Reflections based on ideas from

Intercultural Competence

Round Table

Rome, Italy
24 – 29 May 2009

SALTO Cultural Diversity Resource Centre

"A little word from SALTO….

In SALTO Cultural Diversity Resource Centre we are constantly responding to different Agencies' and Organisation's needs, keeping always one foot on the ground and trying to ensure that our activities have grass roots youth work as a core element in one way or another.

With the growing importance of a competence-based approach, made concrete by the self-assessment process of Youthpass, it seems an appropriate moment to analyse and explore the fundamental concepts behind Intercultural competence, which is a small but vital part of the Lifelong Learning Social Competence.

So, looking at intercultural competence is one way to bring the topic of 'Cultural Diversity' to grass roots, to make it a real tangible topic for youth leaders: appropriate, useful and fitting for the life and work skills demanded in Europe today. It's important to note too, that we made a specific limitation to our work, focusing on the field of international youth work in Europe, within Youth in Action Programme framework. We're not trying to research more fields, or to change the world (yet!). The Italian National Agency joined us in this priority, with the first step of hosting the Round Table in May in Rome.

Here are some ideas and reflections that arose after that event, we look at: The structure of the Round Table; What is competence?; The importance of experiential learning to be interculturally competent; Definition and Components; Needs, Challenges and Recommendations from the field; SALTO strategy and next steps.

We at SALTO have realised, through this event, that there are many more steps to take, others to talk to, advice to gain. We had an aim at the beginning of 2009 of providing tools on 'being interculturally competent' for youth workers and young people that travel, as well as the adaptation of tools from the academic world into an appropriate language for the youth work world. This is a long way off. We are aware of our impracticable ambition. But we are going to take one step at a time, use these interesting findings from the Round Table as definite food for thought and shape our next processes for SALTO. We still aim to reach our goal, but with a more viable time-scale, keeping the link to reality and the grass roots.

We hope that some of the questions raised within this report and elaboration of some points of contention will find you stirred (but not shaken):

→ What are the components of intercultural competence, and how can they be measured?
→ What added difference does this competence bring, compared to other Key skills and competences?
→ Can it be learned, and so unlearned?
→ What are the obstacles for coherent cross-cultural communication?
→ How can youth workers find that golden middle between two extremes of communication by two people from different cultures?

Through these issues, and the discussions thereon, we hope to stimulate some thinking and ideas around intercultural competence. We definitely don't have all the answers yet. And if we mention certain opinions or theories here, it is only to open doors and to carry the discussion in a certain direction. Why not let us know what you think at: **diversity@salto-youth. net**? We try to practise active listening even through e-mails (isn't that part of being interculturally competent?).

We look forward to working with you, and others in the field, in the future on this significant topic.

Enjoy the read!

Susie Green
SALTO Cultural Diversity Resource Centre

SALTO-YOUTH
CULTURAL DIVERSITY
RESOURCE CENTRE

Education and Culture

ang

AGENZIA NAZIONALE PER I GIOVANI

Introduction

Background

The overall aim of the SALTO long term focus is the introduction of the idea and concept of Intercultural Competence in a more concrete way; to create a pool of skills, tools and expertise to support trainers and youth leaders engaged in intercultural youth work across Europe. For the first time, SALTO is making links between the research at university level, and the implementation of it at grass roots (international youth projects).

This round table discussion is one of the first steps in a long term strategy for SALTO. The aim was to gather researchers and youth workers/trainers to share and analyse 'what is intercultural competence and how can we use it in connection to international youth work projects.'

The round table event took place in June 2-5 in Rome, Italy. It gathered 16 participants from different areas of representation. Half of the group was composed from university level research within the field of intercultural competence and international youth work. Another half of the group was active youth leaders and trainers that have practical knowledge and expertise in intercultural communication and youth project management.

This was a discussion event with two different experts groups on Intercultural Competence. The roundtable provided space for face-to-face meetings of the two participant groups; to facilitate discussion and sharing of opinions and ideas; engage participants in finding a common ground and commence towards some potential concrete outcomes of the new shared knowledge.

Aim & Objectives
with interpretations by participants

The Round Table was conceived with high expectations and many different areas and fields in relation to ICC to be covered. The objectives were composed in order to understand and assess how intercultural competence is understood and practiced in Europe today. However, with the pool of knowledge and expertise from the participants they were expanded to many other areas concerning the future strategy of Intercultural Competence. Have a look at the objectives of the Round Table on ICC and the new questions and ideas gathered from the participants:

1) Developing a deeper understanding of intercultural competence through mapping the components in connection to youth work/non formal education in Europe

→ What you have to do to attain intercultural competence. Interaction of people with different background, how one responds/acts, deals with difference;

→ Developing your own person, identity, self-confidence, attitude towards others from different background, open mindedness;

→ Identity of being a European Citizen;

→ Observing and analysing in context in which the intercultural competence is used, and how to integrate those good practices into a different context.

2) Identify which tools, activities or training would assist youth workers/leaders in the development of intercultural competence related to the needs of young people in Europe.

→ There is a need to know what ICC is, before one can develop any tools;

→ Intercultural is related to interpersonal-related to identity and individual. It is not about discovering the facts or encouraging stereotypes, but involving young people in a flow/process where they act together, and discover each other; an empty space being filled with a process of discovery.

→ What about structures which oppress/discriminate?

→ Tools – giving space, creating media etc? How one puts into place those tools in Youth Work;

3) Providing a space to allow for expression of needs and for suggestions to contribute towards a long-term European strategy on development of intercultural competence.
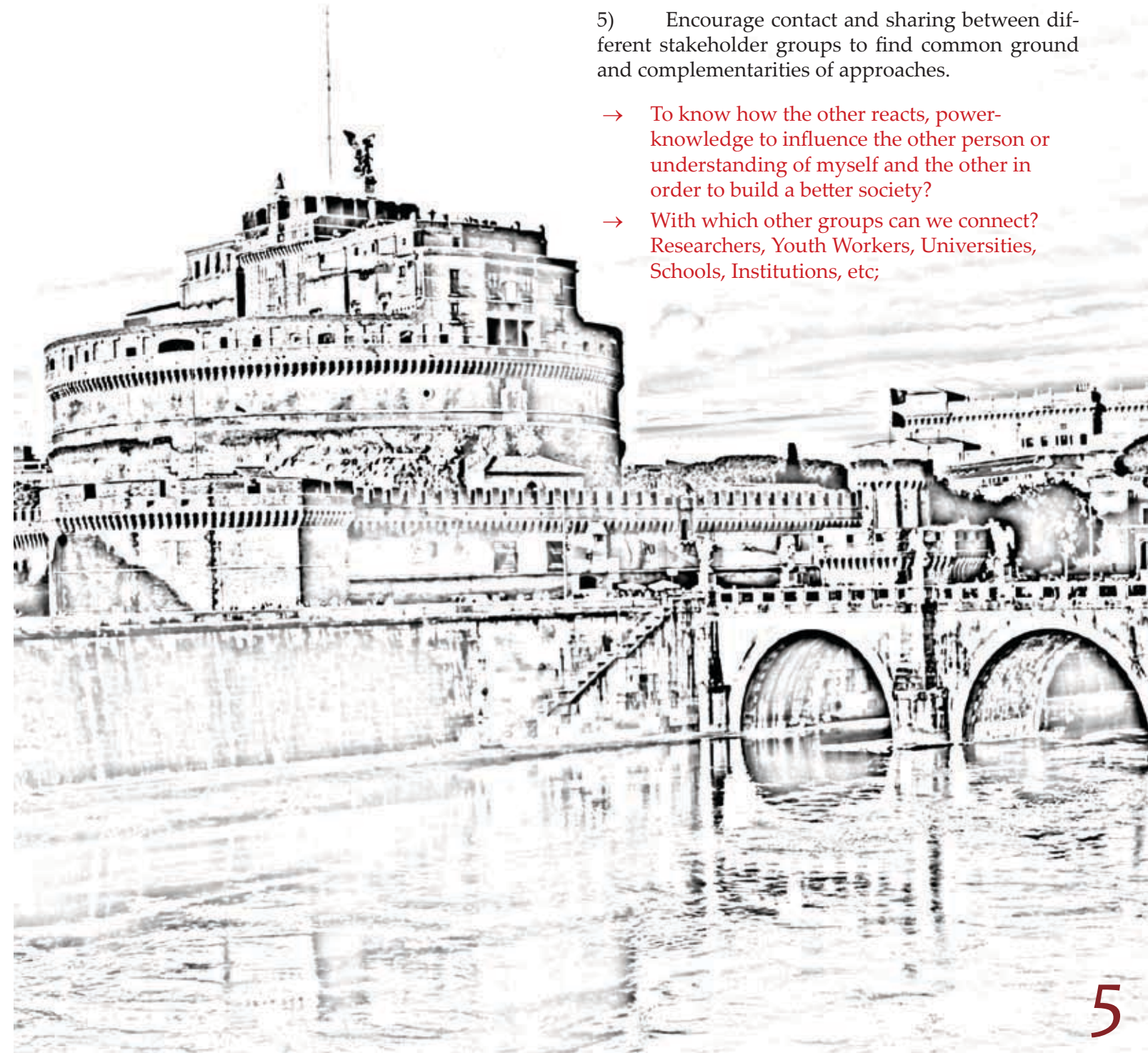
→ Find a definition of culture that is appropriate for the goal; take into account social and economic influences;

→ Have some capacity to make international youth projects out of it,

→ Tools might not include just non-formal, but also formal education practises, to provide a lifelong learning for ICC

→ Does one strategy fit all in Europe? Can it be homogenous? Should it be adapted on national levels according to different needs?

4) Collect and share knowledge and experiences to make a more detailed picture of the reality of the practices of intercultural competence today.

→ Link practise and theory, mutually enriching and encourage exchange between the different fields;

→ Do it on a concrete/real life level, collect experiences/situations in different countries (mapping of good practises);

→ Need a narrow/strict definition of what is intercultural competence and why is it important for the vision of our society, where do we want to go to, and how to get there? Do not restrict it to the small targets, such as 'the privileged, the minorities, etc."

5) Encourage contact and sharing between different stakeholder groups to find common ground and complementarities of approaches.

→ To know how the other reacts, power-knowledge to influence the other person or understanding of myself and the other in order to build a better society?

→ With which other groups can we connect? Researchers, Youth Workers, Universities, Schools, Institutions, etc;

Making link between individual experience and finding a common ground for discussion

Who am I?	What can I offer?	NFE / Youth Work

Intercultural Competence

What is ICC?	Resources relevant to ICC	Methods in practice	Components of ICC

Needs and Challenges for Intercultural Competence

Values and Culture	Context for ICC	Measurement of ICC	Learning and Training: Methods, tools, for who and by who?

Suggestions: towards the long term strategy

Programme

In order to assure the facilitation of a well grounded discussion and ensuring the space for all the different participants, the programme was composed in a certain flow. We started by looking at individual experiences and sharing the terms and practises, thus the context the participants work on and with. After finding some understanding of the different contexts the participants come from, the discussion went towards looking for definition or at least some understanding of what intercultural competence means and is, what are the existing practises and resources available already, is there a measurement of ICC and what are the real needs for the young people to work with intercultural competence as such and what has to be done in the short and long term to ensure those needs are satisfied.

The Process

It was important to ensure the flexibility and adaptability of the programme, to adapt to arising issues and discussions, to accommodate the participants and their individual opinion in a group and lead towards the goal. The round table discussion was a learning process itself. Not only the participants where representatives of many different countries and youth organisations and universities, but also due to their personal experience had different perspectives to share on the topic of intercultural competence.

Furthermore, as we talked before, the participants came from different fields, of formal and non-formal education. The group dynamics influenced the discussions so therefore we tried to adapt to a diversity of needs in order to facilitate a well grounded discussion. Not only was the approach of some of the participants different, but also they represented different realities and systems from their home countries. It was important from a SALTO perspective to facilitate this meeting and not lose the valuable ideas and contexts participants had to share with us and others.

Intercultural Competence

"Competence:
Brings in the environment, the learning process, the construction of knowledge with values and attitudes"

Competencies:
"Some people believe it's fixed within an individual ability... or it's part of a process"

Some definitions before we start, taken from Lynne Chisholm's cheat sheet[1].

Ability refers to capacities that someone can already demonstrate that s/he possesses, such as having the ability to speak a certain language.

Capability refers to what someone can demonstrably or presumably do, and therefore it is similar to the terms skills and competence.

Knowledge: it is impossible to provide a satisfactory account of the conceptual background behind the term 'knowledge' in a few words. In the everyday world, the meaning of the term knowledge appears self-evident: it is what someone individually knows or the sum of what a given civilisation collectively knows. But what does it mean to know something? What is it that is known, how do we come to know it, why does it count as something worth knowing, and what do we do with it when we know it? In educational practice knowledge is what there is to learn, but it is not necessarily useful and worthwhile of its own accord. It has to be joined up with skills and competences (to become useful) on the one hand – and no less importantly, with principles and values (to become worthwhile) on the other hand.

Skill means having the knowledge and experience needed to perform a specific task or job – someone who has learned what to do (possesses the knowledge) and how to do it (can transfer the knowledge into real practice), which also means that someone else can observe the skill in action.

Competence is often used interchangeably with the term skill, but they do not really mean the same thing. Competence means the ability to apply knowledge, know-how and skills in a stable/recurring or changing situation. Two elements are crucial: applying what one knows and can do to a specific task or problem, and being able to transfer this ability between different situations.

According to Key Competences from DeSeCo competence goes beyond the definition above and looks at a more holistic approach:

"A Competency is more than just knowledge and skills. It involves the ability to meet complex demands, by drawing on and mobilising psychosocial resources (including skills and attitudes) in a particular context. For example, the ability to communicate effectively is a competency that may draw on an individual's knowledge of language, practical IT skills and attitudes towards those with whom he or she is communicating[2]."

In SALTO we are still defining and questioning how we use the concept of competence in relation to interculturality.

[1] http://youth-partnership.coe.int/youth-partnership/glossary.html
[2] http://www.oecd.org/dataoecd/47/61/35070367.pdf

Definition

As a Round Table on the topic of Intercultural Competence, a discussion on concrete definition of ICC was unavoidable. Can there be a universal definition of ICC? In short, there is no one answer that can be given to this question. Intercultural Competence is a term that can be applied by many different people for many different reasons. As a result, the definitions change depending on the angle at which people are looking at it from, or from the context.

In general the essence of intercultural competence can be summed up as the ability to work/interact well across cultures. However, many participants would not agree with such a simple definition. Therefore, we in SALTO have collected some sources showing how others define intercultural competence and then we will use them in the future to try to apply it for youth work in Europe. Here are some of the results:

→ "Intercultural Competence is the necessary pre-condition for an adequate, successful and mutually satisfactory communication, encounter and cooperation between people from different cultures."
Alexander Thomas, development of intercultural competence - Contributions of Psychology (1996)

→ "IC "involves the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures"
Wiseman 2003

→ "Intercultural competence "means that a student understands a variety of significant cultural experiences and/or achievements of individuals who are identified by ethnicity, race, religion, gender, physical/mental disability, or sexual orientation; the cultural history of various social groups within a society; the interrelations between dominant and non-dominant cultures, either in the United States or elsewhere, and the dynamics of difference."
Penn State

→ "Intercultural Competence is the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognize the interactants' multiple identities in a specific environment. There are 3 perspectives:

• Affective or Intercultural sensitivity – to acknowledge and respect cultural differences

• Cognitive or intercultural awareness – self-awareness of one's own personal cultural identity and understanding how cultures vary

• Behavioural or intercultural adroitness – message skills, knowledge of appropriate self-disclosure, behavioural flexibility, interaction management and social skills"
Guo-Ming and William J. Starosta (1996)

Alternative Terms for Intercultural Competence:
(Adapted from Fantini, 2006)

Transcultural communication
Cross-cultural communication
Cross-cultural awareness
Global competitive intelligence
Global competence
Cross-cultural adaptation
International competence
Intercultural interaction
Intercultural sensitivity
Intercultural cooperation
Cultural sensitivity
Cultural competence
Ethnorelativity
Biculturalism
Multiculturalism
Pluralingualism
Effective inter-group communication

Sinicrope, Norris, Watanabe (2007)

→ "Intercultural Competence is the fundamental acceptance of people who are different to oneself outside one's own culture / the ability to interact with them in a genuinely constructive manner which is free of negative attitude (e.g. prejudice, defensiveness, apathy, aggression etc.) / the ability to create a synthesis, something which is neither "mine" nor "yours", but which is genuinely new and would not have been possible had we not combined our different backgrounds and approaches."
By Anna SCHMID, UBS AG, Financial Services Group, Zürich

→ "Earley (2006) is another who calls for the abandonment of the values-based typology of culture and would explore cultural differences through a construct called "cultural intelligence", which "focuses on understanding an individual's capacity to adapt to varying cultural settings based on facets of cognitive and meta-cognitive processing, motivational mechanisms, and behavioural adaptation"."

Non Formal vs. Formal Education
in Relation to Intercultural Competence

The Round Table event gathered the participants from two rather different fields, we had researchers from university level, that mainly on a daily basis work within formal education; and we had youth workers and trainers that mostly work within the non formal education field. There are many discussions whether or not there is really such a divide between the two fields, especially as in many ways the main aim is the same, i.e. development and learning of the young person.

In this section we look at the existing research done with relation to different ways of learning for the competences, and especially intercultural competence. It is not done in order to show that one approach is better than the other, but to better understand the environment and methods in which ICC can be learned and also to see how we could combine our strengths together for the best outcome.

In SALTO we would like to open more discussion on this in the future: how do international youth projects increase the competence of those involved? How does Non-formal Education play a role in that?

We can see some overlaps and links here between the focus on experiential learning, which connects very well in many contexts to the concept of non-formal learning. Similarly the idea of didactic learning can be shown to represent formal education. Using these terms interchangeably, we would like to show some theory and research that has been done in the power of non-formal learning for intercultural competence. This is for the sake of starting discussions – we are not promoting one theory over another. Terms here such as non-formal and experimental, thus formal and didactic are used interchangeably, even though we are aware that they are not always used in the same context and meaning.

Some participants agreed that there is a way to increase one's intercultural competence. But, breaking it down, which areas or components could be improved and how to teach and learn those? As we talked before, there are certain dimensions of the competence that attribute to different components, varying from knowledge to attitudes, values and behaviour. Mainly, we agree that some culture specific knowledge is important, but there is no way one indi-

vidual could know it all. Non-formal education can prepare one to be more ready to interact with other from the different culture. For example, ICC training on empathy/insight can place the young people/youth leaders in situations where they experience the same emotions as "the other" culture group. Furthermore, it allows further one-to-one experience on learning more about "I and the other". This allows them to feel and be aware of the others feeling and in the future act appropriately in order not to create conflicts or misunderstandings. Furthermore, it has been pointed out that it is impractical to expect a training programme to give the participants enough specific knowledge about a foreign culture to be adequate for their needs, and therefore one should concentrate on creating independent learners who can "learn how to learn" (Hughes-Wiener, 1986; Earley and Peterson, 2004)[3].

Osland and Bird[4] (2000) propose a training model of cultural sense-making for international business. In this model, attributional knowledge, or culture specific knowledge is required to heighten awareness of contextually appropriate behaviour. Even though stereotypes and other assumptions related to culture are somewhat helpful for the trainees in order to have an idea and make distinctions about the different culture that they interact with, they argue that most important are skills in cultural observation and behavioural flexibility That is, the focus is rather on context, appropriate behaviour, and developing cultural hypotheses and explanations for those unexpected cultural behaviours of the other. The behaviour of the individual depends on the context, and increasing your knowledge on how to behave appropriately can improve the success of this. Knowing the values of the other, observing people and adapting your behaviour to the context are important tools.

Understanding the importance of context in cultural behaviour and communication between the two parties, be it individuals or groups of young workers/leaders, could help us develop some tools and methods into bringing Intercultural Competence beyond the stereotypes of cultures to once again learning how to act appropriately in a given situation/conflict and understand each other better. Youth work in non-formal education could be a great field for such learning and development, as it is based on 'learning by doing' and facilitates space for such education. The interaction of youth leaders/workers entails meeting people from many different backgrounds,

---

[3] Earley & Peterson (2004) pp.100 - 115.

[4] Osland & Bird (2000)

working with them on a common goal, meeting others from those cultures again. In youth work a person can meet unexpected contexts, or different perspectives of the same culture. There are many opportunities though that means that with repetition, or the number of experiences, knowledge can grow through interaction in diversity of contexts.

It can be argued that the most significant influence on intercultural training is culture. It affects all aspects of training, including the trainer, the participant assessment, and both the process and content of training (Fowler and Blohm, 2004 [5]). Thus, there has been also research demonstrating that lectures are more effective than simulations in conveying content knowledge, but there has been a major criticism that it fails to provide a sense of congruence between classroom experience and real-world experience (Bennett, 1986 [6]).That is acquisition of knowledge may or may not mean hands-on training, but when accompanied by a chance to use the knowledge and debrief it, the training will be more meaningful. Furthermore, in the way experiential learning can take the rather dry lectures that characterized area studies and turn them into interactive, dynamic activities that engage the learner [7].

More recently, Graf (2003) concludes that the experiential design (non-formal education) coupled with

culture general training allows for full development of the cognitive, affective, and behavioural components of intercultural competences, while the didactic approach is seen only as a supplement to increase appropriate knowledge of other cultures without having much impact on the emotional or behavioural aspects.

Furthermore, Waxin and Panaccio (2005), conducting an extensive quantitative study on the effects of different types of intercultural training, concluded that the experiential approach is the most effective when combined with two other elements: prior international experience of the participants and the magnitude of the cultural distance between the country of origin and the host country.

Even though these are just some of the statements and research done in the two education fields, we should look at least at the following outcomes of formal or non-formal education that are important for the development of ICC and all its dimensions discussed above. Whatever the educational methods we apply, there are three types of outcomes we should consider: outcomes that deal with developing knowledge (cognitive); outcomes that call for developing skills (behavioural); and those that call for attitude change (affective).

Dimensions of Intercultural Competence
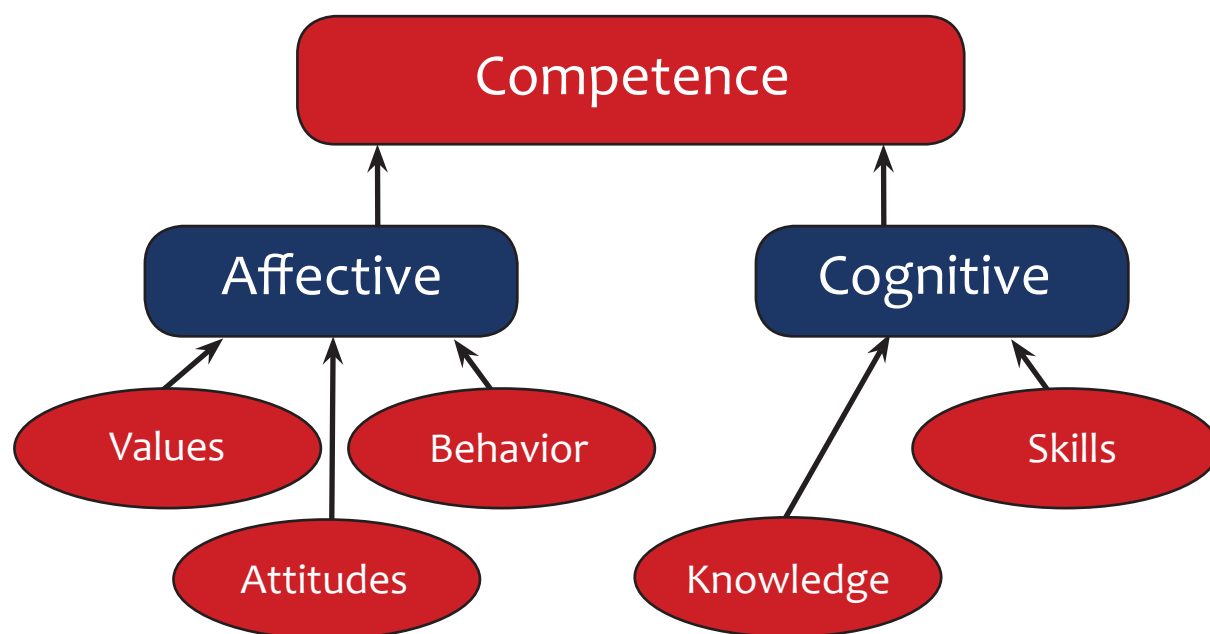
[5] Handbook of Intercultural Training (2004)

[6] Bennett (1986) pp. 179-196.

[7] Silberman (2007)

[8] Gelder (2007)

Obstacles or barriers are preventing us from reaching a desirable situation. When things don't work: They are interconnected, influence each other.

1. **Structural/institutional (one perspective becomes majority and obstruct others)**
   → Problem of representation
   JUSTICE

2. **Semantic (people cannot understand each other)**
   → Translation
   UNDERSTANDING (doesn't mean similarity)

3. **Cognitive (lack of knowledge)**
   → Knowledge
   CRITICAL THINKING (Self and Other)

4. **Cultural**
   → Cultural relativism/literacy
   INTERCULTURALITY

Introduced by Rasoul Nejadmehr

Cultural Competency Continuum

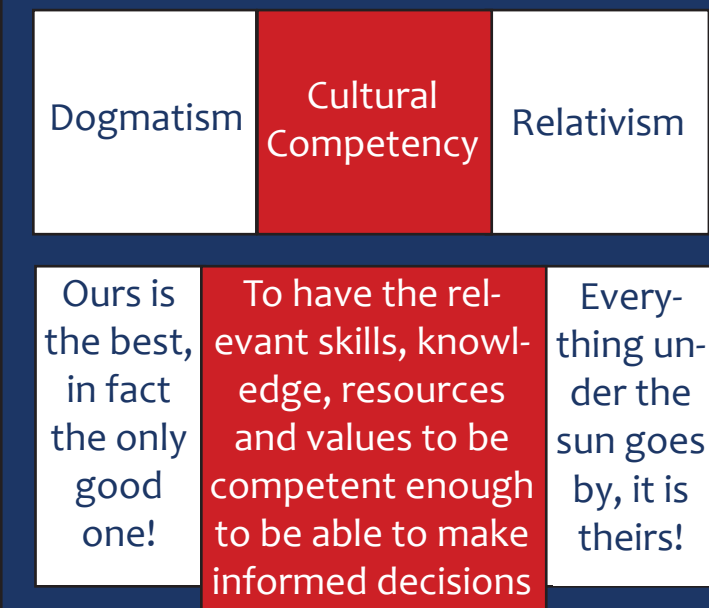| Dogmatism	Cultural Competency	Relativism
Ours is the best, in fact the only good one!	To have the relevant skills, knowledge, resources and values to be competent enough to be able to make informed decisions	Everything under the sun goes by, it is theirs!

By: Momodou Sallah (2007, 2008)

As presented by one participant in the Round Table, the graph above represents the cognitive and affective components of competence that involve knowledge and skills, values, attitudes and behaviour respectively. These different dimensions and factors should be taken into consideration when discussing further competence, and specifically intercultural competence.

Some of the important outcomes of trainings and education related to ICC are: first, Awareness of own culture and its influence on own behaviour; second, Ability to observe and interpret cultural differences non-judgementally; third, Skills to manage specific intercultural situations; fourth, Knowledge of theoretical frameworks; and fifth, Specific knowledge of verbal and non-verbal behaviours[8].

Here are some of the other issues/ways of looking at intercultural competence in action; what are the obstacles for coherent cross-cultural communication; and how should youth workers find that golden middle between the two extremes of communication by two people from different cultures?

One way is to look at the individual as a combination of different or multiple identities, and not to

focus on 'culture' (whether that is nationality, ethnicity, religion etc) as the main culprit or scapegoat for failure in a situation. Obstacles or barriers prevent us from reaching a desirable situation. When things don't work, it is usually an interconnection and influence of different things.

For example, Structural or Institutional power, where one perspective becomes the majority and obstructs others. This can lead to problems of representation in society, which leads to questions about Justice. Other examples can be seen below.

→ "If Intercultural Competence is to make sense… it has to be connected to other neighbouring concepts on the one hand and to problems/challenges that it is supposed to resolve, or help to resolve, on the other."

This came from one participant, Rasoul Najadmehr, at the Round Table. More can be found in his book: Education, Science and Truth, Routledge International Studies in the Philosophy of Education.

Components of IC

Are the components the same in every situation? Some fundamental components, but the interaction would change in different contexts. Situations where cultures come together – need to communicate/work together. What are the challenges/difficulties in these intercultural encounters? What are the specific skills you need to overcome them?

Some of the participants sit down and tried to compile the non-exhaustive list of what you would have to have to become interculturally competent in youth work. These are a list of both cognitive and affective desired learning outcomes in more specific skills:

→ Communication (non-verbal, different styles)
→ Linguistic skills
→ Being open
→ Problem solving capacities
→ Knowledge of the 'other'
→ Social-political awareness. Have to know some of the context.
→ Empathy – individuals ability to "put himself in another's shoes"
→ Flexibility
→ Tolerance for ambiguity – describes an individual's ability to 'react to new and ambiguous situations with little visible discomfort" [9]
→ Motivation (Values? Political? Profit? Task orientation?)
→ Self-awareness, including awareness of own culture & values
→ How others perceive you

During this session some participants looked through all the existing ideas put on the table already. Interestingly, they found that intercultural competence does add to already existent life long learning competencies, with such important components as empathy, tolerance to ambiguity, flexibility and culture related knowledge. Just because one has good communicative skills in his own environment, does not mean, he/she will continue succeeding good communication when in a foreign context, where such parts as common language, signs, etc differ and might lead to confusion and even conflicts.

The big discussion arose when talking about the motivation to communicate with "the other", create the dialogue. The group decided that it's a rather

[9] Ruben (1976) pp. 339-341

Back to the SALTO survey of young people:

The participants were asked how one can become intercultu-rally competent; what were the skills, values needed. Skills and values were gathered from many research papers on Intercultural Competence and Dialogue and the survey participants asked to chose the ones they think were important and rele-vant when talking about the intercultural competence.

The definite winners were openness and curiosity together with good communication skills. Other most relevant skills and values according to the participants include: learning to be flexible, gaining culture knowledge, being aware and ha-ving empathy. Many agree that language(s) knowledge make it lot easier in foreign environment. According to the opinion of the participants, it is also important to be self-conscious in terms of knowing oneself and ones own culture and behavior patterns, thus being able to reflect on ones personal development, good and bad practices, etc. Creativity was also mentioned by the participants, meaning being flexible and being open to new ways of practices and experiences and finding new ways of expression when the known ones seem not to work.

controversial part of the competence and agreed that whatever skills and values you need can also depend on what you want to achieve, i.e. what is your **motivation** to enter into the dialogue. The motivations change a lot the context and situation of this intercultural communication. What are the values of the youth leaders engaging in the dialogue and co-operation with people from different cultures, and what are the values of this communication for the business man? If in a perfect situation we say that a youth worker wants to become interculturally competent in order to promote peace and social inclusion in his community, could we say the same for the businessman who goes to China to sell fridges? For businessman such interaction with "the other" would mean more learning to communicate with him in order to gain profit through any means, even manipulation. Another example could be missionaries going to Africa, what is their motivation to do so? Is it to encourage intercultural dialogue, or pressure someone from the other religious background to accept his/hers values and culture?

There are no right answers or big statements here, but the questions raised are important when deciding on further strategy of implementation of ICC into youth work in Europe: What are the real needs and motivations of youth workers to become more intercultural competent and how this competence will be used?

Where ICC can be developed

SALTO Cultural Diversity RC reached out to the young people and youth workers to ask what Intercultural Competence means to them and how they have developed it. We have carried out research, in which 50 young people, who work with youth initiatives, projects and organizations, were asked to share their experiences and opinions on intercultural learning, skills and tools for ICC. The participants in the research were aged between 21-33 years old and represented 25 nationalities from Europe and the rest of the World.

International Youth Work and Volunteering

Almost all the participants have been volunteers or otherwise engaged in youth work/leadership. The research has shown that when evaluating themselves on intercultural competence, participants who have been active youth leaders in international activities at home or abroad, has scored the most. They not only felt that they can work with and lead diverse groups of young people, but also knew what intercultural competence is for them personally and professionally, thus felt confident in explaining the principles behind the competence to others. They were well aware of the impact of non-formal education on one's personal development and the tools available. Furthermore, they said that working on international projects with other youth leaders made them become more self-conscious and openminded to new cultures and people. The majority of participants in the survey believe that youth work on the international platform is the best way of acquiring specific skills in order to become interculturally competent, as in action meeting with people from all over the world, working with them on issues and common goals that unites them, teaches so much about the other and their life and ways of being. Furthermore, international seminars and trainings teach them a lot about themselves, as often participants are asked to leave their comfort zone and explore the relation of themselves and the world in action.

Universities

The majority of the research target group is or has been students in their country or abroad and believe that the experience with intercultural learning comes through their studies at the universities. The participants were explicit that the increased multicultural settings by the university in a variety of subjects teach them a lot about different cultures, as they are now working on projects and study with people from all over the world. However, they don't always feel prepared for the interaction or working together with other fellow students and state that sometimes a lack of knowledge about other cultures and working methods lead to minor conflicts and frustration.

Erasmus and Youth Exchange

More than two thirds of participants in the survey have gone on a high school exchange, an Erasmus exchange or both. Participants agree that the youth exchange, living in another country for a longer period of time, has definitely taught them a lot about other cultures as well as their own. The experience of living abroad not only increased their intercultural knowledge but also made them learn about themselves, become more self-conscious and confident as they were out of their comfort zone, dealing with unfamiliar situations and people from different cultures. However, it is important to note from the survey results, that even though living and studying abroad for a longer period of time is definitely one of the ways to become more interculturally competent, both professionally and personally, the level of skills and knowledge one can learn during the programme depends also on ones willingness to integrate in the new society and avoiding getting stuck "with other foreigners", that sometimes form a little culture of their own within the hosting culture, missing out on the learning from their new environment and integrating into the new society.

Questions

During the Round Table event, the discussion touched many interesting topics and raised even more questions. These we believe are important to take into consideration when further working on the intercultural competence, in any context. These questions were asked by the participants, by the organisers and will be asked by youth leaders and other stakeholders involved. We do not intend to give any concrete answers at this stage; however we believe that these questions and ideas should be taken into consideration in the future work on the intercultural competence.

Is there any added difference for ICC compared to other competences?

Is intercultural competence needed at all? Is it simply made-up from other competences? The participants questioned the viability of Intercultural Competence as such, whether or not it adds to already existing competence frameworks such as Life Long learning and OECD Key Competences and/or Intercultural Competence has already been covered by social/civic competence in Youth Pass. There is a need to understand not only why ICC is important today in the society, but also how more concretely it adds to already existing programmes and initiatives concerning the individual development and being a good European citizen.

How can we else define Intercultural Competence, in order to avoid discussion on what is culture?

"Intercultural" is a limitation to the concept of the whole intercultural competence. It raises discussion and differences between participants on the notion of culture and has the possibility to divide target audiences into fractions. Participants proposed to find a new name/definition for the competence.

Who decides which components make up ICC? What are the knowledge, skills, attitudes and values of someone that is interculturally competent?

The participants argued on the definition on the ICC? What is needed to become intercultural competent and how could we apply ICC components in different situations and context? Moreover, when is it possible to say that one is Interculturally Competent? The difficulties arise from being good interculturally, and can increase/decrease or progress/regress, depending each time on the given context and situation, therefore it is a life long learning process for any individual.

How can you measure ICC?

When we talk about ICC it's about humans situated on a context. You cannot measure interculturality, or use statistics to decide which one is most appropriate. How can you make indicators that are valid everywhere in Europe, or even wider in global citizenship? Furthermore, participants argued that ICC is a process, therefore difficult to be measured at specific time. How one could show he/she has intercultural competence and relate it to the context and situation?

Is it important for the young to be interculturally competent? Why?

In the SALTO survey, the young people gave many reasons on why being interculturally competent is important to them. The reasons start at professional development, their future in the multicultural world, to just enjoying the diversity and having fun. Here are some of their answers:

"Yes, very much. I think it's unavoidable, and I feel very "enriched" when I interact with different cultures. I'm not sure how you define "interculturally competent" though"

"Because that's the world of the future"

"We live in a Little Little, Very Little world"

"Yes - the world is getting smaller and to be able to combine culture and knowledge is a key to the future."

"Ignorance leads to fear of the unknown, fear leads to anger and hatred…"

"Extremely important, because of many reasons. Most importantly, it broadens my understanding of the world around me."

"Oh yes! I have moved from the home country when I just turned 19. Intercultural competence comes with the experience, which means tears and sometimes anger. Well, would be nice to prepare somehow for the culture shock and cross cultural misunderstandings"

"Absolutely - so that one can be competent in communicating with other cultures, therefore allowing a greater understanding between cultures."

"YES! It's the richness!"

"Tolerance is based on knowledge so you have to know problem before making an opinion on certain topic. Dealing with many cultures makes your life more interesting, with some unique experiences."

"I wouldn't say it is important - it is more enjoyable experience."

"Yes, because I believe that if we can communicate, understand and respect each others across cultures, the world will become peaceful and more colourful and we can benefit from each others competencies."

Intercultural Competence: is this going beyond awareness raising?

Awareness-raising is just one part, but training and development of ICC is a long term process and needs more action, therefore awareness raising is not enough. The need is to have specific tools and training methods, even programmes, in order to implement ICC into youth work and for young people in general.

Sustainability of ICC: is it like learning to ride a bike and you know it forever, or is it like a language which you can forget if you don't use it?

Participants where wondering if you can learn the ICC? And how do you learn it and show it? As they believe that ICC is a long term process through experiences and depends on the context every time, they wonder if it is a competence to be learned and sustained.

Context: should there be different training contents/approaches for majority and minority youth?

According to the different needs, contexts, experiences and identities of young people, is it important to consider approaching them in a varied way? Who creates minorities? Who defines them? If separation is necessary, does that then lead to new separation instead of overcoming it? Can it be discussed as the tension between the universal and the particular in order to make it more succinct and inclusive? How do the individual or local identities and values link to the larger society or European ones?

What institution, who is interested in the concept of the ICC? Are there other institutions interested? Who in the political arenas are funding or interested? What is the relationship with Youth Worker values and who is bringing it to agenda?

Where does Intercultural Competence come from and why should we speak about it now? Is it enriching youth work or just another attempt to put a name on something that is already happening in non formal education? Recommendations: different levels of looking at ICC, individual, professional, trainer, etc and what are the needs and uses! Who are the stakeholders involved and how could we facilitate further work on the definition and recognition of the concept?

What is the capacity of the world to become interculturally competent? And can everybody be ICC?

Just a thought… Who is it for? How would it affect the society, the youth work? Can it go beyond borders and cultures and become a must have for everyone. If so, how would the world look like?

Further Steps

Participants' recommendations

We have looked at youth work and the needs of young people and their communities. We also had a long and engaging discussion on what is Intercultural Competence, what it is composed of and what it means to us, the youth leaders and researchers; nonetheless what would it mean for the young person in today's multi-cultural world? Many questions were raised, just a few answered; however now it is time for decisions on what we can do next; to not only define but also to introduce Intercultural Competence to young people. It isn't possible to design training or to provide tools until the concept, aim and need is understood and well explored.

The Challenges and Needs of the Stakeholders

It would have been a shame and a mistake not to use the resources and knowledge in the Round Table, so we asked the participants to leave the definitions and discussions beyond them and think more practical on what can we, as SALTO Cultural Diversity together with our stakeholders, do to promote and introduce Intercultural Competence. Participants looked at the existing challenges and needs of the four stakeholders: Youth Workers, Youth Trainers, Youth Related Institutions and Researchers in the field. Identifying the needs and challenges some recommendations/suggestions were proposed.
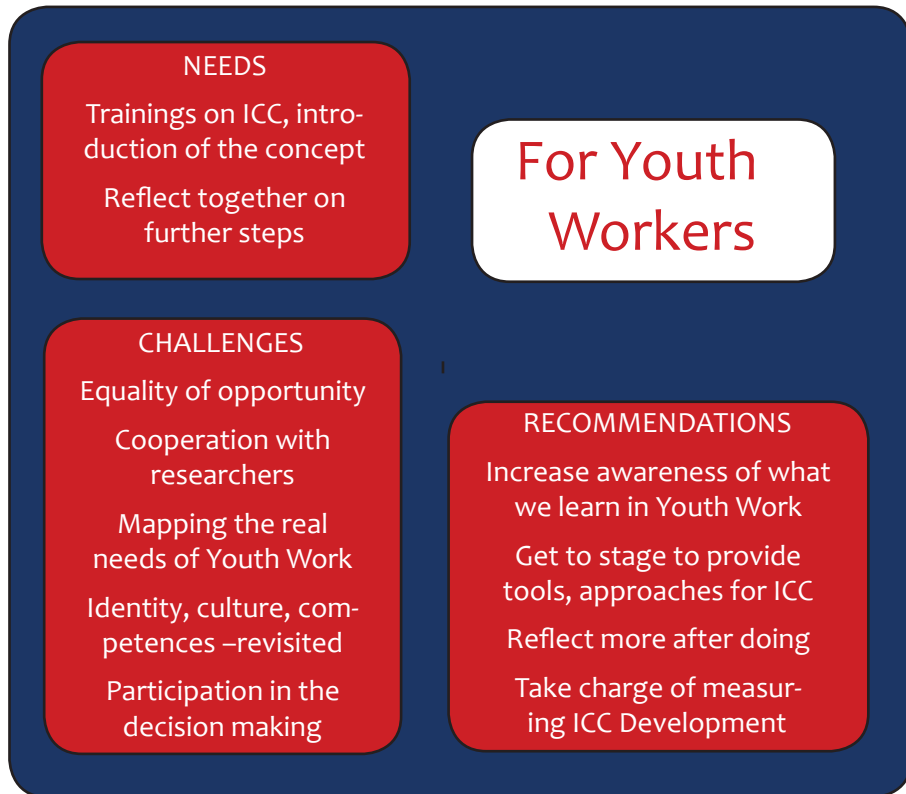
The Youth Workers

The youth workers are the ones closest to the young people. They have taken a decision to do something in their communities, to improve and become change agents for a more cohesive and including society. Working in the youth field, young leaders learn not only about other cultures, realities or people, but develop important skills of leadership and understanding. Youth work is a platform for many people for self-development, be it practical, organisational or behavioural skills and competencies.

When the participants were looking at the needs of the youth workers, many agreed that it is time to look back at the basis of youth work and practises in action; it is important to revisit the real needs of the young people involved in the youth work. The world has changed drastically in the recent years, and some of the concepts might be out of date; moreover new challenges and needs might have appeared. The youth workers/leaders should find time to reflect on the overall practises and take a more active stand in decision making and development of new practises and initiatives for overall field.

In relation to Intercultural Competence, first of all we should start with demonstrating the real life long learning one gets being an active youth worker. It is specific skills and competencies one learns, that are so important for personal and professional development of the individual. It is important to stop for a moment and reflect on what am I learning, why is it important, could I learn more? Intercultural Competence is important for young people not only because they work in very diverse environments, but also as a tool to create dialogue and even avoid conflict. Furthermore, to create social inclusion, provide equal opportunities for all, and also learn on individual level. In order to facilitate learning, we also have to know that we are learning and not just doing something, therefore we should introduce the concept of Intercultural Competence to the young people and also allow them to decide what it means for them, cooperate with researchers and be part of development of tools and methods, especially the measurement of the competence.

NEEDS
Trainings on ICC, introduction of the concept
Reflect together on further steps

For Youth Workers

CHALLENGES
Equality of opportunity
Cooperation with researchers
Mapping the real needs of Youth Work
Identity, culture, competences –revisited
Participation in the decision making

RECOMMENDATIONS
Increase awareness of what we learn in Youth Work
Get to stage to provide tools, approaches for ICC
Reflect more after doing
Take charge of measuring ICC Development

The Trainers

Youth trainers are the individuals that have close contact and usually wide experience in youth work and are able to facilitate the youth workers/leaders through the learning process metho-dologically. The trainers work as well with new trends and needs in the youth field, in order to create methods and tools for new learning involving new needs of the youth workers.

The participants of the Round Table proposed that trainers should be a big part on further work on the concept of intercultural competence, as they are in a good position to not only identify needs but also to create tools for dealing with them and facilitate learning. They could be the people that bring the concept to youth work, furthermore finding ways of learning/improving one's intercultural competence. It is also important for the trainers to revisit the existing resources and tools and see if they are up to date for today's youth workers/leaders. Also as trainers usually work with non-formal education or hands-on training, they should think about theories that lay behind the concepts. Therefore, it would be interesting to engage in a closer contact with the researchers in related fields, to not only better understand the learning process and concepts but also evolve to a higher level. This could provide the means to not only better imbedding the ICC into youth work, but going beyond youth work community. Nonetheless, it is also important to ensure that these learning facilitators in the youth field
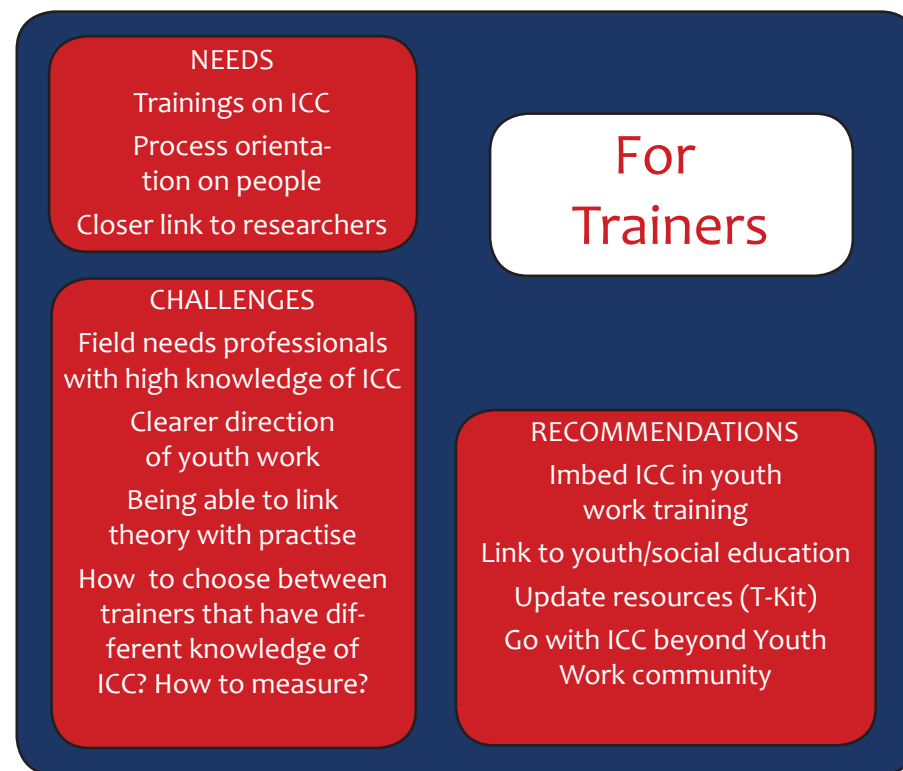
have a high intercultural competence themselves, as they are sometimes taken as example by many youth workers and also frequently deal with many individuals from many cultures and societies.

The Researchers in the field

Researchers have not been active in the field of youth work for that long yet. However, recently there has been a bigger interest in the processes, outcomes and learning in the youth work, nonetheless the impact on the society. When talking about researchers, the biggest clash comes in the form of formal education, versus mainly non-formal in the youth field. However, researchers are very important when introducing new concepts and revisiting real needs, measuring the outcomes and evaluating practises.

The participants of the Round Table asked for the researchers to carry out more evidence based research, instead of theoretical frameworks and theories, go to the practical level, in which youth work operates. This engagement could lead to a more appropriate approaches and definition of intercultural competence and in other way help the youth work improve. They are invited to co-operate more with the grassroots for a symbiotic relationship. Concerning the intercultural competence, they are asked to see the competence as unique and context related, avoid culture discussion and help the youth workers/leaders to grasp the concept for their own benefit.

NEEDS
Trainings on ICC

Process orientation on people

Closer link to researchers

For Trainers

CHALLENGES
Field needs professionals with high knowledge of ICC

Clearer direction of youth work

Being able to link theory with practise

How to choose between trainers that have different knowledge of ICC? How to measure?

RECOMMENDATIONS
Imbed ICC in youth work training

Link to youth/social education

Update resources (T-Kit)

Go with ICC beyond Youth Work community

NEEDS:
For evidence based research

Find new ways/creatively/ looking at old concepts, looking for dialogue

For Researchers

CHALLENGES
See interculturallity in its richness, avoid predefined schemes,definitions and methods

See ICC as unique and context related

Overcome artificial 'barriers' between researchers and youth workers

Lack of engagement in the field

RECOMMENDATIONS
Create research/practise network on ICC

Find new approaches

New definition in order to avoid culture discussion

Stay close to the grassroots

Youth related Organisations

The organisations have been working on youth policies, funding and other items for a long time, on European, national and local level. Even though it is usually on a higher political level that they act, the participants wondered if it would be possible to make more co-decision including all stakeholders. Furthermore, they notice it is also important to consult and trust relations with the youth field actors and not only base their decisions on methods and theory. It is important for the organisations to come closer to the grassroots and see the everyday realities. The institutions related to youth work are in the best position to work on the recognition of interculturality that is very important today in Europe and the world. The participants suggest including the ICC as a part of the quality standards for youth initiative projects,

and also collecting good practises in the field to promote intercultural competence.

NEEDS
More co-decision making including all stakeholders

Consult, trust relations, not only methods

For Youth Related Institutions

CHALLENGES
Hearing the real needs of youth

Important not to believe that ICC can be fully achieved, it's a process

Integrating theory into practise

Not to concentrate too much on measuring and repor-ting, being out there

RECOMMENDATIONS
Include IC supervision as part of quality standards of the project

Consultation with youth workers and trainers

Collect good practises of ICC

Suggestions

These are some ideas, needs and challenges gathered from the participants. The participants asked many questions but also tried to find a way of further working with ICC, as it is important for all stakeholders, participants included. First of all it is important to further see the real needs of the youth in relation to the intercultural competence, understand the context and situations ICC happens in and map the practises in order to create tools and for the youth workers to deal with intercultural encounters and work with diverse groups. In addition to that, a synthesis of already existing resources should be gathered to see what is already done and see if it's applicable for youth work in Europe and how we could we apply it. It comes from the knowledge, that many other fields, such as business, social sciences and other has been working on the intercultural competence for much longer then us, and it could be possible to apply it for the youth work, instead of creating a bicycle again. ICC depends on the context and situation; we need to find our contexts and the components, measures and initiatives of intercultural competence that apply for the young people in Europe. Monitoring activities/ projects (on ICC) could be a way to put the right direction and compile portfolio for the intercultural competence.

Furthermore it is also important to reflect on the concepts so often used in youth work. The concepts include culture versus values, competence versus skills, non-formal education, and grassroots. It would help to understand what exactly intercultural competence means in youth work. There is a need for cooperation between youth workers/trainers, youth organisations/platforms and researchers to work on concepts/methods and approaches and mapping good practice measurement. Only after we can talk about training courses and tools for the ICC and find a way to move away from cultural awareness to intercultural competence.

Between all these suggestions and ideas, the participants of the round table wanted to propose some concrete project ideas in relation to ICC and non-formal education in youth field. Have a look at the possible topics for projects, seminars and training courses below:

"Diversity as challenges for individuals"

"Research on ICC –common ground on definitions: "ICC for the new ways of training youth"

"How rich intercultural experiences contribute to development of social skills for "antisocial youngsters?"

"ICT-use of technology in non-formal education"

"Nomadic Thought and Identity"

"Intercultural Competence: definition-measurement & setting up"

SALTO Strategy on ICC

by SALTO Cultural Diversity RC

The Round Table Discussion event on Intercultural Competence was a first step in the long term strategy of SALTO Cultural Diversity to define, promote and recognize intercultural competence in youth work in Europe. The input from the participants therefore is very valued and gave a lot of food for thought, raised questions and opened new areas for research and cooperation. SALTO Cultural Diversity took all the new information, opinions and ideas in and decided on further steps on intercultural competence in youth work.

Intercultural Competence

For us it is now clear that we can not move further in concrete steps before we define intercultural competence as such. Definition is not easy and hardly possible in general. However, we believe that it would be possible to find an operational definition for the competence that would be context specific in the youth field, i.e. non formal education and youth work in Europe.

As mentioned before ICC depends a lot on the context it is happening within and when it comes to development of it – it is a life long learning process. Therefore, what we have to do is understand the context -the needs and concrete situations, and the process - how is it developed? Intercultural competence is part of individual interpersonal skills and social competence, or more it is a combination of the two at a given context and time, with the addition of such intercultural communication elements as empathy, tolerance for ambiguity (in diverse situations) and flexibility and adaptability. This can be seen in the image of the "I" and "the other" in dialogue, or as mentioned before "the golden middle between your own approach and the other's approach, with difference in between".
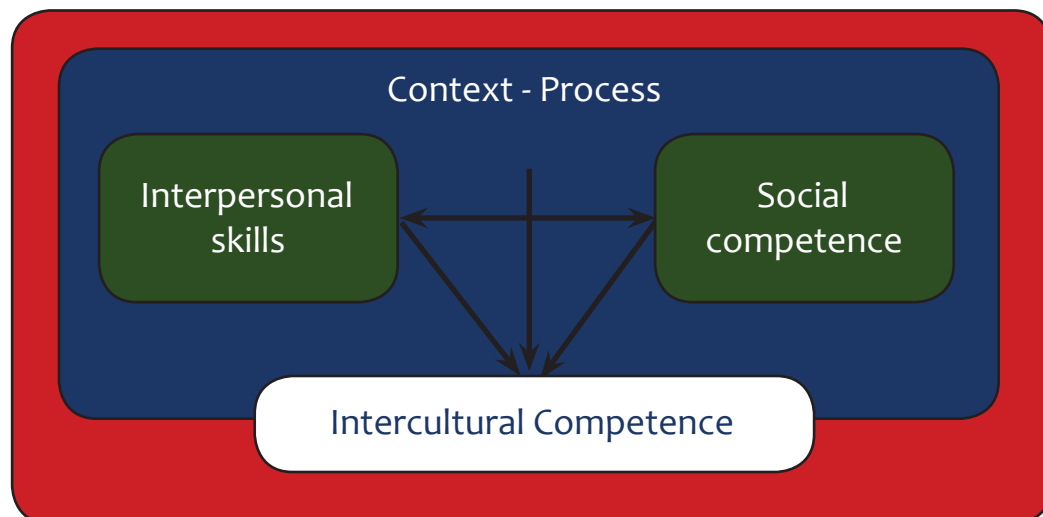
For us, it is therefore important to understand exactly what is our context and what are those additional skills of Intercultural Competence that are important for youth workers in their daily work. It isn't possible to design a training or to provide tools until the concept, aim and need is understood and well explored within our field. SALTO is therefore proposing the following next steps to bring together stakeholders, and to progress the common understanding of Intercultural Competence:

Working Group for Intercultural Competence

In order to understand and define intercultural competence in youth work SALTO Cultural Diversity would like to create a working group of 5-6 individuals from different backgrounds, representing different stakeholder groups, who would look at the real needs of the young people and apply intercultural competence accordingly. The working group would be composed of youth workers, trainers, researchers and representatives of youth related organisations, who would look further than the Round Table towards definition, measurement and setting up of the intercultural competence within youth field. The outcomes of the working group would be published in the booklet format on intercultural competence. This would be a long term perspective, lasting more than one year in the thinking and preparation.

Composition of the working group

Who: There will be two facilitators of the group, one researcher and one youth worker who would be responsible for the definition, process and outcome of the working group. The rest of the group will be composed of representatives from youth field, trainers and youth workers, researchers and representatives of youth institutions.

Working methods: It is a working group that will work with the concept of Intercultural Competence in youth field. The main objectives is to evidence intercultural competence in international youth projects, find where and how it exactly happens, what it is composed of and how could we measure and use it in youth work.

SALTO Cultural Diversity will ensure organisation of a proposed four meetings, over 2 years, where the working group could meet and work on intercultural competence, in the different steps of the process. Furthermore, we are looking at the possibility to attend and observe youth projects, etc. This could be done in collaboration with other evaluation processes which are being organised within the structure and analysis of the Youth in Action programme. Any other needs and methods can be defined by facilitators and the members of the working group.

Meetings: The working group would coordinate and meet four or more times in the period of 2009/2011 to further define and introduce intercultural competence into youth field.

Outcomes

It would be important for SALTO Cultural Diversity to have more concrete definition, measurement and plan for the intercultural competence in youth field. The aim would be to use these frameworks and information to further introduce the concept and to create tools and resources for the youth workers and trainers to work with in youth work in Europe and develop the competence on individual level.

The concrete outcomes could be:

→ Closer link between the researchers and grassroots
→ Concrete adapted operational definition of ICC in youth field context
→ Tools for measurement and development of ICC
→ Publication
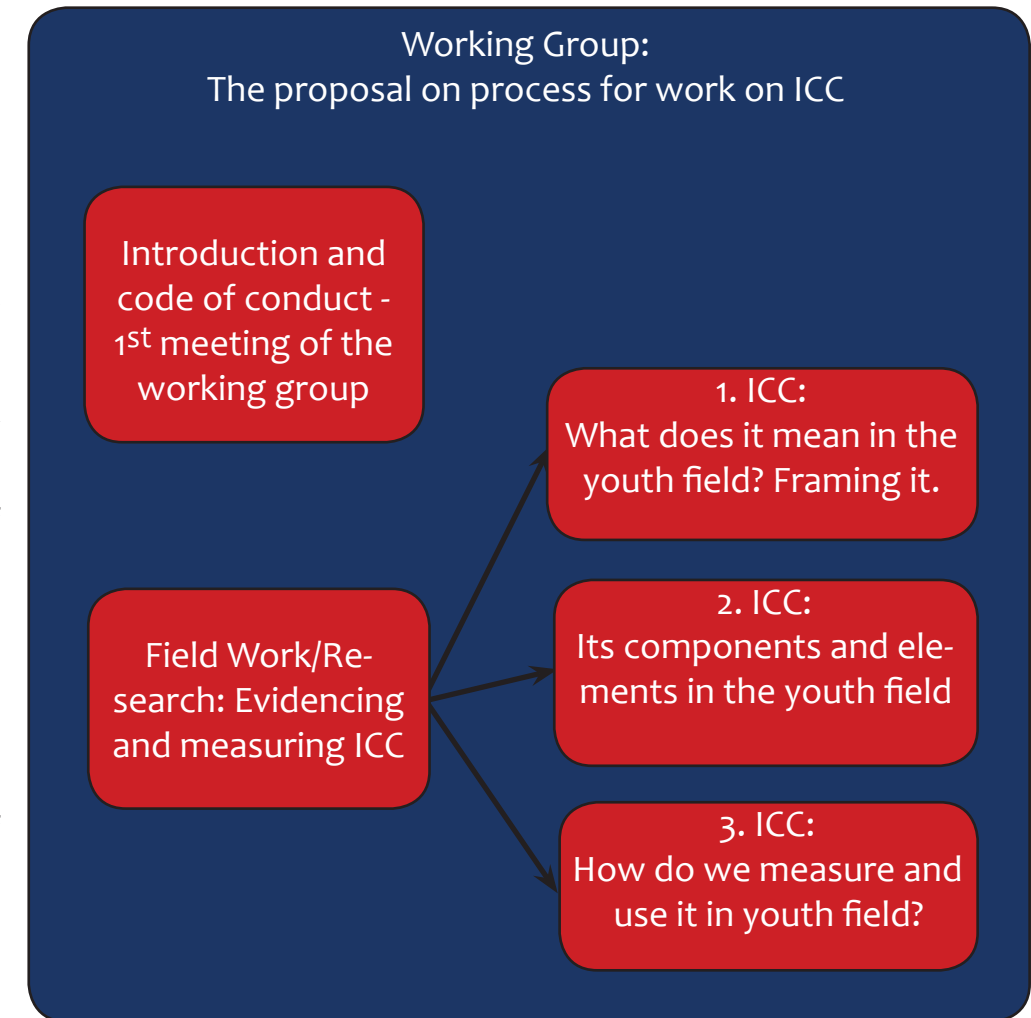
Publication on ICC

Compiling the findings of the working group and the mapped experiences from the training course, SALTO Cultural Diversity would like to compile a publication on intercultural competence. The publication would contain three major parts:

→ The framework/model of Intercultural Competence in youth work context
→ Evidencing and mapping of ICC in international youth projects
→ A tool/guide for ICC development and self-reflection

This publication will work as a tool to realize and show what we have learnt and share it with others. It would be complied mostly for youth leaders/workers and trainers that could use it as a resource in their daily work, promoting ICC for the young people.

In conclusion, these are the first concrete steps we would like to take in order to understand and develop intercultural competence in youth work in Europe. We are open to all suggestions and opinions on the strategy and intercultural competence. Any comments will be taken into consideration and implemented into our work on intercultural competence.

Appendices

Participant Profile

Please find a short introduction to the participants of the Round Table, in Rome, Italy this June. Every one of them has been active participants, contributing to ideas, discussion and raising those important questions in relation to Intercultural Competence. We would like to thank them all for attending and being a very important part of understanding ICC better and building a strategy for it.

Researchers

Bryony Hoskins (UK) – Institute of Education, University of London- is one of the world's leading centres for education research and related social sciences. Bryony Hoskins has participated in research and published widely on civic competence. The centre she represents investigates the role of lifelong learning in promoting economic competitiveness and social cohesion, and is mediating the interaction between two domains. In this context Bryony Hoskins is researching on the learning and the barriers to learning of civic competence and how the perceptions and experiences of inequalities impact the learning of active citizenship and social cohesion. She also worked in Council of Europe and European Commission.

Momodou Sallah (UK) – De Montfort University, The Youth and Community Division is a UK Natio-nal Leader in the training of youth and development workers and is involved in local, national and international research in relation to youth and community issues. Momodou Sallah has conducted numerous researches around racial/ethnic diversity, religion and globalisation, organises trainings and seminars and regularly attends Council of Europe events.

Matthias Oberbacher (AT) – University of Innsbruck, RAY Network is taking part with Austrian NA in measuring the value from/in Youth in Action programme, where competences gained by youth leaders are one of the aspects. Mathias Oberbacher is currently working on a project called "Youth and Intercultural Competence in South-Tirol" and states key activities as intercultural learning, migration, integration and life long learning/competences.

Katrin Riss (DE) –belongs to a team of researches of the Cologne University of Applied Science who is research assistant to the evaluation of a bigger pilot project (JiVE - Youth Work International – Experiencing Diversity) dealing with the integration of young people with migrant background. As part of her work she is dealing with the impact of non-formal education in the area of international youth work as well as in the area of self organized youth work, and their special effects on youth life in a migration society. Intercultural Competence is one of the sub themes she is dealing with.

Katerina Zourou (LUX) – Katerina Zourou is post-doctoral researcher in the field of language education through ICT (Information and Communication Technologies) at the University of Luxembourg. She is particularly interested in human communication, intercultural exchange and community building supported by Internet technologies and believes that fostering intercultural competence is a key to lifelong learning. She has published papers on intercultural dialogue online.

Rasoul Nejadmehr (SE) – works as cultural diversity consultant in Art and Culture (Konst –och Kulturutveckling) on including people with different cultural background in the cultural life of the society. Rasoul has published several books in the field of philosophy of education, written about dealing with culture, exile and identity. Also published a book on cultural diversity where they suggest some comprehensive changes in the policies in order to make it work in contemporary (pluralistic) context. Some of his essays are on cultural diversity, literacy criticism, and educational issues. He works with young people on a daily basis in terms of culture and arts.

Catarina Carta (IT) – London School of Economics – Department of International Relations. Caterina is a research officer on the project in Knowledge for foreign policy: cognitive frameworks and European cooperation. She has also been in charge of a research entitled: "Multilateralism and Management of Mig-ration Affairs: the case of the Euro-Mediterranean Partnership and the 5+5 Dialogue". In addition to this, Catarina assisted the Diplomatic Advisor of the Minister of Labor and Social Affairs in dealing with bilateral and multilateral issues. She worked for the organization of seminars and conferences for civil servants posted in the European Commission De-legations. The work mainly concerned organization and information.

Youth Workers

Heidrun Schmitt (DE) – "The Association for Change, Participation, Integration and Communication" is encouraging young people in worldwide cooperation and participation, in standing for the proper rights and creating constructive changes by projects, conferences, workshops, public actions. Our main focus is on participation understood as self-responsibility. Heidrun is also communication trainer in international workshops.

Zilvinas Gailius (LT) – Association of Youth Non-formal Education unites people working in the field of youth non-formal education. Association represents the idea of youth non-formal education and seeks for its recognition, provides the opportunities for the members for their personal and professional development, works on the development of the quality of youth non-formal education. Since 1996 Zilvinas is a trainer in youth work field. He is working in different international and intercultural teams. As supervisor he is consulting international teams mainly on gender relations and intercultural learning. He has also been an editor of T-Kit 4 on Intercultural Learning for Lithuanian edition.

Aneta Sarna (PL) – "Encounters Association for Education and Culture" focus on three main activities: youth as direct participants of grassroots activities; teachers and youth workers workshops, trainings and methodologies; organisations involved in youth work and multicultural projects. Aneta is working in international projects as a trainer - "Youth in Action" TC's for youth workers - proj-ects in SEE Europe and in Poland, and was involved in several international projects as a coordinator. She participated in CLIEC (Cooperative Learning in European Context) project which aimed to support schools, teachers, and youth workers in development of methodologies that will help them to increase intercultural competence of youth. She is a trainer of CLIM method (Cooperative Learning in Multicultural Groups).

Lodi van Brussel (NL) – is a student in the University of Hague, studying to become a social worker. He believes intercultural competence as such should be more incorporated into his studies. Lodi is also an intern in Coolpolitics, where they organise debates with members of parliaments and youngsters. He has attended a training course on cultural diversity and organised one back home.

Georges Wagner (DE) – "Phoenix- ev" aims to empower through intercultural and methods' trainings and consultation/organisational development for young immigrants, locals and youth responsible in the non-formal (youth organisations) and formal education (schools) in different European countries. Georges is active as a freelance expert in Diversity Education. As a university trained intercultural trainer, coach and anti-racist trainer he is working in different fields (youth, adults, majority, minorities, integration of young immigrants, and preparation of humanitarian aid-workers).

Evelina Taunyte (LT) – Association of Youth Non-formal Education is a strong lively network of youth workers and various actors in non-formal education in Lithuania, providing opportunities for live exchange of ideas. Evelina has carried out several international youth projects in co-operation with PANOIPC in Lithuania with the emphasis on intercultural learning bringing together young people from Europe and EURO Mediterranean region, such as Egypt, Palestine, Jordan. She has been involved and conducted various training courses within the Program "Youth in Action", that had intercultural competence as a part objective, such as TC on "Inclusion and Diversity" modules in 2006 (in co-operation with SALTO Inclusion and SALTO Diversity). She carried out a training course explicitly on intercultural learning introducing the Lithuanian translation of the T-Kit "Intercultural Learning".

Brian Arnold (BE) – EEE–YFU is an umbrella organisation for Youth For Understanding (YFU) in Europe. YFU is a non-profit youth exchange organisation, providing exchange programmes for 15 to 18 year old students in more than 50 countries world wide. Today YFU can offer over 50 years of experience in running long-term exchange programmes. The exchanges are based on home-stay programmes throughout the world. These exchanges are suppor-ted by a large network of volunteers. Brian has been involved in the field of youth exchanges for 7 years. As one of the fields in the youth exchange he has worked with self-assessment of intercultural competence after the year abroad. He has also addressed the topic with volunteers and staff in various trainings at local, national and European levels. In 2008 he was part of the organising team of a colloquium which brought together practitioners, researchers and decision makers which, in part, addressed the development (and sustainability) of intercultural competences.

Daniela Venezia (IT) - Cooperativa sociale Data Coop. The main aim of Data Coop is social inclusion of disadvantaged youngsters and adults. The cooperative runs several projects in a very problematic suburban area of Rome. Daniela has long experience in youth work and non-formal education projects, particularly as a street worker. At the present she is responsible for the educational projects.

Zita Krastina (LV) – Zita is currently studying Master studies in the University of Pisa, Intercultural and Inter-religious Conflict Solution at the University of Pisa, Italy. Before she used to work for the Latvian National Agency, working on funding youth projects from the European Commission, developing new concepts and following the development of many things, like training of trainers, quality issues in TCP and trainings.

Organizing Team

Paola Bortini (IT) - works as professional free-lance trainer and facilitator in the field of adult and non-formal education/learning. With a varied experience in the field, Paola has gathered her expertise by working with international youth organizations and in cooperation with the Council of Europe and with the network of the Youth in Action National Agencies and Resource Centres. Paola cooperates with the University of Maastricht – The Netherlands – on topics related to intercultural networking. She is currently involved in learning partnerships on the key competence "Learning to Learn", on Human Rights Education and European Citizenship.

Susie Green (UK) -SALTO Cultural Diversity Resource Centre. We provide youth work and training resources organise training and other activities to support organisations, youth workers and National Agencies responsible for implementing the Youth in Action Programme. Susie Green has been working for SALTO-YOUTH since 2002, with personal involvement in training and support strategy for Cultural Diversity activities. She is responsible for the 'intercultural competence' long term focus, as well as being very fond of stationery.

Lina Kirjazovaite (LT) – is an intern in SALTO Cultural Diversity Resource Centre. She is responsible for the Intercultural Competence project as a whole, its content, research and formation of long-term strategy. Lina has been an active youth worker since 2002 and been involved in many trainings, seminars and events, especially in relation to youth exchanges, cultural understanding and diversity management. Lina is also finishing her Masters degree in Management and Economics of Art and Culture.

Giuseppe Gualtieri (IT) – Italian National Agency for the Youth in Action Programme. Giuseppe is responsible for TCP and projects for the National Agency. He has been working on numerous training courses and seminars, in cooperation with other National Agencies in Europe, SALTO Resource Centre, Council of Europe and European Commission. Without his support, willingness to host us and facilitation, the Round Table would have never been such a success.

Resources
as a contribution to ICC by participants

Here are some resources, publications and books that participants brought with them to the Round Table and believe to be relevant to work and understanding of interculturality and intercultural communication. Have a look - there might be something that might be useful or at least interesting for you and your development of ICC.

Coyote No. 13
Intercultural Dialogue
Feb 2008

Magazine published twice a year by the Partnership CoE-COM addressed to youth work and youth training in Europe.
Series of articles : from religion to theory about intercultural learning.
http://youth-partnership.coe.int/youth-partnership/publications/Coyote/13/Index

Coyote No. 14
Participation

In this edition you can find an article on Participation and Intercultural Competence written by Evelina Taunyte.
http://youth-partnership.coe.int/youth-partnership/publications/Coyote/14/Index

**Education,
Science and Truth**
By Rasoul Nejadmehr

This book redefines notions that are supposed to be objective independent of context. Truth has to be based on the notion of inclusion. If it is based only on one perspective, it is very narrow and cannot be universal. By using a range of issues, disciplines and literature, Nejadmehr formulates a new version of the concept of objectivity based on the inclusion of multiple perspectives, inclu-ding ones from art, philosophy and marginalized groups.
ISBN: 978-0-415-99767-6 from Routledge

**Befria oss från
mångkulturalism**
(Free us from the multiculturalism)
By Rasoul Nejadmehr

This book is about cultural diversity with critique of multiculturalism i.e. that so often people are reduced just to their culture/ethnicity and imprisons the individual to iconic identity. Boundaries are to be crossed, not to imprison.
Book is in Swedish, published by Natur & Kultur, Stockholm

**Exploring Quality in
Cultural Diversity
Training**
SALTO Cultural
Diversity RC

What has the most influence - society on individuals on individuals on society? How is culture changing with cyber space and globalisation? Can you be part of a team where one member is against some of your values? Are we restricted to rules and regulations that are enforced on us by "culture"? Why do people migrate?
Diverse concepts versus diverse practices:
http://www.salto-youth.net/download/1458/website%20quidt.pdf

**Exploring Quality in
Cultural Diversity
Projects**
SALTO Cultural
Diversity RC

There are many international youth projects that are run in the field of Cultural Diversity in European youth work today. This booklet aims to help you reflect upon your own experience, as well as provide you with ideas taken from the best existing practice which can contribute to quality in future cultural diversity projects.
http://www.salto-youth.net/download/1462/quality%20projects.pdf

**Intercultural
Competence**
Council of Europe
By Michael Byram,
Gerald Neuner, Lynne
Parmenter, Hugh Star-
key, Geneviève Zarate

This collection of four articles offers a radical new view of intercultural competence. It places language teaching in a wider context, demonstrating that it has political and ethical implications of the kind found throughout education.
It contains four articles. Neuner analyses the "interim worlds" of "learners perceptions of other. Starkey demonstrates the relationship of language education and human rights education. Zarate provides a critique and new directions for the Framework. Permenter analyses the euro-centredness of the concept of intercultural competence.
ISBN: 978-92-871-5170-4

**"T-kit 6: Training
Essentials"**
Youth Partnership

Youth trainings, intercultural non-formal European intercultural level. Introduction, tools and methods. Intercultural learning and training.
http://www.youth-partnership.net/youth-partnership/publications/T-kits/6/Tkit_6_EN

**White Logic, White
Methods: Racism
and Methodology**
By Tufuku Zuberi &
Eduardo Bonilla-Silva

White Logic, White Methods shows the ways that a reigning white ideological methodology has poisoned almost all aspects of social science research. The only way to remedy these prevailing inequalities is for the complete overhaul of current methods, and a movement towards multicultural and pluralist approaches to what we know, think, and question. With an assemblage of leading scholars, this collection explores the possibilities and necessary dethroning of current social research practices.
ISBN: 9780742542815

Learning to be white
Thandeka

Thandeka explores the politics of white experience in America. Tracing the links between religion, class and race, she reveals the child abuse, ethnic conflicts, class exploitation, poor self-esteem and a general feeling of self-contempt that are the wages for whiteness.
ISBN: 978-0826412928

**White Awareness:
Handbook for
Anti-Racism Training**
Judy H. Katz

Responding to the challenge of creating a learning environment in which to address racism, White Awareness provides a detailed step-by-step guide through six stages of learning - from awareness to action. The exercises within each of the stages focus on key themes including: defining racism and its inconsistencies, confronting the reality of racism, exploring aspects and implications of white culture and identity, understanding cultural differences and ex-amining cultural racism, analyzing individual racism, and developing action strategies to combat racism.
ISBN: 978-0806135601

**Neither Wolf nor Dog:
On Forgotten Roads
with an Indian Elder**
Kent Nerburn

Non-Indian theologian and editor Nerburn attempts to "bridge the gap bet-ween the world into which I had been born and the world of a people I had grown to know and love" by narrating the fascinating toils and truths of Dan, a 78-year-old Lakota man. Copyright 1994 Reed Business Information, Inc
ISBN: 978-1577312338

**Working with black
young people**
Momodou Sallah

Bringing together different dimensions and perspectives on such work, this book seeks to challenge both the accepted status quo of Black young people's negative overrepresentation in most aspects of life - including education, criminal justice, housing and health - and their under-representation in empiric literature. It seeks to help find ways forward.
ISBN: 9781905541140

Politics of diversity
Council of Europe

The essays collected here are developed from a research seminar entitled "Diversity, Human Rights and Participation" organised by the Partnership on Youth between the Council of Europe and the European Commission. The studies gathered here are embedded in 10 different national contexts. They track dimensions of 'diversity' in education, social services, jurisprudence, parliamentary proceedings and employment initiatives, and assess their significances for the social actors who must negotiate these frameworks in their daily experience.
ISBN: 978-92-871-6171-0

**Barriers Facing Young
Muslims in Accessing
Mainstream Provision
in Leicester**
By Momodou Sallah

Young Muslims 'enemy within'. Looking at barriers that young Muslims face in Leicester – employment, police, social services. How they feel, how oppressed.
The International Journal of Diversity in Organisations

**Global Youth Work:
Taking it Personally**
Edited by Mo-
modou Sallah and
Sophie Cooper
National Youth
Agency UK

Global Youth Work: Taking it Personally is geared towards practitioners who work face-to-face with young people. Joint editor Momodou Sallah, from De Montfort University, said: "it will help make the personal, local, national and global connections between 'things out there' and 'things in here'."
The ten sections in the pack consider a range of issues including: human va-lues; body image; gangs and crime; the clothing industry; refugees; the war on terror; religious identity; music; and sustainable development. Each chapter discusses the topic and offers a range of related activities that aim to make global youth work more accessible to youth workers both as a philosophy and a delivery tool.

Cooperative Learning in Multicultural Groups (CLIM)
University of Ghent
Measuring Civic Competence in Europe
Bryony Hoskins et al.

Methods, teacher's manuals - working with diverse group, not only ethnical/religious. How to balance status of participants so they are equal in the group. Based on several different educational theories. Trying to transfer to non-formal education. Some examples of success/not success stories.

Measuring Civic Competence in Europe is part of a process to establish and monitor the learning outcomes needed to facilitate the development of active citizens in Europe. This report is an exploration of how civic competence can be measured and the results of these measurements across Europe and internationally. It describes what civic competence is in terms of the attitudes, values, knowledge and skills required and how it can be calculated using existing data from international tests.

http://crell.jrc.ec.europa.eu/Publications/CRELL%20Research%20Papers/BryonyCCI_JRC42904_final.pdf

Trading up
Potential and performance in non-formal learning
Council of Europe

Understanding, explicating, recognising and evaluating the quality of non-formal learning in the youth sector are questions for which researchers, policymakers and those working with young people are now trying to find answers. Developing productive relations between non-formal learning in schooling, higher, continuing and vocational education and employment is a more recent concern.

This publication supports current efforts at European and national levels to improve the quality and recognition of non-formal learning not only in the youth sector, but also in other education and training contexts.

10 Theses on European Youth Work
Henrik Otten

Ten Theses on the correlation between European youth encounters, intercultural learning and demands on full and part-time staff in these encounters. Interculturality, multiculturalism to pluralism.

Resituating Culture
Council of Europe

The interdisciplinary contributions to resituating culture combine overviews of relevant cultural theory with the research and perspectives of the indivi-dual contributors. Emerging from the Council of Europe / European Commission partnership on youth research, this publication is of particular import for youth workers, trainers and researchers active at local, national and European levels, and for any readers interested in cotemporary debates on culture.

Other resources
Papers, reports, etc.

http://youth-partnership.coe.int/youth-partnership/glossary.html

Earley, P.C., Peterson, R.S. (2004) **"The elusive cultural chameleon: Cultural intelligence as a new approach to intercultural training for the global manager"** Academy of Management Learning and Education, Vol. 3, pp.100 - 115.

Osland, J.S., Bird, A. (2000) **"Beyond sophisticated stereotyping; cultural sensemaking in context"** Academy of management Executive, Vol. 14, No1

Handbook of Intercultural Training (2004)

Bennett, Milton J. (1986) **"A developmental approach to training for intercultural sensitivity"**, International Journal of Intercultural Relations. Vol 10(2), pp 179-196.

Silberman, Melvin L. (2007) **"The Handbook of Experiential Learning"**

Gelder, Peter van (2007) **"Bridging the Gap between Necessity and Resistance: Theoretical Frameworks for Methodology and Learning in Cross-Cultural Training"**

Ruben, Brent D. (1976) **"Guidelines for Cross-Cultural Communication Effectiveness"**, Group and Organization Management, Vol. 2, No. 4

Impressum

Reflections based on ideas from Intercultural Competence Round Table

Rome, Italy
24 – 29 May 2009

www.SALTO-YOUTH.net/diversity

diversity@SALTO-YOUTH.net