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GUIDE:

INTERCULTURAL WILLINGNESS IN YOUTH WORK





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INTRODUCTION

The modern world is changing dynamically, and societies are becoming more and more culturally diverse. This phenomenon results both from the growing mobility of people, migration and refugees, as well as from the processes of globalization, which affect all areas of social life. Diversity, while a huge potential, also poses new challenges for educational institutions, employers and local communities – especially in terms of integration, effective communication and community building.

A special role in this context falls to educators and teachers who work daily with young people from different ethnic, linguistic and cultural backgrounds. They are responsible not only for imparting knowledge, but also for creating an open and safe environment in which every student – regardless of their background – can develop, be understood and appreciated. This means the need to adapt teaching methods, break stereotypes, and develop competences that allow you to act in a conscious and inclusive way.

In this context, the concept of intercultural willingness becomes crucial – understood as the ability and willingness to establish relationships, cooperate and learn from people representing different cultures. It is an attitude that combines openness, flexibility and reflectiveness, as well as the ability to see diversity as a resource, not an obstacle.



Purpose of the guide

The Guide to Intercultural Willingness for Youth Educators has been developed as a practical tool to support the development of cultural competences of teachers, educators and educational and career counsellors. Its aim is to equip educators with knowledge, inspiration and specific strategies that will enable them to operate effectively in culturally diverse educational environments.

The guide addresses the real challenges faced by teachers working with young people from diverse backgrounds, including students with migration or refugee experience. It contains proven approaches, good practices, tools for diagnosis and self-evaluation, as well as examples of use in everyday educational work.

In addition to the didactic aspects, the publication also takes into account the broader context of the role of educational institutions in supporting integration – through systemic activities, support programs and cooperation with the local community.

- • • The guide can also be used in the context of non-formal
- • • education – by youth organisations, volunteer clubs,
- • • community centres, informal groups or support centres for
- • • migrants. Thanks to the flexibility of the proposed methods, it
- • • can provide practical support for both experienced trainers
- • • and novice educators working in a variety of environments.



Conductor structure

The guide has been planned in such a way as to introduce the reader step by step to the complexity of the topic of intercultural willingness. In the introduction, the social and educational context is outlined and the need to develop intercultural competences in youth work is justified. Subsequent chapters combine theoretical perspectives with practical solutions, showing tools, examples of actions and inspiring case studies. The publication also uses visual elements and competency models that facilitate understanding of the interrelationships between skills, attitudes and knowledge. The guide closes with a summary containing recommendations for own work and proposals for action at the level of institutions, teaching teams and environments supporting young people.





CHAPTER 1:

WHAT IS INTERCULTURAL WILLINGNESS?

1.1 Definition and meaning of the concept

Intercultural willingness is the ability and willingness to connect, collaborate and learn from people from different cultures. It includes both attitudes (openness, curiosity, empathy) and skills (communication, adaptation, analysis of one's own prejudices). Contemporary societies – including schools – are becoming more and more culturally diverse, which requires educators and institutions to take a conscious, reflective and inclusive approach based on values.

In an increasingly global world, young people need to be prepared to work, live and study in intercultural environments. Intercultural willingness is not only the ability to function in a diverse environment, but also a key competence for building bridges of understanding, reducing tensions and counteracting exclusion. It is the ability to open up to other perspectives without losing one's own identity.

In educational practice, intercultural willingness means:

- creating a space for dialogue and cooperation between students from different backgrounds,
- attentiveness to the needs of students with migration experience,
- developing soft skills such as tolerance, communication and shared responsibility.





This ability can be developed through appropriately designed educational activities, based on relationships, reflection and experience. Educators become guides in the world of diversity in this process, not just providers of knowledge.

Educators play an important role in developing intercultural willingness in young people by creating a learning environment that promotes intercultural dialogue, acknowledges difference, and encourages active participation. As the authors of the study on social justice in education have noted, schools should not reproduce economic and cultural inequalities, but counteract them. It is therefore crucial to incorporate the principles of intercultural willingness into the curriculum and teaching framework, which is conducive to building an inclusive climate in the classroom.

Intercultural competences are becoming an inseparable element of the contemporary educational landscape. As classrooms become more diverse, there is a growing need for skills that enable them to function effectively in such environments. These competencies include not only knowledge of different cultures, but also the ability to communicate and collaborate effectively across cultural boundaries, while maintaining one's own identity.

Educators equipped with intercultural competences are able to create environments that not only acknowledge diversity, but celebrate it. Such an atmosphere is conducive to the development of social skills, empathy and adaptability of students. According to research (Kukulska-Hulme et al.), the integration of mobile technologies into the teaching process in

a culturally context-sensitive way can further strengthen students' engagement and cultural awareness.

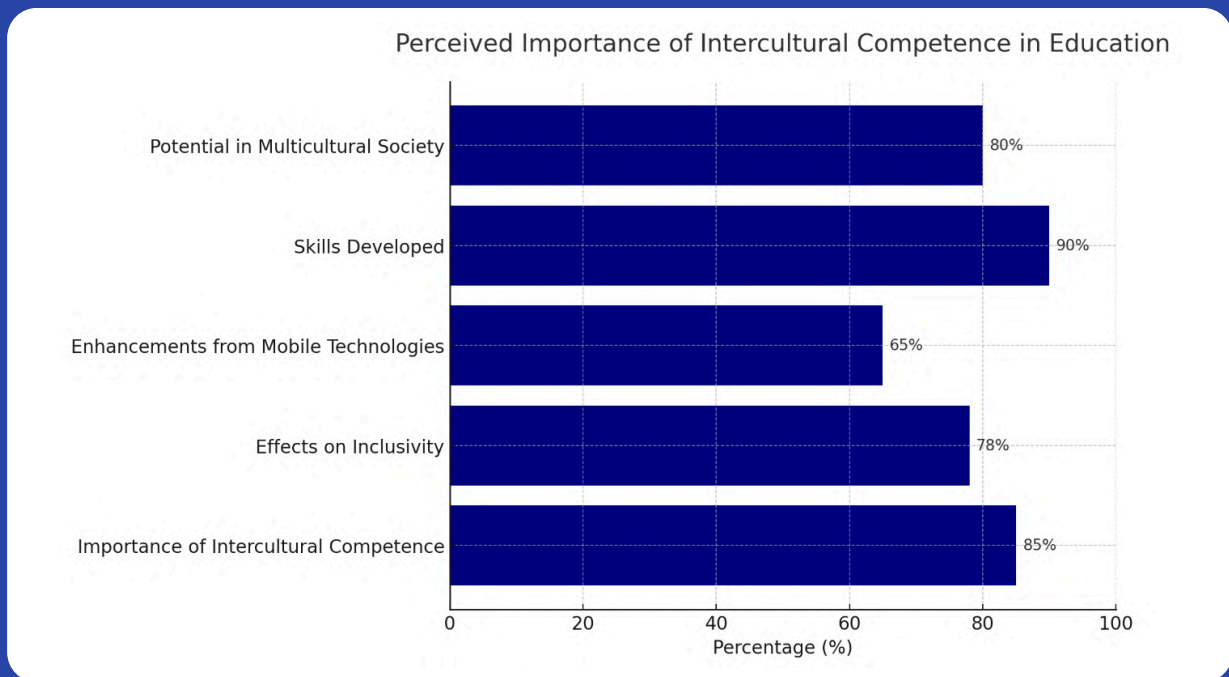


Fig. 1. The perceived importance of intercultural competences in education – own study based on estimates and literature analysis (e.g. Kukulska-Hulme, 2010; Zembylas, 2015).

The bar graph illustrates the perceived importance of intercultural competence in education. It shows the percentage of educators who see different aspects: the importance of intercultural competences (85%), the impact on promoting integration (78%), the improvements achieved through mobile technologies (65%), the basic skills developed in students (90%) and the potential of students in a multicultural society (80%). This visual representation allows for a comparative analysis of these critical dimensions.



1.2 Intercultural competences – theoretical foundations

Intercultural competences are a complex set of knowledge, skills and attitudes that enable effective and adequate functioning in culturally diverse environments. In the literature on the subject, several recognized theoretical models have been identified, which provide a framework for the analysis and development of intercultural competences in educational practice:

Byram's Intercultural Communicative Competence (ICC) model – created by Michael Byram, defines five components of competence: knowledge (*savoir*), attitudes (*savoir être*), ability to interpret and relativize (*savoir comprendre*), ability to interact (*savoir s'engager*) and critical awareness (*savoir apprendre/apprendre à être*). This model recognizes communication as a key area of development and highlights a reflective approach to cultural differences (Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Multilingual Matters).

Bennett's Developmental Model of Intercultural Sensitivity (DMIS), developed by Milton Bennett, presents the development of intercultural competence as a continuum from ethnocentrism to ethnorelativity. These stages are: denial, defense, minimization, acceptance, adaptation, and integration. This model points to the possibility of development through experience and reflection on one's own reactions to diversity (Bennett, M. J. (1993). *Towards ethnorelativity: A developmental model of intercultural sensitivity*. In: R. M. Paige (Ed.), *Education for the Intercultural Experience*).

Deardorff's Process Model of Intercultural Competence – created by Dara Deardorff and approved by UNESCO. It emphasizes the role of an attitude of openness, respect and curiosity as basic elements that lead to internal (adaptability, empathy) and external (effective communication) intercultural effectiveness. This model emphasizes the process-based and cyclical nature of competence development (Deardorff, D. K. (2006). *The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization*. Journal of Studies in International Education).

The Holistic Intercultural Competence model (Holmes & O'Neill) – integrates social, emotional and cognitive elements. She draws attention to the influence of context and interpersonal relationships, recognizing emotions as an integral component of intercultural competence (Holmes, P. & O'Neill, G. (2012). *Developing Intercultural Competence: Internationalising the Curriculum Through the Syllabus*).

The application of these models in educational practice allows teachers and educators not only to diagnose but also to develop the key skills needed to work in diverse environments. For example, the analysis of the level of empathy, intercultural negotiation skills or self-awareness can become the basis for planning development strategies for both teachers and students.



In the school context, intercultural competences can be developed by:

- targeted teaching activities (e.g. intercultural projects, global education),
- use of case studies and role-plays,
- promoting critical thinking and self-esteem,
- supporting dialogue and cooperation in diverse student teams.

The development of intercultural competences should be treated as a long-term process, supported systemically by educational institutions, educational policies and training of teaching staff. This not only facilitates the integration of students with migration experience, but also builds a fairer and more supportive society.



CHAPTER 2:

THE INTERCULTURAL WILLINGNESS METHOD

2.1 Description of the method

The Intercultural Willingness Method is a modern and integrated educational and counselling approach that aims to support young people in developing the competences necessary to function in a culturally diverse society. The key assumption of this method is the recognition of diversity as a resource and the need to adapt counselling and educational activities to the needs of young people regardless of their ethnic, linguistic or socio-economic background.

Unlike traditional approaches, which often focus only on the transfer of knowledge, the Intercultural Willingness Method assumes a holistic approach to the development of the individual. It takes into account not only the cognitive dimension, but also the emotional and social one, promoting attitudes of empathy, openness and flexibility. This method is used both in formal education (schools, psychological and pedagogical counselling centres) and non-formal education (youth organisations, integration programmes, career centres).





2.2 The four pillars of the method



Understanding your own resources and identity

The starting point for the development of intercultural willingness is a deep reflection on oneself. This pillar focuses on supporting young people in recognizing their own resources – both material and intangible (e.g. language, migration experience, knowledge of different cultures, values learned at home). It is also crucial to understand your cultural and social identity, as well as the role it plays in everyday functioning.

A young person's identity is a dynamic process, shaped by social interactions, education, family environment and the media. Realizing who I am, where I come from and what my values are the foundation for building self-esteem and willingness to contact the "Other". In this context, it is also important to work on the stereotypes that young people may have towards themselves and others – resulting from national, religious or social affiliation.



Learning about multicultural environments

The second pillar of the method assumes building a conscious understanding of the realities of life in culturally diverse societies. This knowledge concerns both social, legal, educational and economic aspects.

The key element is to understand what multiculturalism is, what its models are (e.g. assimilation, integration, separation) and what challenges and benefits are associated with it.

Education in this area should include information about:

- human rights and the principles of equal treatment,
- linguistic, religious and moral diversity,
- migration history and reasons for forced departures,
- the functioning of education systems and the labour market in different cultural contexts.

This knowledge serves not only to build competence, but also to reduce fear of the unknown and counteract disinformation and prejudice.

3

Breaking down cultural barriers and stereotypes

The third pillar of the method focuses on identifying, analyzing, and deconstructing stereotypes and cultural prejudices. The aim is to understand how stereotypes are formed, what psychological and social mechanisms are behind them, and how they affect interpersonal relationships and social integration.

- • • Stereotypes can take the form of both negative and seemingly positive simplifications. Their common feature is the generalization and omission of the individual characteristics of the other person.



Within this pillar, young people learn to recognize their own biases, develop empathy, and make an effort to understand another person from their perspective.

An element of work in this area is also learning how to react to discrimination, hate speech or microaggressions – both as a witness and as a person directly involved.

4

Planning personal development in a multicultural environment

The last pillar of the method focuses on supporting young people in actively designing their own educational and professional development path, taking into account their intercultural competences. Young people are encouraged to see their diversity as a resource – e.g. language skills, flexibility, experience of living in different cultural systems – that can be used in the labour market and in social activities.

This development includes:

- identification of educational and professional goals,
- analysis of available opportunities (e.g. international programmes, volunteering, training),
- learning to adapt to changing conditions and manage stress and uncertainty,
- building social and professional support networks.

Young people gain not only a greater sense of agency, but also motivation to act in a diverse world in which cooperation, creativity and flexibility are becoming key values.

2.3 The importance of the method in the twenty-first century

The ability to cooperate in multicultural environments is becoming one of the key competences of the 21st century – not only in education, but also in the labour market, in social life and in civic activities.

The Intercultural Willingness Method allows young people to better understand themselves and others, opens them up to diversity and supports them in the process of building cohesive and resilient societies.

It also strengthens the role of school as a place not only for the transfer of knowledge, but also for shaping social values and attitudes. In this context, this method is not an addition to education, but its integral part, responding to the most important challenges of the modern world.





CHAPTER 3:

PRACTICAL TOOLS AND EXAMPLES FOR EDUCATORS

Intercultural willingness develops through conscious and planned educational activities that foster attitudes of openness, respect, and cooperation. This chapter collects practical examples, exercises and tools that educators can use in their daily work. This chapter combines a discussion of the key elements of intercultural willingness with specific methodological guidance to put the concept into practice.

3.1 Key elements of intercultural willingness and their application in educational work

Developing intercultural willingness involves a range of skills and attitudes that are necessary to operate effectively in a variety of environments. The key elements include: cultural awareness, open-mindedness, empathy, adaptability and communicativeness. Each of these components can be developed through specific activities.

Open-mindedness

Description: Open-mindedness is a willingness to accept different perspectives and reflect on one's own beliefs.

Meaning: It helps to break down barriers, prejudices and creates a foundation for dialogue.

Examples of educator's activities:

- Discussions about stereotypes,
- Case studies from different cultures,
- Working with films and books from different cultural circles.

Suggested activity: Analysis of a cultural conflict scenario – students consider how to react from different perspectives.

Source: Johnson, L. (2021). *Openness in intercultural communication*. International Journal of Intercultural Relations.

Empathy

Description: The ability to understand the emotions and experiences of others, especially from different backgrounds.

Meaning: Facilitates communication, reduces conflict, and builds relationships.

Examples of educator's activities:

- Role-playing,
- Conversations about personal migration experiences,
- Diaries of emotional reflection.

Suggestion for an exercise: "Take on a different role" – students draw cards with a description of a character from another country and describe what their day looks like from this perspective.



Source: Williams, R. (2023). *Empathy in a multicultural environment. Journal of Interpersonal Relations.*

Adaptability

Description: The ability to respond flexibly to changes in the social and cultural environment.

Meaning: Facilitates integration, builds resilience and supports educational processes.

Examples of educator's activities:

- Flexible assessment of students with migration experience,
- Changing working methods depending on the needs of the group,
- "What would you do if" adaptation scenarios.

Suggested activity: "Plan B" – students come up with alternative solutions to typical school situations from the perspective of a new student from a different culture.

Source: Garcia, T. (2023). *The power of adaptability in intercultural engagement. Global Education Review.*

Communicativeness

Description: Ability to communicate clearly and empathetically verbally and non-verbally in an intercultural context.

Meaning: Builds relationships, fosters misunderstandings, and fosters inclusion.

Examples of educator's activities:

- Teaching various forms of greeting and communication,
- Working with non-verbal communication,
- Supporting students' visual communication and home languages.

Suggested activity: "The meaning of gestures" – students compare the meanings of gestures in different cultures and create a mini-cultural guide.

Source: Brown, A. (2022). *Improving the communication skills of global citizens*. Education and Training Journal.

Educators should develop reflective practices and create collaborative learning situations that enable students to experience and analyze cultural differences.





Key elements of intercultural willingness

Ingredient	Description	Meaning	Source
Cultural awareness	Understanding and appreciating cultural differences.	This is essential to recognise diversity and foster inclusion.	Smith, J. (2022). The role of cultural awareness in education. <i>Journal of Educational Psychology</i> .
Open-mindedness	Willingness to consider and accept different perspectives.	It promotes collaboration and reduces bias.	Johnson, L. (2021). Openness in intercultural communication. <i>International Journal of Intercultural Relations</i> .
Empathy	Ability to understand and share the feelings of others.	It facilitates better communication and collaboration between different groups.	Williams, R. (2023). Empathy in a multicultural environment. <i>Journal of Interpersonal Relations</i> .
Adaptation	Ability to adapt behaviour and thinking in response to new cultural contexts.	It enables effective interactions in different environments.	Garcia, T. (2023). The power of adaptability in intercultural engagement. <i>Global Education Review</i> .
Communicativeness	Proficiency in verbal and non-verbal communication in different cultures.	Essential for effective dialogue and relationship building.	Brown, A. (2022). Improving the communication skills of global citizens. <i>Education and Training Journal</i> .

In summary, the key elements of intercultural willingness are a set of competences that can be shaped through activities based on cooperation, reflection and experience. The role of an educator is not only to pass on knowledge, but also to model attitudes of openness, respect and dialogue in everyday work with young people.

In the next part, examples of integration exercises and educational activities set in the context of multiculturalism will be presented.

3.2 Scenarios for exercises and learning activities

Cultural awareness

Activity 1

"Our Roots – A Common Map of the World"

Objective: To make students aware of cultural diversity in the classroom, build identity and integrate the group.

Process:

1. The teacher hangs a large map of the world or uses a digital map on a multimedia board.
2. Students mark the countries of origin of their family or cultures with which they identify.
3. Each participant prepares a short description of a selected custom, language, dish or values from this region.
4. The class creates a shared "diversity book" with student presentations.

Auxiliary questions:

- What do these places have in common?
- Are there any similarities between our stories?
- What values do we have in common, despite our differences?

Tips for the educator: Support students' statements, encourage questions. Make sure that every culture is treated with respect. You can organize a culinary or musical day inspired by the students' stories.



Activity 2

"Everyday culture"

Goal: To make people aware that culture is not only holidays and traditions, but also everyday behaviors, norms and values.

Process:

1. Students work in pairs. Each of them tells us what their typical day looks like – meals, ways of showing respect, family relationships, free time.
2. They then compare experiences, looking for similarities and differences.
3. Together, they write down one new thing they learned about their partner.

Questions:

- What surprised you?
- What was similar, despite cultural differences?
- What values do you notice in your daily habits?

Tips for the educator: Help students see that diversity is not always "exotic" – sometimes it is in simple things. Encourage openness and non-judgmental questions.



Open-mindedness

Exercise 1

"A different point of view"

Objective: To develop the ability to look at the situation from different perspectives and understand the multiplicity of points of view.

Process:

1. The teacher presents a short history of the conflict situation (e.g. a student from a different culture does not want to participate in sports activities because of her outfit).
2. Students are divided into groups and each group is given a different role: teacher, student, parent, peer.
3. The groups analyze the situation from the perspective of their character and present their position.

Questions:

- What does your character feel and think?
- How can you find a solution that takes into account different needs?

Tips: Create a calm atmosphere. Emphasize that there is no one "right" answer. Conclude by reflecting on the importance of conversation and compromise.



Exercise 2

"A sentence I don't agree with"

Objective: To practice tolerance and develop non-judgmental discussion skills.

Process:

1. Each student draws a sentence with which he or she may disagree (e.g. "All immigrants should fully adapt to local customs").
2. His task is to find two arguments that could support this sentence – with empathy and understanding, without ridicule.
3. Finally, the student can say what their true opinion is.

Questions:

- What was difficult in this job?
- Do you see a different perspective on this topic now?

Tips: Before practicing, it is worth reminding the rules of safe conversation: no judgment, openness, respect.



Empathy

Exercise 1

"My name, my story"

Objective: Building mutual understanding and trust by sharing personal stories related to the participants' names.

Description: In this exercise, each participant is tasked with presenting the history of their name, which helps to better understand the cultural and individual contexts of each person. Names often carry deep cultural, familial, or personal meanings that can influence an individual's identity.

Process:

1. Each participant prepares a short presentation about their name (approximately 2-3 minutes).
2. The presentation should include:
 - The origin of the name (e.g., from which language it is derived, what it means).
 - Why they were given this name – here, stories related to family traditions, significant events, or figures may appear.
 - Any personal anecdotes or memories associated with the name.
3. After each person's presentation, the group is tasked with briefly discussing what new things they learned about their colleagues.



Goals:

- Promoting cultural awareness and mutual respect.
- Developing listening skills and empathy among participants.
- Strengthening bonds between participants.

Tips:

- Encourage participants to be honest and open, but also to respect others' stories.
- Lead the discussion in a way that allows all participants to have an equal share.
- Emphasize the importance of understanding and celebrating diversity in every group.

Exercise 2

"Walking in someone else's shoes"

Goal: To increase empathy and understanding of the challenges faced by people from other backgrounds.

Process:

1. Each student draws a card with a character (e.g. a child from a refugee center, a person with a disability, a student who speaks little Polish).
2. He answers questions from this person's perspective:
What does my day look like? What makes me happy?,
What am I afraid of?
3. After individual work – students share their reflections in pairs or groups.

Questions:

- How did you feel in this role?
- What was difficult for you, what was surprising?
- Do you look at such people differently now?

Tips: Introduce the exercise sensitively, without coercion. Ensure that each perspective is important. Encourage empathetic listening.

Adaptability

Exercise 1

"Change of plan"

Objective: Training in flexibility and coping with situations of change.

Process:

1. The class is to perform a task in groups (e.g. prepare a poster "Our school of the future").
2. After 10 minutes, the teacher announces the change: changing groups, changing topics or tools.
3. Students continue to work in new conditions.

Questions:

- How did you react to the change?
- What helped you adapt?
- What emotions appeared in you and how did you use them?



Exercise 2

"New to the class"

Goal: Building empathy and reflection on the integration process.

Process:

1. The teacher introduces a fictional character of a new student (e.g. "Ali from Syria").
2. Students plan activities that will help them feel good in their new environment: a welcome plan, a tutor, class activities.
3. The team presents their plan to the class.

Questions:

- What can make a new person feel welcome?
- What signs can indicate exclusion?

Tips: Make sure students don't make stereotypical assumptions. Encourage them to imagine real emotions and needs.



Communicativeness

Exercise 1

"In silence"

Objective: Experience the role of non-verbal communication.

Process:

1. Students perform a task in pairs (e.g. build a structure from blocks or arrange puzzles), but they cannot speak – only use gestures, facial expressions and drawings.
2. After the end, they discuss their feelings.

Questions:

- What signals were understandable?
- What was the difficulty?

Activity 2

"Greetings to the world"

Goal: To show how diverse communication is in different cultures.

Process:

1. The teacher presents videos or photos of various forms of greeting (e.g. bowing in Japan, placing a hand to the heart, shaking hands).



2. Students learn them, and for the following days in the classroom they use the "greeting of the day".

3. They create a poster with the principles of polite communication in different cultures.

Tips: Encourage respect and avoid ridicule. Emphasize that each way of communication has its own value and history.



Each of the described exercises can be modified depending on the age, group size and context of the educational work. We encourage educators to treat them as an inspiration for their own activities, tailored to the specific needs and abilities of students.

3.3 Multicultural education in the curriculum

The integration of multicultural topics into the curriculum can be done by:

- Creating interdisciplinary projects (e.g. culture and ecology, languages of the world).
- Analysis of literature and films from various cultural circles.
- Inviting guests from different ethnic and religious backgrounds.
- Organizing thematic days (e.g. Foreign Language Day).
- Creating class codes of values based on openness and empathy.

Intercultural education in non-formal education

Non-formal education plays a key role in shaping intercultural willingness, especially among young people participating in youth organisations, international projects, volunteering or thematic workshops. It is in these spaces that young people have the chance to experience collaboration with peers from different backgrounds, learn through experience, and develop social and communication skills in intercultural contexts.

Non-formal programmes are flexible, open to active participation, and collaborative methods, reflective, and creative problem-solving. Non-formal educators often act as mentors or facilitators, supporting young people to explore their own resources and break stereotypes.



	Thematic area	An example of cross-cultural content integration
1	Communication workshops	Exercises in active listening in intercultural pairs, analysis of differences in gestures and intonation between cultures.
2	Cybersecurity training	Discussion about the differences in the approach to privacy and technology in different countries, analysis of cases from different regions.
3	Art projects	Creating a joint mural with symbols of multiculturalism or photography workshops documenting the diversity of the local community.
4	Local volunteering	Organization of a community day with the participation of local communities of migrants and refugees, cooking together, telling stories, children's games.
5	Educational games and simulations	The game "Refugee" or the simulation "Border", allowing you to play the role of migrants and understand their challenges.
6	Youth meetings	Cultural evenings, intercultural quizzes, Oxford debates on identity, tolerance and differences.

Non-formal education is an important complement to school education, developing social and intercultural competences in an authentic way and embedded in real experience.



Intercultural education as part of a formal programme

In formal education, the development of intercultural competences can be carried out through various subjects, educational projects, school initiatives and teaching methods. It is crucial that content related to cultural diversity is not treated marginally or as a one-off measure, but is systematically included in the teaching process.

Formal education creates space for the development of intercultural willingness by:

- implementation of interdisciplinary projects on migration, globalization, human rights,
- discussing the issues of multiculturalism in foreign languages, civics, history and geography lessons,
- inviting representatives of different cultures and non-governmental organizations to schools,
- organizing thematic days (e.g. Tolerance Day, World Culture Week),
- implementing the principles of global education and citizenship education.





	School subject	Opportunities to introduce intercultural education
1	History	Analysis of migration, colonialism, history of national and ethnic minorities.
2	Social Studies	Discussions about human rights, tolerance, hate speech, multicultural society.
3	Polish	Analysis of literature from different cultural circles, creating stories inspired by diversity.
4	Geography	Study of world regions, analysis of migration phenomena, differences in lifestyles and social structures.
5	Foreign languages	Getting to know the culture of English-speaking countries, German-speaking countries, etc., intercultural projects.
6	Ethics/Religion	Conversations about values, comparison of different moral and religious systems.
7	Educational hour	Integrative games and exercises, creating class codes of openness, talking about stereotypes.

Such activities strengthen students' attitudes of openness, empathy, social responsibility and teach them how to cooperate in a diverse environment.



Intercultural education as an investment in the future

Intercultural education is not only a response to the challenges of the present day – it is also an investment in the future. The world in which young people will grow up and work will be even more diverse, interconnected and require the ability to collaborate across cultural divides.

Investing in intercultural competences:

- builds social cohesion and prevents exclusion,
- increases young people's chances on the labour market,
- supports innovation, creativity and systems thinking,
- develops social sensitivity and a sense of responsibility for the community,
- prepares youth for active local and global citizenship.

Recommendations for teachers and educators

- Incorporate cross-cultural elements naturally and integrated into the subject content.
- Include diversity in teaching materials (literature, images, case studies).
- Use activating methods such as simulations, debates, project work.
- Conduct classes in the spirit of dialogue, giving space for students' opinions and perspectives to express themselves.
- Adapt your communication style to the needs of students with migration experience.



- Build relationships with students based on trust, openness and respect for their identity.
- Support school and local activities for integration and intercultural cooperation.
- Improve your competences in the field of intercultural education through courses, trainings, webinars.



Intercultural willingness thus becomes not only a useful competence, but also a necessary one for building a future based on cooperation, respect and dialogue.



CHAPTER 4:

IRISH METHODS OF YOUTH WORK

4.1 Introduction to the Irish context

Ireland, known for its dynamic demographic changes and growing cultural diversity, has developed a number of innovative methods of engaging young people in social and educational activities. In response to the challenges of migrant integration, the increase in the number of refugees and the need to strengthen the community, youth organisations, educational institutions and local authorities have implemented three main working methods:

- promoting social solidarity through social projects;
- supporting intercultural willingness through cultural exchange workshops;
- fostering multiculturalism through scenario plays and simulations.

Cities such as Dublin, Cork, Limerick and Galway are centres of education and citizenship where these approaches are implemented. Together, they form a framework for the systematic development of attitudes of empathy, cooperation and understanding.



4.2 The three main methods of Autpost Academy

Autpost Academy – an Irish organisation specialising in youth work – has developed three leading methods that are now widely used in educational and social practice in Ireland:

1

Promoting social solidarity through social projects

The method is based on involving young people in activities for the benefit of local communities. The aim is to develop a sense of social responsibility, empathy and cooperation.

- **In rural areas (County Kerry):** youth groups are involved in beach clean-ups, tree planting, local environmental campaigns.
- **In cities (Cork, Limerick):** young people organise intergenerational workshops (e.g. on smartphone use for seniors), cook meals together for lonely residents.
- **At national level:** organisations such as Foróige support Youth Citizenship Projects that develop civic and social competences.

How to implement it in your company?

- What local social challenges can be the starting point for a youth project?
- How can I invite young people to co-decide on the topic of activities?
- How to ensure inclusive participation of young people with migration experience?



2

Fostering intercultural willingness through cultural exchange workshops

This method assumes the conscious creation of a space for learning about different cultures, sharing stories and joint activities of young people from different cultural backgrounds.

- **Schools and youth centres in Galway and Drogheda:** organise events to celebrate Refugee Day, International Day of Languages.
- **Festivals (e.g. Patrick's Day):** young people from different countries create joint exhibitions, presentations and stands to promote their cultural heritage.
- **Cross-border cooperation:** young people from Northern Ireland and the Republic of Ireland jointly participate in workshops on the history and present of their communities.

How to implement it in your company?

- What difficult cultural situations do my participants face?
- How can I safely moderate role-play exercises?
- What competences (e.g. empathy, communication) do I want to develop through this method?



3

Intercultural existence through educational scenarios

The method of "intercultural existence" is based on creating spaces where young people can explore and experience the complexities of living in a multicultural society. Through role-plays, simulations and group reflection, participants learn how to function in situations full of diverse social and cultural contexts.

- **In youth clubs and sports teams:** young people act out scenes related to language barriers, prejudice or conflicts in intercultural groups.
- **In refugee centres and integration programmes:** simulations of conversations with officials, everyday situations, adaptation to a new school.
- **In training programmes for teachers and trainers:** training sessions with elements of drama, reflection and case analysis.

This method not only teaches, but also transforms – it enables participants to better understand themselves and others in a cultural context.

How to implement it in your company?

- Are there people in my community who can share their culture?
- What holidays, events or occasions can I use to organize an intercultural meeting?
- How to make sure that all voices are heard and appreciated?



What can a European educator adapt to this?

- Project-based work based on local social needs, engaging young people in civic and pro-ecological activities.
- Cultural exchange workshops as a tool for dialogue and strengthening intercultural willingness – also in small communities.
- Role-play and situational scenarios to practice empathy, communication, and cultural conflict resolution.
- Systemic support for educators and staff in developing intercultural and inclusive competences.

4.3 The Intercultural Willingness Method as an Irish Contribution

Together with partners from Ireland, as part of cooperation with Autpost Academy, an innovative **Intercultural Willingness Method** was created. It is the focal point of this guide and is a response to the challenges of contemporary educational systems related to globalization, migration and social diversity.

The aim of the method is to develop competences necessary to live, work and learn in a culturally diverse environment. Its four pillars are:



Understanding one's own identity and resources

Participants learn to recognize their values, beliefs and strengths, identify stereotypes and mechanisms of social exclusion.

Acquiring knowledge about diversity

Young people learn about other cultures, value systems, educational models and ways of life, develop global competences and understanding of social processes.

Breaking stereotypes

Participants work on real situations, analyse the sources of prejudice, conduct moderated discussions and group reflection, learn empathy and strategies for dealing with conflict situations.

Planning the future in a multicultural context

Students learn to set educational and professional goals taking into account cultural diversity, international mobility, adaptation to changing working conditions and cooperation in global teams.

This method is universal – it can be used in schools, non-governmental organizations, youth centers and counseling centers. It is scalable and flexible, based on the practice of intercultural education, career counseling and project-based work.

4.4 Conclusions and relevance for Europe

The Irish methods not only respond to local needs, but are in line with the objectives of the European Union:

- EU Youth Strategy (2019-2027): fostering civic engagement, dialogue and competence.
- The European Green Deal: through green projects involving young people.
- Erasmus+ and the European Solidarity Corps: activities to support intercultural dialogue and volunteering.
- EU Charter of Fundamental Rights: promoting equality, diversity and solidarity.
- European labour market: development of soft skills (communication, empathy, cooperation) needed in an intercultural environment.

Implementing the Irish Methods in other European contexts can provide inspiration to build open, resilient and engaged youth communities.

Irish methods of youth work, supported by national and European programmes (Erasmus+, European Solidarity Corps), are in line with the EU's strategic objectives on social inclusion, intercultural competences and active citizenship. Their implementation shows that innovative and valuable educational methods can be created from the bottom up, responding to the real challenges of local communities.



The joint work of Polish and Irish partners allows to create intercultural bridges and strengthen educators across Europe in supporting young people in building an open and supportive society.

The Intercultural Willingness Method is a response to the key challenges of the 21st century and deserves a special place in the European educational discourse as a model combining theory, practice and the values of inclusion and equality.



CHAPTER 5:

YOUTH WORK WITH MIGRANT AND REFUGEE EXPERIENCE

5.1 Who are young migrants and refugees?

Contemporary Europe is experiencing dynamic demographic changes, of which migration is an important element. As a result, more and more young people with migration and refugee experience are being sent to schools and educational institutions. Their presence is a challenge, but also an opportunity to enrich school communities.

These young people are very diverse. Some came with their parents in search of better living conditions – they are economic migrants. Others fled countries engulfed by war, repression, persecution – these are people with refugee experience. These differences affect their needs, stress levels, willingness to learn and social integration.

It is important to understand that these young people may have valuable resources – knowledge of several languages, mental resilience, motivation to learn – but at the same time they face numerous difficulties: language barriers, trauma, insecurity or misunderstanding from those around them. The role of educators is to recognize both these challenges and potentials, and to create a space that supports their development.



5.2 Educational and psychosocial support – needs and good practices

Young people with migration experience require special educational and psychosocial support. Here are the main areas to look out for:

- **Safe space:** new students need to feel noticed, accepted, and welcomed. It is worth creating rituals of greeting, introduction to the classroom, as well as appointing support people.
- **Language support:** the language barrier is usually the first problem. Bilingual materials, a pair of supporting pupils, remedial classes, as well as permission to use the mother tongue in the adaptation process can be helpful.
- **Attention to the cultural context:** understanding the norms and values with which young people come, facilitates communication and builds bridges of understanding. For example, some schoolgirls' avoidance of eye contact may be due to cultural norms rather than disrespect.
- **Avoiding stigma:** it is worth avoiding direct questions about traumatic experiences. It is better to focus on the present, interests, needs and plans of the student.
- **Cooperation with family and specialists:** contact with tutors, translators, psychologists or cultural mediators increases the effectiveness of work and the student's sense of support.

Practice in action

EXTENDED DESCRIPTIONS OF EXERCISES

1

Exercise 1: "My Story, My Map"

Goal:

To facilitate expression, learn about students' experiences in a safe, creative form. The exercise promotes intercultural willingness by building empathy and mutual understanding.

Process:

- Participants draw their "map of life" – it can be a symbolic route (e.g. a road, a river, a tree), showing the most important stages, places, people, events.
- There is no need to reveal traumatic experiences – students have full freedom of what and how they want to show.
- After making the map, those willing can present it. The facilitator moderates the conversation by asking questions, e.g.:
 - What was the most important thing for you on this path?
 - What helped you in difficult moments?
 - What would you like others to know about your story?





Tips for the educator:

- Be fully respectful of the boundaries of the participants – do not push for the presentation of maps.
- Create a safe atmosphere, such as dividing the class into smaller groups.
- Acknowledge the diversity of experiences – do not judge, do not judge.

Conclusions:

The activity allows students to look at their own path from a distance, and others to see the complexity of other people's stories. It strengthens empathy and the ability to empathize – key elements of intercultural willingness.

2

Activity 2: "Day of Cultures – a celebration of diversity"

Purpose:

To celebrate cultural diversity, integrate the group, strengthen the sense of belonging.

Process:

- Students prepare presentations about their cultures or countries of origin (they can also be about the culture of their family or region).
- You can present: traditional costumes, dishes, music, dances, customs, language.

- The event ends with a shared table, demonstration or conversation on the topic: "What have I learned about others and myself?"

Tips for the educator:

- Encourage, but don't force. Some students may not want to talk about their culture – this should also be respected.
- Involve students in the organization – the division of tasks strengthens the sense of influence.
- Emphasize that there is no one "right" culture – each one brings something valuable.

Conclusions:

This exercise is conducive to shaping attitudes of openness and respect. Students with migration experience can feel valued, and others have the opportunity to broaden their horizons and build willingness for contact with cultural diversity.





An example of good cooperation with migrant families

Case study: "Przystań" Youth Club – Wrocław

The "Haven" Club has started cooperation with migrant families from Ukraine and Georgia by organizing cultural meetings with parents. The team of educators noticed that students with migration experience integrate better when their families feel noticed and included in the activities of the institution.

As part of the activities, the following were carried out:

- **"Family map of flavours"** – cooking national dishes together and talking about traditions,
- **"An evening of stories and fairy tales"** – children and parents told stories from their home countries translated into Polish,
- **"A guide for new parents"** – developed by migrant parents and staff to help new families better understand the principles of the club.

The actions resulted in:

- Increasing **children's attendance at classes,**
- improving the climate of the group,
- migrant families **felt part of the local community,**
- educators **gained new perspectives and a better understanding of the needs** of their students.

Guidelines for the Educator: How to Work with This Case Study?

The purpose of the case study

- To be inspired by a concrete example of possible cooperation with migrant families.
- Reflection on one's own practice and potential areas for adapting activities.
- Developing intercultural willingness through an in-depth understanding of the needs of families with migration experience.

How to work with a case study

- **Read the full case together** with a group of educators/training studios.
- **Ask participants questions for discussion (e.g., in pairs or small groups):**
 - What made these activities effective?
 - What factors built trust between the institution and families?
 - What of this could we adapt in our own country? What resources do we have?
 - What obstacles do we see in our facility – and how can we overcome them?



- **Encourage individual reflection:**
 - What educational activities do I have to support cooperation with the families of pupils/young people?
 - Is there a space for the voice of parents in my institution – especially those with migration experience?

- **Activating variant:**
 - Ask participants to create their own "mini-map of integration activities with migrant families" in groups – a simple draft plan for 1 month: what, when, with whom, with what goal.
 - Gather plans and discuss them together – what is worth keeping, what is worth refining.

What to look for:

- Not all migrant parents will be ready to cooperate right away – give them time and opportunities to get involved gradually.
- Actions should be voluntary and flexible – respect the cultural, linguistic and emotional context.
- Make sure that the form of communication is understandable – translations, simple language, graphics, direct contact.
- Try to **appreciate the role of the family as a partner**, not just a recipient of support.



5.3 Recommendations and traps – how to do no harm and how to support?

1

Use inclusive language

How to do it?

- Instead of "refugees" → use: "students with migration experience" or "youth with a diverse cultural background".
- Don't ask, "Where did you run from?" – rather, ask, "What country are you from?" or "What would you like to share about your origins?"
- Introduce words that emphasize the community: "our class", "our group", "our project".

Purpose: Language shapes reality – avoiding labeling supports the building of equality and respect.

2

Build relationships based on trust, not control

How to do it?

- Start meetings informally: "What's up?", "How are you feeling today?"
- Ask for permission – e.g. "Would you like to participate?", "Is there anything you want to add?"
- Give space – don't require activity right away, respect the need for observation and gradual inclusion.

Goal: A partner relationship reduces stress, builds psychological security and supports learning processes.

3

Take into account the student's context

How to do it?

- Instead of starting with difficult questions, ask:
- "What do you like to do after school?"
- "What was your previous school like?"
- "What is important to you in the classroom?"
- Let the student choose for themselves if and when to tell more – e.g. about their story.

Objective: Fostering autonomy and respecting privacy helps to build cooperative willingness and openness.

4

Develop intercultural competences

How to do it?

- Organize regular team workshops – e.g. on:
- "How do we respond to cultural differences?"
- "What patterns of thinking about others do we have?"
- Use supervision – group reflection on difficult situations.
- Create a "bank of good practices" in the education team – share solutions that work.

Objective: Continuous improvement of awareness and skills is a condition for effective work with young people in diverse groups.



What to avoid?

1. Overprotectiveness

Instead of: *"Don't do it, it's going to be too hard for you."*

Say: *"Try it and I'll be around if you need help."*

Why is it important? Too much caring can perpetuate a sense of dependence and weaken the student's faith in their own abilities.

2. Ignoring cultural differences

Instead of: *"Everyone does the same thing with us."*

Say: *"How do you do it in your culture?"* or *"Maybe you have a different idea?"*

Why is it important? Ignoring differences leads to exclusion – noticing and respecting otherness builds bridges of understanding.

3. Labeling

Instead of: *"Refugees are always quiet / loud / disciplined / rude"*

Acknowledge individuality: *"This student has his own pace",*
"In this situation he reacted differently – I'll check why"

Why is it important? Labels restrict, create distance and discourage building relationships.

5.4 Intercultural Willingness as a Daily Practice

Intercultural willingness is not a one-time workshop or project – it is an attitude that can be present every day:

- **During recess** – invite the new student to play ball or talk.
- **In class planning** – include different perspectives, global topics and cultural diversity.
- **In the evaluation** – ask the students: "Did you feel heard today?", "Did anyone new have the opportunity to speak?".

These are small gestures that build an atmosphere of openness and strengthen the willingness of the whole group to live in a multicultural society.

COOPERATION PAYS OFF

Cooperation with other teachers, educators, psychologists and social organizations brings good results. An integrated approach increases efficiency and reduces the risk of burnout.

Young people with migration experience, if they receive support, can bring great values to the community: a new perspective, empathy, energy and determination. Let's create an environment for them where they don't have to choose between their identity and belonging.

They are not the ones who are supposed to fit in. We are the ones who have to open a space that will welcome them – with respect and curiosity.



CHAPTER 6:

STRATEGIES FOR THE PROFESSIONAL DEVELOPMENT OF EDUCATORS AND PREPARATION FOR WORKSHOPS WITH YOUNG PEOPLE, INCLUDING INTERCULTURAL WILLINGNESS TOOLS

6.1 The importance of self-reflection in the work of an educator

Developing intercultural willingness in educators begins with self-reflection. It is crucial to recognize your own beliefs, values and prejudices that can affect the way classes are conducted and relationships with students. Reflective practice allows teachers to better understand their actions, intentions, and emotions, as well as the impact they have on youth from different cultural backgrounds.



Self-reflection is not about self-criticism, but about consciously looking at one's own reactions and patterns of action. It is the foundation for change, development and greater openness to diversity. When working with youth with migration and refugee experience, where emotions, uncertainty and cultural differences are the order of the day, educators need to be particularly aware of their role and impact.


Examples of activities supporting self-reflection:

- Keeping a reflective journal – e.g. after each class write down what was successful, what was difficult and what emotions appeared.
- Exchange experiences with other educators – in the form of team meetings, support groups or supervision.
- Using tools for self-assessment of intercultural competences – e.g. reflection tests, check-lists (such as Intercultural Willingness Check).

Systematic improvement of intercultural competences also requires access to training and educational resources. Many national and international institutions offer programs to support the development of teachers in the field of working in a diverse environment.

Opportunities for development:

- Training offered by teacher training centres.
- Participation in international projects, e.g. Erasmus+ or eTwinning.
- Online courses, e.g. on FutureLearn, Coursera, UNHCR Learn platforms.
- Conferences and seminars on intercultural education.



Planning a career path in this area is an investment in the quality of education and the well-being of students. It is worth supporting teachers in the process of acquiring new tools, broadening their perspective and deepening reflection on their own role in building an environment conducive to integration and cultural understanding.



6.2 Creating an inclusive learning environment

Creating an inclusive environment requires the conscious design of educational processes in which every participant – regardless of their background – feels safe, respected and noticed. Educators who see the potential of cultural diversity can use it as a resource to enrich the group.

Design inclusive classes:

- Incorporate perspectives from different cultures into your teaching materials – whether in texts, examples, videos or illustrations.
- Allow students to work in methods that suit them – enable oral presentations, artwork, audio recordings, etc.
- Support personal narratives – e.g. through tasks: "Tell us what home means to you", "What does your family holiday look like?".
- Create rules for working in a group with respect for differences (e.g. group code).

Technology Usage:

Technology can be an effective tool to foster integration and facilitate communication.

- Real-time translation apps (e.g., Google Translate, SayHi).
- Learning platforms with a multilingual option (e.g., LearningApps, Kahoot, Canva).
- Create digital portfolios, class blogs, or collaborative online projects.
- Organization of virtual intercultural exchanges with students from other countries.

Tips for educators:

- **Share responsibility for the classroom atmosphere** – involve students in co-creating the learning environment.
- **Counteract exclusion** – respond to microaggressions, manifestations of discrimination or exclusion.
- **Encourage cross-cultural collaboration** – e.g., by selecting diverse project teams.

An inclusive educational environment is not only a place of learning, but a space for social growth. Young people learn respect, empathy and cooperation here – values that are key to functioning in the modern, diverse world.

6.3 Preparation for workshops with young people with migration experience

Conducting classes with multicultural groups requires special preparation – both in terms of content and emotions. The intercultural willingness of the educator translates directly into the quality of relationships and the effectiveness of the educational process.





Step by step – preparation:

1

Group diagnosis

determine what languages are represented in the group, what are the previous learning experiences, what the needs and concerns of the participants may be.

2

Selection of working methods

reach for active, integrative, collaborative methods. Avoid confrontational techniques that can trigger difficult memories.

3

Language adaptation

simplify the language of instruction, use examples that are culturally neutral or familiar to participants.

4

Emotional security

set up a space (including literal space) where participants can withdraw if they feel overwhelmed.

Example scheme of the workshop:

- **Introduction and building trust** – exercise "Circle of names", "What do we have in common?"
- **Exploration of diversity** – exercise "My roots", "My map of the world", collage of identity
- **Dialogue and cooperation** – group task: "Design the ideal school for all cultures"
- **Closing** – a round of reflection, writing down "What am I taking away from this meeting?"

Additional tips:

- **Always ask for permission** – don't assume that everyone wants to talk about their origins.
- **Observe the dynamics of the group** – notice withdrawal, tensions, initiate intervention if necessary.
- **Give space to be yourself** – not everyone has to represent their own "culture" – don't reduce the student to their background.



Good workshops with young people with migration experience should be safe, engaging, respectful and interesting. Their aim is not only to transfer knowledge, but above all to support the development of attitudes of intercultural willingness – both in participants and trainers.



6.4 Tools for diagnosing cultural competences

Effective support for intercultural willingness begins with diagnosis – both in educators and participants in educational activities. Self-awareness of one's own resources, limitations, prejudices or experiences is the first step to in-depth development.

1.

Diagnosis in educators – self-assessment and reflection

Educators can use diagnostic tools that help identify their level of intercultural competence and areas for development. These tools can be used individually or in teams (e.g. before workshops).

Examples of tools:

- The Intercultural Willingness Check (IRC) questionnaire → examines m.in: tolerance for uncertainty, intercultural communication, relationship orientation (<https://www.ibp.nl/irc>).
- Intercultural Competence Self-Assessment Scale → a simple worksheet with questions such as:
 - *How often do I consciously incorporate the perspectives of other cultures into the classes I teach?*
 - *Do I know how my cultural values affect my relationships with young people?*
 - *In what situations do I feel insecure when working with a person from a different cultural background?*
- Pyramid of Cultural Reflection → a visual tool that allows you to draw your experiences, values, and cultural boundaries. It works well as an introduction to a conversation in a group of educators.

How to work with tools?

- Choose one tool and fill it in before the training or workshop.
- Compare the results in the team – without evaluation, just as a starting point for a conversation.
- Introduce regular reflection sessions (e.g. once a month).
- Identify one area to work on and plan a specific development activity (e.g. reading, meeting with a mentor, webinar).

2. Diagnosis among pupils and young people

In informal education, it is worth treating the diagnosis as an invitation to get to know oneself – not as an assessment. Participants of workshops, trainings or integration meetings can use activating methods of diagnosis, which at the same time develop their cultural reflection.

Examples of tools and exercises:

1) "My cultural backpack" – Participants draw a backpack and in it write/draw what they bring from their culture (values, customs, language, cuisine, music, etc.).

→ **Goal:** to increase cultural self-awareness.

→ **Summary:** What do we have in common? What is different, but interesting?



2) Cultural comfort scale – We draw an axis: 0 – I feel insecure in the new culture; 10 – I feel at ease.

→ **Participants mark** where they are today – and where they would like to be.

→ **Discussion:** What helps us feel confident? What are we afraid of?

3) "How do I react in intercultural situations" test (situational questions) – Examples of role-plays (e.g. "Someone laughs at your name", "You are in a group where no one speaks your language") and participants answer:

- How would you feel?
- What would you do?
- Do you know why someone would behave differently?

3. Tips for educators

- Introduce diagnosis as an element of development, not selection.
- Always explain the goal – e.g. "We want to see what we already know and what we can work on together".
- Avoid labeling – a diagnosis is not a ranking or classification, but a reflective process.
- Combine diagnosis with planning – e.g. after classes, young people choose 1 element of intercultural willingness that they want to develop.
- Take care of the atmosphere of safety – let the results not be made public without the participant's consent.



FINAL CONCLUSIONS AND RECOMMENDATIONS

Intercultural willingness is a competence of the 21st century, crucial for social, educational and civic cohesion. Its development in non-formal education is not only a response to the challenges of migration, refugee and globalization, but above all an opportunity to build a community based on the values of coexistence.

This guide offers tools that can support educators in their daily work: from personal development to classroom design to diagnosis and evaluation. Intercultural willingness is a process that requires mindfulness, courage and commitment. But it is also a path that leads to a better understanding of oneself, others and the world.

Recommendations for educators:

1. Develop your own intercultural willingness

- Use self-reflection tools such as a reflective journal or a self-assessment of intercultural competences.
- Regularly participate in trainings in the field of intercultural communication and working with migrant youth.
- Seek support in industry groups, mentorship, and exchange experiences with other educators.



2. Design classes with diversity in mind

- Include participants' experiences and identities in workshop scenarios and topics for discussion.
- Create conditions for cooperation across divisions – work using the project method, ask open questions, encourage work in intercultural pairs.
- Ensure that educational materials are available in various languages or forms (graphical, audio, simplified).

3. Build relationships based on empathy and dialogue

- Have moderated conversations with your group about diversity and inclusion.
- Be attentive to signs of exclusion and respond supportively.
- Set an example of openness and respect – it is your daily actions that create the culture of the group.

4. Bring intercultural education into everyday practice

- Apply elements of global, equality and anti-discrimination education in your activities.
- Use examples of literature, history, and experiences from different cultures.
- Include a human rights and social solidarity perspective.

5. Make it easy for participants to get to know each other

- Organize team-building activities to build trust and learn about differences.
- Encourage the sharing of stories, languages, traditions.
- Create a space where every voice can be heard.



6. Document and analyze your work

- Keep notes from the group's observations, write down good practices and difficult situations.
- Come back to them when planning your next actions.
- Evaluate the activities together with the participants.

Recommendations for educational institutions:

1. Systemically support the development of staff competences

- Keep notes from the group's observations, write down good practices and difficult situations.
- Come back to them when planning your next actions.
- Evaluate the activities together with the participants.

2. Build local and supra-local partnerships

- Establish partnerships with community organizations, minority groups, and cultural leaders.
- Organize joint events and team-building activities for different social groups.
- Create spaces for dialogue with migrants and refugees – not only about them, but with them.

3. Introduce tools for diagnosing and evaluating cross-cultural activities

- Monitor changes in attitudes among youth and staff.
- Evaluate the effectiveness of integration and inclusion programs.
- Use data and observations to modify your educational strategy.



4. Include cultural diversity in programs and projects

- Create educational programs for participants with migration experience.
- Ensure diversity in the teams conducting classes.
- Consult content with people from different cultures.

5. Create inclusive policies and procedures

- Introduce clear anti-discrimination policies.
- Develop procedures to respond to situations of exclusion or cultural conflict.
- Support students and educators in crisis situations.

6. Support the civic and social participation of young people

- Encourage young people to take part in local activities and social projects.
- Give space for their initiatives and ideas.
- Promote intercultural leaders among youth.

Increasing intercultural willingness is a process that requires time, commitment and cooperation of many actors. However, it is worth taking up this challenge so that every institution – formal or informal – can become a place that not only educates, but also integrates and prepares young people for life in a diverse, global world.

Thank you for setting off on this journey with us.

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ANNEX 1:

ROADMAP FOR IMPLEMENTING INTERCULTURAL WILLINGNESS IN A TRAINING INSTITUTION

Implementing intercultural willingness in an education or training organization is a multi-step process that requires the involvement of the entire team, planning, and ongoing reflection. The following are 5 key stages that can serve as a roadmap.

Stage



Diagnosis and internal reflection

Objective: To understand the current situation and the level of intercultural competence in the institution.

Action:

- Conducting self-assessment of staff (e.g. by means of surveys, tests of intercultural competences).
- Team reflection meetings – identifying prejudices, difficulties, needs.
- Analysis of the organizational structure in terms of inclusion of diversity.

Result: Preliminary report with conclusions and areas for development.

Stage



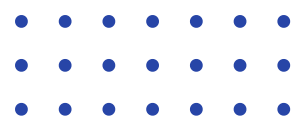
Set goals and action plan

Objective: To define clear development goals and implementation strategies.

Action:

- Create a diversity team or process leader.
- Defining short- and long-term goals (e.g. increasing staff competences, adapting programs).
- Developing a schedule of activities and assigning responsibility.

Result: Intercultural Willingness Implementation Plan approved by management.



Stage

3

Development of staff competences and tools

Objective: To raise the level of knowledge, skills and attitudes of educators.

Action:

- Trainings, webinars, workshops (internal or external).
- Adapting teaching materials to the intercultural context.
- Creating a database of resources (lesson plans, exercises, good practices).

Result: A team prepared to work in a culturally diverse environment.

Stage

4

Implementation of educational and integration activities

Objective: Implementation of activities with the participation of course/training participants.

Action:

- Designing and conducting classes with elements of intercultural education.
- Organization of integration events, intercultural meetings, student projects.
- Creating a space for dialogue and sharing cultural identities.

Result: Participants feel seen, included, and supported.

Stage

5

Evaluation and continuous improvement

Objective: To analyse the effects of the activities and to make improvements.

Action:

- Collect feedback from participants and staff.
- Review and update of the implementation plan.
- Further training, mentoring, team reflection.

Result: Intercultural willingness becomes a permanent element of the institution's identity.



REMEMBER: IMPLEMENTING INTERCULTURAL WILLINGNESS IS A PROCESS, NOT A ONE-TIME ACTION. IT IS WORTH TREATING IT AS AN INVESTMENT IN THE QUALITY OF EDUCATION, RELATIONS AND THE FUTURE OF THE INSTITUTION.





ANNEX 2:

INTERCULTURAL WILLINGNESS ASSESSMENT FORM

Objective: Self-assessment of the level of intercultural willingness in the training institution

Instruction: Rate each of the following areas on a scale of 1 (not realized) to 5 (fully implemented).

Assessment area	Description	Rating (1-5)
Institutional policy	There are provisions and a strategy to support cultural diversity	□ □ □ □ □
Staff competences	Educators have intercultural knowledge and skills	□ □ □ □ □
Educational activities	Programs and activities take into account cultural diversity	□ □ □ □ □
Communication and accessibility	Information is available in multiple languages/formats	□ □ □ □ □
Cooperation with the environment	The institution cooperates with organizations supporting integration	□ □ □ □ □
Migrant participation	Participants with migration experience are actively included	□ □ □ □ □
Evaluation of activities	We regularly evaluate and improve our operations	□ □ □ □ □

Comments/areas for development:

.....



ANNEX 3:

WORKSHEET – INTERCULTURAL WILLINGNESS

IMPLEMENTATION PLAN

Objective: To plan activities within one of the stages of the roadmap

1. Select stage 1-5):

2. Stage objective:

3. What actions do you want to take at this stage?

-
-

4. Who will be responsible?

.....

5. On what date?

.....

6. What indicators will show that the stage has been reached?

-
-
-

7. What resources will be needed?

- People:.....
- Materials:.....
- Finance:.....

8. Risks/difficulties and how to counteract them: .

.....

.....

9. Final reflection (after the end of the stage):

.....