

# Intercultural Communication Resource Pack



Entre ce que je pense  
ce que je veux dire  
ce que je crois dire  
ce que je dis  
ce que vous voulez entendre  
ce que vous entendez  
ce que vous croyez comprendre  
ce que vous voulez comprendre  
et ce que vous comprenez  
il y a au moins 9 possibilités  
de ne pas s'entendre.



Between what I think  
what I want to say  
what I think I am saying  
what I say  
what you want to hear  
what you hear  
what you think you understand  
what you want to understand  
and what you understand  
there are at least 9 chances  
that we will not understand each other

**BERNARD WEBER**

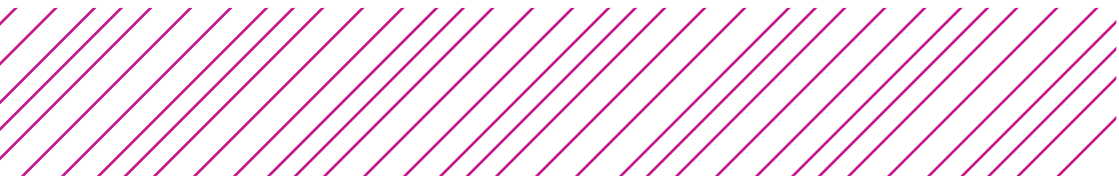
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# SALTO

SALTO stands for Support, Advanced Learning and Training Opportunities. SALTO-YOUTH is a network of 8 resource centres working on European priority areas within the youth field supporting the European Commission's programme "Youth in Action".

The SALTO Cultural Diversity Resource Centre is based in the UK National Agency, Connect Youth at the British Council, London and provides support, information, and training courses on Cultural Diversity issues relevant to different countries and regions in and around Europe. We also work through the website to provide tools, methods, materials and links.



[www.salto-youth.net/diversity](http://www.salto-youth.net/diversity)

**SALTO-YOUTH**  
CULTURAL DIVERSITY  
RESOURCE CENTRE



Education and Culture

# Intercom Training Course



This Resource Pack is an outcome of the Intercultural Communication Training Course organised by SALTO Cultural Diversity Resource Centre and the Bulgarian and Romanian National Agencies of the Youth in Action Programme in September 2008. The Training Course was open for youth leaders working with young people throughout Europe to explore and develop intercultural communication skills and knowledge, leading to intercultural dialogue in action. Most of the tools included in this Resource Pack have been developed by the Intercom trainers' Team: Mara Árvai and Lorenzo Nava. The personal insights quoted by 'Frank' all come from the participants of the training course.

# Introduction

This Resource Pack is meant to be a practical toolkit for youth work in the context of intercultural communication. It contains a set of tools and methods for youth activities, some personal insights of other youth workers involved in intercultural communication projects as well as theoretical inputs and references for further work in this area. The Resource Pack is meant to be something of a recipe book with examples of youth work tools that are both filled with content and flexible to adapt to particular needs of its users.

## The Resource Pack is divided into three main chapters:

- 1** Intercultural Communication and Me – looking into communication styles and habits, as well as communication channels used by individuals, linked to identity issues and introspection/self-reflection;
- 2** Intercultural Communication in Groups – looking at group dynamics and ways in which groups communicate, using youth groups as an example;
- 3** Intercultural Communication and the Society – analysis of social processes behind intercultural communication, theories and tools available for youth workers to look at the “bigger picture”.

The editor’s idea was to facilitate a journey through three worlds. Starting from learner’s personal perspective, self-reflection and introspection into individual communication habits, the Manual continues through the group-building level and analysing international communication in small groups such as family, peer groups and working teams. The last stop on this journey ends at the meta-level of social interaction, looking into ways of intercultural communication within large groups and networks. Although this model is internally coherent and aims at guiding the reader from point to point, it can also be cut into smaller, separate parts according to the user’s need.

Each chapter contains the following:

Practical tools and methods for youth work

Personal insights, quotations and real-life stories related to intercultural communication

Theories, models and project examples

Multimedia material – photos, pictures, diagrams and links to video material

Hopefully this booklet will be a useful resource in everyday work with young people and an inspiration for further work related to intercultural learning.

Max Fräs  
InterCom TC Rapporteur  
Resource Pack Editor



Frank is this Resource Pack’s ultimate companion. His character, quite obviously inspired by Mary Shelley’s Frankenstein, emerged during the preparatory process of the Intercom Training Course and accompanied the participants of the training course and team all the way through. During the Training Course, Frank assisted the participants in assessing their learning outcomes. Frank’s character is part of this Resource Pack for a number of reasons. First of all – similarly to the original Frankenstein character – Frank is a sum of many parts, an original collage of features and communication habits representing different communication styles. Second reason for having Frank with us is to keep this Resource Pack more alive (sic!) and reality-based not only through “raw” material such as tools, methods and theories, but with the help and experience of the Intercom TC participants and other youth work practitioners that contributed to this Resource Pack - and kindly agreed for Frank to act as their spokesperson.

# Part I

# Intercultural Communication and Me

## Introduction:

This part is devoted to the individual communication habits, and personal aspects of intercultural communication, such as understanding, interpreting and evaluating intercultural encounters.

Introspection or self-reflection will be a crucial part of the tools provided in this part of the Resource Pack. Since many aspects of the tools included here rely on personal feelings and information, it is extremely important that participants operate within their own comfort zone and feel confident in sharing their identities and personal history with other people.

There is, however, a certain trade-off in working with this very personal level of intercultural communication. Personal insights and emotions can be risky and should be handled with sensitivity, but can make learning outcomes very meaningful, since participants rely mostly on their own experiences, and the outcomes of group processes are usually grounded and ultimately unique.

Each chapter contains the following:

## Tools:

- 1 Values, morals, emotions
- 2 Description-interpretation-evaluation
- 3 Ear, Eye, Mouth, Nose
- 4 Stars: My Planet of Communication

## Values, Morals and Emotions

### Themes

individual values, morals and emotions, cultural taboos, group-building, exploring borders of personal space

### Aims:

- Getting to know each other better
- Dealing with personal values, feelings and emotions concerning gender, sex, love, relationships, insults and taboos
- Discovering and understanding own emotions and values and comparing them with others
- Exploring differences and similarities among people's values, morals and emotions

**Group size** Any; more than 10 is recommended

**Duration** 90 minutes

**Materials Needed** Session Grid for each participant, pens, flipchart paper, markers, masking tape

### Activity description

**1** Embarrassing object: participants working in small groups should agree on an object which would be embarrassing for them if somebody else would find it in their home. They should prepare a living statue – static or moving - in order to present this object to their public in order for them to guess what it is. Timing: 20 min.

**2** Every participant fills in a table with questions related to cultural norms and taboos. Questions should be chosen on a case to case basis according to the target group's profile. Some sample questions:

- In your opinion, what is the "right/appropriate" age to be married?
- What is the "right/appropriate" age to be married in your culture?
- What topic would be a taboo for you when talking to someone you don't know well?

Timing: 10 min.

**3** Once participants answer the individual questions, they should find other people with a maximum number of the same answers.

Timing: 15 min.

**4** Participants should identify and present an object which expresses their own values. Once everybody has found one, the whole group is asked to build something together from the different artefacts. This is an open-end task; it should finish once the group puts the objects together.

## Debriefing and evaluation

Start with a short summary of the session and general questions on how the activity went. Was it enjoyable? Why yes/no? Then proceed to a discussion on learning outcomes:

- Was the group diverse or homogenous? How? Why?
- How does it feel to be in a culturally diverse or homogenous group? Is it the same or different? Why?
- What makes us so diverse?

## Source

Intercom TC, Mara Árvai

Sometimes it's easier to share taboos with people you know less. Let's say you share easier with people that do not know you.



# Description, Interpretation and Evaluation (What I see, what I think, what I feel)

## Theme

cultural interpretation, different perceptions of cultural artefacts, cultural diversity

## Aims

- Allowing participants to become familiar with the concept of description, interpretation and evaluation
- Raising awareness of value judgements
- Showing personal and cultural relativity of interpretations and evaluation

## Group size

10 – 50 people

## Time required

50 minutes

## Materials

Flipchart paper and markers or blackboard and chalk, "Description, Interpretation, Evaluation" participant handout, large pictures of "other-culture" scenes (one for each five participants), two "ambiguous objects"

## Activity description

- Select pictures of cultural scenes from cultures other than the culture of the participants. The best pictures are the most ambiguous ones, photographs which depict a form of interaction or a scene which is not familiar to participants. Captions to the pictures should be retained, since participants will be eager to know the "real" description after the exercise.
- Select two "ambiguous objects" to use for the opening section of the exercise. Any object which is unknown to all participants can be used for this demonstration. Objects from unusual hobbies, objects from other cultures, or unusual hardware or kitchen utensils may be good choices.

**1** Ask participants to select one of the ambiguous objects. Ask the large group to tell you something about it. The phrasing of this question is very important, otherwise it skews the answers. Question to be asked: "Tell me something about this." (do not ask what they "see" or to describe it). Let the participants touch the object, keep it moving very quickly. Timing: 3 minutes.

Write the answers down on a board in three columns those statements that fit description, interpretation, and evaluation. Do not yet write these terms on the board; simply divide the responses into these three categories.

**2** Explain description, interpretation, and evaluation (what I see – what I think about what I see – what I feel about what I saw). Show how their statements are divided into the three columns.

Use the second object, and ask them first to describe only what they see. Chart in the “description” column. Correct them if they make any interpretations or evaluations. Next, have them interpret, noting down their responses on a flipchart. Finally, ask them to evaluate it, both a positive and a negative evaluation for each interpretation. Spend about five minutes.

**3** Divide them into smaller groups. Give each group a photograph and ask them to complete the form according to directions. Spend about ten minutes, but if they need more time, allow it.

The task for each group is:

to agree on a single description

based on the description, to suggest two interpretations

for each interpretation, to suggest both a positive and a negative evaluation.

© Nancy Durrell McKenna



### EXAMPLE

#### Description

I can see a woman of Asian origin covering her mouth.

#### Interpretation

She's yawning, so she must be bored.

#### Evaluation

That's all right; I don't blame her a bit.

#### Interpretation 1

She's burping, and trying to be polite by covering her mouth.

#### Alternative Evaluation 1A

I think that's great, that she's trying to be polite.

#### Alternative Evaluation 1B

I think that's too repressed, she should relax.

#### Interpretation 2

I think she's smiling because she's embarrassed.

#### Alternative Evaluation 2A

She shouldn't be so concerned, smiling is nice.

#### Alternative Evaluation 2B

She should be embarrassed to smile so openly

### Debriefing and evaluation

First, reassemble the small groups for debriefing. If there are more than 4 groups, go very quickly through only one description, two interpretations, and four evaluations for each, up to six groups. With more than six groups, don't debrief in the large group because it can be redundant. Relate the exercise to participants' personal experience. Frequently, the participants will be curious about the “real” interpretation of the picture. After each group's report, the facilitator can share the photographer's interpretation of the photo.

After the small group debriefing, ask participants in plenary to share the most difficult aspect of the exercise. The value of heightened awareness in describing before interpreting and evaluating should be stressed as an essential prerequisite to intercultural communication. The facilitator should note that the processes we use to describe, interpret, and evaluate are culturally bound, and limit our ability to understand other cultures.

### Source

Based on an activity of the Intercultural Communication Institute  
<http://www.intercultural.org>



# Ear, Eye, Mouth, Nose

## Theme

communication channels, communication patterns, senses

## Aims

- Understanding different levels and channels of communication
- Practicing communication using different channels
- Discovering one's own communication preferences

## Group size

At least 5, ideally 20-30; the group number should be divisible in 5

## Duration

60 minutes

## Materials

Chairs, flipchart paper, A4 paper, pens.

## Activity description

Participants are divided into four smaller groups.

Then the plenary will be organised with rows of five chairs.

Row 1	Row 2	Row 3	Row 4	
X	X	X	X	Reading
X	X	X	X	Writing
X	X	X	X	Drawing
X	X	X	X	Describing
X	X	X	X	Miming

The trainer prepares beforehand a series of words on small pieces of paper.

Then one person per team (person 1) receives a word on a piece of paper from the trainer, reads it (in secret), and then goes to Person 2 – first in their group's row, and writes down a description of the word without mentioning the word itself. Person 2 has to guess, without actually saying the word. If the person thinks he/she has guessed, he/she can move to the chair behind. Then Person 2 has to draw the object for Person 3 with the same rules. If Person 3 thinks he/she has guessed, he/she describes the word verbally to Person 4. Again, when Person 4 thinks he/she has guessed right, he/she has to go the last person, and mimes it to Person 5. When Person 5 thinks he/she has guessed, he/she returns to the trainer and says the word. If it's right Person 5 gets another word; if the word is wrong then they have to start again with the first word.

A team wins when they have completed five words and stops when all teams have finished.

## Debriefing and evaluation

Start with a short summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no? In the feedback the discussion will involve these questions: what was the most difficult stage? What was the most frustrating point?

What was the purpose of this exercise?

Then proceed to a discussion on learning outcomes:

- Were communication channels largely different from each other? How? Why?
- Was it equally easy/difficult to use various channels of communication?
- Which of these channels do we use more/less often? Why?

## Source

Intercom TC, Lorenzo Nava, Filiz Ayseli



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# Stars: My Planet of Communication

## Theme

communication tools, communication strategies in youth work

## Aims

- Explore intercultural communication
- Sharing own communication styles and habits
- Making a link between own experiences and intercultural communication theories

## Group size

Any; ideally – around 20

## Duration

45 minutes

## Materials

Flipchart paper, A4 paper, markers

## Activity description

**1** Ask participants to create their own star individually with using 5 questions:

- Which communication tool do you feel more comfortable to use?
- Which communication tool do you feel less comfortable to use?
- What is the most interesting experience you have concerning communicating with foreigners?
- How can you make communication more effective with young people?
- What/who has inspired you to get involved into intercultural communication?

**2** Split participants into 5 smaller groups and they should share their answers with each other. Timing: 20 min.

**3** Come back into the plenary and ask participants to share the most interesting story that they have heard. Timing: 20 min.

## Debriefing and evaluation

Start with a short summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no? Then proceed to a discussion on learning outcomes:

- What were the communication channels listed as comfortable/uncomfortable?
- What were the lessons from communicating with foreigners?
- Which communication channels and methods work best with young people?

## Source

Intercom TC, Mara Árvai



It always helps to reach common grounds and similar experiences before debating differences. Making fun games out of differences is also a great method.

## Summary

The first chapter aimed at introducing the topic of intercultural communication starting from the key actor of non-formal learning – the participants themselves – looking into their personal experiences, communication styles and preferences. Activities related to this area of intercultural communication can be continued “upwards” through group-building and team communication tasks, which will be looked at in the following chapter.

# Part 2

# Intercultural Communication in Groups

## Introduction:

Following the chapter on individual communication patterns, channels and habits, our journey continues through the crucial area of group communication. This part of the Resource Pack will cover activities related to team-work and team-building and intercultural communication processes within groups. This is particularly important for youth workers involved with European youth projects – as virtually every project they run has an important intercultural communication layer within the participants' group.

## Tools in this chapter:

- 1 Babel tower
- 2 Tuckman's group dynamic model
- 3 Whose line is it anyway
- 4 Patch Adams, using humour to improve lives
- 5 Intercultural learning competences

## Babel Tower Mission Impossible

### Theme

intercultural communication, group dynamics, communication barriers

### Aims

- Understanding the necessity for mutual understanding
- Understanding cultural adaptation and integration patterns
- Building group communication strategies

### Group size

Any

### Duration

60 minutes

### Materials

Balloons, papers, pens, coloured markers, cardboard, tape, scissors, ruler, toilet paper.

### Activity description

This exercise is based on the "Mission Impossible" team-building game with one major twist. Participants, while still assigned with a number of tasks, can only communicate in their mother tongues and are not allowed to use foreign languages.

The group should be divided into 4 subgroups in order to complete the following tasks:

- 01 Make a birthday list of everybody in their team
- 02 Produce a flower as a present for the other teams
- 03 Create the fashion of 2050
- 04 Sing one song all together
- 05 Dance something all together
- 06 Say a tongue twister in all the languages in their group
- 07 Write a poem together
- 08 Build the highest tower with materials provided
- 09 Prepare a sketch defining what is Europe
- 10 Design a poster promoting Cultural Diversity

### Debriefing and evaluation

Start with a short summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no? Then proceed to a discussion on learning what was the most difficult task and why.

- What was the easiest task and why?
- How much easier would it have been if all had spoken in English?
- Is it really necessary to have a common language in order to understand each other?
- What tools did you use to communicate and make sure everybody understood correctly?
- What was the group-building process? Was it structured?

### Source

Intercom TC, Lorenzo Nava

### Tip

For an academic model of group-building, see Theory Box 1 (Forming-Storming-Norming-Performing). It may be useful to distribute the model to the participants of this activity after evaluation.



This exercise can be used to analyse what elements allow us to understand each other besides languages e.g. drawing, miming, body language, etc...

## Theory Box 1 Tuckman's “Forming Storming Norming Performing” Four-stage model

The progression of team-building processes:

- 01 forming
- 02 storming
- 03 norming
- 04 performing

Here are the features of each phase:

### Forming - stage 1

High dependence on leader for guidance and direction. Little agreement on team aims other than received from leader. Individual roles and responsibilities are unclear. Leader must be prepared to answer lots of questions about the team's purpose, objectives and external relationships. Processes are often ignored. Members test tolerance of system and leader. Leader directs (similar to Situational Leadership® 'Telling' mode).

### Storming - stage 2

Decisions don't come easily within group. Team members vie for position as they attempt to establish themselves in relation to other team members and the leader, who might receive challenges from team members. Clarity of purpose increases but plenty of uncertainties persist. Cliques and factions form and there may be power struggles. The team needs to be focused on its goals to avoid becoming distracted by relationships and emotional issues. Compromises may be required to enable progress. Leader coaches (similar to Situational Leadership® 'Selling' mode).

### Norming - stage 3

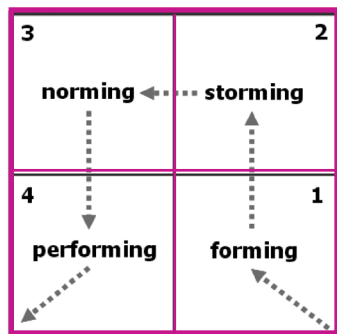
Agreement and consensus is largely formed among the team, who respond well to facilitation by leader. Roles and responsibilities are clear and accepted. Big decisions are made by group agreement. Smaller decisions may be delegated to individuals or small teams within group. Commitment and unity is strong. The team may engage in fun and social activities. The team discusses and develops its processes and working style.

There is general respect for the leader and some of leadership is more shared by the team. Leader facilitates and enables (similar to the Situational Leadership® 'Participating' mode). Within the team positively and necessary changes to processes and structure are made by the team. The team is able to work towards achieving the goal, and also to attend to relationship, style and process issues along the way. Team members look after each other. The team requires delegated tasks and projects from the leader. The team does not need to be instructed or assisted. Team members might ask for assistance from the leader with personal and interpersonal development. Leader delegates and oversees (similar to the Situational Leadership® 'Delegating' mode).

## Performing - stage 4

The team is more strategically aware; the team knows clearly why it is doing what it is doing. The team has a shared vision and is able to stand on its own feet with no interference or participation from the leader. There is a focus on over-achieving goals, and the team makes most of the decisions against criteria agreed with the leader. The team has a high degree of autonomy. Disagreements occur but now they are resolved within the team positively and necessary changes to processes and structure are made by the team. The team is able to work towards achieving the goal, and also to attend to relationship, style and process issues along the way. Team members look after each other. The team requires delegated tasks and projects from the leader. The team does not need to be instructed or assisted. Team members might ask for assistance from the leader with personal and interpersonal development. Leader delegates and oversees (similar to the Situational Leadership® 'Delegating' mode).

Bruce Tuckman's 'Forming Storming' Team Development Stages Model - 1965



Source

Businessballs.com

More resources on group dynamics can be found at:

[www.salto-youth.net/find-a-tool](http://www.salto-youth.net/find-a-tool)

© Bruce Tuckman 'Forming Storming' concept 1965. Diagram Alan Chapman 2004-8. A free learning resource from Businessballs.com. Not to be sold or published. More information about Tuckman's 'Forming Storming' team development stages theory at [www.businessballs.com/tuckmanformingstormingnormingperforming.htm](http://www.businessballs.com/tuckmanformingstormingnormingperforming.htm). User accepts sole risk for any liabilities arising.

# Whose Line is it Anyway?

## Themes

humour and communication, cultural barriers

## Aims

- Raising awareness of different kinds of humour
- Promoting humour as a tool in intercultural communication
- Exploring cultural barriers and taboos in humour

## Group size

Any

## Duration

60-90 minutes.

## Materials needed

Random objects can be used, e.g. chairs, a hat; a video camera.

## Activity Description

It is very important to start with energisers and theatre games, especially those which bring participants to laugh and make them perform in front of each other. (Find some ideas at: [www.salto-youth.net/find-a-tool](http://www.salto-youth.net/find-a-tool)).

The plenary has to be arranged as a TV studio, where participants alternate as audience and as actors. The trainers will have to act as anchorman and anchorwoman. The only guideline given to participants is to be funny and produce a comedy. At first the whole group is divided into 2 or more sub-groups competing against each other. Below please find a sample scenario for a humour and communication session. Virtually all of its contents can be readjusted according to the user's need.

### Act 1 – Scenes from the Hat

Five participants per team stand at two sides of the plenary room. The trainer reads out the scene description. Participants need to come up with a one-liner joke about this situation, no longer than 5 seconds. The team that manages to produce 5 sketches gets 5 Points. For every sketch they get 1 point.

Sample situations:

- \_ Bad choices to make if the Alladin lamp grants you one wish
- \_ Things you don't expect to hear when you put your ear in a sea shell
- \_ If comedians/entertainers were directing funerals
- \_ What is George W. Bush thinking right now
- \_ Worst things to say in the ear of your girlfriend/boyfriend when you are in bed.

At the end of the scenes the trainers evaluate the sketches and assign points.

## Act 2 – Team Tasks

### Task for Team 1

One participant has to act as a host, receiving guests at a party, not having an idea about who the guests are. The guests are other participants who are given a secret role (the audience knows the roles).

The guests come in one by one and are already acting. At the end of the sketch the host has to guess who the guests are.

\_Guest 1: Depressed wrestler because he failed to be an Aerobic instructor

\_Guest 2: Fashion Police Instructor

\_Guest 3: Thinks that people's bottoms are magical and when touched can make wishes

Then the host has to guess his guest's roles.

If he guesses right, 10 points to Team 1.

### Task for Team 2

Three participants and three chairs are required. The rule is: during the sketch, one has to constantly sit on a chair, one has to lean on a chair, one has to stand, and they have to make it as spontaneous as possible. The three participants are asked to act out an argument involving husband, wife and the lover of the husband; the wife had discovered them not long before. Depending on how much the audience laughs they get 10 points maximum.

## Act 3 -Final Round

### Final Task for Team 1

The group has to play a group of actors in a Hollywood film. Two participants are acting as two Italian chefs making pizza, when they discover a huge rat in the kitchen and they call for another participant who is a pest disinfector. The film director can step in at any time he/she wishes and change the style of the film, e.g. gangster, romantic, action, musical, horror etc.

Depending on how much the audience laughs they get 10 points maximum.

### Final Task for Team 2

The group has to ask the audience for a language, any language they wish as long as it is not a language from the group or that the group might know, and then a possible title for an action film from that country. Once they have the language and movie title, 2-3 participants have to be the actors in the movie and prepare the scenes pretending they are speaking in that language. Two other participants from Team 2 have to give voice-over, and dub the film in English according to the actions of the actors. Depending on how much the audience laughs they get 10 points maximum.

At the end of the session, a joint energiser takes participants out of their roles, and all are seated together.

## Debriefing and evaluation

The evaluation of this activity is focused on humour and the role it plays in intercultural communication:

- What makes people laugh and what doesn't?
- What differences are there in humour?
- To what extent is humour universal, and what is particular to different cultures?
- How to categorise humour
- How can humour improve communication?
- Can humour be a communication tool?

### Source

Intercom TC, Lorenzo Nava

### Tip

For a real-life example of the curing power of humour and laughter, see Theory Box 2 on the Gesundheit Institute



Apart from being fun and creating a fun sharing situation with all the participants, this activity can be used to understand how humour influences culture and vice-versal

## The Island Joke

Jokes are a popular way of introducing stereotypes. They can also be a powerful weapon in opposing them. Here are a handful of jokes assembled by the Intercom TC participants. How do they make you feel? Can you imagine how they could affect different people? What can you do to oppose offensive jokes? How can you use humour to overcome difficulties in an international team?

A desert island archipelago on the Pacific Ocean. There are two men and one woman on each island.

On the first island we have the British. The two men are standing on one side of the island and are waiting for someone to introduce them to the woman who is standing on the other side of the island.

On the second island we have the Irish. The two men are completely drunk with coconut whiskey and they are oblivious to the fact that there is a woman on the island but they are still having so much fun because from their island they can see that the British aren't having any fun at all.

On the third island we have the Spanish. The two men are drinking calimocho and are talking about the sex they had with the woman, and actually nobody has touched her.

On the fourth island we have the Polish. The two men are fighting for honour and the one who wins gets the woman and the other one is obviously dead.

On the fifth island we have the Slovenians. The three of them are discussing how their island is the best and are making fun of all the other islands.

On the sixth island we have the Portuguese. The two men are having bureaucratic problems over the question who will get the woman that's been going for years now, because they are waiting for the approval from the Commission for Intimate Affairs. And the woman is happy with her Spanish lover.

On the seventh island we have the Dutch. The three of them are smoking all the plants on the island and are trying to make SOS sign with smoke signals.

On the eighth island we have the Americans. The two men are contemplating suicide because they can not stand the woman who is continuously shouting: Why is this happening to us? We are American citizens. Where is my cell phone, where is my mirror?

On the ninth island we have the Austrians. The two men are drinking and fishing and the woman is out of the picture.

## Theory Box 2 Patch Adams: Curing Laughter Using Humour to Improve Lives

Humanitarian clowning has always been an important part of realizing the Gesundheit! Institute's vision of care and is the core of its international service, Gesundheit Global Outreach (GGO). Formed in 2006, GGO encompasses clowning missions, humanitarian aid, building projects and community development around the world. The international service work of GGO complements Gesundheit's functions on the land in West Virginia (building the model hospital, local community service, education), and Gesundheit's health care design and education outreach (lectures, workshops, intensives). The goal of Gesundheit Global Outreach is the improvement of health of individuals and communities in crisis from sickness, war, poverty and injustice.

"For all of its wonder drugs and dazzling technology, the medical profession seems to have strayed from the art of healing. Enter Patch Adams, doctor, clown and firm believer in the healing powers of humor, joy and simple listening. Decked out with a rubber nose and a silly hat, Patch practices free, fun-filled medicine at the Gesundheit Institute, where laughter is the rule and payments are the exception. (...) He then paints a picture of the ideal medical practice where doctor and patient relate as friends, where health and wellness are an integral part of community life, and where love and joy run through it all. I must confess that I have absolutely fallen in love with Patch (...) – his idealism, love of life, sense of fun and commitment to helping build healthy, supportive, joyous communities rise out of the pages like a deep belly laugh. (...)"

### Source

Gesundheit Institute <http://www.patchadams.org/>



# Intercultural Learning Competences

## Themes

intercultural learning, intercultural communication

## Aim



Creating a common understanding of intercultural learning  
Reviewing different approaches to intercultural learning  
Fostering intercultural sensitivity among participants

## Group size

Any

## Duration

90 minutes

## Materials needed

Postcards, statements for all groups, glue, paper, handout on intercultural learning.

## Activity description

- 1 Scatter postcards across the floor and ask participants to choose one which reminds them an intercultural experience where they have learnt something. Timing: 5 min.
- 2 Split participants in small groups and let them collect intercultural competences which they have recognised, learnt or improved during their intercultural experiences. Each group needs to produce a list. Timing: 20 min.
- 3 In the plenary with the whole group, collect the intercultural competences as conclusions from the intercultural experiences. Present the lists. Timing: 10 min.
- 4 Statements about intercultural competences should be distributed among participants (sample statements below) and in small mixed groups participants should form a diamond-shaped model (the hardest, most precious stone). In the diamond they should prioritize the statements from the most important competence to the least importance competence. Timing: 20 min.

Sample statements:

- \_ I am curious and open minded towards other cultures.
- \_ I have to know my identity well (Who am I?)
- \_ I am tolerant to ambiguity (unclear, something is not well defined)

- 5 Presentation of the diamonds and displaying them together. Timing: 20 min.
- 6 Distribute the handout on intercultural learning to participants. Timing: 5 min.

## Debriefing and evaluation

Start with a short summary of the activity and general questions on how the activity went. Was it enjoyable? Why? Then proceed to a discussion on learning outcomes:



- Is there a common understanding of intercultural learning in the group?
- Is intercultural learning easy or hard?
- Does experience help?

## Source

Intercom TC, Mara Árvai

## Tip

For a theoretical model of intercultural learning, refer to Theory Box 3 (Groschen/Leenen). It may be helpful to distribute the model among the participants.



# Theory Box 3

## Steps of Intercultural Learning

(by Groschen/Leenen)

- 1 Acceptance of own culture
- 2 Acknowledging the existence of other cultures without judging them
- 3 Deeper understanding of own culture
- 4 Widening of cultural horizon and increasing the number of criteria of identifying other cultures
- 5 Developing an understanding of and respect for other cultures  
Breaking down stereotypes
- 6 Increased cultural alternatives:  
\_ability to deal flexible with cultural rules  
\_ability to take decisions in culturally challenging situations
- 7 Ability to have constructive & interactive relationships with and in other cultural environments; ability to address intercultural conflicts and to assume selected standards present in other cultures

### Source

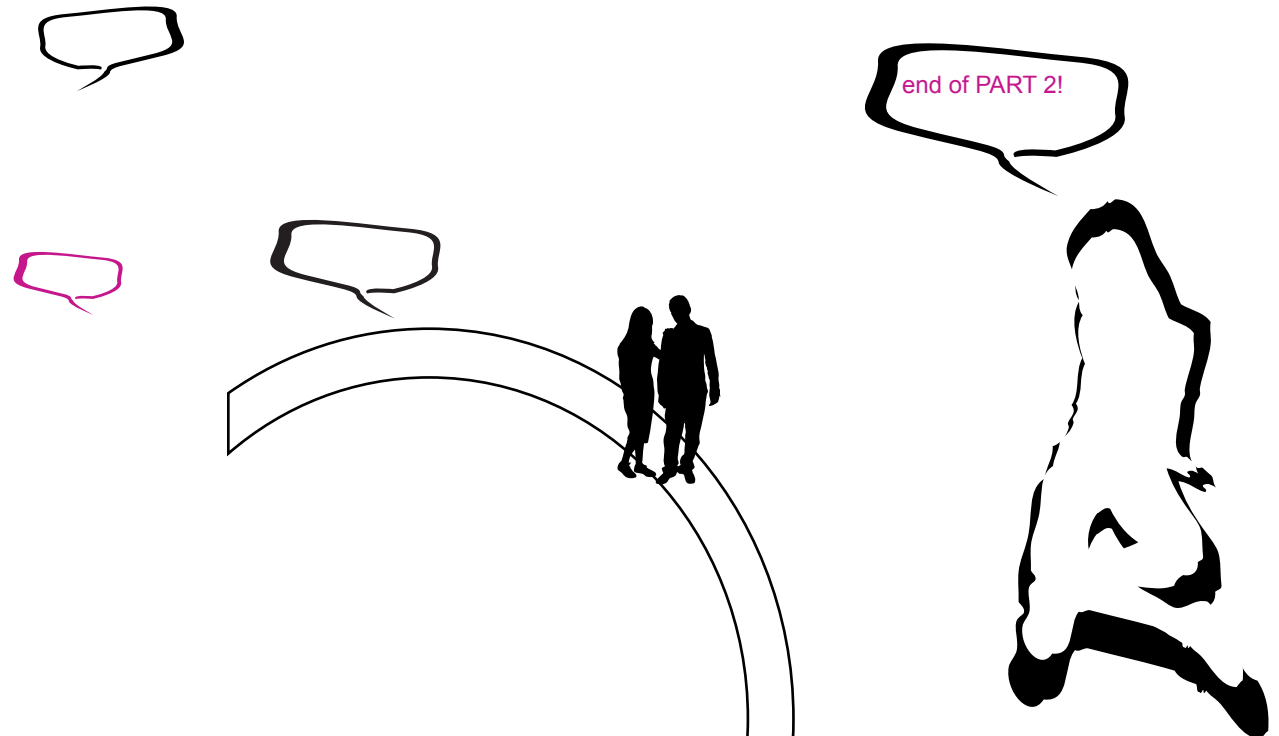
Educator no. 1-6, 2004-2005 (<http://www.adukatar.net>) and SALTO Toolbox

### Want to know more?

(<http://www.awesomelibrary.org>)

## Summary

This second chapter of the Resource Pack provides tools for analysis of communication channels and styles within groups and proposed working methods for building teams through joint tasks and sharing experiences. Group-building processes are of key importance in all youth projects and therefore tools and theories mentioned above can be used universally in many contexts and with numerous target groups. Once youth groups start working together, it may be useful to use the momentum to look into more abstract and general aspects of intercultural communication, such as social patterns of communication – this follows in the third chapter.





# Part 3

## Intercultural Communication and the Society

### Introduction:

This Resource Pack does not aim at being an academic resource. However, reflection on intercultural communication on personal and group level, fostered in previous chapters, calls upon at least a brief outline of social patterns of intercultural learning. This will be done in this third chapter, combining both activities provoking a discussion on cultural heritage, definitions of culture and communication and ending with some tools and strategies aimed at improving intercultural communication and cross-cultural sensitivity.

### Tools in this chapter:

- 1 Fairy Tale Evening
- 2 Defining culture and communication
- 3 Developing communication strategies
- 4 Cross-Cultural Sensitivity

## Fairy Tale Evening

### Themes

national cultures, cultural diversity, fairy tales, legends, intercultural learning

### Aim



Raising awareness of cultural difference

Promoting cultural diversity

Familiarising the group with cultural background of all participants

### Group size

Any; over 10 is recommended.

### Duration

60 minutes

### Materials needed

Colourful papers, scissors, balloons, masking tapes, make-up, face paint, post its, string.

### Activity description

Participants are divided into mixed groups.

Everybody should share their favourite national fairy tale, myth, legend with each other and they should create a common tale and act it in front of the others.

They might use their national foods and drinks they brought for the intercultural evening.

1 The task should be introduced 2-3 hours before the activity itself

2 Groups need at least 1 hour for preparation

3 Timing and room setting are crucial.

It is recommended that the activity takes place in the evening, possibly with no other activities planned afterwards, and an appropriate venue is chosen (e.g. a stage, dark room)

### Debriefing and evaluation

This is a very informal activity, and may be challenging to debrief. The evaluation technique depends on the mood and energy in the group after the activity. Some questions that may be raised:



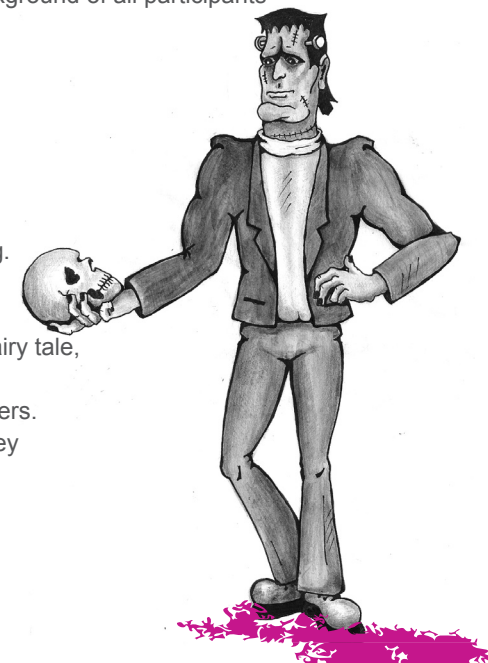
Were there any shared stories, fairy tales or legends among participants?

How hard was it to join stories from different countries?

What do fairy tales tell us about culture and communication?

### Source

Intercom TC, Mara Árvai



# Understanding Communication

## Themes

intercultural communication, theories of communication

## Aims



- Reviewing existing definitions of communication
- Sharing experiences with communication methods
- Deeper understanding of the other's point of view

## Group size

Any

## Duration

60 minutes

## Materials needed

Papers, pens, masking tape, handouts on communication, laptop, projector

## Activity description

- 1 Brainstorming session on definition of communication: each participant choose one word which comes to their mind when they hear "communication". Facilitator should note the words down on a flipchart paper. Timing: 10 min.
- 2 Participants should split into small groups and create a common definition with using the words or meaning of the words they associated. Afterwards, groups should present their definitions to others. Timing: 20 min.
- 3 Each group should be provided with a handout containing definitions of communication (see below). They have to decide which definition fits best with their own definition. It should be a common decision. Timing: 20 min.

## Debriefing and evaluation

Debriefing should start with an overall assessment of the participants' emotions and feelings about the activity. Further on, the following questions can be used for evaluation:

- \_Can one definition of communication be applied and shared by all participants?
- \_Is such a common definition needed or necessary for further work?

## Source

Intercom TC, Mara Árvai.



01

Communication is the process of conveying information from a sender to a receiver with the use of a medium in which the communicated information is understood the same way by both sender and receiver. It is a process that allows organisms to exchange information by several methods. Communication requires that all parties understand a common language that is exchanged, There are auditory means, such as speaking, singing and sometimes tone of voice, and nonverbal, physical means, such as body language, sign language, paralanguage, touch, eye contact, or the use of writing. Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding.

(Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. Psychological Bulletin 117, 497-529.)

02

There are 3 major parts in any communication which is body language, voice, tonality and words. According to the research, 55% of impact is determined by body language, postures, gestures, and eye contact, 38% by the tone of voice, and 7% by the content or the words used in the communication process. Although the exact % of influence may differ from variables such as the listener and the speaker, communication as a whole strives for the same goal and thus, in some cases, can be universal.

(Mehrabian and Ferris, 'Inference of Attitude from Nonverbal Communication in Two Channels' in The Journal of Counselling Psychology Vol.31, 1967, pp.248-52)

03

Communication: The successful transmission of information through a common system of symbols, signs, behavior, speech, writing, or signals.

(Massachusetts Department of Elementary and Secondary Education)

04

Communication is the exchange of ideas, opinions and information through written or spoken words, symbols or actions.

(1995-2002 by Pearson Education)

05

Communication - The ability to make understood wants and needs using verbal language, sign language, gestures, facial expression, computers, or a combination of methods.

(Riley Child Development Center)

06

Communication is a movement of matter or energy between two parts of the universe. This matter or energy can be a carrier of information.

(Walter Fritz)

# Web of Culture

## Themes

culture, cultural diversity, theories of culture

## Aims



- Understanding of the complex notion of culture
- Reviewing existing definitions of culture

## Group size

Any

## Duration

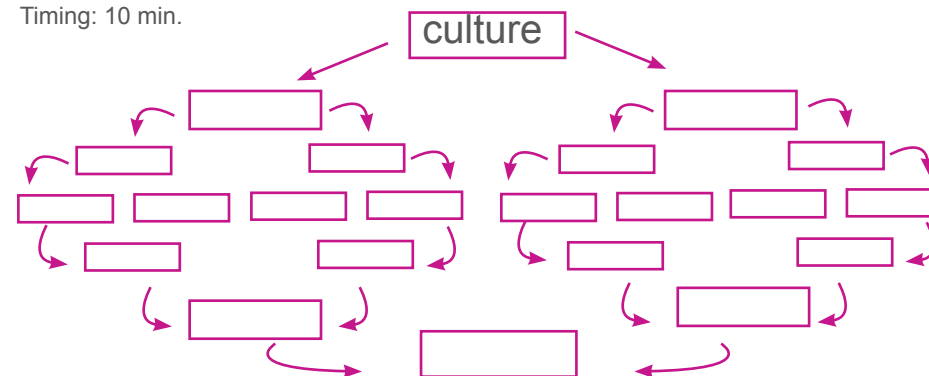
60 min.

## Materials needed

Flipchart paper, definitions of culture on coloured papers.

## Activity description

- 1 Participants split into four small groups and start from the word "culture" - then participants say two words that they associate with the word "culture". Those two words are taken further and four more associations are added, all the way until the web has eight words. Then the web goes down from four to two and then to one word. At the end a single word closes the web. Timing: 15 min.
- 2 Participants should discuss how our perception of "culture" led us to another meaning of the same thing. This exercise "describes" the groups understanding of "Culture". Timing: 20 min.
- 3 Presenting the group understanding of culture. Timing: 15 min.
- 4 Trainer presents 7 different definitions of culture for participants' comments. Timing: 10 min.



### Debriefing and evaluation

After the activity, debriefing should start with an overall assessment of the participants' emotions and feelings. Further on, the following questions can be used for evaluation:

- Can culture be defined?
- How does defining culture help in intercultural communication?
- Do societies need to share a common understanding of culture?

### Source

Intercom TC, Mara Árvai.

01

Culture: Values, ideas, and other symbolic meaningful systems that are transmitted and created by a group of people. (Preschool English Learners)

02

Culture: the sum total of the ways of life of a people; includes norms, learned behavior patterns, attitudes, and artifacts; also involves traditions, habits or customs; how people behave, feel and interact; the means by which they order and interpret the world; ways of perceiving, relating and interpreting events based on established social norms; a system of standards for perceiving, believing, evaluating, and acting (Teachers of English to Speakers of Other Languages, Inc. (TESOL))

03

Culture: the set of learned beliefs, values, styles and behaviors, generally shared by members of a society or group. (Alabama Archaeology)

04

Culture. The patterns of daily life learned consciously and unconsciously by a group of people. These patterns can be seen in language, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals, and clothing. (Equal Opportunity Office, Texas)

05

Culture. The ever-changing values, traditions, social and political relationships, and world view shared by a group of people bound together by a combination of factors that can include a common history/herstory, geographic location, language, social class, and or religion. (Sonia Nieto, Affirming Diversity: The Sociopolitical Context of Multicultural Education, Longman, 1992)

06

Culture: The system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning (Bates and Plog)

07

Behaviour peculiar to Homo sapiens.. Includes language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies ..among other elements.. (Encyclopaedia Britannica)

## Communication Strategies

### Themes

intercultural communication in youth work, communication strategy

### Aim

- Designing effective communication strategies
- Promoting intercultural communication

### Group size

Any size

### Duration

60 minutes

### Materials needed

Flipchart paper

### Activity description

The group is divided into four sub-groups with a task of analysing the group dynamics and how communication has been developed in the first few days. From their observations, they should build a universal model.

Then once back in the plenary each group presents their results, followed by a discussion and feedback by other groups.

Then the group returns into smaller groups and according to the model, they develop a scheme for an effective intercultural communication strategy. In the feedback they will analyse how relevant this is to international youth work.

### Debriefing and evaluation

Debriefing of this activity should start with a general discussion on the participants' emotions and feelings. Further on, the following questions can be used for evaluation:

- What are the patterns of intercultural communication in this group?
- What can help groups to communicate better internally and externally?
- Is the society a sum of individual communication styles or group ones?

### Source

Intercom TC, Lorenzo Nava

### Tip

When designing intercultural communication strategies, remember that they don't always follow a logical pattern – see Theory Box 4 (a commentary on Wiio's laws)



A lot of heart, empathy, relaxed atmosphere, sense of humour make a perfect communication cocktail!



## Theory Box 4 Alternative Theory How all human communication fails, except by accident, or a commentary of Wiio's laws

### 1 Communication usually fails, except by accident.

Let us list some examples of why human communication fails:

Language differences.

Cultural differences.

Personal differences.

Just having some data lost. The listener does not pay attention at a critical moment, and he misses something indispensable. In the worst, and usual, case he does not know he missed it.

#### 1.1 If communication can fail, it will

The factors that can make human communication fail might not be very serious, when each of them is taken in isolation. However, there are so many risks and they can interact in so many ways that it is statistically almost certain that communication fails.

#### 1.2 If communication cannot fail, it still most usually fails

Even if you pay great attention to make your communication unambiguous, effective, and understandable, there will still be too many risks you haven't taken care of. Moreover, your measures are at best functional most of the time, which means that the combined probability for your communication to fail in at least one of the ways in which it could fail is higher than you dare to imagine.

#### 1.3 If communication seems to succeed in the intended way, there's a misunderstanding

When communication seems to be simple, easy and successful, it's probably a total failure. The recipient looks happy and thankful, because he understood your message his way, which is what he likes, and very different from what you were actually saying.

#### 1.4 If you are content with your message, communication certainly fails

Being content with the formulation of your message is a sure sign of having formulated it for yourself.

## 2 If a message can be interpreted in several ways, it will be interpreted in a manner that maximizes the damage

This Murphyistic remark is a warning about the very real possibility that ambiguities will be resolved in just the way you did not mean. Notice that this does not mean the worst misunderstanding you can imagine; rather, something worse - an interpretation you could not have imagined when you formulated your message. misunderstanding you can imagine; rather, something worse - an interpretation you could not have imagined when you formulated your message.

## 3 There is always someone who knows better than you what you meant with your message

People who understand you can be a real nuisance. It might take some time before you see that they completely failed to see what you meant, but that does not prevent them for propagating their ideas as yours.

## 4 The more we communicate, the worse communication succeeds

There's a widespread superstition that the more you communicate the better. In reality, increasing the amount of communication most probably just causes more misunderstandings.

### 4.1 The more we communicate, the faster misunderstandings propagate

In addition to reformulating law 4, this refers to the fact that repetition strengthens false ideas. When people see the same message repeated over and over again, they usually start believing it. Even if your message happened to be true, they misunderstood it, so what they actually believe is not what you meant. And since the message has been presented so strongly, they tell it to their friends, who propagate it further, etc. Naturally, in that process, it gets distorted more and more.

## 5 In mass communication, the important thing is not how things are but how they seem to be

Mass communication creates a world of its own, and people orient themselves in that virtual world rather than the real one. After all, reality is boring.

## 6 The importance of a news item is inversely proportional to the square of the distance

Even more remote to our main topic, this simply states that events close to us look much more important to us than remote events. When there is an aircraft accident, its importance in Finnish newspapers basically depends on whether there were any Finns on board, not on the number of people that died. It is however relevant to law 1 in the sense that it illustrates one of the reasons why communication fails. No matter what you say, people who receive your message will interpret and emphasize in their own reference framework.

## 7 The more important the situation is, the more probably you forget an essential thing that you remembered a moment ago

Similarly to law 6, this illustrates one of the causes of failures in communication. It applies both to senders and recipients. The recipient tends to forget relevant things, such as items which have been emphatically presented in the message as necessary requirements for understanding the rest of it. And the sender, upon receiving a request for clarification, such as a question during a lecture, will certainly be able to formulate an adequate, easy to understand answer - afterwards, when the situation is over.

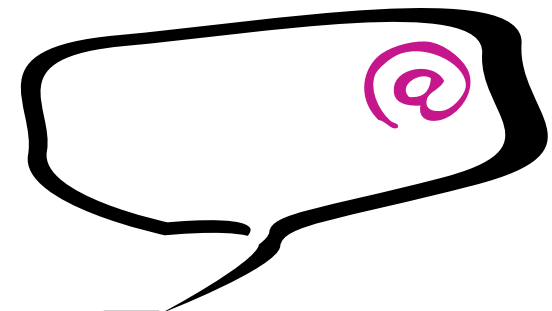
Professor Osmo A. Wiio (born 1928) is a famous Finnish researcher of human communication. He has studied, among other things, readability of texts, organizations and communication within them, and the general theory of communication. In addition to his academic career, he has authored books, articles, and radio and TV programs on technology, the future, society, and politics. He formulated "Wiio's laws" when he was a member of parliament (1975-79) and published them in *Wiion lait - ja vähän muidenkin* (Wiio's laws - and some others'; in Finnish). (Weilin+Göös, 1978, Espoo; ISBN 951-35-1657-1).

### Source

Jukka "Yucca" Korpela, Tampere Technical University

### Want to know more?

<http://www.cs.tut.fi/~jkorpela/indexen.html>



# Cross-cultural Sensitivity

## Themes

Intercultural learning, cultural barriers, cultural sensitivity

## Aim

Discovering the link between language ability and knowledge of culture  
Fostering intercultural learning

## Group size

Any

## Duration

70 minutes

## Materials needed

Coloured papers, printer, handouts, post its, masking tape.

## Activity description

**1** Presentation of simplified Milton J. Bennett model on cultural sensitivity on colourful A4 papers (see Theory Box 5).  
Timing: 10 minutes

**2** Ask participants to write down 3 stories from their lives related to the use of a foreign language in different situations. One story should be written on a yellow post it representing a bad memory, one story should be written on green post it as a more or less neutral memory and one story should be written on pink post it as a good memory. Participants are asked to stick their stories on the appropriate level of Bennett model.  
Timing: 20 minutes.

**3** Silent floor with music – everybody reads the stories.  
Timing: 10 minutes.

**4** Ask participants to share some stories according to the colours.  
Timing: 30 minutes.

## Debriefing and evaluation

Debriefing should be run according to the colours and emotions concerning levels of language ability and knowing the culture. Distributing Bennett's model can be helpful during evaluation. The following issues can be used to start a discussion;



Are we born aware of other cultures?

Where does other knowledge of other cultures come from?

How can we master our cross-cultural sensitivity?

## Source

Intercom TC, Mara Árvai.

Do you have to know everything and be sure of yourself to answer a tourist's question?

# Theory Box 5 Bennet's Intercultural Sensitivity

## Stages of Intercultural Sensitivity

- 01 Denial: Does not recognize cultural differences
- 02 Defense: Recognizes some differences, but sees them as negative
- 03 Minimization: Unaware of projection of own cultural values; sees own values as superior
- 04 Acceptance: Shifts perspectives to understand that the same "ordinary" behavior can have different meanings in different cultures
- 05 Adaptation: Can evaluate other's behavior from their frame of reference and can adapt behavior to fit the norms of a different culture
- 06 Integration: Can shift frame of reference and also deal with resulting identity issues

**Bennett describes six stages of development in intercultural sensitivity. The stages provide a good framework for determining how to work with and improve the capacity for intercultural sensitivity and collaboration. Some of his stages of "cultural sensitivity" include behaviors or adaptations the authors include under the definition of "cultural competence."**

01 Bennett refers to the first stage of the model as "**denial**." It means that people in this stage are very unaware of cultural difference. If mainstream agency staff are in this stage of intercultural sensitivity, a huge problem can be expected in the delivery of education, health, and social services for ethnic minorities, a gap that does currently exist when these groups are compared to Anglo Americans. The task for staff at this first stage of intercultural sensitivity is to recognize cultural differences that are escaping their notice.

02 Whereas in the first stage we do not "see" cultural differences, in the second stage of cultural competence we do perceive cultural differences; however, differences from ourselves or the norms of our group are labeled very negatively. They are experienced as a threat to the centrality and "rightness" of our own value system. Bennett calls this stage "**defense**."

If staff of mainstream agencies achieve the second level of intercultural sensitivity, they still fail to communicate effectively with ethnic minorities. If they cannot communicate effectively, they cannot do the more complex task of collaborating effectively. The task in the second level of cultural sensitivity is recognize and to become more tolerant of differences and to see basic similarities among people of different cultures. However, little improvement in services can be expected if staff are below the third level of intercultural sensitivity.

03 In the third stage of intercultural sensitivity, **minimization**, we try to avoid stereotypes and even appreciate differences in language and culture. However, we still view many of our own values as universal, rather than viewing them simply as part of our own ethnicity. The task at the third level of intercultural sensitivity is to learn more about our own culture and to avoid projecting that culture onto other people's experience. This stage is particularly difficult to pass through when one cultural group has vast and unrecognized privileges when compared to other groups. This problem is so invisible that persons in mainstream agencies are often mystified when representatives of ethnic minorities consistently withdraw from collaborative activities.

04 A reasonable goal for many mainstream agencies is to ensure that all staff achieve at least the fourth developmental level in intercultural sensitivity. The fourth stage in Bennett's model requires us to be able to shift perspective, while still maintaining our commitments to values. The task in this stage is to understand that the same behavior can have different meanings in different cultures. The comparisons that follow in the Toolkit can be particularly helpful for staff of mainstream agencies to improve their intercultural sensitivity in this stage of development. In order for collaboration to be successful long-term, this stage of intercultural sensitivity must be reached by the participants of the collaborative process. Bennett calls this stage "**acceptance**."

05 The fifth stage of intercultural sensitivity, **adaptation**, may allow the person to function in a bicultural capacity. In this stage, a person is able to take the perspective of another culture and operate successfully within that culture. This ability usually develops in a two-part sequence. It requires that the person knows enough about his or her own culture and a second culture to allow a mental shift into the value scheme of the other culture, and an evaluation of behavior based on its norms, not the norms of the first individual's culture of origin. This is referred to as "cognitive adaptation." The more advanced form of adaptation is "behavioral adaptation," in which the person can produce behaviors appropriate to the norms of the second culture. Persons serving as liaisons between a mainstream agency and an ethnic minority group need to be at this level of intercultural sensitivity.

06 In the sixth stage, the person can shift perspectives and frames of reference from one culture to another in a natural way. They become adept at evaluating any situation from multiple frames of reference. Some representatives in cross-cultural collaboration may reach this level, but most probably will not. Stage six requires in-depth knowledge of at least two cultures (one's own and another), and the ability to shift easily into the other cultural frame of reference. The task at this level of development is to handle the identity issues that emerge from this cultural flexibility. Bennett calls this final stage of intercultural sensitivity "**integration**."

## Source

Multicultural Toolkit, Awesome Library

## Want to know more?

(<http://www.awesomelibrary.org>)



## Summary

The final chapter of this Resource Pack provided the reader with a range of working methods and theoretical considerations related to the social aspect of communication. Hopefully they can prompt participants of educational activities to look further into the fascinating nature of intercultural communication using references included in all three chapters and further resources included in the last part of the Resource Pack.



## Resources and Links

- \_SALTO Resource Centres - <http://www.salto-youth.net>  
SALTO's main web portal, including links to all RCs, a database of tools, youth trainers, a calendar of European training and support projects and much more.
- \_European Youth Portal - <http://europa.eu/youth>  
European Union's youth portal, a rich database of links and websites related to EU's activities in youth policy and youth work.
- \_Council of Europe Directorate of Youth and Sport - <http://www.coe.int/youth>  
CoE's main website devoted to youth policy, including funding information and links to European Youth Centres in Strasbourg and Budapest.
- \_EU – CoE Partnership - <http://www.youth-partnership.net>  
Partnership between European Union and Council of Europe in the youth field. Contains useful resources and information (including T-Kits) on joint projects and events.
- \_Intercultural Communication Institute - <http://www.intercultural.org/>  
A private, US-based foundation offering resources on intercultural communication as well as courses and degrees.
- \_UN Declaration on Principles of Tolerance - Available in English, French and Spanish  
<http://www.unesco.org/tolerance/declaeng.htm>
- \_For Diversity, Against Discrimination - A multilingual website in the frame of the European Campaign against discrimination: with campaign info, TV spots, links to relevant EU directives, national organisations joining in etc. - <http://www.stop-discrimination.info/>
- \_Crosspoint Anti-Racism - Find a list of local anti-discrimination organizations per country | <http://www.magenta.nl/crosspoint/>
- \_Friends of the United Nations - Extracts from key UN documents on tolerance and education, lists of relevant national organizations | <http://www.fotun.org/toleranceed.htm>

## Resources and Links

\_Internet Centre Anti-Racism Europe - Provides services which are adapted to the needs of NGOs around Europe, including budgetlines for funding for your projects, information on countries, searchable database for organizations, calender of events etc <http://www.icare.to/>

\_Human Rights in youth work - VERY useful interactive database of activities and methods to use in non-formal education with young people. Covering the areas of Human Rights - something for everyone....- <http://eycb.coe.int/compass/>

\_Council of Europe Anti-Racism - Links to national anti-racist agencies and materials for anti-racist work- [http://www.coe.int/t/E/human\\_rights/ecri/](http://www.coe.int/t/E/human_rights/ecri/)

\_EuroMinorities - The website of national, regional, cultural and linguistic European minorities, native peoples, ethnic groups, specific areas with strong identity and federalist tendencies in Europe.

<http://www.eurominority.org/version/en/>

\_ENAR - European Network Against Racism - ENAR is a network of about 600 European NGOs and was established in 1998 as an outcome of the 1997 European Year Against Racism. This link is for their fact sheets on a variety of topics. They have a French website as well. - <http://www.enar-eu.org/en/factsheets/index.shtml>

\_D-A-S-H - D-A-S-H is a European/German online platform to exchange good practices against racism and exclusion and network between anti-racism organisations. Find a list of good practices, background dossiers and workshops online or benefit from the d-a-s-h.org webhosting or email addresses amongst other services. - <http://d-a-s-h.org/>

Youtube videos from participants

Youth in Action promotion | <http://www.youtube.com/watch?v=vOc7u96SmpQ>

Respect everybody | <http://www.youtube.com/watch?v=DJdp1s2nzUc>

Respect everybody – the making of | <http://www.youtube.com/watch?v=5VAFAtLr5Ao>

Third group's video | <http://www.youtube.com/watch?v=llKk43vtvFA&feature=related>



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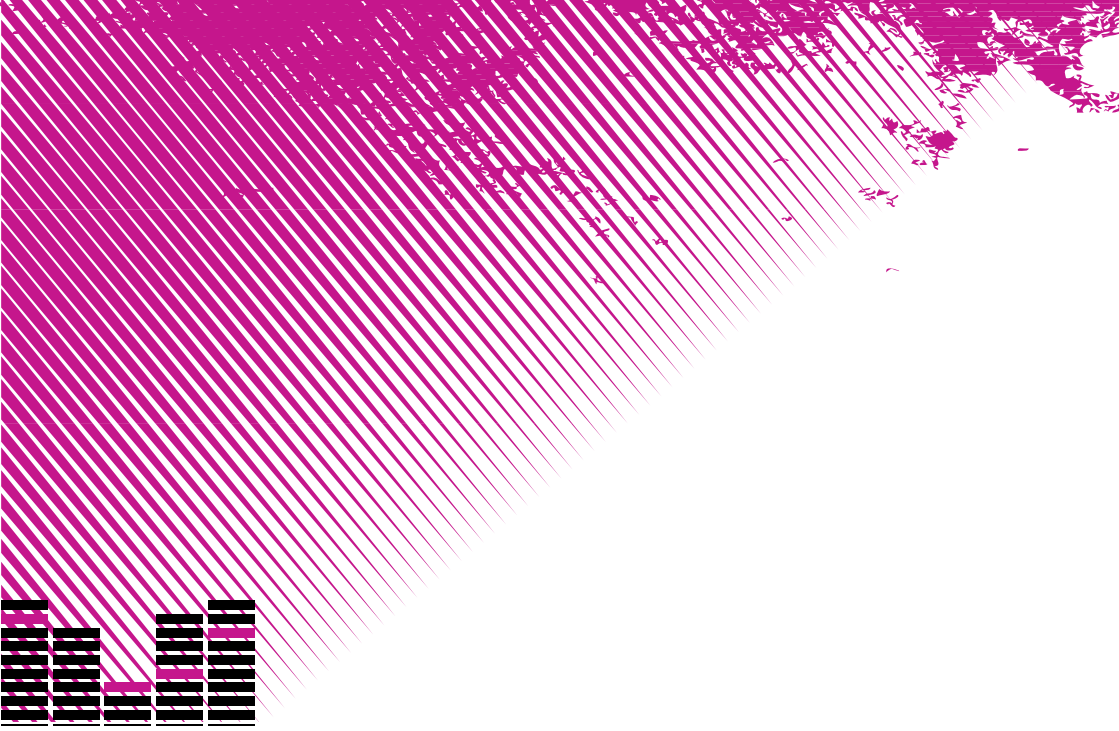
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Design of the Resource Pack\_ Sónia Garcia

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**SALTO-YOUTH**  
CULTURAL DIVERSITY  
RESOURCE CENTRE



Education and Culture

This Resource Pack is meant to be a practical toolkit for youth work in the context of intercultural communication. It contains a set of tools and methods for youth activities, some personal insights of other youth workers involved in intercultural communication projects as well as theoretical inputs and references for further work in this area.

The Resource Pack is meant to be something of a recipe book with examples of youth work tools that are both filled with content and flexible to adapt to particular needs of its users.



# Intercultural Communication Resource Pack



НАЦИОНАЛЕН  
ЦЕНТЪР ЗА  
ИНТЕРКУЛТУРЕН  
ПРОГРАМИ И  
ИНОВАЦИИ



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