 3.1. UNESCO Global Citizenship Competence Model

Social-Emotional	Cognitive	Behavioural
o Understanding of identities, relationships and belonging; o Understanding of shared values and common humanity; o Developing an appreciation of, and respect for, difference and diversity; o Understanding the complex relationship between diversity and commonalities.	o Knowledge of global governance systems, structures and issues; o Understanding the interdependence and connections between global and local concerns; o Knowledge and skills required for civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning.	o Attitudes and values of caring for others and the environment; o Personal and social responsibility and transformation; o Developing skills for participating in the community and contributing to a better world through informed, ethical and peaceful action.

Source: UNESCO (2015)

In order to achieve transformative educational aims to develop global citizenship competences, it is important that universities engage in nurturing students' active responsibility for global engagement, critical reflection and sense of agency (Cotton et al., 2019).

3.1.3. Definition of neighbourliness competences

The concept of "neighbourliness" has emerged in the last decades as a field of interdisciplinary research, originally interested in studying borderland relations, particularly in historical conflictual territories, in order to understand former and current residents' perceptions of each other, their use of space and their relations; and lately extending its interest to the understanding of new forms of neighbouring, such as web and online relations, or forms of (co)sharing.

"Neighbouring" refers to social interactions between people living in close residential proximity, and it links to the notions of communities based around "place" (Buonfino & Hilder, 2006). Neighbouring relations can be positive, negative or indifferent in nature (Berry, et al., 1990; Keller, 1968; Skjaeveland, Garling, & Maeland, 1996). "Neighbourliness" refers to good neighbouring relations: friendly, welcoming, cooperative and helpful relations, but not intrusive of other's privacy, which – particularly among intercultural neighbors' relations - depends also from personal and cultural perceptions. In fact, although behaviors can be intended as neighborly, they can at times be interpreted by others as intrusive (Bridge, et al., 2004). Allan (1983) describes the essence of good neighbouring as one that "lies in maintaining the tension between cooperation and privacy, helpfulness and non-interference, between friendliness and distance". Neighbourly relations are also a form of social capital: connections that share informal norms and trust, and that can enable to pursue objectives more effectively (Putnam, 1995). You can for instance ask your neighbor to hold your house's second key, or to pick up your children from school while they are picking up their child, and so on. Sometimes the need for help may not be explicit, because for instance for cultural reasons pride can be lost by asking. But still, a good neighbor, having an empathetic view, can understand and offer their help without being asked for it.

Knowing one's neighbours today is becoming more challenging. Due to society transformation local neighbourhoods no longer play the same role in people's lives as they did fifty years ago. For instance, according to Brown (2004), the idea of neighbourliness is woven into the way of how his generation led their lives. He

described his childhood experience of neighbouring as "community not in any sense as some forced coming together, some sentimental togetherness for the sake of appearances, but a largely unquestioned conviction that we could learn from each other and call on each other in times of need, that we owed obligations to each other because our neighbours were part also of what we all were (Brown, 2004)". While this is nowadays less present, individuals still tend to socialize and to connect with each other, particularly when tied by common interests. It is human nature to relate to each other, and try to find ways to support each other, asking for or giving help if needed.

Being a good "neighbour" includes building a social capital and trustful network, diverse people forms of *co-presence* or *co-existence*, the capability to identify problems of neighbourly interactions, and the ability to *develop neighbourness solidarity*. It encompasses a precarious balance of different factors that include various *forms of social activity*, *reciprocal aid* and *support*, alongside *respect* for privacy and *common civility*. Neighbourliness seems indeed to be a mindset, based on openness and welcoming attitudes toward others, on a sense of "we" community among which offer reciprocal support, or exchange of help if needed. It seems to be very connected with the development of intercultural skills and global citizenship, particularly regarding the ability to co-live with other people, even if are very diverse from their own, and to be able to open and learn from each other; but also with the feeling of sharing a human sense of belonging, according to which people feel responsible to try to give solutions to global problems, even when a sustainable solutions is not expressively asked.

The competences of neighbourliness consequently refer to feeling being part of a community, share a sense of belonging, identity or values; either if the community is real or either if it is virtual, and independently of how close or proximal the relations among community members are.

Studies on neighbourness show that how much people interact and support each other as neighbours is influenced by a complex and wide range of factors that may inhibit or facilitate the sense of neighbourliness, including: the design of the built environment and of interactions areas, the demography of the area, safety and trust perceptions, neighbourhood governance. Neighbouring can be facilitated by providing places for people to meet and new ways for them to *discover common interests*, to *establish relationships* and *engage in mutual exchange*, *support and small collective acts*.

There is also a possible dark side of neighbourliness, which can turn inward and become a factor of exclusion, or as a barrier to social inclusion and social mobility when people bond too much within their similar ethnic group, ideology or religion. Indeed, in this neighbourliness can lead to segregation, fostering resentment, tensions and in the worst cases chauvinism and racism (Buonfino & Hilder, 2006). Consequently, neighbourliness should not be enforced, but only encouraged, possibly by creating a framework of conditions that help to be neighbourly when and if they want to be.

3.2 Towards a synthesis: defining "neighbourness" competences

Based on the review of the literature on intercultural, global citizenship, and neighbourliness competences, we propose to synthesize the key elements of the three constructs under the definition of "neighbourness" competences. To do so, we have tried to integrate some evident overlapping elements, but also to include some of the peculiarities of each construct.

The result of this effort is the creation of a framework for neighbourness competences (Table 3.2) that we propose as a theoretical and practical contribution brought by the WeLearn project to higher education institutions and their managers.

Table 3.2. A proposal for a Neighbourness Competence Model

Social-Emotional	Cognitive	Behavioural
o Understanding and feeling a sense of belonging at local and at global level; o Understanding shared values and human common needs; o Awareness of a secure self-identity; o Understanding of how to build secure and trustful relations among different people and cultures; o Showing empathy, caring about the needs of others, even if not asked openly, but with respect to privacy.	o Knowledge of local information and ability to access and gain information, also digitally; o Knowledge of civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning and civic commitment; o Ability to find common interests toward diversity; o Awareness of oneself and others, mindfulness.	o Ability to activate and hold relationships; o Ability to build meaningful and trustful relations; o Offering support, showing solidarity and asking for help; o Giving forward, showing reciprocity.

Next, we propose a rubric of components to guide educators and managers about how to observe and measure these competences (Table 3.3). From the comparison and the integration of the intercultural, global citizenship, and neighbourliness competence models, we detected a focus on the awareness of individual's own multicultural identities, of which one level refers to a wider sense of belonging to the larger community of human beings. In addition, attitudes and values showed within interactions are key competences' components, in particular towards the individuals' inner self. For this reason we propose a rubric including competences towards (i) the sphere of self-identity or self-management skills, and (ii) the sphere of managing relationships with others. This approach is aligned with Global Leaders Competencies Models (e.g., Lane et al., 2009). And relations with others can include different possible grades of relationship complexity: from managing relations with individuals with different cultural backgrounds, to managing multicultural teams, or managing organizations or organization's stakeholders. Further, as for Deardorff (2006)'s intercultural competence model, social emotional or attitudes components are considered as a requisite for skills development. Having certain attitudes, with certain stimulus, nurturing and scaffolding efforts, a person can develop certain knowledge and skills, and perform certain cognitive and behaviors outcomes.

Considering attitudes or social emotional components as a requisite, seems that it consequently shifts the focus of teaching from transmitting knowledge and skills to stimulating continuing learning processes. But it also shift the focus from the use of assessment methodologies based on the evaluation on knowledge acquisition, or on the performance of individual tasks, to the use of assessment methodologies based on the observation of relationship and interactive task contexts. This topic will be deeper covered in the next chapters.

Table 3.3. Rubric of neighbourness competences

S E L F	**Attitudes**
	o *Self-reflection*: Understanding of identities, relationships and belonging
	o *Sense of Global belonging*: Understanding and feeling a sense of belonging at local and at global level, by understanding shared values and common humanity
	o *(Life-long) Learning*: Curiosity and discovery, critical inquiry and analysis, with an emphasis on active engagement in learning
	o *Tolerance of uncertainty*: Tolerating ambiguity and uncertainty
	Knowledge
	o *Self-awareness*: Cultural self and others' awareness, awareness of processes, mindfulness
	o *Reflective thinking*: Inquiring and critical thinking
	Skills
	o *Mindfulness*: Listening and observing
	o *Critical thinking*: Analyze, evaluate, interpret and relate
	o *Search*: Ability to activate to gain information, also digitally
	o *Self-caring*: Ability to care about own self and wellness and to ask for help
O T H E R S	**Attitudes**
	o *Openness*: Openness to intercultural learning and to people from other cultures, withholding judgement
	o *Respect for diversity*: Appreciation of, and respect for, difference and diversity
	o *Trust building*: Understanding of how to build secure and trustful relations among different persons and cultures
	o *Social and Political Responsibility*: Personal and social responsibility and transformation
	Knowledge
	o *Cultural Awareness*: Deep understanding and knowledge of culture and of culture impacts on others' worldviews
	o *Global Learning*: Knowledge of global governance systems, structures and global issues (climate changing, migrations, inequality, etc.)
	o *Complexity*: Understanding of the interdependence and connections between global and local concerns
	Skills
	o *Relationship building*: Ability to found common interests toward diversity, to activate and hold meaningful and trustful relations
	o *Flexibility*: to consider other's viewpoint and to adapt to other people communication, work or learning styles
	o *Empathetic caring*: Ability to show caring for others, other people's needs and the environment, offer support, show solidarity even if not asked openly, but respecting others people privacy, give forward and show reciprocity
	o *Community Engagement*: Participating in the community and contributing to a better world through informed, ethical and peaceful actions

// 4. The role of educational institutions

4.1 Educational policies

Several international education policy documents - often integrated at the national level – acknowledge the importance of developing intercultural and global education. For instance, "intercultural competences" are particularly relevant for the European Union, UNESCO and OECD (Baiutti, 2017).

Looking at the European context, two of the most relevant documents for the European Union in this regard are:
- o *Recommendation of the European Parliament and of the Council* of 18th December 2006 on Key Competences for Lifelong Learning[5], which defines the key competences that every European citizens should develop in order to realize and develop themselves, such as an active citizens, social inclusion and employability;
- o *Council conclusions on Intercultural Competences* of 22th May 2008[6], where the key competences of intercultural skills are: ability to communicate in foreign languages, social and civic competence and cultural awareness and expression.

At the wider international level, some key references are:
- o *Intercultural Competences: Conceptual and Operational Framework*[7], published by UNESCO in 2013, where intercultural competences are described as the ability "to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles". This document not only applies a Western perspective to intercultural competences, but also other global perspectives (e.g., African and Asian);
- o *Global Competence*, published by OECD in 2016[8], where global competence is defined as "the capacity to analyze global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity". Since 2018 OECD is actively working on assessing global competence in PISA Competence Assessment.

There are a number of documents having practical implications, also for teachers training, where intercultural competences get linked to citizenship concepts:
- o White Book on Intercultural Dialogue[9];
- o *Pestalozzi Programme* of the Council of Europe (October 2016)[10];
- o Developing intercultural competence through education (CdE, 2014)[11];
- o Competences for Democratic Culture (CdE, 2016)[12] .

These policies, documents and recommendations represent key reference points for the development of frameworks for intercultural skills and global citizenship within educational contexts.

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[5] https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2006:394:0010:0018:en:PDF

[6] https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2008:141:0014:0016:EN:PDF

[7] https://www.gvsu.edu/cms4/asset/7D7DCFF8-C4AD-66A3-6344C7E690C4BFD9/unesco-intercultural-competences-doc.pdf

[8] https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf

[9] https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf

[10] https://www.coe.int/en/web/pestalozzi

[11] https://rm.coe.int/developing-intercultural-enfr/16808ce258

[12] https://rm.coe.int/16806ccc07

4.2 The internationalization of higher education

The internationalization of higher education is a "process of integrating an international, intercultural, or global dimension in the purpose, functions, or delivery of postsecondary education (Knight, 2003).

Originally, internationalization of higher education was reserved for the more prestigious and often most wealthy institutions; the focus was on enriching academic studies by providing international perspectives or study areas, and it was on status building through international alliances. Today, internationalization of higher education is involved in globalization: economic, technological and scientific trends are global, and higher education takes part in the creation of a sense of "being global" (International Association of Universities, 2011). Internationalization has become a fundamental policy component of most higher education institutions and countries alike, so as to make higher education "more responsive to the requirements and challenges related to the globalization of societies, economy and labor markets" (Kälvermark & van der Wende, 1997, p. 19). Internationalization today is also a commercial and financial resource for higher education institutes, due to the often decreased funding from local governments, and the consequent pressure to recruit full fee paying international students. But despite these economic reasons, internationalization of higher education gives opportunities to the universities involved to strengthen academic research and knowledge through partnerships on international projects, and at the same time, to develop political "soft power".

The internationalization of universities' curricula represents an opportunity to offer educational contexts and programs for advanced intercultural understanding and global skills development for all students, both domestic and international (see Beelen, 2011; Crowtheretal, 2003; Leask, 2008; Wächter, 2003). As OECD points out: "as national economies become more interconnected, ... [o]ne way for students to expand their knowledge of other societies and languages, and thus to improve their prospects in globalized sectors of the labor market, such as multinational corporations or research, is to study in tertiary education institutions in countries other than their own" (OECD, 2011, p. 318). Internationalization of universities gives students opportunities to encounter and explore the "other" and their culture and, by doing that, the possibility to construct their global citizen identity.

In the following, we will discuss several options available for the internationalization of higher education institutions' curricula, together with some best practices. First, one of the most traditional options is students' global mobility (study abroad programs). Second, because traveling abroad might imply costs which are not sustainable for all students, universities can implement forms of internationalization "at home", which may involve the use of English as medium of instruction, and technological implementations (e.g., online course programs).

4.2.1 Study abroad programs

In the last decades the scale of students mobility is greater than ever, involving not only Western students going abroad; but more and more also students from developing countries moving mostly to Anglophone countries; and increasingly also to other destinations in Europe, or to emerging languages' countries such as, for instance, China or Russia (OECD, 2019).

Students' mobility takes place through the organization of overseas, or cross-borders or transnational exchanges or study abroad programs, such as the Erasmus or Dual or Joint Degrees programs. There are at least three categories of study abroad programs and exchange activities, including:

o *Short-term immersion*: between 1 and 4 weeks duration. Examples are seminars, conferences, short courses, short training, short workshops, summer courses.
o *Medium-term immersion:* periods of 1 to 6 months. Examples are community service programs, student-exchange programs, and internship programs.

- o *Long-term immersion:* between 1 to 3 years duration, involves students moving in a different country from where they come from, for instance with an Erasmus or a Double or Triple Degree university program. Longer term exposure to foreign universities and cultural contexts enables students to develop English language or other languages and cultural competencies more naturally, and to establish deeper person-to-person networks and friendships.

The rise of students' mobility has largely contributed to the development of a new students' generation having a cosmopolitan or global identity. Study abroad programs are considered crucial in exposing students to international learning cultures; they are worthy and life-changing experiences, rather than academic experiences. Students mobility provide sojourners with the opportunity to have an immersed experience abroad, and to have close contacts with individuals from foreign cultures (Amir, 1969). A large number of studies have shown that participating in these programs help establish intercultural knowledge, attitudes, and awareness, and to recognize, accept, behave, and survive in a multifaceted global environment (e.g., Byram, 1997; Byram et al., 2002; Deardorff, 2006; Heyward, 2002; Lo Bianco et al., 1999; Sercu, 2004). Empirical evidence shows that under certain conditions - such as students' open mindset, previous intercultural experiences, first experience in the host country - there is a connection between students' mobility and their development of intercultural competence.

It is important to note that the language and cultural acquisition process, to be successful, must be long-term, and requires that students actively partake in cultural analyses (see, e.g., portfolio projects, Box 4.1) (Turner, 1991). Indeed, on the arrival in the host country, and in the months that follow, students seek to develop a sense of belonging (Baker 2010), trying to adapt and integrate into their new surroundings (Berry 2002). Many international students will experience a "culture shock", a mix of excitement and feelings of isolation and despair (Cameron and Kirkman 2010). The challenges of transition in an academic and social sense can be more difficult for those students from very different cultural backgrounds or for the ones that overestimate cultural similarities (Baker 2010; Ramburuth and Tani 2009). Indeed, as typical in a cultural transition process, students may experience a cultural shock, suffering acculturative stress associated with differences in language, academic expectations and teaching methods, and in their capacity to fit in socially (Berry 2002; Mak and Kim 2011). For many students, the international education experience will be a life changing one (Dwyer 2004). For others, it will not live up to expectations as they struggle to make friends (Hendrickson et al. 2011) or interact with home students (Leask 2009), and so will return unsatisfied with their experience.

Such experiences pose challenges for higher education institutions involved in sending students abroad, or in hosting international students. Aware of these challenges, universities' international student offices can organize pre-departure or at-the-arrival intercultural training programs, so as to prepare students for culture shock management, and to help students speed up their adaptation to their host country.

Box 4.1 - Portfolio projects in study abroad programs

Study abroad programs can also be integrated with a portfolio project, supplemented by culture lessons with a frequency of once every two weeks throughout the semester, for instance. During these lessons international learners are invited to analyze in depth their own culture and their target culture, for instance by interviewing local people, or actively searching information on the web or on local medias.

While they are investigating the local target culture, learners choose research topics that are personally relevant and teach each other about these topics.

The portfolio project's results consist in a multifaceted discussion of culture based on a variety of sources besides the instructor, and it actively involves the learners' specific interests and goals in learning the local language and culture (Wright, 2000), and comparing their own culture with the host culture.

4.2.2 Internationalization at home

Even though the number of international mobility programs for university students have increased in the last decades, they might be a feasible option only for some students (e.g., due to time and cost constraints). Despite the number of current initiatives that campaign for study abroad programs opportunities, the majority of students do not study abroad. Universities can thus resort to "internationalization at home" strategies. Indeed, internationalization of universities' curricula does not necessarily require international students to be present in classroom, or for domestic students to undertake abroad experiences (Beelen and Jones, 2015). The internationalization strategy can also simply include the offer of "at home" bilingual education programs, most of the time in English, often through online collaborative learning forms.

One of the main "at home" international strategy's goal is to help develop domestic students' confidence and competence in using English (or another language) effectively. For this reason, internationalization "at home" programs include the possibility to engage students in immersive language activities - such as lessons, debating, writing, clubs, and so on (Abduh and Rosmaladewi, 2018). The number of universities that offer courses in English has enormously increased in the last twenty years. English, indeed, is still considered the lingua franca in both the academic and the international business contexts. However, other languages of instruction could also be included. The target of these programs are mostly domestic students who understand the present importance of international education but are unable to move abroad for study due to economical, motivational or social background reasons. Other targets could be students coming from other countries, who enroll directly into universities that offer them the possibility to attend courses in English, without the necessity to learn the local language, or to engage through a students' mobility program (Deardoff, 2012).

Internationalization "at home" programs can also include the organization of *formal activity* that provide special contexts to foster intercultural encounters and relations among students from diverse backgrounds, or intentionally engage domestic students in intercultural "at home" experiences, so as to give them the possibility to develop intercultural understanding and global citizens competence. An example of at home programs' formal activity is the involvement of students into United Nations (UN) Simulations[13], where students can act as they were in UN meetings aimed at deciding how to act to solve global challenges (Abduh and Rosmaladewi, 2018). Further, "at home" programs can also include the organization of *informal activities* conducted on campus, such as bilingual drama performances, multicultural week festivals, English speech competitions, city tours and other tourism tours conducted in English, and so on.

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[13] https://www.semanticscholar.org/paper/Role-Playing-and-Simulation-Based-Learning-in-Case-Fortin/83b1543ff80cd69fe7282e46a83f9d580878aa8e

4.2.3 Online collaborative learning

Higher education institutions can also pursue their internationalization strategies through the implementation of digital solutions and the organization of online or virtual programs. In the last decade there was a massive expansion of university's online or distant programs: the number of students enrolled in European distant higher education is estimated at about 3 million (IDEAL, 2014)[14].

Distant higher education curricula include different modalities, such as blended, flipped, fully online, with a degree of synchronous vs. asynchronous modalities (Palvia et al., 2018). These programs include also part time or full time, normal or executive programs. Particularly, executive and top MBA programs have embraced online learning, in order to increase the accessibility and affordability for working professionals, through the offer of short set of online courses aimed to gain specific skills to immediate use for their career goals. Massive Open Online Courses (MOOCs) are the most common and used platforms. There are about ten thousand MOOC courses offered from nearly a thousand universities; but the number of courses added is slowing, as is the number of new learners[15].

The potential of online learning is enormous, building new paths to higher education as well as expanding lifelong learning opportunities. It helps to reduce individual and institutional educational costs by offering flexible alternatives. Online courses provide more flexibility and affordability to the access at university curricula and allow students to engage in smaller chunks of learning, before eventually committing to larger degree programs. Technology formats like mobile-friendly experiences enable learners to learn from everywhere they are. Further, online courses give educational institutions the possibility to extend reach and establish partnerships with other universities and content providers (Belsky, 2019). However, there are also some downsides, such as internet accessibility and technology platforms standard, cultural digital divide (e.g., age and gender divide), and the teaching and evaluation processes accommodation to diverse languages and culture learning style. To these limits, student motivation factors need to be included - the drop out and the number of students that don't complete the course is very high -, students IT skill level, and professor's preparation in using e-learning platforms are also variables that need to be considered.

By harnessing emerging online technologies, universities can reach beyond campus walls to empower diverse learners at global scale. Students' learning process and intercultural encounters can be facilitated by building e-learning environments or using existing online collaborative learning platforms. Technology and social media tools can be used both into monocultural or multicultural classrooms with the aim to enhance cross-cultural exchanges and collaborative learning between students of different educational institutions, who are not physically co-present (Brustein, 2007; Vatrapu, & Suthers, 2007). The most typical online collaborative course activities are telecollaboration and Collaborative Online International Learning (COIL) (see Box 4.2). These kinds of collaborative e-learning activities either involve students in different countries, or involve students living in different regions of the same country.

Box 4.2 - Collaborative Online International Learning (COIL) model

Using a Collaborative Online International Learning (COIL) model, faculties of at least two different institutions can partner to create joint courses, classes, or learning modules, to enhance students' distant collaboration. For instances, universities can partner to create virtual learning activities, and to use common available social medias and exchange tools - such as Facebook, Google Groups, or discussion forum tools in the institution's learning management system - to involve students of both

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[14] https://idealprojectblog.files.wordpress.com/2013/11/ideal_report_final.pdf

[15] The New York Times declared that 2012 was the "Year of the MOOC," and universities and business schools rushed to put their faculty in front a camera to record Massive Open Online Courses that anyone could follow for free.

institutions on topics such as diversity and social inequality (e.g., Kinginger, Gourvès-Hayward, & Simpson 1999; Liaw 2006; O'Dowd 2003; Thorne 2003; Custer, & Tuominen, 2017). Examples of students' instructions are: write a 5+ line paragraph; present an example of how your society promotes particular gender roles in family and/or work, and explain how. Students can also be invited to attach visual "cultural" images that support, promote, and encourage the message they are presenting. Students of both institutions are then invited by their instructors to share what they wrote and prepared by using COIL modality. Instructors' role during the virtual collaboration is to facilitate exchanges and discussions among students from different institutions, encouraging a cultural perspective understanding on global issues, and facilitating going beyond stereotypes and prejudices.

4.2.4. Which kind of internationalization?

Even though study abroad programs are the most common higher education institutions' internationalization strategy, often universities combine different strategies.

International mobility has the advantage to create immersive experiences and direct encounters with diverse languages and cultures. But on the other side, has the main disadvantage that is not for all (even if more accessible than decades ago). Further, this strategy implies that universities adapt their structure, for instance having dedicated offices (e.g., International Office or Student Mobility Office) that provide needed services, and staff able to accompany all the administrative procedures that are needed for outbound students to leave, and for inbound students to be welcomed. In addition, these services are called to offer intercultural training courses, aimed at cultural shock management, and other services potentially required by students in mobility programs (e.g., language training, counseling service, international career counseling).

Strategies of internationalization "at home", including online collaborative programs, have the advantage to be accessible for all, while still giving the opportunity for intercultural encounters. However, universities need to define how the international, intercultural and global dimensions need to be implemented, specifying whether they are (i) included in specific courses; or (ii) integrated into all the curriculum courses, treated as general and transversal outcomes to be achieved by each teacher within each disciplinary course. Further, it is important that teachers and staff have a clear understanding of what the university's international aims are (for instance, in terms of university curriculum's transversal skills outputs), and what does it mean including an international, intercultural and global dimension in the curricula and in teaching/learning processes. In fact, several scholars have stressed the challenges and importance related to faculties' ability to adequately deal with a culturally-diverse group of students (e.g., Barmeyer, 2004; Bodycott & Walker, 2000; Cushner & Mahon, 2002; Duckworth, Levy, & Levy, 2005; Halse & Baumgart, 2000; Korhonen, 2002; Schuerholz-Lehr, 2007; Straffon, 2003; Teekens, 2003; Westrick & Yuen, 2007). It is often the case that academic staff have a lack of understanding of what is the internationalization of university and of curricula or do not think it has anything to do with them (e.g., Leask & Bridge, 2013; Cotton et al., 2019). This entails that there is a need for universities to work on the development of staff's understanding of university internationalization strategy, through adequate efforts with regard to the cultural environment (e.g., through communication, in-service training and skills development, measuring and monitoring activities).

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// 5. Educational approaches to develop neighbourness competences

"Their role is to act as bridges, go between mediators, between the various communities and cultures… if they themselves cannot sustain their multiple allegiances … then all of us have reason to be uneasy about the way the world is going"

Amin Maalouf, L'identità, 1998

In this chapter, we present some strategies that higher education institutions could implement in order to develop intercultural, global and neighbourness skills, and, ultimately, neighbourness competences, as we have previously defined them. In particular, we will focus on the challenge and opportunities of encouraging encounters, with different modalities, as a way to develop neighbourness competences that contemporary societies need. Appendix 2, at the end of this chapter, presents practices and tools which can be used to implement educational approaches to develop neighbourness competences.

5.1. Developing "glocal citizens"

It could be wondered whether universities should embrace a mission to forge citizens; and if yes, which kind of citizens, also considering the local and international educational policies and recommendations. In light of the trends that we described previously, young generations are increasingly experiencing geographical mobility, and thus are less and less tied to policies framed only within national borders or connected with only one nation's juridical rights. In this regard, Banks (2007) suggested that education should be transformative, in the sense of creating cosmopolitans who are well equipped to be citizens of the global community and to address pressing global issues.

Global citizenship education presses for an understanding and practice that recognize the unity of human experience – an experience that encompasses both global and local contexts. Such an approach aims at engaging active citizens to seek for holistic synergies to global issues, i.e., problems or challenges common to humanity because they transcend nations' borders, even if they can impact similarly or differently to different local contexts (e.g., environment and climate changes, migration, health, etc.). For a long time, global issues were addressed by the well-known slogan "think global, act local". Often this slogan was interpreted with a globalist bias, according to which global thinkers, planners or policymakers know what is best; hence, local people should carry out their policies; or that only by thinking globally anyone can act wisely locally (Olson & Peacock, 2012). It is now well known that local solutions can have a global impact, being transferred in other local contexts that face similar issues; at the same time, local people might better know the problems, or might find more suitable or culturally coherent solutions than people located elsewhere.

Hence, educational institutions should recognize that all students need the preparation to live in a globalized world; not only those with the means and possibilities to travel. New citizens need to develop social and sustainability-oriented skills and mindsets, which allow them to think and act beyond the confines of national borders, to understand the contemporary dynamics of interconnectivity and interdependence (Edwards & Teekens, 2012), and to take part to find more sustainable solutions for today's challenges. As an example, people can face multicultural or diversity experiences at developing local face-to-face relations with migrants or with minorities' communities, or establishing relationships with people with a different language, cultural and class background. This diversity can sometimes represent causes of conflicts, difficulties of adjustments or failures, whereas at the international level, diversity and multiculturalism can involve the ability to deal with

more complex relationships at government structures, diplomatic, economic or market exchange levels. In the spectrum of local vs. global spatial contexts, cultural, economic, political and psychological dimensions play a role; and in any of these relationship contexts, individuals need a set of social and sustainability-oriented skills, or mindsets, to be able to manage the situations where they will act.

Consequently, education pursuing "neighbourness" competences should not be necessarily a separate subject from other disciplinary courses. They could also complement other initiatives or disciplines, be integrated and present in any subject representing contents, tools or a perspective to approach problems or to find solutions. They could also offer tools for faculty and students' development. Different disciplinary studies could address not only global issues, but also the development of students' intercultural, global citizenship or neighbourliness competences as part of the outcomes of disciplinary curricula. This should be an academic decision, about how to embrace internationalization strategies and goals.

5.2 Encouraging intercultural encounters

Both study abroad and internationalization at home strategies can give students the opportunity to enter in contact, to confront with students different from them, and by having closer contacts reducing stereotypes and prejudices and facilitating peaceful relations and cooperation among diverse people. Not only students' mobility programs, but also multicultural classes, class/project methodologies such as telecollaboration, or field-work projects based on ethnographic interviews with local diverse people are all strategies that can facilitate intercultural encounters (e.g., Stewart & Bennett, 1991). Educational institutions should provide explicit policies that express their support for intercultural contacts and friendships, and teachers should explicitly endorse these policies and framework in their didactical methodology approach and in their class activity.

Encouraging intercultural encounters is based on the views offered by contact theory, which explained the necessary conditions to effect attitudinal change in individuals and groups (Hewstone & Brown, 1986). Optimal contact experiences evolve gradually, along a process, that consequently needs to be led consciously. Further, initial contacts play an important role in shaping subsequent experiences and intergroup outcomes (Pettigrew, 1998). And an initial de-categorization, or unfreezing negative attitudes and perceptions process phase is critical (Lewin, 1948; Brewer & Miller, 1984). This stage involves breaking down the boundaries across different cultural categories, seeing people from different cultural groups as unique individuals than members representative of groups. De-categorization stage downplays the salience of "we" versus "they", and helps reduce anxiety and discomfort stemming from contacts with the "foreign others" (Stephan & Stephan, 1985). It follows a stage of reformulation of new attitudes based on new information and experience, and a consequent stage of freezing the newly acquired attitudes by positive experience and actions.

At whatever level encouraging intercultural encounters want to be used as a strategy, it should be noted that studies have largely proven that intercultural encounters per se are not necessary experiences that allow young people to develop an open mindset toward different perspectives, or intercultural, global or neighbourliness skills. Even if intercultural contacts or encounters can open people's minds to alternative perspectives (Tadmor et al., 2012), or facilitate cultural knowledge acquisition and cultural understanding (Amir, 1969; Caligiuri & Tarique, 2009). These positive outputs are not a necessary consequence. Intercultural contacts might also backfire, resulting in cultural avoidance (Kenworthy et al., 2008) or withdrawal behaviors (Shaffer & Harrison, 1998), particularly when people had previous negative contact experiences (Pettigrew & Tropp, 2008). In these negative cases, intercultural encounters could reinforce negative beliefs about group essence. These, in turn, contacts can negatively color intergroup perceptions (Allport, 1954; Dweck, 2000; Dar-Nimrod & Heine, 2011), and setting up the stage for negative intergroup exchanges.

Therefore, Johnson and Johnson (2009) argue that in order to stimulate the development of intercultural competence when encouraging intercultural contacts and relations the following features are required:

- o *Positive interdependence*: students need to perceive that they are linked with other group members in such a way that they cannot succeed in achieving a common group goal unless they work together on the given task. This is particularly important in activity based on cooperative learning, where students can recognize that everyone's efforts are needed in order to achieve the group goals;
- o *Individual accountability*: the performance of each individual student needs to be regularly assessed and the results given back to both, the group and the individual;
- o *Promotive interaction*: students need to help, share, and encourage each other's efforts to complete the tasks and achieve the group goals;
- o *Appropriate use of intercultural skills*: students need to be taught the intercultural skills that are required for high-quality cooperation (e.g., decision-making, trust-building, communication, and conflict-management skills) and be motivated to use these skills;
- o *Group processing*: groups need to be monitored periodically, and group members need to reflect periodically on how well they are functioning and how they might improve the working relationships between the group members.

These processes and features should be used to design a whole program that intends to develop neighbourness competences, in any planning of teaching activity, or in any single activity that aims to facilitate intercultural relations, breaking groups' stereotypes and prejudices, and develop collaborative and cooperative relations among people with different cultural background.

5.2.1 Encounters through mobility programs: Students preparation

Cultural Shock (Oberg, 1960) is part of the experience of moving abroad, especially during a mid- and long-term experience. It is an emotional stress experience that results from losing all our familiar signs and symbols of social interaction. Further, living in another country encourages us to experience the cultural difference: the perception that our own cultural behaviors and practices, so as our meanings and understanding, might not fit with those of the local culture expectations. Sojourners might experience homesickness, the need for isolation, psycho-physiological stress' signs such as cognitive fatigue, temperature, overeating, and in the worst cases symptoms of depression, anxiety, alcohol or drugs consumptions. In the case of students, they might also experience study failure due to language difficulties, teaching style or classroom participation differences with their home country, or to evaluation modalities.

Cultural shock is part of the process of cultural adaptation, if properly self-managed. In order to prevent or avoid the cultural shock experience, or being prepared to self-manage it and thus to reduce the negative impact of cultural shock when moving abroad, it is common to prepare sojourners before departing (at the sending country/university) or at the arrival (at the host country/university), with cross-cultural orientation or intercultural training programs (Bhawuk & Brislin, 2000). These kinds of training activities are generally organized by International Students Offices, or Students Mobility Offices, and include topics such as target country or cultural information, contents to understand cultural diversity and cultural transition experience (see Box 5.1 for additional strategies). Training contents can for instance include: culture's models, such as the iceberg analogy to explain visible and invisible elements of culture; language elements such as greetings or courtesy expressions; food and eating habits; time and space differences across countries, emotions expression and proxemic habits; gender roles and relations; ways to establish relations and making friends; cross-cultural dimensions model, to explain how value differences impact on behaviors; teaching and learning styles; dealing with authority or with conflicts and working in groups.

To be effective, cultural shock preparation also needs to include training activities that involve students in the recognition of their emotions and reactions during the intercultural transition, thus to help them to better self-manage themselves and their adaptation process. Other common training activities for cultural shock preparation include sharing practical tools or practices to help students self-managing effectively cultural differences, as well as re-entry cultural shock preparation, due to a new cultural adaptation back home.

Box. 5.1. Involving local students in welcoming international students

In some experiences, as part of the intercultural competence development process, a small number of domestic students is invited to be involved in the welcoming international students' course. Local students (sometimes "buddies", in case they already had a study abroad experience) can be responsible for designing and leading several classes which introduced international students to the local language and culture. The welcoming course can be coordinated by international students' centers or academic staff, who provided academic contents and train the trainer activity, supplemented by domestic students and eventually also other local community members involved to provide further local very practical information.

5.2.2. The service-learning experience

Another method that can be used in order to facilitate intercultural encounters, for both domestic and international students, is the so-called "service-learning". From an academic perspective, Jacoby (1996) defines service-learning as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities for reflection designed to achieve desired learning outcomes". Similarly, from a practice perspective, the National Youth Leadership Council defines service learning as "a philosophy, pedagogy, and model for community development that is used as an instructional strategy to meet learning goals and/or content standards".

Service-learning experience is thus an educational approach, or a methodology, that combines learning objectives – for instance developing social and sustainability-related skills – with community service. Community service can take several forms of engaging students in volunteering activity – locally or internationally; in community services, in internship or in field work experience. Therefore, service-learning experience provides a pragmatic learning task while meeting societal needs.

Service-Learning Projects can be implemented by setting up university-community links and partnerships. Students in service projects can apply classroom learning, collaborating with local agencies, NGOs or institutions committed for change in the community. These experiences, for instance, can require both local and international students to visit community organizations and places of worship in their neighborhood, or to interview community members in their own environments. Similarly, the experience of *international volunteering* students can help to replace one stereotype or incomplete perspective about people of a certain culture with another. Particularly for international students, service-learning experience can also be an opportunity to learn and practice the local language, and to facilitate relations with locals.

Service-learning in local organizations can prove opportunities for participating students to reflect upon how volunteering in the local community supports them to move beyond a merely prudential understanding of their actions and their education towards a moral understanding of the value of inter-relatedness of persons who inhabit the same local community.

5.3. Online learning environments and Web 2.0 technologies

Online modalities can also be used or arranged for students to have web platforms or internet-based intercultural contacts, either along an entire course, or for specific task activity.

Web 2.0 technologies can mediate relations that can take place across asynchronous and text-based interactions, such for instance via emails, blogs, wikis, as well as forums and platforms created for the needs of the students and provided with chat box, discussion boards; but also social media like Facebook, Twitter or Instagram. Even if based on more sophisticated and multimodal technologies, web. 2.0 tools such as Podcasts, iMovie, Audacity, Vocaroo, are still asynchronous interactive tools: interlocutors feedback might not take place instantaneously, but it can be postponed.

The use of web. 2.0 technologies based on synchronous relations are warmly recommended: indeed, oral communication among different interlocutors can take place on the same time, and can still be based on multimodal exchanges modalities, incorporating many features of spoken mode with written or visual modes (Kern, 2000, p. 238). Examples of this modalities are: social network tools like Skype, Voodoo, MSNs, audio or video conferences platforms such as Zoom, Microsoft Teams, and so on. Synchronous tools can be more appropriate modes, particularly when involving intercultural interactions, because allow for open and direct dialogue and confrontations, meanings negotiations through instant clarifications and immediate questions and answers (Neva et al., 2010).

3D tool such as Virtual World of Second Life alternative tools that have also been experimented, particularly as learning environments through which to exercise and develop specific and transversal skills.

Web 2.0 tools have the advantage of being appealing to students, because they are communication tools with which they are already familiar with, and have also the advantage of creating the feeling of belonging to a community (Lee & Markey, 2014). Further, in many studies, students' preconceptions and stereotyped perceptions about other cultures – if had been mainly formed by the media – were eliminated after the students' involvement in the exchanges, and the online tools provided an opportunity to meet and talk to foreigners and improve their intercultural sensitivity (e.g., Angelova & Zhao, 2016; Bray, 2010; Chun, 2011; Lee, 2011; Li & Wang, 2014; Neva et al., 2010). Furthermore, students increased the interest to learn more about their own culture, and it was evident their enthusiasm in their willingness to continue interacting with their partners.

Web 2.0 tools presents the following limitations which should be considered when planning courses or specific learning activities involving them: the reliability and accessibility of internet connection and shared technologies; time zone differences; language barriers particularly during synchronous exchanges that can reproduce power dynamics (Bali, 2014) and influence unequal participation in tasks (Ertmer et al., 2011); lack of challenging others' views, lack of critical reflection and higher-order thinking (Lee, 2011; Liaw & Master, 2010), particularly when large groups are involved. But if virtual exchanges are kept on a small-scale, learning activity can be created. Further, teaching partners that might not necessarily suit cultural expectations, particularly when Western pedagogy may be uncomfortable and unfamiliar with students of non-Western cultures (see Brustein, 2007; or Vatrapu & Suthers, 2007). Some potential pitfalls include also the learning curves associated to "cultures-of-use" of the tools used, or with using unfamiliar technology (Liaw & Master, 2010; Cavalli 2013).

Even with their limitations, online learning platforms can represent interesting alternatives practices to be implemented as internationalization at home strategies and to foster intercultural encounters and exchanges, and to offer opportunities for multicultural virtual team collaboration with low impact on academic budget or economical investments. However, in order to be able to build effective online learning platforms, constrains of web 2.0 tools and of online platforms need to be considered and managed in advance, during learning activity design.

Appendix 2 – Tools and practices for educational approaches to develop Neighbourness Competences

Developing global citizens. Encouraging intercultural encounters

- o Together: refugees and youth (EU Students exchange project)
  https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf
- o Intercultural skills and learning activities for new development: Material about refugees, asylum seekers, Intercultural communication, etc. (EU projects,)
  https://eu-island.weebly.com/resources.html
- o The EU: a free cultural exchange area (EU project)
  https://eufreespaceforculturalexchange.weebly.com/about.html
- o "Colours of Europe" - Migration and its cultural effects on Europe (EU project)
  https://colours-of-europe-germany3.webnode.com/results2/

Sensitize students about migration as social problem and to know something more about local migrants

- o Business Case Methodology to face global challenges
  http://sociallab.fer.hr/wordpress/wp-content/uploads/2016/02/INNOSOC-2016-Report.pdf
- o Towards a Sense of Belonging in an Inclusive Learning Environment (EU project)
  https://ibelong.eu/
- o Dialogue days among local and international students
  https://ibelong.eu/activities/dialogue-days/#toggle-id-2
- o Community mentoring program to build students as community mentors
  https://ibelong.eu/activities/community-mentors/
- o TTR (Team Teachers Reflection) – Training course for teachers to learn how to teach inclusively
  https://ibelong.eu/activities/teacher-training/

Pre-departure Study abroad programs preparation

- o My Way, Your Way, Our Shared Cultural Identities (EU Students exchange project)
  https://erasmusmyway.wordpress.com/about/
- o Critical Incidents
  https://docs.google.com/document/d/1mJWyZpW_ohwrEOHYYTuUrMXWdWgIQshyvZ2f7_8M5vI/edit
  https://erasmusmyway.wordpress.com/critical-incidents-2/
- o Critical Incidents methodology
  https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/cc_critical_incidents_131127.pdf
  https://erasmusmyway.wordpress.com/methodology/
- o How to write a critical incident
  https://docs.google.com/document/d/1O-BC0wLa7LCkCPt5vx2VUwVPIRH_pb4j9Lh2-o4CFZQ/edit
- o Together: refugees and youth (EU Students exchange project)
  https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf

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Online Learning Environments and Web. 2.0

- o Interdisciplinary MOOC about "Rethinking 'Us' & 'Them': Integration and Diversity in Europe"
  https://iversity.org/en/courses/the-future-of-storytelling
- o Teaching in Diversity (EU project)
  https://teach-d.de
- o Handbook about how to teach diversity in school with tools and practices
  https://teach-d.de/wp-content/uploads/2019/01/English-Teach-D-handbook-final-1.pdf
- o Class modules about diversity topics with PPT presentations
  https://teach-d.de/resources/
- o Online training modules about diversity topics (i.e. discrimination, minorities, religions, hate speeches,...)
  https://teach-d.de/online-training/
- o Intercultural Competences for Healthcare Professionals (EU project)
  http://www.interhealth.eu/en/
- o Training needs analysis
  http://www.interhealth.eu/en/forschungsarbeit/
- o Online forum as tool for training needs analysis
  https://inhwe.org/forums/interhealth-forum
- o Intercultural Healthcare curriculum
  http://www.interhealth.eu/wp-content/uploads/2018/03/InterHealth_CURRICULUM-O2_EN_FINAL.pdf
- o Intercultural Healthcare Training App mobile
  https://ihapp.fvaweb.eu/?page_id=114&lang=it
- o Intercultural Healthcare recommendations and policies
  http://www.interhealth.eu/wp-content/uploads/2018/12/Interhealth_IO5_Policy-Recommendations-Report_FV.pdf
- o At a good PACE - Paths Across Cultures in Europe (EU project)
  https://www.culturalpolicies.net/
- o Online database on country profiles
  https://www.culturalpolicies.net/database/
  https://www.culturalpolicies.net/statistics-comparisons/
  https://www.culturalpolicies.net/themes/
- o Diversity and Intercultural National Policy comparison
  https://www.culturalpolicies.net/statistics-comparisons/comparisons/diversity/
  https://www.culturalpolicies.net/extra-features/cultural-conventions/
- o Promoting intercultural encounters via video-conference
  https://twinspace.etwinning.net/12095/pages/page/62170
  https://twinspace.etwinning.net/12095/pages/page/62174

// 6.   Intercultural Pedagogy and the role of teachers

"He who is closed in a cage of his own culture is at war with the world and he doesn't know it."

Robert Hanvey

Intercultural, global citizenship or neighbourliness can be taught as disciplines, or can be contents or learning outputs across disciplines. Some universities started to engage in strategic plans for incorporating intercultural education pedagogy for these social and sustainability-related skills developing for all students, both through study abroad and through engagement of all faculty, regardless of the contents of their courses. This means that all teachers adapt their course contents and methods; and that all the faculty, teachers and staff members are also involved in the process of the same competence development and in reflective process.

The choice of adding the development of neighbourness competences to universities' curricula requires the involvement of the entire university academic and administrative/technical staff. From the academic point of view, as already discussed in the previous chapters, university managers should reflect and decide upon whether the development of neighourness competences should be tackled through a dedicated course, or through the integration into other disciplinary courses. In this second case, the development of these competences should be set as a transversal learning outcome, integrated to all the faculty's subjects, and endorsed with an intercultural pedagogy from all teachers' faculty. Hence, teachers not only should modify their course's programs integrating neighbourness competences; but they should also adapt their teaching method and strategies, thus to consciously facilitate the development of these competences (Drandic, 2016), both targeting domestic and international students. In this chapter, we discuss this theoretically and practically, presenting examples and a list of practices and tools which can be used to implement intercultural pedagogy (Appendix 3).

6.1. From instructions to learning experiences

Most of the teaching practices continue in many systems to be predominantly instructor-centered, based on teacher-led instruction or on memorization, that presents established facts or portrays a smooth path to knowledge. However, neighbourness competences, which are useful in social and professional life and involve the development of attitudes and values shown in behaviours with others, are better developed through the use of experiential learning. Examples of experiential activities are commenting on an article during class, or interdisciplinary case work, thematic study, task project, interviewing a testimony or members of the local community; but also international exchange programs or service learning experiences.

According to a constructivist paradigm, learning is an active, creative, learner-generated process, grounded on previous experience. The way we learn is through experiences. Reproducing a model of learning by participating in experience empowers students in the process of knowledge construction and learning by doing (Dewey, 1997). Further, according to this same paradigm, classroom is considered a "learning community", where both students (as peers) and teachers play an equal important role, and learning can take place through social and collaborative or cooperative learning process (Harper, 1996; Piaget, 1977). Students construct meaning by incorporating active learning, asking questions, being involved in problem solving activities; while teachers, as more expert people, have a scaffolding role, inquiring, giving feedback or suggestions, sharing their own knowledge and experiences. The role of teachers is to structure and offer experience as stimulus to students, to engage them in all three dimensions of the attitudinal-change triangle: cognition, affection/emotion, and behavior. Small group projects, case studies, simulations, participants' personal stories, professional field experiences, and so on, are the primary learning tools (for some examples, see Box 6.1 and Box 6.2). Small

groups activity particularly facilitates interactions with peers and learnings. Teachers are successful when they can influence students' thinking, engage them in a positive emotional experience, and show them ways to apply their new learning through hands on experience or chances for action.

With regard to neighbourness competences, consequent to the experience, teachers draw upon the students' experiences to construct and facilitate group awareness. The reactions of the participants themselves can become the reflection material: the own cultural identity they discovered across interactions, the awareness of multicultural group dynamics, how participants or groups interact with one another, etc. are materials to be used as a source of learning, and on which instructor can guide a reflection. To be successful, there is a need to train interculturally sensitive teachers (see Chapter 9).

Box 6.1. The Jig Saw Classroom Method

This method involves dividing the class up in groups of five or six students. Each member of a group is assigned some unique information to learn that must later be shared with the other members of that group in order for the group to achieve its common goal (Aronson & Patnoe, 2011). In sum, this offers the opportunity for cooperative learning.

The distinctive characteristics of a jigsaw group are:

o   All of the students' individual assignments within a group are related to each other in such a way that every student receives some but not all of the pieces of the overall group assignment.
o   Individual students have to master their own assignments and then teach them to the other members of the group – thus, each individual spends a part of their time taking on the role of an expert and exercising their communication skills.
o   Each student must listen to all the other students in their group, ask appropriate questions, and master all of the material – thus, the assignment requires both individual work and teamwork.
o   The overall group assignment is to synthesize all of the individual contributions in order to construct a complete picture – the assignment therefore culminates in a whole group problem-solving task.
o   The structure of the jigsaw activity means that every group member becomes equally important. Because students have to rely on each other in order to do well, their competitive attitudes are reduced, and their cooperative attitudes are enhanced – the group can only succeed if every student succeeds.
    For more info: https://www.jigsaw.org/

Box 6.2. Students leading workshops

One way to engage students in learning activity, or in learning by experience is to give students the possibility to become the teachers. Hence, university students can be involved on giving workshops to their peers, in class, or to younger people - fresh students or even secondary school's students. Teaching topics could be: multicultural or global citizenship themes, for instance stereotyping, social justice, poverty, environments, health, social responsibility issues, and so on.
Students first explore themselves the complexity of the topics through class activity. They then can design teaching activities supported by their teachers. Later, teachers observe them while they are giving a workshop, or can introduce reflective modalities, hence that students leading workshop experience can become for them an activity on which reflect on and from which they can learn from and develop new and more complex skills.

6.1.1. Project based learning

Project-based learning is pedagogy based on student-centered, active and inquired based learning approach. Blumenfeld et al. (1991) defined project-based learning as "a comprehensive perspective focused on teaching by engaging students in investigation. Within this framework, students pursue solutions to nontrivial problems by asking and refining questions, debating ideas, making predictions, designing plans and/or experiments, collecting and analyzing data, drawing conclusions, communicating their ideas and findings to others, asking new questions, and creating artifacts". According to Markham (2011), project-based "integrates knowing and doing. Students learn knowledge and elements of the core curriculum, but also apply what they know to solve authentic problems and produce results that matter. Students take advantage of digital tools to produce high quality, collaborative products. Project-based learning refocuses education on the student, not on the curriculum — a shift mandated by the global world, which rewards intangible assets such as drive, passion, creativity, empathy, and resiliency. These cannot be taught out of a textbook, but must be activated through experience".

Project-based learning is thus based on the belief that students acquire a deeper knowledge through active exploration of real-world challenges and problems. Students learn about a subject by working for an extended period of time, where they have to investigate and to respond to a complex question, challenge, or problem and propose scenarios of resolution. The basis of the project-based learning approach lies in the authenticity or real-life application of the project or of the research students have to work on. The assigned project, indeed, needs to be meaningful and engaging (e.g., consulting project on a real case provided by a company or an organization), and based on a set of core questions that have to be answered by the students. Projects can vary in scope from short projects that address a single specific issue through to lengthy projects that result in the creation of a writings, drawings, three-dimensional representations, videos, photography, or technology-based presentations that they have to use to give a presentation and share their gained knowledge. They may present in front of class or in front of one or more audiences or stakeholders. The projects typically require the students to undertake planning and design work, decision-making, investigative activities, and problem solving as part of the project.

Problem-based learning is another teaching situation where students learn about a subject through experience: not solving problems with a defined solution, but open-ended problems that can be solved in different ways, depending on the perspective taken. These kinds of tasks, indeed, allow students' development of skills such as: knowledge acquisition, group collaboration and communication enhancement, critical appraisal, literature retrieval, and encourages ongoing learning within a team environment (Barrows, 1996; Armstrong, 2008; Duch, Groh, & Allen, 2001). The Problem-based learning process involves learners working in small groups. Each student takes on a role within the group that may be formal or informal and the role often alternates. It is

focused on the student's reflection and reasoning to construct their own learning. It involves clarifying terms, defining problem(s), brainstorming, structuring and hypothesis, learning objectives, independent study and synthesis. Teachers help students to identify what they already know, what they need to know, and how and where to access new information that may lead to the resolution of the problem. The role of the teacher (often call also tutor) is to facilitate learning by supporting, guiding, and monitoring the learning process. The tutor aims to build students' confidence when addressing problems, while also expanding their understanding.

Very often, Problems Based Learning is an integral part of Project Based Learning, so that we can also talk about Project Oriented Problem Based Learning. Indeed, they represent a paradigm shift from traditional teaching and learning approach, which is more often lecture-based, to a learning centered approach, which needs more preparation and resources to support small group learning. Evaluations of learning takes place throughout the progress of the project based on problem solving activity.

Project-based learning or Problem-based learning are pedagogical approaches that have been found to be effective particularly in developing students' intercultural competence (Cook & Weaving, 2013; Fadel & Trilling, 2009). In fact, these approaches allow students to experientially reflect on potential real situations or critical incidents where they can understand how misunderstanding or conflicts can arise as a result of cultural differences. Students can be encouraged to reflect on their own cognitive (e.g., categorization) and affective (e.g., judgement) processes, and thus become aware about the cultural influences on their thoughts, emotions and actions. However, some scholars have underlined that teachers should take into account some concerns about PBL in international programs (Du & Hansen, 2006). Firstly, language remains a key issue for groups working in an international context. Second, understanding the concept of PBL might be problematic for students coming from institutions with a different learning environment, since they will have different beliefs about learning, and about the value of group work as a means of learning.

6.2. Encouraging intercultural dialogue and learning

According to constructivist and social constructivist perspective (Dewey, 1933; 1998; Bruner, 1990; Piaget, 1972; Vygotsky, 1978), classroom can be considered as a learning community, where teachers, rather than involving students in experiences, facilitate dialogues and conversations among them.

Many authors highlighted the importance of teachers' ability to use dialogue as a tool to collectively construct knowledge, and where both instructors and students participate. The relevance of dialogue as praxis to support free personal development and a greater in-depth understanding of the world that lies beneath surface level meanings was already stressed by the ancient Greeks (for instance by Socrates with the Socratic dialogues).

The role of instructors, besides structuring and proposing experiences for the classroom, and to scaffolding further learning, is to give the students many opportunities to give voice to their opinions, stimulating discussion and dialogue, inquiring, reflecting on their learning, and adding knowledge or concrete examples, if needed, to increase the knowledge acquisition and building. Creating a class environment and relationship with and between students where they feel comfortable in sharing their ideas, challenging themselves and one another is one of teachers' first goals. Further, teachers facilitate interactions and each students' contributions.

Through the dialogue, communicators can explore the different ways that they and others interpret and give meanings to experiences and events which may involve interpersonal, organizational, community, and public realms (Broome et al., 2019). From a communication perspective, dialogue represents a form of discourse; it is dynamic, transactional, and a relational process that enables learning and change, in both self and others. This approach is more interested in "how" we know, rather than "what" we know, and with a particular focus on tacit, aesthetic and relational ways of knowing (Bamber 2016). Hence, the co-constructed knowledge among the

participants of the learning community is always multicultural, because it integrates and negotiates ideas, meanings and perspectives of the participants. While dialoguing, participants create a "third culture", knowledge and understandings which are unique to the relationships that are developed among the participants (Broom et al., 2019; Broome, 2009; Casmir, 1999; Collier, 2006). Further, with dialogue students develop listening and inquiry capabilities, mutual respect and understanding.

6.3. The importance of leading self-reflection

Self-reflection plays a crucial role in transforming learning into action. By stimulating consciously students' self-reflection, teachers play a role in deconstructing taken-for-granted assumptions, and in overturning habits of mind. Therefore, instructors, by leading classroom's dialogues, should be able to stimulate and guide self-reflection (Mezirow, 1991; 2000).

Self-reflection and reflective practice account for a type of learning and development that extends beyond the confines of scientific and technological means of solving problems and resolving difficulties, which are found in the application process and exist as "problems of practice" (Kinsella, 2007, p. 103). Learning may consist of re-examining a particular meaning, providing a meaningful explanation for an event, or testing the validity of inner thoughts by taking action (Kinsella, 2007; Mezirow, 1991). Reflective learning may result in finding new meaning, confirming previous experiences, adding new knowledge, and obtaining insights that are more comprehensive (Kinsella, 2007; Mezirow, 1991; Schön, 1983).

"Transformative pedagogy" (i.e., a pedagogical approach which combines the constructive paradigm with a critical pedagogy) particularly emphasizes the importance of self-reflection, in order to restructure attitudes, values and identity. Transformative pedagogy is based on "regular, structured reflection activity that integrates academic content with real-world practice and asks students to explore their own values, their sense of social responsibility, their ability to work collaboratively with individuals and groups from diverse backgrounds" (Plater et al., 2009). This approach assumes that learners are capable of engaging in *abstract critical reflection*, also about their own experiences. Cultivating *self-reflection* encourages students to examine their own assumptions, beliefs, values, knowledge and bias, particularly as they engage with intercultural relations and global issues (Calder, 2000). Self-reflection can foster students' consciousness and appreciation for multiple perspectives and for different cultural groups' or communities' voices, including disadvantaged around the world (Boix-Mansilla & Gardner, 2007; Kirkwood, 2001).

Teachers can stimulate self-reflection through dialogue and inquisitive questions during classroom, or as part of debriefing activity, but also through written forms of self-reflection (e.g., asking students to write about their experience and their learning, in terms of competence components from the experience). The transformative power role of self-reflection writing has been largely proven. Writing activates self-dialogue, encouraging people to take responsibility for their actions and personal growth (see e.g., Box 6.3).

When working with students, educators need to be able to understand the state of another person, by verbal and non verbal signs expressed by students in class behaviors, and to be able to help students in gaining insight into their self. In order to play these abilities, teachers need to have developed their own self-awareness (Chiaramonte & Mills, 1993; Schön, 1983, 1987; Palmer & Zajonc, 2010), for instance becoming aware of their own bias and challenges towards students, cultural diversities, or education.

Box 6.3. Self-Reflection Writing at SIS, Italy

Siena Italian Studies (SIS) is a Study Abroad Program based in Siena, Italy, which encourage intercultural learning experience. SIS mostly works with US students, but also from other countries such as Poland, Ecuador, Thailand and Cambodia.

SIS's vision is the creation of a program that enables students to live outside their intercultural students' bubbles, but instead living as much as possible as locals. Indeed, in SIS programs students learn spontaneously thanks to everyday interaction with host families, language partners, staff and volunteers in service-learning projects, and with members of the local community. In addition, students are also guided in Italian language and culture through daily classes. Both spontaneous and guided learning processes combine to help students to develop linguistic and intercultural competencies.

New and unfamiliar environments, like travelling to foreign geographical locations and experiencing new cultures, have the potential to stimulate transformation within individuals, activating an adequate amount of disorientation and discomfort to facilitate individual deep change (Morgan, 2010). Obtaining a deeper sense of purpose through participating in intercultural dialogue or volunteering to help people may improve an individual's change (Palmer & Zajonc, 2010).

To facilitate the process of awareness and changing, developing a global identity, sensitive and engaged in humanity challenges, SIS uses a structured and guided reflection during Intercultural Reflection Seminars. All students enrolled at SIS take the reflective writing class. The class meets once a week during which the students submit weekly entries concerning their studies and their overall experience/service and share them with their peers. Class is led by the reflective writing instructor who serves as a bridge between the two cultures by facilitating the students' process of decoding and encoding all cultural signs. The objective is to create a reflective awareness that allows the student to open himself/herself to the world without getting lost, to discover the confines of his own culture interacting with that of the host culture, to see reality from different perspectives and to feel common ties of humanity under the flow of apparent differences. Students are stimulated to reflect on every single intercultural encounter they have, for instance the surrounding environment, historic testimony, the host family, relationships between men/women, his/her peers, service, and so on. Reflective writing is the student's personal tool to create his/her own personal identity, and intercultural understanding and knowledge.

For more information:

https://www.sienaitalianstudies.com/educational-approach/reflective-writing/
https://www.jstor.org/stable/41440493?seq=1

6.4. Shifting the attention from contents to processes and values

Neighbourness is related to a form of "being", or of acting and performing in specific relational situations, also characterized by intercultural complex relationships. In this domain, an individual's attitudes and values play a key role besides appropriate behaviors. Therefore, following a constructivist and transformative pedagogy view, education should not only be focused on knowledge acquisition, but more on supporting individuals as they move into alternative modes of being (Barnett, 2011). Social interactions in the classroom and school are meant to be underpinned by moral-ethical values that support participants' developing critical self-awareness about what learning means and what being in the world means, and to take their responsibility inside and outside the classroom.

Teachers, through their role-modeling behaviors and the way they lead class dialogues, should work on sharing and reinforcing, among class members, values such as openness and respect – by suspending critical judgements, by respecting turn-taking and class rules, people caring – by caring about students personally – curiosity, inquiring and life learn learning – by asking questions and stimulating students with new learning and insights. This is consequently reflected in the assessment processes (see Chapter 8), which should take in consideration not only the acquired knowledge or contents-related skills, but also whether students activated

self-learning processes, changes and transformations in term of values and identity both within or outside the classroom.

6.5. Interculturally competent teachers

Internationalization of higher education institutions, together with the change in society's demography and the consequent change in the demographics of students, are educational challenges that increase the need of interculturally competent teachers. University classrooms are indeed more and more multicultural, because of the increasing number of first-generation migrants, but also second- and third-generation ones, and international students.

Within internationalization strategies, one of the biggest challenges that teachers face is how to teach effectively in a multicultural class, where international students enter with their own class or pedagogical habits, drawn from their experience in their country of origin. As an example, it is well known that students coming from Anglophone countries are largely used to active and collaborative methodologies; while students coming from Russia, *Stan* countries, or China do not really use to interact with instructors in class, but they tend to listen, make home exercise where they have to implement what they learnt in class, and it is very difficult to engage them in group collaboration or in asking questions (Taratuhina, Bleskina, 2017). It is worth stating the question: do international students have to adapt to the locally followed methodologies, or do teachers need to consider different teaching and learning styles in their class planning and class interactions' modalities? Often there is a bias which influences the academic expectations that international students need to adapt to the local teacher's class modalities. However, in what exactly this teaching and learning style adaptation consists, is not always well clarified to them.

Other recent research (e.g., Leask & Bridge, 2013; Cotton et al., 2019) suggests that university staff have a limited understanding and engagement with university-level internationalization strategies or with global citizenship education. In addition, teachers generally lack attention to cultural diversity in the classroom, mostly due to limited intercultural experience and training (Kirk et al., 2018). In practice this means that university lecturers may not be in a strong position to educate students in neighbourness competences, unless they receive adequate training.

Interculturally sensitive teachers take learning approaches across cultural differences into consideration and are able to determine how effective experiential learning could be as compared to more traditional teaching style, based on new information and knowledge shared (Abu-Nimer, 1999). These are factors that must be considered in designing and planning class or teaching activities, together with a reflection about how to stimulate students to change attitudes. Combining traditional and experiential teaching methods, and accounting for individual expectations and reactions in class, may be the most effective approach.

McAllister and Irvine (2000) defined an effective teacher in a multicultural classroom as someone "who has achieved an advanced level in the process of becoming intercultural and whose cognitive, affective and behavioral characteristics are not limited but are open to growth beyond the psychological parameters of only one culture" (p. 4). Several studies, indeed, have shown that interculturally competent teachers operate simultaneously and effectively with students from multiple cultures (Korhonen, 2002, p. 32). They are unique in that they are able to overcome differences in cultural backgrounds, expectations, educational needs, and academic traditions (Bodycott & Walker, 2000; Duckworth et al., 2005; Schuerholz-Lehr, 2007; Teekens, 2003).

Intercultural sensitivity is seen as an affective dimension of the intercultural communication competence (Chen and Starosta, 1996; 1998), and it determines the intercultural awareness through the comprehension of cultural differences and intercultural ability, displayed in the achievement of the intercultural interaction. Chen and

Starosta (1998, p. 231) underline that intercultural sensitivity represents an "active willingness to motivate oneself with the aim to understand, appreciate and accept the differences through cultures". Indeed, being sensitive to other people's feelings (i.e., being empathic) and having a genuine interest in other cultures (i.e., being open-minded) are two traits that are likely to stimulate a successful interaction and good relationship between the faculty member and the individual students. Intercultural competence, and—in particular—cultural empathy and open mindedness, is an important asset for the faculty, whenever the educational program relies on (frequent) interactions between faculty members and students (De Beuckelaer, Lievens, & Bucker, 2012).

Bhawuk & Brislin (1992) showed that there is a correlation between interculturally competent teachers and teachers' performance evaluation from students. If faculty members have a high level of intercultural competence, which typically stems from their prior experience in managing the learning processes of culturally-diverse groups of students, students will be more inclined to reflect positively on the learning experience, the nature of the intercultural interaction, and the faculty member's teaching performance (see Bhawuk & Brislin, 1992). In turn, these faculty members are likely to receive good evaluations by all students, regardless of their cultural background. In contrast, if faculty members lack intercultural competence and relevant intercultural experience, students belonging to a culturally diverse group may be expected to provide poor evaluations of their learning experience, the nature of the intercultural interaction, and the faculty members' teaching performance.

The mastery of intercultural competences, such as openness, flexibility, tolerance, empathy and interaction, enables teachers to become aware of these barriers and to remove them. Consequently, higher education institutions should train teachers so that they develop (i) a cultural understanding of themselves, (ii) an understanding of others' cultures, (iii) knowledge about the cultural characteristics of students, and (iv) knowing how to approach the students belonging to different cultures, having knowledge about different religious beliefs, sexual orientations, and so on (Washington, 2003, cited by Başbay & Kağnıcı, 2011). Training is one step, along with actual teaching experience and reflection on it, toward better intercultural teaching, which is why the following section dives more deeply into teacher training.

6.6. Training the teachers

Professional development and support for academic and administrative/technical staff has been suggested as a fundamental condition for making sure they actively engage in the internationalisation of university curricula and to guarantee effective teaching in culturally diverse classrooms (McAllister and Irvine 2000). For these reasons, all staff working for educational institutions and authorities should be trained in neighbourness issues, and assessed to promote intercultural dialogue, interaction, and exchanges in the community and in the workplace.

This can be primarily accomplished through forms of "teachers preparation for diversity" (Akiba & Motoko, 2011), which is a form of education that reforms the nature of instruction and school climate, by preparing teachers to provide equal educational opportunities to all students regardless of race, ethnicity, gender, socioeconomic status, language, religion, and country of origin (Irvine, 2003; Vavrus, 2002). Multicultural teacher education aims to enhance knowledge and skills in so-called "culturally-responsive teaching, a teaching approach that uses the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them (Gay, 2000)". Multicultural teacher education should prepare teachers to reflect on their own cultural values and beliefs, and to assess their attitudes and expectations of students from different ethnic groups. Ultimately, multicultural teacher education helps teachers develop the cultural awareness and competence to educate students for a global and pluralist society (Gay, 2003; Sleeter, 1992).

In line with pedagogical approaches already discussed to foster students' neighbourness competences, pedagogical approach to teachers' training in this area should be based on: classroom as a learning community, facilitating interactions among students; instructor modeling constructivist and culturally-responsive teaching by connecting course contents with their prior experiences; and "intercultural" or abroad field experience for understanding diverse students and the condition of study and leaving abroad (Akiba, 2011; Bennett et al., 1990; Brown, 2004; Cicchelli & Cho, 2007; Cpuz-Janzen & Taylor, 2004; Middleton, 2002; Wiggins & Follo, 1999). Creating a sense of community in classrooms, and modeling constructivist and culturally responsive teaching (e.g., valuing and respecting students' opinions; offering a comfortable space for opinions and self-expression; providing examples to understand difficult concepts) are likely to promote positive beliefs about diversity (Akiba, 2011).

Several methodologies can be used to train teachers in neighbourness. For instance, Ahn & So-Yeon (2015) presented a preparatory education program that aims at raising teachers' own cultural awareness, face their own repertoire of various languages and cultures, and develop teaching practices that attempt to foster learners' critical thinking.

Other studies have shown that intercultural training initiatives based on the implementation of DMIS/IDI guided professional development initiatives can be successful in increasing educators' intercultural competence, or at least their perceptions (Fretheim, 2007; Westrick & Yuen, 2007; Mahon, 2006; Bayles, 2009).

Brown (1998) conceptualized teachers' pre-service development of multicultural awareness and practice through a diversity course which starts from teachers' reflection about their personal histories and their prior intercultural experiences, and about teachers' beliefs about other cultures. The course makes use of self-examination, intercultural inquiry, ethical reflection and multicultural classroom strategies. These contents and methodologies can be transferred to different levels of teachers training.

Other authors have suggested that teachers could also be trained drawing on their service experience through reflective processes (individually or in group), where they critically examine their teaching skills as well as their own development of interculturality, thus raising their awareness about their attitudes towards different cultures and their foundational attitude in encountering new experiences as well as their intercultural encounters with foreigner students (e.g., Adalbjarnardottir & Runarsdottir, 2006). This could be either reached through individual support to teachers, or by creating a professional learning community. In both cases, it is important to encourage teachers to reflect on what they are doing and how they want to continue, and to provide them with opportunities to work with new ideas and teaching methods to improve their teaching (see for example Box 9.1). Self-reflection can be promoted either by discussions of real classroom situations, either using scenarios, cases or videos; by keeping a journal and receiving feedback from a mentor teacher, or by having a supervisor help reflect on actions taken during field experiences.

Other methodologies that can be implemented in teachers' training programs are: visiting schools attended by foreigner students; attending and making observations in class; organizing teaching activities with the scope of improving intercultural teaching practices, shedding light on addressing inequities and the complexities of global times; carrying out projects on neighbourness education with other higher education institutions and teachers (Bai et al., 2015; Allan & Charles, 2015).

Several studies have shown that beliefs about diversity in personal contexts are difficult to change, particularly only through one diversity course (Akiba, 2011). Smith et al. (1997) found that teachers' beliefs about diversity and equality are influenced by four factors: (i) exposure to different cultures; (ii) education; (iii) travel; and (iv) personal experience with discrimination by living in several regions. Therefore, teachers are encouraged to learn languages, about other cultures, and to keep a life-learning attitudes their own. At the same time, teachers'

participation in well-designed neighbourness training programs (which include several training methodologies and contents), is still an adequate way to build neighbourness effectiveness for teachers.

Box 6.4. Internationalization at Home project in Australia

The Internationalisation at Home project at the University of Canberra was funded by the Australian Government Office for Learning and Teaching. The aims of the two-year project were to improve the intercultural capacities of tertiary teachers and students in Business and Health, and to develop adaptable curriculum resources. The resources would help staff and both international and domestic students to be more culturally competent in multicultural educational and work settings. In the first year of this project, the project team at University of Canberra consulted seven stakeholder groups to assess needs for intercultural competence development in educational and work settings in Business and Health. These groups included academics, clinical placement supervisors, international students and domestic students. These consultations and the training office that underpinned the design and delivery of a one-day faculty-specific professional development workshop called ''Building Intercultural Competencies''. Senior academics then set up faculty-specific learning circle meetings to support other teachers' intercultural competence development.

For more info: https://sites.google.com/site/internationalisationathome/

Appendix 3 – Tools and practices for intercultural pedagogy

From Teaching to Learning Experience

- Developing English Communicative Competence through Art (EU project)
  https://www.eoilpgc.es/cmsAdmin/uploads/o_1dm026mkq1l2q35ueon18q3esoa.pdf
  http://www3.gobiernodecanarias.org/medusa/proyecto/35008381-0001/

Encouraging Intercultural dialogue and learning

- The EU: a free cultural exchange area (EU project)
  https://eufreespaceforculturalexchange.weebly.com/about.html
- Erasmus Europe on Scene Network (EU project)
  Handbook of Erasmus Scene Methodology and Management (process, activity and tools)
  https://www.escnetwork.eu/wp-content/uploads/2016/04/esn-handbook.pdf

Teachers' training

- Teaching in Diversity (EU project)
  https://teach-d.de
- Handbook about how to teach diversity in school with tools and practices
  https://teach-d.de/wp-content/uploads/2019/01/English-Teach-D-handbook-final-1.pdf
- Class modules about diversity topics with PPT presentations
  https://teach-d.de/resources/
- Online training modules about diversity topics such as discrimination, minorities, religions, hate speeches, etc.
  https://teach-d.de/online-training/
- Intercultural Competences in Vocational Training. Transnational Strategic Partnership (EU project)
  http://icvet.epa.edu.pt
- Mutual Open and Online Skills (EU project)
  http://www.moos-online.eu/project-results/
- Schools cooperation on common curriculum
  http://www.moos-online.eu/wp-content/uploads/2017/12/thecommoncurriculumcompletedpdf.pdf
- Intercultural learning for teachers and pupils
  http://intercultural-learning.eu
- Train the Teachers' Intercultural tools categorized for competences or for categories
  http://intercultural-learning.eu/it/toolbox/
- Intercultural Competences for Healthcare Professionals (EU project)
  http://www.interhealth.eu/en/
- Training needs analysis
  http://www.interhealth.eu/en/forschungsarbeit/
- Online forum as tool for training needs analysis
  https://inhwe.org/forums/interhealth-forum
- Intercultural Healthcare curriculum
  http://www.interhealth.eu/wp-content/uploads/2018/03/InterHealth_CURRICULUM-O2_EN_FINAL.pdf
- Intercultural Healthcare Training App mobile
  https://ihapp.fvaweb.eu/?page_id=114&lang=it

- Intercultural Healthcare recommendations and policies
  http://www.interhealth.eu/wp-content/uploads/2018/12/Interhealth_IO5_Policy-Recommendations-Report_FV.pdf

Cultural Awareness and Social Skills Key Competences in Tourism (EU project)

- Process and project's activities
  https://www.cstour.eu/en/projects-en/intellectual-outputs-en
- Online modules, which include a pre-test assessment, have limited access
  https://www.cstour.eu/en/eplatform-en

Language skills and intercultural issues in the hospitality industry: unity in diversity in the EU labour market (EU project)

- Common curriculum – 3 language skill levels
  https://www.ekonomska-ms.si/up/uploads/A1Course_Syllabus-joint_version.pdf
  https://www.ekonomska-ms.si/up/uploads/A2_B1_Joint_Course_Syllabus-2016-final.pdf
  https://www.ekonomska-ms.si/up/uploads/B2-C1-Course_Syllabus-new.pdf
- Training program units with modules and exercises
  http://esolams.eu/unity/
- Intercultural guidelines
  https://www.ekonomska-ms.si/up/uploads/Intercultural_Guidelines_Joint_variant.pdf

Train Intercultural Mediators for a Multicultural Europe

- Training needs analysis
  http://www.mediation-time.eu/images/TIME_O1_Research_Report_v.2016.pdf
  http://www.mediation-time.eu/images/TIME_O2_Good_practices_and_transfer_recommendations.pdf
  http://www.mediation-time.eu/images/TIME_O3_intercultural_mediator_profile.pdf
- Training Didactical Material
  http://www.mediation-time.eu/images/TIME_O4_Part_I_Training_Content.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_II_Training_Methodology_.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_III_Training_Material.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_IV_Practical_Training.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Part_I.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_1.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_2.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_3.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_4.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_5.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_6.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_7.pdf

// 7.   Didactical tools and practices

As highlighted in the previous chapter, a successful pedagogical approach to neighbourness is able to activate students to change and develop attitudes, knowledge and skills. Drawing from studies about intercultural competences, there is some evidence that a combination of lectures and experiential methods is particularly effective (e.g., Bhawuk, 1998; Gannon & Poon, 1997; Mendenhall et al., 2004), as they balance the objective of training, involving cognition, affect and behavior, and, in an international or multicultural learning environments (offline and online) can facilitate the increase of cultural awareness.

In this chapter, we will highlight different types of didactical tools to train students in neighbourness, drawing from both academic literature and educational practice. Appendix 4, at the end of this chapter, presents exemplary practices and tools which can be used to develop neighbourness competences

7.1. Games, simulations, movies

Games, simulations and movies are experiential activities which can be used to build knowledge and understanding of people from diverse cultural backgrounds, by giving participants the opportunity to put themselves in the shoes of the characters, or in the situation proposed, and act, or say how they would act, in similar situations.

Games create alternative worlds which can be experienced by players. When used for educational purposes, games often enhance learning by making players act as a team (Simon, 2019). There is a wide array of games being played, created, and improvised all over the world. Some games are zero-sum games, which comprises those games in which there are winners and losers, and where the objective is to bring the game to an end, with a higher score than the opponent. Other ones are infinite games, in which every player can be a winner by continually improving her/his performance. Frame or shell games are basically game formats that provide a dynamic framework into which new content can be inserted, such as quiz competitions, matrix games, card-based games and board games, where the dynamics are the same but the content differs (for some examples, see Box 7.1).

Box 7.1. – Games to stimulate the development of neighbourness competences

From our review of the literature and practice, in the following we highlight some of the games available on the market which could serve the purpose of developing neighbourness competences.

o **Diversophy® Cultural Comptence Cards Game.** Cards packages to be used in team and aimed to develop intercultural skills.
For more info: www.diversophy.com

o **The Young New Horizons game**. Cards packages developed by JAMK University in collaboration with diversophy® about migrants and refugees. The cards were developed during intercultural communication course involving students and after students went to visit a local refugees camp and had the possibility to get to know migrants.
For more info: https://www.jamk.fi/en/Services/Koulutus-ja-kehittaminen/Kansainvalistyminen/new-horizons/

o **On the route with migrants simulation game.** Developed by Caritas France and the Association des Cités, this game, fully free downloadable, was developed to raise awareness about the realities of exile and migration, as well as the impact of policies of the various countries of transit and receiving countries for these migrants.
For more info: https://www.secours-catholique.org/actualites/en-route-avec-les-migrants-un-jeu-a-telecharger

o **Intercultural Intelligence Games.** Series of table and cards games to be used to facilitate

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WeLearn

cultural intelligence. They are mostly based on cross-cultural dimensions model and on cultural adaptation.
For more info: http://www.intercultural-intelligence.pro/games-showcase/

Role plays are experiential education or training activities where students can play the role of some specific characters, or act like they were in a specific situation. These kinds of activities can reproduce scenarios which could happen in real situations. Learners receive a text with the description of the context of a specific interactive situation, and with the description of the features, goals and some indications about how the main characters will act. Learners assume roles or undertake tasks by practicing or simulating real working conditions. The objective of role playing is to learn, improve or develop upon the skills or competences necessary for a specific role or task.

Simulations often consist of a brief description of situation, in which a misunderstanding, problem, or conflict arises as a result of the cultural differences of the interacting parties, or a problem in different cultural meaning attribution. Simulations, especially when they present failure scenarios, are called *critical incidents*. Each simulation or critical incident gives only enough information to set the stage and then describes what happened and possibly manifests the feelings and reactions of the people involved. Generally, it does not explain the cultural differences that people bring to the situation; these are meant to be discovered or revealed as part of the different activities outlined in this guide. Teachers can find many simulations or critical incidents in the market, for instance reported in many books, online resources, or reviews (see some examples in Box 7.2). However, teachers can themselves create role plays or simulation texts, considering the specific course's contents and the goals they intend to achieve.

A softer tool with respect to simulations is the use of "indirect contacts" or "extended contacts", which can be particularly useful in case of internationalization at home strategies, where teachers might be facing prevailing mono-cultural classes. In these situations, educators can use projecting class methodologies that might include reading articles or books about other cultures, watching videos, or listening or reading other people's stories or cases, where main characters are involved in intercultural relations. Even if students might not directly experience intercultural contacts and relations, with the use of tasks based on this methodology, they can still empathize with the stories' characters, putting themselves in the shoes of people who are having intercultural relations or even with people with a different cultural background. There is evidence that the introduction of these kinds of intercultural learning activities can help reduce cultural stereotypes and prejudices of students and enhance their cultural knowledge (e.g., Christou & Puigvert, 2011; Cameron, Rutland, Brown, and Douch (2006).

Box 7.2. Simulation and critical incidents to stimulate the development of neighbourness competences

From our review of the literature and practice, in the following we highlight some of the simulations and critical incidents which could be used by trainers to develop students' neighbourness competences.
o   **Bafa' Bafa'**. Developed by Shirts (1973) to challenge individuals to step out of their comfort zone, empathize with foreigner and encourage critical reflection about cultural differences.
    For more info: https://www.simulationtrainingsystems.com/corporate/products/bafa-bafa/
o   **The Cultural Assimilator.** It was developed by the University of Illinois. It consists of a set of critical incidents used in order to understand the reasons for misunderstanding, and with or without alternative possible solutions in term of behavioural choices.
    For more info: https://en.wikipedia.org/wiki/Culture_assimilators_(programs); https://apps.dtic.mil/dtic/tr/fulltext/u2/704517.pdf

- o **The Ling He Simulation**. It is a computer simulation developed by WorldWork and based on a scenario of a merger and acquisition of a Chinese company. Simulation's participants, divided in teams and paying in front an PC, have to try to better manage the merger process.
For more info: https://worldwork.global/ling-he/.
- o **The Migrant Trail simulation game**. Is a single-player simulation game examining the life of migrants and border patrol agents on the U.S.-Mexico border. The player may choose to play as one of several individuals on either side and is always first introduced to a prologue explaining that character's history and motivations.
For more info: http://www.gamesforchange.org/game/the-migrant-trail/
- o **Critical Incidents for Intercultural Communication**: An Interactive Tool for Developing Awareness, Knowledge, and Skills. Developed by NorQuest College Intercultural Education Programs in 2008 with the aim of providing educators and service providers with a ready-to-use curricular and training guide that will allow them to introduce the concepts of cultural competence in their learning settings.
For more info:
www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBookl et.pdf

Movies can represent another kind of exercise to be used to foster students' neighbourness competences. Generally, engaging with movies entail watching and analyzing them by asking students to explain their own judgments or to take the perspective of characters that have been depicted. The movie analysis can be based on the situation and the characters' behaviors, or on the values that are shown. Teachers can facilitate a debriefing on "as is", or on real life analogy. It is possible to use existing movies or documentaries, selected for the contents they propose (for an example, see Wilkinson, 2007). Alternatively, several didactical movies based on critical incidents can be found in the market (for some examples, see Box 7.3). Some of them reproduce possible scenarios of resolutions where different skills are shown. Students can learn neighbourness competences by analyzing and discussing the reasons about why it is important to develop some competences and trying to emulate, in real life, what the characters of best scenarios do. Another alternative available for teachers willing to engage in tackling neighbourness competences is using documentaries displaying intercultural issues (for some examples, see Box 7.4).

Box 7.3. Movies to stimulate the development of neighbourness competences
- o Based on our review of the literature and practice, in the following we highlight some of the didactical movies available on the market, available for instructors to develop students' neighbourness competences.
- o **Contrast American Method.** Developed by Stewart et al. (1966), it consists of videotaping intercultural interactions which are proposed to students in class. Students are requested to analyze behavioral and values differences, and to suggest how to interact more effective.
For more info: https://files.eric.ed.gov/fulltext/EJ1083384.pdf
- o **Crossing Borders.** This is a 56-minutes documentary created by Arnd Wächter in 2016 which show a short study abroad experience. Characters are students involved in the experience and that participated to the experience knowing that they would be video recorded during the all two weeks abroad intensive experience. It shows students expectation, their challenges and intercultural learning.
For more info: https://crossingborders.education/films/crossi
- o **A World of difference:** working successfully across cultures. This is a 43-minutes didactical

WeLearn

movie created by WorldWork. It reproduces a critical incident situation of an international team of managers who are getting and trying to work together for the first time for launching a new corporate's project. It is based on cross-cultural dimensions model and on International Profile Index to assess and develop intercultural skills. It includes teaching notes to help facilitators to use this video as didactical tool.
For more info: https://worldwork.global/world-difference-wod/

o **The New Math of Multicultural Workgroups.** Video produced by JAMK University during an intercultural communication course involving students to write the script, as actors and in the video-editing. The video reproduces a critical incident involving teacher and international students in a multicultural teamworking project. Teaching notes to for facilitators and teaching notes are also included.
For more info: https://www.jamk.fi/en/Education/global-education-services/Multicultural-workgroups/

o **The Case for Global Leadership: the Kai Bendix story.** It is a 43-minutes didactical movie created by WorldWork. It reproduces a crictial incident situation of a German manager expatriating in India, after a previous international experience in Bulgaria, who has to face a local branch problem regarding bribery. It shows a cultural perspective about bribery and managing people across countries, and a Global Sustainable Leadership model.
For more info: https://worldwork.global/kai-bendix-video-kai/

o Ni Hao Holland. It is a 25-minutes documentary developed by Copper Views, which include a training package on Chinese tourism in The Netherlands, written for Academic institutes and Universities of Applied Sciences.
For more info: https://www.copperviews.com/ni-hao-holland

Box 7.4. Documentaries to stimulate the development of neighbourness competences

o **Orchestra di Piazza Vittorio.** A 93-minutes documentary produced by Agostino Ferrante (2006) which talks about how this orchestra was born led by him and Mario Tronco, in order to save the Apollo Cinema in Rome. The documentary shows the selection process of its members, the majority of which foreigners, musician for profession but most of the time for passion. There are also few Italians in the band. The intercultural difficulties this multicultural band faced in order to playing together were not few.
For more info: https://www.orchestrapiazzavittorio.it/orchestra/;
http://www.cineclubinternazionale.eu/film.php?id=4

o **Crossing the borders line.** A 34-minutes documentary produced by Sabrina Onana (2019), the aim of which was to correct the distorted vision that contemporary Italy has of its own Afro-descendant children and hopes to establish a healthier and more constructive space of dialogue regarding 'identity' issues. Through testimonies it challenges the existing idea of 'italianity' and ask to rethink the sense of belonging to a national identity, redefining the traditional geographical and political boundaries, as contemporary Italy now has another face, which also looks like them. For more info: https://vimeo.com/372594253

7.2. Storytelling

Storytelling is a human practice: we always tell stories, to make sense of ourselves and of our reality. Storytelling techniques can be used in learning neighbourness competences in various ways. Students can volunteer stories, for instance to explore the various causes of conflicts, and how to intervene using different theories of conflict resolution; or they can share successful or unsuccessful stories about themselves or someone else. Alternatively,

the stories shared by the various participants can describe their autobiography, their experience in intercultural situations, conflict situations, injustice, or anything else (see Box 7.5). By sharing stories, particularly in front of a multicultural audience, participants can feel a sense of empowerment, achievement, and connectedness, and also illuminate the potential use of intercultural dialogue.

Oral communication is not the only way to share stories. Other communication channels can be used, such as writing, taking pictures, using video camera, painting. Before sharing stories, it can be useful to listen to other people's storytelling, to be emotionally touched and to be inspired to share. Both sharing one's own story and listening to other people's stories are effective intercultural training tools (Duryea-Lebaron & Potts, 1993).

Box 7.5. Autobiography of Intercultural Encounters as Storytelling Techniques

In 2012, the Council of Europe has developed a set of tools aimed at developing intercultural skills. Among these tools the Autobiography of Intercultural Encounters has been produced with the aim of increase the awareness of the interrelatedness of our lives and experiences across all cultural and national divides, to communicate and engage with each other at a deeper level of understanding, and to encourage, through guided reflection on experience, the development of the skills and intercultural competences required. This tool takes the form of a series of questions to guide the learner's reflections on a chosen incident of encounter with someone from another cultural group. It provides the learner with a structure to analyze the incident and consider what they learnt from the encounter.

For more info: https://www.coe.int/en/web/autobiography-intercultural-encounters/autobiography-of-intercultural-encounters

7.2.1. The use of mobile devices for storytelling

Mobile devices can be used as a didactical tool with the aim of active information gathering. They can also be used to create narratives to share or to compare and reflect on storytelling viewpoints. Indeed, in recent years, not only mobile phones are extensively used by students, but it has also become common for students to use mobile devices to write blogs, posts, or online journals. Many smartphones in use today have excellent video capture and good sound quality; many mobile phones also provide in-device video editing. Mobile devices, whether used locally or abroad, are ideal vehicles for action-oriented language learning, which could be project-based or exploratory in nature. The use of mobile apps that record GPS determined locations, together with still images or videos taken with built-in cameras, could be used to create a narrated tour which might include brief video interviews as well. More extensive projects could involve oral history or digital storytelling. As an example, it has been shown that students studying abroad can develop greater cultural awareness through gathering information for blog posts (Comas-Quinna, Mardomingoa, and Valentinea, 2009). Such mobile blogging allows for situated learning with a more direct and immediate connection between the encounter and a blog post.

7.2.2. Telecollaboration

Telecollaboration can use web 2.0 technologies to facilitate intercultural communication between classes of learners of different faculties, or located in different countries, to support social, as well as academic interactions and exchanges (Belz, 2004, p. 578). The application of telecollaboration joint classes and projects has been first introduced into the foreign language classrooms (Belz, 2005; Liaw, 2006), but is today not limited to language courses, involving an increasing number of educational contexts (especially in monocultural classes). The idea is that through an exchange of views, students on both sides come to understand not only the other culture, but also their own culture better (Helm, 2009).

Telecollaboration is a "blended" approach, combining e-learning technology with traditional in-presence methods, and internet-mediated intercultural sessions with face-to-face intracultural sessions (Belz, 2005). Combining e-learning interactions with class discussions and reflective activities, students are encouraged to find patterns in the data, make comparisons, find contrasts, and to explore possible reasons for differences. They can then test their hypotheses on each other and on their international partners through discussion in the asynchronous forums and videoconferences (Helm, 2005). Adopting a task-based approach, students can collaboratively construct knowledge of their own and each other's values, attitudes and beliefs; confronting their impressions or viewpoints and change them by breaking reciprocal stereotypes (for an example, see Box 7.6). Telecollaboration can help to enhance critical cultural awareness since learners can engage in negotiation of meaning where 'they can discuss cultural "rich points" and elicit meanings of cultural behaviour from "real" informants of the target's culture (O'Dowd, 2011). It can also be used to confront how students from different countries would react to certain situations.

Box 7.6. Telecollaboration between English and Indian students

An initiative of telecollaboration involved UK-based students with students in Mumbai, in India. They were invited to collaborate to explore ethical issues in the public sphere from domestic and foreign perspectives. In parallel, students in the two countries explored an analogous question of corruption in public life, such as MPs' expenses scandals, multinational company involvement in slum clearances, and inquiries into press standards. The groups then switched perspectives: Indian students considered some issues around ethics in public life in the UK and vice versa, providing comments on the perspectives of the others. Technology such as Skype was used to enable discussion. These simple and straightforward activities were intended as an attempt to provide a space for transformative learning that interrupted the students' habitual and taken-for-granted representational and instrumental modalities.

7.3. Small research groups and ethnographic interviews

Students can be involved in small research groups where they have to investigate a certain issue through a small research project. They can be encouraged to complete desk-based background research on a suggested topic (e.g., reading books and conducting research on the internet), and then interview people with expertise on the specific subject they are investigating (for an example, see Box 7.7).

Requiring learners to conduct ethnographic interviews with members of a target culture, or with native speaker informants (e.g., Spanish speakers in Southern California), is an interesting tool to promote the understanding of cultural variation within the target society and to improve learners' positive attitudes toward diversity (Barro et al., 1993; Robinson-Stuart and Nocon, 1995). Ethnographic interviews' can be used not only to gain information and have direct contacts with locals, community members of expert, but also to break their stereotypes. Social interactions are indeed essential for socially co-constructing new systems of knowledge, assisting each other through each learner's zone of proximal development by mutually filling in gaps of knowledge, and developing higher-order critical thinking skills (Vygotsky, 1978; 1981).

After having conducted the interviews, the teacher should guide students in discussing their key learning insights, for instance asking each group to give a presentation in class based on the information they had collected interviewing some community members, or through a post-project questionnaire. Beginning the process with an analysis of stereotypes that students might have about a certain group is a very practical tool to recognize the limitations of the beliefs on which stereotypes are based. Through peer-to-peer observation and discussion, learners can highlight the origins, truth value and accuracy of their or most common stereotypes. Learners can be asked to consider whether there were any geographical regions, ages, or educational or other

social groups whom the stereotypes fit. Indeed, students get to know that "we have prejudices", even if it is possible that different groups of informants will offer different responses or reactions to the students' ethnographic interviews. With the discussion about the native informants' stereotypes, learners generally become able to reevaluate their stereotypical views of the members of a certain culture, recognize that there are trends in cultures, but that more than generalizable traits, there are individual and small-group variations; therefore, they can be ready to abandon their prejudices and to refine their understanding of cultural complexity. Further, they can explore social variables that might influence the applicability of stereotypes.

Box 7.7. Small research groups on education in UK

In a UK university, students were involved in small research groups to complete a comparative study on education in two countries outside the UK. The task's goal was to explore similarities and differences with education in England. Students were encouraged to complete desk-based background research and interviews with people who had education experience outside of the UK (e.g., peers, tutors, international students, etc.). Students had to decide the focus of the interviews, although topics were suggested to them by their teacher. Suggested topics were: funding systems, the types of qualifications, pedagogical approaches, status of teaching, types of schooling, the role of informal education. Students were then asked to produce an edited video of the interviews they took, and to write a comparative report.

7.4. Neighbouring experiences

Neighbourness competences are based on a sense of belonging, identity and shared value with the community where students and teachers are embedded. Besides living their study life on campus, both domestic and international students are involved in the surrounding community, which presents occasions to encounter intra-group and inter-group diversity which can stimulate the development of intercultural competences (Dunlap & Webster, 2009). Universities should therefore try to actively foster good neighbouring relations among domestic and international students, and the local community. There are numerous opportunities to develop what we here define "neighbouring experiences" and other authors have called "civic engagement" (e.g., Dunlap & Webster, 2009) or "service learning" (e.g., Deardorff, 2001).

At the more structural level, universities could facilitate the use of collective services (e.g., university buildings, wireless internet spot and technologies) with the community, share services that offer recommendation-based information about local services (e.g., local eBays or timebanks, public services such as GPs or police) or help people with shared interests find each other locally (e.g., groups for bicycle sheds, launderettes, collective composting, facilities, or as technologies advance, street based distributed power generation, etc.). Another form of neighbouring activities could be represented by the collective organization of events (e.g., street parties, festivals, fêtes or holidays), which can help people to get to know their neighbors and build a feeling of community spirit.

A specific attention should be paid to the management of physical spaces, since they spaces for social encounters are a key condition for neighbouring to take place, and can take many forms of "neighbourhood hubs": ideally flexible and multi-use areas, where it is possible to create informal opportunities to meet each other and to forge sociable interactions. Examples are represented by cafés, restaurants, canteens, playgrounds, shops, pubs, local resource centers such as International Students Mobility Services Office, administration offices, libraries, etc. These spaces do not necessarily encourage new meetings, but can reinforce already existing connections, for instance established in class. In addition, a number of viable opportunities may exist for more mutual services at neighbourhood level based on simple social innovations, such as the design of traffic-calm and pedestrianised areas, wider pavements, seating, public toilets, public art, trees, better signing, streets

weeping, footway repairs, graffiti-removal and lighting. Some of these services, partially provided directly by university, but partially provided by other local organizations on the territory, could be provided by creating and sharing free multi-language toolkits in paper, digital or app versions to all students (international and locals).

Neighbouring experiences carried out domestically allow to develop cultural responsiveness, multicultural learning, or diversity (Deardorff, 2011). It is essential these experiences are accomplished by providing students with a thorough introduction to the community, so that they develop an understanding of the historical, racial, economic and social factors that influence the community, and also its very internal diversity, with which they will engage. This can be accomplished by visiting places and meeting relevant actors of the community (e.g., government officials, residents, community-based organizations) (Dunlap & Webster, 2009). These processes should be actively accompanied by educators with the aim of dispelling myths and stereotypes and to develop trust gradually and over time (Dunlap & Webster, 2009).

Finally, not only neighbouring experiences can be carried out by resorting to engagement and service to the domestic community, but rather allowing students to spend some of their life and study time in a challenging international environment (e.g., international service, Urraca et al., 2009).

Box 7.8 Learning from Neighbouring practices
o **The layered cake of neighboring**
A project involving Russia, Finland, and neighboring relations at different scales.
    For more info: https://cisr.pro/en/projects/sloeny-pirog-sosedstva-rossiya-finlyandiya-i-sosedskie-otnosheniya-v-raznyh-masshtabah/; http://privet-sosed.org
Borderlands
    An international project organized by EU-Russia forum "EU LAB 2019". For more info:
    https://www.tudaonline.com/nova-gorica?fbclid=IwAR3tTK4R7Z8H3uJZdUW3qpbHB8VbZib-KssiZ1VM6AXYvfMkPbQthQM-fEs; ;
    http://europe-lab.net/previous-years/lab-2019
o **Hours Cross Borders project**
    A transnational project involving Italy, Slovenia and Austria about key competences for working across cultures.
    For more info: www.crossborder.epos-co.si ; https://www.linkedin.com/pulse/developing-key-competencies-working-across-cultures-case-sveta-buko/ ;
    http://www.transfrontier.eu/2019/06/11/24h-cross-border-challenge/

Box 7.9. The Dove program
The Dove program was a unique education enterprise that brought an equal number of Palestinian and Israeli students to study together in a first degree in UK over a three years program. It was directed at young adults whose identities were already substantially shaped by familial and community influences, thus generating long-term contact for members of two communities strongly conflicting in national and religious histories and identities. It took place in "real time" in terms of the ongoing live conflict, with periods of escalation in the hostilities, but in a space remote from it. The Dove program can be considered a case study for understanding the conceptualization of neighboring and global education, because it offered an opportunity to reflect on how respondents' views could move from one way of seeing the world to multiple ways of seeing it. The program was based on the combination of narrative making/listening and engagement with formal knowledge. The regular academic program was complemented by a "social and cultural program" which provided students with an opportunity to (re-)examine the culture and history of the two nations through lectures, seminars, informal visits and entertainment. Students were living on

campus, sharing the same accommodation space. The fact that participants were brought together into the UK educational experience, and they were yet in permanent contact with their regions through their families and friends, visits, media reports and the ubiquity provided by today's media, created a troubling climate for some respondents, as the 'noise' of the conflict was always an offstage presence. Some participants spoke of the loneliness of their return once they had graduated and returned home; they changed but their situation, families and community had not; this created a disjunction, an anticlimax, a sense of not quite belonging anymore and of needing to be careful about what to say to whom. Both Israeli and Palestinian respondents found the re-entry experience very difficult and thought that some post-program structure would have been useful. The program offered respondents opportunities for reflective listening and ways of developing informed argument and of apprehending each others' arguments (Thatchenkery & Metzker, 2006).The program clearly provided space for students to understand the complexity of the stakes, of the competing narratives that emerged, of their linkages to specific histories and identities and of divided interpretations. This appeared to be achieved through what Hill (2011, p. 35) has called a 'dialectics of distanciation and participation'. One significant benefit of the Dove program identified by respondents was the strengthening of their understanding of the social, cultural, historical and political issues in the Middle East. The students attended lectures by distinguished academics in the field and felt enlightened by these and the discussions that followed. The program gave them the tools for developing and sustaining an argument, making a point, actively listening to other perspectives, reflecting on the meaning of what was said and coming to informed judgements about the issues discussed. They indicated that they were better able to describe and analyze the conflict 'using vocabulary that was less emotional' (Fanghanel & Cousin, 2012). Acquiring a sense of the complexity and multidimensionality in the positions held 'on the other side' is a significant achievement. However, some respondents experienced a form of cognitive dissonance as they were exposed to narratives that competed with their beliefs and knowledge, and they were not able to act as changing agents when they were back home.

For more info: https://washingtonjewishweek.com/55925/israelis-palestinians-dove/featured-slider-post/

Appendix 4 - Didactical tools and practices

Games, simulations and movies

- o Games Manual for developing 6 key competences
  https://www.dropbox.com/s/fhfjiovfaxf48w1/Game%20manual_EN.pdf?dl=0
- o Games for each of the 8 key competences
- - Communication in Mother tongue
  https://www.dropbox.com/s/3fv2k04vusuyhb4/FULL_ONEWAYORANOTHER.pdf?dl=0
- - Communication in Foreign language
  https://www.dropbox.com/s/55q60n5wpso733t/FULL_ONCEUPONATIME.pdf?dl=0
- - Cultural Awareness
  https://www.dropbox.com/s/qxjk2wbkjt4v31j/FULL_MATCHTODISCOVER.pdf?dl=0
- - Learning to learn
  https://www.dropbox.com/s/q8tf914kcywkas1/FULL_MYLEARNINGWAY.pdf?dl=0
- - Digital competence
  https://www.dropbox.com/s/ci8rpd2en900d8u/FULL_DigitalAdventure.pdf?dl=0
- - Social and civic competences
  https://www.dropbox.com/s/764zb3ah22tci6n/FULL_SOCIALEMOTIONS1.pdf?dl=0
  https://www.dropbox.com/s/onkzprrtevklll0/FULL_SOCIALEMOTIONS2.pdf?dl=0
- - Mathematic and Scientific competences
  https://www.dropbox.com/s/xql6l0e5b2kn3ms/FULL_4Elements.pdf?dl=0
- - Sense of Initiative and Entrepreneurship
  https://www.dropbox.com/s/g42vnzzfqe8gajd/FULL_PITCH.pdf?dl=0
- o Virtual Game to stimulate cultural awareness and value cultural diversity
  https://e-civeles-databases.eu/eng_purpose/improving-intercultural-awareness/
  https://www.actividadintergeneracional.com/temas/diversitat_i_multiculturalitat/index_es.html

Storytelling

- o Learning Intercultural Storytelling
  https://listen.bupnet.eu/
- o Handbook to use and create storytelling as intercultural tool
  https://listen.bupnet.eu/wp-content/uploads/2019/02/LISTEN_IO3_Training_Manual_EN.pdf
- o (Migrants and Asylum seekers) Stories collection
  https://listen.bupnet.eu/category/collection/
- o Digital Storytelling - Empowerment through cultural integration (EU project)
  http://digipower.akademia.is
- o Digital storytelling methodology explanation
  http://digipower.akademia.is/what-is-digital-storytelling/
  https://blogs.brighton.ac.uk/digitalstorytelling/what-is-digital-storytelling/
- o (Video) Stories
  http://digipower.akademia.is/our-stories/
- o Identity and Diversity Picture Book Collections (EU project)
  http://diversitytales.com/en/
- o International Pictures Book
  http://diversitytales.com/flipbooks/bookcollection/files/assets/basic-html/page-28.html
- o Activities
  http://diversitytales.com/en/oers/pool-of-activities

WeLearn

- o Guide for enhancing diversity practices
  http://diversitytales.com/resources/IDPBC_Guide.pdf
- o Instructions about how to use the online course
  http://diversitytales.com/resources/IDPBC_procedure%20for%20registration%20to%20the%20onlin e%20module.pdf
- o Media Education at secondary schools (EU project)
  http://mediaerasmus.weebly.com/surveys.html
- o Lessons and tolls about how to use different communication channels (photography, videos, radio post cast, animation, newspapers, etc.) to create story
  http://www.europeanmediaeducationlab.com/lesson-plans.html
  http://mediaerasmus.weebly.com/newspaper.html
  http://mediaerasmus.weebly.com/whiteboard-animations.html
  http://mediaerasmus.weebly.com/science-newspaper.html
- o The short movie "Off line" – from idea generation to product output
  http://mediaerasmus.weebly.com/the-short-film-off-line.html
- o Example of video-storytelling created by students about their country and culture
  UNIZG-FER 2017 Students video
  https://www.youtube.com/watch?v=kfi4KXJgjXY&feature=youtu.be

Telecollaboration

- o The challenges of our cultures (EU project)
https://twinspace.etwinning.net/11164/home

// 8.   Assessing the development of neighbourness competences

Assessment is an important aspect of educational processes, for both students and teachers. As highlighted by previous literature, assessing intercultural, global citizenship or neighbourliness skills is not an easy task. One of the reasons is that the terminology about the competence and the competence's components are very varied, without a unique definition. Other reasons are connected to the general difficulties to evaluate such transversal competences, for instance how to establish the level of competence and how to measure them (e.g., Baiutti, 2017; Luppi & Bolzani, 2019; Borghetti, 2015; 2017; Deardorff, 2009). In this chapter, we discuss the aspects of assessment both theoretically and practically (a list of assessment tools and practices can be found in Appendix 5 at the end of the chapter).

8.1 Assessing neighbourness competences

Assessment can be analyzed at different levels: *micro*, *meso* and *macro* levels. It is important to understand the relationship among all three systems, connected with a reflection of the university's role in the actual and future students' life.

The assessment at the *micro-system* level investigates how interpersonal relations in class are managed by teachers, and how students' interactions and learning processes are led by teachers. In this level of analysis, other interpersonal interactions contexts at the university can also be the focus of observations, such as administrative-student interactions, or the relations of students with library or canteen staff, for example. However, the level of analysis remains focused on the interpersonal interactions in terms of verbal and non-verbal communication patterns.

At the *meso-system* level, assessment investigates the connection between students and educational processes, considering whether the university (i) promotes any opportunity for students to express their cultural identity, such as providing multi-language information, different faith places, organizing activity to facilitate foreigner and local students integrations, organizing diversity festivals or other cultural activities, encourage students' involvement with local minor communities, volunteering activities, etc.; or by contrast, (ii) university take for granted that it's students responsibility to cultural assimilate at the local expectations, including teaching and learning methods.

The assessment analysis at the *macro-system* level investigates how cultural norms and principles, expressed in national and international education policies, together with university policies, can affect the students' community. It is possible to promote change in this level of interactions, particularly considering that clear and coherent policies about the promotion of intercultural, global citizenship, and neighbourliness competences in universities exist.

8.2 Assessment tools

Assessment practices can be based on *etero*-observations and evaluation, when these activities are run by people who are external to the university or the observation context; or *self*-assessment, when the assessment activity involves university's employees and students in an evaluation and reflection process; or both, integrating and comparing the two modalities. In this last case, the assessment process can be useful as self-assessment activity, thus that for instance, both, teachers and students can get to know where they stand, and understand their own strengths, limits, important values, or even what motivates them.

Self-assessment profile can be the first step for a self-awareness and self-development intervention, based on the competence model drawn and on the design of a training process. In case of individual self-assessment

during a group training activity, the assessment activity can be followed by sequential contents' modules, and engagement in tools, exercises and group dynamics aimed to develop the competency model.

Especially in students' evaluation (but not only), in order to be able to evaluate neighbourness competences it is necessary to first clarify the learning objectives. Second, if students are involved in the process, it should be made sure that they are aware of learning objectives, assessment methodologies and criteria used for the evaluation. This should be valid also in case other actors are involved in the assessment process. Third, it is necessary that learning objectives and evaluation methods and tools are consistent and well aligned.

The use of one singular assessment process or tool may not be the most effective way to assess any kind of competence. Some factors that may prove critical to a holistic approach to assessment include culture, ethnicity, gender, language, socioeconomic status, geographic region, family structure, how the teachers or the student behaves outside the university environment. Most professionals advocate a multi-method assessment process, combining possible use of self-assessment inventories, reports from third parties, interviews, scores on summative assessments (questions based on case studies or hypothetical scenarios), and some kind of reflective writing.

Fantini (2009) listed down about forty intercultural competence's evaluation tools; almost all of them are psychometric tools. Psychometric tools, based on multiple-choice or Likert style testing, are the most diffused tools (see Box 8.1), but they may not be reliable predictors of actual performance in intercultural encounters. Increasingly, these tools are combined with more recent qualitative evaluation tools, such as: portfolio, observations, self-biography, diary, peer assessment models and so on (see an example in Box 8.2). Relying on self-assessment can be not totally trustful, but it can also be a positive factor, encouraging assesses' greater effort in analyzing, comparing, and self-reflecting.

Diaries can bring some less visible aspects of intercultural competence to light, particularly, when learners are asked to reflect on certain issues and to report their reactions to an intercultural exchange (Helm, 2009). An analysis of a corpus of diaries using quantitative corpus-processing tools can provide some insights into attitudes and knowledge across a group of learners involved in an intercultural exchange (Belz et al., 2005; Byram et al., 2006). Diaries are not substitute for data from the interactions themselves, but they are a valid complement. Through triangulation of data from diaries, interactions and other sources, a more detailed picture of the value of the intercultural educational activity designed and implemented for the development of intercultural competence can be obtained, though it is impossible to obtain a complete picture (Kramsch, 2003).

Direct observations are not usually feasible, although depending on the situation it may be possible to obtain reports or feedback from others, such as host families, supervisors, other participants and so on.

Box 8.1. Psychometric tools

o **Intercultural Development Inventory (IDI).** It was developed by Hammer & Bennett (2001) and it has been used to determine educators' attitudes, skills and worldview when teaching diverse students, both in US schools and outside the U.S. (Fretheim, 2007; Westrick & Yuen, 2007; Mahon, 2006; Bayles, 2009). We could not find studies which have examined ICC development in teachers over a period of time to assess the effects of different environmental or programmatic experiences. Some studies have looked at intercultural development among physicians in a pre- and post-test, with a training intervention (e.g., Altshuler, Sussman, & Kachur, 2003), and other studies have used an experimental design (pre/post-test with intervention) with study abroad students (e.g., Paige et al., 2006; Van den Berg, Connor-Linton, & Paige, 2009), finding statistically significant change from pre- to post-test among undergraduate students studying abroad (e.g., Paige et al., 2006; DeJaeghere & Cao, 2009). Very often IDI self-assessment and shared profile is followed by training activity based on the Dynamic Model of Intercultural Sensitivity (DMIS) Bennett's

model (1986, 1993), in order to guide developmental learning processes needed to experience cultural differences in more complex ways (Bennett, 1986; 1993; Paige, 2004). The DMIS constructs one's experiences of cultural differences as a continuum, with two ethnocentric or monocultural worldviews, and two ethnorelative or intercultural worldviews. Between the more monocultural orientations and the intercultural orientations is a transitional state, minimization. The first two worldviews, Denial and Defense/Reversal (polarized worldviews), are monocultural or ethnocentric orientations and Acceptance and Adaptation are two ethnorelative or intercultural orientations (Hammer et al., 2003).
For more info: https://idiinventory.com/

o **Intercultural Sensitivity Scale (ISS).** Developed by Chen and Starosta (1996, 2000), it is an instrument to measure intercultural sensitivity. It focuses on 24 dependent items (variables/statements) linked to 4 independent variables and, thus, defining examinees. The Intercultural Sensitivity Scale (ISS) was particularly used for the purpose of studying the level of teachers' intercultural sensitivity.
For more info: http://link-inc.eu/online-center/interactive-tools/intercultural-sensitivity-scale/

o **Assessment of Intercultural Competence (AIC)** developed by Alvino Fantini of SIT International, is one of the free instruments. It was created originally for use in the Experiment in International Living and to be used before, during and after intercultural encounters. As is the case for most instruments, the AIC relies principally on self-assessment, but in contrast to most of the commercial instruments, it includes language proficiency.
For more info: alvino.Fantini@sit.edu

o **Intercultural Competence Assessment (INCA).** It is an assessment inventory that includes language proficiency. It was recently used in European project, and it goes beyond self-assessment, including text and video scenarios to which students must respond.
For more info:
https://www.ces.uc.pt/icopromo/documents/03%20Anne%20Davidson%20Lund%20-%20Intercultural%20Competence%20Assessment.pdf

o **Global Perspective Inventory (GPI).** It is widely used to assess global learning and changes in cognitive, intrapersonal, and interpersonal development following study abroad experiences. For more info: https://www.gpi.hs.iastate.edu/

Box 8.2. The use of social media as assessment tools

An interesting approach to Intercultural Competence (IC) assessment that combines a development of pragmatic competence in the second language (L2) and culture, is in analyzing status updates in Facebook from a participant in an exchange study abroad programs (Kim & Kwon, 2012). "Through the examination of cross-cultural differences in pragmatic behavior and the specific language practices of a speech community, the study of L2 pragmatics can play an important role in developing the cognitive, behavioral, and communicative components of intercultural competence" (Shively, 2010, p. 106). That process involves the experience of using the L2 in real social interactions, but also the opportunity to analyze and reflect on those encounters.

Appendix 5 - Assessment tools and practices

- o MATE – An Innovative, Student-Centered Approach to Intercultural Skills Acquisition for Students and Young Migrants
  Assessment tool for students
  http://mate.projectsgallery.eu/assessment/
- o Portfolio and competence validation
  https://mahara.vita-eu.org/
- o Assessment methodology
  http://www.mediation-time.eu/images/TIME_O4_Part_V_Assessment_Methodology.pdf
  http://www.mediation-time.eu/images/TIME_O6_Recommendations_for_Accreditation.pdf
- o Students' questionnaire to assess their global leadership. Pisa and OECD tool.
  https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf
- o Accessible Culture & Training (EU project)
  University's Accessibility assessment & profiling
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/0f2c1693-7fdb-411f-9b8c-c1718a33b786/ACT_IO1_Report_Final.pdf
- o Videos about accessibility for disadvantaged people and how to use technologies to facilitate accessibility
  http://pagines.uab.cat/act/content/videos
- o Manager profile and definition: competences and skills https://ec.europa.eu/programmes/erasmus-plus/project-result-content/f07bf713-8019-49ee-b688-d764acd8067e/ACT_IO2_Report_Final.pdf
- o University Degree Curriculum Common Design
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/78839af5-69ae-434d-823b-210e11b929a7/ACT_IO3_Report_Final.pdf
- o University Degree MOOC Design
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/ec2f819f-28ea-4c19-9521-142914e8880f/ACT_IO4_V2_sent.pdf
- o Accessibility Coordinator and Manager Assessment and Certification and Label
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/d2bf8d1e-f19e-4bbb-86f3-3636c535ee17/ACT_IO5_Certification_ECQA_V1.6_FV.pdf
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/4a7cab38-fb9c-4cf2-8077-341335e8ae2b/IO7_final.pdf
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/88c64ed0-259f-4ff2-bee9-55125c1cd63b/ACT_IO8_final%20report_V3.pdf

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// 9. Conclusion

In this report, we have implemented a systematic review of the academic literature and of the practices and tools in this field to specifically focus on the development of neighbourness in HEIs. These competences are increasingly relevant nowadays in our mobile and complex societies and economies. This review effort has provided insights on a very rich landscape of knowledge and practices.

The first result of our work is the proposal for a definition of "neighbourness competences" as a set of competences that integrate intercultural, global citizenship and neighboring attitudes, knowledge, and skills. The development of neighbourness competences can be fostered by national and local policy-makers and managers of higher education institutions (HEIs), through the development of educational policies towards HEI internationalization, the implementation of adequate educational approaches and pedagogies, the use of didactical and assessment tools and practices.

In this conclusive chapter, we synthesize some recommendations emerging from our review of the literature and of practices to foster the implementation of neighbourness competences learning in higher education institutions. These recommendations do not intend to be exhaustive, but still can represent a reflection which can inspire some universities in the design and implementation of integrated actions.

Teaching and learning neighbourness competences can only take place within higher education institutions adopting an integrated approach towards internationalization – with an attention to activities including internationalization at home, international student recruitment, domestic student mobility and student exchange programs, language immersion, international internships, study tours, service learning, volunteer abroad programs, online collaborative learning practice, and other related activities. To ensure that all students have opportunities to explore international perspectives and develop neighbourness competences during their academic career, all international activity needs to be coherently integrated and included within university internationalization policy or diversity policy. This entails the promotion of educational contexts as organizational learning, by giving individual support, and by clearly defining the organization culture, structure, vision and goals, performance expectations, and offering teachers' stimulation (Adalbjarnardottir & Runarsdottir, 2006). A supportive policy environment ensures that internationalisation of curricula have a defined status within the organization, thus providing a vision and a pathway to achieve the competencies for all students and the relevance and benefits of intercultural understanding (Dunne, 2011).

The promotion of neighbourness competences in HEIs thus require institutional action, so as to mobilize organizational structures and procedures (Barrett, 2013; Barrett, 2018; Council of Europe, 2008; 2011). Looking at organizational structures, it can be helpful to establish small groups of committed staff from different disciplines, under the leadership of an internationalization of the committee champion. Another action is to increase the diversity of staff, for instance appointing staff members who have minority cultural affiliations (Billot et al., 2007). Looking at procedures, policies and institutional regulations may invite to make changes in the contents of discipline-specific courses (e.g., learning objectives) and in the adopted teaching methodologies, thus cascading at the level of the individual teacher's action. For instance, "neighbourness-inclusive" curricula can include coverage of the histories, cultural practices, beliefs, and contributions that have been made by minority cultural groups as well as those of the majority national group, thus providing an accurate representation of the diversity that is often present within the classroom and be of relevance to both minority and majority students within the classroom (Nieto, 2000). In addition, a range of specific practices to stimulate intercultural, global citizenship and neighbouring subjects can be used to create ad-hoc courses, with in-class activities or using online collaboration methods, or to stimulate extracurricular, out-class activities. For instance, HEIs could support the organization of inclusive celebrations of cultural and religious festivals, respecting all students' holiday traditions, ensuring that all students' cultural or religious needs are met (Billot et al., 2007).

HEIs willing to engage students in a life-long learning process and in their personal process of developing neighbourness competences should pay particular attention to the teaching and pedagogical approaches adopted, proposing a strong emphasis on experiential methodologies, active learning processes and on the dialogue among people with different cultural backgrounds. Importantly, assessment practices should also be in line with these teaching and pedagogical approaches and methodologies – pushing towards formative and holistic forms of assessment. In Table 9.1 we summarize the different didactical tools and practices available to stimulate the development of neighbourness competences in HEIs. In the report, the reader will find an in-depth discussion of all of them, together with several practical examples, which can be adapted to different contexts and individual characteristics.

Table 9.1 – Approaches and tools to foster neighbourness competences

HEI's internationalization strategy			
*Exchanges/ Study Abroad Programs			
Curricular activities	Extra-curricular activities	In-class physical-presence tools/practices	Virtual/online classroom tools/practices
o Short, medium and long term study exchanges or immersions (e.g., Erasmus, Dual or Joint Degrees programs) (pp. 20-21) o Assessment tools (pp. 58-59; Box 8.1-8.2, pp. 58-59; Appendix 5, pp. 60) o Teachers' and staff's training (p. 24)	o Language study abroad programs o Students mobility preparation (pp. 27-28, Box 5.1) o Pre-departure study abroad programs preparation (Appendix 2, p. 31) o Service-Learning Experience (p. 28) o The Dove project (Box 7.9, pp. 53-54)	o Portfolio projects in study abroad programs (Box 4.1, pp. 21-22) o Tools & Practices to develop global citizenship and encouraging intercultural encounters (Appendix 2, p. 31) o The Jig Saw Classroom Method (Box 6.1, p. 34) o Students leading workshops (Box 6.2, p. 34) o Project and Problem Based Learning methodologies (pp. 36-37) o Self-reflective writing (Box 6.3, pp. 37-38) o Games, simulations and critical incidents (Box 7.1, pp. 46; Box 7.2, pp. 47-48; Appendix 4, p. 5) o Movies and documentaries (Box 7.3, pp. 48-49; Box 7.4, p. 49) o Autobiography of intercultural encounters (Box 7.5, pp. 49-50) o Storytelling tools and practices (Appendix 4, pp. 55-56)	o Collaborative online international learning (Box 4.2., p. 23) o Online learning environments and Web. 2.0 technologies (p. 29; Appendix 2, p. 32) o Use of mobile devices for storytelling (p. 50) o Telecollaboration (pp. 50; Box 7.6, p. 51; Appendix 4, p. 56) o Virtual small research groups and ethnographic interviews (p. 51; Box 7.7, pp. 51-52)

*Internationalization at home			
Curricular activities	Extra-curricular activities	In-class physical-presence tools/practices	Virtual/online classroom tools/practices
o Bilingual education programs "at home" o Train the teachers (pp. 40-42; Box 6.4 p. 42; Appendix 3, pp.43-45) o Assessment tools (pp. 58-59; Box 8.1-8.2, pp. 58-59; Appendix 5, pp. 60)	o Bilingual drama performances o Multicultural week festivals o English speech competitions o City tours and other tourism tours o From Teaching to Learning Experience (Appendix 3, p. 43) o Services offering recommendation-based information about local services, or interests, or "neighbourhood hubs" (pp. 52-53) o Neighbouring experiences (pp. 52-53, Box 7.8, p. 53)	o Portfolio projects in study abroad programs (Box 4.1, pp. 21-22) o Tools & Practices to develop global citizenship and encouraging intercultural encounters (Appendix 2, p. 31) o The Jig Saw Classroom Method (Box 6.1, p. 34) o Students leading workshops (Box 6.2, p. 34) o Project and Problem Based Learning methodologies (pp. 36-37) o Self-reflective writing (Box 6.3, pp. 37-38) o Games, simulations and critical incidents (Box 7.1, pp. 46; Box 7.2, pp. 47-48; Appendix 4, p. 5) o Movies and documentaries (Box 7.3, pp. 48-49; Box 7.4, p. 49) o Autobiography of intercultural encounters (Box 7.5, pp. 49-50) o Storytelling tools and practices (Appendix 4, pp. 55-56)	o Collaborative online international learning (Box 4.2., p. 23) o Online learning environments and Web. 2.0 technologies (p. 29; Appendix 2, p. 32) o Use of mobile devices for storytelling (p. 50) o Telecollaboration (pp. 50; Box 7.6, p. 51; Appendix 4, p. 56) o Virtual small research groups and ethnographic interviews (p. 51; Box 7.7, pp. 51-52)

Finally, it is important to highlight that HEIs willing to develop neighbourness competences should dedicate particular attention to the development of shared and diffused commitment to the internationalization strategy, to the adequate training of academic and administrative/technical staff, and to the development of a sense of belonging, identity and shared value with the surrounding community. In fact, neighbourness practices can be supported through programs involving not only different university's offices but also other local community' actors, of the public, private or civil society domain.

We therefore hope that this report will help HEIs to reinforce the good practices already implemented to foster neighbourness and to critically evaluate how to implement new practical actions in this domain within their unique contexts.

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Summary of the Intercultural Communication and Neighbourness Training Toolkits

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Introduction

This toolkit is a combination of online and offline tools intended to arm teachers with the relevant skills, didactical tools and practices tools that will enable intercultural communications and Neighbourness in multicultural classrooms and learning environments. This toolkit summarizes findings from Erasmus+ project WeLearn Intercultural Communication & Neighbourness Learning, which developed both online and offline toolkits to support teachers working in multicultural classrooms. The tools have been developed along the period 2019-2022, in collaboration of six academic institutions, i.e. Tampere University, Film University Babelsberg, Università Cattolica del Sacro Cuore, Aalborg University, Suleyman Demirel University, and Riga Technical University. This document contains selected tools that have been tested during the project to ensure their positive impact on students' intercultural communication and neighbourness skills.

The need for Neighbourness and Intercultural competences in Higher Education Institutions is on the ascendency. This is because in recent times, there has been an increase in multicultural classrooms driven by globalization and the growth in global Internet connectivity (see (Sutton, 2005 and Sleeter & Tettegan, 2002)). Globalization has enabled increased human mobility across physical national and cultural boundaries; while Internet connectivity has enabled virtual contact, interactions, and collaborations between persons from different cultures. Physical mobility, specifically for study abroad, results in physical multicultural classrooms. Students who for one reason or the other cannot migrate physically to another country to study are able to sign up for virtual courses if they have access to the Internet. As a result, the virtual class can also be multicultural.

Studies have shown that some foreign students lack intercultural competences, which makes it difficult for them to adapt to their new learning environment (See example (Gritsenko , et al., 2021)). Some studies also point to the fact that ethnocentricity does make it difficult for some local students to develop intercultural sensitivity (Fabregas-Janeiro, Kelsey, & Robinson, 2011), hence resulting in their lack of intercultural competence. A foreign student can also express intercultural insensitivity as well. Intercultural insensitivity is an aspect of intercultural communication competence (Chen G., 2010) and indicates the absence of neighbourliness. There are also studies that point to the need for a global citizenship course in tertiary education as a means of developing the intercultural competence of students (see (Hayden, McIntosh, Sandoval-Hernandez, & Thompson, 2020)).

With this combination of online and offline tools, WeLearn project aspires to provide an easy to approach first step for teachers to familiarize themselves with tools that they can utilize in various learning environments to cope with challenges that multicultural learning environments can have.

For further details about the project findings and training toolkits please visit: **http://welearn-project.eu/**

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Mixed methods tools
How to feel_ _ _ _ _?

The tool How to be a_____? is based on the book "Feeling Italian" written by Di Mauro and Gherke (2020).

To increase the awareness of the student of the features of the culture that they are in and to open their eyes to different perspectives on how others see the culture. Students are encouraged to grasp the surface of different cultures, become more aware of the cultural stereotypes, consider the extent and limits of the simplified definitions that stereotypes impose about different cultures, and become familiar with other students.

Practicalities	
To whom	Multicultural classroom, without limitation to the number of participants
Where	Online or in a classroom, especially at a beginning of a course
Time required	A single event. Time allocation needed for each group is ~15 minutes of individual preparation and ~1 hour of discussion by the group. Can include follow-up reflections and thus extend over a longer time.
Preparations	Prepare to help students to recognize cultural stereotypes, and countries' internal diversities.
Requirements	Hardware: Stable internet connection; a device to use a group-call application, microphone and preferably a camera. Software: a working group-call application that enables screen-sharing (e.g. Teams,Zoom etc.).

General steps	1. Provide instructions for the use of the tool.
	    ● Students should first be asked to select a picture that to them represents being a member of a particular culture.
	2. In a group meeting via an online platform such as Teams or Zoom, students will go through the pictures they have selected. (30-45 min)
	    ● Everyone will show the chosen pictures and give a short explanation of why they have chosen those pictures and whether they had other options.
	    ● After everyone has gone through their pictures the group will discuss what similarities and differences they found in the pictures and whether any stereotypes could be found.
	3. The teacher may guide the discussions to focus on reflecting the stereotypes.

Storytelling Workshop: A Letter From Across The Channel

Stories have been a way of bringing people together for thousands of years and most know the experience of watching sharing a laugh or a scare with an audience in a movie theater. But stories can build bridges between not only audiences, but the storytellers themselves. Particularly collective artforms, like film and music, require an intensive amount of teamwork, precise communication and open ears. With this in mind, FBKW has developed a few different tool concepts that use the act of collective storytelling in the form of audiovisual media production to promote intercultural encounters and develop neighborness competences. The form of these storytelling workshops is very flexible and should be adapted according to the context.

Regarding this particular workshop: transnational Cinema is a concept within film studies that aims to analyze film from the perspective of postnationalism and postcolonialism, tackling subjects like displacement, the effect of language and cultural barriers, as well as, on a meta-level, the production context of particular films. This workshop aims to introduce students to transnational cinema in a practical fashion and, consequently, get them to confront these topics with a similarly transnational group of peers.

Practicalities	
To whom	Two classes of different institutions with students of different cultures interested in storytelling, particularly filmic and theatrical.
Where	Online communication between schools, film shoots in the cities where the institutions are located.
Time	One week (not necessarily full-time)
Requirements	**Hardware:** A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do. Equipment needed for the production of the artform picked by the coordinators. E.g. cameras and microphones for film, studios for podcasts, etc. **Software:** A web-browser, an app to voice/video-chat, a team coordination tool like Slack.
General steps	1. On the first day of the workshop, before the students begin to create their films, it is important to give them theoretical input regarding transnational storytelling. This can be a lecture or also a selection of literature. Students should be in the position to answer questions like: What are the characteristics of transnational cinema? What themes are usually explored? 2. Once the theoretical input is done and enough time for discussion has been given, students should be assigned to their groups. Groups should be as diverse as possible and, depending on the amount of students participating in each institution, they can be created in different ways. Essentially, it is necessary to have one team create an

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	'artistic provocation' (the Letter referred to in the workshop title) to which another team will react artistically.
	3. Once the letter has been written, it should be sent to the other groups, which can start developing their "Reaction-Films." From this point on, the teams must begin and complete their films until the deadline, which should be on the fourth day of the workshop. By the end there will be a "Letter-Film" and one or more "Reaction-Films"
	4. On the last day of the workshop, students of both institutions should gather with their teachers in a room with screening capabilities and watch all of the films together. Since all films share the seed of transnational storytelling, as well as the connection between the Letter and the Reactions, the collective vision should come together as one single project.
	5. Once the screening is done, a wide discussion moderated by the teachers about the process and transnationality should be initiated.

Online tools

Storytelling Workshop - Storytelling Gamified

The goal of the workshop is to give the students a chance to experiment with the process of creating a story, to observe and reflect on the way each member of their group handles the story and importantly, to have some fun doing it. Storytelling workshop is good for advancing students' skills for collaboration through exercises as well as for increasing students' awareness regarding how others see the world.

The tool's playful aspect tends to work well as an icebreaker. Due to its creative nature, the tool is more easily applied to students of degrees related to the arts, creative writing or humanities in general. However, the tool should also be tried with students from other fields.

Practicalities	
To whom	Student in all phases but particularly in early semesters Teams of 4 students who ideally come from different backgrounds. The number of teams is variable, but more than 4 teams per facilitator could become unwieldy. 1 facilitator / moderator
Where	Online
Duration of the exercise	4 hours or more
Preparations	Become familiar with the Fiasco storytelling game. Be prepared to help students to reflect on their experiences.
Requirements	Hardware: A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do. Software: A web-browser, an app to voice/video-chat, an online whiteboard and Fiascomputer website.
General steps	A presentation to introduce the rules should be made beforehand. If the teacher wishes to design a storyworld for their game, they should take the time to develop it. Otherwise, the simpler settings on Fiasco computer work well. The workshop works better over two sessions. The first could be around 4-5 hours, focused on introducing the participants to each other and to the game and then actually playing it. Between sessions the teams should write a synopsis based on the story they developed during the game. The second session should then take place a few days later and focus on the teams presenting their stories to the larger group, followed by a larger debrief session on the experience. This session varies in length depending on how many teams participated in the workshop.

The shortest version of the workshop possible would take around 4 hours. A potential structure for this quite intensive 4-hour workshop could be as follows:

1. Introduction of the workshop, the game goals, group distribution (30 Min);
2. Fiasco Setup (30 Min)
3. Short Break
4. Act 1 (1h)
5. Short Break
6. Act 2 (1h)
7. Debrief about experience (30 Min).

Participants create their characters through the relationships they have with each other inside of the Storyworld. Instead of creating a character from the inside out, they create from the outside in.

1. In the first round, each player picks a category for the relationship their character will have with the next player (e.g.: Friendship).
2. In the second round, Each player adds a detail to this relationship (e.g.: Went to High School together).
3. In the third round, players pick a detail category: need, location or object. In a game of 4 players, it is suggested to have 2 needs, 1 location and 1 object (e.g.: Need - To get the truth).
4. In the final round, players pick a subcategory to their relationship detail (e.g.: … About who you really are).

Participants should be encouraged to talk through each decision. Their characters should organically start to take shape, and a feel for the potential conflicts of the story will appear.

Once this setup is done, a screenshot is taken of the board and the groups move to an online whiteboard such as Mural or Miro, where they can keep track of the scenes as they create them.

Then the group decides how the scene plays out. Each player normally gets two scenes in the "spotlight" per act and the whole game takes place over 2 acts. In a group of four players, a game will include 16 scenes. A basic structure should be offered by the teacher to help the participants keep track of each scene.

If the workshop has only one session, then the teacher can cut one of the acts or limit the discussion after the game to a debrief of the experience. If more time is available, this discussion could be expanded, and the workshop generally yields much better results if more than one session is possible. This is because a second session may then be used exclusively to reflect upon the intercultural experience.

In classroom tools
Storytelling using silent books

Storytelling using silent books is intended to develop the Intercultural awareness and cultural sensitivity of students. It also helps the student to learn about as well as understand the wider world through dialogue and exchange between students. Furthermore, it helps the student to understand how to interact with people from different cultures. The group of students who use this tool will get to learn new words, grammar, narrative structures; understand the life experience of their peers from other countries, cities, places, people etc.; and reflect on their life.

Practicalities	
To whom	Multicultural classroom.
Where	In a classroom
Time	The teacher determines the duration of the activity, 45 minutes is ideal
Requirements	A book consisting of very short stories about a particular culture or nationality. The book should be available for all students in the class.
General steps	1. The students are placed in pairs and given the following instructions: ● You will be given one small book to read together. You should complete the book in three minutes. Only start reading when I say so. ● Read the book silently and do not communicate with your partner for the duration of the three minutes. Do go through every page. ● When you are done reading the book, close it and wait for your partner to complete theirs as well. 2. Allow the students to read the book in pairs. (Two students can share one book!) Give them 3 minutes but let everyone finish. 3. When all students are done reading the book, ask the students to share their thoughts in pairs for about 5 minutes. ● Ask the pairs to select a word that best describes the book and to share that word with the big group. 4. Ask the pairs to select one picture in the book that they both like. ● Ask them to reveal to each other what they "*see, hear, smell, taste and feel*" ("*what they feel with their body/hands but also in their hearts*"). Use the phrase: "*Once upon a time…*" and construct a story with the help of the sentences inspired in the chosen picture. 5. Instruct each pair of students to sit together with another pair and to narrate to each other the stories you have constructed. Talk about new words. ● "*Are you familiar with these places?" "Do they remind you of something? (Places you have visited, people you have met, feelings that you have felt?)*"

	6. Provide each student with laminated pages from the book. The students should not show their page to anyone else.
	7. Ask them to mingle in the room and ask each other this question:
	● "What do you see in your picture?" Based on the information given they will place themselves in the right order so when everybody reveals their picture, every page comes in the right order.

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Storytelling Workshop: Non-linear Storytelling

This workshop is based on two assumptions: (1) students who are new to a university are eager to make new contacts and (2) creative team work is a fun and easy way to give a team of strangers a common goal that subconsciously leads them through the process of getting to know each other. Contemporary forms of storytelling have been exploring non-linear storytelling, in which the viewer has the possibility of beginning at any point and from there, going to any other point in the timeline, for as long as they wish to explore the story. The goal of the workshop is to create a collective work of non-linear storytelling within a week, focusing not on quality, but on the ludic aspects of getting to know each other and working creatively together.

Practicalities	
To whom	Students who have yet to make connections to colleagues at their new university.
Where	University Campus
Time	One week (not necessarily full-time)
Requirements	**Hardware:** PCs and basic video equipment (can just be smartphones) **Software:** Korsakow or similar video-editing tools for non-linear projects
General steps	The workshop takes place over a 5-day week. - Monday: Students are separated into groups, each with a supervising teacher. They are instructed to discuss an overarching theme given by the teachers and to select a handful of words that they feel are related to it. Once this discussion session is complete, students are brought back to the larger group, which then decides upon a selection of key-words that came up during the discussions. This selection of key-words will serve as sub-themes for the video production during the week. - Tuesday to Thursday: The next three days should all have a similar structure. Students are distributed into groups of up to 5 students and first discuss their assigned key-words. Based on this discussion, they should shoot and edit a 1-minute long short film. The final product should be sent to the organizers by the evening. This extremely fast production process can lead to a large amount of content being produced at the same time, especially with many students participating in the workshop. - Friday: As the students gather in a large room for the screening of the project, they should be handed out laser-pointers. They will use the laser pointers to pick which film they want to see next once the film before is done. The screening isn't aimed at pointing out philosophical points or insights based on the projects, the intention is that the students have fun and enjoy recognition for the work they have done together during the week.

The cultural assimilator

The cultural assimilator consists of a set of critical incidents used in order to understand the reasons for misunderstanding between multicultural groups. The instructor in order to simulate real life conflict incidents that depict the source of conflict in multicultural groups uses the critical incidents. The teacher's goal in using the tool is to develop directly and indirectly the intercultural and Neighbourliness competence of the student respectively. The tool exposes students to cultural differences using critical incidents that could prevent neighbourliness because of lack of cultural sensitivity and awareness in a multicultural classroom.

Practicalities	
To whom	Multicultural classroom.
Where	In a classroom
Time and preparation	The teacher decides on the duration and resources needed for the activity.
General steps	This tool has a three-step process. 1. Selection of content: The teacher describes a critical incident. "Critical incidents are tools for increasing our awareness and understanding of human attitudes, expectations, behaviours, and interactions". 2. Use the content to simulate an encounter: The next step is for the teacher to contextualize the critical incident in such a way that it provides the answer the student needs. The contextualization reveals the cultural response of locals to the critical incident. In order to simulate and contextualize critical incidents, the teacher ought to be conversant with the culture in question. The teacher can educate his/herself by either reading or watching TV documentaries about that culture. 3. Provide possible feedback and alternatives: The third step involves the teacher leading the student in a reflection process. The reflection process is aimed at enabling students, foreign to the contextualized culture, to understand the cultural basis behind the critical incident. It also enables such students to compare their culture to the culture being contextualized. The reflection process also enables the students to correct their ethnocentric errors. The teacher provides a set of one correct, two plausible and one wrong answers to assist in the reflection process. Finally, students are given time to reflect and provide their answers. The teacher then provides the correct answer, while explaining why the other answers were either not totally correct or wrong.

Active listening: Small group activity

This tool enables students to develop their active listening skills. Active listening is an intercultural communication and neighbourliness competence. Active listening develops the student's ability to pay attention to what their colleagues from other cultures say and not what they think their colleagues are saying. The tool is suitable for dealing with challenges related to language barrier. However, the tool is only useful if the parties involved can sustain conversation in a common language. In this case the language of the host culture.

Practicalities	
To whom	Multicultural classroom
Where	In a classroom
Time and preparation	The teacher decides on the duration and the resources needed in the implementation of the tool.
General steps	1. The teacher makes the choice of the topic of discussion for the student. A critical incident that has cultural undertones is a good choice for a topic. 2. The teacher divides the students into small groups of at least 2 students 3. The teacher instructs the students on the following rules of engagement: The rules stated below are as proposed by Dresdner, 2021. ● "Listen with openness: suspend your judgments and biases and listen for those things with which you agree as well as those you might challenge;" ● "Listen with curiosity: engage your desire to learn, rather than to try to "fix" anything;" ● "Listen without asking questions that interrupt the speaker: jot down your questions and save them for later;" ● "Listen for patterns and for what is not being said; and, finally, ● "Listen with intention: what do you intend to learn or do with the information you'll learn?" (Source of quotes: Dresdner, 2021.) Things to note for the students as proposed by Dresdner: ● "Each person must speak once before anyone can speak a second (or third) time". ● "If someone asks a question, someone else must answer it before another comment can be made". (Source of quotes: Dresdner, 2021.) 4. The teacher should identify a group leader who will ensure that the rules are followed. 5. As one student in the group speaks on a topic, the others have to listen attentively and intentionally. 6. When the first student is done speaking, another can ask a follow up question or raise comments about what s/he heard.

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	7. Steps 5 and 6 are repeated until every student in the group has spoken at least twice, or for a specific amount of time. 8. The group leader appointed by the teacher earlier, with assistance from the group members, summarizes the conversation and identifies patterns or insights that emerged and developed in the course of the dialogue.

Self-reflection assignment based on Feeling Italian book

The teacher's goal in using the tool is to develop the intercultural competence and global citizenship competence of the students. This is because the self-reflection process results in the foreign student developing his or her cultural self-awareness to their host culture. In the process, they gain new understanding on how the wider world works within the context of their host.

Practicalities	
To whom	Multicultural classroom
Where	In a classroom
Time and preparation	The teacher decides the duration and the resources needed for the activity. This demands creativity and innovation on the side of the teacher
Requirements	A book that describes what it means to integrate into the host society. (For example: Feeling italian by di Maura Di Mauro and Bettina Gehrke) 10 questions, which enables foreign students to become self-aware of the host society cultural environment they find themselves in.
General steps	The students are asked to read and reflect on the book, "feeling Italian". The reflection process is guided by a list of 10 questions. The overall number of words that constitute their answers is limited to 5000 characters-including spaces. Example Questions: ● By reading the Feeling Italian book, did you learn anything new or surprising about the Italians today? ● What aspect(s) in the book make you particularly reflect on your identity and/or country of origin? ● Think of the groups you feel you belong to. How are they important in defining the person you are today? ● How and why did your membership in these groups contribute to you being the person you are today? ● Think of the culture(s) you feel you have a sense of belonging. What are the traditional elements of that culture/s you feel attached to? ● Think of the culture(s) you feel you have a sense of belonging. What are the innovative or diverse elements you bring to them, if any? ● How do these groups' membership contribute to developing your professional identity? ● Have you ever thought about yourself as a citizen of the world? How did the Feeling Italian book affect your representation as a global citizen? ● Are there any social or global challenges that are relevant to you or you feel particularly committed to?

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	● As a future manager is there anything you think you could do to contribute to solving these challenges? Exercises are available in: https://centerforinterculturaldialogue.files.wordpress.com/2021/02/icd-exercise-2-di-mauro.pdf

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Intercultural Communication and Neighbourness Training Toolkit

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CONTENT

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// MODULE 1 - INTRODUCTION

This toolkit is designed to arm teachers with the relevant skills, didactical tools and practices tools that will enable intercultural communications and Neighbourness in multicultural classrooms (learning environment). Intercultural competence as defined by Deardorff (2006) is "*the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes*". Neighbourness refers to the ability for a group of people from different cultural, social and economic backgrounds to coexist, learn together and assist each other devoid of culturally, social or economical driven bias (Nuutinen, 2017). In the Welearn project Neighbourness is theorised as the possession and expression of skills, knowledge and attitudes on intercultural competence (intercultural communications inclusive), global citizenship, and neighbourliness (Nuutinen, 2017).

Intercultural competence is already defined in the previous paragraph. Global citizenship, as defined by UNESCO, is based on the idea that one's identity transcends geography or political borders, and that responsibilities or rights are derived from membership in a broader group membership "humanity", or because we are all inhabitants or citizens of the world (see (Israel, 2012)). "Neighbourliness" refers to good neighbouring relations: friendly, welcoming, cooperative and helpful relations, but not intrusive of other's privacy, which – particularly among intercultural neighbors' relations - depends also from personal and cultural perceptions (Brown, 2004).

The need for Neighbourness and Intercultural competences in Higher Education Institutions is on the ascendency. This is because in recent times, there has been an increase in multicultural classrooms driven by globalization and the growth in global Internet connectivity (see (Sutton, 2005) (Sleeter & Tettegan, 2002)). Globalization has enabled increased human mobility across physical national and cultural boundaries; while Internet connectivity has enabled virtual contact, interactions, and collaborations between persons from different cultures. Physical mobility, specifically for study abroad, results in physical multicultural classrooms. Students who for one reason or the other cannot migrate physically to another country to study are able to sign up for virtual courses if they have access to the Internet. As a result, the virtual class can also be multicultural. However, in the toolkit, the emphasis will be on the physical classroom. Nevertheless, studies have shown that some foreign students lack intercultural competences, which makes it difficult for them to adapt to their new learning environment (See example (Gritsenko , et al., 2021)). Some studies also point to the fact that ethnocentricity does make it difficult for some local students to develop intercultural sensitivity (Fabregas-Janeiro, Kelsey, & Robinson, 2011), hence resulting in their lack of intercultural competence. A foreign student can also express intercultural insensitivity as well. Intercultural insensitivity is an aspect of intercultural communication competence (Chen G., 2010) and indicates the absence of neighbourliness. There are also studies that point to the need for a global citizenship course in tertiary education as a means of developing the intercultural competence of students (see (Hayden, McIntosh, Sandoval-Hernandez, & Thompson, 2020)).

The take away for these studies is that the increase in multicultural classrooms calls for the need to develop the Neighbourness and Intercultural competences of both local and foreign students within such classrooms. The possession of these competences by students will enable them operate in multi-cultural organizations and society. Some students do develop these competences by themselves either out of necessity, interest or because of their personality. However, there are students that will need assistance in the development and utilization of their Neighbourness and Intercultural competences. Such student needs the teacher as a coach to help the student in harnessing these

competences as the student engage curricular activities. Hence, in the Welearn project, the toolkit is developed as a guide for the teacher. The toolkit will enable the teacher to:

o   Identify problems that point to the lack of Neighbourness and Intercultural competence in either a student or a group of students in a multicultural classroom.

o   Select tools that are suitable, in the teachers' context, to solve the problem.

o   Utilise the selected tools in a curricular activity to enable students gradually build their Neighbourness and Intercultural communication competences.

o   Evaluate the progress of the student to ascertain their progress in the competence development process.

Although the toolkit is designed for classrooms, it can also be used at the start of a course, when students are getting to familiarise themselves. The toolkit is also useful for student group work and for the development of the Neighbourness competence for which the student can use outside the classroom.

// MODULE 2 – COMPETENCE TRAINING MODULE

This module of the toolkit provides practical insight into:

o   Neighbourness and challenges that indicate its absence in a multicultural classroom.

o   Things to consider when selecting tools that will provide solutions to the identified Neighbourness challenges.

o   The different Neighbourness tools and how they can be used to solve the Neighbourness challenges that exist in multicultural classrooms.

o   The evaluation tools the teacher can use to assess the effectiveness of the different Neighbourness tools used on the students.

Chapter 1 – Neighbourness challenges in the classroom

This chapter provides an overview into the relevance of Neighbourness in a multicultural classroom and challenges in a classroom that denotes the absence of Neighbourness. The challenges are inspired and extracted from one-on-one Interviews with Higher Education Institution (HEI) teachers and foreign students from Finland, Italy, Denmark, Germany, Latvia and Turkey. Twenty people were interviewed. The number of teachers and students interviewed were 10 each. The number of teachers and students interviewed per country is presented in table 1 below.

TABLE 1. NUMBER OF TEACHERS AND STUDENTS INTERVIEWED

	Number of Teachers	Number of students
Denmark	2	2
Italy	2	2
Germany	2	2
Latvia	3	3
Finland	1	1
Turkey	2	2

In these interviews, some of them narrated the cultural challenges they encountered within the classroom. The challenges identified in these interviews are narrated in this second section of this chapter. In the first section, the relevance of Neighbourness is discussed.

Section 1: Overview on Neighbourness in the classroom

In a classroom, there are two main types of interactions. The first type of interaction is the teacher-student interaction. The second type of interaction is the student-student interactions. In a multicultural classroom setting, these interactions could occur in different ways namely:

o The interactions between foreign students with either local students or local teachers. An example could be a Higher Education Institution (HEI) in Denmark where the teacher is Danish and the student composition is a mix of Danish and foreign students.

o The interactions between a local student and either foreign students or foreign teachers. An example could be an HEI in Germany where the teacher was raised in Turkey and the student composition is a mix of German and foreign students.

o The interactions between a foreign teacher and local students. An example could be an HEI in Turkey where the teacher is from Latvia and all the students in the class are Turkish.

o The interactions between a local teacher and foreign students. An example of this could be an elective class in HEI in Italy where the students taking the elective course are all foreigners and the teacher is Italian.

In these examples, the teacher provides instructions and receives simultaneous feedback to both foreign and local students. The students (both local and foreign) interact between themselves. The interaction could be during lectures, group works, group assignments etc. Effective verbal and non-verbal interaction between the teacher and the student groups will occur if the teacher (either foreign

or local) and students (both foreign and local) possess Neighbourness competences. Implying that they possess global citizenship, intercultural competence and neighbourliness competences.

The absence of these competencies for the students could result in ethnic or cultural clustering between the students. In the case of the teacher, the absence of these competences could result in the unclear communication of instruction, misunderstanding of the students' academic needs and apathy towards the student. This would be the case if the teacher is either foreign and teaching local students or local but has a mix of foreign and local students. In the case of the latter, the teacher may end up paying more attention to the local student due to cultural similarity resulting in the ease of being neighbourly.

Hence, the development of Neighbourness competences in teachers and students is important. It will result in effective interaction during the teaching and learning sessions in the classroom. Furthermore, it will enable the students both local and foreign to collaborate as well as learn from the teacher and one another. It will also enable the teacher to learn from the students as well to either support his or her research activities.

Let us now look at the importance of the different Neighbourness competences for teachers and students in a multicultural classroom.

Section 1.1: The importance Intercultural competence for teachers and students in multicultural classrooms

Teachers and students, be they foreign or local, that exhibit intercultural competence possess the requisite skill, knowledge and attitude that enables them to communicate effectively and appropriately in multicultural classrooms (see (Deardorff, 2006) (Di Mauro & Bolzani, 2020)). These teachers and students possess cognitive and emotional levels that support their ability to recognize and to adapt appropriately during intercultural encounters within the classroom. Such adaptations, as pointed out by Deardorff (2006), include adaptability to different forms of communication and mannerism expressed, in our case, by teachers or students from different cultural backgrounds within a multicultural classroom. Hence, the possession of intercultural competence in students and teachers be they foreign or local will lead to:

o   Limited misunderstandings during verbal and non-verbal interactions within the classroom.

o   Mutual knowledge creation, knowledge exchange, knowledge sharing and knowledge transfer processes, between the teacher and the student; and between foreign and local students, in the classroom. The scope of such knowledge will be divergent, ranging from knowledge on the subject matter taught in class, to knowledge as to the applicability of the subject matter in different cultural contexts.

o   The reduction in ethno centric behavioural patterns.

Despite the enumeration of the listed outcomes, it is important to note that achieving ultimate intercultural competence is impossible. This is because the nature of intercultural competences is always processual (showed in interactions) and situational. The evidence of a person's intercultural competence manifest during interactions between persons from different cultural backgrounds. There are instances where a person will come in contact with people from cultures he/she is not familiar with and my not know how to act towards such persons. In such instances, a person with some level

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of intercultural competence will be open to gaining knowledge, developing skills and attitudes relevant to reaching out to the individual from the new culture. An attempt to reach out could be to ask questions in order to learn about the person from the new culture. As an example in a film production classroom, the local teacher or student may break the ice by asking questions about film production in the country of origin of a foreign student. In providing the answers, the foreign student will reveal some cultural aspects influencing movie production in their country. The ice breaking exercise then opens up possibilities for future interactions and learning from each other. However, this will be the development of an additional intercultural competence over time. As such, the development of intercultural competence is a continuous process that is subject to continuous improvement.

Conversely, in multicultural classrooms where some teachers and students lack intercultural competence, there are certain attitudes that will be visible. Some examples of these attitudes include, lack of openness to other cultures, cultural stereotypes, the inability to tolerate ambiguity and the misunderstanding of verbal and non-verbal cues etc (Sarı & Yüce , 2020) (Di Mauro & Bolzani, 2020). These attitudes, among others, are because of either the lack of cultural awareness (knowledge) and/or skill set required for intercultural interactions in a multicultural classroom. The skill set here are those needed to observe, listen, evaluate, analyse one's level of cultural sensitivity, with the aim of improving, during intercultural encounters in a multicultural classroom. Such intercultural encounters could be between the local teacher and foreign student, foreign teacher and local students, or between local students and foreign students. The context of the encounters could be during groups' activities such as group assignments, project group work or at an interpersonal level within the classroom.

The absence of Intercultural competence in multicultural classrooms, by either the teacher, students or both, also has its own consequences. Some of these consequences include:

o   Students cluster with persons from similar backgrounds. When either foreign or local students find it difficult to interact with each other within the class, they fall back to the familiar. Hence, they are more likely to cluster, except in rare cases where the number of foreign students in the class is few. However, in a class where there are groups of international students with common nationalities or culture, then the cluster becomes divided further. The cluster provides the student with a safe space to interact without being judged or misunderstood.

o   The break in knowledge exchange, knowledge sharing and knowledge transfer between students. This occurs if a student group from a certain culture feels lonely or only interacts within his/her cluster. The challenge here is that students are more likely to contextualize what they study within their familiar context. For international students, they will learn about the applicability of what they study in their local culture and within the culture they study. However, their knowledge will be limited as they may either lack understanding or possess the wrong impression in explaining the reason behind what they observe as examples. This is where one can see the importance of a local student who provides a deeper explanation behind the phenomenon the foreign student observed. However, local students will be at the disadvantage, as they will not have the opportunity of learning about the applicability of what they study in other cultures. In circumstances where they read about the problems in other cultures, they may misunderstand or hold a wrong impression about the problem. This is where knowledge from the relevant foreign student comes in handy. Hence, the local student ends up not knowing that the skills he or she acquires could be of benefit to other cultures.

Hence, a potential start-up or innovative solution for solving global problems would not materialize. Hence, there is a lot of knowledge uncaptured or lost when the lack of intercultural competence burns the bridge that would have enabled knowledge flow.

o   Being unable to operate in multi-cultural organizations and society. The lack of intercultural competence has a broader consequence outside the classroom. Both foreign and local students who lack intercultural competences find it difficult to operate in global multicultural corporations. This is because studies indicate the lack of intercultural competence in staff working in multicultural teams, within multicultural organizations, has an effect on the performance of their duties (Matveev & Milter, 2004). As a result, international cooperations are spending money in tooling their staff with intercultural competence needed to solve global challenges. This would not be the case if students in multicultural classrooms developed their level of intercultural competences when they were in school.

Based on these positive (listed earlier) and negative outcomes, it is evident that the intercultural competence of teachers and students is important.

Section 1.2: The importance Global citizenship for teachers and students in multicultural classrooms

Foreign and local students/teachers that possess global citizenship as a competence view their identity as transcending geography and political borders (Israel, 2012). They view their responsibilities or rights as being derived from being a member of a broader class, "humanity", (ibid). Despite holding onto this worldview, they do not do away with their alliance to either their nationality and/or local identities. They rather view themselves as being part of a culturally heterogeneous global community.

In a multicultural classroom, teaching and students who see themselves as global citizens can be identified as possessing the following characteristics.

o   Openness to other cultures: Such students and teachers are open to people from other cultures without either bias, prejudice and culture. They do not view other teachers and students from an ethnocentric perspective. Rather they view teachers and students from other cultures, other than theirs, as fellow global citizens.

o   Constantly upgrading their global citizenship competence: Such students and teachers are open to the continuous development of intercultural competence that will enable them to function as global citizens. This they can do by:

  o   The creating an inclusive environment, where the local and foreign students can express themselves without bias or judgement. This enables the student to become relaxed as well as exchange knowledge that will mutually enhance the global citizenship skills of the teachers, foreign students and local students.

  o   Learning about each culture within the context of the course being taught in the classroom.

o   Refining their global citizenship competences: Such students and teachers are able to undertake cross-cultural comparisons, in their learning and teaching activities respectively, with the aim of understanding cultural similarities and differences. Such comparisons support

the development of their intercultural sensitivity and cultural awareness skills. As they develop their intercultural sensitivity and awareness skill, they are able to identify areas for cross-cultural cooperation and collaboration, cross learning and cross-fertilization of ideas etc., in the classroom. As an example, in a class on environmental science, the teacher could ask for an example of how waste management is handled in the different cultures present in class. By listening to each example, students from backgrounds where waste management is ineffective could learn about effective solutions used in other cultures. Another example could be that students are working in groups, either as an assignment or as group work. They could learn about how what they study is applicable in different cultures. This setting opens up the opportunity for the student to open up without being judged as well as interact with other cultures. In some cases, it serves as an icebreaker for students from different cultures to communicate. The knowledge such teachers and students gather from their interactions also enables them in developing their intercultural competence. In a multicultural classroom, teachers and students that view themselves as global citizens are eager to learn about the applicability of what they study in other cultures.

In a multicultural classroom where either the teachers or students lack global citizenship, the cultural outreach in teaching and learning will be lacking. In such multicultural classrooms some students may feel isolated and lost in the learning process. Such students could be foreign students, if the teacher is either local or not from their culture. They can also be local students, if the teacher is foreign and does not understand the culture of the student.

Hence, the possession of global citizenship skills, by both teachers and students, is vital both to the cultural cohesion within the classroom and for equipping students with the tools to function in a multicultural society.

Section 1.3: The importance Neighbourliness for teachers and students in multicultural classrooms

Foreign and local teachers and students that possess neighbourliness are friendly, welcoming, cooperative, and helpful to others. They do so without intruding into the privacy of others (Di Mauro & Bolzani, 2020). Neighbourliness is not problematic for persons who possess extraversion and agreeableness as personality traits. However, for persons who do not possess these traits, being neighbourly could be problematic.

Being neighbourly is not being intrusive. However, persons that are neighbourly can be viewed by introverts as being intrusive (Bridge, Forrest, & Holland, 2004). However, teaching and learning activities are collaborative in nature. The teacher needs students that pay attention in order to teach. The students need the teacher and each other to gain insights into topics and issues they do not understand in the course of the class. However, in order for the students to learn from the teacher and themselves, they need to possess neighbourliness competences. In order for the teacher to provide support to the student during the teaching process, the teacher also needs to possess neighbourliness competences. Else, there will be frustrations experienced by both the teacher and the student. It means the teacher has to care, be empathetic, kind, considerate and resourceful in helping the student, based on the understanding of the students' cultural background.

In a multicultural classroom where neighbourliness is lacking, some students that need clarity from teachers on the topic being taught may not feel free to do so. It will also result in clustering, as students will seek neighbourliness from other students with whom they can inter-relate. In some cases, the explanation they may hold onto may be wrong, but they would not know. Finally, the students themselves, both foreign and local, will have no clue on how to develop their neighbourliness competences.

The presence of the three Neighbourness competences namely, intercultural competence, Global citizenship and Neighbourliness is advantageous to multicultural classrooms. It creates a class atmosphere where students from different cultures can exchange knowledge as well as learn how to collaborate on activities in multicultural settings. The absence of these competences in a multicultural classroom creates an atmosphere of untapped knowledge, ethnocentric clustering and students that cannot collaborate with persons outside their culture.

Having made an argument about the importance of Neighbourness competencies in multicultural classrooms, what problems point to the lack of Neighbourness competences in a multicultural classroom. These problems are outlined next.

Section 2: Problems that require Neighbourness competences.

Problem 1: Language Barriers

Language barrier constitute either speaking, comprehension, reading and writing difficulties experienced when a person is either communicating or being communicated to in a second language. The variance in the nature of the barrier depends on the level of proficiency of the speaker. In circumstances where the teacher and student possess different levels of language proficiency, communication can sometimes be challenging and in some cases ambiguous.

In a multicultural classroom, foreign students are often not native language speakers. If the language of instruction is in either a second, third or a language they had to learn for the purpose of the study, foreign students that are not good at learning languages will experience a language barrier. There are also cases where the language of instruction is in universal languages such as English, French, Spanish or Portuguese. The teacher and foreign student understand any of these languages, but the manner of pronunciation, accent and grammatical constructions slightly differ. Sometimes this is due to the influence of how words are pronounced in the local dialect. Hence, the use of phonetics differs. Such a situation will also result in some form of language barrier, where though they speak the same language both the teacher and the students struggle to understand themselves. This can also be the case between a local student, native to the language, and a foreign student with the slight speech impediments.

If the teacher and either local or foreign student (whatever the case maybe) do not understand each other's cultural background as it pertains to language, that could result in frustration and annoyance. It could lead to the persons with advanced language proficiency limiting interactions with the local student, foreign student or foreign teacher, resulting in a language bias. The bias could also be exhibited in a scenario where students with advanced language proficiency are grouped together as opposed to those with lower language proficiency. This will in turn result in either the foreign or local student or teacher to exhibit lacking self-confidence in the expression of his or her thoughts. Such a student will become self-aware and will be quiet in class because of fear of making mistakes. This

attitude makes the student decide not to interact inside the class with all students except those with which the student feels comfortable. This might have an impact on the student's timing to class and social interactions as a way of avoiding interactions and awkward moments. It will also influence the student's academic performance in either written or oral assessment modalities.

It is important to note that not all language barriers are cultural as noted in this section. However, it is easier to spot language barriers that are cultural if the teacher understands the culture and how people from that culture use the language. Nevertheless explained below are a few examples of pointers to the challenges associated with the language barrier. The examples are inspired and extracted from feedback from the students and teachers mentioned earlier.

- o **Mis-contextualization:** This is a process where either a student or a teacher is unable to contextualize the words and concepts they hear. This often results in misquotations and misunderstanding of either instructions or conversations. In a multicultural classroom, it is assumed that the students and teachers converge around a common language of instruction. However, the reality is that different cultures have different means of contextualizing communication using the same language. For example, the American would say, "Can I have a cookie?" an English man would say, "Can I have a biscuit?" An English student who has never associated the word "biscuit" to the word "cookies" will be confused, even though both are native english speakers. Although this is a simplified example, feedback from the respondents indicated that the assumption that they understood the language fails when confronted with the nuances associated with the conversations in common language. In a teacher-student relationship, the student is incentivised with the desire to learn in order to either conduct a research to learn. Hence, the student might not be willing to interrupt the flow of the class to ask for the meaning of words or sentences they are unable to contextualize. In some cultural environments, it could be that the student is willing to interrupt the class but the cultural power-relationship that exists between the teacher and the student inhibits such students. In such power-relationships, the teacher is the authority. However, in a student-student relationship, the power relationship is flat. If the student, be they local or foreign, is either not shy or reserved, can ask their colleagues for explanation when they are in doubt of implications and meanings conveyed in a conversation. The flat power relation represents a low-risk environment in which to practice a new language without worrying about making mistakes. However, in a scenario where the student has no social relations with either local or foreign students. That can be problematic. Hence, the respondent who was a foreign student indicated that he expects the local student to communicate in a neutral language in a research or learning environment. Hence, mis-contextualization produces a minor language barrier that should be watched out for in a teacher-student interaction and a student-student interaction.

- o **Struggling with accents:** A bit on this challenge was alluded to earlier in the introduction to language barrier. This is buttressed by the feedback received by our respondents. These were exchange students in the European Union studying in other EU member states. As non-natives, either they encountered students or teachers who originate from different regions of their host countries. hey detected, what they came to identify as, regional accent in the native language of their host country. Initially they were not aware of this and found the learning of the native language confusing. In the words of one of the respondents, "communication is impossible", even though they are communicating in the same language. This is a challenge

that requires empathy from the native speaker. Most native speakers are unaware of this challenge. However, this is not a problem encountered by foreign students alone. Local students, who attempt to learn the language of the foreign student, will also face the same problem if they encounter people from different nationalities and different accents.

o **Limited possibility of expression:** Another challenge experienced by teachers and students interviewed was that of limited possibility of expression. The problem is not because of low language proficiency in the language of instruction. Rather, because there are certain concepts that can be described better in the student's mother tongue than the language of instruction. This could be either as a result of the lack of direct equivalence for certain words or expressions, or it could be that there are more local examples the person could point towards. This is a problem that is difficult to solve but requires awareness from the teacher and fellow students. It is also one problem where the existence of Neighbourness competences will bring exposure to the problem. The existence of Neighbourness competences produces an open and interactive environment, where a student can indicate how they see and view a concept from their cultural perspective. This gives the teacher the opportunity to create a knowledge bridge that will enable the student to understand the concept presented.

o **Regional language differences:** As opposed to the language barrier presented by accents, this challenge affects local student-student interactions in classrooms. In other words, it is an intra-cultural challenge. In some countries, there are regional dialects where locals from one region do not understand locals from other regions. In such a learning environment, the assumption is that every local student can communicate with one another. Hence, in a classroom, the teacher may not consider the regional language differences when teaching a class. Furthermore, student study groups or class groups may also not be conscious of these differences. Hence, in a study group, students from the same region may unconsciously switch to their regional dialect when discussing their academic work. That leaves the other students from other regions in the lurch and excluded from the important academic discussion.

o **Jargon and abbreviations:** This is a problem encountered by both local and foreign students/teachers. The reason behind this problem is the continuous evolution of language. For a foreign and local student that does not monitor language trends, this can become problematic and result in the misunderstanding of instructions and interpersonal communications. For example, the teacher could say, "All students should submit their assignments ASAP". It is an easier way of making conversation. However, the student from another culture or the local culture who has no clue of what "ASAP" means will feel lost. It is OK to say ASAP as long as the teacher adds that ASAP means "As Soon as possible".

Problem 2: Misunderstanding of cultural dispositions towards others

Cultural disposition expressed by monogroups can misunderstood sometimes be as a sign of exclusion. There are cultures that are reserved by nature, others are open, others are warmer etc. It is important to note that within the monogroups, a person's personality can also affect their disposition. Hence, there can be outliers when it comes to the influence of culture on disposition towards others.

Nevertheless, for example in some culture, it is impolite to speak in a group gathering unless an authority speaks to you. Speaking out without observing the due verbal courtesies can be misinterpreted as an insult by the authority figure. However, there could be people within such a mono group that will feel the need to speak out, as a result of their personality, but are muzzled by culture. For such, when they relish the opportunity of being in a culture where they can express themselves. However, there are those who allow themselves to be molded by their cultural values and norms. These norms and cultural values abide in them and serve as their behavioural compass, even when they travel to other cultures. This does not mean that they are ethnocentric. Rather they find a safe space for interaction as defined by their local culture.

The interview respondents pointed to some of these challenges. Points derived from either the inspiration, extraction and explanation of their feedback are presented as follows:

o **Autocratic culture versus decentralized culture:** The respect and reverence of an authority figure is an integral aspect of some cultures around the world (See (Chien, 2016)). In other cultures authority figures do not see themselves as overlords but servants of the people. In cultures that revere authority, the authority is believed to know better (ibid). Decision making in such cultures are centralized in one person or a class of persons. This approach to life is entrenched in the social structure of the society of that culture. Authority figures are not questioned in such cultures and there are norms for providing feedback to the authority figure. A deviation from that norm can be constituted as disrespectful. However, there are other cultures where decision-making is decentralized and democratic. Everyone has a say in society without fear of retribution.
In contemporary multicultural classrooms, chances are that there are students emanating from both cultures. In the multicultural classroom that is situated in democratic culture, the teacher takes the position of either a facilitator or a coach to the student. However, if such a classroom exists in an autocratic culture, the teacher takes the position of an instructor.

Responses from teachers from both cultures reveal that some students from other cultures do have initial hiccups when they join their schools. In a feedback from Denmark, in most cases from autocratic cultures do not know what the teacher expects of them. Whereas the Danish student does not wait to be told how to perform a task. They just get to it. As a result, students might face a real cultural schock towards the local cultural education system they need to understand and adapt to without being prepared.
This problem is not generic, as there are students, who hate the system of education in their home country. However, they embraced the system of education in their host country. The latter occurrence could result in teachers and university authorities attributing the lack of willingness of the foreign student to integrate as being the problem, thereby ignoring the problem. Ignoring the problem by relying on the positive of the latter will result in the exclusion of the students struggling because of their cultural disposition. Furthermore, they will be robbed of the opportunity to develop their Neighbourness competences.

In general, students from cultures that revere authority find it difficult to break free from their culture. They are often reserved and could admit to understanding an issue when they do not and they prefer to inquire from other students than the teacher. However, they also expect more hands-on teaching and supervision and "superior" knowledge other than what they can read for themselves. Hence, there is the need for the teacher to possess the Neighbourness

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skills needed to support the student's integration into the new learning environment. In the same vain, if a student from a more democratic culture emigrates to an autocratic culture, similar support from the teacher is needed as well.

o **Polite versus frank speaking culture:** How we speak is generally a result of our personality. However, there are cultures where speaking frankly is encouraged and others where speaking frankly is deemed confrontational. In student groups, there conflicts do arise when they do not meet certain objectives. The reason for the conflict could be an individual or a group of persons in the group. If the person at fault hails from a culture where speaking frankly is seen as confrontational, he or she could take issues on frank confrontations. They might misinterpret it as aggression. However, if the party at fault is from a culture where people are frank; the person from the opposite culture may resort to passive aggressive behaviour as a way of dealing with the problem. This attitude could arise if the parties in the group are unable to agree on how they can proceed with the common task in the classroom. In this scenario, the tension can be eased if both students from the culture where frankness is not a norm is made aware that speaking frankly is not a personal attack. It is about getting the work done. The student from the culture, where frankness is accepted, could be made aware that frankness should be devoid of ethnocentricity or ethnic bias. Hence, trainings that would build the cultural awareness of students in a multicultural class is important.

o **Reserved/laid back versus active cultures:** Another source of conflict is between students from cultures where people are generally reserved and laid back versus those who are proactive. Students from reserved cultures are often trained to think more than they speak. Hence, they hardly speak their mind unless they are nudged to do so. That could be infuriating for someone from an active or pragmatic culture who is hands on and actively contributing. In circumstances where the reserved person performs well in the tests, that could result in animosity and even prejudice between group members. On the other hand, there are cultures that "are not in a hurry" or laid back in their approach to life. Their approach to solving a problem is by ensuring that the problem is solved at a point in time when they can concentrate. Oftentimes their timing might not match with others and that can result in conflict. Hence, in some cases students from a more active culture will prefer to work with those with similar cultural backgrounds in order to ensure that they get the grades they deserve.

Multicultural classrooms consist of persons governed by different cultural dispositions. Some cultural dispositions promote active community building. This implies that person within that culture are obliged to reach out to others within the community. Some cultural dispositions promote passive community building. This implies that persons within that culture are not obliged to reach out to others within the community. Rather they can choose either to engage or not to engage in community building. When persons from these polar worlds meet in a multicultural classroom, breaking the ice becomes difficult. This makes collaboration across cultures problematic. People who have the cultural norm of welcoming strangers find it strange when they are not received with open arms. People who have the cultural norm of getting to know a stranger before opening up to them also have trouble. An

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aspect of that difficulty is balancing the demanding rigours and the limited class time with getting to socialize with persons from other cultures. This makes the formation of multicultural groups for class assignments challenging- especially if the students have to do so voluntarily. This can be often misinterpreted as deliberate exclusion from a mono group. Rather what they need is help to break the ice inorder to reach out to other members of their class originating from other cultures.

Another aspect of cultural disposition pertains to the disposition of mono groups towards other groups. This could be in the form of stereotypes and bias. In a multicultural class, sometimes, a student will have their own cultural perspective on other students. The student in question could be either foreign or local. There are also cases where teachers also express such dispositions towards students and vice versa. In a multicultural classroom, such dispositions alienate rather than unite. It also creates a fragmented classroom where students without cultural alliance in the classroom experience little or no room for collaborations. This can of course have an impact on the student.

Problem 3: Asymmetric communication

Asymmetric communication occurs when there is the lack of mutual understanding of verbal and non-verbal communication cues expressed in an interaction between either two or more persons. This is a problem experienced both in teacher-student relationships and in student-student relationships. This is another problem identified by the respondents. Part of this issue was addressed earlier when describing the challenges that pertain to language barrier.

Nevertheless, asymmetric communication occurs more with non-verbal cues than with verbal cues. One of the teachers from Turkey, when speaking about challenges in his multicultural classroom, observed thus,

"It is sometimes easier to understand a foreign language than the body language of another ethnic group".

Sarı & Yüce (2020) also support the observation in literature as well. Sarı & Yüce (2020) observed that foreign students in Turkey often misread the body language of the teacher.

However, non-verbal cues and be they facial expressions, or even silence, maintaining eye contact. For example, maintaining eye contact in one culture signifies that the person is paying attention but in another culture, it is regarded as an insult or an affront if it is against an authority figure. Hence, persons from such cultures can be tagged as either shy or timid when they are only trying to be respectful. These cues are as a result of the influence of the student or teacher's cultural environment growing up.

Verbal cues include words used to denote emphasis, the organization of word sequence or peculiar words often used by a particular student or teacher. For example in the US when a person wants to draw your attention to what he or she is about to say, they say "listen…" In Denmark for example the use of the word phrase, "Here are some practical information…" in denote that what will follow next are some instructions. In the UK, you might hear "take note of the following instructions' '. These examples point to the fact that the speaker will say something important. The local language might also influence how they are phrased, if English is a second language. Persons from cultures that are not familiar with these cues might misunderstand the information being passed across, resulting in

asymmetric communication. Here is an example from one of our respondents, an Indian student studying in Finland.

*"English is my second language, our curriculum and all the materials are in English, so I am used to studying in English even though it is not my native language. In this environment where everyone is speaking a foreign language it is a little difficult sometimes, because when you have some deadlines in your work, and you understand that your peers cannot speak the language properly so you need to put some more time. **And sometimes there are miscommunications because of the words we use**".*

The misunderstanding of verbal and non-verbal cues will result in asymmetric communications. The asymmetric communication could result in conflict, exclusion, passive aggression and even stereotyping. In a student group, students from cultures with different verbal and non-verbal cues could feel that they are operating on a different wavelength from their colleagues originating from other cultures. This is where cultural awareness is key as a means of diffusing such tension.

Problem 4: Differences in Cultural behavioural norms governing interactions

Some aspects of this challenge have been discussed earlier when discussing communication asymmetry and misunderstanding of cultural dispositions are the agreed-upon desires and rules by which a culture guides the conduct of its individuals in any given circumstance (Stanford University, 2011). Behavioural norms are ingrained in culture and also inculcated in everyone, within a culture, from childhood to adulthood (Anderson & Dunning, 2014). The adherence to the cultural norms are rewarded with the recognition of being well brought up or well groomed. However, in a multicultural classroom, there are challenges posed by differences in cultural norms. These challenges include:

o **Challenges in breaking the ice:** In some cultures, domicile in Africa and Asia, it is customary to be hospitable to strangers. Hence, if you visit a household in such culture as a stranger, it is customary that the stranger is given a seat and sometimes water and food. Failure to comply with these norms result in "cultural shaming" where neighbours speak bad of such a person. In urban areas, these norms have been limited to family members and friends. However, people still do so to strangers as well. However, in some cultures, domiciled in the west and the rest of the world, there is no "cultural shaming" if a person is not hospitable to a stranger. This is because people are more individualistic in the latter cultures. In a multicultural classroom, people from the former are more eager to reach out than those from the latter. In some cases, the latter does not respond because he or she is yet to be well acquainted with the former. The latter's action is not as a result of bias or ethnocentrism but as a result of culture. He or she would do the same if he or she met a stranger from his culture. Nevertheless, the differences in cultural outreach creates a problem when it comes to breaking the ice in a multicultural classroom. This was an experience of one of the respondents, Nepalese student, studying in Denmark.

   "I'm from the East. Here everything is different. Denmark was the first encounter with international study groups. First experience with international groups in Denmark, difficult to bond with the group to interact with them".

In Denmark, the student had to devise a way to break the ice, else he or she would be able to join the communal learning environment using Problem based Learning (PBL). However, in a situation where their pedagogy does not support collaborative learning, the inability to break the ice results in either national or ethnic clusters in the classroom. This is an observation from one of our respondents, a teacher from Latvia.

"We have almost 3000 international students which have formed communities – Indian, Chinese, and Uzbek etc., which gives them more confidence and mitigates stress of being outsiders or odd ones out. Smaller groups still find communities from the same region (Latin America, Africa, Balkans or Arabic countries) and they try to stick together".

In that space, they feel secure. In that space, it is easy for them to break the ice and make friends. However, this creates a bigger problem for the teacher who is unable to find a way to enable the students to interact with other students from contrasting cultures. This is where a teacher equipped with Neighbourness competencies steps in as a mediator to enable the students from different cultures break the ice.

o   **Fear of failing:** Fear of failure is natural for everyone. However, the norms that define either success or failure within a society are driven by the ever changing social and cultural trends. One of such norms is that which pertains to earning a good salary and living a good life. The inability to achieve this goal in any culture will be classified as a failure. The best companies in a country often promote the norm pertaining to living a good life. They set themselves up as the pathway to a successful life. Hence, persons (not born with a silver spoon) but desire a good life have to meet the standards met by these companies. This norm trickles down to our classrooms. Hence, students who want to "succeed" will work very hard for good grades.

In a multicultural classroom, just as in a monocultural classroom, students have different motivations for studying. In a monocultural classroom, students can easily interact with each other. An example is a case observed by one of the respondents, a teacher from Italy. The teacher stated that:

"In teamwork projects my feeling and perceptions is that Italian students prefer to work by themselves, because is easier: there is more homogeneity and they try to privilege homogeneity in their team"

This makes it easier for them, based on their interaction, to assess if working together with a colleague will be beneficial for his or her grade or not. This is difficult in a multicultural classroom, as the student first needs the time to get to know themselves and their academic abilities. The difficulty is greater in the first year. However due to the rigours of his or her academic work and the limited time to socialize with their foreign/local counterparts, some students prefer to work alone. In this way, the student becomes the master of his or her destiny in achieving the grades he or she desires. An example is a case observed by one of the respondents, a French ERASMUS student studying in Italy.

The student states:

"At the master level, Italian students want to have a certain mark for the course, and they don't think they will get the highest mark working with international students..."

In this case, Italian students work alone to ensure that they earn good grades. The good grades will enable them to get a good job. The fear of failure in this case resulted in the fact that the Italian students in the same class with the French respondent were not comfortable with English. They expressed themselves better in Italian. This problem requires that the ERASMUS students become language exchange buddies. In such a relationship, the French student learns how to speak Italian and the Italian student perfects his or her English language competence. As they serve as mutual language "buddies", they can also develop the rapport towards understanding each other's academic competence, and how they can collaborate in their studies to achieve good grades.

o **Behavioural differences:** Aspects of these challenges have been touched upon earlier in this section. However, what was not discussed so far necessitating this point is the behavioural differences that cause cultural frictions in student-to-student interactions within multicultural classrooms. These behavioural differences are also influenced by differences in behavioural cultural norms as well. For example in certain cultures, one has to excuse his/herself before leaving a group. Whereas in another culture, one could leave a group meeting without saying anything. In another example, assuming there was a scheduled class group meeting but one of the students was unable to attend the meeting. In one culture has the obligation to later explain his or her absence to other students. The explanation could be via a friend or via digital communication. Whereas in another culture, the student has no obligation to inform or explain his or her absence. In another example, in one culture punctuality is a norm, while in another culture punctuality is not a norm. Finally, in one culture, it is a sign of exclusion when a section of the group switches languages in the middle of a conversation. Meanwhile in another culture switching of language is permitted if you have difficulties expressing your thoughts in the common language. The last example is backed by a feedback from one of our respondents, a second generation Immigrant in Denmark studying in English states: *"....would prefer Danish (mother tongue), it would have been easier to study if in Danish............... English language group conversations made dialogue a bit more difficult. It was easier with Danish-speaking groups."*

The differences in behavioural patterns implies that there is no universally right or wrong way of behaviour. Different cultures, guided by their norms, decide on the behaviour that is right and appropriate and that which is wrong and inappropriate. In a multicultural classroom, these behavioural habits emerge. For example, a student might not understand a concept in class and refuse to ask questions because he or she is afraid of questioning authority. A teacher from Denmark observed some foreign students without mentioning the student's cultural background.

"One challenge is that some students do not understand what is being said and do not "dare" to ask or get a new explanation. Some students do not understand the concept of group work and think they do not have to work as much as others. It is a huge problem. The Problem based learning principles are based on a very "democratic thinking" where all are equal and contribute equally. If students do not have this understanding it is a challenge in group work"

Although the teacher was not speaking of Indian students, an Indian student studying in Finland made a similar confession "*In my home country we were not allowed to question the teachers...*"

So, these examples, among others, point to the challenges arising from differences in culturally driven behavioural differences. These differences could result in potential conflict among students and even between teachers and students. This is not a challenge faced in student-student interaction alone. Teachers also face some of these challenges.

Hence, differences in cultural behavioural norms governing cultural interactions have an effect in intercultural classrooms. Hence, the teacher requires Neighbourness competences that will aid in understanding the cultural background of students and tools that will support intercultural communications and Neighbourness in class.

Problem 5: Different styles of learning

As alluded in other challenges mentioned, students emanating from cultures that are power-centric or authoritative are used to being taught lectures. They are not trained to study either collaboratively or without the teacher's aid. The "teacher" is seen as the source of all wisdom. This is opposed to a "democratic learning environment" where students take responsibility for learning (Marambe, Vermunt, & Boshuizen , 2012). Hence when students from the former visit the latter, there is difficulty in understanding how to organize self-learning activities.

When students from these backgrounds collaborate in a class-group activity, they oftentimes struggle to understand each other's mannerisms, expressions, language, motivation and the philosophy guiding each other's actions. This was the challenge encountered by the Nepalese respondent from Denmark. He states:

"It is difficult to understand how these people (group members) wanted to work. I wanted to know their working style. I had my own way of working; I had never worked in a group. In Nepal, everything was individual. Working in a group was new to me."

Aside from the influence of socio-culture on the style of learning, there is the influence of the culture of the academic discipline on learning. The challenge emerges in interdisciplinary courses. Naturally, a sociology student tends to be more used to horizontal classes with a lot of participation, since topics do not often provide exact answers. However, a mathematics student will be more trained in listening for longer periods without participating in a discussion. In a situation where students from both disciplines decide to take a class together, then the teacher –in addition to dealing with intercultural issues – should adopt Neighbourness tools that will enable tolerance and cooperation in class.

Problem 6: Problem with the familiarization with technology

Aside from the Nepalese student's experience with socio-cultural challenges, he also experienced problems pertaining to learning and familiarisation with technology. He came from a country where he studied without technological assistance to a country where his group mates worked with technology. In Denmark as opposed to Nepal, students have access to broadband Internet in their homes, school and transport system. So they have the possibility of using technology for individual learning and student-to-student collaborative learning purposes. This is not the case in Nepal and as a result he was not familiar with the use of technology to learn. The student states:

"The shift from individual non-digital work to digital group work was bigger than the change from Nepal to Denmark."

Hence, if the foreign student does not have a friend or approachable teacher whom they could rely upon for guidance, that could affect the students psyche and eventual performance in the course. Hence knowing about this problem before the course starts would help the teacher advise the student on the technology skills he or she needs in order to be at par with local students.

Section 3 Chapter Summary

The problems listed in this chapter are not exhaustive. However, it will give the teacher insight into some of the challenges in which the tools in Chapter 3 will assist in solving. It also, as mentioned earlier, gives your insight on where you need Intercultural competence, global citizenship competence and neighbourliness competence. In order to solve these challenges you need these three competences. The tools in chapter 3 will enable teachers to build their capacity in this regard. It will also help the teacher develop the Neighbourness competences of your students in your multicultural classroom. Your student will gain knowledge, skills and develop the attitude needed to develop their Neighbourness competence as well.

In the next section of the toolkit, you will be provided with advice on how to select the tools in chapter 3 to develop the Neighbourness competence of your students.

Chapter 2 – Tools selection methods

The Neighbourness competence development tools listed in this toolkit aim to improve different competencies of students and provide teachers with a way to include Neighbourness skills development as a meta-topic to their teaching content. As the teachers explore the options for integrating the tools in their teaching, they should engage in reflection regarding which tools support their goals best. Unfortunately offering strict definitive rules for optimal decisions of this nature is practically impossible. However, in this chapter, the main issues to consider are discussed to guide the teachers in their assessment of the tools.

What kind of tools to select for Neighbourness skills development depends on multiple aspects, out of which this toolkit mainly addresses three: at what point in their Neighbourness skills development journey the students are, what kind of topical content is being taught that the tools should support, and what kind of affordances the learning environment provides.

Section 1: The Learning Journey

The first aspect is the learning journey of the students. Although ideally the students' point of the journey would be assessed individually, the reality of HEI teaching is that usually the tools used for competence development need to be chosen while doing curriculum planning, and thus done from the point of view of the entire student group: the average student. Even though in a group of students there may be a number of those who have developed Neighbourness competencies, the assumption that the group needs to be taken into the zone of proximal development (Figure 1) and guided with the competence tools needs to be made.

The learning journey can be illustrated through the zpd, or for example, through the four stages of competence (Broadwell, 1969): unconscious incompetence, conscious incompetence, conscious competence and unconscious competence. As with the zpd-model, climbing from one learning stage to another, a learner needs guidance to become aware of what they know and can do and what not.

The ZPD-model (see Figure 1) illustrates the distance between what students are already independently fluent to do and what they can currently do only with support from a more knowledgeable and experienced guide. For instance, students may already be neighbourly competent to do simple learning tasks with students from other cultures, such as brief face-to-face discussions from uncomplicated topics during lectures. However, as the task becomes culturally more challenging the students may currently lack the competency for Neighbourness. For instance, in a group exercise from a complicated topic that is also culturally sensitive misinterpretations and cultural insensitivity easily occur in case students are not neighbourly advanced. This most likely result in communication barriers and unpleasant experiences. The Neighbourness competence development tools should take the students to the zone of proximal development where they encounter culturally new and challenging situations with proper guidance. In this zone, the encounters lead the students to develop their Neighbourness competencies through experiencing and self-reflecting while receiving appropriate support. While experiencing the new situations in the zone of proximal development the tools should direct the students to be conscious regarding differences between cultures, to be aware of the frame their own culture imposes, and to be open-minded to learn about other cultures. The new experiences and guided reflection regarding the challenging situations advances the students' unaided competency to act neighbourly in future encounters.

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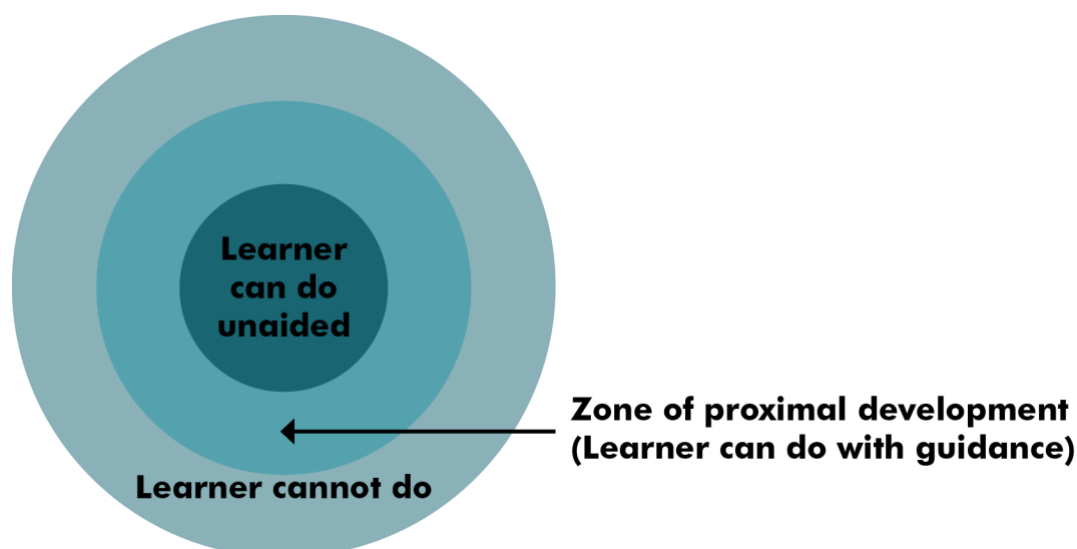
Figure 1. Zone of Proximal Development / Source adapted from: (Eun, 2019)

Similarly, to the Zpd-model, the Four Stages of Competence illustrates the level of skills the students possess regarding their Neighbourness competency. In the first level the students, in general, are unconsciously incompetent and do not understand nor know what the Neighbourness means and they do not recognize their deficit of competency regarding the Neighbourness. This means that they are mostly unaware of the influence of cultural issues and their own behaviour during learning activities. The students may not, for instance, notice the situations where they during learning activities have behaved in a culturally insensitive manner, misunderstood what the other person has said, or are not able to fluently collaborate due to cultural differences. The tools encourage students to reflect on their thoughts and behaviour and become aware of what Neighbourness would mean. In addition, it is hoped that the tools at least implicitly inspire the students to consider those aspects their competency is not yet developed. When the students have understood Neighbourness and their deficits regarding it, they are mostly consciously incompetent. Here the students have reached a stage where they actively reflect on their behaviour and want to develop their Neighbourness competency. The students may have, for instance, started to notice that some misinterpretations they encounter during learning activities may result from a lack of cultural awareness. The toolkit supports the students in developing their competency, being culturally more considerate, acknowledging how their own cultural background frames their perspective and understanding how to act neighbourly in such situations. The students are hoped to eventually progress to be consciously competent and have developed their Neighbourness competency to a level where they can act neighbourly, but such behaviour requires active concentration. This is a stage where they want to act neighbourly and do mostly demonstrate such behaviour actively as they work with other students. As the students become more experienced, they may eventually reach the level of unconscious competence. Here the students have reached a stage where acting neighbourly is natural for them and such behaviour does not necessarily require active concentration all the time.

Consequently, when selecting the tools, at least a general understanding regarding the stage where the students currently belong to in their learning journey should be possessed. The selected tools should introduce students to situations that challenge them appropriately so that reflection and learning are activated. In case the tasks are too simple regarding the students' stage, the students will

mostly encounter situations that barely provide anything new for them. On the other hand, challenges may also be overwhelming in case they require too large of a leap from the students. Thus, as the teacher explores the tools presented later in this document, there is a strong encouragement that the teacher reflects the overall stage of the students regarding their Neighbourness competency. The reflection should assess how challenging the tools are concerning the perceived stage of the students. Ultimately, the teacher should attempt to identify those tools that offer the appropriate level of challenge for the students.

Section 2: The topical content supported by the tools

Secondly, the topical content that is being taught needs to be reflected when choosing the tools. The tools offer a variety of exercises and viewpoints to be integrated into teaching. To ensure that the full potential from using the tools is reached the teacher should assess how the tool fits with the topic.

For instance in the teaching of information technology or business, the theoretical teaching is often supported with practical cases that the students will reflect. Of course, a similar approach is popular in many other disciplines as well. Under such circumstances, the case approach could be integrated with those tools that support student group to student groups teaching. For instance, the Jigsaw Classroom (see Tool 1) and the Small research groups and ethnographic interviews (see Tool 3) could naturally be adapted to support the case approach. Such an approach supports both, the teaching of the underlying topic, and advancing the Neighbourness competency of the students as a Meta topic. On the other hand, tools such as the Story telling using silent books (see Tool 5) may be best used under some other circumstances and teaching topics. Thus, the teacher is encouraged to identify the requirements and possibilities their topics pose to the learning environment and then choose the appropriate tools for those.

Section 3: The learning Environment

Finally, it is highly encouraged that the learning environment is considered while selecting the tools. Aspects of the learning environment, such as group size, and the type and language skills of the audience, should be reflected in order to be able to identify those tools that fit best with the given environment. The appropriate fit is expected to result in that student-centred learning is enabled and suitable challenges are presented to students while they are receiving a sufficient amount of guidance and support.

Globalisation has given both universities and students the possibility to explore more global learning environments and has transformed those into multicultural melting pots for different learners and cultural representatives. While selecting the best way to teach a multicultural student group, the teacher should aim to drift away from the book-oriented teaching environment and support the student-centred learning environment, which supports student-independent, in-depth academic learning. (Carroll, 2002) (Chalmers & Volet, 1997) (Hellmundt, Rifkin, & Fox, 1998) (McCallum, DipTchg, & Zealand, 2004) (Wilkinson & Olliver-Gray, 2006). A teacher-centred approach focuses on a style of teaching that depicts a direct introduction to formal authority. In contrast, the student-centred approach leans on teaching style-focused inquiry-based learning and cooperative learning style with facilitation, personal models, and delegation (Reynolds, 2004). The tool selection should be aligned with the environment in such a way that the students are able to participate, engage fully with, and take the central role in the exercises. Simultaneously, the teacher should be able to take a step back from the role of the leader, and rather embrace the role of a guide or a helpful partner in the students' learning.

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To select the most suitable tool, the teacher has to recognize the type of audience he/she is going to work with. For example, those cultures which are representing a more passive learning style do need to be addressed differently, so that a student can be activated and included as part of the group. On the other hand, highly active and eagerly engaging student groups may be leveraged better with exercises that offer them new challenges. Therefore, it is important to reflect the student group and learners it comprises. This assessment is by its nature quite interpretive and subjective, but it may be additionally supported with more practical tools. For instance, the future student group can be mapped out by conducting an online survey and by analyzing the results the teacher may try to understand what kind of learners the future student group includes (Yaqub, 2019).

It is also emphasized that language is one of the most essential aspects while selecting the proper teaching style for a multicultural group. The tools should be selected so that they can support students' language development and advance the situation so that the learning situation can be used to introduce students to different cultural learning styles (Reynolds, 2004). While assessing the language skills of the students, some pragmatic measurement tools may be utilized to find parameters to support the decision-making. The language level can be assessed for instance by using the simplified IELTS language test. Tools that may introduce situations with high language skills requirements may be overwhelming in case the language skills of the students do not match the requirements. On the other hand, in case the language skills of the students are exceptionally high, the teacher may choose the more challenging tools in order to offer new challenges for the students.

It is crucial to note that the competence development tools as such do not necessarily yield the intended results: the learners need to be guided along the way. Thus as important as the Neighbourness development exercises are the way the learners are instructed along the way. Awareness and self-reflection need to be guided to allow growth in the learner. Therefore for instance the size of the student group targeted with the tools matters. When the student group is larger, offering a sufficient level of guidance and support for each student differs from that when the student group would be smaller. In other words, selecting a tool that would necessitate a high amount of in-depth independent guidance for students for a large group may turn out to be overwhelming and thus not produce the desired results. This applies especially if the students are in the earlier parts of their learning process regarding their Neighbourness competency (see 2.1 for learning journey)

Summary

In this chapter, the discussed aspects to consider while choosing the tools are not definite nor all-inclusive. However, they offer support and guidance for the teacher who is considering what tools to utilize in teaching. The aspects to consider attempted not to be the most obvious or self-explanatory ones, as the teacher is trusted to already be knowledgeable in those. The main aspects to reflect while identifying appropriate tools included the learning journey of the students, the content being taught, and the learning environment. The teacher may reflect these aspects (and other relevant ones) against the Neighbourness competence model in table 2 below.

TABLE 2. NEIGHBOURNESS COMPETENCE MODEL source (Di Mauro & Bolzani, 2020)

	Self	Others
Attitudes	o Self-reflection: Understanding of identities, relationships and belonging o Sense of Global belonging: Understanding and feeling a sense of belonging at local and at global level, by understanding shared values and common humanity o (Life-long) Learning: Curiosity and discovery, critical inquiry and analysis, with an emphasis on active engagement in learning o Tolerance of uncertainty: Tolerating ambiguity and uncertainty	o Openness: Openness to intercultural learning and to people from other cultures, withholding judgement o Respect for diversity: Appreciation of, and respect for, difference and diversity o Trust building: Understanding of how to build secure and trustful relations among different persons and cultures o Social and Political Responsibility: Personal and social responsibility and transformation
Knowledge	o Self-awareness: Cultural self and others' awareness, awareness of processes, mindfulness o Reflective thinking: Inquiring and critical thinking	o Cultural Awareness: Deep understanding and knowledge of culture and of culture impacts on others' worldviews o Global Learning: Knowledge of global governance systems, structures and global issues (climate changing, migrations, inequality, etc.) o Complexity: Understanding of the interdependence and connections between global and local concerns
Skills	o Mindfulness: Listening and observing o Critical thinking: Analyze, evaluate, interpret and relate o Search: Ability to activate to gain information, also digitally o Self-caring: Ability to care about own self and wellness and to ask for help	o Relationship building: Ability to found common interests toward diversity, to activate and hold meaningful and trustful relations o Flexibility: to consider other's viewpoint and to adapt to other people communication, work or learning styles o Empathetic caring: Ability to show caring for others, other people's needs and the environment, offer support, show solidarity even if not asked openly, but respecting others people privacy, give forward and show reciprocity o Community Engagement: Participating in the community and contributing to a better world through informed, ethical and peaceful actions

Chapter 3 – Neighbourness Competence Training methods

In this section, different Neighbourness training methods are described. These methods are grouped under Classroom exercises, Games, Movies and documentaries. These are methods and tools that enable the teacher to utilize the scaffolding (ZPD) method, presented in chapter 2, to develop the Neighbourness competence of students.

Scaffolding involves the breaking down of a learning process into structured pieces (Eun, 2019). These structured pieces provide a step-by-step learning process to otherwise complex learning tasks for students. In this chapter, different scaffolding processes that can be utilised in classrooms as classroom exercises are described. As a supplement to these class exercises, games, movies and documentaries with embedded scaffolding instructions are listed as recommendations. Each of these tools have the potential of enabling Neighbourness attitudes, knowledge and skills in students.

The chapter has two sections. In the first section, a list of 10 tools that can be used in classroom settings to develop the Neighbourness competence of students are described. In the second section, tools currently used in selected WeLearn partner universities to develop the Neighbourness competence of students are described.

Section 1: Tools and Methodologies that promote Neighbourness

In this section, the various tools that can be used in the classroom to promote Neighbourness are presented. These exercises presented in this section enable self – reflection and awareness; simulations; and knowledge acquisition. The exercises promote intercultural competences, neighbourliness and global citizenship in students. As a teacher, you can select any of the exercises that best suits your cultural context of training and classroom environment. Ten tools are presented in this section. Additional tools are presented in the appendix. The source of every tool is provided in the reference section of each tool. The tools that are not cited are inputs from the WeLearn consortium.

→ TOOL 1. Jigsaw Classroom

The teacher's goal in using this tool is to develop the intercultural competence of students. The tool enables the teacher to deal with challenges related to misunderstanding of cultural disposition towards others, asymmetric communications and differences in cultural behavioural norms.

The setting for the implementation of this tool is a multicultural classroom and the students have to be clustered in multicultural groups for the activity.
The teacher decides the duration and the resources needed for the activity. This demands creativity and innovation on the side of the teacher.

TOOL DESCRIPTION

The Jigsaw classroom method involves dividing the class up in groups of five or six students. Each member of a group is assigned some unique, cultural information of one of the student groups, to learn that must later be shared with the other members of that group in order for the group to achieve its common goal (Aronson & Patnoe, 2011). Such information could be on the asymmetric communications etc as mentioned earlier. An example of such information could be on "conversational norms". In sum, this offers the opportunity for cooperative learning about a particular culture.

USEFULNESS OF THE TOOL

This tool helps in fostering cooperative learning in classrooms (Santos Rego & Moledo, 2005). It has been used to promote intercultural attitude and behavior of students in multicultural classrooms (Santos Rego & Moledo, 2005). The tool enables students in multicultural classrooms to acquire knowledge and skills relevant for them to work together without friction in multicultural groups.

TOOL IMPLEMENTATION PROCESS

o All of the students' individual assignments within a group are related to each other in such a way that every student receives some but not all of the pieces of the overall group assignment.

o Individual students have to master their own assignments and then teach them to the other members of the group – thus, each individual spends a part of their time taking on the role of an expert and exercising their communication skills.
Each student must listen to all the other students in their group, ask appropriate questions, and master all of the material – thus, the assignment requires both individual work and teamwork.

o The overall group assignment is to synthesize all of the individual contributions in order to construct a complete picture – the assignment therefore culminates in a whole group problem-solving task.

o The structure of the jigsaw activity means that every group member becomes equally important. Because students have to rely on each other in order to do well, their competitive attitudes are reduced, and their cooperative attitudes are enhanced – the group can only succeed if every student succeeds.

REFERENCE FOR THE TOOL:

For more information about the tool visit: https://www.jigsaw.org/

→ TOOL 2. Self-Reflection Assignment based on Feeling Italian book

The teacher's goal in using the tool is to develop the intercultural competence and global citizenship competence of the students. The tool enables the student to deal with all the challenges mentioned in module two, chapter one. This is because the self-reflection process results in the foreign student developing his or her cultural self-awareness to their host culture within the context of the challenges mentioned in module two, chapter one. In the process, they gain new understanding on how the wider world works within the context of their host.

The setting for the implementation of this tool could either be an activity such as a seminar, a workshop or group activity within a multicultural classroom.
The teacher decides the duration and the resources needed for the activity. This demands creativity and innovation on the side of the teacher.

TOOL DESCRIPTION

The implementation of this tool requires a book that describes what it means to integrate into the host society. Prof. Maura di Mauro has implemented this tool in Italy using the book "Feeling Italian". The self-reflection tool consists of a list of 10 questions, which enables foreign students to become self-aware of the Italian cultural environment they find themselves. The tool implementation will be

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based on the Italian example. A teacher in any other country can contextualize this tool in their local culture, using a similar book from that culture.

USEFULNESS OF THE TOOL

This tool enables foreign students to conduct a self-assessment of their level of integration in the host society. This tool enables the student to develop further their cultural awareness to the host society. The tool also enables the student to understand how the host society operates in terms of cultural values, philosophy and norms.

TOOL IMPLEMENTATION

The students were asked to read and reflect on the book, "feeling Italian". The reflection process is guided by a list of 10 questions. The overall number of words that constitute their answers is limited to 5000 characters-including spaces. The students.

Questions

o   By reading the Feeling Italian book, did you learn anything new or surprising about the Italians today?

o   What aspect(s) in the book make you particularly reflect on your identity and/or country of origin?

o   Think of the groups you feel you belong to. How are they important in defining the person you are today?

o   How and why did your membership in these groups contribute to you being the person you are today?

o   Think of the culture(s) you feel you have a sense of belonging. What are the traditional elements of that culture/s you feel attached to?

o   Think of the culture(s) you feel you have a sense of belonging. What are the innovative or diverse elements you bring to them, if any?

o   How do these groups' membership contribute to developing your professional identity?

o   Have you ever thought about yourself as a citizen of the world? How did the Feeling Italian book affect your representation as a global citizen?

o   Are there any social or global challenges that are relevant to you or you feel particularly committed to?

o   As a future manager is there anything you think you could do to contribute to solving these challenges?

REFERENCES TO THE TOOL

For more information, read: Self-Reflection Assignment based on Feeling Italian book by Prof. Maura di Mauro – Intercultural Management, Università Cattolica del Sacro Cuore, Piacenza.
https://centerforinterculturaldialogue.files.wordpress.com/2021/02/icd-exercise-2-di-mauro.pdf

→ TOOL 3. Small research groups and ethnographic interviews

The teacher's goal in using the tool is to develop the intercultural of the students. The tool enables the student to deal with all the challenges mentioned in module two, chapter one. This tool also aids in the students to gain knowledge that will influence their intercultural skill and attitude towards persons from other cultures. The difference between this tool and tool number two is that students actually go out to explore intercultural problems. Such problems could be any of those mentioned in module two, chapter one.

The setting for the implementation of this tool is within and outside the multicultural classroom. The students receive instructions on how to implement the tool from the teacher in a classroom. However, they explore the problem outside the classroom in clusters of multicultural groups.

The teacher decides the duration and the resources needed for the activity. This, as in the previous tool, demands creativity and innovation on the side of the teacher.

TOOL DESCRIPTION

One approach towards developing the intercultural self-awareness of students is to explore issues related to other cultures represented in the class. Students can be involved in small research groups where they have to investigate a certain issue through a small cross-sectional research project. Examples of topics that could be researched include differences in pedagogical approaches in their country of origin as opposed to their host country; the role of informal education in a particular culture; and or cultural communication patterns. After researching the topics, the students can produce interactive presentations as well as document what they have learnt in the process.

USEFULNESS OF THE TOOL

This tool enables the student to develop cultural sensitivity and cultural awareness via collaborative cross-sectional research. They can conduct the research by either reviewing literature or reaching out to persons from the target culture to interview them. Unlike the Jigsaw classroom, this activity goes beyond the boundaries of the classroom.

TOOL IMPLEMENTATION

o   The teacher decides on the topic of interest and the methodology.

o   Students are divided into small groups, preferably a mix of foreign and local students.

o   Students could adopt either a joint desk-based research, individual interviews to research the topic provided by the teacher.

o   Students can then present either video or Powerpoint presentations of their findings and what new things they have learned about the culture investigated. The presentation is made to other groups of students, who also share what they learn from the presentations made.

o   The students are then asked to write a report on their experience.

They can be encouraged to complete desk-based background research on a suggested topic (e.g., reading books and conducting research on the internet), and then interview people with expertise on the specific subject they are investigating.

→ TOOL 4. Overcoming Cultural Stereotypes

The teacher's goal in using the tool is to develop the intercultural competence of the student. The tool helps students recognize and to do away with stereotypes. The tool is very helpful for dealing with challenges arising from misunderstanding of cultural disposition towards others. These are challenges that could arise as a result of ethnocentrism, stereotyping, etc.

The setting for the implementation of this tool is within and outside the multicultural classroom. In the multicultural classroom, a separate hour for the activity within a course should be set aside, if it is to be implemented within a course. The implementation of the tool outside the classroom could be in the form of an intercultural competence workshop or training session.

The teacher decides the duration, scope and the resources needed for the activity. However, the teacher should ensure that students are provided with writing materials for the exercise. The teacher should also provide a white board or a marker for illustrations. The teacher can also decide to be creative on how to approach the interaction.

TOOL DESCRIPTION

This tool provides a 4-step process that enables students to unlearn cultural stereotypes. The 3-step process enables the student to become self-aware of the stereotypes they possess; evaluate the extent by which they stereotype; and make a conscious effort to avoid stereotyping. This tool only works if the student is willing to let go of cultural stereotyping. If the student is unwilling to make an effort, then this tool is not relevant. Howard, Ross, a diversity-training consultant developed this tool.

USEFULNESS OF THE TOOL

This tool is relevant in a class where cultural stereotypes and ethnocentrism exist. The tool assists the student to become self-aware of his/her cultural stereotypes and to unlearn these stereotypes.

TOOL IMPLEMENTATION

Step 1: Identification of stereotypes.
The teacher randomly reads our list consisting of ethnic last name, skin color, cultural accent, disability, sexual preference, religion, nationality etc.
The student lists what they feel and what comes to mind when they encounter anything read in the list.

Step 2: Looking for Consistency.
The student reflects on their feelings. The reflection is aimed at finding out if their feeling for the listed items are consistent to a certain group of people or to just individuals. These questions guide the reflection process:

o   Is my reaction consistent each time I encounter a member of a given group?

o   Do my reactions occur before or after I have the opportunity to know the individual?

o   The teacher then reveals to the student that the reaction is the basis for the negative reaction that occurs before they are acquainted with the individual.

Step 3: Developing anti-stereotype consciousness:
The teacher then instructs the student on how to become conscious of his/her stereotypes. The teacher reminds the student to:

o Judge an individual's character, skills and personality not based on the group they belong to on the individual's merit.

o Become aware that the automatic responses they identified are stereotypes, which are no accurate indicators of an individual's character, skill or personality.

Step 4: Push Stereotypes Aside: Finally, after they have identified their stereotypes, they have to consciously learn to shove them aside long enough to see individuals for who they are during encounters. To help the students in pushing their stereotypes aside, the teacher can conscientize the students using this quote from Howard Ross:

According to Howard Ross, "Stereotyping is a habit. Just as it is learned through repetition, it can be unlearned through practice. Each time a thought you have identified as a stereotype appears, push it aside"
(source: https://culturalmisconceptions.wordpress.com/2013/03/22/overcoming-cultural-stereotypes/)

REFERENCE TO THE TOOL
For more information: See https://culturalmisconceptions.wordpress.com/2013/03/22/overcoming-cultural-stereotypes/

→ TOOL 5. Storytelling using silent books

The teacher's goal in using the tool is to develop the intercultural and global citizenship competence of the student. The tool is suitable for dealing with the challenges outlined in module two, chapter one. The tool provides the knowledge needed by students to understand not just persons from other cultures but the culture of the person as well. The tool also enables the students to develop their intercultural awareness and sensitivity competences.

The setting for the implementation of this tool is within a multicultural classroom. The teacher determines the duration of the activity. However, 45 minutes is ideal.
The resources needed for the activity includes a book consisting of very short stories about a particular culture or nationality. The book should be available for all students in the class.

TOOL DESCRIPTION
This tool enables dialogue and exchange between students. It enables students to understand how their peers from different cultures feel, reflect, interpret and evaluate a single story. The group of students who use this tool will get to learn new words, grammar, narrative structures; understand the life experience of their peers from other countries, cities, places, people etc; and reflect on their life. The students will learn via self-reflection and active listening.

USEFULNESS OF THE TOOL
This tool developed the Intercultural awareness and cultural sensitivity of students. It also helps the student to learn about as well as understand the wider world. Furthermore, it helps the student to understand how to interact with people from different cultures.

TOOL IMPLEMENTATION
The instructions for the activities are as follows:

Step 1:   The students are placed in pairs and given the following instructions:

   o   You will be given one small book to read together. You should complete the book in three minutes. Only start reading when I say so.

   o   Read the book silently and do not communicate with your partner for the duration of the three minutes. Do go through every page.

   o   When you are done reading the book, close it and wait for your partner to complete theirs as well.

Step 2:   Allow the students to read the book in pairs. (Two students can share one book!) Give them 3 minutes.

Step 3:   After three minutes, you do give the chance for the students who have not finished the book to do so.

Step 4:   When all students are done reading the book, ask the students to share their thoughts in pairs for about 5 minutes.

Step 5:   Ask the pairs to select a word that best describes the book and to share that word with the big group.

Step 6:   Ask the pairs to select one picture in the book that they both like.

Step 7:   Ask them to reveal to each other what they "*see, hear, smell, taste and feel" ("what they feel with their body/hands but also in their hearts").*

Step 8:   Use the phrase: "*Once upon a time…"* and construct a story with the help of the sentences inspired in the chosen picture selected in stage 6.

Step 9:   Now instruct each pair of students to sit together with another pair and to narrate to each other the stories you have constructed. Talk about new words.

Step 10:   Discuss the following questions in the new groups of four:

   o   *"Are you familiar with these places?"*

   o   *"Do they remind you of something? (Places you have visited, people you have met, feelings that you have felt?)"*

Step 11:   Provide each student with laminated pages from the book. The students should not show their page to anyone else.

Step 12:   Ask them to mingle in the room and ask each other this question:

   o   "What do you see in your picture?"
       Based on the information given they will place themselves in the right order so when everybody reveals their picture, every page comes in the right order.
       "If there are less participants than pages of the book, just use a part of the book, maybe the beginning, the end or a part in the middle somewhere".
       (Source: www.listen.bupnet.eu)

"The students can continue working with the book, e.g.: • drama/theatre and make up/improvise short dialogues or happenings inspired by the pictures in the book. • write dialogues, stories inspired by the pictures in the book • add music to the pictures • talk about their own experiences from life inspired by

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the pictures in the book. Think about/discuss: If you think about your own life right now and "zoom in", what will you find? And what if you "zoom out"?" (Source: www.listen.bupnet.eu)

REFERENCE TO THE TOOL
The tool is extracted from Bupnet.eu (https://listen.bupnet.eu/wp-content/uploads/2019/02/LISTEN_IO3_Training_Manual_EN.pdf).
This is the source of all direct quotes.

→ TOOL 6. The Cultural Assimilator

The teacher's goal in using the tool is to develop directly and indirectly the intercultural and Neighbourliness competence of the student respectively. The tool is suitable for dealing with the challenges outlined in module two, chapter one. The tool exposes students to cultural differences using critical incidents that could prevent neighbourliness because of lack of cultural sensitivity and awareness in a multicultural classroom.

The setting for the implementation of this tool is within a multicultural classroom. The teacher decides on the duration and resources needed for the activity.

TOOL DESCRIPTION
This tool was developed at the University of Illinois. It consists of a set of critical incidents used in order to understand the reasons for misunderstanding between multicultural groups. The instructor inorder to simulate real life conflict incidents that depict the source of conflict in multicultural groups uses the critical incidents. The lessons from the simulation helps students become self aware and knowledgeable of the behaviour patterns of other cultures. Thus reducing misunderstanding and providing room for neighbourly initiatives based on the knowledge acquired from this tool.

USEFULNESS OF THE TOOL
The tool is useful in preventing or solving conflicts that arise as a result of either lack of cultural awareness. The tool also breaks down the barriers that impede acts of Neighbourliness in a multicultural classroom.

TOOL IMPLEMENTATION
This tool has a three-step process.

Step 1: Selection of content:
The teacher describes a critical incident. "Critical incidents are tools for increasing our awareness and understanding of human attitudes, expectations, behaviours, and interactions" (Apedaile & Schill, 2008). The critical incident could range from not being time conscious, respect towards authority, being able to speak one's mind, etc. One way of identifying such incidents, as proposed by the developers of the tool (Fiedler, Mitchell, & Triandis, 1971), is to ask the students about intercultural occurrences or events that highlighted differences in attitude or behaviour towards members of other cultures. Such events could be pleasant, unpleasant or non-understandable occurrences.

This is an example of a critical incident as described by the developers of the tool. This example was posed by an American student studying in Thailand.

"The student indicated that he had had a number of appointments with Thai teachers, and that one thing that bothered him considerably was the lack of punctuality of the Thai professors. He asked some of his fellow Thai students if they were angry or disturbed over the tardiness of their teachers and they indicated that this happened rather frequently and that, yes, it disturbed them very much. The American thought about saying something to the teacher, but decided against it when the Thai students said very strongly that although they were disturbed they would never show their feelings to their professor" (source (Fiedler, Mitchell, & Triandis, 1971)).

Step 2: Use the content to simulate an encounter: The next step is for the teacher to contextualize the critical incident in such a way that it provides the answer the student needs. The developers of the tool describe an example of such contextualization.

"One day a Thai administrator of middle academic rank kept two of his assistants waiting about an hour for an appointment. The assistants, although very angry, did not show it while they waited. When the administrator walked in at last, he acted as if he were not late. He made no apology or explanation. After he was settled in his office, he called his assistants in and they all began working on the business for which the administrator had set the meeting" (source (Fiedler, Mitchell, & Triandis, 1971)).

The contextualization reveals the cultural response of locals to the critical incident. In order to simulate and contextualize critical incidents, the teacher ought to be conversant with the culture in question. The teacher can educate his/herself by either reading or watching TV documentaries about that culture.

Step 3: Provide possible feedback and alternatives:
The third step involves the teacher leading the student in a reflection process. The reflection process is aimed at enabling students, foreign to the contextualized culture, to understand the cultural basis behind the critical incident. It also enables such students to compare their culture to the culture being contextualized. The reflection process also enables the students to correct their ethnocentric errors.
The teacher provides a set of one correct, two plausible and one wrong answers to assist in the reflection process. An example used by the developers on the tool to deal with the American student's dilemma is as follows:

o   The Thai assistants were extremely skilful at concealing their true feelings. (not entirely correct).

o   The Thai administrator obviously was unaware of the fact that he was an hour late for the appointment (poor choice)

o   In Thailand, subordinates are required to be polite to their superiors, no matter what happens, nor what their rank may be. (correct)

o   Clearly, since no one commented on it, the behaviour indicated nothing of any unusual significance to any of the Thais (wrong)

The source of the example is (Fiedler, Mitchell, & Triandis, 1971)

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Students are given time to reflect and provide their answers. The teacher then provides the correct answer, while explaining why the other answers were either not totally correct or wrong.

REFERENCE TO THE TOOL

The example extracted from the developers of the tool is meant to serve as an inspiration in the simulation process. For more information about this tool, see:
https://apps.dtic.mil/dtic/tr/fulltext/u2/704517.pdf
and
https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf

→ TOOL 7. Imagining "PSD": Relating Prejudice, Stereotype and Discrimination (PSD)

The teacher's goal in using the tool is to develop the intercultural competence of the student. The tool is suitable for dealing with the challenges pertaining to prejudice, stereotypes and discrimination. These challenges could be a result of any of the problem outlined in in module two, chapter one. They develop the sensitivity of students toward prejudice, stereotypes and discriminative behaviours they exhibit either consciously or unconsciously.

The setting for the implementation of this tool is within a multicultural classroom. The teacher decides on the duration. In principle, this is not an activity that should take more than an hour. However, there could be circumstances due to class size where it might take longer to implement this tool. Hence, the teacher can use his or her discretion.

To implement this tool, the teacher has to provide, the following:

o   Flip charts

o   Drawing materials (pens, board markers).

o   Local charter of human rights and freedoms.

TOOL DESCRIPTION

The aim of this tool is to enable the student's self-awareness and implications of sterotyping, predjudice and discrimination (Apedaile & Schill, 2008). A fictional character and a cultural identity is used. In order to enable the tool to achieve its objective, the teacher should be aware of the level of trust they have from the students and adapt the exercises to suit them to avoid offending some students.

USEFULNESS OF THE TOOL

This tool will assist students in becoming self aware of the meaning and implication of stereotyping, prejudice, and discrimination. It is useful in the development of cultural sensitivity of students. However, this tool should only be facilitated by teachers who themselves are culturally sensitive to avoid chaos.

TOOL IMPLEMENTATION

Described is the implementation process as extracted from Sarah Apedaile and Lenina Schill (2008).

Activity 1: Imagining prejudice

Step 1:   Ask a student to draw an alien face on the board or flip chart.

Step 2:   You can also draw the alien face yourself.

Step 3:   Step 3: Invite students to describe what had been drawn on the board or flip chart.

Step 4:   Step 4: Once all students have described what they see, the teacher then asks the following questions:

- o   *"How do we know all this when we have never seen the character before?"* (Apedaile & Schill, 2008)

- o   or *"How do we know all this when we have never met this character before?"* (Apedaile & Schill, 2008)

- o   Then ask, *"What are we doing?"* (Apedaile & Schill, 2008).

It is likely that a student will identify their action as "prejudice". If no student provides the correct answer, the teacher then reveals the action as prejudice.

Step 5:   The teacher then explains prejudice by exploring its Latin root praejudicium. Praejudicium means an opinion or judgement formed without due examination (Apedaile & Schill, 2008).

The teacher then asks the participants:

- o   "Has anyone ever thought or said something about you that was not true?" (Apedaile & Schill, 2008)

- o   "Have you ever thought or said something about someone else that wasn't true, based on the person's appearance/origin/sexual orientation?" (Apedaile & Schill, 2008).

Activity 2: Imagining Stereotyping

Step 1:   The teacher then asks the participants to think about the character's neighbourhood (or planet!); pretend that everyone in the neighbourhood is exactly the same and share their thoughts on what they think about the imaginary Neighbourhood.

Step 2:   After students share their thoughts, the teacher then ask this question based on the thoughts shared by the students:
"What are we doing when we say this (being one of the answers given by the student)?"

It is likely that a student will identify their action as "stereotyping". If no student provides the correct answer, the teacher then reveals the action as stereotyping. The teacher explains what stereotyping is and proceeds to ask the participants about their experience with stereotyping. They could be the stereotyping they experienced or that which was directed at a group of people or individuals from a particular culture.

Activity 3: Imagining discrimination

Step 1: Step 1: The teacher asks the participants to imagine that the character drawn on the flip chart or board comes into class and the students refuse access to the character as a result of their culture, race, or religion.
The teacher then asks: *"What is that?"*

It is likely that a student will identify their action as "discrimination". If not student provides the correct answer, the teacher then reveals the action as discrimination. The teacher explains what discreamination means and proceeds to ask the participants about their experience with discrimination. They could be the stereotyping they experienced or that which was directed at a group of people or individuals from a particular culture.

Activity 4: Exchange of experience

Step 1: As a facilitator, share stories of prejudice, discrimination and stereotyping that you have experienced and how you felt. This is necessary to enable the students to open up to share their experience.

Step 2: Ask the students to share their own stories of prejudice, discrimination and stereotyping and how they felt during the experience. This should not be a shaming experience for any student.

Step 3: A good way of wrapping up the session is to read the local charter of rights and freedoms to the students. It is good practice to ensure they have a copy.

It is important that the teacher is conversant with the level of language proficiency needed by their learners in order to gain the most benefit from this activity (Apedaile & Schill, 2008).

REFERENCE TO THE TOOL
For more information on this tool, visit:
https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf

→ TOOL 8. Activity to learn about cultural Non-verbal Communication cues

The teacher's goal in using the tool is to develop the intercultural and global citizenship competence of students. The tool is suitable for dealing with challenges emanating from the misunderstanding of verbal and non-verbal cues in the course of an interaction in multicultural classrooms.

The setting for the implementation of this tool is within a multicultural classroom. The teacher decides on the duration. Just as is the case for tool 7, this is not an activity that should take more than an hour. The resources needed are quote cards inscribed with non-verbal behavior from different cultures.

TOOL DESCRIPTION
This tool educates the students on how to avoid misattribution, sending the wrong signal, missing reading body languages and the misunderstanding of context arising from non-verbal communications. The tool promotes behaviour modification based on knowledge acquisition.

USEFULNESS OF TOOLS

This tool will be useful in equipping students on ways in which they can gain knowledge as well as modify their behavior in order to transmit decodable verbal cues and decode other verbal cues. The tool will be useful in reducing conflicts that arise as a result of non-verbal communications in student groups in a multicultural classroom. It also helps the willing students to develop their global citizenship competences.

TOOL IMPLEMENTATION

Activity 1: Preparation process

Step 1: The teacher inscribes the quote cards with non-verbal behaviour that often results in misunderstanding. The teacher can take inspiration for the non-verbal behaviours from critical incidents. The teacher can then inscribe these critical incidents in the quote cards.

Step 2: The quote cards should consist of non-verbal behaviours from the different cultures represented in that multicultural classroom.

Step 3: The teacher then divides the students into small groups, with each group-representing students from different cultures.

Step 4: The teacher introduces the students to the concept of the Iceberg metaphor (APA, 2021).

Activity 2: Knowledge acquisition process

Step 1: The teacher shares the quote cards to the individual small groups.

Step 2: The students are instructed to read the cards and sort them into categories of their choosing.

Step 3: Once sorted, each group must then name the categories as either acceptable behaviour or non-acceptable behaviour) explain the reasoning behind their choice.

The teacher points out how the categories fit within the iceberg. In the explanation, the teacher explains how nob-verbal behavior (attitude), is hidden underneath the iceberg and the verbal behavior is above the iceberg and why it is hidden.
Activity 2 helps the students to become sensitive and aware of acceptable and non-acceptable non-verbal behaviours from different cultural perspectives. A possible outcome is that some students might develop empathy towards their colleagues from other cultures. This opens up the possibility for behavior modification (Apedaile & Schill, 2008).

Activity 3: Behaviour Modification process

Students are provided with conscious behavior modification tips by the teacher. Such tips include.

Conscious relay of non-verbal communication: Apedaile and Schill 2008 suggest telling the student thus. "Be aware of your own non-verbal communication" (Apedaile & Schill, 2008). This enables the student to understand that others may neither understand nor be aware of the non-verbal behaviour he or she exhibits. Hence, polite verbal communication might serve a better purpose than non-verbal communication that others do not understand.

Selective judgement of non-verbal communication: Apedaile and Schill 2008 suggest telling the student thus. "Be aware of others' behaviours and how these affect you. Unexpected and unfamiliar non-verbal behaviours can cause strong responses at an emotional level. Resist the temptation to

make hasty, judgmental evaluations" (Apedaile & Schill, 2008). This helps the student not to be alert in always trying to interpret all-non-verbal communications.

Conscious behaviour modification. Apedaile and Schill 2008 suggest telling the student thus. "Try to match your behaviour to those of the culture you are interacting with". This involves the integration of the foreign student to the culture of the host country. The teacher should also inform the student thus,"Changing how you behave and how you understand others' non-verbal communication is the key to successful non-verbal communication across cultures" (Apedaile & Schill, 2008).

Do note that the onus for behaviour modification is on the student. The teacher only raises awareness.

REFERENCE TO THE TOOL
For more information on this tool, visit:
https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf

→ TOOL 9. Active Listening: Small group activity

The teacher's goal in using the tool is to develop the intercultural and global citizenship competence of students. The tool is suitable for dealing with challenges related to language barrier. However, the tool is only useful if the parties involved can sustain conversation in a common language. In this case the language of the host culture.

The setting for the implementation of this tool is within a multicultural classroom. The teacher decides on the duration and the resources needed in the implementation of the tool.

TOOL DESCRIPTION
This is a tool developed by Lisa Dresdner, Ph.D., from Norwalk Community College (Dresdner, 2021). This tool enables students to develop their active listening skills. Active listening is an intercultural communication and neighbourliness competence.

USEFULNESS OF THE TOOL
The tool trains students to become active listeners. Active listening develops the student's ability to pay attention to what their colleagues from other cultures say and not what they think their colleagues are saying. It is one way a student can learn about a foreign or local colleague from experience and not from a stereotypical point of view.

TOOL IMPLEMENTATION
Step 1: The teacher makes the choice of the topic of discussion for the student. A critical incident that has cultural undertones is a good choice for a topic.

Step 2: The teacher divides the students into small groups of at least 2 students

Step 3: The teacher instructs the students on the following rules of engagement: The rules stated below are as proposed by Dresdner, 2021.

- o "Listen with openness: suspend your judgments and biases and listen for those things with which you agree as well as those you might challenge;"

- o "Listen with curiosity: engage your desire to learn, rather than to try to "fix" anything;"

- o "Listen without asking questions that interrupt the speaker: jot down your questions and save them for later;"

- o "Listen for patterns and for what is not being said; and, finally,Q

- o "Listen with intention: what do you intend to learn or do with the information you'll learn?" (Source of quotes: Dresdner, 2021.)

Things to note for the students as proposed by Dresdner:

- o "Each person must speak once before anyone can speak a second (or third) time".

- o "If someone asks a question, someone else must answer it before another comment can be made". (Source of quotes: Dresdner, 2021.)

Step 4: The teacher should identify a group leader who will ensure that the rules are followed.

Step 5: As one student in the group speaks on a topic, the others have to listen attentively and intentionally.

Step 6: When the first student is done speaking, another can ask a follow up question or raise comments about what s/he heard.

Step 7: Steps 5 and 6 are repeated until every student in the group has spoken at least twice, or for a specific amount of time.

Step 8: The group leader appointed by the teacher earlier, with assistance from the group members, summarizes the conversation and identifies patterns or insights that emerged and developed in the course of the dialogue.

Dresdner (2021) notes that teachers should not be alarmed if students find it difficult to repeat what they heard in context from their peers. Here the teacher serves as a bridge to help the student pinpoint what they misunderstood. Furthermore, this activity should be practiced continuously to help the student perfect their active listening skills.

REFERENCE TO THE TOOL
For more information on this too, visit https://www.bellarmine.edu/docs/default-source/faculty-development-docs/06-active-listening.pdf?sfvrsn=1db29481_2

→ Tool 10. Collaborative Online International Learning (COIL) model

This tool is different from the other. This is because it is a university initiative rather than an initiative a teacher can facilitate on their own. However, it is a tool that promotes the global citizenship of students.

Using the Collaborative Online International Learning (COIL) model, faculties of at least two different institutions can partner to create joint courses, classes, or learning modules, to enhance students' distant collaboration. For instances, universities can partner to create virtual learning activities, and to use common available social medias and exchange tools - such as Facebook, Google Groups, or discussion forum tools in the institution's learning management system - to involve students of both institutions on topics such as diversity and social inequality (e.g., Kinginger, Gourvès-Hayward, & Simpson 1999; Liaw 2006; O'Dowd 2003; Thorne 2003; Custer, & Tuominen, 2017). Examples of students' instructions are: write a 5+ line paragraph; present an example of how your society promotes particular gender roles in family and/or work, and explain how. Students can also be invited to attach visual "cultural" images that support, promote, and encourage the message they are presenting. Students of both institutions are then invited by their instructors to share what they wrote and prepared by using COIL modality. Instructors' role during the virtual collaboration is to facilitate exchanges and discussions among students from different institutions, encouraging a cultural perspective understanding on global issues, and facilitating going beyond stereotypes and prejudices.

Section2: Tools and Methodologies at Welearn partner Institution

In this section, examples of various tools currently used to promote Neighbourness in WeLearn partner institutions are presented.

→ TOOL 1. Tool used at Università Cattolica del Sacro Cuore (UCSC), Italy

NAME OF THE TOOL: SELF-REFLECTION WRITING

This tool is similar to tool number two mentioned in section one. The goals, setting, duration and settings for the tool are the same as those mentioned in tool two (section one). The tool as described in this section is how it has been implemented at Università Cattolica del Sacro Cuore (UCSC), Italy.

TOOL DESCRIPTION

This is one of the tools used at classes at SIS Italy to enable foreign students to develop global citizenship skills. The objective of this tool is to create a reflective awareness that allows the student to open himself/herself to the world without getting lost, to discover the confines of his own culture interacting with that of the host culture, to see reality from different perspectives and to feel common ties of humanity under the flow of apparent differences.

USEFULNESS OF THE TOOL

This tool enables foreign students to develop awareness and insight into the wider world via the lens of their host society.

TOOL IMPLEMENTATION

SIS uses a structured and guided reflection during Intercultural Reflection Seminars. All students enrolled at SIS take the reflective writing class. The class meets once a week during which the students submit weekly entries concerning their studies and their overall experience/service and share them with their peers. Class is led by the reflective writing instructor who serves as a bridge between the two cultures by facilitating the students' process of decoding and encoding all cultural signs. Students are stimulated to reflect on every single intercultural encounter they have, for instance the surrounding environment, historic testimony, the host family, relationships between men/women, his/her peers, service, and so on. Reflective writing is the student's personal tool to create his/her own personal identity, and intercultural understanding and knowledge. This tool can be adopted in any multicultural classroom situation.

REFERENCE TO THE TOOL

For more information:
https://www.sienaitalianstudies.com/educational-approach/reflective-writing/ and
https://www.jstor.org/stable/41440493?seq=1

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→ TOOL 2. Tool used at RIGA Technical University, Latvia

NAME OF TOOL: THE DEVELOPMENT OF STUDENTS' INDEPENDENCE AND SELF-ESTEEM TO RAISE THEIR STATUS IN THE SOCIETY.

The teacher's goal in using the tool is to mutual development of the intercultural, global citizenship and neighbourliness competence of his/herself and the students. The tool is flexible and can be used to deal with the challenges outlined in module two, chapter one. The focus of the tool is the development of Neighbourness via conscious activities that promote intercultural interaction among students and with the teacher. The tool as described in this section is how it has been implemented at the Riga Technical University, Latvia.

The setting for the implementation of this tool is within and outside of multicultural classrooms. The teacher decides on the duration and the resources required for the activity.

TOOL DESCRIPTION

It is important that students know what kind learners they are. Moreover, nowadays it is essential to be able to finalize assignments independently. Some students might have problems working alone, therefore students' self-esteem has to be improved and increased. This can be done by listening to the student and maintaining active communication between student and teacher and thus also mistakes are used as a learning curve. By learning different cultural learning methodologies, students learn to understand that students have to work independently. Students can be introduced to different European and non-european teaching cultures to understand the importance of independent work.

USEFULNESS OF THE TOOL

This tool helps the student and teacher develop attitude and knowledge pertaining to intercultural competence, global citizenship and neighbourliness in the interaction to develop the student's self-esteem. It also helps to improve their attitude pertaining to intercultural competence, global citizenship and neighbourliness towards others. The tool ultimately is useful for the teacher and student to gain knowledge on each other's culture.

TOOL IMPLEMENTATION

o   The development can be supported by following these steps:
o   Teach and introduce students to different learning environments and styles, afterwards recognize the learning style.
o   Based on the learning styles, assign different assignments to support the learning curve.
o   Make sure that students are advancing open communication with teachers and students. If possible, to boost self-esteem, give positive feedback.

→ TOOL 3. Tool used at RIGA Technical University, Latvia

NAME OF THE TOOL: FOCUSES ON MORE PRACTICE THAN THEORY TO DEVELOP STUDENTS' CREATIVITY AND DISCOVER THEIR UNIQUE AND SPECIFIC TALENTS.

This tool is similar to tool number two (the previous tool) mentioned in this section. The goals, setting, duration and settings for the tool are the same as those mentioned in tool two. The tool as described in this section is how it has been implemented at the Riga Technical University, Latvia.

TOOL DESCRIPTION

A multicultural and international learning environment opens new possibilities to improve students' thinking, especially if the students are lacking previous intercultural experience. Teachers can improve intercultural knowledge by introducing different learning environments and career opportunities. This helps students to relieve the hidden talents to work in a more global environment. Open communication process at university could also be of a high importance to raise students' Neighbourness competence and promote their integration at university.

USEFULNESS OF THE TOOL

This very flexible tool facilitates cultural awareness, global citizenship and the neighbourliness relationship between local teachers and foreign students. Both parties develop Neighbourness competence as they interact as well as gain new knowledge about each other's culture. It is important to note that the teacher has a greater role to play in the implementation of this tool, the teacher has to be resourceful and innovative in customizing this tool to develop the Neighbourness competence of students.

TOOL IMPLEMENTATION

Step 1: The teacher takes measures to; increase students' knowledge of different learning environments (Cultural differences) as well as adapt these differences as part of the curriculum.

Step 2: The teacher repeats step 1 but this time introduces students to different career opportunities outside their home country and thus increases interest towards the global working environment.

Step 3: Open communication with students to strengthen their competences.

→ TOOL 4. Tool used at RIGA Technical University, Latvia

NAME OF THE TOOL: THE COOPERATION AND COLLABORATION PROCESS AT UNIVERSITY OR COOPERATIVE TEACHING/ LEARNING.

This tool is similar to tool numbers two and three, mentioned in this section. The goals, setting, duration and settings for the tool are the same as those mentioned in tool two. The tool as described in this section is how it has been implemented at the Riga Technical University, Latvia.

USEFULNESS OF THE TOOL

This very flexible tool facilitates intercultural competence, between local teachers and foreign students as well as between foreign students and local students. The process enables each party to develop their intercultural attitudes, skill and knowledge. It also enables each party to express these attitudes, skills and knowledge in practice. However, to ensure that the intercultural competence of the students are developed, the teacher has to play the role of a hands-on facilitator and mediator.

TOOL DESCRIPTION

Just like the previous tools, also this tool leans heavily on open communication between students and staff members. In different cultures, students are receiving help by asking, while in other cultures teachers come to help the student without asking. This might cause confusion between teachers and students who are coming from different cultural backgrounds, different ways of working are generating different expectations. The communication can be opened by reducing formality between student and teacher, this will allow a more open discussion environment. Moreover, teachers can support a multicultural environment by assigning students to conduct different group works. Especially during times under the COVID-pandemic, this will teach students social skills and working with different kinds of people.

TOOL IMPLEMENTATION

o   Acknowledge different cultures as part of the working team
o   Introduce cultural differences (Teacher and student point of view, power caps etc.).
o   Assign group work. Ensure that groups are mixed so that students learn to work with students from different cultural backgrounds.

→ TOOL 5. Tool used at AAU Denmark

NAME OF THE TOOL: SILENT GAMES

The teacher's goal in using the tool is the development of Intercultural and Neighbourliness competences in students. The tool enables students to learn about each other as well as lend a helping hand inorder to ensure that their common task succeeds. The challenge the tool solves is that which pertains to differences in learning style. The rules of this method ensures that students actually look out for each other and learn from each other, other than allowing stereotypes to blur how they view the working habits of their colleagues. This tool also supplements active listening, as one cannot query the other but takes the initiative to pay attention to what the other is doing.

The setting for the implementation of this tool is within and outside of multicultural classrooms. The teacher decides on the duration and the resources required for the activity.

The resources needed for the tool include the following:

o   A sheet of paper with instructions.
o   A questionnaire with free text options can be helpful guides for the students.
o   Lego Bricks,
o   A plate to mount the lego bricks,
o   Gaming tables

Mollenhauer (2016) discusses experiments with an online version of the Silent Game (Mollenhauer & Mollenhauer, 2016).

TOOL DESCRIPTION

The tool is an adoption, for educational purposes, of one of nine so-called 'design games' developed at MIT School of Architecture and Planning in the mid 1980's (Habraken & Gross, 1988). While the original intention of the design games was to examine design processes in a highly formalised way, the Silent game has proven to be useful in a pedagogic setting with university students (Sørensen, 2016) (Sørensen, 2017).

USEFULNESS OF THE TOOL

Offering students a highly abstract task, the tool is helpful for students' own reflections regarding collaboration and personality. The game implicitly rewards mutual 'understanding' as well as listening skills as each game is being evaluated by all the participants. At the same time it triggers students' reflections and discussions of the nature of 'mutual understanding' as the players are collaborating on something undefined which underneath the apparent 'understanding' is perceived radically different. In this way the tool demonstrates the usefulness of flexible 'boundary objects' in (design-) collaboration (Brandt, 2017) (Leigh Star, 2010). It is a tool for practicing the art of brainstorming.

TOOL IMPLEMENTATION

Step 1: Students are distributed in groups of 3-4 persons (up to 5 is possible), sitting around a table with two portions of LEGO bricks and one plate for mounting the bricks.

Step 2: Students choose their role: Player one, player two or Observer(s).

Step 3: Without communicating his or her idea, Player One initiates a game by placing a number of bricks at the plate. Player Two 'answers' by placing more bricks. This turn-taking goes on in silence until Player One announces that the game is over.

Step 4: Then first the Observer summarises his or her observations of how the two players communicated with each other, then Player Two adds his/her observations, and then finally Player One comments.

A new game can be started, with shifting the roles, and / or modified rules of the game. Students should be encouraged to modify the game rules / configuration and discuss the outcome.

Students evaluate their own experiences with the tool, but since no normative values are embedded in the game (e.g., it has no winning condition or any preferred model of communication or hierarchy), a benchmark evaluation of 'performance' does not make sense. The game works as a mirror for the student. The teacher can early identify students that have fundamental problems with relating to the game (could indicate social-communicative problems). In a longitudinal evaluation, the well-functioning of groups that have been formed with the use of Silent game could be evaluated.

Chapter 4 – Case study on the implementation of Neighbourness competences

(Carried out with students at RIGA Technical University.)

There are many ways to develop Neigbourness competence at university. Riga Technical University (RTU) did research on the teaching/ learning methods which may promote foreign students' integration at university/ society. The research results were based on students' opinion – both local ones and foreigners. There were 137 students participating in the research. The results of the research revealed how foreign students' integration process at university took place and could be used to develop Neighbourness competence at university.

There are three main training methods for raising students' Neighbourness competence at university. The first one is **the development of students' independence and self-esteem to raise their status in the society**. There are many ways to develop students' independence and self-esteem. One of the main ways to do it is to favour students' independent studies or the studies "on one's own" when *"you are studying for yourself. You need to put in the effort, you need to be heard, you need to constantly ask and seek for knowledge. This is your future, not someone else's"* (A Latvian respondent).

There were 37 students participating in this research who also emphasized the importance of independence both in their studies and lives, *"At school we were always dependent on our friends and teachers. University life teaches us to be independent. This life makes us stronger and uses our own efforts to succeed in life. We can make our own decisions influencing everything"* (An Indian respondent). The students confirmed that "*there are many things that we study on our own, such as our mistakes, findings, and comparisons"* (A Latvian respondent; A Uzbekistan respondent; An Egyptian respondent).

Moreover, students' independent work may promote a deeper insight into studies, *"In Latvia almost all of my courses require my own research and exploration. The teacher will not tell me everything. A large part of my study makes me look up the information on my own"* (A Chinese respondent), and *„there is also a lot of homework, more than in France. This is good because it allows us to work in complete autonomy. Afterwards, it is true that it is sometimes difficult to start working on your own"* (A French respondent).

However, the students also had a critical view on studying on their own, *„I put a big negative point when a subject is managed by several teachers who obviously do not communicate with each other. Having graded homework to return, without having done the lesson before, is very complicated, moreover, when the lessons reach us, these are scans of indigestible and incomprehensible books. We must, therefore, learn the subject alone"* (A French respondent), and *„I was not prepared for such intensive studies and minimal attention from the staff"* (A Latvian respondent).

This proves that independence may cause difficulties but is very closely related with responsibility, maturity and self-confidence of students, "*the biggest difference between a high school and the university is that you are treated as an adult. That means you have to take a greater control of how you spend your time and what you study. It also means that your education is your responsibility; no one is going to do it for you"* (A Latvian respondent; A Russiam respondent).

 It may lead to a conclusion that if the student has proved he or she can take the responsibility for the actions done, it may raise his/her self-esteem which is one of the crucial qualities characteristic for a

high social status raising students' Neighbourness competence and leading to their inclusion into the labour market.

The second training method developing students' Neighbourness competence is also related to students' inclusion into the labour market **and focuses on more practice than theory to develop students' creativity and discover their unique and specific talents**. Studying in a multicultural class has many advantages. The main one is the diversity of thinking and variety of views due to a different cultural background, upbringing, education, experience, etc. of students. Thus, the diversity turns into a value to be kept, developed and shared and a multicultural class turns into a place where students start to think out of the standard and *"try the new things"* (A Sri Lankan respondent; an Indian respondent).

It could be the reason why many students (51) also emphasized the importance of doing things practically, *"Studying is totally based on practical work which I think is easier to be understood for students"* (A Nepalese respondent; A Sri Lankan Respondent; five Indian respondents; A Uzbekistan respondent; an Egyptian respondent), and „most of the assignments are related to the real-world problems which make a significant impact to our career pathway" (A Sri Lankan respondent; A Latvian respondent). According to the students' view, *"University encourages students to conduct fresh research not focusing on what has been already discovered"* (An Indian respondent). Therefore, it is possible to draw a conclusion that working practically may develop students' creativity helping to reveal their unique and specific talents in such a way raising their self-esteem which may help them develop Neighbourness competence and include into the labour market more successfully.

The participants of the research have also admitted that, „most of the students here are very smart, determined and usually successful. So it is definitely interesting to be around that sort of people" (A Latvian respondent) and *"the study experience can be successful if the learner likes what he is studying and around him are the right people. That, even without realizing it, creates a desire to become something more"* (A Latvian respondent). It means that the communication process at university could also be of a high importance to raise students' Neighbourness competence and promote their integration at university. Therefore, the next training method raising students' Neighbourness competence is related **to the cooperation and collaboration process at university or cooperative teaching/ learning.**

The communication and collaboration process at university is crucial and involves many dimensions. Its importance in education has also been stated by the National Education Association (NEA) of the United States of America, "Collaboration is essential in our classrooms because it is inherent in the nature of how work is accomplished in our civic and workforce lives. Fifty years ago much work was accomplished by individuals working alone, but not today. Much of all significant work is accomplished in teams, and in many cases, global teams" (National Education Association (NEA), n.d.). James Surowiecki also emphasizes the importance of communication and collaboration, "We use the wisdom of crowds in the economy by saying that, under the right circumstances, groups are remarkably intelligent, and are often smarter than the smartest people in them" (Surowiecki, 2017). He stresses, "A large group of diverse individuals will come up with better and more robust forecasts and make more intelligent decisions than even the most skilled decision maker" (ibid). Judy Dempsey continues on this statement, "This type of collaborative energy affects everyone, increasing the knowledge and skills of all participants" (Dempsey, 2017). Thus, the communication and collaboration process may promote students' Neighbourness competence and their inclusion into the university/ society.

The research mainly focused on the relations between the teaching staff and students, and students – students. Most of the students (38) have agreed on the importance of positive communication and collaboration at university. When characterizing the relations with their teachers in Latvia, most students had a favourable opinion, *"In France, we have to ask professors to be helped, here, professors come to us to help us"* (A French respondent), and *"the communication process between the teaching staff and students is crucial. Most professors at university can create a friendly atmosphere. Students feel free and comfortable here"* (An Uzbekistan respondent), and *"many teachers have their approach and teaching methods, but at the same time, they are distinguished by their professionalism. I feel much less discomfort than before. There is mutual respect between all participants in the process"* (A Russian respondent; A Sri Lankan respondent; A Latvian respondent), and „*at home country I had wonderful teachers who loved their subjects and students who looked up to them. (...) I have many teachers and students as friends here as they all teach me a lot both academically and morally"* (An Indian respondent), and *"there is a diversity of students from different countries with different cultures. So, it is amazing how teachers deal with students and how they manage each student's capacity and utilize it accordingly. In India instructors do not involve students so much"* (An Indian respondent), and, finally, "*professors are more focused on students' questions; in France, if a student has a question, the professor will answer, and the course will continue. Here in Riga it was different, when a student had a question, the professor answered him/her and then this professor took more time to explain his answer in a different way by giving examples, etc.… It is better than France in this point"* (A French respondent).

However, there were also opinions of several students who pointed out some difficulties in the process of communication in comparison with their native country: *"In France, teachers are very responsive and often present on Teams or other messaging platforms within a minute, whether during the week or at weekends. In Latvia, some teachers respond after a week, and it is sometimes difficult to understand an exercise quickly, that is problematic for us since we do not get a response from them"* (A French respondent). This fact could be explained by the scale of the university, „*At my university in France we are not more than 100 persons per promotion so our teachers really know us. In Latvia we are at RTU which is a big university and there are a lot of students, so teachers do not really have time to take care of each student and know their level or even just know their names"* (A French respondent).

The data proved also other problems faced in the communication process in Latvia, "*What I feel is a lack of communication between professors and students, back in India I used to have meetings with professors if we had an issue relating the subject or personal problems, we were able to solve it with the help of professors, removing the awkwardness between the professors' and students' communication"* (An Indian respondent; A Sri Lankan respondent; A Turkish respondent), and *"unfortunately, I find that some teachers are not sufficiently available for students in Latvia. There were some e - mails I sent at the start of the semester but I still have not seen a response. You should know that for some people it is complicated to go to study far from their country of origin and far from their family and, consequently, some teachers could be more understanding and more attentive (even if among all the teachers, that I met, most of them were very attentive and adorable to us"* (A French respondent), and, finally, „*in my second year, I realized that I am the only student at my faculty among international students. I cannot say that I was disappointed after realizing it, but through my entire studying, I understood that I am losing motivation and I have a feeling of loneliness. I have met lots of

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good lecturers, but there were also not such pleasant ones, who did not want to run lectures just for me only" (An Uzbekistan respondent).

This may lead to a conclusion that some of these problems could be explained by the specific circumstances for example during the Covid 19 pandemic when students learn online and do not have much contact with their peers. However, the main reason could be hidden in the way of communication at university. It is professional but formal. Therefore, the relations between the students and the teaching staff are more distant.

It goes without saying that the role of the teacher in any experience in their encounter with students could potentially affect the development of the student's personality. It means the teachers take an awesome and intimidating responsibility, *"This goes to show that our teachers back in school did not only focus on our education through books, but also on who we were growing up to be as individuals. Simply saying, our foundations as students were laid down by our teachers all those years back"* (A Sri Lankan respondent). Thus, it could be concluded that if the teachers can influence the development of a student's personality, they can also form their attitude towards other students – local and foreign ones – promoting or not promoting their Neighbourness competence and inclusion process. Therefore, this research also analysed students' mutual interaction which will be described further.

Many students (27) have emphasized the importance of positive communication among students. When evaluating the process of communication, the students have various views.

Most of them (16) evaluated students' relations positively, *"Here I came to meet a lot of local and foreign students from different countries, learn their living style and experience their culture as well as learning style. There is no doubt that I took a lot of advantages from them, learnt a lot of things which I could not get in Nepal"* (A Nepalese respondent), and *„it is worth mentioning that the student life here is more interesting because of other foreign students and the professors ready to help and teach. It gives a chance to make international friends and expand world outlook"* (A Uzbekistan respondent), and *„I have never met so many nice people in one room"* (Latvia 1).
However, there were also the opinions revealing communication problems, *"Because of the pandemic I miss the possibility to discuss matters with my colleagues. I would appreciate it highly if I could talk to somebody like I did it in my home country"* (An Egyptian respondent; A Sri Lankan respondent; A Ukrainian respondent; An Uzbekistan respondent), and *"I would like to use my knowledge and skills practically when working. But I do not feel to be supported. The attitude towards me could be characterized as sceptical. I miss communication with my peers. But it could be explained by the pandemic. Despite this it is a new experience and a way of learning. We have to be patient"* (An Indian respondent).

The data prove that one of the reasons explaining communication problems could be due to the pandemic. However, the studies are still going on and the lecturers have to look for solutions how to promote communication at classes. It is especially important for foreign students who experience a lack of collaboration with their peers, *„finally, my disappointment when I came to the auditorium in Latvia was that I realized that we were only among the French. No exchange with the foreign students..."* (A French respondent).

One of the solutions is to use such **teaching/ studying methods which favour the communication process and follow the good practices of other countries**, *"In Sri Lank senior students help their younger colleagues who face difficulties in studying. They explain the learning material for the groups*

of 2 – 3 students and it makes them follow the material much easier. We do not have such practice at RTU. There is no interaction between local and foreign students because of the pandemic as well there is no interaction between the senior students and their younger peers" (two Sri Lankan respondents), and *"in Latvia, I think every teacher of mine will care about group work, even now when we have to attend lectures online. Because I seldom had the task of cooperating with my classmates in my studies in China in the past, I think it is a great experience and it is very challenging for me, in the process of group work, not only can I meet new friends, but also feel different cultures. (...) The Chinese teachers require more personal tasks than group cooperation, and they think that individuals should take more responsibility"* (A Chinese respondent).

This proves that cooperative teaching/ studying methods not only promote students' communication but also create a friendly and inclusive *environment, „only by helping each other we can move forward faster. If the same position were in the Latvian ministries, then cases would be resolved faster in that sector as well"* (A Latvia respondent). Therefore, the participants of the communication – students and the teaching staff – are the ones who make or do not make an inclusive environment and favour or do not favour the development of students' Neighbourness competence and inclusion at university.

Conclusions

o   Multicultural education has many advantages because of the diversity of students. There is a variety of thinking and views due to students' different cultural backgrounds, upbringing, education, experience, etc. Thus, the diversity turns into a value and may favour the development of students' creativity and innovation capacity revealing their specific talents in such a way raising their self-esteem and leading to the development of their Neighbourness competence and inclusion into the labour market.

o   Multicultural education is many-sided and fulfil not only the studying aims of both the groups of students – the local   ones and the students belonging to a different cultural background –, but also promote the development of students' independence raising their self-esteem and status as well as promoting their Neighbourness competence and inclusion in the university community/society.

o   The participants of the communication – students and the teaching staff – are the ones who can make an inclusive communication and collaboration process mainly due to their attitude towards diversity. Therefore, they can significantly influence the development of students' Neighbourness competences and integration at university.

Chapter 5 – Tools for evaluation of the effectiveness of the training

In chapter, tools and assessment practices that would help in observing and evaluating the success and failures in the use of the tools/methods listed in chapter 3 are outlined.

The evaluation process involves the observation/assessment and evaluation. Either the observation process enables the teacher to note down how the teacher or each student interacts with the tools listed in chapter 3. The evaluation process enables the teacher to interpret and draw conclusions on how much Neighbourness competence has been developed by the teacher and students during the training process.

The observation/ assessment process occurs in two ways namely:

o **Self-assessment:** Self-assessment implies that the observer is observing his or herself. In this case, the teacher adopts one of the tools to improve upon his or her Neighbourness competence. Thereafter he or she could use the evaluation tools to evaluate if he or she has improved upon his or her Neighbourness competences. Students can also be coached to conduct self-assessment of their Neighbourness competences. The student self-assessment process can be performed at an individual level or an assessment of themselves as individuals within a group setting.

o **Hetero-observations:** Hetero-observations imply that the observer and the subject of observation are different persons. The external observer here is the teacher and the observation context are the students. In this case, the teacher adopts one of the tools and conducts a training aimed at developing the Neighbourness competence of his/her students. Thereafter, he or she would then utilize the evaluation tools to assess the level of Neighbourness developed by each student or group of students.

In using any of the assessment methods, teachers and students can get to know where they stand, and understand their own strengths, limits, value system and motivations during intercultural encounters in a multicultural classroom.

Assessment/Observation Tools

There are different observation and evaluation tools the teacher can use to conduct observation/assessment and evaluation of Neighbourness competences. Such competence could be either that of the teacher or student. Some of these tools include the following.

o **Intercultural Development Inventory (IDI).** This is one of the tools used to develop and assess the intercultural competence (specifically intercultural sensitivity) of individuals and groups. The tool is useful for self-assessment and hetero-observations in student groups. It was developed by Hammer & Bennett (2001) and it has been used to determine educators' attitudes, skills and worldview when teaching diverse students, both in US schools and outside the U.S. (Fretheim, 2007) (Westrick & Yuen, 2007) (Mahon, 2006) (Bayles, 2009).

Very often IDI self-assessment and shared profile is followed by training activity based on the Dynamic Model of Intercultural Sensitivity (DMIS) Bennett's model (Bennett M. J., 1986) (Bennett M. , 1993), in order to guide developmental learning processes needed to experience cultural differences in more complex ways (Bennett M. J., A developmental approach to training for intercultural sensitivity, 1986) (Bennett M. , 1993) (Paige, 2004). The DMIS constructs one's experiences of cultural differences as a continuum, with two ethnocentric or

monocultural worldviews, and two ethnorelative or intercultural worldviews. In between the more monocultural orientations and the intercultural orientations is a transitional state, minimization. The first two worldviews, Denial and Defense/Reversal (polarized worldviews), are monocultural or ethnocentric orientations and Acceptance and Adaptation are two ethnorelative or intercultural orientations (Hammer, Bennett, & Wiseman, 2003).

To learn more no how to use this tool, visit: https://idiinventory.com/

- o **Intercultural Sensitivity Scale (ISS).** Developed by Chen and Starosta (1996, 2000), it is an instrument to measure intercultural sensitivity. It focuses on 24 dependent items (variables/statements) linked to 4 independent variables and, thus, defining examinees. The Intercultural Sensitivity Scale (ISS) was particularly used for the purpose of studying the level of teachers' intercultural sensitivity. For more info: http://link-inc.eu/online-center/interactive-tools/intercultural-sensitivity-scale/

- o **Assessment of Intercultural Competence (AIC).** Developed by Alvino Fantini of SIT International, is one of the free instruments. It was created originally for use in the Experiment in International Living and to be used before, during and after intercultural encounters. As is the case for most instruments, the AIC relies principally on self-assessment, but in contrast to most of the commercial instruments, it includes language proficiency. For more info: alvino.Fantini@sit.edu. Read more at: (Fantini & Tirmizi, Exploring and assessing Intercultural Competence, 2006) and for additional information on the tool, also read (Annenkova, 2020) on Developing Students' Intercultural Communicative Competence For Academic Mobility Purposes.

- o **Intercultural Competence Assessment (INCA).** This is an assessment inventory that takes into consideration language proficiency. It was recently used in European project, and it goes beyond self-assessment, including text and video scenarios to which students must respond. For more info:
  https://www.ces.uc.pt/icopromo/documents/03%20Anne%20Davidson%20Lund%20-%20Intercultural%20Competence%20Assessment.pdf

- o **Global Perspective Inventory (GPI).** It is widely used to assess global learning and changes in cognitive, intrapersonal, and interpersonal development following study abroad experiences. For more info: https://www.gpi.hs.iastate.edu/

- o **The global citizenship scale developed by Reysen & Katzarska-Miller (2012).**
  The teacher and students can assess their level of global citizenship by this self-assessment tool. The assessment consists of twenty-two questions. These questions assess the person's global awareness, normative environment, intergroup empathy, value for diversity, social justice, environmental sustainability, acts of responsibility and helping people from other groups (Reysen & Katzarska-Miller, 2013). Based on the tests conducted by Reysen & Katzarska-Miller (2013), these variables correlate with each other. This implies that a global citizen has to possess these qualities, represented as variables. Which implies that a person is not a global citizen if he or she does not possess one or more of these qualities since they are mutually exclusive.
  A 7-point Likert scale is used to evaluate the 22 questions. Seven denotes strongly agree and one denoting strongly disagree. Although Reysen & Katzarska-Miller (2012) have confessed that their scale is not infallible and that some of the constructs are fluid, it is still helpful for

teachers to use in order to develop the Global citizen competences of their students. The scale can be assessed using the link below.

https://sites.google.com/site/stephenreysen/psychology-scales/globalcitizen

o **The Morais and Ogden Global citizenship assessment tool:** This is not a tool in itself but guidance on how you as a teacher can develop a Global Citizenship evaluation tool. The guidance was practically demonstrated by Morais and Ogden 2010. This demonstration is only useful for teachers with a background in statistics.

In order to develop the tool, Morais and Ogden 2010 had to conceptualise Global citizenship. The teacher can use this conceptualization as a point of departure for the development of their Global citizenship scale. Morais and Ogden 2010 conceptualized Global citizenship as consisting of three main variables. These are the sense of social responsibility, global competence and global and civic engagement (Morais & Ogden, 2010).Social responsibility consists of global justice and disparities, altruism and empathy, global interconnectedness and personal responsibility (ibid). Global competence consists of self-awareness, Intercultural communication and global knowledge (ibid). Civic engagement consists of the involvement in civic organization, political voice and glocal civic activism. Despite this conceptualization, Morais and Ogden 2010 advise that the conceptual scope of what the researcher, in this case the teacher, intends to measure should be defined. In a multicultural classroom, the operational variable is global competence. Social responsibility and civic engagement are not necessary in their relationships to their classmates in a multicultural classroom. Hence, the variable worth assessing in the context of a multicultural classroom is global competence.

Morais and Ogden 2010 utilised eight steps in the development of their Global citizenship scale:

Step 1: Definition of the scope of Global citizenship to be assessed. In this case, the scope is Global competence, due to reasons mentioned earlier.

Step 2: Generate list of items that will make up the global competence scale: This implies perusing literature on the dimensions of the variable of global competence. The variables being, self-awareness, Intercultural communication and global knowledge.

Step 3: Select measurement format: Here a 5-point likert scale for each question extracted from literature on the three variables is developed. Five denotes strongly agree, while one denotes strongly disagree.

Step 4: Review of items in the global competence scale: The teacher should seek reviews from their colleagues with the aim of doing away with discrepancies on the items you want to measure. Revision to the item should be made where necessary.

Step 5: Administer the questionnaire with the students.

Step 6: Once students provide their feedback, the teacher should conduct a statistical reliability test to examine the interrelationships and overall consistency between the items.

Step 7: If reliability is achieved, the teacher then conducts a Confirmatory Factor Analysis (CFA) on the listed items in the questionnaire. This enables the teacher to see if the different variables (self-awareness, Intercultural communication and global knowledge), based on the feedback from the questionnaire, relate as independent variables to the "global

competence construct" as presented by Morais and Ogden 2010. If this is not the case, then the teacher has to revise the items in the questionnaire and restart the process.

Step 8: The final part is the validation of the scale. The teacher can conduct a validity test via focus group interviews and if possible, the performance of the second CFA.

The outcome of the process will be a validated Global Citizenship Competence scale, the teacher can use at any time to evaluate students. The teacher can continue to improve upon his or her scale.

Additional evaluation tools can be found in the list of tools in the appendix.

Other recommended tools are those enumerated in Fantini (2009). In literature, Fantini (2009) has provided about forty Psychometric tools that can be used to either observe or evaluate or both as it pertains to intercultural competences (Fantini, 2009). The teacher should avail his or herself of these tools as well.

In order to use these tools either for the teachers self-development or with students, the facilitator needs to take the following steps.

o Clarify the learning objectives for the competence development session.

  o What Neighbourness competence are you interested in developing in the students. For example, you may focus on developing the cultural awareness (an aspect of Intercultural competence) of students.

  o What set of knowledge, skill and attitude should the student exhibit in a classroom as proof that they have developed these competences.

o Align the learning objectives with the evaluation methods and tools.

o In case, the training is conducted alongside a course. For example, the engineering students working in a group to develop a technical solution. The training could occur at the beginning of the course as an intro on how they should collaborate within the course.

o If the training is conducted separately, then only align the training, learning objectives and evaluation methods and tools.

o Intimate the students on the learning objectives, assessment methodologies and criteria used for the evaluation. This should be valid also in case other actors are involved in the assessment process.

Things to be aware of:

o The level of efficacy of the evaluation tools: The tools listed here do assist in the observation and evaluation of intercultural encounters during academic exercises within a multicultural classroom. This is because in such encounters, students often follow the teacher's instruction. Hence, the result accrued from the tools may not be reliable predictors of actual performance in intercultural encounters. Hence, the facilitator should not see the tools as a magic bullet, but as tools that can be used continuously in different teaching scenarios.

o Combination of tools: It is often better to combine more than one tool in the training process. For example, these tools can be supplemented with recent qualitative evaluation tools, such as portfolio, observations, self-biography, diary, peer assessment models.

o Do not stick to one tool for one objective: There is always the temptation to stick to what works. However, testing different observation and assessment tools will enable the teacher to compare results from both tools. It also helps the teacher device ways of combining different evaluation tools to gain the required insight. The use of self-assessment inventories, reports from third parties, interviews, scores on summative assessments (questions based on case studies or hypothetical scenarios), and some kind of reflective writing can also support the use of multi-method evaluation.

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// MODULE 3 – INTEGRATION OF SELECTED COMPETENCE TOOLS

This module of the toolkit provides practical tips on how, when and where the teacher can implement the Neighbourness tools in selected pedagogical environments. The pedagogical environment covered are Problem-based Learning environment used at Aalborg University Denmark, Tampere University Finland and the pedagogy used at Riga Technical University, Latvia.

Chapter 1 – Integration of competence tools in Problem Based Learning (PBL)

The case of Aalborg University

This section provides practical advice on how to integrate Neighbourness tools (mentioned in Module 2, chapter 3) mentioned in chapter 3 in a PBL environment.

The pedagogy used at Aalborg University (AAU) is Problem-Based Learning. In this setting students study by learning on the go as they work in groups to solve real life problems. There are courses where students also receive traditional lectures, but these lectures are always supplemented with ample time for students to solve problems raised by the teacher in small student groups.

There are three forms of student groups at AAU. The first is the aforementioned ad hoc groups formed in the class in each lecture. The other are semi-permanent groups of two to six students working on Semester projects and course projects. These groups are semi-permanent as they originally intended for the semester. However, it is common for students to maintain these groups, if they follow the same specialization within a programme or happen to take the same course in other semesters.

The semi-permanent groups are formed by the students under the guidance of the programme coordinator or the teacher of the course at the start of the semester. The project groups, who will work on their semester projects, are formed in events called "semester start activities". The course groups who will work on their course projects are formed in the class. Students are often given the liberty to form groups, there are few cases where the coordinator might intervene- in the case of project groups.

In these groups, the students will study together and learn together as they tackle the common challenge, either chosen by them or allocated to them for their project. The project supervisors serve as academic advisers to the projects but the students themselves handle the project management process. PBL in theory should promote Neighbourness, but experience points to the fact that it is not always the case.

In principle, every tool mentioned in Module 2, chapter 3 could be integrated in a PBL setting in order to develop the Neighbourness competence of students. The tricky part is the timing on when these tools should be implemented. In theory, all the tools listed in the toolkit fit into the semester start activities and mandatory course on PBL meant for new Bachelor and Master Students. Due to time constraints, it will be difficult to implement all the tools during semester start activities. However, some of these tools can be used with the students before they form groups. For example in a course on Algorithmic media content, students in that course play the silent game. It helps students from

different cultures who had no clue on the thinking and working pattern of each other to make an informed decision when deciding which group to join. In the course, there has been a good mix of students from different cultures working in groups.

The other opportunity for the implementation of these tools is when a teacher realizes that an intercultural problem is about to break the project or course group. Since most of the activities of these groups are in their group room, the teacher has the opportunity to select a tool that will solve the problem and implement it with the group. This implies that the teachers themselves have to acquaint themselves with the tools prescribed.

However, the tool selection process for the teacher in a PBL setting is easier in single discipline courses. In a situation where students from different disciplines take the same course, the teacher has to take the differences in discipline when implementing the tools. From the experience of the author, it will be challenging to ask engineering or medical students to watch videos or documentaries that will promote their Neighbourness competences. This is because in a PBL setting, natural science students often do not like studying what would not be of benefit to their academic grades. However, they will be open to exercises that will help them study better to achieve good grades. Hence introducing one of these exercises at semester start by the teacher is important. Nevertheless, the teacher has to select the tools at their discretion.

Chapter 2 – Integration of competence tools in pedagogy

Riga Technical University's (RTU)

The environment and atmosphere at university are inseparable parts of its pedagogy promoting or not promoting the development of students' Neighbourness competence and integration at university. The training methods used to favour the development of Neighbourness competence could also be integrated in a particular environment. The training methods have already been characterized in Chapter 3. This Chapter will be more focused on RTU's pedagogy and its environment. Therefore, it is of high importance to characterize the main aspects of such an environment. RTU did the research on these issues and 137 students both local ones and foreigners, expressed their point of view.

Firstly, the environment and atmosphere at university influence students' feeling of belonging to university. Some students have described university as a new level in their life (Latvia 1; Russia 1), *„When I first stepped in the university, the atmosphere, the people, the size, the style, everything felt completely different to me, not to mention how it feels now after studying at RTU for a semester. (...) The first thing that I noticed and felt is the importance of where I have gotten and how I got there. It felt surreal that after 12 years at school I entered the "next level", I could not get over it. I had no time to research if studying architecture is hard, whether it is time consuming, how it has been done and so on. I practically went into it blindly but so far I have managed to keep myself somewhat sane after the days and nights of hard work"* (Latvia 1). Students are also of the opinion that *„at university I realise that I am being a part of a great academic community, where I will learn something interesting and much more important than school math and chemistry"* (Russia 1) and "I chose studies at a large university because I like being a part of a big and diverse student group. The world is big, and I believe that becoming a part of a large university will also prepare me better for living and succeeding in such a world" (India 1). It is possible to draw a conclusion that students highly evaluate their belonging to the university community, and it may help them better include them there.

The research also revealed other qualities characterizing an inclusive environment. One of them is democracy at university. Democracy has to be an integral part of the teaching/ studying process. It means students should not have pressure from the outside on their studies, *„The professors can see student involvement and interest, because no one is forced to study, everyone does it because of their own desire"* (Latvia 2).

Another quality of democracy is related to students' rights to express their opinion. When characterizing this quality, the students' views were positive towards Latvia, *"We – students – have a possibility to express our point freely. The professors support us, and we work together"* (Egypt 1) and *„you can always ask a lot of questions and not be afraid of judgment"* (Latvia 1).

One more quality dealing with democracy is equality. The research data prove that the students express various opinions on the issue of equality. There are positive ones, *"The professors act equally to all students here in Latvia"* (India 1), and also critical ones, *"There are some professors at university whose attitude towards their students differs. Their behaviour could be characterized as racial"* (Egypt 1). It means that the level of equality at university as well as in society could still be raised.

It is also necessary not to forget that democracy and equality should be closely related to support and encouragement. However, students' views proved that there is still room for improvement in Latvia, *"I think that there is a lack of support in Latvia"* (France 1), and *„I have felt many times left in the uncertain of the situation where nobody is able to follow or advise me on what is supposed to be done, in other words, there have been occasions where I was unable to join meeting or unclear was the way I was supposed to, and even though, I have written/called support and lecturers, I have not received any solution"* (Italy 1; Iran 1; Egypt 1), and, finally, *„despite the fact that Latvian people are generally not very 'smiley' towards the strangers, at RTU, professors and staff of this establishment were really gentle, helpful, cool"* (France 1).

This proves that democracy is closely related to independence, equality, the freedom of opinion as well as support and encouragement which should be integral parts of an inclusive environment.

The third aspect characterizing an inclusive environment is discipline which is closely connected with self-control and responsibility. Discipline could not be separated from freedom. It means it is vital to manage our own activities and not influence the activities of others if it is not needed. This leads to independence for both sides – your own and other people's that proved to be crucial for raising self-esteem and, thus, a more favourable inclusion process.

It is necessary to admit that students' opinions on discipline and freedom differed. Some of the students, especially French students, had a rather critical view, *„In Latvia teachers are less concerned about knowing who is coming to class or not. Even if some teachers do not ask who is in the class, there are lists to see who is coming. We are asked to study by ourselves"* (France 2), and *"in France teachers are more rigorous with the regard to punctuality. If you are 5 minutes late in France, you will not be accepted in the class. While in Latvia, the teachers will let you in. Likewise, with regard to absences, in Latvia if you send an e- mail because you are sick, you will automatically be excused. In France, this requires a word from the doctor, or the parents have to call the school. In Latvia, teachers are less strict regarding noise in the classroom. They ask for silence and then continue their classes. In France, many students are likely to be expelled from the course. Regarding online courses, in France teachers ask for more participation than in Latvia"* (France 1). Whereas, some students had a more liberal view on discipline and freedom, *"At school teachers always control your homework and get very*

angry if you do not do it well, at university nobody cares about your problems, you must control yourself and do all work on time" (Latvia 1), and *"at school we were provided with knowledge and assessment, at university we were given the directions, but the way we had to find on our own. (...) I have run into situations when the professor refused to explain and clarify, saying that I have to study and find a solution all by my own. There were also some cases when I found the criticism from professors unconstructive"* (Latvia 1), and, finally, *"university lecturers take you much more seriously, as well as give you more creative freedom at work. In my opinion, it is much easier to communicate with university lecturers, because they generally do not behave as if they were superior to students, they simply take care of providing students with the necessary information (...) I really liked professional relations with teachers because that made me feel like a grown-up and also improved my responsibility"* (Latvia 1).

This leads to a conclusion that the way how people perceive discipline and freedom may have originated in their culture - traditions and values as well as in their upbringing and education. It may explain why some people have more conservative views and some tend to be more liberal. However, it is hard to deny that the discipline in freedom leads to maturity and responsibility of the person.

Conclusions

o The participants of the communication – students and the teaching staff – are the ones who can make an inclusive environment mainly due to their attitude towards diversity. Therefore, they can significantly influence the development of students' Neighbourness competence and integration at university.

o Environment and atmosphere at university are integral parts of its pedagogy. Therefore, the Neighbourness competence training methods used at university can help it make its environment inclusive, democratic, equal, disciplined, etc. Thus, both the pedagogy and environment at university make the roots of integration there.

Chapter 3 – TAU's pedagogy Written and developed by TAU

Teaching in Tampere University's Faculty of Management and Business (previously under the Tampere University of Technology) focuses on business, politics, administration, and industrial and information management. This combination of disciplines aims to offer new perspectives to the questions in the field and to provide multidisciplinary and internationally high-level education.

The courses often have traditional theoretical lectures, but the teaching is almost always complemented through applying theory in real-life cases. For instance, in courses on the topic of data and information management, the cases may ask the students to assess the state of data governance practices in a real organization of their choice and provide suggestions for improvement. These cases are most often executed as group assignments where groups of 3-5 people work together. The deliverables often include a written report and a presentation. The case companies are sometimes asked to listen to the presentations. The written reports are provided to the case companies.

The approach to teaching promotes student-centred learning where students apply theoretical lessons in actual business cases involving tasks that resemble job descriptions in the industry. The students thus deepen their learning from the lectures through practical exercises while also gaining experience from the field. Perhaps most importantly, the students are encouraged to engage in cooperation with their peers and learn how to work with other people. This is essential as one of the main goals of the program is to promote international work in the globalized world.

Collaboration in such group assignments is not trivial. The program attracts a high number of international students and groups often comprise students from all around the world. In such an environment it is natural that issues emerge that hinder the collaboration when the students have gaps in their neighbourness competencies (see 2.1 for problems that require neighbourness competencies). For instance, Finnish students, in general, can be socially reserved by their nature but also quite punctual when completing their course assignments. Collaborating with students who are by their nature socially much more active may, at first, be complicated for both types of personalities. However, while the collaboration may be tricky, such environments are also excellent opportunities for advancing the student's Neighbourness competencies.

From the toolkit for instance the Jigsaw Classroom (Tool 1) and Small Research Groups and Ethnographic Interviews (Tool 3) are naturally integrable with the theory-to-case studying approach. To put this into practical terms, in the Jigsaw Classroom students are divided into groups of five or six students. Each student in a group has their own unique responsibility they carry into a shared objective. This promotes equality and trust towards all group members.

In case teaching one possibility to apply the Jigsaw Puzzle is to give student groups business cases to explore. The groups could be asked to use a certain theoretical framework while analyzing the case (for instance in data and information management the AIMQ framework). Each member of a student group is given one component of the framework to focus on. Each student, on their own, studies their component and ensures that they have understood their subject. Then, the group meets and engages in case analysis. Each member of the group provides insights from the perspective of their framework component. Together, students apply the complete framework and produce share conclusions.

The given example of applying the Jigsaw Puzzle directs the students to carry out their responsibility as otherwise the task can not be completed, listen to others as they need the information other students

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possess and become influenced by the culture of others as other students have studied their components from their own cultural perspectives.

In the given example it is important to assess how the tool may be applied under the terms of the teachable content. For instance, the framework to study has to be simple enough so that it may be learnt within a reasonable time limit. Also, the components of the framework need to be separatable in a way that a student may easily just focus on mastering one component. However, it is to be emphasized that the applied information does not have to necessarily be a theoretical framework. Rather, almost any ensemble of information that can be divided into components may be utilized. It is also encouraged that advancing the Neighbourness competencies is a meta topic for the course. Thus, the teacher should still ensure that teaching the core topic of the course is not compromised by applying the tool.

Other tools are also usable in the case study approach with some creativity in how to integrate them. The tools may for instance be deployed into the group work in a way that they are not part of the actual case analysis but rather are exercises that the students use to get familiar with themselves and each other at the beginning of the cooperation. Tools such as the Overcoming Cultural Stereotypes (Tool 4) are handy in this approach. The student groups could be asked to begin their group work by first engaging with the exercise the Overcoming Cultural Stereotypes promotes. In this way, the students would first, by themselves identify and second, be open about the stereotypes they have resorted to. The students are expected to be more aware of the cultural stereotypes, push these stereotypes aside, and complement this by discussing the stereotypes with others. While engaging in this, the students are hoped to become familiar with their group and be able to more openly collaborate in the case assignment.

Finally, it is important that the teacher is in the role of a partner and guide who supports the learning of the students. The teacher should stay aside in a way that mainly the students are carrying out the exercises and experiencing the situations. However, the challenges the exercises introduce are not easy. The teacher has to be available for students when they encounter issues, to provide an objective perspective on different matters, and to encourage students. Also, the teacher should ensure that while the students advance their Neighbourness competencies, the core topic of the course remains the central focus.

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Appendix

Appendix 1: Additional Neighbourness Tools

Appendix 1.1 Tools for Developing global citizens. Encouraging intercultural encounters

o Business Case Methodology to face global challenges
http://sociallab.fer.hr/wordpress/wp-content/uploads/2016/02/INNOSOC-2016-Report.pdf

o Towards a Sense of Belonging in an Inclusive Learning Environment (EU project)
https://ibelong.eu/

o Dialogue days among local and international students
https://ibelong.eu/activities/dialogue-days/#toggle-id-2

o Community mentoring program to build students as community mentors
https://ibelong.eu/activities/community-mentors/

o TTR (Team Teachers Reflection) – Training course for teachers to learn how to teach inclusively
https://ibelong.eu/activities/teacher-training/

o Together: refugees and youth (EU Students exchange project)
https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf

o Intercultural skills and learning activities for new development: Material about refugees, asylum seekers, Intercultural communication, etc. (EU projects,)
https://eu-island.weebly.com/resources.html

o The EU: a free cultural exchange area (EU project)

o https://eufreespaceforculturalexchange.weebly.com/about.html

o "Colours of Europe" - Migration and its cultural effects on Europe (EU project) https://colours-of-europe-germany3.webnode.com/results2/

Appendix 1.2 Sensitize students about migration as social problem and to know something more about local migrants

Appendix 1.3 PRE-departure Study abroad programs preparation

o My Way, Your Way, Our Shared Cultural Identities (EU Students exchange project)
https://erasmusmyway.wordpress.com/about/

o Critical Incidents
https://docs.google.com/document/d/1mJWyZpW_ohwrEOHYYTuUrMXWdWgIQshyvZ2f7_8M5vI/edit
https://erasmusmyway.wordpress.com/critical-incidents-2/

o Critical Incidents methodology
https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/cc_critical_incidents_131127.pdf
https://erasmusmyway.wordpress.com/methodology/

o How to write a critical incident
https://docs.google.com/document/d/1O-BC0wLa7LCkCPt5vx2VUwVPIRH_pb4j9Lh2-o4CFZQ/edit

o Together: refugees and youth (EU Students exchange project)
https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf

Appendix 1.4 additional tools for developing global citizenship competences

o https://centerforinterculturaldialogue.files.wordpress.com/2021/02/icd-exercise-2-di-mauro.pdf

- o https://sdgtoolkit.org/tool/teacher-toolkit-action-on-global-citizenship/
- o https://www.salto-youth.net/downloads/toolbox_tool_download-file-1548/O3.GlobaLab_guide_EN.pdf
- o https://rm.coe.int/global-education-week-toolkit-version-2020/16809eded9
- o https://www.centreforglobaleducation.com/sites/default/files/Action-on-Global-Citizenship.pdf
- o https://www.oxfam.org.uk/education/who-we-are/global-citizenship-guides/
- o https://www.outcomemapping.ca/resource/global-citizenship-education-how-to-measure-and-improve-the-impact
- o https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf
- o https://www.yumpu.com/en/document/view/7276807/active-citizens-global-toolkit-active-citizens-british-council
- o https://www.obessu.org/site/assets/files/1983/coloured_glasses_manual_2016_final_2.pdf

Appendix 1.5 Games that promote Neighbourness

Games create alternative worlds, which can be experienced by players. When used for educational purposes, games often enhance learning by making players act as a team (Simon, 2019). There is a wide array of games being played, created, and improvised all over the world. Some games are zero-sum games, which comprises those games in which there are winners and losers, and where the objective is to bring the game to an end, with a higher score than the opponent. Other ones are infinite games, in which every player can be a winner by continually improving her/his performance. Frame or shell games are basically game formats that provide a dynamic framework into which new content can be inserted, such as quiz competitions, matrix games, card-based games and board games, where the dynamics are the same but the content differs (for some examples, see Box 1).

Box 1. Games to stimulate the development of Neighbourness competences (source (Di Mauro & Bolzani, 2020))

Diversophy® Cultural Competence Cards Game. Cards packages to be used in teams and aimed to develop intercultural skills.
For more info: www.diversophy.com

The Young New Horizons game. Cards packages developed by JAMK University in collaboration with diversophy® about migrants and refugees. The cards were developed during intercultural communication course involving students and after students went to visit a local refugees camp and had the possibility to get to know migrants. For more info:
https://www.jamk.fi/en/Services/Koulutus-ja-kehittaminen/Kansainvalistyminen/new-horizons/

On the route with migrants simulation game. Developed by Caritas France and the Association des Cités, this game, fully free and downloadable, was developed to raise awareness about the realities of exile and migration, as well as the impact of policies of the various countries of transit and receiving countries for these migrants.
For more info: https://www.secours-catholique.org/actualites/en-route-avec-les-migrants-un-jeu-a-telecharger

Intercultural Intelligence Games. Series of table-top and card games to be used to facilitate cultural intelligence. They are mostly based on the cross-cultural dimensions model and on cultural

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adaptation.
For more info: http://www.intercultural-intelligence.pro/games-showcase/

Appendix 1.6 Movies and documentaries that promote Neighbourness

Movies can represent another kind of exercise to be used to foster students' Neighbourness competences. Generally, engaging with movies entail watching and analyzing them by asking students to explain their own judgments or to take the perspective of characters that have been depicted. The movie analysis can be based on the situation and the characters' behaviors, or on the values that are shown. Teachers can facilitate a debriefing on "as is", or on real life analogy. It is possible to use existing movies or documentaries, selected for the contents they propose (for an example, see (Wilkinson L. C., 2007)). Alternatively, several didactic movies based on critical incidents can be found in the market (for some examples, see Box 2). Some of them reproduce possible scenarios of resolutions where different skills are shown. Students can learn Neighbourness competences by analyzing and discussing the reasons about why it is important to develop some competences and trying to emulate, in real life, what the characters of best scenarios do. Another alternative available for teachers willing to engage in tackling Neighbourness competences is using documentaries displaying intercultural issues (for some examples, see Box 3).

Box 2. Movies to stimulate the development of Neighbourness competences (source (Di Mauro & Bolzani, 2020))

Based on our review of the literature and practice, in the following we highlight some of the didactical movies available on the market, available for instructors to develop students' Neighbourness competences.

Contrast American Method. Developed by Stewart et al. (1966), it consists of videotaping intercultural interactions which are proposed to students in class. Students are requested to analyze behavioral and values differences, and to suggest how to interact more effectively.
For more info: https://files.eric.ed.gov/fulltext/EJ1083384.pdf

Crossing Borders. This is a 56-minutes documentary created by Arnd Wächter in 2016 which shows a short study abroad experience. Characters are students involved in the experience and that participated knowing that they would be video recorded during the all two weeks abroad intensive experience. It shows students expectations, their challenges and intercultural learning. For more info: https://crossingborders.education/films/crossi

A World of difference: working successfully across cultures. This is a 43-minutes didactic movie created by WorldWork. It reproduces a critical incident situation of an international team of managers who are getting and trying to work together for the first time for launching a new corporate's project. It is based on cross-cultural dimensions model and on International Profile Index to assess and develop intercultural skills. It includes teaching notes to help facilitators to use this video as a didactical tool.
For more info: https://worldwork.global/world-difference-wod/

The New Math of Multicultural Workgroups. Video produced by JAMK University during an intercultural communication course involving students to write the script, as actors and in the video-editing. The video reproduces a critical incident involving teacher and international students in a multicultural teamworking project. Teaching notes for facilitators and teaching notes are also included.

For more info: https://www.jamk.fi/en/Education/global-education-services/Multicultural-workgroups/

The Case for Global Leadership: the Kai Bendix story. It is a 43-minutes didactic   movie created by WorldWork. It reproduces a critical incident situation of a German manager expatriating in India, after a previous international experience in Bulgaria, who has to face a local branch problem regarding bribery. It shows a cultural perspective about bribery and managing people across countries, and a Global Sustainable Leadership model.

For more info: https://worldwork.global/kai-bendix-video-kai/

Ni Hao Holland. It is a 25-minutes documentary developed by Copper Views, which includes a training package on Chinese tourism in The Netherlands, written for Academic institutes and Universities of Applied Sciences.

For more info: https://www.copperviews.com/ni-hao-holland

Box 3. Documentaries to stimulate the development of Neighbourness competences (Source (Di Mauro & Bolzani, 2020))

Orchestra di Piazza Vittorio. A 93-minutes documentary produced by Agostino Ferrante (2006) which talks about how this orchestra was led by him and Mario Tronco, in order to save the Apollo Cinema in Rome. The documentary shows the selection process of its members, the majority of which were foreigners and/or amateur musicians. There are also few Italians in the band. The intercultural difficulties this multicultural band faced in order to play together were not few.

For more info: https://www.orchestrapiazzavittorio.it/orchestra/;
http://www.cineclubinternazionale.eu/film.php?id=4

Crossing the borders line. A 34-minutes documentary produced by Sabrina Onana (2019), the aim of which was to correct the distorted vision that contemporary Italy has of its own Afro-descendant children and hopes to establish a healthier and more constructive space of dialogue regarding 'identity' issues. Through testimonies it challenges the existing idea of 'italianity' and ask to rethink the sense of belonging to a national identity, redefining the traditional geographical and political boundaries, as contemporary Italy now has another face, which also looks like them. For more info:
https://vimeo.com/372594253

Appendix 2: Additional assessment/Evaluation tools

Appendix 2.1 Additional assessment/Evaluation tools for intercultural communications

o MATE – An Innovative, Student-Centered Approach to Intercultural Skills Acquisition for Students and Young Migrants
   Assessment tool for students
   http://mate.projectsgallery.eu/assessment/

o Portfolio and competence validation
   https://mahara.vita-eu.org/

o Assessment methodology
   http://www.mediation-time.eu/images/TIME_O4_Part_V_Assessment_Methodology.pdf
   http://www.mediation-time.eu/images/TIME_O6_Recommendations_for_Accreditation.pdf

o Students' questionnaire to assess their global leadership. Pisa and OECD tool.
   https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf

o Self –learning and peer learning

o Accessible Culture & Training (EU project)
   University's Accessibility assessment & profiling
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/0f2c1693-7fdb-411f-9b8c-c1718a33b786/ACT_IO1_Report_Final.pdf

o Videos about accessibility for disadvantaged people and how to use technologies to facilitate accessibility
   http://pagines.uab.cat/act/content/videos

o Manager profile and definition: competences and skills
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/f07bf713-8019-49ee-b688-d764acd8067e/ACT_IO2_Report_Final.pdf

o University Degree Curriculum Common Design
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/78839af5-69ae-434d-823b-210e11b929a7/ACT_IO3_Report_Final.pdf

o University Degree MOOC Design
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/ec2f819f-28ea-4c19-9521-142914e8880f/ACT_IO4_V2_sent.pdf

o Accessibility Coordinator and Manager Assessment and Certification and Label
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/d2bf8d1e-f19e-4bbb-86f3-3636c535ee17/ACT_IO5_Certification_ECQA_V1.6_FV.pdf
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/4a7cab38-fb9c-4cf2-8077-341335e8ae2b/IO7_final.pdf
   https://ec.europa.eu/programmes/erasmus-plus/project-result-content/88c64ed0-259f-4ff2-bee9-55125c1cd63b/ACT_IO8_final%20report_V3.pdf

Intercultural Communication and Neighbourness Training Online Toolkit

Report – WeLearn Intellectual Output 3

2021

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Summary of contents

Abstract

This document is the Intellectual Output 3 (IO3) developed by the WeLearn Project. This document specifically targets teachers of higher education. The reader of this document will find a selection of online tools for intercultural communication and neighbourness training that may be implemented in their teaching. The document begins with a theoretical discussion and points of emphasis that aim to instruct teachers who are considering implementing the online tools in their courses. These tools are then presented in a clear and simple manner, and experiences from using the tools are included in these instructions. The document is intended to offer a variety of suitable and innovative options for implementing neighbourness competence training in higher education.

1. Introduction

This report presents online tools that enable the advancement of intercultural competence and 'neighbourness' in multicultural classrooms. The tools presented are specifically designed for online environments, such as remote lectures and online workshops. A neighbourness learning tool refers to a method or approach to promote and develop the learner's neighbourness competences. The intended target group for the tools are primarily Higher Education Institution (HEI) students. The intended users of the toolkit are HEI teachers and administrators.

'Neighbourness' refers to the ability of living and learning together. There is today an , and represents today an urgent need for neighbourness, due to the increase of human mobility on one hand, and of the technological hyper-connectivity on the other hand. Neighbourness is an important set of competences in present disruptive, fluid and complex times, where citizens (and particularly younger generations) increasingly look at global horizons, while being at risk of losing interest in local roots and sense of belonging.

The essence of intercultural competence is empathy, compassion, and knowledge about cultures, both one's own and foreign, and was defined as Intercultural competence is "*the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes*" (Deardorff, 2006). The essence is in empathy, compassion, and knowledge about cultures, both own and foreign. Neighbourness may thus be seen to refer to the ability to *live and learn* together. Neighbourness is both the possession and the expression of an intercultural competence possessed and expressed into action. Neighbourness in multicultural classrooms is about relations with neighbours which are friendly, welcoming, cooperative and helpful, but also non-intrusive and respectful towards fellow learners' privacy.

This toolkit is produced by the WeLearn project, funded by the Erasmus+ EU program. The main objective of WeLearn is to raise awareness of the importance of intercultural and neighbourness skills in a global world, and to promote 'neighbourliness' in diverse university communities. This is achieved through the development, test and dissemination of online and offline toolkits for various stakeholders (students, educators, facilitators, career advisors) working in different university and pedagogical environments. Today, living and learning together with people from all around the world is an urgent need due to the increase of human mobility and technological hyper-connectivity. Project

participants hope that WeLearn's deliverables will help HEIs to forge neighbourness by providing theoretical knowledge, applied tools, and methods for HEI teachers and administrators. The project was carried out as a collaboration by six academic institutions:

- o **Tampere University (TAU):** the coordinating partner. Possesses academic and research experience on the topic and digital interaction.
- o **Film University Babelsberg (FBKW):** focuses on cine-arts in the broadest sense; its teaching and research staff has broad experience in the development, creation and technically advanced production of 360° film, VR experiences and other interactive media, as well as audio dramas, classical and popular music, sound installations etc.
- o **Università Cattolica del Sacro Cuore (UCSC):** has international experience in the promotion of civic and social competences for its students, offering an ideal context to research and experiment neighbourness and intercultural dialogue. It brings the expertise of researchers in the domain of international business and intercultural training.
- o **Aalborg University (AAU):** has expertise in problem-based learning approaches, bringing experience in the field of collaborative learning and group learning theories and processes and how they contribute to integration.
- o **Suleyman Demirel University (SDU):** offers a strong background in education studies, which guarantees a strong pedagogical approach to the activities of the project.
- o **Riga Technical University (RTU):** offers its knowledge in mobile application development in project settings, together with a sociology background, answering to the complexities of the project.

The WeLearn project will focus on delivering the five following Intellectual Outputs (IOs):

1. Online library of good neighbourness practices;
2. Offline toolkit for neighbourliness competence training
3. Toolkit for neighbourliness competence training online tools
4. Piloting and evaluation of the toolkits;
5. Mobile application development.

The project is motivated by the fact that neighbourness generally seems to not be understood by higher education students or educators as a means of developing a conducive learning environment (Di Mauro & Bolzani, 2020). Often international students have problems in novel learning environments abroad. These problems include such as slower paces of adaptation to the pedagogical approaches, cultural shocks, and inabilities to effectively adapt to cultural, and teaching/learning style differences. Cultural barriers often inhibit interaction with local students, causing monocultural exclusive interactions (Chapdelaine & Alexitch, 2004; Searle & Ward, 1990). Too often local academics seem to not be equipped to handle such problems, and thus students don't receive the support they need.

Teachers increasingly use online solutions. This is largely due to advancements in information technology. Global circumstances, including the Covid-19 pandemic that emerged in the spring of 2020, have enforced the use of remote learning solutions. While online solutions have evolved to a stage in which they offer a wide variety of options for online teaching and learning, the online environment still differs from the traditional setting where teachers and students would physically meet. Nevertheless, it seems likely that the future of HEI teaching lies in the increasing use of online

possibilities. Therefore the objective of advancing intercultural competence and neighbourness in multicultural classrooms should consider this likely evolution.

In classrooms, there generally are two main types of interactions: teacher-student interactions and student-student interactions. In multicultural classrooms, these interactions will include the mixing of individuals with different cultural backgrounds. The concept of cultural background may be seen to incorporate a myriad of aspects, such as language, beliefs, stereotypes, rules and more, characterizing the members of a society and differentiating it from other societies (Kafka, 2021). For instance, there might be a local teacher teaching a foreign student while simultaneously interacting with local students. On the other hand, the teacher might be a foreign teacher teaching foreign students and local students. Additionally, foreign students come from various cultures. Naturally, foreign students from various cultures will also interact with each other and with local students. In multicultural classrooms various interactions occur between individuals with different backgrounds. Such an environment is indeed a cultural melting pot where challenges regarding neighbourness easily emerge.

The online environment adds a layer between the interactions. The online environment for teaching and learning differs from that of the traditional physical classrooms. The online classroom is virtual and the channels for interaction include such as video meetings, chats, games and various tools for cooperative work. Modern technologies offer many innovative solutions for conducting online teaching, yet, some natural aspects of human interaction are distorted by the online environment that does not include physical face-to-face interactions.

Several guidelines are followed in this toolkit. These were defined earlier in the WeLearn project and are based on the theoretical report of the grounds for building neighbourness toolkits (Di Mauro & Bolzani, 2020):

- **Sustain forms of collaborative online international learning or telecollaboration projects**. Online dialogue toolkits should allow students to engage in intercultural encounters and active learning through them, and at the same time allow collaboration by working in virtual teams. Reflection and elaboration of intercultural and neighbourness dimensions can be achieved by students working in virtual small research groups and experimenting with ethnographic interviews.
- **Design and offer MOOC or other courses/modules on global challenges.** Students can enhance their neighbourness competences by engaging in critical reflection about the relevance of globally-relevant issues and challenges (e.g., sustainability; poverty; etc.), possibly by using an interdisciplinary and multimedia approach, working virtually in multicultural teams to exchange information and ideas about how these problems impact their local or home context and how to tackle them together.
- **Spread competences in using Web 2.0 technologies**. WeLearn online training toolkit should include materials, tools, or contents based on the use of Web 2.0 technologies (e.g., use of mobile devices for storytelling or video-making).
- **Accompany neighbourness teaching with appropriate assessment tools**. Using appropriate online tools to measure students' intercultural, global citizenship and neighbourliness competences is key to allowing students to understand and measure their performance. The use of formative rather than only cumulative assessment tools is particularly recommended, as is the use of multiple sources of assessment (e.g., teacher, peers, self).

This document is structured as follows: Chapter 2 focuses on summarizing the central neighbourness challenges, chapter 3 briefly presents the concept of neighborness competence, chapter 4 focuses upon aspects to consider while choosing the tools, chapter 5 introduces the modern and global online environment through unsupervised social media platforms. Online tools for neighborness competence training are presented in chapter 6 and the document ends with concluding remarks.

2. Neighbourness Challenges in Multicultural Classrooms

In this section, general neighbourness challenges are discussed. One-on-one interviews with HEI teachers and foreign students from Finland, Italy, Denmark, Germany, Latvia and Turkey were conducted. Interviews included discussions of cultural challenges the interviewees encountered within classrooms. Underlying challenges discussed in this section have been derived from the interview data. Detailed discussion regarding the challenges can be found in the IO2 report. The main challenges are in Table 1.

Table 1 Challenges in Multicultural Classrooms

Challenge	Source
Language Barriers	Students having to communicate in their second language
Misunderstanding of Cultural Dispositions	Differences in how cultures shape their members' attitudes.
Asymmetric Communication	Difficulties in interpreting conversational cues.
Differences in Cultural Norms	Differences in embedded cultural expectations and assumptions
Different Styles of Learning	Variation in teaching styles.

Language Barriers

Language barriers are often experienced when communicating in a second language. The challenges arising from the barriers include such as mis-contextualization, struggling with accents, limited possibility of expression, regional language barriers and jargon/abbreviations. The challenges influence how teachers and students are able to speak, write, read, listen and reason with each other. For instance, even if the individuals used the same language (e.g. English) they still may not be able to fluently understand each other due to the use of verbal expressions or jargon obvious to one of the individuals but confusing to the other. Those who are not familiar with the jargon may feel excluded while those who understand it bond.

Misunderstanding of cultural dispositions

Some cultures are more reserved, others are open and some are "warm". In multicultural classrooms, individuals from their own cultural backgrounds approach other individuals who have their own cultural perspectives. The underlying belief among individuals is that everyone has the same cultural disposition. Individuals from the same culture bond more naturally with each other as they feel secure with the disposition they resonate with. Cultural clashes include such as autocratic versus decentralized cultures, polite versus frank speaking cultures, and reserved/laid back versus more outgoing cultures.

Asymmetric communication

Communication asymmetry occurs when communication mainly goes in one direction but not in the other. When this occurs, a lot of information is not transmitted effectively between the participants in the communication. Related problems include misunderstanding of verbal and non-verbal cues. For instance, non-verbal cues, such as maintaining/avoiding eye contact during an interaction, are expressed and interpreted in alternative ways in different cultures. In one culture maintaining eye contact could signify attention while in another culture it denotes an insult. On the other hand, during a lecture, some cultures are accustomed to students interacting with the teacher in an informal manner while in others, permission to speak must be asked formally by raising a hand. Verbal communication, such as the use of a certain type of humour, can be asymmetric.

Differences in Cultural Norms

Norms are the agreed-upon expectations and rules by which a culture guides the behaviour of its members in different situations. Norms are ingrained in the culture and in the individuals of the culture. Challenges that may result from the differences include "breaking the ice", fear of failing/lack of trust, behavioural differences and customs and traditions. In cultures where fear of failing is present, students may be motivated to work very hard for completing course assignments so that they may not experience a personal failure. In some other cultures, the perspective may be less focused on perfect completion of assignments and more on establishing cooperation with other students.

Different styles of learning

Cultures differ in the way they perceive teaching and learning as most efficient. For instance, in power-centric or authoritative cultures students are in general taught without active participation from students. Students from these cultures may be trained to follow the lessons and instructions from their teacher on a detailed level. However, their readiness for searching and reflecting information may not be as advanced. Such students may also not be eager to ask questions or to have a dialogue with teachers as the teacher is 'the source of the truth'. However, in cultures of more democratic learning, students have more freedom and are expected to search for information by themselves. In these cultures, it is also a custom that students question and have relaxed conversations with the teacher. As students who are used to different learning styles cooperate, for instance during group work, they may struggle to understand why some approach the assignment differently.

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3. Neighbourness Competence

This chapter briefly presents the concept of neighbourness competence. A more detailed discussion can be found in IO1[1]. Neighbourness is fundamentally a set of competences required in the present disruptive, fluid and complex times, where individuals increasingly look at global horizons. Individuals, such as HEI students, are involved in multicultural classrooms that essentially are melting pots of different cultures. An increased amount of competences is expected from individuals in order that they may demonstrate global citizenship, awareness and respect for other cultures.

A competence generally refers to the ability to deal with a task or a group of tasks, by orchestrating one's internal resources, such as cognitive, affective and volitional resources, and by using coherently and creatively one's external resources, such as other people or tools (Pellerey, 2004). Regarding intercultural and neighbourness competences, the specific task is intercultural communication. Neighbourness competence model (see Table 2) essentially comprise social-emotional, cognitive, and behavioural aspects (Di Mauro & Bolzani, 2020) that one should leverage during various intercultural communication situations. The model emphasizes wide awareness regarding cultural differences and demonstrating sensitivity and empathy for others.

Table 2 Neighbourness Competence Model (Di Mauro & Bolzani, 2020)

Social-Emotional	Cognitive	Behavioural
- Understanding and feeling a sense of belonging at local and at global level; - Understanding shared values and human common needs; - Awareness of a secure self-identity; - Understanding of how to build secure and trustful relations among different people and cultures; - Showing empathy, caring about the needs of others, even if not asked openly, but with respect to privacy.	- Knowledge of local information and ability to access and gain information, also digitally; - Knowledge of civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning and civic commitment; - Ability to find common interests toward diversity; - Awareness of oneself and others, mindfulness.	- Ability to activate and hold relationships; - Ability to build meaningful and trustful relations; - Offering support, showing solidarity and asking for help; - Giving forward, showing reciprocity.

Neighbourness competences embed the idea of global citizenship that refers to a perception of citizenship, which does not solely focus on nationality and its juridical rights and benefits. Rather, due to globalization, people should not be strictly associated with nations but may be perceived to globally own multiple citizenships and allegiances to many communities (Davies & Pike), 2009). Thus the concept of global citizenship defines one's identity as transcending geography and political borders. Rather than focusing on being a citizen of one nation, global citizenship argues that people belong to the collective group of inhabitants of the globe and their citizenship should be considered to be the "humanity" (Di Mauro & Bolzani, 2020). However, the intention is to not propose that a

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[1] http://welearn-project.eu/files/IO1_Report_WeLearn.pdf

person denounces or waives their nationality or other, more local identities but that such identities become secondary to their membership in a global community.

Neighbourness competences comprise attitudes, knowledge, and skills enabling a group of individuals including people from all around the world to live and learn together. These elements endow people with the ability to produce, at the cognitive and emotional level, adaptability to different communication styles and behaviors, and adjustment to new cultural environments; flexibility (i.e., selecting and using appropriate communication styles and behaviors), and empathy and ethnorelative views (Deardorff, 2006). The key elements of neighbourness are in Table 3. These elements emphasize that the neighbourness competences combine self-reflective actions and behavior to be demonstrated when cooperating with other individuals.

Table 3 Neighbourness Competences

	Self	Others
Attitudes	§ Self-reflection: Understanding of identities, relationships and belonging § Sense of Global belonging: Understanding and feeling a sense of belonging at local and at global level, by understanding shared values and common humanity § (Life-long) Learning: Curiosity and discovery, critical inquiry and analysis, with an emphasis on active engagement in learning § Tolerance of uncertainty: Tolerating ambiguity and uncertainty	§ Openness: Openness to intercultural learning and to people from other cultures, withholding judgement § Respect for diversity: Appreciation of, and respect for, difference and diversity § Trust building: Understanding of how to build secure and trustful relations among different persons and cultures § Social and Political Responsibility: Personal and social responsibility and transformation
Knowledge	§ Self-awareness: Cultural self and others' awareness, awareness of processes, mindfulness § Reflective thinking: Inquiring and critical thinking	§ Cultural Awareness: Deep understanding and knowledge of culture and of culture impacts on others' worldviews § Global Learning: Knowledge of global governance systems, structures and global issues (climate changing, migrations, inequality, etc.) § Complexity: Understanding of the interdependence and connections between global and local concerns
Skills	§ Mindfulness: Listening and observing § Critical thinking: Analyze, evaluate, interpret and relate § Search: Ability to activate to gain information, also digitally § Self-caring: Ability to care about own self and wellness and to ask for help	§ Relationship building: Ability to found common interests toward diversity, to activate and hold meaningful and trustful relations § Flexibility: to consider other's viewpoint and to adapt to other people communication, work or learning styles § Empathetic caring: Ability to show caring for others, other people's needs and the environment, offer support, show solidarity even if not asked openly, but respecting others people privacy, give forward and show reciprocity § Community Engagement: Participating in the community and contributing to a better world through informed, ethical and peaceful actions

The nature of neighbourness competences is processual (Deardorff, 2006). This means that the competences are not merely manifested during the interactive processes, but they are subject to a continuous process of improvement and thus they are never fully complete nor perfect. Individuals, such as HEI students, who are an integral part of the evolution where different cultures meet each other more frequently, are asked to advance their skills in an ongoing fashion.

4. Tool Selection

In this section, we focus on aspects to consider while selecting the tools. The selection depends on multiple aspects. IO2 discusses these aspects in detail and only the main points (Table 4) are summarized here. However, the online environment is still discussed more thoroughly.

Table 4 Aspects to consider when selecting the online tools

Aspect	What to consider
Learning Journey	Students' neighbourness competence level
Topical Content	The requirements of the main topic taught in a course.
Learning Environment	The affordances of the learning environment

Learning Journey

The first aspect is the learning journey of the students. This means that the students' neighbourness competence level is assessed. Largely, this assessment relies on the teacher's interpretation. Fundamentally the idea is that the teacher identifies those tools that offer new challenges for the students while still ensuring that these challenges are not overwhelming. Ideally, the students' point of the journey would be assessed individually. However, the reality of HEI teaching is that usually the tools need to be chosen while doing curriculum planning, and selection is thus done from the point of view of the entire student group: the average student.

For instance, the Zone of Proximal Development (ZPD) model (Eun, 2019) developed by the Russian and Soviet psychologist Lev Vygotsky and the Four Stages of Competence (Broadwell, 1969) can be used to support the assessment. The ZPD model illustrates the distance between what students are already independently able to do and what they can currently do only with support from a more knowledgeable and experienced guide. The ZPD model (Figure 1) indicates that the neighbourness competence development tools should take the students to the zone of proximal development where

they encounter culturally new and challenging situations but can safely experience and learn in these situations with proper guidance.
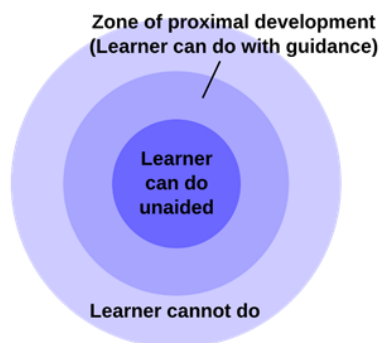
Figure 1: The Zone of Proximal Development

The four stages of competence (Figure 2) illustrate the students' learning journey through the different stages that differ in their consciousness regarding competences. The neighbourness competence development tools should push the students to advance from a stage to another. The expectation is that the students advance from the stages where they are not aware of the cultural influence on different issues to stages where they make active efforts to demonstrate neighbourness competence.
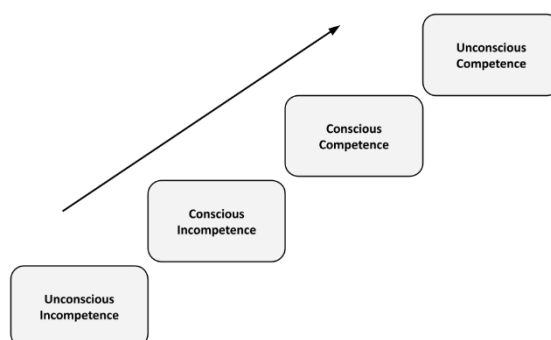
Figure 2: Four Stages of Competence

Topical Content Supported by the Tools

The topical content that is being taught should be reflected when choosing the tools. In principle, neighbourness is a meta topic to the course and not necessarily the main topic (while it is still possible to make it the main topic). If the course's main topic does not easily support the integration of more complex tools, then those tools with simpler implementation may be the more optimal choice. On the other hand, if the main topic grants more freedom in how it is taught, it is suggested that the teacher considers also the more complex tools as these tend to be more engaging.

Learning Environment

Regarding the online tools, especially the different possibilities to utilize information technology needs to be evaluated carefully. While modern information technology has spread relatively well

around the world, it should not be assumed that all students have identical possibilities. Also, the online communication types offer different possibilities. Some basic forms of online communication are broadly described below. Some online solutions combine multiple online communication types.

- **Online Chat** is real-time communication through the internet. Online Chat refers to short text messages that are transferred between sender and receiver(s). It can be characterized by informality and rapidness in communication (see also e.g. Cambridge Dictionary for 'chat'). Messages can be sent and received with a device that has an internet connection and supports the application that facilitates the chat.
- **Online Video Chat** refers to real-time online communication where the communication parties see each other and transmit sound (Muhlbach et al., 1995). In contrast to Online Chat, Online Video Chat allows the use of visual communication components such as nonverbal behaviour. Online Video Chat generally requires a more capable internet connection than for instance Online Chat. It also requires that the device used while chatting has a camera (such as a webcam) and a microphone (built-in or external). Popular Online Video Chat solutions include Microsoft Teams, Zoom, Skype, and Discord.
- In **Internet Forums,** people can post their messages into virtual message boards. The inputs, often text messages, become visible for all who have access to the message board. The messages can often be longer than those generally used for instance in Online Chatting. The general idea is that a conversation about a certain topic is held on the message board.
- There are many modern Online **Learning platforms** offered. The selection is widening rapidly as innovations emerge. Current options include game-based learning solutions such as Kahoot! and Baamboozle, platforms for collaborative learning such as Jigsaw Classroom or Flinga, and virtual environments for rich interaction such as Gather.town. The platforms are often accessed through a web browser by the students' devices. The platforms vary in their requirements regarding for instance the Internet connection's capability and whether a microphone and camera are needed.

Consequently, online tools necessitate the utilization of modern information technology. The teacher should thus first consider the student group's overall possibilities regarding the tools. In other words, does the average student possess things such as a stable internet connection, computer, smartphone or tablet, and a possibility to use information technology in the location of the teaching (remote or physical)? The teacher should consider how to arrange similar possibilities for students without the necessary information technology. Also, students differ in the way that they use information technology. The teacher should assess if all the students are familiar with new online learning solutions such as Teams, Zoom, Kahoot! and others. If there are students who are not familiar with these, the teacher should consider how to handle such a situation. Naturally, the teacher themselves should first be fluent with all the online aspects used by the tools.

In addition to the requirements of online tools, the teacher should consider the more general aspects of the learning environment. These include the possibility to ensure that the learning is student-centred in contrast to book-oriented. The students should thus take the central role in the learning and the teacher should be able to step aside and be a helpful partner rather than an authority in lead. Also, the type of audience the student group comprises is an important factor. The teacher should have an understanding of whether the students are more passive or active learners and consider appropriate tools. Finally, being aware of the student group's language is crucial. The

tools should be selected so that they can support students' language development. While evaluating these aspects the teacher may utilize online surveys and language tests for support.

5. Unsupervised Online Platforms

This section focuses on describing unsupervised online social media platforms. The idea is to discuss the modern online environment and the phenomenon its advancement has introduced for the global world. The text does not focus on those technologies that are generally most common for people, but looks at more modern innovations that revolve around the concept of social media. This should equip readers with an updated understanding regarding the online environment and its affordances. For instance teachers who consider utilizing online tools in their neighbourness training are encouraged to become familiar with the aspects of online environments that the tools introduce. This is because the tools that this toolkit later proposes do indeed leverage the possibilities offered by modern online platforms. As the term implies, these are online platforms where no real supervising occurs but rather the users collectively dictate the nature of the platform. This is, however, partly influenced by the functionalities that the online platform offers to users. Essentially the online platform's nature emerges from the combination of the platform's elements and users.

Online presence and e-learning is today a significant component of the learning process. There is a wide range of studies seeking to improve online learning and pedagogy, see McLoughlin (2002). However, more research is required because of the dynamic online community which is increasingly diverse (core theme of this project), and thus there is a need to inform and promote intercultural communication skills in this environment. The innovation aspect of this is the promotion of neighbourness in a diverse online learning environment including social media by developing intercultural and communication skills. International understanding and knowledge as one of the goals for student education. International and intercultural understanding has become critical to a country's cultural, technological, economic, and political wellbeing.

Cultural Aspects in Unsupervised Social Media Platforms

Social media tools such as email, teleconferencing, instant messaging enable individuals to communicate meaningfully without having to be present physically. These tools are web-based and mobile technologies that people use to share information such as text, graphic, photos, sound, video and ideas online. Such communication transcends the boundaries of one culture to engage interlocutors in an intercultural environment, where understanding how to effectively communicate using the different types of social media might represent a challenge. Communication varies cross-culturally and this is something that one needs to take into consideration when addressing social media and communication between cultures.

New social media is an important part of our lives because it promotes the interconnectedness and interdependence of our culturally diverse world. Media for social interaction allows for people to communicate and engage with information that is quickly accessible on the Internet. In today's society, there is an increasing number of internet users and new social media has become more popular within daily patterns and routines. The communication that occurs in these online contexts promotes interactive dialogues that build an understanding of different points of view. With social

media, people have the opportunity to express their opinions to the public and participate in conversations and dialogue through a common virtual medium.

People use social media for many reasons. First, the need for connection and interaction with other people who have different cultural backgrounds. This is also supported by Maslow's Hierarchy of Needs; people desire to fulfil a sense of belonging through support from relationships with others. Each individual belongs to different networks via virtual communities on the internet. People use social media to gain knowledge and learn about different cultures, opinions and perspectives of issues, topics, and events. Most importantly, new social media is used for socializing; it is a form of media that allows people to participate in conversations and online dialogue without being face-to-face with others.

There are differences in the way that people from various cultures, based on both identity and gender, manage their communicative behaviours within Social Media (Rosen et. al, 2010). Users' communication and behavioural styles are different in social media due to users' different cultural backgrounds. Hofstede's cultural dimensions are power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance and long-term/short-term orientation. Power distance is the extent to which the less powerful members of organizations and institutions accept and expect that power is distributed unequally. Individualism and collectivism refer to the degree to which individuals are integrated into groups. Masculinity and femininity describe the distribution of roles between the genders; for example, assertive and competitive vs. caring and nurturing. Uncertainty avoidance deals with a society's tolerance for uncertainty and ambiguity, and long-term and short-term orientation illustrate the focus and values of a culture (Hofstede).

Differences in individualistic and collectivistic cultures are apparent in users' communication and behavioural styles in new social media. Rosen et. al (2010) describe how people from individualistic cultures focus on meeting new people and on being seen by many people, rather than on maintaining their already existing relationships. On the other hand, people from collectivistic cultures utilize social network sites to "maintain close relationships with a small number of ties instead of creating new connections with people" (Rosen et al., 2010). These cultural aspects collide with the social media platform's elements, such as functionality - platforms value some aspects more than others. Table 5 presents the relation between cultural aspects and social media.

Table 5: Hofstede's Cultural Aspects on Social Media

Cultural Dimension	Definition	Social Media Element	High Impact of Social Media	Low Impact of Social Media
Power Distance	**Power Distance:** the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally.	Membership levels	LinkedIn	Pinterest

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Individualism and collectivism	**Individualism** refers to a loosely coupled social network where people take care of themselves and move readily from one social group to another. In contrast, **collectivism** refers to a tightly coupled social network where long-lasting patterns of interdependence are recognized and a strong sense of group identity is present.	Group membership	Pinterest Twitter	LinkedIn
Masculinity and Femininity	Masculinity and Femininity. **Masculine** cultures are more assertive and value achievement and materialism. To the extent that a culture is **feminine**, the values of human relationships and concern for others are high. Assertiveness, performance, success, and competition are key factors in a masculine culture; quality of life, service, and care for the weak are the hallmarks of a feminine culture	Ranking and recognition	FourSquare LinkedIn	Pinterest
Uncertainty Avoidance	**Uncertainty Avoidance** (UA). This cultural attribute reflects the extent to which a society senses and tries to avoid threats from uncertain and ambiguous situations. Firms in high-uncertainty nations may have more rigid rules and exhibit less tolerance for new and uncommon ideas and behaviours	Privacy controls	Facebook	Pinterest
Time Orientation	This is a measure of whether or not people in a nation are comfortable sacrificing in the present to achieve some long-term benefit (**long-term orientation**) or if they would rather seek more instant gratification (**short-term orientation)**	Time and duration of value	LinkedIn	Twitter

Defining Social Media

Social media is a general term that refers to several kinds of internet-based applications that allow users to create and exchange their own content, with the result being known as user-generated content. A more detailed definition is that "Social media refers to the means of interactions among people in which they create, share, and exchange information and ideas in virtual communities and networks." (Social Media Overview, 2021).

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Social networks are the services that allow one to connect with other people of similar interest and background. Social networks are forms of social relation, defined as an exchange between persons, groups and institutions in a wide complexity. Networks are formed by groups which are organized to develop their resources.

Social media is an important part of modern life, promoting the interconnectedness and interdependence of the culturally diverse world. The diffusion of social media across the world not only respects network effect but also cultural preference. Social media tools are identified as the enablers of developing intercultural communication competence, especially building their intercultural knowledge, skills and attitudes, which this work recognizes as their intercultural communication competence.

Social media makes it easy to communicate across cultures (see Figure 3) on a daily basis, unlike the past when this could only be done by physically being immersed in the communication setting. The open nature of social media, especially microblogs, contributes to the expansion of students' connections by linking them not only to each other and the instructor, but also to the wider community of professionals or people with similar interests all over the world (Dunlap & Lowenthal, 2009). Thus, with its tremendous reach, social media increases intercultural communication and understanding and serves a number of useful purposes for those exploring new places whether virtually or in their real-world travels.
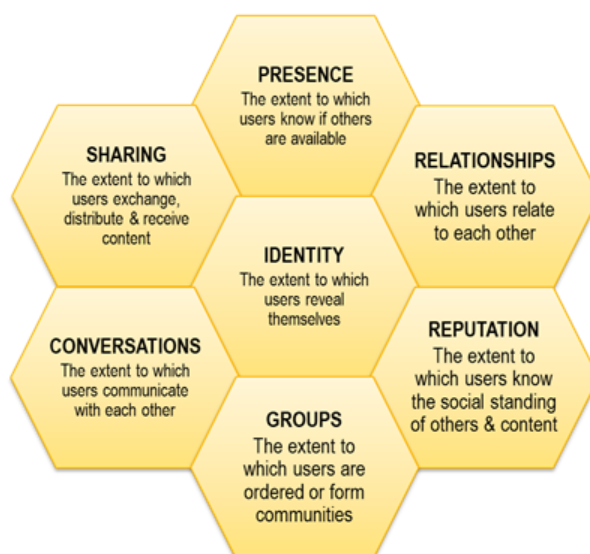
Figure 3: The seven functional blocks of social media (Kietzmann et al., 2011).

The uses of social media have become varied and diverse. The amount of communication that takes place through them is enormous, and a wide selection of social media platforms has emerged to answer the growing demand. The platforms differ in their elements, such as functionalities for users, and thus can be classified according to different perspectives. Figure 4 presents one example of classification of some of the more popular social media platforms. The diagram shows how some social media platforms, such as web blogs, enable their users to promote self-presentation. On the other hand, social media platforms such as those related to virtual gaming, enable high social presence while utilizing rich media.
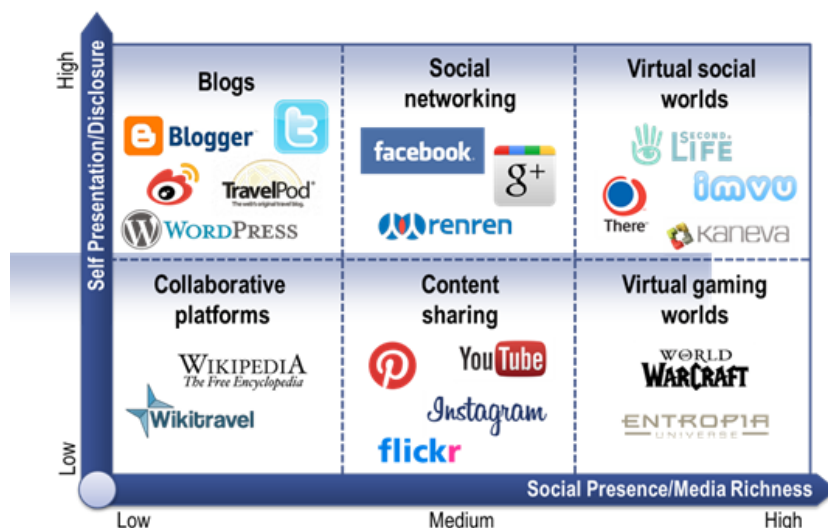
Figure 4: Classification of social media (Kaplan & Haenlein, 2010)

Because the social media platforms differ in their elements, they naturally diverge in their main purpose. Figure 5 presents some of the more-used social media platforms categorized according to their main purpose. The diagram shows how social media platforms such as Linkedin and similar, are used mainly for networking purposes, whereasPinterest, Instagram, and YouTube are mostly about content publishing.
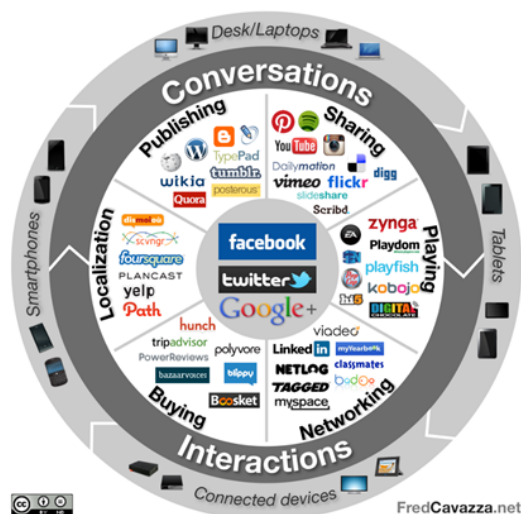
Figure 5: The Social Media Landscape (Cavazza, 2012)

Social media tools, which represent all of the web-based applications enabling individuals to interact with each other, provide an environment for all varieties of content to be discussed, shared, and negotiated. They offer different ways for individuals to interact with each other. Typologies of different social media channels are presented in Figure 6. Chat rooms, for example, are used by participants to discuss topics of common interest, form communities with compatible visions, find soul mates or short-term relationships, or just chat for the sake of chatting. Although chat rooms are less popular now than during the 90s, when texting was the only means available to reach out to others, people continue to chat online using voice and/or video. They still use chat to converse with

friends and family members, conduct classroom lessons, and carry out business negotiations, or even in multiplayer computer games and virtual online worlds. Online chat is a useful communication medium as it is relatively easy to use, and it offers synchronous communication while still mostly in individual-to-individual settings.
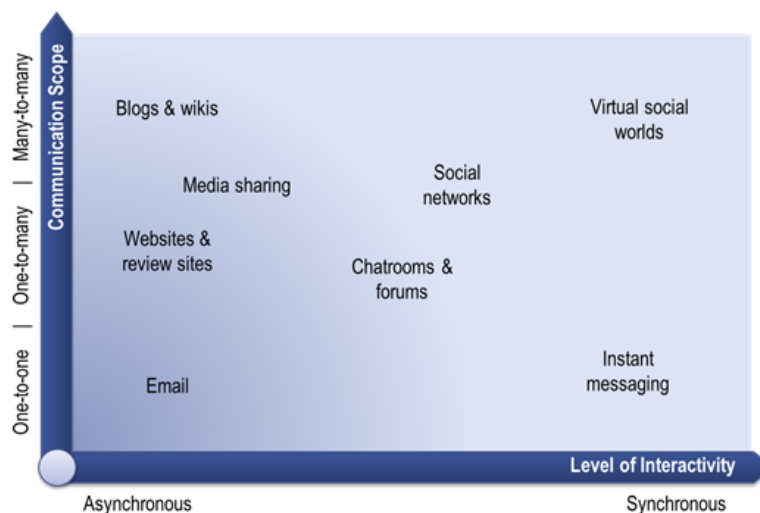
Figure 6: Typology of various social media channels (Litvin et al., 2008)

Another example of social media tools used for interaction is email, with an estimation of 200 billion emails sent every day (Radicati Group, 2012). Like the telephone which represented a significant technological advancement, email technology quickly moved from governmental/ institutional property to be a part of everyday life in developed countries, generating a growing dependency on technology. This has made face-to-face communication no longer very important, if you can communicate through a simple email,itself is a channel that makes online personal communications possible. Email communication is however mostly asynchronous one-to-one communication and thus lacks a certain level of richness - virtual social worlds enable synchronous communication with a wider group of individuals.

Online presence and e-learning is today a significant component of the learning process. In HEI teaching, the social media platforms help to develop an atmosphere of trust that encourages students to share information, opinions, values, attitudes/emotions and, most importantly, to collaborate effectively using the various functionalities offered. Through one-to-one collaboration, students would be expected to begin to see similarities among themselves, identifying themselves with others, and attenuating the negative differences. Social Media then is useful for generating an intercultural dialogue which is an open and respectful exchange of views between individuals and groups from different ethnic, cultural, religious and linguistic backgrounds and heritage.

A third example is videoconferencing technology. It comprises a set of interactive telecommunication technologies which allow two or more locations to simultaneously see and hear each other via two-way video and audio transmissions . This rich communication technology, also called visual collaboration, offers new possibilities for schools and colleges to connect with guest speakers and experts, multi-school project collaboration, professional activities such as meetings and interviews,

and community events. The call can be between two people in private offices (point-to-point) or involve several sites (multi-point) with more than one person at different sites. Among the benefits of a visual connection is that it is an interactive communication medium. Visual connection and interaction among participants enhances understanding and helps participants feel connected to each other. It supports collaboration among traditionally isolated institutions and builds relationships in a way that email, telephone, or online chat systems cannot. The excitement of using new technology and interacting with other students or adults can be expected to increase motivation. Video conferencing makes a face-to-face visit possible, when a live visit is not. By removing the need for students to travel yet still providing a two-way audio and video link, videoconference is providing educational opportunities for interactions that would not otherwise exist, saving them time and resources. This allows students to have a greater opportunity to form meaningful relationships with others who may be very different from them. They also learn important communication and management skills, e.g. when they see themselves on screen and realize that is how others see them; this may lead to positive adaptations such as dress change, posture change and poise change .

A video conference system must have audio-visual equipment. This includes such as video input (video camera or webcam), video output (computer monitor, television or projector), audio input (microphones), and audio output (usually loudspeakers associated with the display device or telephone). It also needs a means of transmitting information between sites (analogue or digital telephone network, LAN or internet). Instant messaging does not generally require much in addition to an online connection, a device such as a computer or a smartphone and the instant messaging application.

Examples of Social Media Platforms

This section provides an overview of social media platforms classified by purpose and function. The examples of social media platforms are presented in Table 6.

Table 6: Examples of Social Media Platforms

Purpose	Description	Function	Examples
Social Networking	Using websites and applications to communicate informally with others, find people, and share similar interests. Such types of Social Media are used to associate with individuals (and brands) on the web. They help your business via branding, social awareness, relationship building, customer service, lead generation, and conversion.	Allows users to directly connect with one another through groups, networks, and location	Facebook Linkedin

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MicroBlogging	Posting of very short entries or updates on a social networking site.	Allows users to subscribe to other users' content, send direct messages, and reply publicly. Allows users to create and share hashtags to share content about related subjects.	Twitter Tumblr TweetDeck
Blogging	Recording opinions, stories, articles, and links to other websites on a personal website	Allows users to post and read content that includes long texts, videos, images, and such.	Wordpress Blogger
Photo Sharing	Publishing a user's digital photos, enabling the user to share photos with others either publicly or privately	Allows users to publish photos into an online platform for others to see.	Instagram Flickr Snapchat Pinterest
Video Sharing	Publishing a user's digital photos, enabling the user to share photos with others either publicly or privately.	Allows users to embed media in a blog or Facebook post, or link media to a tweet	Youtube Vimeo Periscope
Crowdsourcing	Obtaining needed services, ideas, or content by soliciting contributions from a large group of people, particularly those from the online community.	Allows users to share their ideas and ask for others to contribute to these ideas.	Ushahidi, Inc.

Most of these examples are available to anyone with an Internet connection regardless of their geographic location. However, there seems to be a difference in the popularity between the various sites amongst different countries. Cyworld, a South Korean social network has more than a third of the country's population participating in the social networking sites. Another social networking site called Orkut is very popular in Brazil and India. Some examples are discussed below in detail.

Facebook is an example of social media that promotes the exchange of messages between people across the world. Facebook was created in 2004 by Mark Zuckerberg, whose mission was to bring people together with different backgrounds and encourage interaction. It is the world's most popular social media platform. Users can post status updates consisting of text, images, or video that are seen by their "friends." Additionally, they have the ability to "like'' the status updates of others, and/or share them on their own profile. They can also "like'' companies and organizations, join groups, and play games. All of this activity is reflected in the user's profile page, known as their timeline. Facebook has 2,6 billion monthly active users and is still growing, mostly in the Asia Pacific region. Analysis shows that it is the leading social network in 154 out of 167 countries (92%). By contrast, Russian territories are dominated by VKontakte, and WeChat reigns in China. (VincosBlog, 2021).

YouTube is a video-sharing website that "allows individuals to interact with the global community by viewing and sharing user-generated video content". YouTube was launched in the year 2005 as a video hosting service. It is based in the U.S.A and was founded by Chad Hurley, Steve Chen and Jawed Karim. YouTube is considered a social networking site as people can connect through this website and can give their opinions and feedback about the video shared here. Amateurs and professionals alike use YouTube as a platform to share videos and earn money. As a business platform, YouTube offers immense opportunities for video bloggers. Many amateur artists have built careers by using YouTube as a platform to showcase their talent to the world.

Twitter is a microblogging site where users post 280 character "tweets" about anything they wish. Users can attach images and videos to their tweets, can add someone else's tweet to their feed by "retweeting" it or can recognize another's tweet by adding it as a favourite. Users can view the tweets of others by "following" them. There are no group membership or game options. People use microblogging to "talk about their daily activities and to seek or share information". Twitter is a social-networking site created in 2006 to relay real-time information to users. The platform was inspired by creator Tim Dorsey's introduction of an SMS-based concept that allowed members of his then-company, Odeo, to keep tabs on one another. The name 'Twitter' is used to describe a short burst of inconsequential information.

Linkedin is a social networking media for professional networking. Users create profile pages that effectively serve as online resumes. They then build their network of professional contacts by adding connections. Group membership is encouraged on this site and there are many options to choose from. Users can post relevant status updates and news stories and may receive recognition in the form of a "like".

Pinterest is a relative newcomer to the Social Networking Site scene. Users have the ability to create "virtual pin boards" where they "pin" items of interest from around the Web. These pins are images with a text description that are hyperlinked to the corresponding website where it was pinned from.

Pinterest is a fairly open platform as users can follow any boards from other users that they wish. Much like Twitter, pins can be "re-pinned" from another user's board and/or you can also recognize the content by liking it.

6. The Neighbourness Learning Tools for Online Environments

In this section, neighbourness learning online tools are presented. The presented tools aim to offer different types of activities with varying levels of complexity and thus are suitable in various situations. Most of these tools and the online platforms they utilize have already been used extensively in the participating universities. Thus, for most tools, there is a brief description of experiences from using the tools/online platforms. Neighbourness challenges are discussed in Module 1, chapter 2 and aspects to consider while choosing the tools are discussed in Module 1, chapter 3.

Figure 7: The Facilitation Toolbox

In all of the tools, in varying amounts, the teacher has a central role as a facilitator. The teacher should thus first acknowledge what the tools require from them and also be prepared to act as a facilitator. This also means that the teacher should ensure that students acknowledge the aspects of good online communication. According to the Erasmus+ Virtual Exchange Facilitation Course, skills illustrated in Figure 7 are essential.

As Figure 7 implies, many skills are essential in good dialogue, whether on-site or online. However, since online conversations restrict the image of the speaker to the camera view, body language might be hidden. Thus "Active Listening" includes not only spoken words but also gestures that cannot be fully captured in online dialogues. This aspect does not only limit to active listening, but also mirroring, summarizing, asking good questions, and observations differ in online dialogues from physical face-to-face conversations. It is important that the teacher is aware of this, demonstrates it in her own behaviour, and makes sure that the students understand it as well. Essentially the teacher should make sure that the online collaboration focuses on group ownership, critical thinking, and self-awareness.

Next in this chapter each tool is shortly defined and its fundamentals can be found in tables. Then instructions for each tool are given, followed by the description of possible experiences when using the tool.

TOOL 1: How to be a_ _ _ _ _ _ _ _ _?

The tool How to be a_____? is one of the simpler neighbourness learning online tools. The tool is based on the book "Feeling Italian" written by Di Mauro and Gherke (2020). The tool is useful in many situations as it does not take much more than an hour to complete. A natural situation would be to use it at the beginning of a course so that the students are able to become more familiar with each other before diving into group exercises. This tool is about inspiring the students to consider their own and other's culture. In particular, the tool guides the students to identify and reflect the stereotypes associated with different cultures. Students are encouraged to grasp the surface of different cultures, become more aware of the cultural stereotypes, consider the extent and limits of the simplified definitions that stereotypes impose about different cultures, and become familiar with other students. The basics of the tool are indicated in Table 7.

Table 7: How to be a_____?

Tool	How to be a_____?, based on "Feeling Italian" by Di Mauro & Gherke (2020)
Goal, objective	To increase the awareness of the student of the features of the culture that they are in and to open their eyes to different perspectives on how others see the culture.
Actors	Student groups instructed by teachers.
Target Group, volume	The main task can be carried out independently by the group once the instructions are given, and thus there is no limitation to the number of participants.
Time frame	A single event. Can include follow-up reflections and thus extend over a longer time. Time allocation needed for each group is ~15 minutes of individual preparation and ~1 hour of discussion by the group. Reflections and follow-ups, if carried out, increase the usage of time accordingly.
Technological requirements	**Hardware**: Stable internet connection; a device to use a group-call application, microphone and preferably a camera. **Software**: a working group-call application that enables screen-sharing (e.g. Teams,Zoom etc.).
Neighbourness competence outcome	Increasing awareness of self as well as of the thinking of others.
Teacher's approach	Prepare to help students to recognize cultural stereotypes, and countries' internal diversities. Be ready to reflect the verbal and nonverbal elements from the classroom conversations and guide the conversation appropriately from an ethnocentric vs. ethnorelative perspective.

Students should first be instructed in the use of the tool. The tasks, however, are not complicated so the introduction should not take an excessive amount of time. Students should first be asked to select a picture that to them represents being a member of a particular culture. Approximately 15 minutes should be enough for each student to find a picture and prepare a few words about it. The picture can, for instance, convey what it means to be a Finnish person. Stereotypically such a picture could be a picture from nature or of a sauna, as those are often associated with Finland. The picture may be selected from the student's own pictures or from the internet. Then, in a group meeting via an online platform such as Teams or Zoom, students will go through the pictures they have selected. The online platform should have functionalities for sharing/showing the pictures, and for verbally presenting and discussing in a group. Everyone will show the chosen pictures and give a short explanation of why

they have chosen those pictures and whether they had other options. Presentations may be only a couple of minutes long or longer. After everyone has gone through their pictures the group will discuss what similarities and differences they found in the pictures and whether any stereotypes could be found. The groups should be instructed to reserve around 30-45 minutes for this discussion.

The tool could also be used offline. Instructions could be given in advance so the students would have time to find the pictures, but the discussion part could be held in a classroom. The impact of the tool may be different with students physically present and the conversation may be better.

The goal of the tool is to increase the awareness of students of both their own culture and of other cultures, and to open their eyes to different perspectives. By choosing a picture that represents a student's own culture, the aim is to make the students consider their own cultures. Discussing these choices in the group will inspire students to think about other cultures or how other students see their culture. Ultimately, the goal is to make the students think about their own culture from other perspectives.

The teacher may guide the discussions to focus on reflecting the stereotypes. The teacher could inspire the discussion with questions such as 'what does it mean to feel like a citizen of a country? What are the behaviours, places, situations, activities or symbols that evoke citizenship? What are the elements of continuity with the past that allow the person to perceive or be perceived as the citizen of a country?' In this way the discussion could be aligned to focus on reflection rather than merely mentioning the most obvious stereotypes. If the same pictures are often chosen the teacher may suggest that the students discuss the reason why.

Experiences with How to be a_____?

The tool How to be a_____? has been used for instance in Tampere University's course "Organizations and leadership", both in Finnish and English implementations. This course is a part of Information and Knowledge Management and Industrial Engineering and Management bachelor's studies. In the Finnish course, there were only students from Finland. However, students came from many different fields of studies, including automation engineering, electrical engineering, and information technology. In the English implementations, there were mostly international students and few Finnish students.

Groups held subsequent discussions about their experiences while participating in the tool exercises. Overall, the experiences have been great. Microsoft Teams or Zoom were used. Many groups said that the tool helped them to break the ice with new group members. The tool has been beneficial in providing concrete topics to discuss. Most students felt that it was easy to start discussions with strangers when they had something specific to focus on. The experiences regarding the tool have thus been largely positive.

Comparing the reflections of Finnish and English implementations, it could be seen that the tool has been especially useful in the international implementations. In the Finnish implementations students have had a lot of pictures of the same things - Finnish nature, sauna and the need for space. So the conversation was often exclusively about those things and the most obvious Finnish stereotypes. While the discussion has sometimes focused only on a narrow area, it nevertheless helped the

students to identify the central stereotypes about Finland. In the English implementations students have also had similar pictures about Finland. However, since in the English implementations students have come from different countries, there have also been pictures of their own cultures. This has allowed these groups to talk about other cultures than just Finland, learn more about these cultures, and hear what other people think about their culture. Consequently, the tool was useful in the Finnish implementation mostly as an ice-breaker or as a warm-up assignment, but also in realizing the central Finnish stereotypes. In the international implementation, the tool allowed the students to learn more about other cultures.

A lesson learnt from the experiences is that the teacher may take a more active role, if useful. The teacher may first define what stereotypes are, how they are formed, what they are useful to, and what are their risks. In this way the students should be more prepared to be critical towards stereotypical perceptions.

TOOL 2: Collaborative Case analysis with Flinga

This tool is simple to implement. The most obvious use scenario for the Collaborative Case Analysis with Flinga is to use it to support case-based teaching. In disciplines such as information technology or business, teaching often combines theoretical lectures and applying them to real-life cases. Analyzing the cases together brings multiple different perspectives together as the students analyze the case from their respective cultural frames. However, in physical face-to-face meetings, some perspectives may easily be left in the shadows as the possibilities for contribution are limited. In addition, voicing an opinion verbally requires courage and may be difficult for students from a culture where students are not used to being verbally active during lectures. Nevertheless, contributions from all students are crucial in creating a multicultural teaching environment that leverages the different perspectives embedded into the group of students. Flinga, a collaborative whiteboard accessed via a web browser whereby participants can contribute by adding textboxes to the online whiteboard. The textboxes can be seen by all participants. In this way, the tool offers a relatively simple and safe space for collaborative work for students from different cultures. Students may thus contribute to case exploration from their own perspective and then see other students' inputs and learn about their perceptions while still focusing on the course's main topic. Tool basics are in Table 8 below.

Table 8: Collaborative case analysis with Flinga

Tool	Collaborative case analysis with Flinga
Goal, objective	To collaboratively explore real-life cases.
Actors	Facilitator; students from different cultures
Target Group, volume	Around 10-50 students
Time frame	90-120 minutes
Technological requirements	**Hardware**: A stable internet connection; a device to use an online group chat along with a microphone. Camera is preferred **Software**: Online group chat application (e.g. Teams or Zoom); A web-browser to access Flinga (https://flinga.fi/)
Neighbourness competence outcome	Increase students' awareness of how other individuals may see different situations. Gaining experience in collaboration with peers.
Teacher's approach	Become fluent with the chosen online platform (e.g. Flinga). Prepare to guide students' thoughts into cultural issues. Be to recognize where students from different cultures could contribute by sharing their thoughts on different issues.

The teacher should first pick the case(s) to be analysed. The decision could be prioritised based on the course's main topic. However, teachers are encouraged to choose cases that are also culturally challenging so that the different perspectives on cultural issues can be activated. The teacher should be familiar with the Flinga teaching environment. Flinga is relatively simple to learn and many tutorial videos can be found on the internet. Then the teacher should set up a Flinga whiteboard in advance so that this won't take up time during the actual activities. The teacher should share the link to the Flinga room for students and make sure that the students also make themselves familiar with Flinga's basic functionalities. Naturally, the teacher should also organise an online group meeting through Teams or Zoom (or similar) and make sure that the students can access the meeting.

The teacher can organise the analysable case as it best serves the course. However, a suggested option is to make the students study the case individually beforehand and consider their thoughts. This could mean reading a case description and preparing simple notes. This preparation could also be done in groups, but making the students first consider the case individually may encourage them to consider the case from an culturally-framed individual perspective.

The teacher should initially gather the students into an online group meeting. Here, the teacher briefly introduces the case and instructs the students. The teacher may have previously added categories, themes, or topics into the Flinga whiteboard to organise students' inputs. Then the teacher allows the students time to contribute to the Flinga whiteboard. This could be for instance 15 – 30 minutes. In this stage, the students add their ideas about the case as textboxes into the Flinga whiteboard.

Once individual contributions to the whiteboard have ended, the inputs are discussed together. This may be organised in many ways, but one way is that the teacher identifies the most interesting inputs first. The teacher could ask the corresponding student to verbally reflect the input. The teacher is encouraged to not actively contribute too much to the discussion, but instead rather facilitate it - the students provide the content. During this stage, connections between the inputs/textbox can be drawn to illustrate their relationships. This may be inspired by the teacher or, better yet, by the students. The teacher may also guide the students in considering cultural influences. This could mean that first, the teacher suggests that some differences in inputs may result from cultural issues, and second, that findings from the case under analysis may include cultural influences. In the latter case, the teacher may for instance mention that the organisational issues studied in the case could have cultural factors embedded. This could result in insightful discussion as students from different cultures provide their view.

The tool ends with a brief reflective discussion where the main points are summarised. It may be easier if the teacher takes the lead in this stage. However, the students are expected to contribute.

Experiences with Collaborative Case Analysis with Flinga

The Flinga platform was used in Tampere University's teaching, for instance in the course IT-Business Alignment offered by the faculty of Management and Business. During this course students are asked to go through a number of case reports that are then analysed and discussed in course workshops. The platform was particularly used during the workshops during recent times of remote teaching.

The students should be asked to read through a case report beforehand. One report was about how an implementation of an enterprise resource system had failed in an organisation. During the workshop Zoom was used to establish group communication. When a workshop started, the students were asked to contribute their thoughts into the Flinga whiteboard. Students generally have been instructed to consider what has happened in the case and what the reason for it may have been. Approximately 30 minutes was given for students to write their thoughts. Then the teacher systematically started to go through the students' contributions from the Flinga whitewall. When noticing a particularly interesting contribution, the teacher asked the student whose contribution it has been to briefly elaborate. While going through the contributions the teacher grouped the contributions based on apparent categories. Figure 8 illustrates how an organised Flinga whitewall might appear after a workshop.
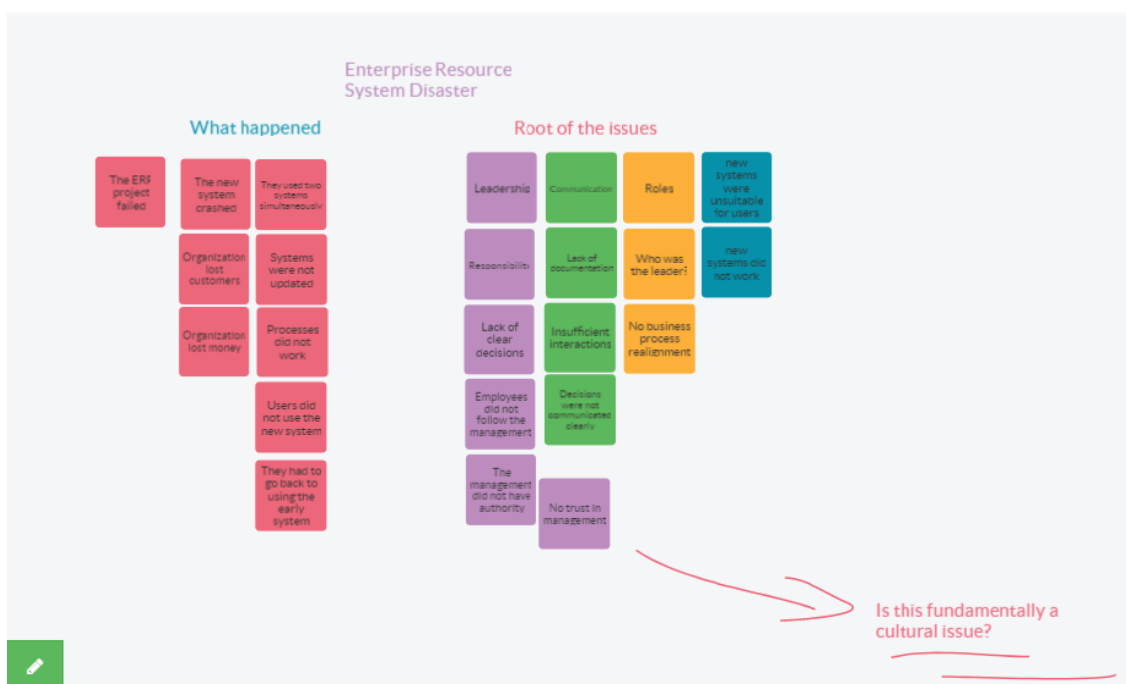
Figure 8: Example of a Flinga Whiteboard

When all contributions have been gone through and grouped, the teacher guided the students to consider conclusions about the case. This, is a stage where the teacher could inspire students to consider cultural matters. In one case example, there were interesting cultural issues related to management styles and organisational culture in the relevant country. This was pointed out by the teacher. Then the teacher asked the students to reflect on cultural factors. Most students had not considered the effect of culture in their analysis but realised its impact once it was pointed out.

The Flinga whiteboard was useful in teaching since it has offered an easy way for the students to share their thoughts. Those students who in general were not especially active during lectures were able to participate in this exercise. Flinga's functionalities were useful since it offered options for visualisation and drawing conclusions. Based on these experiences it is recommended that students have the leading role in case analysis and the teacher takes the role of a facilitator.

TOOL 3: Sensitising with Web Questionnaires

This tool is also easy to implement and does not require much from the learning environment. Sensitising with Web Questionnaires is useful especially in the early stages of a course when students are getting into the mindset of the selected approach. The tool assumes that during the first moments of the course, for instance during the first introductory lectures, students generally have an open mindset as they try to absorb what the course is essentially about. The idea is to leverage this stage by sensitising students to be aware not only of the course's main topics but also of cultural matters that they may face in the course content and during collaboration with other students. Thus, the tool may be used before the course's main group project. The tool requires only that students have internet access and a suitable web questionnaire (see Table 9 for tool basics).

Table 9: Sensitising with Web Questionnaires

Tool	Sensitising with Web Questionnaires
Goal, objective	To sensitise students to cultural matters before the course's main exercises.
Actors	Students
Target Group, volume	Students
Time frame	Approximately 15-30 minutes
Technological requirements	**Hardware**: Internet access **Software**: web-browser; suitable web-questionnaire (e.g. https://implicit.harvard.edu/implicit/takeatest.html.
Neighbourness competence outcome	Increase students' awareness of cultural issues.
Teacher's approach	Find appropriate material for sensitising the students. Be prepared to participate in discussions and support the self-reflection of the students.

The tool can be implemented by simply asking the students to fill out a web questionnaire. In this way the students may test their awareness of cultural issues, learn more about these issues and, more importantly, become sensitised to cultural matters. Teachers may search for suitable web questionnaires/exercises on their own. For instance, the website Learning for Justice offers questionnaires to test cultural biases and stereotypes (https://implicit.harvard.edu/implicit/selectatest.html). Additionally, the teacher may try to further activate the students' thinking with other material such as videos (e.g. The Importance of Cultural Humility: https://www.youtube.com/watch?v=cVmOXVIF8wc), movies, articles, etc. before filling out the questionnaires.

Students should complete the questionnaires/exercises individually so that they process the issues themselves. However, teachers may complement this with some reflection exercises. This could be for instance a group discussion where students briefly share their thoughts, such as lessons learnt, surprises, etc. with other students. Alternatively, or additionally, students may also be asked to write a short self-reflective essay about their experiences with the questionnaire. An online forum may be utilised where each student may share their thoughts and comment on those of other students.

TOOL 4: Neighborness Storytelling Workshops

There are few activities which indicate a person's subjectivity more transparently than story-telling. The way someone tells a story is shaped by their individual personality, itself is a product of a culture and personal psychology. Collaboratively creating a story is therefore, at least on a subconscious level, a way of revealing individual traits and perceptions, even across cultures.

TOOL 4.1: Neighborness Storytelling Workshop - Storytelling Gamified

This tool introduces storytelling workshops targeting subjectivity. The Neighborness Storytelling Workshop is slightly more complex than for instance the "How to be a_____?" ,but also offers more engaging and creative activities. The goal of the workshop is to give the students a chance to experiment with the process of creating a story, to observe and reflect on the way each member of their group handles the story and importantly, to have some fun doing it. Fundamentals of the tool are in Table 10.

Table 10 Neighborness Storytelling Workshop – Storytelling Gamified

Tool	Neighborness Storytelling Workshop – Storytelling Gamified
Goal, objective	To give the participants a chance to experiment with the process of storytelling, to observe and reflect on the way each member of their group handles the story.
Actors	Teams of 4 students who ideally come from different backgrounds. The number of teams is variable, but more than 4 teams per facilitator could become unwieldy. 1 facilitator / moderator
Target Group, volume	Students of different cultures interested in storytelling, particularly filmic and theatrical.
Time frame	The shortest version possible would take around 4 hours.
Technological requirements	**Hardware**: A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do. **Software**: A web-browser, an app to voice/video-chat, an online whiteboard and Fiascomputer website.
Neighbourness competence outcome	Advancing students' skills for collaboration through exercises. Increasing students' awareness regarding how others see the world.

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Teacher's approach	Become familiar with the Fiasco storytelling game. Be prepared to help students to reflect on their experiences.

This workshop is relevant for students in all phases of their student life. However, the tool may be particularly useful in early semesters since it involves intensive creative teamwork, which doesn't require participants to know each other. The tool's playful aspect tends to work well as an ice-breaker and by the end of the session members tend to have become more familiar with each other. The workshop is, due to its creative nature, more easily applied to students of degrees related to the arts, creative writing or humanities in general. However, the tool should also be tried with students from other fields.

Teachers should be acquainted with the 'Fiasco' storytelling game,ideally having played a few sessions themselves. The better the teacher understands the game mechanics, the better they will be able to adapt it to their context. A presentation to introduce the rules should be made beforehand. If the teacher wishes to design a storyworld for their game, they should take the time to develop it. Otherwise, the simpler settings on Fiasco computer work well.

The workshop works better over two sessions. The first could be around 4-5 hours, focused on introducing the participants to each other and to the game and then actually playing it. Between sessions the teams should write a synopsis based on the story they developed during the game. The second session should then take place a few days later and focus on the teams presenting their stories to the larger group, followed by a larger debrief session on the experience. This session varies in length depending on how many teams participated in the workshop.

The shortest version of the workshop possible would take around 4 hours. A potential structure for this quite intensive 4-hour workshop could be as follows:

1. Introduction of the workshop, the game goals, group distribution (30 Min);
2. Fiasco Setup (30 Min)
3. Short Break
4. Act 1 (1h)
5. Short Break
6. Act 2 (1h)
7. Debrief about experience (30 Min).

The workshop uses a simplified version of the acclaimed table-top storytelling game "Fiasco", developed by Bully-Pulpit Games. Participants use the website Fiascomputer to pick a Playset, which should have been shortlisted or personally created by the moderator. The playset (see Figure 9) can be described as a story world, with a location,such as a ship, a small town or a hotel,and basic relationship categories and details. Playsets that involve a closed space tend to be easier to play, since the characters inevitably bump into each other. Examples of these would be "Transatlantic", "The Zoo", "The Manna Hotel." Playsets are easily customisable and a teacher can potentially create their own, based for example on their university campus.
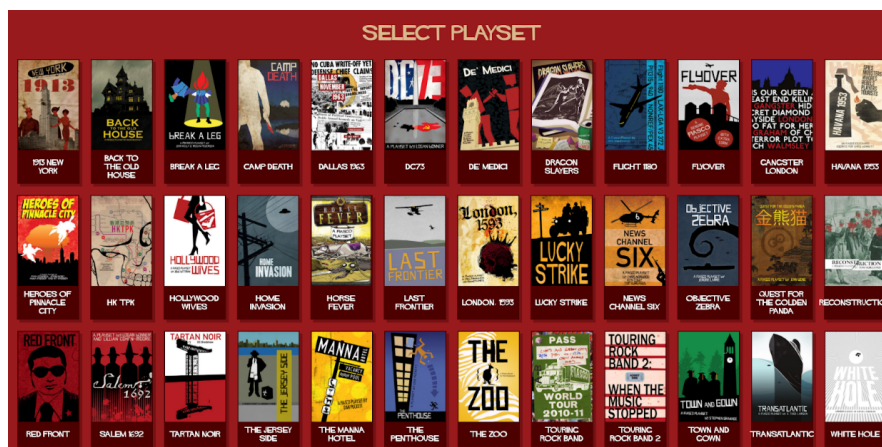
Figure 9: Fiascomputer. See: https://fiasco.tabletopsoftware.net/

Participants create their characters through the relationships they have with each other inside of the Storyworld. Instead of creating a character from the inside out, they create from the outside in (see Figures 10 and 11).

1. In the first round, each player picks a category for the relationship their character will have with the next player (e.g.: Friendship).
2. In the second round, Each player adds a detail to this relationship (e.g.: Went to High School together).
3. In the third round, players pick a detail category: need, location or object. In a game of 4 players, it is suggested to have 2 needs, 1 location and 1 object (e.g.: Need - To get the truth).
4. In the final round, players pick a subcategory to their relationship detail (e.g.: … About who you really are).
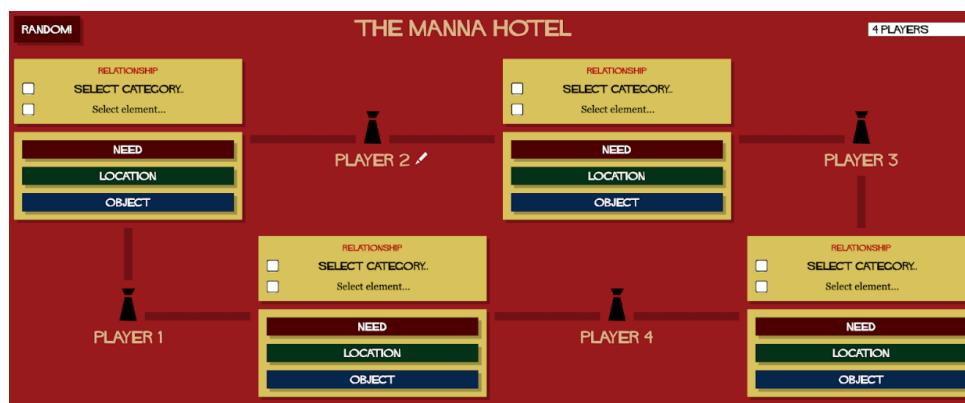
Figure 10: Blank Setup

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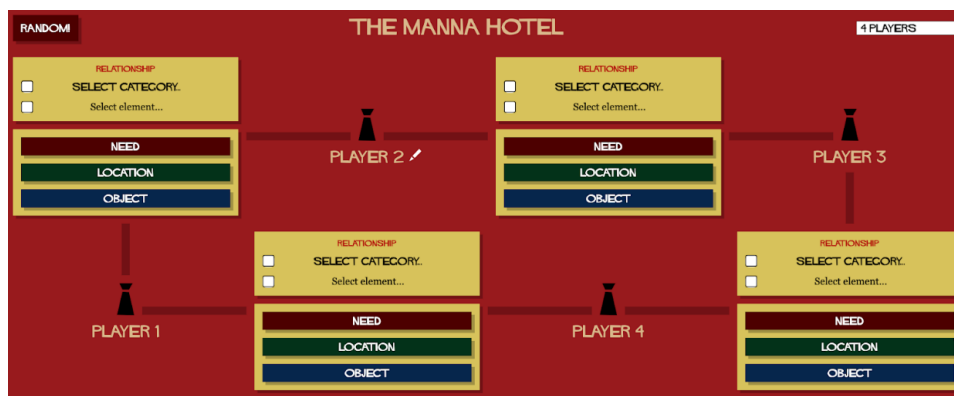
Figure 11 Finished Setup

Participants should be encouraged to talk through each decision. Their characters should organically start to take shape, and a feel for the potential conflicts of the story will appear.

Once this setup is done, a screenshot is taken of the board and the groups move to an online whiteboard such as Mural or Miro, where they can keep track of the scenes as they create them. Players take turns initiating a scene (see Figure 12) by stating what is the goal of their character and which other characters are also present.
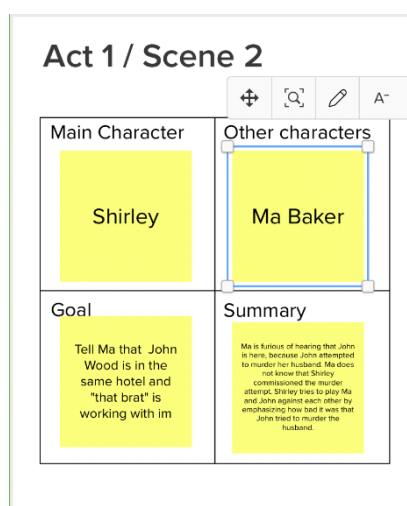
Figure 12: Example of a scene description

Then the group decides how the scene plays out. Each player normally gets two scenes in the "spotlight" per act and the whole game takes place over 2 acts. In a group of four players, a game will include 16 scenes. A basic structure should be offered by the teacher to help the participants keep track of each scene. An example of a whiteboard with the setup and scene descriptions is illustrated in Figure 13.
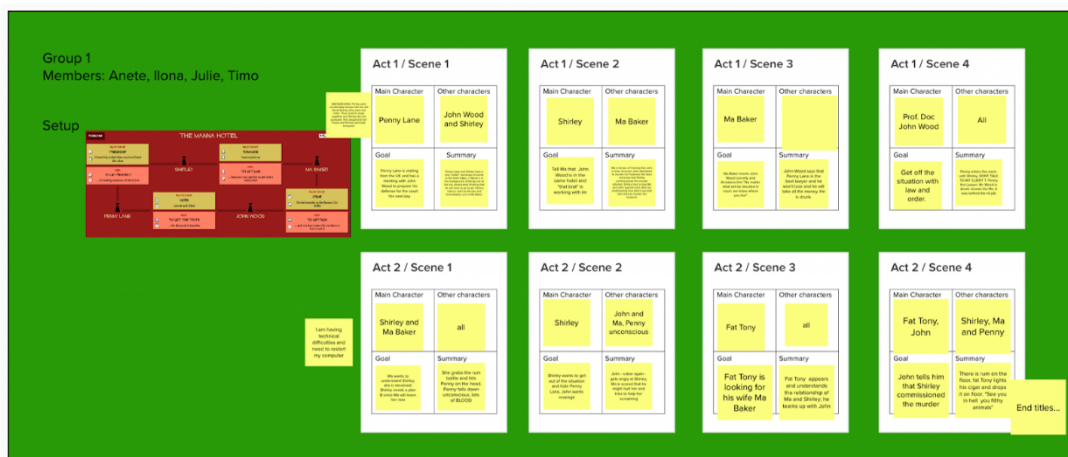
Figure 13: Finished Board

If the workshop has only one session, then the teacher can cut one of the acts or limit the discussion after the game to a debrief of the experience. If more time is available, this discussion could be expanded, and the workshop generally yields much better results if more than one session is possible. This is because a second session may then be used exclusively to reflect upon the intercultural experience. The experience of condensing a story written collectively 'after the dust settles' is a very productive way of reflecting on the process so far.

Experiences with Neighborness Storytelling Workshop

This workshop has been developed further with an action research style, by performing it with different groups and reflecting on each edition after it is completed, considering strengths and weaknesses and ideating adaptations of rules and structure. Some concrete conclusions follow.

Even though the real game has minimal rules, experience has shown that they might be confusing in a tight timeframe. Because of this, it is advisable to adapt the rules to fit the needs of the course. The goal is to have the rules as motivators for creativity, not to have the participants spend time discussing what is right or wrong. This is also the reason why it is advisable to introduce the rules on a "need-to-know basis", moving the workshop between moments of playing in breakout rooms and moments with the whole class together getting briefed on the next section. This way, students don't feel as lost and will have frequent chances to refocus on the task and ask questions. For instance in many workshops the Setup has been kept in the classic game, but Dice and Tilt mechanics have been removed along with the option to initiate or conclude a scene, therefore forcing participants to initiate the scene when it's their turn.

Since all assets are online and free, the teacher becomes unnecessary once the participants learn the rules of the game. Students have told us that they enjoyed the experience so much that they will play Fiasco with their friends outside of class.

We've experienced some groups laughing out loud during their game, whereas others were much more serious. If possible, groups should be balanced in terms of energy level. For instance, an extroverted participant can maintain the energy of the group and keep the ball rolling, while a more

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introverted student can flourish in the small-group experience, being gently "forced" into creating a character and starting scenes.

TOOL 4.2: Neighborness Storytelling Workshop – A Letter From Across The Channel

Stories have been a way of bringing people together for thousands of years and most know the experience of watching sharing a laugh or a scare with an audience in a movie theater. But stories can build bridges between not only audiences, but the storytellers themselves. Particularly collective artforms, like film and music, require an intensive amount of teamwork, precise communication and open ears. With this in mind, FBKW has developed a few different tool concepts that use the act of collective storytelling in the form of audiovisual media production to promote intercultural encounters and develop neighborness competences. The form of these storytelling workshops is very flexible and should be adapted according to the context.

Regarding this particular workshop: transnational Cinema is a concept within film studies that aims to analyze film from the perspective of postnationalism and postcolonialism, tackling subjects like displacement, the effect of language and cultural barriers, as well as, on a meta-level, the production context of particular films. This workshop aims to introduce students to transnational cinema in a practical fashion and, consequently, get them to confront these topics with a similarly transnational group of peers.

Table 11 Neighborness Storytelling Workshop - A Letter From Across

Tool	Transnational Storytelling
Goal, objective	Connect students from two universities from different countries through a collaborative storytelling speed-run
Actors	Teams of Students (2-4 per institution per group) One professor/lecturer per institution, ideally with one being a specialist in transnational storytelling
Target Group, volume	Students of different cultures interested in storytelling, particularly filmic and theatrical.
Time frame	One week (not necessarily full-time)
Technological requirements	**Hardware**: A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do. Equipment needed for the production of the artform picked by the coordinators. E.g. cameras and microphones for film, studios for podcasts, etc. **Software**: A web-browser, an app to voice/video-chat, a team coordination tool like Slack.

Neighbourness competence outcome	Advancing students' skills for collaboration through exercises. Increasing students' awareness regarding how others see the world.
Teacher's approach	Become familiar with transnational storytelling. Be prepared to help students to reflect on their experiences.

To function properly, this storytelling workshop requires two separate groups. It is theoretically possible to do it within one learning institution by separating two groups according to their cultural background, but the workshop was designed for two partner universities from different countries.

Essentially, this workshop addresses transnational collective storytelling - students from one institution start a story to be finished by students from the partner institution. The first version of this workshop, entitled "A Letter from Across the Channel", was successfully conducted with a focus on film, since it is the medium of choice for both partners. This film version will be used here to describe the tool, but note that the medium can be chosen according to the interests of the institutions, and may range from text and podcasts to photography and film. However, media that is normally created in a group activity (such as film and podcasts, rather than the more solitary literature) is ideal, as it automatically requires cooperation.

Theoretical Input:
On the first day of the workshop, before the students begin to create their films, it is a good idea to give them theoretical input regarding transnational storytelling. In the case of ALFATC, professor Samantha Iwowo from the University of Bournemouth, a specialist in transnational filmmaking, gave a short lecture introducing the students to relevant works in the genre, as well as identifying common threads between the films, such as themes of displacement, discrimination and language barriers. It is helpful to provide a short selection of introductory literature, in case students are interested in further preparation for the project.[2]

Kick-off:
Once the theoretical input is done and enough time for discussion has been given, students should be assigned to their groups. Groups should be as diverse as possible and, depending on the amount of students participating in each institution, they can be created in different ways. Essentially, it is necessary to have one team create an 'artistic provocation' (the Letter referred to in the film title) to which another team will react artistically. In the case of "A Letter from Across the Channel", the class in Bournemouth was much larger than the one in Potsdam, so a decision was to be made to film most of the material in Bournemouth, while still making the activity creatively satisfying for all involved. Aiming at this, five groups were created:

- **Letter group,** up to 4 students from each university
- **FU Team** with support from 2-4 BU students

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[2] Prof. Iwowo offered: Higbee, Will & Lim, Song. (2010). Concepts of transnational cinema: Towards a critical transnationalism in film studies. Transnational Cinemas. 1. 7-21. 10.1386/trac.1.1.7/1.

- **BU Team A** with support from 2 FU students
- **BU Team B** with support from 2 FU students
- **BU Team C** with support from 2 FU students

The Letter group had an equal number of students from each institution, as both parties were interested in designing the creative trigger for the partners. The Film University team would be responsible for shooting the film that represents the letter in audiovisual form and the three teams in Bournemouth scripted and filmed the 'artistic reactions' to the letter.

The timetable conducted during the workshop was as follows:

	Monday	Tuesday	Wednesday	Thursday	Friday
Morning	Theory Introduction	Screenwriting/Pre Production	Shoot	Feedback to edit	Final touches
Afternoon	Letter Development	Screenwriting / Pre Production	Shoot/Edit	Picture Lock	Screening
Evening	Sending text of Letter	Shoot	Edit	Final Touches	Online Get-together

Considering that a short film production can take anywhere from a few months to a few years, this was a very fast-paced sprint. In the evening of the first day, the content of the letter was sent to every group so that they could start writing their scripts on Tuesday morning. Deadlines were seldom achieved and most deliveries took place sometime later, but all films were delivered in time for the final screening, which was the most important goal.

It is important to take time on the first day of the workshop to make clear for the students that the quality of the films is secondary to the experience of collaborating on a transnational project. The goal is to connect students with different backgrounds who also live and study in different places by working together on a project that somehow creates a dialogue with their own personal, transnational experiences.

It is advisable to centralise communication with the students. In the case of ALFATC, this was done through a Slack Workspace, with a 'General' channel dedicated to general organizational reminders and questions, as well as channels dedicated to each student group, where they could converse with each other and teachers could supervise. Although a few groups used Slack as their main communication channel to organise themselves, others decided on using chat applications like WhatsApp and Telegram.

For the final screening, the teachers from both institutions booked large rooms with screening capabilities. The sessions began with the screening of each film, which was followed by an in-depth discussion with each group about their work progress, as well as reactions from other participants who saw their colleagues' films for the first time. The discussion was organic and lively, with students excited to show their work and earnestly praising their colleagues from across the Channel.

Many students expressed interest in participating in further similar workshops. They felt that they got to better know people from other cultures during the workshop week and gained insights about alternative perspectives. Many wished to create further projects in the realm of transnational cinema, inspired by the workshop.

Figures 14,15: Stills from Short Films made during "A Letter from Across the Channel"
an application of the Transnational Storytelling Workshop

TOOL 5: MIPPS: Method of Intercultural Project Presentation and Socialising

Online platforms for virtual meetings, such as Gather.town, are great replacements for meetups and events that would naturally have been offline but under the circumstances (such as the Covid-19 pandemic) must be organised remotely. Such circumstances have provided the opportunity to design events to be more international and intercultural. This makes Gather.town a very useful platform for intercultural events. It can be used for networking or "speed dating" events, for pitching, for group finding and group work. These platforms can and should also be used in the development of intercultural competences. The tool MIPPS: Method of Intercultural Project Presentation and Socialising leverages the possibilities of the online virtual meeting platform Gather.town to introduce students to an engaging learning experience (see Table 11 for tool's basics).

Table 11: Gather.town

Tool	MIPPS (Method of Intercultural Project Presentation and Socialising)
Goal, objective	Organising a virtual online speed dating event where students from all around the world can virtually meet each other.
Actors	Students of different cultures (be it national, professional, social or otherwise) are interested in networking and new ideas.
Target Group, volume	Participants (up to 100 people per room); moderator (recommended but not necessary); map editor (in preparation, not while the event)
Time frame	Depends on the amount of participants. The ultimate network tool is a speed dating event. People randomly pick a seat and after fifteen minutes the moderator asks all participants to change their seat. There are as many rounds as tables.
Technological requirements	**Hardware**: A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do (as of April 2021, Gather.town doesn't work via a mobile device). **Software**: A web-browser, (but not Safari), and the link to the gather.town room
Neighbourness competence outcome	Advancement in student's neighbourness skills through exercising intercultural communication
Teacher's approach/teaching notes	Become fluent with Gather.town. Be prepared to inspire students to be creative.

The idea of this tool is relatively simple and offers many possibilities. Teachers should be acquainted with the Gather.town platform and should ideally have participated in a few events themselves. The better they understand the mechanics and possibilities, the better they will be able to adapt it to their context. In preparation for each event a room has to be set up. One may use a preset that suits the numbers of participants and the event. It is also possible to design one from scratch via the online map editor on Gather.town. The map editor is relatively simple to use and the Gather.town website provides many tutorials. The design can be very individual. One can use the layout of an actual building (like university e.g.) or add some Easter eggs for fun.

The ultimate online tool is a speed dating event. Therefore it requires a room with small tables and two to four chairs each. If one has 40 students participating,then ten to thirteen tables are needed. In this tool the students would randomly pick a seat, and after fifteen minutes the teacher acting as a moderator asks all students to change their seats. The student on the top chair would walk to the table above, the student on the bottom chair to the table below and so on, the student on the left chair to the table on the left and the student on the right chair stays. There are as many rounds as tables, so that everybody in the event can visit a new table with up to three new people every round.

Experiences with MIPSS

The Corona pandemic began during the spring of 2019 and separated people physically from each of their social contacts, whether professional, family or friend. Students, many of which would have described social contact as one of the most important parts of student life, have been particularly hit by this. More than a year into the pandemic, there is a whole generation of students who still haven't met their peers on campus.

The group dynamics applied to an online meeting space, specifically with the platform Gather.town, have been experienced to simulate the feeling of occupying a space with other people. Teachers and students have used the platform to perform a variety of events, including presentations, speed-dating or just social hang-outs. Below, an example of how the MIPSS was conducted during an intercultural course in 2021 is presented.

Everything was centered around a single online meeting space, created in Gather.town. This space included a series of rooms set up in a line from top to bottom, each with a specific function that builds upon the room before, with no central hub. So Room A leads to Room B, which leads to Room C and so on.

Room A: A conference room, designed for presentations by the professors, welcoming the students, introducing the students to the course and their tasks (see Figure 14). Only staff were allowed in the moderation spaces. Group presentations took place in the second room.

Figure 14: Room A: the keynote room

Room B: A larger room with separate rugs for each group (see Figure 14). In the case of our space, each group was assigned to a different rug. At this point, this is where the groups met each other for the first time. Later, as the groups develop their projects, they will be instructed to edit the space over their rugs to create a personalised presentation/pitch-room for their project. With this, the final session becomes more like an art or science fair, with stands presenting projects to visitors.

Figure 15: Room B

Room C: This was the largest room, designed for socialising (see Figure 15). It is a large space so the participants can be separated into larger and smaller groups. Games were arranged for participants who might enjoy a match of Pictionary, Poker or Codenames.

Figure 16: Room C

Rooms may be created as needed, but this setup with three rooms covers perhaps the most important moments of an online course. The fact that the rooms are not abstract, unlike Zoom breakout sessions, but are actual spaces in which the students can move, and in which the students are given free agency about who they want to talk to in a given moment, promotes agency on their part. Giving the students the power to design their own spaces encourages teamwork and being able to see the other teams' spaces brings a healthy pressure to do their best.

Students have enjoyed using the platform and it has been a much hoped-for change from a year of Zoom seminars. The teachers felt that Gather.town has been "a good place to gather" and have found the application engaging, interesting and fun. Gather.town has worked well as a fun and engaging communication tool with enjoyable possibilities for creativity. For example a teacher joined a student-producers' meet up where they had placed some film quotes. There one could sit on a bench next to a box of chocolates annotated "RUN, FORREST, RUN!", or she could have walked over to a Fedex parcel and be suddenly teleported to a small island with nothing but a palm tree and a Wilson beach volleyball. These Easter eggs encouraged exploration and served as humorous ice-breakers in conversations between students during virtual meetings.

TOOL 6: Audience Exploration

When writing texts or making films, people communicate to a group of as-yet unknown readers and listeners – our audience. Who are they? Where are they? And what are they doing? The online tool Audience Exploration is designed as a game which allows the students to connect with their anticipated audience. It is the collaborative discovery, discussion and concretisation of unique personas, communities and groups who might (or might not) engage with a certain story. The goal of the workshop is to initiate a discussion among the students about how to negotiate their story with an anticipated audience and in that way make them question (and possibly overcome) their own stereotypical and/or insufficiently complex assumptions about those they speak to. It is about embracing difference and diversity. Ideally, the students appreciate that engaging with a diverse

group of people can be an enriching and fun experience that teaches them new things about others – and themselves (see Table 12 for tool's basics).

Table 12 Audience Exploration

Tool	Audience Exploration
Goal, objective	Initiating a discussion among the students about how to negotiate their story with an anticipated audience and in that way make them question their own stereotypical and/or not sufficiently complex assumptions about those they speak to.
Actors	Teams of 4 students who ideally come from different backgrounds. The number of teams is variable, but more than 4 teams per facilitator could become unwieldy. ' 1 facilitator / moderator
Target Group, volume	A diverse group of students in terms of age, class, race and gender, particularly from creative & artistic backgrounds.
Time frame	Around 4 hours.
Technological requirements	**Hardware**: Stable internet connection; a device with microphone and webcam **Software**: Web-browser (which runs MIRO) / zoom-app (with 4 breakout rooms)
Neighbourness competence outcome	Increasing in understanding others perspectives
Teacher's approach/teaching notes	Become fluent with the MIRO. Be prepared to help the groups in completing the exercise. Be ready to inspire reflection regarding cultural matters the exercises may have brought to surface.

This workshop is designed as a continuation of a story-development workshop (like the "Fiasco" workshop), as it builds on the idea of the negotiation of an existing story with an anticipated audience. However, it could be used also as an initial workshop for inter-disciplinary groups and teams. Since it has a game-mechanic, it is fun to play, delivers concrete outcomes immediately and is potentially a satisfying experience for participants of all ages. Teachers should be acquainted with the MIRO board template of the Audience Exploration Workshop and know how to use MIRO. Presentation slides for the introduction sessions are provided.

Since Audience Exploration takes an existing story as a starting point, each team should decide beforehand which story they intend to work with during the workshop and provide a short synopsis (half a page) and working title (WT). The workshop lasts around 4 hours with breaks included.

The workshop lasts 4h (incl. breaks):

0 – 5'   Introduction to the workshop: Audience Exploration

5' – 25'   Story Pitches (4 x 5 min.)

25' – 35' Break

First part of the workshop: WHO / WHAT / WHERE

35' – 40'   Introduction to the first part of the workshop

40' – 55'   Audience Exploration: WHO?

55' – 70'   Audience Exploration: WHAT?

70'– 95' Audience Exploration: WHERE?

95' – 110'   Break

Second part of the workshop: PERSONAS / COMMUNITIES / GROUPS

110' – 120'   Introduction to to the second part of the workshop

120' – 135'   (NON-) AUDIENCE PERSONAS

135' – 150'   (NON-) AUDIENCE COMMUNITIES

150' – 165'   (NON-) AUDIENCE GROUPS

165' – 180'   Break

Third part of the workshop: Negotiation of story and audience

180' – 190'   Introduction to the third part of the workshop

190' – 210'   Negotiation of story and audience

210' – 230'   Team presentations (4 x 5 min.)

230' – 240'   Debrief

First part of the workshop: WHO / WHAT / WHERE

After an introduction to the first part of the workshop by the facilitator (also in technical terms), the teams are sent to their breakout rooms, where they discuss whether their everyday activities and the spaces they hang out would relate to their respective story (or not). For each category (WHO / WHAT / WHERE), a set of context cards is provided (displayed on the teams' MIRO board), which consists of

different motifs regarding each category (e.g. different "everyday activities" of the anticipated audience and non-audience). The context cards are provided as inspiration for the discussion, but do not represent all possible motifs. Therefore participants are always invited to add more possibly better-fitting motifs to each category.

WHO are the people relating (and not relating) to our story?

The teams can choose from a stack of provided context cards in the WHO category, which consist of different personas from ANIMAL RIGHTS ACTIVIST to WRITER.

Now they identify the people who relate to their story (and those who do not not relate by moving the respective cards to the designated area on the MIRO board:

Figure 17: Possible images from the first part of the workshop

WHAT are the people doing who relate (and not) to our story?

The teams can choose from a stack of provided context cards in the WHAT category, which consist of different everyday activities from (BEACH) VOLLEYBALL to YOGA. Now the teams discuss the activities of the audience by moving the respective cards to the designated area on the MIRO board:
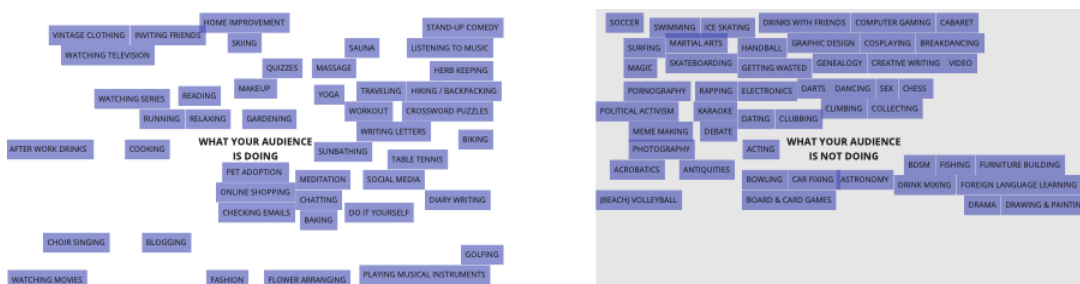
Figure 18: More images from the first part of the workshop (1)

WHERE does the audience hang out (on- and offline)?

The teams can choose from a stack of provided context cards in the WHERE category, which consist of different spaces (on- and offline) from AIRPORT to YOUTUBE:

The teams indicate where the audience hangs out by moving the respective cards to the designated area on the MIRO board:
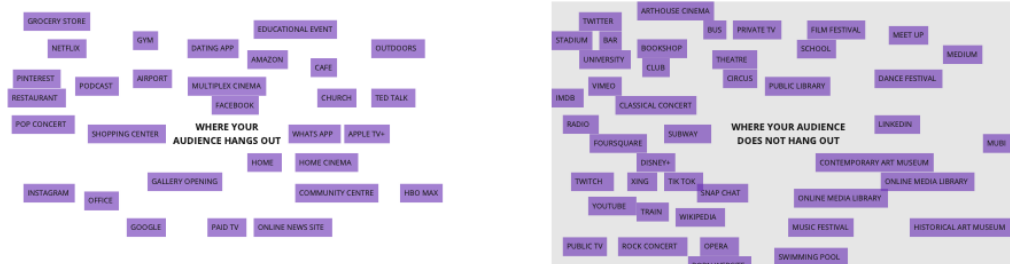
Figure 19: More images from the first part of the workshop (2)

Second part of the workshop: PERSONAS / COMMUNITIES / GROUPS

After an introduction to the second part of the workshop by the facilitator in the main Zoom space, each team is sent to their respective breakout rooms, where they find templates for the individual writing of different personas, groups and communities.

Figure 20: Audience Persona Description Example

Now, each team member should collage and write different personas/groups/communities by using the previously defined audience motifs from the WHO / WHERE / WHAT categories:

Each participant is supposed to write 2-3 such audience personas/communities/groups for the anticipated audience and non-audience, which are then collected and displayed on the MIRO board.

Third part of the workshop: NEGOTIATING STORY AND AUDIENCE

In the third part of the workshop, the teams discuss in which ways their respective story and audience are negotiated:

- o AUDIENCE TALK: How would the respective personas, communities and groups talk about the story?
- o STORY TALK: How would you tell the story to the respective personas, communities and groups?

Also for this part of the workshop, templates on the teams' MIRO boards are provided.

AUDIENCE COMMUNITY [NAME]

Location(s): Online/Offline? Approx. amount of members:

AUDIENCE TALK:

How would people from this community talk about the story?

Figure 21: Audience Community Description Template

In a final short pitch (5 min.), each team presents the most engaging results of their work. The workshop ends with a debrief/feedback round. How was this experience for the different participants? How did their view on the story and its anticipated audiences changed? Furthermore, the next steps for the project are agreed in the group - who is taking which result from the workshop to develop it further? What are the goals for the next months and for the story development phase in general?

7. Conclusion

This document represented the intellectual output 3 (IO3) developed by the WeLearn partners. The document focused on presenting and instructing the use of an online toolkit for advancing neighbourness competences of higher education students. The neighbourness competences were encouraged to be taken as a vital meta-topic in higher education courses as the global world urges more global citizenship from its inhabitants. The presented selection of online tools offered a wide range of possibilities for higher education teachers to consider how they could implement neighbourness training in their courses. The tools required slightly different things from the learning environment and thus the teacher has to be able to assess which tools are the most suitable for her courses. The document offered guidance on the concepts to be considered while selecting the tools. This document is intended to be informative and helpful, and to motivate its readers to incorporate tools into their courses so that their students may advance their neighbourness competences.

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Method Evaluation by Students

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CONTENT

// METHOD EVALUATION

INTRODUCTION

This report evaluates the tested methods from the WeLearn toolkits (For complete toolkits see http://welearn-project.eu/results.php). In the period between October 2021 and April 2022, all partners of the WeLearn project were asked to apply individual methods in their courses for evaluation by students in a subsequent survey.

TESTS CONDUCTED AND NUMBER OF PARTICIPANTS

Method	Assignment undertaken	Assignment completed
M1.1	Feeling Italian	19
M1.2	How to be a_____?	6
M1.3	How to be a_____?	4
M2.1	Neighbourness Storytelling Workshop 1	71
M2.2	Neighbourness Storytelling Workshop 2	16
M3	Storytelling Using Silent Books	14
M4	Active Listening	6
M5	The Cultural Assimilator	4
M6	Small Research Groups and Ethnographic Interviews	1
M7	Cultural Non-verbal Communication Cues	1
M8	Sensitising with Web Questionnaires	1
Sum		**139**

RESULTS OF THE EVALUATION

M1.1 / Feeling Italian and M1.2, M1.3 / How to be a _____?

The self-reflection assignment based on the 'Feeling Italian' book (M1.1) and the method "How to be a _____?" (M1.2; M1.3) were evaluated together as they are based on the same method. M1.2 and M1.3 are adaptations of the Italian original to other cultural contexts. M1.3 was conducted as: "How to be a proper Berliner?" For a description of the methods of M1.1, M1.2 and M1.3, see the Appendix.

Results: Scale question

Legend				M1 - How to be a_____?								
	= 5 on a scale from 1 to 5		M (n=28)	ø (n=28)	Median Native (15)	Median Non-Native (13)	Median M1-1 (n=18)	Median M1-2 (n=6)	Median M1-3 (n=4)	Median / Less than a year (n=9)	Median / Rest (excl. invalid) (n=14)	
	= 4 – 4,9											
	= 1 or 2											
bold	= Difference ≥ 2											
F6	Was the objective of the assignment clear to you?		4,0	4,25	4,0	4,0	4,5	4,5	3,0	4,0	4,5	
F7	Were the instructions of the assignment comprehensible?		5,0	4,50	5,0	5,0	5,0	5,0	3,5	5,0	5,0	
F8	Do you feel that the assignment was beneficial for you?		4,0	4,04	4,0	4,0	4,0	4,0	2,5	4,0	4,0	
F9	Why?											
F10	Do you feel that the assignment was beneficial for others?		4,0	3,89	4,0	4,0	4,0	4,0	3,0	4,0	4,0	
F11	Why?											
F12	Did the assignment help you learn something new about your own culture?		4,0	3,32	4,0	3,0	4,0	4,0	2,0	4,0	4,0	
F13	Did the assignment help you to learn something new about other cultures?		4,0	4,07	4,0	5,0	5,0	4,0	4,0	5,0	4,0	
F14	Did the assignment rise your awareness about your cultural stereotypes or prejudices?		4,0	3,79	4,0	4,0	4,0	4,0	2,0	4,0	4,0	
F15	Did the assignment improve your awareness related to the impact of culture in your and other people's behaviors?		4,0	3,68	4,0	4,0	4,0	4,0	2,0	4,0	4,0	
F16	Did the assignment improve your awareness about communication style differences?		3,5	3,43	4,0	3,0	4,0	4,0	2,0	4,0	4,0	
F17	Did you consider different language levels while you were doing the assignment in multicultural team context?		3,0	3,14	3,0	3,0	3,0	2,5	3,0	3,0	2,5	
F18	Did the assignment increase your awareness of being a global citizen?		4,0	3,82	4,0	4,0	4,0	4,0	3,5	4,0	4,0	
F19	Did the assignment increase your awareness and commitment on any of the sustainable development goals?		3,0	3,36	3,0	3,0	3,5	3,5	2,0	3,0	3,5	
F20	Did the assignment increase your awareness about how people different from you can help you to solve problems?		3,0	3,32	3,0	3,0	3,5	3,0	2,0	3,0	3,0	
F21	Did the assignment improve the atmosphere of the course?		3,0	3,50	4,0	3,0	3,0	4,0	2,0	3,0	4,0	
F22	Did the assignment improve multicultural classrooms' interactions?		3,5	3,36	4,0	3,0	3,0	4,0	3,0	3,0	4,0	
F23	Did the assignment increase you feeling of companionship with other course participants?		3,5	3,25	**4,0**	**2,0**	3,0	4,0	3,5	3,0	4,0	
F24	Did the assignment increase your willingness to engage with students from other cultures?		4,0	3,89	4,0	4,0	4,0	4,0	3,5	4,0	4,0	
F25	Did the assignment increase your willingness to choose multicultural team for group work?		4,0	3,82	4,0	4,0	4,0	4,0	4,0	4,0	4,0	
F26	Did the assignment increase your desire to do something about solving local/global problems?		4,0	3,68	4,0	4,0	4,0	3,5	2,5	4,0	3,5	

Summary: Scale question

1. The assignment was very comprehensible (F7).
2. The assignment was considered beneficial for the respondents themselves and also for others (F8, F10).
3. Natives assessed the method slightly more positively than non-natives. (F8, F10).
4. Native students evaluated the assignment slightly more positively than non-natives (F12, F16 - 17, F19 - 22).
5. Slightly more new students (less than a year) think that they learned something new about other cultures compared to other students (F13).
6. Although native students thought that the task of the assignment increased the feeling of companionship with other course participants, non-natives did not (F23).

7. For all method tests taken (M1.1 - M1.3), students learned something new about other cultures (F13) and the assignment increased their willingness to choose multicultural teams for group work.

Some Quotes: Open questions

F9 Beneficial to me	F11 Beneficial to others	Else
It gave me the chance to reflect about my self and my identity both under a private perspective and a global point of view .	Everyone was involved in a reflective activity, and we managed to analyse our global citizenship	Very inclusive activity.
Because it helped me to begin thinking about me, about who I am thanks to what I received before, who I want to become in my professional career, and what my culture brings to me.	It had many important and interesting information about our culture - sharing that with people with other beliefs and habits helps create a connection and mutual understanding.	Good assignment, builds awareness among people.
seeing that even we are different with different backgrounds, we value and do the same things.	They get to know more about other cultures and get an understanding of where the people are coming from and why they are the way they are.	

Summary: Goal and competence outcome

Goal, objective	To increase the awareness of the student of the features of the culture in which they currently find themselves and to open their eyes to different perspectives on how others see the culture.
Neighbourness competence outcome	Increasing awareness of self as well as of others.

- 14 of the 21 participants answered the question F9 - F11 and expressed in the comments that the assignment was beneficial to them because they reflected/learned about themselves, others or both.
- 8 of the 14 people that answered question F11 thought that the assignment was beneficial to other participants, because they reflected/learned about themselves, others or both.

→ The answers to the scale question and the open questions indicate that for most of the students the Neighbourness competence outcome was reached.

WeLearn

M2.1 and M2.2 Storytelling Workshops

Storytelling as a method for fostering intercultural understanding does not follow a step-by-step guide. Storytelling can engage students in a serious and productive debate around cultural differences, empowering them to construct new personal and group meanings and improve their intercultural awareness[1]. The versions tested by the Filmuniversity Babelsberg KONRAD WOLF M2.1 and M2.2 are described in the Appendix.

Results: Scale question

Legend		M2 - Storytelling Workshop							
		M (n=87)	ø (n=87)	Median Native (n=65)	Median Non-Native (n=22)	Median M2-1 (n=71)	Median M2-2 (n=16)	Median / Less than a year (n=56)	Median / Rest (excl. invalid) (n=29)
	= 5 on a scale from 1 to 5								
	= 4 – 4,9								
	= 1 or 2								
bold	= Difference ≥ 2								
F6	Was the objective of the assignment clear to you?	4,0	4,03	4,0	4,0	4,0	4,0	4,0	4,0
F7	Were the instructions of the assignment comprehensible?	4,0	4,07	4,0	4,0	4,0	4,0	4,0	4,0
F8	Do you feel that the assignment was beneficial for you?	5,0	4,43	5,0	5,0	5,0	5,0	5,0	5,0
F9	Why?								
F10	Do you feel that the assignment was beneficial for others?	5,0	4,51	5,0	5,0	5,0	5,0	5,0	5,0
F11	Why?								
F12	Did the assignment help you learn something new about your own culture?	3,0	2,78	3,0	2,5	3,0	3,0	3,0	3,0
F13	Did the assignment help you to learn something new about other cultures?	4,0	3,49	3,0	4,0	4,0	4,0	4,0	4,0
F14	Did the assignment rise your awareness about your cultural stereotypes or prejudices?	3,0	3,28	3,0	4,0	3,0	4,0	3,0	3,0
F15	Did the assignment improve your awareness related to the impact of culture in your and other people's behaviors?	4,0	3,51	3,0	4,0	4,0	4,0	4,0	3,0
F16	Did the assignment improve your awareness about communication style differences?	4,0	3,95	4,0	4,0	4,0	4,0	4,0	4,0
F17	Did you consider different language levels while you were doing the assignment in multicultural team context?	4,0	3,54	3,0	4,0	3,0	4,0	3,5	4,0
F18	Did the assignment increase your awareness of being a global citizen?	4,0	3,44	**3,0**	**5,0**	4,0	5,0	4,0	4,0
F19	Did the assignment increase your awareness and commitment on any of the sustainable development goals?	3,0	3,31	3,0	3,0	3,0	4,0	3,0	4,0
F20	Did the assignment increase your awareness about how people different from you can help you to solve problems?	4,0	3,86	4,0	4,0	4,0	4,0	4,0	4,0
F21	Did the assignment improve the atmosphere of the course?	4,0	4,16	4,0	4,0	4,0	4,0	4,0	5,0
F22	Did the assignment improve multicultural classrooms' interactions?	4,0	3,47	3,0	4,0	**3,0**	**5,0**	4,0	3,0
F23	Did the assignment increase you feeling of companionship with other course participants?	4,0	4,18	5,0	4,0	4,0	5,0	4,0	5,0
F24	Did the assignment increase your willingness to engage with students from other cultures?	4,0	3,91	4,0	4,0	4,0	5,0	4,0	4,0
F25	Did the assignment increase your willingness to choose multicultural team for group work?	4,0	3,79	4,0	4,0	4,0	5,0	4,0	4,0
F26	Did the assignment increase your desire to do something about solving local/global problems?	4,0	3,55	4,0	4,0	4,0	4,0	4,0	4,0

Summary: Scale question

1. The assignment was comprehensible in both rounds (F7).
2. All participants think that the assignment was very beneficial to them and others (F8, F10 / Median=5, no matter which groups).
3. Non-natives seem to benefit slightly more than natives (F18+19 / F22 – F25).
4. The awareness of being a global citizen was more strongly increased for non-natives (F18: natives=3 /non-natives=5).
5. In some aspects, the second storytelling workshop was rated better than the first (F18, F22 - F25).
6. In the second round of the workshop, the perceived increase of multicultural interactions in the classroom was much higher.

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[1] Ribeiro, Sandra (2016): Developing intercultural awareness using digital storytelling, in: Language and Intercultural Communication 16, S. 1–14.

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Some Quotes: Open questions

F9 Beneficial to me	F11 Beneficial to others	Else
General Respekt and different perspective	Everybody learned something from it. If it was just meeting new people or getting to know the ways of working on a film	Great way to start the semester!
It was a difficult challenge with so many restrictions that forced us to adapt to the situation	We could all learn a bit of each other and also appreciate everyone's skills.	I wish we had learned even more about invlusive filmmaking on a intersectional level.
Learning the Transnational boundaries and understanding cultures and their interpretations.	Understanding that no matter one's culture, we should all understand we are all human. This is absolutely a sacrosanct for a better world	Thank you for the experience, and I look forward to collaborating again soon.
I got to hear and learn so many different perspectives which made me feel so inspired. I found many new ways of thinking and perceiving cinema, and also I got to improve my social and teamworking skills	The multi-cultural and transnational approach to the story was something which I think was new experience for all the students.	

Summary: Goal and competence outcome

Goal, objective	To give the participants a chance to experiment with the process of storytelling, to observe and reflect on the way each member of their group handles the story.
Neighbourness competence outcome	Advancing students' skills for collaboration through exercises. Increasing students' awareness regarding how others see the world.

→ The answers to the scale question and the open questions indicate that for most of the students the Neighbourness competence outcome was reached.

M3 Storytelling Using Silent Books

The Storytelling Using Silent Books method was tested at the Riga Technical University. 13 students answered the survey. For a detailed description of the method, see the Appendix.

Results: Scale question

| Legend		M3 - Storytelling using silent books					
	= 5 on a scale from 1 to 5	M (n=13)	ø (n=13)	Median Native (5)	Median Non-Native (8)	Median / Less than a year (6)	Median / Rest (excl. invalid) (4)
	= 4 – 4,9						
	= 1 or 2						
bold	= Difference ≥ 2						
F6	Was the objective of the assignment clear to you?	4,0	3,92	4,0	4,0	4,5	4,0
F7	Were the instructions of the assignment comprehensible?	4,0	4,23	4,0	4,5	4,5	4,0
F8	Do you feel that the assignment was beneficial for you?	5,0	4,54	5,0	5,0	5,0	4,5
F9	Why?						
F10	Do you feel that the assignment was beneficial for others?	4,0	4,38	5,0	4,0	5,0	4,0
F11	Why?						
F12	Did the assignment help you learn something new about your own culture?	4,0	3,77	4,0	3,5	4,0	3,5
F13	Did the assignment help you to learn something new about other cultures?	4,0	4,15	4,0	4,0	4,0	4,5
F14	Did the assignment rise your awareness about your cultural stereotypes or prejudices?	4,0	4,23	5,0	4,0	4,5	4,0
F15	Did the assignment improve your awareness related to the impact of culture in your and other people's behaviors?	4,0	4,15	5,0	4,0	4,5	4,0
F16	Did the assignment improve your awareness about communication style differences?	5,0	4,54	4,0	5,0	5,0	4,5
F17	Did you consider different language levels while you were doing the assignment in multicultural team context?	4,0	3,85	4,0	3,5	3,5	4,5
F18	Did the assignment increase your awareness of being a global citizen?	4,0	4,38	5,0	4,0	4,5	4,5
F19	Did the assignment increase your awareness and commitment on any of the sustainable development goals?	4,0	4,15	4,0	4,0	4,0	4,5
F20	Did the assignment increase your awareness about how people different from you can help you to solve problems?	4,0	4,23	4,0	4,0	4,5	4,0
F21	Did the assignment improve the atmosphere of the course?	5,0	4,38	5,0	4,5	4,5	5,0
F22	Did the assignment improve multicultural classrooms' interactions?	5,0	4,46	4,0	5,0	5,0	4,5
F23	Did the assignment increase you feeling of companionship with other course participants?	4,0	4,15	4,0	4,0	4,0	4,0
F24	Did the assignment increase your willingness to engage with students from other cultures?	4,0	4,23	4,0	4,5	4,5	4,0
F25	Did the assignment increase your willingness to choose multicultural team for group work?	4,0	4,23	4,0	4,0	4,5	4,0
F26	Did the assignment increase your desire to do something about solving local/global problems?	4,0	4,38	5,0	4,0	5,0	4,5

Summary: Scale question

1. The objective of the assignment was clear and the instructions were comprehensible (F6, F7).
2. For all questions the median is higher than 3.
3. New students evaluated the assignment slightly higher than established students (F8, F10).

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Some Quotes: Open questions

F9 Beneficial to me	F11 Beneficial to others	Else
Widen an outlook	For the development of communicative skills	Unusual questionnaire
Understanding the basics of sociology	I think it was really beneficial for every student due to we discussed every task and exchanged ideas.	This is really helpful
I liked these training,because of it makes a person to think clearly and make the correct decisions	Because people will learn how to behave correctly.	Totally all the classes were good and understandable. Gives good awareness about the society
Because it gives many advices to life.	Some of the students are very shy and some won't understand the subject. So it will be more beneficial for them also	
Because I understand A lot more better about society.		

Summary: Goal and competence outcome

Neighbourness competence outcome	This tool developed the Intercultural awareness and cultural sensitivity of students. It also helps the student to learn about as well as understand the wider world. Furthermore, it helps the student to understand how to interact with people from different cultures.

→ The answers to the scale question and the open questions indicate that for most of the students the Neighbourness competence outcome was reached.

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M4 Active Listening

The Active Listening Method was conducted in two different universities.

There was a total of 6 evaluable answers. For the first test, 2 students completed the survey, for the second test there were 4.

For a detailed description of the method and instructions, see the Appendix.

Results: Scale question

Legend		
	= 5 on a scale from 1 to 5	
	= 4 – 4,9	
	= 1 or 2	
bold	= Difference ≥ 2	

M4 - Active Listening

		M (n=6)	ø (n=6)	Median Native (n=4)	Median Non-Native (n=2)	Median M4-1 (n=2)	Median M4-2 (n=4)	Median / Less than a year (n=2)	Median / Rest (excl. invalid) (n=4)
F6	Was the objective of the assignment clear to you?	5,0	4,67	4,5	5	5,0	4,5	5,0	4,5
F7	Were the instructions of the assignment comprehensible?	4,5	4,50	4,5	4,5	4,5	4,5	4,5	4,5
F8	Do you feel that the assignment was beneficial for you?	4,0	4,33	4,0	4,5	4,5	4	4,5	4,0
F9	Why?								
F10	Do you feel that the assignment was beneficial for others?	4,5	4,33	4,5	4,5	4,5	4,5	4,5	4,5
F11	Why?								
F12	Did the assignment help you learn something new about your own culture?	3,5	3,67	3,0	4,5	4,5	3	4,5	3,0
F13	Did the assignment help you to learn something new about other cultures?	3,0	3,33	2,0	4,5	4,5	2	4,5	2,0
F14	Did the assignment rise your awareness about your cultural stereotypes or prejudices?	3,5	3,50	3,0	4,5	4,5	3	4,5	3,0
F15	Did the assignment improve your awareness related to the impact of culture in your and other people's behaviors?	3,5	3,83	3,0	4,5	4,5	3	4,5	3,0
F16	Did the assignment improve your awareness about communication style differences?	4,5	4,33	4,5	4,5	4,5	4,5	4,5	4,5
F17	Did you consider different language levels while you were doing the assignment in multicultural team context?	3,0	2,67	2,0	3	3,0	2	3,0	2,0
F18	Did the assignment increase your awareness of being a global citizen?	4,0	3,33	3,0	4	4,0	3	4,0	3,0
F19	Did the assignment increase your awareness and commitment on any of the sustainable development goals?	1,0	1,67	1,0	2	2,0	1	2,0	1,0
F20	Did the assignment increase your awareness about how people different from you can help you to solve problems?	3,0	2,50	2,0	3,5	3,5	2	3,5	2,0
F21	Did the assignment improve the atmosphere of the course?	3,0	2,67	2,0	4	4,0	2	4,0	2,0
F22	Did the assignment improve multicultural classrooms' interactions?	2,5	2,67	1,5	4,5	4,5	1,5	4,5	1,5
F23	Did the assignment increase you feeling of companionship with other course participants?	4,0	3,17	2,5	4,5	4,5	2,5	4,5	2,5
F24	Did the assignment increase your willingness to engage with students from other cultures?	3,0	3,00	2,0	5	5,0	2	5,0	2,0
F25	Did the assignment increase your willingness to choose multicultural team for group work?	3,0	2,83	2,0	4,5	4,5	2	4,5	2,0
F26	Did the assignment increase your desire to do something about solving local/global problems?	3,0	3,00	2,5	4,5	4,5	2,5	4,5	2,5

Summary: Scale question

1. M4.1 was only carried out with non-natives, M4.2 only with native students.
2. The objective of the assignment was clear and the instructions were comprehensible (F6, F7).
3. All participants think the assignment was beneficial to them (F10).
4. For M4.1 and M4.2 the assignment improved awareness about communication style differences (F16).
5. Nevertheless, M4.2 was mostly rated in the lower range of the scale.

Quotes: Open questions

F9 Beneficial to me	F11 Beneficial to others	Else
Reflect more in other cultures (M4.1)	Everyone could relate more to others.	It was a good experience. I got to know more what should I consider when interacting with other cultures. (M4.1)
Nekeeri aka nigger t: neekeri	Nekeeri aka nigger t: neekeri	
I have some tendency to speak rather than listen. Exercise was good for pointing out impacts and challenges of listening.	I feel many are sharing the same characteristics than I am. Also for the topic as a part of trying to get more conversation between people is very important.	
I learned that active listening is a great tool in working life.	They I learned that active listening is a great tool in working life.	

Summary: Goal and competence outcome

Neighbourness competence outcome	The tool trains students to become active listeners. Active listening develops the student's ability to pay attention to what their colleagues from other cultures say and not what they think their colleagues are saying. It is one way a student can learn about a foreign or local colleague from experience and not from a stereotypical point of view.

→ The answers to the open questions show that students learned to listen actively. Since the exercises were carried out not in mixed groups (natives/non-natives), it is clear whether the neighbourness competence goal was reached. But clearly Active Listening supports learning from experience and reduces stereotypical points of view.

M4 The Cultural Assimilator

The method of "The Cultural Assimilator" was carried out in a small group with exclusively students who are not from the country of study.

The description of the method can be found in the Appendix.

Results: Scale question

Legend		M5 - The Cultural Assimilator						
	= 5 on a scale from 1 to 5		M (n=4)	ø (n=4)	Median Native	Median Non-Native (n=4)	Median / Less than a year (n=4)	Median / Rest (excl. invalid)
	= 4 – 4,9							
	= 1 or 2							
bold	= Difference ≥ 2							
F6	Was the objective of the assignment clear to you?		5,0	4,75	/	5,0	5,0	/
F7	Were the instructions of the assignment comprehensible?		5,0	5,00	/	5,0	5,0	/
F8	Do you feel that the assignment was beneficial for you?		3,0	3,25	/	3,0	3,0	/
F9	Why?							
F10	Do you feel that the assignment was beneficial for others?		4,0	4,00	/	4,0	4,0	/
F11	Why?							
F12	Did the assignment help you learn something new about your own culture?		2,5	3,00	/	2,5	2,5	/
F13	Did the assignment help you to learn something new about other cultures?		5,0	4,75	/	5,0	5,0	/
F14	Did the assignment rise your awareness about your cultural stereotypes or prejudices?		3,5	3,00	/	3,5	3,5	/
F15	Did the assignment improve your awareness related to the impact of culture in your and other people's behaviors?		3,5	3,50	/	3,5	3,5	/
F16	Did the assignment improve your awareness about communication style differences?		4,0	3,75	/	4,0	4,0	/
F17	Did you consider different language levels while you were doing the assignment in multicultural team context?		3,0	3,00	/	3,0	3,0	/
F18	Did the assignment increase your awareness of being a global citizen?		3,0	3,25	/	3,0	3,0	/
F19	Did the assignment increase your awareness and commitment on any of the sustainable development goals?		2,0	2,25	/	2,0	2,0	/
F20	Did the assignment increase your awareness about how people different from you can help you to solve problems?		2,5	2,75	/	2,5	2,5	/
F21	Did the assignment improve the atmosphere of the course?		3,5	3,50	/	3,5	3,5	/
F22	Did the assignment improve multicultural classrooms' interactions?		3,5	3,75	/	3,5	3,5	/
F23	Did the assignment increase you feeling of companionship with other course participants?		3,5	3,50	/	3,5	3,5	/
F24	Did the assignment increase your willingness to engage with students from other cultures?		3,5	3,75	/	3,5	3,5	/
F25	Did the assignment increase your willingness to choose multicultural team for group work?		3,5	3,50	/	3,5	3,5	/
F26	Did the assignment increase your desire to do something about solving local/global problems?		3,0	2,75	/	3,0	3,0	/

Summary: Scale question

1. The objective was clear (F6) and the assignment was very comprehensible (F7).
2. All 4 participants were non-natives and has studied at the university for less than a year.
3. All participants felt that they learned something new about other cultures (F13).
4. Increase of sustainable development goals was not part of the assignment and probably therefore rated only with 2.

Quotes: Open questions

F9 Beneficial to me	F11 Beneficial to others	Else
The active listening workshop was very helpful and insightful.	People were engaged and interested.	13
I liked the concept a lot, and I enjoy these sort of workshops based on understanding, communication, emotional intelligence, etc...	I am not sure	
It was good to reflect on reasons but it should have been a bit more complex and required deeper analysis. It was a bit basic but this is only a short experiment.	I felt they were able to reflect but it was too easy.	It was not related to the SDGs. I feel that my answers are biased because im not very receptive to change especially in a short time. I accept other cultures but if for example I had to pick team members I would pick people who I know can work well with me. Personality not culture but affected by culture.
	We get to understand each others culture and how to register our displeasure .	

Summary: Goal and competence outcome

Neighbourness competence outcome	The tool is useful in preventing or solving conflicts that arise as a result of either lack of cultural awareness. The tool also breaks down the barriers that impede acts of Neighbourliness in a multicultural classroom.

- 3 of the 4 participants answered the question F9. All 3 expressed in the comments that the assignment was beneficial because it aided reflecting or understanding.
- 4 of 4 people that answered question F11 and 3 stated positive effects.

→ The answers to the open questions do not indicate whether the tool helped to prevent or solve problems of lack of cultural awareness, but the comments were positive and the rating of F13 shows that students learned something new about other cultures.

CONCLUSIONS

F8: Do you feel that the assignment was beneficial for you?								
M No	Assignment done	1	2	3	4	5	SUM	% 4 or 5
M1.1	Feeling Italian				12	7	19	100,00%
M1.2	How to be a_____?			1	3	2	6	83,33%
M1.3	How to be a_____?		2	2			4	0,00%
M2.1	Neighbourness Storytelling Workshop 1	1	4	4	23	39	71	87,32%
M2.2	Neighbourness Storytelling Workshop 2				3	13	16	100,00%
M3	Storytelling using silent books			1	4	9	14	92,86%
M4.1	Active Listening				1	1	2	100,00%
M4.2	Active Listening				3	1	4	100,00%
M5	The Cultural Assimilator		1	2		1	4	25,00%
SUM		1	5	8	49	73	136	89,71%

- On average, all methods were rated by students as beneficial.
- For almost every method the majority of students indicated that the assignments was beneficial, with a rating of 4 or 5 on a scale of 1 - 5.
- Depending on the tool, students think that they learned more about their own culture or on other cultures (F12, F13).
- Tools need to be chosen carefully depending on the main target group and the main goal.
- Some tools were rated better by native students (How to be a_____?, Storytelling Using Silent Books) than non-native students.
- Except for M4, which was only carried out with non-natives, all the other groups say they learned something about other cultures.

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// APPENDIX

DESCRIPTION OF TESTED METHODS

M1.1 Self-reflection Assignment, based on 'Feeling Italian' Book

The teacher's goal in using the tool is to develop intercultural competence and global citizenship competence of the students. This is because the self-reflection process results in the foreign student developing his or her cultural self-awareness relative to their host culture. In the process, they gain new understanding on how the wider world works within the context of their host.

Practicalities	
To whom	Multicultural classroom
Where	In a classroom
Time and preparation	The teacher decides the duration and the resources needed for the activity. This demands creativity and innovation on the side of the teacher
Requirements	A book that describes what it means to integrate into the host society. 10 questions, which enables foreign students to become self-aware of the host society cultural environment they find themselves.
General steps	The students are asked to read and reflect on the book, 'Feeling Italian'. The reflection process is guided by a list of 10 questions. The overall number of words that constitute their answers is limited to 5000 characters-including spaces. Example Questions: ● By reading the 'Feeling Italian' book, did you learn anything new or surprising about the Italians today? ● What aspect(s) in the book make you particularly reflect on your identity and/or country of origin? ● Think of the groups you feel you belong to. How are they important in defining the person you are today? ● How and why did your membership in these groups contribute to you being the person you are today? ● Think of the culture(s) you feel you have a sense of belonging. What are the traditional elements of that culture/s you feel attached to? ● Think of the culture(s) you feel you have a sense of belonging. What are the innovative or diverse elements you bring to them, if any? How do these groups' membership contribute to developing your professional identity? Have you ever thought about yourself as a citizen of the world? How did the 'Feeling Italian' book affect your representation as a global citizen? Are there any social or global challenges that are relevant to you or that you feel particularly committed to? ● As a future manager, is there anything you think you could do to contribute to solving these challenges?

M1.2/M1.3 How to Be a_____?

The tool How to be a_____? is based on the book 'Feeling Italian' written by Di Mauro and Gherke (2020).

To increase the awareness of the student of the features of their host culture and to open their eyes to different perspectives on how others see the culture. Students are encouraged to grasp the surface of different cultures, to become more aware of the cultural stereotypes, to consider the extent and limits of the simplified definitions that stereotypes impose about different cultures and to become familiar with other students.

Practicalities	
To whom	Multicultural classroom, without limitation on the number of participants
Where	Online or in a classroom, especially at a beginning of a course
Time required	A single event. Time allocation needed for each group is ~15 minutes of individual preparation and ~1 hour of discussion by the group. Can include follow-up reflections and thus extend over a longer time.
Preparations	Prepare to help students to recognize cultural stereotypes, and countries' internal diversities.
Requirements	Hardware: Stable internet connection; a device to use a group-call application, microphone and preferably a camera. Software: a working group-call application that enables screen-sharing (e.g. Teams, Zoom etc.).
General steps	Provide instructions for the use of the tool. Students should first be asked to select a picture that to them represents being a member of a particular culture. In a group meeting via an online platform such as Teams or Zoom, students will go through the pictures they have selected. (30-45 min) Everyone will show the chosen pictures and give a short explanation of why they have chosen those pictures and whether they had other options. After everyone has gone through their pictures, the group will discuss what similarities and differences they found in the pictures and whether any stereotypes could be found. The teacher may guide the discussions to focus on reflecting stereotypes.

M2.1 Storytelling Workshop: Non-linear Storytelling

This workshop is based on two assumptions: (1) students who are new to a university are eager to make new contacts and (2) creative team work is a fun and easy way to give a team of strangers a common goal that subconsciously leads them through the process of getting to know each other. Contemporary forms of

storytelling have been exploring non-linear storytelling, in which the viewer has the possibility of beginning at any point and from there, going to any other point in the timeline, for as long as they wish to explore the story. The goal of the workshop is to create a collective work of non-linear storytelling within a week, focusing not on quality, but on the ludic aspects of getting to know each other and working creatively together.

Practicalities	
To whom	Students who have yet to make connections to colleagues at their new university.
Where	University Campus
Time	One week (not necessarily full-time)
Requirements	Hardware: PCs and basic video equipment (can just be smartphones) Software: Korsakow or similar video-editing tools for non-linear projects
General steps	The workshop takes place over a 5-day week. Monday: Students are separated into groups, each with a supervising teacher. They are instructed to discuss an overarching theme given by the teachers and to select a handful of words that they feel are related to it. Once this discussion session is complete, students are brought back to the larger group, which then decides upon a selection of keywords that came up during the discussions. This selection of keywords will serve as sub-themes for the video production during the week. Tuesday to Thursday: The next three days should all have a similar structure. Students are distributed into groups of up to 5 students and first discuss their assigned keywords. Based on this discussion, they should shoot and edit a 1-minute long short film. The final product should be sent to the organizers by the evening. This extremely fast production process can lead to a large amount of content being produced at the same time, especially with many students participating in the workshop. Friday: As the students gather in a large room for the screening of the project, they should be handed out laser-pointers. They will use the laser pointers to pick which film they want to see next once the film before is done. The screening isn't aimed at pointing out philosophical points or insights based on the projects, the intention is that the students have fun and enjoy recognition for the work they have done together during the week.

M2.2 Storytelling Workshop: A Letter From Across The Channel

For thousands of years, stories have been a way of bringing people together and most know the experience of watching sharing a laugh or being shocked together with an audience in a film theatre. But stories can build bridges between not only audiences, but the storytellers themselves. Collective art forms such as film and music require a particularly intensive amount of teamwork, precise communication and open ears. With this in mind, FBKW has developed various tool concepts using the act of collective storytelling in the form of audiovisual media production to promote intercultural encounters and develop neighbourness competences. The form of these storytelling workshops is very flexible and should be adapted according to the context.

Regarding this particular workshop: transnational cinema is a concept within film studies that aims to analyse film from the perspective of post-nationalism and post-colonialism, tackling subjects like displacement, the effect of language/cultural barriers and, on a meta-level, the production context of particular films. This workshop aims to introduce students to transnational cinema in a practical fashion and consequently get them to confront these topics with a similarly transnational group of peers.

Practicalities	
To whom	Two classes of different institutions with students of different cultures interested in storytelling, particularly filmic and theatrical.
Where	Online communication between schools, film shoots in the cities where the institutions are located.
Time	One week (not necessarily full-time)
Requirements	**Hardware:** A stable internet connection on a computer with a microphone and a camera. Any modern laptop would do. Equipment needed for the production of the artform picked by the coordinators. E.g. cameras and microphones for film, studios for podcasts, etc. **Software:** A web-browser, an app to voice/video-chat, a team coordination tool like Slack.
General steps	1. On the first day of the workshop, before the students begin to create their films, it is important to give them theoretical input regarding transnational storytelling. This can be a lecture or a selection of literature. Students should be in the position to answer questions such as: What are the characteristics of transnational cinema? What themes are usually explored? 2. Once the theoretical input is completed and enough time for discussion has been given, students should be assigned to their groups. Groups should be as diverse as possible and, depending on the amount of students participating in each institution, they can be created in different ways. Essentially, it is necessary to have one team create an 'artistic provocation' (the Letter referred to in the workshop title) to which another team will react artistically. 3. Once the Letter has been written, it should be sent to the other groups, whwhoich can start developing their "Reaction-Films." From this point on, the teams must begin and complete their films until the deadline, which should be on the fourth day of the workshop. At the conclusion of the workshop, there will be a 'Letter-Film' and one or more 'Reaction-Films'. 4. On the last day of the workshop, students of both institutions should gather with their teachers in a room with screening capabilities and watch all the films together. Since all films share the seed of transnational storytelling, as well as the connection between the Letter and the Reactions, the collective vision should come together as one single project. 5. Once the screening is done, a wide discussion moderated by the teachers about the process and transnationality should be initiated.

M3 Storytelling Using Silent Books

Storytelling using silent books is intended to develop the Intercultural awareness and cultural sensitivity of students. It also helps the student to learn about as well as understand the wider world through dialogue and exchange between students. Furthermore, it helps the student to understand how to interact with people from different cultures. The group of students who use this tool will learn new words, grammar, narrative structures; understand the life experience of their peers from other countries, cities, places, people etc. and will be encouraged to reflect on their life.

Practicalities	
To whom	Multicultural classroom.
Where	In a classroom.
Time	The teacher determines the duration of the activity, 45 minutes is ideal.
Requirements	A book consisting of very short stories about a particular culture or nationality. The book should be available for all students in the class.
General steps	1. The students are placed in pairs and given the following instructions: ● You will be given one small book to read together. You should complete the book in three minutes. Only start reading when I say so. ● Read the book silently and do not communicate with your partner for the duration of the three minutes. Do go through every page. ● When you are done reading the book, close it and wait for your partner to complete theirs as well. 2. Allow the students to read the book in pairs. (Two students can share one book!) Give them 3 minutes but let everyone finish. 3. When all students are done reading the book, ask the students to share their thoughts in pairs for about 5 minutes. ● Ask the pairs to select a word that best describes the book and to share that word with the big group. 4. Ask the pairs to select one picture in the book that they both like. ● Ask them to reveal to each other what they "*see, hear, smell, taste and feel*" *("what they feel with their body/hands but also in their hearts").* Use the phrase: "*Once upon a time…*" and construct a story with the help of the sentences inspired in the chosen picture. 5. Instruct each pair of students to sit together with another pair and to narrate to each other the stories you have constructed. Talk about new words. ● *"Are you familiar with these places?" "Do they remind you of something? (Places you have visited, people you have met, feelings that you have felt?)"* 6. Provide each student with laminated pages from the book. The students should not show their page to anyone else. 7. Ask them to mingle in the room and ask each other this question: ● "What do you see in your picture?" Based on the information given they will place themselves in the right order so when everybody reveals their picture, every page comes in the right order.

M3 Storytelling Using Silent Books

M4 Active Listening: Small Group Activity

This tool enables students to develop their active listening skills. Active listening is an intercultural communication and neighbourliness competence. Active listening develops the student's ability to pay attention to what their colleagues from other cultures say and not what they think their colleagues are saying. The tool is suitable for dealing with challenges related to language barrier. However, the tool is only useful if the parties involved can sustain conversation in a common language; in this case the common language is the language of the host culture.

Practicalities	
To whom	Multicultural classroom.
Where	In a classroom.
Time and preparation	The teacher decides on the duration and the resources needed in the implementation of the tool.
General steps	1. The teacher makes the choice of the topic of discussion for the student. A critical incident that has cultural undertones is a good choice for a topic. 2. The teacher divides the students into small groups of at least 2 students 3. The teacher instructs the students on the following rules of engagement: The rules stated below are as proposed by Dresdner, 2021. ● "Listen with openness: suspend your judgments and biases and listen for those things with which you agree as well as those you might challenge;" ● "Listen with curiosity: engage your desire to learn, rather than to try to "fix" anything;" ● "Listen without asking questions that interrupt the speaker: jot down your questions and save them for later;" ● "Listen for patterns and for what is not being said; and, finally, ● "Listen with intention: what do you intend to learn or do with the information you'll learn?" (Source of quotes: Dresdner, 2021.) Things to note for the students as proposed by Dresdner: ● "Each person must speak once before anyone can speak a second (or third) time". ● "If someone asks a question, someone else must answer it before another comment can be made". (Source of quotes: Dresdner, 2021.) 4. The teacher should identify a group leader who will ensure that the rules are followed. 5. As one student in the group speaks on a topic, the others have to listen attentively and intentionally. 6. When the first student is done speaking, another can ask a follow-up question or raise comments about what s/he heard. 7. Steps 5 and 6 are repeated until every student in the group has spoken at least twice, or for a specific amount of time. 8. The group leader appointed by the teacher earlier, with assistance from the group members, summarises the conversation and identifies patterns or insights that emerged and developed in the course of the dialogue.

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M5 The Cultural Assimilator

The cultural assimilator consists of a set of critical incidents used in order to understand the reasons for misunderstanding between multicultural groups. In order to simulate real life conflict incidents that depict the source of conflict in multicultural groups, the instructor uses these exemplary critical incidents. The teacher's goal in using the tool is to develop directly and indirectly the intercultural and Neighbourliness competence of the students respectively. The tool exposes students to cultural differences using critical incidents that could prevent neighbourliness because of lack of cultural sensitivity and awareness in a multicultural classroom.

Practicalities	
To whom	Multicultural classroom.
Where	In a classroom.
Time and preparation	The teacher decides on the duration and resources needed for the activity.
General steps	This tool has a three-step process. 1. Selection of content: The teacher describes a critical incident. "Critical incidents are tools for increasing our awareness and understanding of human attitudes, expectations, behaviours, and interactions". 2. Use the content to simulate an encounter: The next step is for the teacher to contextualise the critical incident in such a way that it provides the answer the student needs. The contextualisation reveals the cultural response of locals to the critical incident. In order to simulate and contextualise critical incidents, the teacher ought to be conversant with the culture in question. The teacher can educate his/herself by either reading or watching TV documentaries about that culture. 3. Provide possible feedback and alternatives: The third step involves the teacher leading the student in a reflection process. The reflection process is aimed at enabling students, foreign to the contextualised culture, to understand the cultural basis behind the critical incident. It also enables such students to compare their culture to the culture being contextualised. The reflection process also enables the students to correct their ethnocentric errors. The teacher provides a set of one correct, two plausible and one wrong answers to assist in the reflection process. Finally, students are given time to reflect and provide their answers. The teacher then provides the correct answer, while explaining why the other answers were either not totally correct or wrong.

ALL SURVEY ANSWERS TO OPEN QUESTIONS

No	F4 / Assignment done	Method No	F8 / Do you feel that the assignment was beneficial for you?	F9 / Why?	F10 / Do you feel that the assignment was beneficial for others?	F11 / Why?
1	Feeling Italian	M1.1	5	It gave me the chance to reflect about my self and my identity both under a private perspective and a global point of view	5	Everyone was involved in a reflective activity, and we managed to analyse our global citizenship
2	Feeling Italian	M1.1	5		5	
3	Feeling Italian	M1.1	5	I was very interesting to exercise a reflection about me after reading the book.	4	
4	Feeling Italian	M1.1	4	The assignment made me think about questions I don't usually ask myself and so it was interesting to look at this side of me.	4	Some people must have realised something they didn't know about themselves by asking questions about how they created their identity and what place they have in society and the in the world
5	Feeling Italian	M1.1	4		5	
6	Feeling Italian	M1.1	5	It helped me increasing the understanding of my culture and identity.	5	It had many important and interesting information about our culture - sharing that with people with other beliefs and habits helps create a connection and mutual understanding.

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7	Feeling Italian	M1.1	4	It is always good to reflect on yourself in order to develop, increase your self-awareness or change something	2	The assignment was a self-reflection which is personal and therefore does not affect third parties in my opinion
8	Feeling Italian	M1.1	5		5	
9	Feeling Italian	M1.1	4		4	
10	Feeling Italian	M1.1	4		3	
11	Feeling Italian	M1.1	4		3	
12	Feeling Italian	M1.1	4		3	
13	Feeling Italian	M1.1	4	i reflected a lot on topics i usually don´t think of	3	
14	Feeling Italian	M1.1	4		3	
15	Feeling Italian	M1.1	4	Because it helped me to begin thinking about me, about who I am thanks to what I received before, who I want to become in my professional career, and what my culture brings to me.	4	For the same reasons. We are not used to think about us deeply and truly.
17	Feeling Italian	M1.1	4	The assignement help me to focus of who i am, and help me to deal with it	4	Like me it help everyone

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30	Feeling Italian	M1.1	5	It was an amazing exercise that makes me take awareness about my cultural identity. Personally, I have never though about it because it is something that I took for granted, but I realized that I was not the right thing to live. I firmly believe that a person has to be aware of its cultural identity: a person has to reflect on it, to ask questions and to try to answer to those questions.	5	I have started to look at the world in a different way. I have started to try to understand people that have a different cultural backgrounds, not judging them and having a flexible open mind
31	Feeling Italian	M1.1	4	I learned a lot.	4	I think because of the multicultural aspect
39	Feeling Italian	M1.1	5		4	
47	How to be a_____?	M1.2	4		4	
48	How to be a_____?	M1.2	5	seeing that even we are different with different backgrounds, we value and do the same things.	5	seeing that even we are different with different backgrounds, we value and do the same things.
49	How to be a_____?	M1.2	4	Learn more about other cultures. Sometimes, the stereotypes are reinforced by the presenters themselves.	4	They get to know more about other cultures and get an understanding of where the people are coming from and why they are the way they are.

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No	F4 / Assignment done	Method No	F8 / Do you feel that the assignment was beneficial for you?	F9 / Why?	F10 / Do you feel that the assignment was beneficial for others?	F11 / Why?
50	How to be a_____?	M1.2	3	It helped in getting to know other people	4	People had the possibility to express their thoughts
51	How to be a_____?	M1.2	5		4	
52	How to be a_____?	M1.2	4	It was very nice to hear the different views both from my own native culture and other cultures.	4	Just guessing here, but judging by the conversation I would think so.
53	How to be a_____?	M1.3	3		5	
54	How to be a_____?	M1.3	2		3	
55	How to be a_____?	M1.3	3	because I didnt see the added value and because I havent learned anything new	3	
56	How to be a_____?	M1.3	2		2	
53	Neighbourness Storytelling Workshop 1	M2.1	5		5	
54	Neighbourness Storytelling Workshop 1	M2.1	1		1	
55	Neighbourness Storytelling Workshop 1	M2.1	5	Connections	5	Also connections
56	Neighbourness Storytelling Workshop 1	M2.1	5	I learned about new topics	5	New knowledge
57	Neighbourness Storytelling Workshop 1	M2.1	5		5	
58	Neighbourness Storytelling Workshop 1	M2.1	5		5	
59	Neighbourness Storytelling Workshop 1	M2.1	4		5	
60	Neighbourness Storytelling Workshop 1	M2.1	4		4	
61	Neighbourness Storytelling Workshop 1	M2.1	2	Groups were not as mixed as we where told	3	
62	Neighbourness Storytelling Workshop 1	M2.1	5		5	
63	Neighbourness Storytelling Workshop 1	M2.1	3		4	

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64	Neighbourness Storytelling Workshop 1	M2.1	5		4	
65	Neighbourness Storytelling Workshop 1	M2.1	5		5	
66	Neighbourness Storytelling Workshop 1	M2.1	2	Die Durchmischung war schlecht organisiert und Gruppen haben sich oft wiederholt. Toll wäre es gewesen mit einer festen Gruppe in anderen Rollen eine Woche lang zu arbeiten.	3	
67	Neighbourness Storytelling Workshop 1	M2.1	5	A lot of learning experience	5	Also because of the experience
68	Neighbourness Storytelling Workshop 1	M2.1	4		3	
69	Neighbourness Storytelling Workshop 1	M2.1	4		4	
70	Neighbourness Storytelling Workshop 1	M2.1	5		5	
71	Neighbourness Storytelling Workshop 1	M2.1	4		5	
72	Neighbourness Storytelling Workshop 1	M2.1	5	teambuilding	4	trying out new things together and lesrning from each other
73	Neighbourness Storytelling Workshop 1	M2.1	3		4	
74	Neighbourness Storytelling Workshop 1	M2.1	5	it was a great opportunity to work with other students	5	I believe it strengthened the student community in generell, because we got to know each other so much more
75	Neighbourness Storytelling Workshop 1	M2.1	5		5	
76	Neighbourness Storytelling Workshop 1	M2.1	5		5	

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77	Neighbourness Storytelling Workshop 1	M2.1	5		5	
78	Neighbourness Storytelling Workshop 1	M2.1	5	I found a lot of friends, had a lot of fun and got to explore the creativity of filmmaking	5	We found together as a group
79	Neighbourness Storytelling Workshop 1	M2.1	5		5	
80	Neighbourness Storytelling Workshop 1	M2.1	4		4	
81	Neighbourness Storytelling Workshop 1	M2.1	5	Because I learned a lot of new things	3	
82	Neighbourness Storytelling Workshop 1	M2.1	4		4	
83	Neighbourness Storytelling Workshop 1	M2.1	3		3	
84	Neighbourness Storytelling Workshop 1	M2.1	5		5	
85	Neighbourness Storytelling Workshop 1	M2.1	2		5	
86	Neighbourness Storytelling Workshop 1	M2.1	5	Because we got to know each other in a playful way	5	Same reason
87	Neighbourness Storytelling Workshop 1	M2.1	4		4	
88	Neighbourness Storytelling Workshop 1	M2.1	2		5	
89	Neighbourness Storytelling Workshop 1	M2.1	4		5	
90	Neighbourness Storytelling Workshop 1	M2.1	5		4	
91	Neighbourness Storytelling Workshop 1	M2.1	4	Because I know now, that awareness for topics that are important to me has been raised. Even though I did not really learn new things through and through, its good	5	.

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				to know that maybe others did.		
92	Neighbourness Storytelling Workshop 1	M2.1	4		4	
93	Neighbourness Storytelling Workshop 1	M2.1	4	I had fun! Was forced to meet and work withnew people, which was very nice.	4	We could all learn a bit of each other and also appreciate everyone's skills.
94	Neighbourness Storytelling Workshop 1	M2.1	4		5	
95	Neighbourness Storytelling Workshop 1	M2.1	5	Meeting new people and being creative	5	Same as last one
96	Neighbourness Storytelling Workshop 1	M2.1	4	Because I really got to know my fellow studens although we weren't mixed up enough. I also had the chance to try and explore different styles of film and inhabit different positions.	4	Probably for the same reasons
97	Neighbourness Storytelling Workshop 1	M2.1	3	wenig Vermischung war ein bisschen Schade	4	
98	Neighbourness Storytelling Workshop 1	M2.1	4		5	
99	Neighbourness Storytelling Workshop 1	M2.1	5	Because i was able to meet and talk to my fellow students	5	Because we grew as groups
100	Neighbourness Storytelling Workshop 1	M2.1	5		5	
101	Neighbourness Storytelling Workshop 1	M2.1	4	Very good idea, execution	5	

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				sometimes a bit confusing.		
102	Neighbourness Storytelling Workshop 1	M2.1	5	I got to meet a lot of new people and was able to learn from them.	5	Everybody learned something from it. If it was just meeting new people or getting to know the ways of working on a film
103	Neighbourness Storytelling Workshop 1	M2.1	5	learned a lot & connected with new people	4	
104	Neighbourness Storytelling Workshop 1	M2.1	5		5	
105	Neighbourness Storytelling Workshop 1	M2.1	5	Getting to know people from different crafts and working in fields I had little or no experience in.	5	Getting to know people from different crafts and working in fields I had little or no experience in.
106	Neighbourness Storytelling Workshop 1	M2.1	5	Learning about a new spectrum of issues that might arise without sufficient research was beneficial knowledge to me.	5	Simply because of the same reasons I believe it was beneficial to myself.
107	Neighbourness Storytelling Workshop 1	M2.1	4	Es war gut, die Anderen besser kennenzulernen.	4	Sie hatten die gleichen Vorteile wie ich.
108	Neighbourness Storytelling Workshop 1	M2.1	4		3	
109	Neighbourness Storytelling Workshop 1	M2.1	5	I learned a lot from my fellow stundents and was able to form connections	5	I think many of us shared similar experiences and got closer
110	Neighbourness Storytelling Workshop 1	M2.1	4	I learned about the process of making short films.	3	
111	Neighbourness Storytelling Workshop 1	M2.1	5		5	

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112	Neighbourness Storytelling Workshop 1	M2.1	5	Ja, ich habe viele Leute kennengelernt und gelernt schnell konkret etwas umzusetzen.	5	Same
113	Neighbourness Storytelling Workshop 1	M2.1	5		5	
114	Neighbourness Storytelling Workshop 1	M2.1	5	Spaß, niedrige Erwartung ans Produkt, gutes Kennenlernen	5	Gleiches
115	Neighbourness Storytelling Workshop 1	M2.1	5	Menschen kennenlernen, Selbstvertrauen gewinnen, verschiedene Wege zu Zielen zu kommen	5	
116	Neighbourness Storytelling Workshop 1	M2.1	5	weil wichtige Themen angesprochen und erläutert wurden, die mehr in den Fokus rücken müssen und persönliche Horizonte erweitern und relevante Themen mehr ins eigene Bewusstsein gelangen	4	weil wir alle Teil derselben Gesellschaft sind
117	Neighbourness Storytelling Workshop 1	M2.1	4		4	
118	Neighbourness Storytelling Workshop 1	M2.1	5	Sensibilisierung to the topic	5	Sensibilisierung
119	Neighbourness Storytelling Workshop 1	M2.1	5	General Respekt and different perspective	5	Because it heightens the general Respekt for others and shows you a viewpoint that you may not have considered before.

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120	Neighbourness Storytelling Workshop 1	M2.1	4		4	
121	Neighbourness Storytelling Workshop 1	M2.1	4	Es war eine gute Übung, um sich kennenzulernen und im Studium anzukommen. Allerdings war es sehr zeitintensiv und etwas zu viel für die erste Woche. Manche StudentInnen müssen arbeiten oder haben Kinder - da sind täglich 9-10 Stunden Gruppenarbeit etwas zu viel, finde ich.	4	
122	Neighbourness Storytelling Workshop 1	M2.1	4		5	
123	Neighbourness Storytelling Workshop 1	M2.1	5		5	
124	Neighbourness Storytelling Workshop 2	M2.2	5		5	
125	Neighbourness Storytelling Workshop 2	M2.2	5		5	
126	Neighbourness Storytelling Workshop 2	M2.2	5	It was a difficult challenge with so many restrictions that forced us to adapt to the situation	4	It allows cross collaboration and learning from a different group of students and seeing their creative style
127	Neighbourness Storytelling Workshop 2	M2.2	5	It was nice to network and talk with other filmmakers and creators	5	The product we made sends a positive message
128	Neighbourness Storytelling Workshop 2	M2.2	5	I could practically engage myself with it.	5	It would be good to work in a people from different cultures and different backgrounds

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129	Neighbourness Storytelling Workshop 2	M2.2	5	Learning the Transnational boundaries and understanding cultures and their interpretations.	5	Students on the other end got an insight of how we wrote certain stories or explore infinite possibilities of storytelling across cultures.
130	Neighbourness Storytelling Workshop 2	M2.2	5	I am about to begin a master degree final project, and while learning about transnational cinema, I came to learn that the film that I am working on fits the category. With this knowledge, I can be more aware of the sensitive subjects and be sure to to be stereotypical or offend anyone.	5	It's a good way for informing other about how something that they might think as nothing can actually offend the viewers.
131	Neighbourness Storytelling Workshop 2	M2.2	5	Cooperating with another country and university on a topic so close to home and yet so shared by others too.	5	Enlightenment on pre-existing matters
132	Neighbourness Storytelling Workshop 2	M2.2	5		4	
133	Neighbourness Storytelling Workshop 2	M2.2	5	It was quickly put on us but was fun and we received most of the help we needed. Some things could have been clearer such as what the Berlin students would be shooting and	4	It brought the class together and made us think quickly and outside of the box with no budget or equipment to make something for the challenge

No	F4 / Assignment done	Method No	F8 / Do you feel that the assignment was beneficial for you?	F9 / Why?	F10 / Do you feel that the assignment was beneficial for others?	F11 / Why?
				how we could link it up		33
134	Neighbourness Storytelling Workshop 2	M2.2	4	It was a good experience amd challenge for all of us. We create a short film in 72 hours.	4	I think it was beneficial for all the students who took part on the project.
135	Neighbourness Storytelling Workshop 2	M2.2	4	The key thing for me is it allowed me to meet new people and work with a diverse team	5	Understanding that no matter one's culture, we should all understand we are all human. This is absolutely a sacrosanct for a better world
136	Neighbourness Storytelling Workshop 2	M2.2	5	As a MA cinematography student, I generally do not get involved in the ideation/writing process. During this project, I was not only part of ideation but also the entire film process. I learned how stories change with different cultures and perspectives.	4	The multi-cultural and transnational approach to the story was something which I think was new experience for all the students.
137	Neighbourness Storytelling Workshop 2	M2.2	4	First transnational contact and work across my own borders	5	

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138	Neighbourness Storytelling Workshop 2	M2.2	5		5	
139	Neighbourness Storytelling Workshop 2	M2.2	5	I got to hear and learn so many different perspectives which made me feel so inspired. I found many new ways of thinking and perceiving cinema, and also I got to improve my social and teamworking skills	5	For all the reasons I listed above. I think anybody attending this workshop feels/should feel the same.
16	Storytelling using silent books	M3	3	Because of in here a few people know English language	5	Because assignment helps to learn
18	Storytelling using silent books	M3	4		4	
19	Storytelling using silent books	M3	5		5	
20	Storytelling using silent books	M3	4		4	
21	Storytelling using silent books	M3	5	Widen an outlook	5	For the development of communicative skills
22	Storytelling using silent books	M3	5	This assignment will eventually help me in the future	5	
23	Storytelling using silent books	M3	4	Understanding the basics of sociology	4	Because
24	Storytelling using silent books	M3	5	I liked these training,because of it makes a person to think clearly and make the correct decisions	5	I think it was really beneficial for every student due to we discussed every task and exchanged ideas.
25	Storytelling using silent books	M3	4	Very good	4	Nice

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No	F4 / Assignment done	Method No	F8 / Do you feel that the assignment was beneficial for you?	F9 / Why?	F10 / Do you feel that the assignment was beneficial for others?	F11 / Why?
26	Storytelling using silent books	M3	5	My all career has been built on my education	4	It was good education
27	Storytelling using silent books	M3	5		4	
28	Storytelling using silent books	M3	5	Because it gives many advices to life.	5	Because people will learn how to behave correctly.
29	Storytelling using silent books	M3	5	Because I understand A lot more better about society.	3	so, I'm not sure, but it should be, cause they Understand that they don't know more about the things I've asked them.
32	Storytelling using silent books	M3	5	It gives more idea about this subject	5	Some of the students are very shy and some won't understand the subject. So it will be more beneficial for them also
33	Active Listening	M4.1	4		4	
34	Active Listening	M4.1	5	Reflect more in other cultures	5	Everyone could relate more to others
41	Active Listening	M4.2	5	Nekeeri aka nigger t: neekeri	5	Nekeeri aka nigger t: neekeri
42	Active Listening	M4.2	4		3	
43	Active Listening	M4.2	4	I have some tendency to speak rather than listen. Exercise was good for pointing out impacts and challenges of listening.	4	I feel many are sharing the same characteristics than I am. Also for the topic as a part of trying to get more conversation between people is very important.
44	Active Listening	M4.2	4	I learned that active listening is a great tool in working life.	5	They I learned that active listening is a great tool in working life.
35	The Cultural Assimilator	M5	3	The active listening workshop was	5	People were engaged and interested.

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No	F4 / Assignment done	Method No	F8 / Do you feel that the assignment was beneficial for you?	F9 / Why?	F10 / Do you feel that the assignment was beneficial for others?	F11 / Why?
				very helpful and insightful.		
36	The Cultural Assimilator	M5	2	I liked the concept a lot, and I enjoy these sort of workshops based on understanding, communication, emotional intelligence, etc... But the exercises didn't seem relevant to me	3	I am not sure
37	The Cultural Assimilator	M5	3	It was good to reflect on reasons but it should have been a bit more complex and required deeper analysis. It was a bit basic but this is only a short experiment.	3	I felt they were able to reflect but it was too easy
38	The Cultural Assimilator	M5	5	Because I get to know the essence of active listening	5	We get to understand each others culture and how to register our displeasure
40	Small research groups and ethnographic interviews	M6	4		5	
45	Activity to learn about cultural Non-verbal Communication cues	M7	4	Because that helped me learn more about that	2	I do not know
46	Sensitizing with Web Questionnaires	M8	5		5	

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