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Intercultural Communications and Neighbourness Training Toolkit

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and Neighbourness
Training Toolkit

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// MODULE 1 - INTRODUCTION

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

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

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

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

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

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

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

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

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

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

// MODULE 2 – COMPETENCE TRAINING MODULE

This module of the toolkit provides practical insight into:

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

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

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

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

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Chapter 1 – Neighbourness challenges in the classroom

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

TABLE 1. NUMBER OF TEACHERS AND STUDENTS INTERVIEWED

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

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

Section 1: Overview on Neighbourness in the classroom

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

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

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

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

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

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

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

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

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

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

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

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

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

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

o   The reduction in ethno centric behavioural patterns.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Section 2: Problems that require Neighbourness competences.

Problem 1: Language Barriers

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

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

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

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

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

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

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

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

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

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

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

Problem 2: Misunderstanding of cultural dispositions towards others

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

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

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

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

In contemporary multicultural classrooms, chances are that there are students emanating from both cultures. In the multicultural classroom that is situated in democratic culture, the teacher takes the position of either a facilitator or a coach to the student. However, if such a classroom exists in an autocratic culture, the teacher takes the position of an instructor.

Responses from teachers from both cultures reveal that some students from other cultures do have initial hiccups when they join their schools. In a feedback from Denmark, in most cases from autocratic cultures do not know what the teacher expects of them. Whereas the Danish student does not wait to be told how to perform a task. They just get to it. As a result, students might face a real cultural schock towards the local cultural education system they need to understand and adapt to without being prepared.

This problem is not generic, as there are students, who hate the system of education in their home country. However, they embraced the system of education in their host country. The latter occurrence could result in teachers and university authorities attributing the lack of willingness of the foreign student to integrate as being the problem, thereby ignoring the problem. Ignoring the problem by relying on the positive of the latter will result in the exclusion of the students struggling because of their cultural disposition. Furthermore, they will be robbed of the opportunity to develop their Neighbourness competences.

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

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

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

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

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

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

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

Problem 3: Asymmetric communication

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

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

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

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

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

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

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

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

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

Problem 4: Differences in Cultural behavioural norms governing interactions

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

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

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

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

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

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

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

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

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

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

The student states:

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

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

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

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

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

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

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

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

Problem 5: Different styles of learning

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

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

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

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

Problem 6: Problem with the familiarization with technology

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

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

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

Section 3 Chapter Summary

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

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

Chapter 2 – Tools selection methods

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

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

Section 1: The Learning Journey

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

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

The ZPD-model (see Figure 1) illustrates the distance between what students are already independently fluent to do and what they can currently do only with support from a more knowledgeable and experienced guide. For instance, students may already be neighbourly competent to do simple learning tasks with students from other cultures, such as brief face-to-face discussions from uncomplicated topics during lectures. However, as the task becomes culturally more challenging the students may currently lack the competency for Neighbourness. For instance, in a group exercise from a complicated topic that is also culturally sensitive misinterpretations and cultural insensitivity easily occur in case students are not neighbourly advanced. This most likely result in communication barriers and unpleasant experiences. The Neighbourness competence development tools should take the students to the zone of proximal development where they encounter culturally new and challenging situations with proper guidance. In this zone, the encounters lead the students to develop their Neighbourness competencies through experiencing and self-reflecting while receiving appropriate support. While experiencing the new situations in the zone of proximal development the tools should direct the students to be conscious regarding differences between cultures, to be aware of the frame their own culture imposes, and to be open-minded to learn about other cultures. The new experiences and guided reflection regarding the challenging situations advances the students' unaided competency to act neighbourly in future encounters.
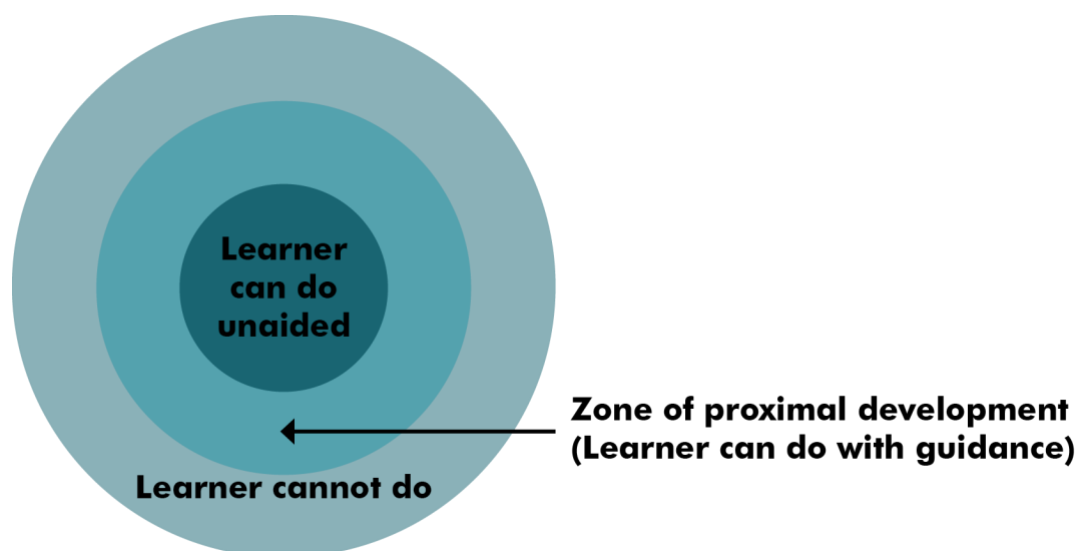
Figure 1. Zone of Proximal Development / Source adapted from: (Eun, 2019)

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

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

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

Section 2: The topical content supported by the tools

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

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

Section 3: The learning Environment

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

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

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

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

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

Summary

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

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

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

Chapter 3 – Neighbourness Competence Training methods

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

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

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

Section 1: Tools and Methodologies that promote Neighbourness

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

→ TOOL 1. Jigsaw Classroom

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION PROCESS

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

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

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

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

REFERENCE FOR THE TOOL:

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

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

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

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

TOOL DESCRIPTION

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

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

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

Questions

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

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

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

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

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

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

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

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

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

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

REFERENCES TO THE TOOL

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

→ TOOL 3. Small research groups and ethnographic interviews

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

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

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

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

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

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

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

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

→ TOOL 4. Overcoming Cultural Stereotypes

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

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

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

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

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

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

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

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

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

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

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

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

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

→ TOOL 5. Storytelling using silent books

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

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

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

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

TOOL IMPLEMENTATION
The instructions for the activities are as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REFERENCE TO THE TOOL

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

→ TOOL 6. The Cultural Assimilator

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

This tool has a three-step process.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

o   Flip charts

o   Drawing materials (pens, board markers).

o   Local charter of human rights and freedoms.

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

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

TOOL IMPLEMENTATION

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

Activity 1: Imagining prejudice

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

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

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

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

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

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

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

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

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

The teacher then asks the participants:

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

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

Activity 2: Imagining Stereotyping

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

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

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

Activity 3: Imagining discrimination

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

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

Activity 4: Exchange of experience

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

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

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

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

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

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

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

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

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

USEFULNESS OF TOOLS

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

TOOL IMPLEMENTATION

Activity 1: Preparation process

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

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

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

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

Activity 2: Knowledge acquisition process

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

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

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

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

Activity 3: Behaviour Modification process

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

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

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

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

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

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

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

→ TOOL 9. Active Listening: Small group activity

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

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

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

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

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

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

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

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

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

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

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

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

Things to note for the students as proposed by Dresdner:

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

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

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

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

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

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

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

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

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

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

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

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

Section2: Tools and Methodologies at Welearn partner Institution

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

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

NAME OF THE TOOL: SELF-REFLECTION WRITING

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

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

REFERENCE TO THE TOOL

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

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

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

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

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

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

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

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

TOOL DESCRIPTION

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

USEFULNESS OF THE TOOL

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

TOOL IMPLEMENTATION

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

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

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

WeLearn

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

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

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

USEFULNESS OF THE TOOL

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

TOOL DESCRIPTION

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

TOOL IMPLEMENTATION

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

→ TOOL 5. Tool used at AAU Denmark

NAME OF THE TOOL: SILENT GAMES

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

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

The resources needed for the tool include the following:

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

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

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

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

TOOL IMPLEMENTATION

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

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

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

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

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

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

WeLearn

Chapter 4 – Case study on the implementation of Neighbourness competences

(Carried out with students at RIGA Technical University.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusions

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

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

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

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

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

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

The observation/ assessment process occurs in two ways namely:

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

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

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

Assessment/Observation Tools

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Step 5: Administer the questionnaire with the students.

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

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

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

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

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

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

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

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

o Clarify the learning objectives for the competence development session.

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

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

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

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

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

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

Things to be aware of:

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

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

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

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// MODULE 3 – INTEGRATION OF SELECTED COMPETENCE TOOLS

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

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

The case of Aalborg University

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

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

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

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

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

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

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

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

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

Chapter 2 – Integration of competence tools in pedagogy

Riga Technical University's (RTU)

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

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

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

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

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

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

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

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

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

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

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

Conclusions

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

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

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

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

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

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

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

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

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

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

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

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

Other tools are also usable in the case study approach with some creativity in how to integrate them. The tools may for instance be deployed into the group work in a way that they are not part of the actual case analysis but rather are exercises that the students use to get familiar with themselves and each other at the beginning of the cooperation. Tools such as the Overcoming Cultural Stereotypes (Tool 4) are handy in this approach. The student groups could be asked to begin their group work by first engaging with the exercise the Overcoming Cultural Stereotypes promotes. In this way, the students would first, by themselves identify and second, be open about the stereotypes they have resorted to. The students are expected to be more aware of the cultural stereotypes, push these stereotypes aside, and complement this by discussing the stereotypes with others. While engaging in this, the students are hoped to become familiar with their group and be able to more openly collaborate in the case assignment.

Finally, it is important that the teacher is in the role of a partner and guide who supports the learning of the students. The teacher should stay aside in a way that mainly the students are carrying out the exercises and experiencing the situations. However, the challenges the exercises introduce are not easy. The teacher has to be available for students when they encounter issues, to provide an objective perspective on different matters, and to encourage students. Also, the teacher should ensure that while the students advance their Neighbourness competencies, the core topic of the course remains the central focus.

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Appendix

Appendix 1: Additional Neighbourness Tools

Appendix 1.1 Tools for Developing global citizens. Encouraging intercultural encounters

- Business Case Methodology to face global challenges
  http://sociallab.fer.hr/wordpress/wp-content/uploads/2016/02/INNOSOC-2016-Report.pdf
- Towards a Sense of Belonging in an Inclusive Learning Environment (EU project)
  https://ibelong.eu/
- Dialogue days among local and international students
  https://ibelong.eu/activities/dialogue-days/#toggle-id-2
- Community mentoring program to build students as community mentors
  https://ibelong.eu/activities/community-mentors/
- TTR (Team Teachers Reflection) – Training course for teachers to learn how to teach inclusively
  https://ibelong.eu/activities/teacher-training/
- Together: refugees and youth (EU Students exchange project)
  https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf
- Intercultural skills and learning activities for new development: Material about refugees, asylum seekers, Intercultural communication, etc. (EU projects,)
  https://eu-island.weebly.com/resources.html
- The EU: a free cultural exchange area (EU project)
- https://eufreespaceforculturalexchange.weebly.com/about.html
- "Colours of Europe" - Migration and its cultural effects on Europe (EU project) https://colours-of-europe-germany3.webnode.com/results2/

Appendix 1.2 Sensitize students about migration as social problem and to know something more about local migrants

Appendix 1.3 PRE-departure Study abroad programs preparation

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

Appendix 1.4 additional tools for developing global citizenship competences

- https://centerforinterculturaldialogue.files.wordpress.com/2021/02/icd-exercise-2-di-mauro.pdf

- https://sdgtoolkit.org/tool/teacher-toolkit-action-on-global-citizenship/
- https://www.salto-youth.net/downloads/toolbox_tool_download-file-1548/O3.GlobaLab_guide_EN.pdf
- https://rm.coe.int/global-education-week-toolkit-version-2020/16809eded9
- https://www.centreforglobaleducation.com/sites/default/files/Action-on-Global-Citizenship.pdf
- https://www.oxfam.org.uk/education/who-we-are/global-citizenship-guides/
- https://www.outcomemapping.ca/resource/global-citizenship-education-how-to-measure-and-improve-the-impact
- https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf
- https://www.yumpu.com/en/document/view/7276807/active-citizens-global-toolkit-active-citizens-british-council
- https://www.obessu.org/site/assets/files/1983/coloured_glasses_manual_2016_final_2.pdf

Appendix 1.5 Games that promote Neighbourness

Games create alternative worlds, which can be experienced by players. When used for educational purposes, games often enhance learning by making players act as a team (Simon, 2019). There is a wide array of games being played, created, and improvised all over the world. Some games are zero-sum games, which comprises those games in which there are winners and losers, and where the objective is to bring the game to an end, with a higher score than the opponent. Other ones are infinite games, in which every player can be a winner by continually improving her/his performance. Frame or shell games are basically game formats that provide a dynamic framework into which new content can be inserted, such as quiz competitions, matrix games, card-based games and board games, where the dynamics are the same but the content differs (for some examples, see Box 1).

Box 1. Games to stimulate the development of Neighbourness competences (source (Di Mauro & Bolzani, 2020))

Diversophy® Cultural Competence Cards Game. Cards packages to be used in teams and aimed to develop intercultural skills.
For more info: www.diversophy.com

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

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

Intercultural Intelligence Games. Series of table-top and card games to be used to facilitate cultural intelligence. They are mostly based on the cross-cultural dimensions model and on cultural

adaptation.
For more info: http://www.intercultural-intelligence.pro/games-showcase/

Appendix 1.6 Movies and documentaries that promote Neighbourness

Movies can represent another kind of exercise to be used to foster students' Neighbourness competences. Generally, engaging with movies entail watching and analyzing them by asking students to explain their own judgments or to take the perspective of characters that have been depicted. The movie analysis can be based on the situation and the characters' behaviors, or on the values that are shown. Teachers can facilitate a debriefing on "as is", or on real life analogy. It is possible to use existing movies or documentaries, selected for the contents they propose (for an example, see (Wilkinson L. C., 2007)). Alternatively, several didactic movies based on critical incidents can be found in the market (for some examples, see Box 2). Some of them reproduce possible scenarios of resolutions where different skills are shown. Students can learn Neighbourness competences by analyzing and discussing the reasons about why it is important to develop some competences and trying to emulate, in real life, what the characters of best scenarios do. Another alternative available for teachers willing to engage in tackling Neighbourness competences is using documentaries displaying intercultural issues (for some examples, see Box 3).

Box 2. Movies to stimulate the development of Neighbourness competences (source (Di Mauro & Bolzani, 2020))

Based on our review of the literature and practice, in the following we highlight some of the didactical movies available on the market, available for instructors to develop students' Neighbourness competences.

Contrast American Method. Developed by Stewart et al. (1966), it consists of videotaping intercultural interactions which are proposed to students in class. Students are requested to analyze behavioral and values differences, and to suggest how to interact more effectively.
For more info: https://files.eric.ed.gov/fulltext/EJ1083384.pdf

Crossing Borders. This is a 56-minutes documentary created by Arnd Wächter in 2016 which shows a short study abroad experience. Characters are students involved in the experience and that participated knowing that they would be video recorded during the all two weeks abroad intensive experience. It shows students expectations, their challenges and intercultural learning. For more info:
https://crossingborders.education/films/crossi

A World of difference: working successfully across cultures. This is a 43-minutes didactic movie created by WorldWork. It reproduces a critical incident situation of an international team of managers who are getting and trying to work together for the first time for launching a new corporate's project. It is based on cross-cultural dimensions model and on International Profile Index to assess and develop intercultural skills. It includes teaching notes to help facilitators to use this video as a didactical tool.
For more info: https://worldwork.global/world-difference-wod/

The New Math of Multicultural Workgroups. Video produced by JAMK University during an intercultural communication course involving students to write the script, as actors and in the video-editing. The video reproduces a critical incident involving teacher and international students in a multicultural teamworking project. Teaching notes for facilitators and teaching notes are also included.

For more info: https://www.jamk.fi/en/Education/global-education-services/Multicultural-workgroups/

The Case for Global Leadership: the Kai Bendix story. It is a 43-minutes didactic   movie created by WorldWork. It reproduces a critical incident situation of a German manager expatriating in India, after a previous international experience in Bulgaria, who has to face a local branch problem regarding bribery. It shows a cultural perspective about bribery and managing people across countries, and a Global Sustainable Leadership model.

For more info: https://worldwork.global/kai-bendix-video-kai/

Ni Hao Holland. It is a 25-minutes documentary developed by Copper Views, which includes a training package on Chinese tourism in The Netherlands, written for Academic institutes and Universities of Applied Sciences.

For more info: https://www.copperviews.com/ni-hao-holland

Box 3. Documentaries to stimulate the development of Neighbourness competences (Source (Di Mauro & Bolzani, 2020))

Orchestra di Piazza Vittorio. A 93-minutes documentary produced by Agostino Ferrante (2006) which talks about how this orchestra was led by him and Mario Tronco, in order to save the Apollo Cinema in Rome. The documentary shows the selection process of its members, the majority of which were foreigners and/or amateur musicians. There are also few Italians in the band. The intercultural difficulties this multicultural band faced in order to play together were not few.

For more info: https://www.orchestrapiazzavittorio.it/orchestra/;
http://www.cineclubinternazionale.eu/film.php?id=4

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

Appendix 2: Additional assessment/Evaluation tools

Appendix 2.1 Additional assessment/Evaluation tools for intercultural communications

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