

# Tool kit for intercultural mainstreaming

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<http://grundtvigtiming.wordpress.com>

A Grundtvig Life Long Learning project, realised by:



With support of the European Commission



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# 1. Introduction to TIMING

## Tool kit for Intercultural Mainstreaming

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**T**HE intercultural tool kit which you have just been handed is the result of a 3 year project under the Grundtvig Life Long Learning programme 2009-2011. 7 partner organizations from 5 European countries have worked in a partnership to identify, share and develop practices that promote intercultural dialogue through adult education. It has been our goal from the outset to introduce awareness of cultural diversity to all groups of society thereby as the name of the project suggests mainstreaming the concept of intercultural diversity and dialogue. The tool kit is envisioned to serve broadly in all walks of life as a spark plug for creating dialogue and furthering awareness. All tools may not be applicable to all contexts which is why they come with recommendations for context and usage.

**I**N this tool kit you will find folders containing:

- Relevance text based on an initial needs analysis carried out by all partner organizations
- The activities and materials which we have developed and carried out during the project complete with relevance recommendations
- Best practice findings from the partner organizations and their learners
- Tool kits and external resources with commented references
- Project process. In this folder we have put our project evaluation tools.
- Come and see us. A folder containing images from our activities, partner information as well as a reference to our blog on which you will be able to find video recorded interviews with partners, small films from our workshops, and follow the intercultural exchange between learners which has been going on throughout the project.
- Bibliography

**M**OST of the products and knowledge which has been gathered in this project is the result of partner meetings and workshops which we have carried out during the project. We have visited all the partner countries and have held workshops in Iceland and Denmark. The launch of the tool kit took place in Oviedo, Spain in May 2011 with the participation of professionals and learners from the partner countries as well as representatives from the local authorities.

**I**NTERCULTURAL exchange - The partner organizations and their learners had initially very different profiles and approaches to intercultural matters. This has shown itself to be an absolute strength of the project, as the exchange which has been going on has been both pragmatic and highly theoretically founded. It thus allows non-professionals to be equipped with a stronger theoretical foundation while the professionals have had a golden opportunity to have their theories and practices challenged. This is a message which we would like to put across for users of his tool kit – Diversity in composition strengthens the potential.

**N**EXT step for the partner organizations is, to an even higher degree, to implement the tools in their own organizations where it can serve in very diverse contexts such as course material at schools, in mentoring projects and in youth-to-youth exchange programmes. We hope that you will also find an intercultural setting where the tool kit will come in handy. For more information on this, please contact a TIMING partner. Contact information is available on our blog – [grundtvigtiming.wordpress.com](http://grundtvigtiming.wordpress.com)

**G**RUNDTVIG Life Long Learning programme- We owe a great deal of thanks to the European Commission and our national agencies for supporting us both financially and with sound advice throughout this project.

## 2. Needs of our learners

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In order to get to know the needs among our learners to develop intercultural dialogue, we've interviewed some of them. More specifically, three learners per organisation/country. So, it's far from a scientific or representative analysis. It gave us some impressions and insights though and furthermore it was interesting to compare the answers of the different countries in order to find 'red lines'/common traits.

We've talked about the meaning and experience of diversity and interculturality, about the barriers that we may encounter during the establishment of a relation with people from different backgrounds and about the reconciliation of different values.

Asking people about diversity is speaking about differences. About a plurality of cultures, about differences in religions, in gender, in identity. Hereby it's important not to focus only on cultural differences. We can also talk about diversity in the meaning of different people living together (without mentioning the differences). When we are more specific and talk about interculturality, we mean a way of trying to live together, doing something with the differences in order to make a better society (through interaction/getting to know each other). Some people see interculturality as a stimulation of the government: we have to get to know each other, to tolerate each other. It's a difficult word, and among some learners, there is no equal relation between the majority and minority.

The experience with diversity is mostly positive. Some learners experienced a negative atmosphere around immigrants (a lot of distrust, stereotypes), and some of our immigrant learners experienced discrimination and social isolation when arriving in a new country (lack of information of the social structures/way of living).

Barriers that our learners encountered during an establishment of a relation with people from different backgrounds were prejudices, narrowmindedness, intolerance, religious and traditional behaviour, violence among younger people, lack of humour and education, not knowing the cultural codes (different kinds of humour, behaviour, meeting...).

The majority of the learners think that different values can be reconciled.

Therefore, we need respect, to be open minded, focus on what connects us (common issues), knowing 'the other', looking for compromises, Therefore, it's important to seek dialogue and communicate.

Only a few learners are sceptic or think it's difficult to reconcile different values.

Contact, exchange and interaction - through all kinds of events - are important elements in order to get to know each other.

In general, people need more opportunities to exchange (art, humour, common traits) - language schools are a good way to do this (mainly through games).

The majority of the learners find that organisations, but also language schools, must work on diversity.

People need correct information, so that they can fight against stereotypes and prejudices. Communication, dialogue and meetings are very important. People ask for exchange of cultural practices, they want to create a positive atmosphere around diversity (respect/tolerance).

We've tried to implement the above described needs in our workshops.

## 3. Activities and materials

### 3.1. Ice breakers

Start with short and fun activities to use for energizing the group. The objective is to develop a good mood and to get people warmed up. At the same time, it helps participants to get to know each other aiming at getting people to work together.

#### Walk

People may walk in the room, at their own rhythm, taking all the space. When they get eye contact: they stop and introduce themselves to each other. The aim is to realize that we are always, continuously communicating ('we cannot not communicate').

#### Eye contact

Half of the group wants to avoid eye contact; the other half is looking for it. The aim is to realize what happens when a message is not reciprocated.

#### The Mirror

Participants must find the first person with whom they have eye contact to do a pair exercise. Then, mirror the gesture of the other. Then change roles.

#### Me too!

Prepare chairs in a circle, one less than the number of participants. Ask them to sit on the chairs and ask the person without a chair to stand in the middle. Tell the person in the middle to say something like: "I like the colour red... or I used to dance tango" (whatever according to their preferences). All those who like the colour red must change chairs while the person in the middle uses this opportunity to get a chair for him-/herself to sit on. Tell whoever is left in the middle to continue with one of his/her preferences. Stop the game after 5 or 10 minutes or when everyone has had a turn to talk.

#### Barometer

Define the area of the room as a scale, one side which represents the answer "Yes" and one side which represents the answer "No", and the middle "neutral".

Ask the participants some questions and tell them to stand in an area of the room in line with their answer.

After each question/utterance, ask some of them to explain their position.

Examples of questions/utterances:

- I am very tolerant
- I am from a minority group
- I once felt discriminated

- I respect everyone
- I like to meet people who are very different than me
- I don't like conflict
- I like to live in an intercultural environment
- Conflicts between different cultures can always be solved
- I don't have stereotypes

#### MORE ICE BREAKERS

##### SPEED DATING

###### OBJECTIVES

Get people to talk, break the ice and get to know as many as you can in a short time.

###### DESCRIPTION (STEP BY STEP)

The group forms a circle. Every other participant steps into the circle, and they then form another smaller circle by turning their backs towards each other. Those in the outer circle find someone from the inner circle to stand opposite to.

Those in the outer circle start telling the person they stand opposite to what interesting things they did this summer. After about 1 minute, they change roles, the ones in the inner circle tell about their summer experiences. When these two have talked together, the outer circle moves to the right, where the conversation continues with another person et cetera.

The conductor needs to decide the timing for each talk, but that is dependant on the groups' willingness to talk. If this is a very large group, the conductor can instruct that the circles move not just one person, but two. By doing that it would be only about 5 or six times.

This can also be a good introduction game, and then the subject could be „who am I“, in stead of talking about summer experiences. But of course any subject is up for discussion, and even possible to change a subject during the game, because it can soon get boring to repeat oneself.

###### TIME

5- 15 minutes

###### SPACE NEEDED

Class room or something similar.

###### MATERIALS

Music. If the group is not that big, it can be good to play music during the talks. In that way, people can talk without thinking that everyone is listening.

**CONCLUSIONS AND ISSUES**

It can be very different how this practice develops. Sometimes the group thinks this is fun, talk a lot, find common interests and subjects. If that is the case, then the conductor should allow each and everyone to talk longer. If people think, on the other hand, that it is difficult to talk and have nothing to say, the conductor should quickly step in and direct the conversation in a different direction. He/she may for example direct it to; where you were born and when, how many siblings you have, do you have pets, et cetera.

This tests the participants' ability to communicate, eye contact and other things that can be fun to discuss with the group afterwards. How did they feel during the exercise? Was it hard, and what was the hardest?

**WHEN I WAS SMALL...****OBJECTIVES**

To get people to focus on common factors rather than what separates us. To get people to get to know each other, move and open up for discussions on personal matters.

**DESCRIPTION (STEP BY STEP)**

The group sits on chairs in a circle, where the chairs are one less than participants. One (can be the conductor) starts by standing in the middle and talk about something that happened in his life when he was little, and starts like this: „When I was little...“. He shares an experience and hopes that it applies to other members of the group, because if so that same person has to stand up and switch seat. As soon as someone stands up, the one in the middle tries to grab a seat. If successful, then there is a new person in the middle and the game repeats itself.

This game has a great entertainment value, movement, excitement and collaboration. If the person in the middle is struggling and does not know what more to say, the others are free to help him/her. The conductor should not help much in the beginning, but it may be good to have sentences in mind like; When I was little... – I got teeth, I had no hair, I used a comforter, I drank milk, I cried, I wet my pants, I went to school, et cetera.

When the conductor feels that the game has become too long, or feels that the participants are running out of subjects to talk about, he/she can have everyone say „I want“ in stead of „When I was little“. Then people talk about their desires and hope that more will share their desires.

**TIME**

5-15 minutes

**SPACE NEEDED**

Class room or something similar.

**MATERIALS**

One less chair than participants

**CONCLUSIONS AND ISSUES**

It is perfect to play this game to find common factors with different participants. Almost everyone go through similar developments at first; fall, tease, get scolded, go to school, et cetera, and therefore it is perfect to discuss these factors when the game is over. Some will have attended kindergarten during their childhood, some are raised by their grandparents, some live in the countryside, others in big cities, for some there is always snow outside, others have never seen snow. What do these factors say about us? What shapes us and separates us? It is easy to create great and deep discussions after this game.

**KLÓSETTPAPPÍRLEIKURINN**  
**THE TOILET PAPER GAME****OBJECTIVES**

That people get to know each other and see new sides of people that they already know. This can be a good game to steer a definite discussion.

**DESCRIPTION (STEP BY STEP)**

The group sits in a circle. The conductor makes up a story that everyone is going hiking together for 3 or 4 days. He asks the group if anyone has walked in the mountains before, and if if people know what to take with them on this kind of hiking. He talks a little about how this kind of hiking strains, mentally and physically, and the group is prepared to stand well together before departure.

Everyone gets an imaginary backpack and a little while to think about what they are going to take with them. The conductor then tells that he has crosschecked all the backpacks and sees that the group is carrying so much that they are forced to share toilet paper during the trip, not everybody can take a whole roll. Then he gives the group a roll and it is passed on and people asked to take as much as they need for the 3-4 days. This act always creates amusement and vivid discussions.

When everyone have their toilet paper, the conductor says that the group has now walked together for 1-2 days, and it is time to light a campfire and get to know one another a little better. The group is told to imagine a campfire in the middle of the circle. Then everyone tears one piece of and throws it in the fire, and at the same time tell something personal about themselves. It is best to always go in the same direction and listen very carefully to the one that trows it in the fire.

It can be a good referent to have no more than a group of ten, so that it may create a more comfortable discussion.

**TIME**

10- 40 minutes

**SPACE NEEDED**

Class room or something similar

**MATERIALS**

Toilet paper (approx. one roll for each 6 participants)

## CONCLUSIONS AND ISSUES

Before the game starts the conductor has to be aware what he/she wants from the game and instruct according to that. If this is a group that is meeting for the first time, it is best to have the discussions light and ask people to consider well what it is that they share with the others. People have to be aware that they control themselves the image that they give.

This is a good practice for people to reflect on themselves, and in continuation make each and everyone work with what they said about themselves. Was the information just facts like how old people was, where they were born, how many siblings they had, what school they went to, etc., or were people really giving something and telling what they liked to do, where they had met their spouse, their future plans et cetera.

This game can also be played where the conductor starts the circle and then everyone answers the same question. In that way the conductor can say; „chicken is my favorite food“, and then everyone reveal their favorite food. In that way the conductor can control the discussion and extract what he/she wants the group to work with.

## 2X2 INTRODUCTIONS

### OBJECTIVES

To break the ice, get people to spend time together, get to know each other and bond.

### DESCRIPTION (STEP BY STEP)

The conductor picks two and two to work together.\* They step aside with a paper and pen and interview each other. The conductor emphasizes that participants take with them for example, a cup of coffee and make this quality time where both parties can relax and give themselves time to get to know each other. They write down on paper the answers from one another and even decorate the paper, because in the end the paper is given to the person who the answers belong to.

The conductor watches the time and lets the participants know when the time is half-finished (approx. five minutes), then they change parts. After about 10-15 minutes the conductor calls everyone together and the group makes a circle. At this point the participants introduce one another and tell the others what they found out about the person they interviewed. In the end it can be fun to open discussions and let people ask each other about what was revealed.

\*The conductor can choose the couples randomly. He can also make people pair off by cutting cards. He can ask; who uses glasses? who is wearing blue socks?, who have two children?, who has a motorcycle?, etc., and pair people according to that.

### TIME

approx. 30 minutes

### SPACE NEEDED

A medium size room for the introductions, but it is good if the pairs can go elsewhere to talk.

## MATERIALS

Paper and pen. It can also be good to have music while people talk.

## CONCLUSIONS AND ISSUES

This is a perfect practice when a group is meeting for the first time, but this practice can also be done with for example a work group. Then the questions often become deeper and more fun.

It can be hard for people to introduce themselves and tell about their life and situation, but this practice is perfect for this, e.g. that people introduce someone else than themselves. This practice can take a long time but it is totally worth it, especially if this is a group that will work a lot together.

## THE CHUMP

### OBJECTIVES

To get people to bond, work together, form an entity, and contact.

### DESCRIPTION (STEP BY STEP)

The group is lined up, shoulder to shoulder, e.g. side by side. has little space to work. The group gets instructions to line up alphabetically (age, last name, month of birth, height etc.), but no one can talk during this, and if someone steps off the edge or takes one step back, everyone has to go to that place where they stood in the beginning of the game, and start over.

If, and when, the conductor becomes aware that someone steps off, he sends everyone back to their place and then it can be good to let the group talk a little and try to figure out the best way to do the line-up. He also has to make sure that everyone gets to say their opinion, and that everyone has heard the instructions.

### TIME

5- 15 minutes

### SPACE NEEDED

It would be best if the group can stand on an edge, for example on a stage, a sidewalk etc.

### MATERIALS

Nothing. But if there is no edge or a line to stand on, it is good to have a rope to lay on the floor and make the group stand on that.

## CONCLUSIONS AND ISSUES

This practice gives the group a lot more if the conductor is very determined in the beginning, and makes the group work. This can be stressful, many become impatient but the gain is more when successful in the end, and this practice can be good to create trust in the group.

The conductor has to be awake for the participants' condition and quickly cut in if needed. There is always someone who feels uncomfortable when touched, not to mention by a stranger. This is good to discuss with the group before the practice. At the same time, space is

created to talk and exchange opinions, where many reasons can be underlined.

This is a good practice for 8-30 people.

### **THE DREAM PARTNER**

#### **OBJECTIVES**

That people work together, realise their qualities and responsibility when working with others. Who am I in a group?

#### **DESCRIPTION (STEP BY STEP)**

It is good to do this practice in a group of 4-6. Each group has to sit with a table or have a flat surface to be able to draw and write. It is fun to use large paper size, like A2.

The conductor asks each group to draw (mutually) their dream work partner. He asks the group to be aware of, and talk first about if it matters if the partner is for example, a woman or man, smoker or non-smoker, does religion matter, nationality, tidiness, or what ever. When the group has agreed on the drawing, write the qualities you want your dream work partner to have. It can be mutual work of the group, but each and every one can write down on the paper the qualities they think are important.

When all the groups have finished their work, they come together with their papers and sit in a circle. The group exchange results and reason if asked. Finally, the pictures are put in a way where everyone can see them (on the floor or up on a wall).

The conductor now asks every participant to observe the pictures and write down at least 3 qualities from the papers they think they have, and two things they want to improve. When that is finished everyone gets back in the circle and share what they found out. If it is a large group, smaller groups can be created.

#### **TIME**

20-30 min.

#### **SPACE NEEDED**

Each group has to be able to work in peace. Good to go aside while working.

#### **MATERIALS**

Large paper in size A2, and colour pens.

#### **CONCLUSIONS AND ISSUES**

If successful, this practice can give individuals much and raise questions about own responsibility when working in a group. It is one thing to find out qualities we want others to have, but it is not necessarily certain that we have those qualities ourselves. This practice opens up discussion about prejudice and different opinions from people.

Does it matter if it is a work partner, someone from school, spouse etc.? Is there a difference? Discuss.

### **1-20 / COUNT TOGETHER IN A CIRCLE.**

#### **OBJECTIVES**

To bring up the attention of teamwork and collective responsibility. That to be able to listen to the group, and to the unsaid which is not less important listening, than the normal one.

#### **DESCRIPTION (STEP BY STEP)**

The group sits in a circle and gets comfortable. It is important to try to exclude, as well as possible, all sounds from the environment.

In this game the group counts together from one and up, with their eyes closed. Not everyone count at the same time. For example the conductor starts on 1, and the next one says 2, etc. The point is that someone says the next number, not necessarily the person next in line. If two, (or more) say the same number at the same time, the game has to start over.

When starting over it is good that the conductor seizes the moment to remind the group of the importance of focusing and listen carefully to the atmosphere in the group. It is also good to let the participants take a deep breath and shake hands to relax.

It is fun, in the beginning, to ask the group how high they think they can count, and then again when they get confused. It is also possible to ask the group to pick a number and try to reach that number.

#### **TIME**

5- 10 minutes

#### **SPACE NEEDED**

Class room

#### **MATERIALS**

Chairs, as many as the participants. Sitting on the floor is also OK.

#### **CONCLUSIONS AND ISSUES**

It is ideal to emphasize how big part of our perception and opinion on others get, with the unsaid and unseen. When all goes well in this practice and the group get really high (50-100) the atmosphere can be felt, and there are vibes between people. This practice can in that way remind people to listen better to peoples' feelings.

### **HELIUM HULA**

#### **OBJECTIVES**

Participants work together, listen to each other, give orders and take orders.

#### **DESCRIPTION (STEP BY STEP)**

A good number for this game are 3-8 participants. The group makes a circle, a little bigger than the hula hoop. The instructions are that everybody sit down with their hands down their sides, and then make a 90° by the elbow (fingers pointing into the ring). Then participants clench



their palms, but make the index finger point to the one against them.

Now the conductor places the hula hoop onto all the index fingers and makes sure that everyone is touching the hoop. The group's goal is to bring the hoop down to the floor, but it must be completely horizontal the whole time, and both index fingers of all participants must be on the hoop the whole time. It is forbidden to hook the hoop.

It is best if the conductor moves over and lets the game develop, at least for a while. If this is difficult the conductor can take the hoop and let the participants talk a bit together, and then put the hoop back in place.

When the goal is reached it is good to ask the group what was the hardest. Would it change anything if this practice was done without talking, or if a specific conductor is picked beforehand.

#### TIME

2-10 min.

#### SPACE NEEDED

Class Room

#### MATERIALS

Hula Hoop

#### CONCLUSIONS AND ISSUES

This practice is good when team work is needed, to synchronise the group before starting. Sometimes it is not possible to get the hula hoop down because there are too many conductors in the group, or if no one takes control. But usually there is one or two in each group that take on the leadership. Here it is ideal to go over how we talk and advise people, in the way so it sounds like instructions, not orders.

### TIME MACHINE

#### OBJECTIVES

That people allow themselves to dream, figure out their own desires and/or limits, and in continuation, learn to set up goals for themselves.

#### DESCRIPTION (STEP BY STEP)

The group works together in pairs. Each pair finds a place where they can talk in peace and quiet. The conductor explains to the pairs that they have been in time travel, and the year is now 2001. The other player starts and tells the other who he is today (year 2001), what he is doing, where he works, goes to school, etc. A great emphasis is put on talking in the present tense, like this is happening today; I am 13 years old, I go to elementary school and have a crush on the cutest boy/girl in the class... The conductor then tells when it is the other players turn (approx. 2-3 min).

When both players have told about their lives ten years before, the conductor tells that there is something happening with the time machine and that they have now arrived to the present day, and should continue to tell about their lives as it is today.

When this is over the time machine takes off again, now to the year of 2021! Ten years have passed and both players tell about what they are doing, and always talk in present time. If the conductor wants, he can influence this discussion by encouraging the participants to dream, release all restraint and allow themselves to do things that they think they cannot do today.

Afterwards, it can be useful to sit down and talk through the experience from this practice

#### TIME

15-20 minutes

#### SPACE NEEDED

Each pair has to be able to talk together in private. Participants cannot go that far away where they don't hear the conductors instructions.

#### MATERIALS

Music

#### CONCLUSIONS AND ISSUES

This practice is very useful to make people think about life and existence. Time goes fast and the future is tomorrow. Saying things out loud from the life people dream of also makes them think and encourages to make dreams come true.

### PART SOLO

#### OBJECTIVES

To break the ice, get to know one another and building up the group. To make sure that everyone gets the time to express himself.

#### DESCRIPTION (STEP BY STEP)

The conductor asks participants to get out an object that, in some way, is descriptive of them. They get a very short time, maybe just one minute. Usually, everyone have something on them, e.g. keys, phone, pen, etc.

The group sits in a circle, and everybody puts their object in the middle. The conductor picks one object and asks who's it is. The owner then explains why he chose this particular object. When he has finished he can pick the next object, etc.

#### TIME

Approx. one minute pr. person.

#### SPACE NEEDED

Class Room

#### MATERIALS

Nothing, except that every participant has to find one object in his/her possession.

## CONCLUSIONS AND ISSUES

This game is useful in many ways, depending on what you are working with. If people do not find anything to use, a drawing can be used to place in the middle.

The things can, each time, also stand for the group's state of mind. The participants' opinion on certain things, the qualities of the one in question, etc.

## 3.2. Work shops

### ROLE-PLAY ABOUT A SITUATION OF INTERCULTURAL CONFLICT: THE VIETNAMESE FAMILY

This work shop is a further development of "In our block" from the Education pack "All equal, all different" by the Council Of Europe, 2004.

#### OBJECTIVES

- Analyzing attitudes towards people from different social groups and exploring problem solving strategies
- To explore problem solving strategies
- To reflect upon the limits of tolerance
- To reflect upon the relationship between discrimination and conflicts of interest

#### DESCRIPTION (STEP BY STEP)

##### The Vietnamese Family

Tell the group that they are going to roleplay a situation that could happen in anyone's daily life, and then read the following:

"An investor group bought the buildings of the street for a rehabilitation project in the city. A Vietnamese family is taken out from their flat because they refuse to pay the increased rent. Actually, three generations of the family, Grandma, the wife and his husband, and their daughter live under the same roof in a tiny flat. They have for many years had a Vietnamese restaurant on the ground floor. The restaurant has a good attendance and serves good quality standard fare in a pleasant street of the city. They have always paid the rent on time and have respected the contract. Nevertheless, an expulsion order had been decided."

You divide the role play in various steps :

- Presentation of the role-plays
- Improvisation in the space
- Round table
- Labels (optional)
- Decision time
- Debriefing

Ask the volunteers to play the roles of the characters described on the cards. You will need a minimum of 6

and a maximum of 10. The rest of the participants act as observers.

- Hand out the role cards among the volunteers. Allow 5 minutes for people to think about what they have to do.
- Remind the players that their aim is to come up with a solution.
- Players have to respect and listen to each other and talk one at a time.
- Let them walk around and build the space in the room.
- The observers have to take note about the space situations, the positions and the movements of the players.
- Allow the discussion to proceed for about 10 minutes. The observers may interrupt as they consider it necessary and ask some of the players about their feelings.
- Let the roleplay continue for a further 10 minutes.
- Invite the players to sit-down on the chairs in a circle in the room. Let the role play continue for 10 minutes. The observers are sat down with the participants.
- After 10 minutes of discussion in a circle, place one label on each player's forehead. Don't let them know what's written on it. They have to continue the discussion treating each other according to the labels.
- At the end of the activity players may guess what their own label said, but this is not the main object of the game.

#### Labels

In order

- to explore the relationships between what is expected of us and how we behave
- to raise awareness of the effect of our own behaviour towards others
- to start discussions about the effects of stereotyping people

#### Preparation

Plain white sticky labels one per person in the group.

Write one characteristic on each label e.g. irresponsible, impulsive, clever.

#### Debriefing

The debriefing is very important. Ask the participants to get together in a large group for the discussion, which should be divided into two parts :

Talk about what's happened in the roleplay using the following questions as a guide

- What did the observers record and what were their impressions of what happened during the roleplay?
- How did the actors feel about it? Was it difficult to get into the role they were given, what did they find hardest and what easiest?
- Did the participants perceive the differences between the first and the second stage (after the participants had been given the labels).
- What kind of arguments were put forward and were they based on fact, reason or emotion?
- Was it easier to find argument for or against the family?
- Where did people get their arguments from?

- Was the problem resolved and was everyone happy with the outcome?
- Was it a fair solution or did one side have to give up more than the other?
- What alternative solutions could there have been?

Once everybody has had a chance to speak, you should help the group to analyse and reflect about the issue involved. You can launch and debate by addressing questions such as:

- Did the role-play reflect any reality in daily life? What were the similarities and what were the differences? Did anything seem to be exaggerated?
- Which of the characters most faithfully reflected attitudes common in our society?
- When we face a conflict involving people from different cultural background do we look for a solution that may satisfy everybody, or do we rather try to impose our point of view and neglect those who think or feel differently from ourselves?
- To what extent is the conflict actually related to differences in culture rather than in other things such as personal or economic interests?
- Has anyone experience of this sort of conflict? What were the circumstances? If yes, why hasn't this happened to you?

#### Role cards

- The Grandmother : You are very old and tired. You have always lived in this apartment. You don't want to move out.
- The mother : You have been living here for more than 20 years. You've focused all your efforts on your restaurant, your flat and the well-being of your family. For you, it is impossible to imagine moving from your flat.
- Policeman : You act on your Chief's orders, you have to take the family out of the flat and want to come quickly at the end of your task.
- The activist : You are a human rights defender and you are involved in several NGOs fighting against racism and inequality.
- The worker : You are a foreigner. You work on the construction site in the surroundings of the flat. You are used to have lunch in the Vietnamese restaurant and you don't understand this decision of expulsion.
- The owner of the flat : the family has been renting this flat for a long time and they pay the rent monthly. Nevertheless, you really want to benefit from this opportunity to increase the rate of of your flat and to make money.
- The neighbour: Your apartment is in front of the one the Vietnamese family live in. Personally, they cause you no bother but you don't like foreigners.

Of course, you can add as many characters as you need for the role play : the lawyer, the walker...

#### TIME

90 to 120 minutes depending on number of participants.

#### SPACE NEEDED

One room big enough for all participants. Group of 10 to 15 participants

#### MATERIALS

- Copies of the role cards
- Copies of the labels
- Copies of the observers notes
- Pens and paper for observers to make notes

#### CONCLUSIONS AND ISSUES

- It is very important not to say too much, it leaves more space and freedom to imagine the characters, the story and create the situation around the theme.
- It is positive to divide the game into several phases: Presentation of the role-play, Improvisation in the space Round table, Labels (optional), Decision time, Debriefing,
- The asset of the workshop in Copenhagen was the 8 nationalities represented, and the different ages of the participants.
- It is important to observe the location and movements in the space. In Copenhagen, the characters are located in one corner of the room. We had observed frontal confrontation between two characters and confrontation group between "the pros and cons".
- It was difficult to listen to and to respect the others during the first phase of the role-play.
- We noticed the importance of the personality of the participants and their communication skills
- Labels: some participants did not take into account the labels and did not change their attitude before and after placement of tags.
- Important to set a time limit depending on the number of participants.
- Important to interrupt several times and ask each participant about his/her feelings
- Importance having observers that occur during the debriefing

#### NAME OF TRAINER

Marie Wittamer, Cécile Stola

#### PLACE AND DATE

Copenhagen, October 2010

#### CONVERSATIONS ON EQUAL CHANCES

(In four domains: employment, education, aisle/migration and citizenship)

This work shop is an initiative of INITIATIEF, a Belgian network of different anti-racist organisations.

#### OBJECTIVES

- An interactive conversation about (un)equal chances. The participants talk and think -through an open dialogue - about the problem of equal chances. It's a way to convert exclusive thinking in problem solving thinking.

- Bottom-up approach: stimulation of the discussion about equal chances
- Stimulate people to think about equal chances
- Making people aware about equal chances through dialogue
- Construction of an inclusive discourse (breaking through the idea of “we” versus “them”; opening the discussion about differences in general and how we could deal with them)
- Political dimension, we also discuss political propositions

#### DESCRIPTION (STEP BY STEP)

- Preparation: search background information about the country’s immigration (policy)
- Introduction/presentation of the moderator and the participants
- The moderator presents a real problem, described in a casus (cf annexe)
- We offer different solutions about how society could/would deal with it
- We ask the participants which solution they prefer
- Open dialogue/discussion with the participants about the different opinions

#### TIME

60 to 90 minutes depending on number of participants.

#### SPACE NEEDED

One room big enough for all participants. Group of 10 to 15 participants

#### MATERIALS

- Paper with choices (A, B, C, D) for the participants, laptop, beamer (or slides), paper with presentation of the problem and possible solutions

#### CONCLUSIONS AND ISSUES

- Positive results
- Simple and attractive concept
- Free speaking (there is no good answer)
- Listening to each other
- People appreciate that they can share their opinion, that they can talk about their feelings
- Different angles and opinions. In the name of diversity it would be beneficial to have at least 3-5 nationalities or languages represented in the group of participants as the training will not have the same effect and basis for discussion with a very homogeneous group.
- Searching together for solutions
- Seeing parallels between own problems and problems of immigrants

#### NAME OF TRAINER

Kelly Franceus

#### PLACE AND DATE

Denmark, October 2010

#### EXAMPLES

##### Domain: employment

Situation: 3 months after Nabil got his diploma, he didn’t find any job. “My colour wasn’t a problem. I’ve never come that far...My name on the telephone was enough to lose my chance for a job. Employers were first interested but changed their opinions once they heard my name.”

How would society deal with this situation?

4 possible choices

- The reaction of the employer is comprehensible, he doesn’t want any problems. The majority of the Flemish population is negative towards immigrants; it’s the same with employers. The units and the government must try to create a positive atmosphere towards immigrants in the working place.
- Discrimination on name and origin is unethical and illegal. Nabil should complain about his employer. The government should fight discrimination and promote anonymous solicitations.
- The culture of immigrants is the problem. Why don’t they give western names to their children? Why do immigrants have to practice their religion at work? The government should inform the immigrants about our European culture and values.
- The government should give more jobs to immigrants, not only administrative jobs, but also jobs with responsibility. This would be better for the image of immigrants and it would give them the signal that they belong to our culture.

##### Domain: education

Situation: Zineb is 16 years old. Her parents are Muslims and want Zineb to wear a scarf. The director of Zineb’s school doesn’t agree, it’s forbidden to wear a scarf during class. Zineb has the feeling that some of her teachers treat her differently, some of the other students look at her as if she is an alien. They call her and her parents fundamentalists. She’s getting very sad. Her results at school are getting worse.

How would society deal with this situation?

4 possible choices

- Zineb should be more flexible. If society forbids wearing a scarf in certain situations, such as in class, she has to obey that. If she keeps being stubborn, it’s logical that she will be discriminated against.
- Zineb’s scarf is part of her identity. The head of school should better tolerate expressions of religions and identity. It gives people direction and motivation. It should prevent confusion and identity conflicts by Zineb, her parents and the school. More energy will go to education. The school must react consequently towards racism.
- The scarf is a sign of female suppression. Education is a mean to work towards equal chances, a scarf doesn’t fit in that picture. It’s the responsibility of the head of school to inform their students and parents.
- Zineb’s parents had better look for an Islam school. It would fit more with her domestic culture. Zineb would have more chances to get better results

## **THE PROVERB GAME- "WHAT IS IN A WORD?"**

This game is a further development of the "Proverb game" as found in THIAGI GAMELETTER. © 2006 by The Thiagi Group, Inc.

### **OBJECTIVES**

- To reflect on important values and principles embedded in proverbs from different cultures. To highlight the challenges in connection with obtaining a mutual intercultural preconditioned knowledge and perception with regards to figurative and literal language.

Key words: Cultural diversity. Intercultural communication. Reflective thinking. Presentation skills. Proverbs.

### **DESCRIPTION (STEP BY STEP)**

#### **Preparation**

Create proverb cards. Ask the participants in the training session to come up with 2 or more proverbs from their own language and country or region. The proverbs must be translated into the groups' mutual language. The proverbs must then be handed in to the trainer a day before the actual training session takes place. The trainer will prior to the session have written the proverbs onto small cards. The trainer will know the proverbs' origin (country, language or region).

#### **Flow**

- Distribute proverbs. At the beginning of the session, team up the participants 2 and 2 and hand a proverb card to each pair.
- Each pair of participants get a proverb card (not from their own language or country if possible).
- Invite reflection. Explain that proverbs encapsulate the core values of different cultures. Ask the participants to reflect on each proverb as they are presented. Discover its deeper meaning for the members of the culture, and identify its universal application. Warn the participants that they will be asked to make a short presentation on the proverb they received.
- Call for first pair of presentations. After a suitable pause, randomly select one of the proverbs. Read this proverb (or display it on the screen). Ask the two participants who received a card with that proverb to make their presentation. They should comment on literal and figurative language, potential context, origin and if possible its' duplicate from their own culture/language.
- Encourage discussion. Invite comments from the other participant on the points in the above. Finally after the discussion, invite the "source" of the proverb to present his/her understanding on the proverb.
- Continue the activity. Repeat the procedure with the other pairs.
- Conclude the activity. If you have a very large group, it is not necessary that you must invite every participant to make a presentation. Conclude the activity by distributing a copy of the handout of all the proverbs which the trainer has collected from the participants

and ask for the participants to sum up in a few words what they have learned from this game.

### **TIME**

20 to 60 minutes depending on number of participants.

### **SPACE NEEDED**

One room big enough for all participants.

### **MATERIALS**

- Cardboard paper, pens and a black- white board. Possibly dictionaries/translator depending of the participants' commandment of the mutual language.

### **CONCLUSIONS AND ISSUES**

In the name of diversity it would be beneficial to have at least 3-5 nationalities or languages represented in the group of participants as the training will not have the same effect and basis for discussion with a very homogeneous group.

In the sessions, it normally becomes apparent very fast that the level of shared preconditioned knowledge is often quite limited when it comes to proverbs. The proverbs are in many cases difficult to decipher for participants of another culture. In some cases, even participants from the same culture will disagree on the meaning and context of a proverb as these are frequently used but rarely analyzed and discussed hence increasing the risk of miscommunication. Both professionals and non-professionals within the field of intercultural studies can benefit from this exercise.

### **NAME OF TRAINER**

Jacob Madsen

### **PLACE AND DATE**

Akureyri, Iceland and Copenhagen, Denmark 2010.

### **PROVERBS FROM THE SESSIONS IN ICELAND**

#### **AND DENMARK**

- Sweep in front of your own door first. - Denmark
- Do not look in the mouth of a horse. - Belgium
- You cannot see the forest for the trees. - Sweden
- To have a fly behind your ear. - Spain
- The fox 100, the baby fox 101. - Greece
- I will have the time to kill a donkey with a figue. - Provencale
- Women and sardines the smaller the finest. - France
- Small pots also have ears. - Denmark
- The common horse has white cheese on his back. - Hungary
- Sitting crow starves but flying crow gets something. - Iceland
- It is all downhill from here. - USA

## **INTERCULTURAL THREE IN A ROW.**

### **OBJECTIVES**

- Reflecting on our general knowledge of some European countries.

- Instilling curiosity about our partners' countries and cultures.

#### DESCRIPTION (STEP BY STEP)

One person organizes the activity, gives the instructions and monitors the activity.

This person must explain that they should always talk in pairs (only one 3-people group will be possible, if there is an odd number of students). When the activity is in progress the organizer must make sure they do interact in pairs, not in small groups. Once they have talked for 3 minutes with one student they should move on to talk to another student (they can also change partners before the 3-minute period is over if they want). The organizer will sound a whistle to signal the change of partners and make sure they talk to as many students as possible. Even if someone gets three answers in a row quickly, make them continue looking for more answers if there is still time left, thus giving everybody the chance to find out some information. (Note down the winner's name). It is also very important they understand that the three people in a row they are looking for have to be different people.

The instructions are written on each handout but the organizer should explain them before they get the cards:

There are 9 boxes in this grid.

You must go round asking people if they can do or they know what is mentioned in each box.

When you find someone who can give you the information required in one of the grids, write his/her name in that grid.

Keep looking for someone to complete the rest of the grids talking to as many different people as possible.

The aim of the game is to find **THREE DIFFERENT PEOPLE IN A ROW** within the grid.

The organizer will ask the winner for his/her card and will check that the students mentioned in each grid really know the answer to the question. For the rest of the answers, the organizer will pick at random some of the other students' cards and check the answers from the people mentioned in their cards. There might be discrepancies about some answers, but this will be part of the learning process.

#### CONCLUSIONS AND ISSUES

The grid will contain questions about the participants' nationalities, so the activity will be adapted to them every time you change the group of learners.

#### TIMING

45 minutes approximately, divided as follows:

- 5 minutes approx. to make sure everyone understands what they are supposed to do
- 20 minutes approx. for everybody to go round asking and answering questions and filling in their three in a row card.
- 15 minutes approx. to go through all the questions together and disclose all the answers.
- 5 minutes for evaluation of the activity.

#### SPACE NEEDED

A big room where learners can interview each other and move around freely.

#### MATERIALS

- One "Three in a row" page per student.
- A whistle and a teacher's copy of the activity with the answers to most questions for the organizer.
- One evaluation sheet per student.

#### EVALUATION

An evaluation sheet will be provided for each student to give a mark in answer to a set of questions about this activity. The main aim of these questions will be to find out whether this activity is appropriate or not to broaden our knowledge of other cultures.

#### NAME OF TRAINER

Escuela Oficial De Idiomas De Oviedo (Spain).

#### PLACE AND DATE

Iceland Workshops, May 2011.

#### BREAKING STEREOTYPES.

#### OBJECTIVES

- Reflecting on preconceptions about other countries.
- Finding out whether stereotypes bring out the best or the worst characteristics from some countries.
- Removing preconceptions from our image of some countries.

#### DESCRIPTION (STEP BY STEP)

One person organizes the activity, gives the instructions and does the talking.

Group people according to their nationality. (Icelandic, Belgian, Danish, French & Spanish groups).

Show slide 1 (alternatively, hand out one copy per group).

#### **Step 1: How true are stereotypes? (10 minutes approx.).**

Ask one student to read the slide out loud. Ask them to discuss what they think about this joke in their groups.

Sample questions for the conversation/discussion to be held in groups:

- What do you think of the joke?
- Do stereotypes contain some truth?
- What are the most common stereotypes of your country/culture?
- How do you feel when people think of you as having a certain characteristic because of your nationality or culture?

#### **Step 2: Breaking stereotypes (up to 5 minutes per nationality/culture group = 25 minutes approx.).**

Each group will be given some flashcards with the most common stereotypes from their country and they

will have to explain whether the stereotype is true or not and why.

After each explanation a turn of questions begins.

### Step 3: Feedback (10 minutes approx.).

When all the nationality/culture groups have finished, go back to “How true are stereotypes?” and go over the topics deal with at the beginning.

Sample questions for feedback:

- What have you learned about your mates’ nationalities/cultures?
- Has your opinion changed?
- Are there any stereotypes from your own nationality/culture you didn’t know of?

### CONCLUSIONS AND ISSUES

The countries will vary depending on the participants’ nationalities, so the flashcards will have to be adapted. 15 or 16 people could be the ideal number of learners, so that everybody has time to talk and give their opinions.

### TIMING

50 minutes approximately, divided as follows:

- 10 minutes approx. to reflect on the joke (slide 1). How true are stereotypes?
- 25 minutes approx. for each group to have a look at the pictures associated with their country and give feedback in turn on their views of those stereotypes. (4/5 minutes per group)
- 10 minutes approx. for everybody to go back to the joke (slide 1) and discuss whether they have learnt anything to make them change their opinion about some stereotypes.
- 5 minutes for evaluation of the activity.

### SPACE NEEDED

A room with desks and chairs set out in a circle.

### MATERIALS

- A slide or one copy per group of “How true are stereotypes?”
- Flashcards with the most common stereotypes of Iceland, Belgium, Denmark, France & Spain.
- One evaluation sheet per student.

### EVALUATION

An evaluation sheet will be provided for each student to give a mark in answer to a set of questions about this activity. The main aim of these questions will be to find out whether this activity is appropriate or not to broaden our knowledge of other cultures.

### NAME OF TRAINER

Escuela Oficial De Idiomas De Oviedo (Spain).

### PLACE AND DATE

Iceland Workshops, May 2010.

## GETTING TO KNOW EVERYBODY’S CUSTOMS

What do you know about Spain, France, Belgium, Iceland & Denmark?

What do people eat, drink, do in their free time in these countries? What music and sports do they like? What do you know about their culture? ...

### OBJECTIVE

- Learning about food, drink, sports, free time activities, culture... from different European countries.

### DESCRIPTION (STEP BY STEP)

One person organizes the activity and gives the instructions.

Get people from different countries in groups of 4 to 6.

Give each person in the group a page with their country written at the top.

Each person will have to fill in the first line with a piece of information about their own country and then they will have to fold the page along the dotted line. They must pass on the folded page to the person on their right so that the information they have written is not visible. Everyone has to pass on their page to the person on their right at the same time so no one is left without a page to right on.

Each person fills in the second information line on the page they have received; it will be information about a different country; it doesn’t really matter if they don’t know much about that particular country; they must write what they think might be true about that country; then, they will have to fold the page along the next dotted line and pass it on to the person on their right when the organizer tells them to pass it on.

Each person fills in the third information line following the same procedure mentioned above.

When each page gets back to the person who had written the first piece of information, they must all unfold the page and read the information everyone wrote on it.

In turns, each one will comment on the information written about their country. How well do other people know their country? Is the information accurate or not? Is it partially true, or maybe true for some regions/counties of their country but not for others? Are they just stereotypes? The idea is to give a general view of one’s own country and tell the group something about your country they might not know.

### CONCLUSIONS AND ISSUES

Choose the countries depending on the participants’ nationalities and make sure there are people from different countries in each group.

### TIMING

50 minutes approximately, divided as follows:

- 10 minutes approx. to explain the procedure making sure everyone understands how the activity works.
- 15 minutes approx. for all the students to write down one sentence in each of the pieces of paper which will be passed round in each group.

- 15/20 minutes approx. for each student to read and comment on the sentences written by the members of the group about their country.
- 5 minutes for evaluation of the activity.

#### SPACE NEEDED

A big room with desks and chairs set out in circles or groups of four or five people.

#### MATERIALS

- Enough copies of the worksheets for each student to get a copy with their country written on it.
- Instructions for the person in charge of managing the activity and maybe a whistle to signal when they have to pass their piece of paper round to the next student.
- One evaluation sheet per student.

#### EVALUATION

An evaluation sheet will be provided for each student to give a mark in answer to a set of questions about this activity. The main aim of these questions will be to find out whether this activity is appropriate or not to broaden our knowledge of other cultures.

#### NAME OF TRAINER

Escuela Oficial De Idiomas De Oviedo (Spain).

#### PLACE AND DATE

Iceland Workshops, May 2010.

### **THE IMPORTANCE OF FIRST HAND IMPRESSIONS**

#### OBJECTIVE

- Awareness of the own preconceptions.
- Awareness of the way that preconceptions influence the way we meet other people

#### DESCRIPTION (STEP BY STEP)

Participants are divided into groups of 4-6 people, and each group has to follow two steps. The third step in the exercise can be addresses in the groups or in plenum afterwards depending on the participants and time available for the exercise :

#### **1. Your first impression (min. 10 minutes)**

- Place the participants in a circle and hand out a picture to each. Underneath the picture each participant writes down his/her thoughts that pop up about the person – their first impression. Then fold the paper to hide what is written and pass it on to the participant sitting on the left side. This participant does the same and so on till the picture has been around the circle.

#### **2. Compare and discuss (min 15 minutes)**

Each participant reads the comments and the group discusses the result:

- How different/similar were the comments?
- Were there any surprises?
- What were the comments based on?

- Which preconceptions were revealed?

### **3. When do we act on account of preconceptions in our work- and everyday lives? (min. 20 minutes)**

- In what situations are our actions influenced by preconceptions in the intercultural encounter? – what are these and what could be the consequences?
- When/in what situations do we feel that migrants are influenced by preconceptions in
- this the intercultural encounter – how does it affect the encounter – examples
- Could it apply to other minority groups?

After the group work, all participants meet up in plenum and discuss the different experiences and if convenient and relevant step three.

#### TIME NEEDED

Minimum 45 minutes – 1 hour.

The exercise can be adjusted according to the group and time available. An option is to divide the exercise into 2 sessions of 30-45 minutes, where the second session is dedicated to discussion and reflection on step 3 in plenum.

#### SPACE NEEDED

Limited space needed. Each group has to be able to sit together and discuss the pictures without disturbing the others too much, but groups can spread out and meet up at the end of the exercise.

#### MATERIALS

- Pictures of faces cut out of newspapers, from the internet etc. (avoid pictures of famous people) glued to each a piece of paper. Make sure to leave space for writing underneath the picture
- Paper and pens for each participant

#### CONCLUSIONS AND ISSUES

The exercise can be carried out as it is, but will gain from being set in a context working with preconceptions and intercultural dialogue more broadly.

Consider the profile of the participants when planning and carrying out the exercise – what are their qualifications and premises for dealing with the subject, and what level of introduction to the field and/or follow-up on the experiences is necessary and relevant?

#### NAME OF TRAINER

Sofie Valbjørn

#### PLACE AND DATE

Iceland and Denmark 2010

### **INTERCULTURAL COMMUNICATION**

- Mediating between core values (exercise in connection to powerpoint by mhtconsult 'Intercultural competences – Preconceptions as a tool')



**OBJECTIVES**

- Awareness of own selfconceptions and idealizations and preconceptions and prejudices of others.
- Mediation between values, preconceptions and selfconceptions in order to make a challenging or even colliding cultural encounter possible.

**DESCRIPTION (STEP BY STEP)**

The exercise requires a context of intercultural communication, where the participants have been introduced to the meaning of preconceptions, selfperceptions and values in the intercultural context, eg Powerpoint by mhtconsult 'Intercultural competences – Preconceptions as a tool'.

Participants are divided in groups of 2-5- people (if the number is uneven, one person serves as observer and helps both parts in the proces).

Schedules made for this exercise are handed out to the groups, and the schedule already filled in is used to introduce and explain the exercise.

In groups participants follow steps below:

Take a look together at the schedule of core values, preconceptions and self-conceptions.

Pick out together an example of a core value of considerable importance to you, one that you will not compromise in the cultural encounter. It must be a value that you think might collide with other cultural values like in the example.

Discuss which mutual preconceptions (or maybe even prejudices) and self-conceptions (idealizations) could be connected to the values you have chosen. Write a few keywords in the schedule

Now consider and discuss how you can mediate between the different understandings in order to create approximation rather than conflict. Which questions could you ask to bridge the differences? Write a few keywords.

Follow-up in plenum

**TIME**

The context may vary (if powerpoint is used app. 1 hour), but expect at least 1 hour for the exercise it self

- 15 minutes for introduction
- 30 minutes for groupwork
- 15 minutes for following up

**SPACE NEEDED**

Limited space needed. Each group has to be able to sit together and discuss the schedule without disturbing the others too much, but groups can spread and meet up at the end of the exercise.

**MATERIALS**

- Material for introducing the subject, eg powerpoint by mhtconsult 'Intercultural competences – Preconceptions as a tool'
- Filled in schedule (slide nr.15 in powerpoint)
- Blank schedule for group work (slide nr 16 in powerpoint)

**CONCLUSIONS AND ISSUES**

The exercise is not easy, and requires some experience with intercultural dialogue.

The exercise can be suitable for trainers dealing with learners of different backgrounds as an eyeopener to the challenges in communication.

**NAME OF TRAINER**

Sofie Valbjørn

**PLACE AND DATE**

Iceland and Denmark 2010

*See Power Point show "Workshop Cobenhagen, October 2010)*

**THE „NEW“ PERSON.****OBJECTIVES**

- To help people describe their feelings in art. In this case, their feelings about being the new person in a country, town, culture, workplace ect.

**DESCRIPTION (STEP BY STEP)**

The participants gather in a classroom and everyone are handed brushes and paint. Two walls are covered with paper. The participants are supposed to paint their positive and negative feelings regarding being the new person, in this case – in a new culture or country. They can use images, words, text, images from newspaper and so on. If available, one can also use technical tools, like a whiteboard and a computer to help the participants to express themselves. The negative feelings come on one wall and the positive feelings on the other, the participants can walk around from one wall to another the whole time and add things as they go. People have to have their space so the person in charge is to interfere as little as possible.

If there is possibility to arrange painting outfits (like white), so all participants look the same, that's good, but not necessary. The point in that is that all the participants look kind of strange, and one is not different from the other.

When the participants have finished painting they talk about what they painted, one at a time, the person in charge guides the participants, and if necessary, ask questions.

"Why did you write that", "do you always feel like that", "what does that mean" and so on. It's important for the person in charge not to force people to talk, if they don't feel like it.

There is also a possibility to have observers in the classroom, especially if the participants are more than 15 (max).

**TIME**

2 hours. (1 hour painting, 1 hour talking)

**SPACE NEEDED**

Class room or something similar.

**MATERIALS**

White painting out-fit (not necessary), big paper to put on walls, brushes and paint. OR two white boards and computer.

**CONCLUSIONS AND ISSUES**

In this Work-shop you never know that to aspect. The conclusions are different every time, it all depends on the group dynamics. What happens most of the time is that the participants surprise themselves in how much they can describe with art and how intimate the discussions are after the painting session. In this Work-shop the participants can get emotional so it's important to have someone in charge of the discussions. It's also important in this workshop not to prepare the participants in advance, they need the space to be spontaneous in their paintings and art.

**DEBRIEFING****1. Ask everyone to explain their drawings****2. Tell participants that the activity illustrates 'culture shock': the reaction of getting immersed into a culture different that ours.**

Explain also, that the expression 'culture shock' is not very fortunate because it sounds very dramatic. Where-as the trick is in the details (use some of the paintings to illustrate)

Also, the politically correct language does not like it, because it sounds as if the 'other culture' was to blame for being so different as to cause a shock. So sometimes we talk about 'cross-cultural adaptation', 'intercultural adaptation', 'acculturation'

But they all refer to the same thing: our natural human reaction to a strange situation: when we are out of our usual place (country, region, city, district etc..) face new people, new climate, new food etc..

**3. Talk about the ABC of 'culture shock' (or adaptation) Indeed, culture shock affects all 3 levels of our functioning:**

A: affects = emotions - we can feel uncertain, anxious, and stress all due to the simple fact that the new environment is for us more difficult to understand

B. behaviours - we make mistakes: do not use the proper expressions, proper politeness codes, do not dress as the others etc..

C. cognitions = thoughts - as humans, we constantly interpret the actions of the other humans around us. Immersed in a different culture, we have a harder time interpreting, and also we are more likely to make mistakes.

**4. To end, we can ask people to give us examples from the paintings for all three categories: emotions, behaviours, ideas.**

We can also ask them what was more difficult: paint the positive or the negative.

We can ask, what do they think, what makes one's experience rather positive or negative? (then we'll talk about

the role of the host society, cultural distance from the culture of origin, personality factors and resources)

Then we say goodbye.

**NAME OF TRAINER**

Staff of Margvís and Vera Varhegyi from Elan Interculturel

**PLACE AND DATE**

Iceland and Copenhagen, Denmark 2010

**INTRODUCTION TO INTERCULTURAL COMMUNICATION****OBJECTIVES**

Explore in what ways intercultural communication is special explore the concept of culture shock

**NUMBER OF PARTICIPANTS RECOMMENDED**

6-18

**TIME**

3 hours

**DESCRIPTION (STEP BY STEP)**

- write on the flipchart : INTERCULTURAL COMMUNICATION
- propose participants that you are going to explore together this concept, starting with communication, then culture, then intercultural
- exercise : drama exercises for communication ( 1 hour 15 min)
- series of short exercises (about 5 minutes each) taken from contact improvisation and theatre of the oppressed illustrating different aspects of communication :
- that we cannot not communicate
- non verbal communication (rhythm, eye contact, distance)
- functions of communication : meaning generation, relation reconstruction
- our needs in communication : reciprocity, recognition

**DEBRIEFING**

- preparing a topogramme on the aspects of communication mentioned above
- 2 exercise 2 : culture 0.5 hour
- write 4 words on culture
- discuss with your neighbor and come up with a common list
- discuss with another pair and come up with a common list
- get the final 4 words on the flipchart / whiteboard
- debriefing
- Ask how did participants feel, how difficult was it ?
- sort out main categories
- compare elements of the conventional / anthropological definition of culture
- draw topogramme of culture

## SPACE NEEDED

Large enough to walk around (for 18 participants: at least 40 M2)

## MATERIALS

flipchart

## PLACE AND DATE

Akureyri, Iceland Workshop, May 2010

## NAME OF TRAINER

Cecile Stola and Vera Varhegyi from Elan Interculturel  
For more information contact us:  
[lan.interculturel@gmail.com](mailto:lan.interculturel@gmail.com)

Title	Instruction	Aim	Time
Walk	Walk in the room, at your own rhythm, taking all the space	to realize that we are always, continuously communicating ('we cannot not communicate')	6
	when you get eye contact: stop		
	when you get eye contact: introduce yourself to the other etc...		
Eye contact	half of the group wants to avoid eye contact, the other half is looking for it	what happens when a message is not returned. Refusal, lack of reciprocity	5
Mirror	Find the first person with whom you have eye contact to do pair exercise. Mirror the gesture of the other. Then change roles.		3
Guide 1	guide / follow with palm of the hand	roles of communication	3
Guide 2	guide / follow with voice\		3
Guide 3	guide / follow with a contact point, exchange roles, exchange partners		3
The Poet	A famous poet has come to recite his last piece. A translator translates the poem to English.	Understand the importance of non verbal elements of the voice. Understand how we are into making meaning	10
Minimalist chairs	2 participants are sitting in two chairs next to each other. They can only move head and arms and can cross legs. They are having a dialogue.	expressivity in minimalist movements	8
Handshake	starting from the image of a handshake, one person leaves the image and comes back in a different position	The meaning and the relations are built by the communication process	5
circle of rhythms	in a circle we propose rhythms and everyone repeats them	rhythms, demechanisation	4
1-2-3	Play in pairs, sound & movement	demechanisation	6
rhythms machines	someone starts with a movement and sound, the others join in		7

### 3.3. Evaluation sheet for participants

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#### 1. Content

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Please indicate to what extent the exercise helped you to learn about the following themes.

Use the scale 1 to 5 where 1= not at all, 5= very much. (Circle the appropriate number)

Aspects of culture	1	2	3	4	5
Communication and conflict	1	2	3	4	5
Dynamics of living together	1	2	3	4	5
Stereotypes / prejudice / racism	1	2	3	4	5
Getting used to a new culture	1	2	3	4	5

Other issues? please tell us!

#### 2. Dynamics

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Please rate the activity on the following criteria from 1 to 5

Fun	1	2	3	4	5
Interesting	1	2	3	4	5
Easy to participate in	1	2	3	4	5
Meeting with other people	1	2	3	4	5
Makes you think	1	2	3	4	5

#### 3. Target group of the activity

---

Please indicate to what extent you find the activity suitable for the following groups:

Professionals of intercultural education	1	2	3	4	5
Professionals of education field	1	2	3	4	5
Professionals of the social field	1	2	3	4	5
Anyone with some experience / knowledge of interculturality	1	2	3	4	5
Anyone	1	2	3	4	5

#### 4. Overall satisfaction

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Please indicate on the scale 1 to 5 (where 1=not at all, 5=very much) to what extent you are satisfied with:

the way the activity was built / structured?	1	2	3	4	5
the way the activity was performed?	1	2	3	4	5

Any remarks and / or suggestions for the TIMING team / workshop organizers?

## 4. Best practices

### (collection of practices through interviews with professional intercultural workers per country)

#### Belgium

##### MORE INFO:

Masereelfonds, Kelly Franceus, 0032/9 225 38 53  
[gent@masereelfonds.be](mailto:gent@masereelfonds.be)

Cooking workshop with ethnic minorities

Djembo project: creating “meeting points”, bringing together new immigrants (through language centres) and Belgian citizens to talk about random subjects

Objective: contact with local people, stimulating networking, offer free time activities

Reach: rarely women from Islamic countries (problem with mix men/women), Turkish people (have already a network, and their own doctors, restaurants,...)

Meetings: once a month, 50 persons, between two meetings they organise other activities, like going to a museum or sport facilities.

Language is no barrier since every one can speak their own language.

Day of dialogue: originally a project from Holland, bringing people around a table to talk about random subjects (this year the topic was belonging).

Lectures/workshops on specific topics – egg. How to deal with racism? Creationists versus Darwin - Position of women in the three (book) religions - ...

Reach: mainly Belgian people! Informative activities to get to know ‘the others’

No exchange activity

“Bazaar”: market where every association have a food/information stand – project of different associations of ethnic minorities

“Moon party”: celebrating Chinese rituals, parties, exchange of Chinese dishes

“Beursvloer”: exists in different cities all over the world: different companies exchange with different associations, egg. Dance group from Burundi makes an exchange with a lawyers company

Week of taste: taste is a central element in a lot of cultures , egg. Bread exists in a lot of cultures, exposition about bread, tasting all different kinds of bread

Intercultural brunch for the neighbourhood

Interlitratur: a literature festival, organized with a lot of different organisations (Flemish and immigrant associations), mixing communities, local and international authors.

Colora festival: world music festival

Circa: multidisciplinary festival, organised by a network of Flemish and immigrant organisations, local level

Bal Global: interculturalisation of a very famous Flemish dance folk concept – dancers of different origins instruct a dance of their country – music given by a diverse live orchestra – instruction of 5 dances, followed by a dance ball

Nieuw Vlaams Talent: (new Flemish talent): database with talented people of different origins, people that want to give lectures, or participate in debates...not only about the ‘typical’ immigrant themes such as Islam/multiculturalism/racism...Breaking through stereotypes!

[www.nieuwvlaamstalent.be](http://www.nieuwvlaamstalent.be)

Action week against racism (different cultural activities: expositions, stand up comedy, lectures,...)

Publications about diversity: sensualisation and image building are longue term processes.

Problems with intercultural projects:

- project working, need to have a ‘neutral’ person, when a person or the financial support disappears, the project can also disappear
- Project is intercultural when you mix people by bringing them together and let them develop a project together.
- Positive elements: implication of immigrant associations, work on recognizable themes (focus on common themes)

In neighbourhoods: working on social cohesion, bringing people together around certain themes, trying to trigger points of differences and similarities..

Questions by the effectiveness of these actions: Who do we reach?

#### Denmark

##### MORE INFO:

Mht Consult, Sofie Valbjørn, 0045/49 26 49 24  
[mht@mhtconsult.dk](mailto:mht@mhtconsult.dk)

Dining events for all residents.

Positive experience: A big success because people mixed and talked with each other and learned a lot of new things about each other. Especially the older Danish people got to talk to some of the young people here, and that helped break down some barriers and kill some of the prejudices. It's important to get such positive encounters, and to create some common ground and some common experiences.

Suggestions of local communities: trips together, bowling, dining together, playing football et cetera. Doing things together is the keyword. Down to earth, - nothing fancy, just spending time together.

Important message: It's good to meet on grounds other than ethnicity.

Cross cultural association for women – 15-20 Arab women who meet once a week and they also arrange different events. So they have their common ethnicity as the central aspect. But it's good that they can also use each other in other ways – for work, language, advise and inspiration et cetera.

An event with the aim to create safety and security for the residents. It was a success – about 30 participants (12 of them from the women club). They had a lot of good discussions about what they fear and what fear means to them, and that created a lot of mutual understanding and respect for each other, that they can benefit from in the future. Communication is the keyword.

The street theatre festival with workshops for children and young people – a lot of Danish and Arab kids took part! By making theatre in these public housing areas the goal is to make something cultural in this part of the city and to draw other people out here in order to create a different image of this area – a more positive image. And when you make something for the people out here, you have to keep in mind that the norms and rules here are different than in a normal theatre for example – the young people here communicate in a different way, and street theatre is a very good method for this group – they participate and it creates great dynamics and interaction with the actors. It was a great success and a lot of people – also from different parts of the city took part, but in order to have such success it has to have a certain size, and of course that takes money and a lot of resources... But it's possible.

The youth club – the Blue Sapphire. It's a great success, but only for the Arab kids. It was meant for both Danish and other kids, but the way it turned out we only reached the Arab kids. Mainly because it's situated in the housing area and not at the local school for instance. This area is stigmatized, and if you can you send your kids somewhere else I think, and I guess the Danish families had other alternatives after all... It's too bad, but now it's hard to change it I think.

The homework café at the library in Vapnagård where a lot of ethnic minorities live. It was meant for both Danish and minority children – intercultural, but it doesn't work like that. There are weak Danish children, but they find other places. But the minority children come from different schools and use this for homework as well as for social purposes – a place to meet up with their friends. For some of the girls it's a breathing space, their parents find it ok for them because it's related to school work. They do school work, but they also do other things, and that's important to them.

The intercultural aspect exists in the contact with the volunteers here.

We also do events at the library. In 2006 we did something in connection to the drawings of Muhammad. The libraries in general weren't to active in connection with that. We wanted to get in touch with some of the ethnic societies – get them together and take some action. But it was difficult – they have their internal differences and we had a hard time finding common ground. But then, we ran into a man who wanted to create dialogue. He was hurt by the whole debate, because as he said he felt a double impact: He was affected by the mocking of 'his' prophet' but he was also hurt by the burning of 'his' Danish flag – so an important point in the approach he had to this conflict was the equality of feelings. He suggested that the library could be the platform for creating the dialogue, and it was obvious – the library as the 'market place of different opinions'. So we invited the different ethnic societies and network persons to a meeting at the library to discuss an approach, and they came! Everybody was going slowly because they weren't used to meeting and cooperating, but we had some good talks, and everybody came up with some wishes for themes. There were disagreements – especially in relation to different interpretations of Islam, but finally everybody agreed on that the issue wasn't interpretations of Islam but communication belief, culture and religious feelings to the Danish people. So we got a speaker on that topic, and it was a huge success!! Sold out and for the first time in our history Danes and ethnic minorities sat there side by side talking and listening to each other! Afterwards there were some Muslims that volunteered to 'borrow a Muslim' project where they would go out and create dialogue with all kinds of people who were interested. Of course, you only reach people, who are interested in dialogue this way, but it's a beginning, and that's important!

Family/women network, mentor network with social events every month – picnics, cooking events, eid parties, henna night etc., and a sponsored catalogue with activities families/participants can do together for free or with special discounts.

Parent-school project: Project training teachers and parents in intercultural dialogue with the aim to improve communication and strengthen the children and their educational future.

Homeworkcafé: For parents and children, training/supporting ethnic minority parents with limited knowledge of the Danish school system to better help and support their children in the school work (new project, few experiences yet).

Reversed mentor network: Ethnic minorities mentoring companies, social workers and others in contact with – or working towards more contact with a more ethnically diverse group of people about intercultural meetings.

Intercultural girls-club: Young women with different ethnic backgrounds meeting socially (new project, few experiences yet)

Woman-club: Turkish woman starting a club for women (all are welcome) with the aim to enhance and broaden their network and horizon. Activities: Social activities, sewing, participating in multicultural festival et cetera. (new project, few experiences yet)

International baby/mother groups: Baby/mother groups is an offer to all new mothers arranged by homenumbers, to meet socially with their babies and talk about all the worries and joys connected to having a baby. With this project the groups are organised inter-ethnically in order to create more dialogue and intercultural network.

Garden project: Danish + ethnic minority families growing flowers/vegetables together – intercultural meetings with a common focus on gardening.

Structural initiatives beyond Mhtconsult, but maybe inspirational on a smaller scale?

Local integration councils elected by immigrants from non European countries. The counsel works a little differently in each city, but the main purpose is to give the ethnic minorities living in the local community a voice in matters that they find relevant and work together with the local politicians.

Free passes to spare time activities: Possibility for children from low income families to get free passes to participate in sport or other afterschool activities or to buy the necessary equipment to be able to participate in order to get more ethnic minorities into the (often volunteer-based) established sport- and spare time life.

Events and cooperation with network

Women stories: library-event with Danish + Turkish woman talking about women personally and women historically through 3 generations – comparing and having dialogue about similarities and differences.

Multicultural festival: festival organized by volunteers in local neighbourhood with many ethnic groups – stands with food, information, events et cetera related to interculturality, integration and dialogue; stage with performances from different groups.

Street theatre festival: Annual week long theatre-festival with parts taking place in neighbourhood with lots of ethnic minorities. Target: To attract people not living there into the area and create more dialogue and less prejudices.

Cooperation between social workers in different neighbourhoods in order to stimulate dialogue between residents and offer more activities.

Cooperation with after school-club: Immigrant women with no/limited work experience spending the day with the kids cooking dishes from their home countries with the kids.

#### METHODS AND TRAINING ACTIVITIES

‘Mentor training.’ Short training courses for mentors – intercultural competences, recognizing dialogue, coaching techniques.

‘Diversity in work life.’ Development of web based toolkit for use in the development of more diverse workplaces and in integration and keeping ethnic minorities. The toolkit includes a test that shows a diversity profile and recommendations on how to go from there to improve. The toolkit has been altered and adjusted to different other target groups – schools, unions etc.

‘Communication with quality and clear motives.’ A competence-developing course for leaders and social workers in job centres. Training in using coach-like and cognitive methods in motivation- and changing processes in the effort of getting people with ethnic minority background into jobs. The training has been altered and combined with training in intercultural communication for other target groups.

‘Women from marginalisation to work motivation.’ Methodology report on how to improve work related learning processes and motivation for ethnic minority women.

‘Company tour.’ A national tour visiting 160 companies introducing ways and methods to develop diversity management and to encourage the recruiting and integration of more ethnic minorities.

‘*Virksom.nu* – strategic corporate responsibility.’ An evaluating analysis of a project working with combining CSR and the work integration of ethnic minorities in 11 cities in Denmark.

‘Retirement homes makes room for diversity.’ A process evaluation of a competence-developing training course aiming to qualify employees working in retirement homes to embrace the growing diversity in the sector.

‘Hospitals from mono culture to intercultural environments.’ An analysis- and development project to improve intercultural competence and communication in

hospitals in Denmark. Mapping of experiences and development of knowledge and toolkit database with collection of material for introducing diversity policies and strategies in the healthcare system.

#### CONCRETE METHODS/ACTIVITIES

##### FROM TRAINING COURSES

Cooking together dishes from different countries - one person or a smaller group is head chef and instructs the rest of the group. While working together, the group discusses likes and differences in the dish and share their culture and traditions connected to the dish. Even people with very low language skills can participate and demonstrate their traditions instead of telling about it.

Democracy game Game to be played in groups of 4-6 people. You pick cards with different statements and discuss them in the group.

Communication painting. The participants have to in pairs of 2 sitting across from each other to make a painting on a long piece of paper divided into as many squares as there are participants. One in each pair is appointed leader and the other follower. The leader paints something and on the other the follower has to mirror it on the other side of the paper. Good communicators will find it easy, but others will find it much more difficult.

Life story on a line. Exercise in groups of 2. Each person gets 3-4 flower heads and has to show important aspects/moments of their life story by putting the flowers on a line (ribbon on the floor) and explain the choices to the other. - Very aesthetic/visual exercise.

#### France (Marseille)

##### MORE INFO:

Eurocircle, Marie Wittamer,  
[mw.eurocircle@gmail.com](mailto:mw.eurocircle@gmail.com)

« Une Terre Culturelle »

« Travel is good for young people » is a basic sentence we started the association with! We started to work on an area in Marseille which was a kind of ghetto, abandoned area. We proposed to young people to go to other countries, meet people from other countries and do something together, exchange best practices. We've been working for 12 years, and we decided to work also with social workers to train them to interculturality and to this positive aspect and this learning by doing, to send them also to other countries. We organize only exchanges and seminars, other type of mobility we counsel them in a way which are the actors of their projects.

Example of success: a young person who was a delinquent, a thief, became a policeman and still work with the association- another one would be me, I never moved from Marseille before I was 20 you can give an objective point on Marseille and life if you never move some social worker are coming from a quarter and staying as well as

working there never going outside it. To be open minded you need to move. What was different for you when you moved the first time? The way public transport, or cultural life was, views on Germans and stereotype, you also realized that you aren't as open minded and clever about others as you thought. Your personal views are changing a lot you can exchange with people that have a direct link to the history. You have another way of managing your social work and to implement your work on discrimination. You have to know the positive and negative reaction it can come up with. On methods, we don't say we're working on interculturality we use methods: games, video, sports, etc. The same with social workers we make them learn how to use a tool. Even if they work only on video without tackling especially interculturality just learn together and do a small video together on x theme: they're going to go through the group dynamic of exchanging, laughing, conflict ... and you are there to care and mediate on this flow. When you give them inputs they can understand and experience it.

Ambiguity: Palestinian people want to stay near the sea and the other group wants to go away to do the activity. Don't look only to your agenda; try to understand the situation... because Palestinians cannot go to the sea without Israeli authorization if you don't pay attention and time to understand you may go to an open and hidden conflict.

How to mediate situations like this? Explanation is the first tool, then you have to give the opportunity and space to the group to explain to speak about it, mediation has to be done always for both, all sides should explain and take the time for it. We use a lot role games for example on girl virginity, theater play. Everybody has to listen to each other and then to speak themselves.

The management of the group is different either if it's with social workers or with youngsters. You have to put more 'authority' with adults as your position is not the same because they'll have to work with that method. Importance of the team, pedagogical approach made together, preparation together before going to the group. You have to prepare your group. You have to work on group dynamics before starting with methodologies which can be touchier before tackling your thematic otherwise you stay on surface. Example of games on group dynamics: two lines and you walk through looking in the eye without speaking and you stop when you feel to by the look of the other - no languages barriers, it works on empathy

Sophie: our aim is get them closer to employment, so we are working more on empowerment we do games, role play, reminiscence in three steps, one by one: past, present, future. Both in groups and individual sessions (motivating coaching methodologies).

Celebrations and meals in the district. Difficult to reach the Comorians and the Gypsy community, we have to have field work

Meetings with parents and youngsters, talk about school tasks/ problems



Eurocircle have developed a programme called “Youth in Action”, which is related to non-formal education and young people’s needs. It promotes mobility, cultural diversity, the inclusion of young people with limited economic resources, antidiscrimination, protection and safety, voluntary service and youth support. They reach people by contacting high schools, local authorities, etc.

Toolkit “Intercultural learning” (cf. IX.2.)

### Denmark

#### MORE INFO:

Clavis, Jacob Madsen, 0045/43978700  
[jam@csok.dk](mailto:jam@csok.dk)

One of the Clavis learners, talked about her experience as a preschool teacher in Copenhagen.:

They promote and discuss culture every day with the children,.

They have an understanding of different cultural practices in raising a child.

They often use sign and body language.

They change policy practices when inquiries or small problems arise.

Another Clavis learner works on building bridges between countries. She specialises in Nordic countries and she’s very proud of the language policy they have introduced: nobody speaks English in her building. The use of Scandinavian languages is encouraged.

### Iceland

#### MORE INFO:

Margvis, Guorun Kristin Blondal, 00354/865 6675  
[margvis@margvis.is](mailto:margvis@margvis.is)

Margvis best practices are connected with celebrations, like Christmas or any other religious or social events. Thanks to sponsorship, learners cook their traditional dishes, hold art exhibitions, they can invite everybody.

Another example of best practice is a mentor project in which male workers get involved in Icelandic customs, out of their workplace, so they regard their co-workers as friends. They use Facebook to advertise and promote their activities.

### France (Paris)

#### MORE INFO:

Elan interculturel, Vera Varhegyi 0033/669 02 95 55  
[elan.interculturel@gmail.com](mailto:elan.interculturel@gmail.com)

Trainings for professionals: Helping cross-cultural adaptation

The five days trainers’ training “Helping cross-cultural adaptation” is for adult trainers, counselors, coaches working with newcomers. It addresses questions such as: What does it mean to adapt to a new cultural environment?

What does it feel like to be a stranger? What can adult trainers, counsellors do to help adaptation?

Its main objective is to learn about the process of adaptation to a new country, understand its main challenges, risks and resources with a view to able to give support to other is this process. This implies:

To gain insight into the psychological and cultural mechanisms involved in intercultural adjustment

To develop basic competences for intercultural communication applicable in personal encounters as well as in the counselling / training process

To adapt tools that help newcomers connect to the new environment and to the host community

To acquire tools to help newcomers mobilize their own resources for the transition process.

The workshop is based on a combination of different activities and methodologies, relying on nonformal education. We invite the participants to participate actively, and share their experiences.

Activities include: Structured exercises: role plays, simulations to examine the dynamics of crosscultural experiences. Small group tasks, discussions around questions of interest. Presentations and discussion of the psychosocial mechanisms involved in cross-cultural adaptation. Field exercise in town. Getting acquainted with tools of intercultural psychology.

“Home abroad” workshop: (cf powerpoint presentation, IX.1.)

The “Home abroad’ workshop was designed for women and men who made the decision to accompany their partner abroad to get established and build a new life in a new country. It addressed the situation of people who for love and commitment left the security of their job, the presence of their friends and families and the daily routines which make up “home”, to find themselves in the position of a novice, who needs to learn a new culture and reinvent a professional identity.. The aim of the workshop was to offer support to handle these many life changes well, create a space of trust and security where participants can share their experiences, offer tools on how to make the transition experience a personal and professional resource.

The workshop took place in Paris, in March 2010, with the participation of eleven ladies residing in ten European countries, originally from 9 countries and three continents. The workshop was held with the support of the ‘Grundtvig thematic workshops’ programme of the European Lifelong Learning programme.

The workshop comprised the following modules:  
 “Culture shock” or “honey-moon”? - What makes the challenge in the transition experience?

n What is culture? How does it affect our life, thoughts and feelings? n What is culture shock and self shock?

The psychology of difference: to meet the other and to be the other

Obstacles and competences of intercultural communication n Critical incidents and experiences of cultural contrast n “Intercultural detective”: how to make sense of the new environment? How to get connected with it? n “Mindmap”: how to think usefully about yourself and the new environment?

To be open and yet to be the same: self and identity in a new surrounding.

Needs and principles of the identity: relatedness, competence, autonomy – how to satisfy them in the new environment? n How to be coherent with oneself and yet adapt to the new environment?

Resources of the adaptation, action plan for personal and professional development.

Transition and happiness: how does being abroad influence our capacity to experience pleasure, to lead a meaningful and a good life? n Models to help identify and structure objectives, internal and external resources. n “Compass”: how to keep focused on one’s psychological needs professional and personal and how to create a strategy to satisfy them. n SWOT – strengths, weaknesses, opportunities and threats n Portfolio: how to identify and value our competences and experiences.

## Spain

### MORE INFO:

Oviedo, Monica C. Gonzalez Suarez  
[monicags@educastur.princast.es](mailto:monicags@educastur.princast.es)

### TITLE OF THE SESSION.

Christmas Charity Bazaar, the sale of second-hand goods that students don’t need any more and donate. All the proceeds go to charity.

### OBJECTIVES.

- To raise money for a well-known charity.
- To make people aware of the fact that what isn’t necessary for us, can be very useful for others.
- To role play the shop assistant/customer with everyday language.
- To feel useful when belonging to a group.
- To make students use the language they are studying and realize the importance of verbal communication.

### DESCRIPTION (STEP BY STEP).

Some days before the event, teachers tell students in their classroom about the annual charity bazaar and ask for volunteers to act as shop assistants. They note down their names on a list and the time they can be available. That way, students take turns to sell, so that there’s always someone in charge of the stands and the till.

On the day of the bazaar, students are given a badge with the flag of the country whose language they are studying, and they are asked to be standing in the areas where that language is spoken.

To help customers with little knowledge of the language, posters showing examples of the typical shopping dialogues are on display on the walls of the place where the bazaar is set up.

### TIME.

The school is open from 9 a.m to 21p.m. five days a week. As all the proceeds go to charity, the bazaar is usually set up on the day of the school Christmas party and lasts for a week or so, until the beginning of the Christmas holiday.

### SPACE NEEDED.

Our Christmas Charity Bazaar is set up in the hall of the school, where everybody can see it when entering or leaving the building. Besides, the bigger the area, the better the goods are shown.

### MATERIALS.

- Christmas decorations.
- Desks, chairs and benches covered with colourful pieces of cloth to place the goods that are going to be sold.
- Posters showing the language of shopping that customers usually need to buy things in English, French, Italian and German.
- Badges of the English, French, Italian and German flags for the shop assistants.
- Santa hats for the shop assistants who want to wear them.

### CONCLUSIONS AND ISSUES.

This is a very successful activity, since students feel helpful, both contributing to raise money for charity and, explaining to customers the vocabulary and the structures they need to use or simply chatting with them in a foreign language.

Besides, it’s a perfect meeting point for friends and classmates to socialize, to exchange shopping experiences, to meet new people and so on.

Finally, we have to point out that bargaining has proved to be everybody’s favourite task, and although prices are lowered, customers appear most generous. What’s more, when the days of the bazaar are coming to an end, customers are asked to pay for the goods as much as they think they are worth, and rather surprisingly, their donations are even larger.

### NAME OF TRAINER.

The EOI Oviedo management team came up with this wonderful idea, on M<sup>a</sup> Dolores Fernández Gavela’s initiative.

### PLACE AND DATE.

The hall of the EOI Oviedo.

Ten days before the beginning of the Christmas holiday.  
Title of the session.

Multi lingual Theatre Performance. The EOI drama group gives a performance that consists of sketches in the four languages taught at our school: French, English, German and Italian.

### OBJECTIVES.

- To contribute to the school interdepartmental dialogue and promote team group.
- To offer everybody the chance to participate in a creative out-of-school activity, doing what they really feel like.
- To work not only on the linguistic aspects of a language, but also the cultural ones.
- To encourage students to use the language they are studying in a different way.
- To become aware of the importance of non-verbal communication.

#### DESCRIPTION (STEP BY STEP).

Some days before the event, teachers tell students in their classroom about the annual theatre performance and ask for volunteers, either to act or help in other ways. Teachers, scriptwriters and students arrange to meet in order to discuss details about the set, the costumes, the rehearsals and so on.

The plot varies every year. We may pay a tribute to classical fairy tales and have an alternative “Little Red Riding Hood”, for instance, or the story line revolves around current affairs, such as the international financial crisis. The most innovative element we’ve introduced so far, which has proved to be hugely popular with the audience, is that actors speak the four languages that can be learnt at our school. That means, they address each other in the languages they are studying. To make themselves understood, they use body language, or extracts from well-known books, films, songs, TV ads, etc, which can make up for the difficulty of the language.

Time.

The play lasts for about 30 minutes and the usual evening performance is at 19 hours, since the school closes at 21 and we need time to tidy up.

#### SPACE NEEDED.

As there isn’t an assembly room in our school, the show is held in the school library.

#### MATERIALS.

- Scenery.
- Desks, chairs or whatever furniture that is necessary for the setting.
- Posters or signs showing useful information in English, French, Italian and German.
- Costumes.
- A computer or a CD player for the special effects.

#### CONCLUSIONS AND ISSUES.

This is a very successful activity, since everybody feels helpful, both contributing to the setting up of the show and taking part in it.

As far as the linguistic and cultural issues are concerned, the use of the four languages make the audience pay full attention to every line that is said and have the time of their lives, above all in some scenes where actors reply to each other resorting to the non-verbal communication, jingles or whatever tricks they can think of.

#### NAME OF TRAINER.

A group of students of the Italian language at the EOI Oviedo came up with the idea and put on the first performances bringing the house down. Since then, thanks to their initiative, more and more people have actively got involved.

#### PLACE AND DATE.

The library of the EOI Oviedo.

It is one of the activities included in the school Christmas party, although it can be scheduled on 27<sup>th</sup> March, coinciding with World Theatre Day or 23<sup>rd</sup> April, International Book Day.

## 5. Tool kits and external resources

The mission of developing intercultural dialogue has been endorsed by a variety of international organizations, NGOs, education institutions, and a number of more or less formal communities. The resource collection below is a non exhaustive collection of their contributions, which can help in launching your own intercultural initiatives.

We have collected these contributions under five different headings:

- Pedagogical resources and kits directly adaptable into trainings, event and other pedagogical activities
- International organizations' policies and approaches concerning interculturality
- Tools for the assessment of intercultural competences
- Scientific communities and exchanges around interculturality
- Working on the intercultural dimension of European projects.

Some of the resources are only accessible online. We have added the links to access them, but the paths (url addresses) may change over time. In that case please use a key-word search to reach them.

### 5.1. Pedagogical resources

#### **Pedagogical kits developed by the Council of Europe**

<http://eycb.coe.int/compass/default.htm>

The Council of Europe has developed a variety of pedagogical toolkits to promote and facilitate awareness raising and competence-developing activities linked to intercultural dialogue. The kits can be downloaded or used in their online version. Most of them is available in different language versions.

All different - all equal - Intercultural pedagogical kit prepared by the Council of Europe

<http://eycb.coe.int/edupack/>

European societies continue to suffer from a growth of racist hostility and intolerance towards minorities. Many people across the continent, through public bodies, non-governmental associations and local initiatives, are working to try and tackle these problems. The European Youth Campaign "all different - all equal" against Racism, Xenophobia, Anti-Semitism and intolerance sought to bring these people together and give extra momentum to the struggle against all forms of intolerance. Although the Campaign itself officially closed in 1996, the necessity for continuing the work remains undiminished.

Young people cannot make sense of their own position and gain knowledge and mastery of it without an understanding of both the international and national circumstances that shape their world. Intercultural education can facilitate this process. We have aimed to provide practical and theoretical materials which can be used by educators, trainers, youth workers and teachers in informal education. The pack is not an academic thesis and we have tried to make it readable. Experienced practitioners will find new ideas here, but the main target group are those who are just starting to work with young people in this area. Although we talk of young people, this pack and the activities proposed can be adapted for other age groups in informal education settings.

#### **Compass - Pedagogical resources on human rights education prepared by the Council of Europe**

<http://eycb.coe.int/compass/en/contents.html>

COMPASS has been produced within the framework of the Human Rights Education Youth Programme of the Directorate of Youth and Sport of the Council of Europe, which was launched in 2000 on the occasion of the 50th anniversary of the European Convention on Human Rights. The programme aims to put human rights at the centre of youth work and thereby to contribute to the bringing of human rights education into the mainstream.

#### **Alien 93**

<http://eycb.coe.int/alien/default.htm>

Resources for campaigns, seminars, workshops and other pedagogical activities to combat xenophobia, intolerance and raise sensitivity towards forced migration and the experiences of refugees.

#### **Training kits (T-kits) of the EU-CoE youth partnership web portal**

[http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T\\_kits](http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T_kits)

The training kits of the EU-CoE youth partnership Programme are thematic publications written by experienced youth trainers. They are easy-to-use handbooks for use in training and study sessions. T-Kits are produced in English. Some of them are also available in French or German.

Training kit 4 is explicitly dedicated to intercultural Learning, but other T-kits may prove to be useful resources for intercultural activities too:

T-Kit 5 : International Voluntary Service

T-Kit 6 : Training Essentials

T-Kit 8 : Social Inclusion

T-Kit 11 Mosaic : The training kit for Euro-Mediterranean youth work

T-Kit 12 Youth transforming conflict

### **New views Grundtvig Learning Partnership**

[www.new-views.eu](http://www.new-views.eu)

The New views Grundtvig Partnership set out the goals to

Explore the specific challenges faced by teachers who teach mixed groups (migrants and non-migrants) and the challenges faced by course-participants attending these courses. Additionally integrative and conducive issues will be addressed.

Adapt existing and develop new teaching methods to integrate the demand of intercultural education.

Define methodical-didactical competences and skills which describe the required profile of teachers in multicultural adult education.

Sensitizing the impact related to the issue of language. As integration is deeply correlated with language skills, migrants who are taught in a language sensitive manner are better educated and can improve their services and cultural communication skills. As a consequence this factor has sustainable influences of accessing the labor market.

### **Critical multicultural Pavilion - an EdChange project by Paul C. Gorski**

[www.edchange.org/multicultural/activityarch.html](http://www.edchange.org/multicultural/activityarch.html)

[www.edchange.org/multicultural/index.html](http://www.edchange.org/multicultural/index.html)

Portal on intercultural education, with lots of recommendations, links and adaptable exercises for icebreakers to more challenging activities focusing on identity, inclusion, exclusion, discrimination.

## 5.2. International organizations on intercultural dialogue

### **Council of Europe**

[www.coe.int/T/dg4/intercultural/default\\_en.asp](http://www.coe.int/T/dg4/intercultural/default_en.asp)

### **White paper**

[www.coe.int/T/dg4/intercultural/Source/Pub\\_White\\_Paper/White%20Paper\\_final\\_revised\\_EN.pdf](http://www.coe.int/T/dg4/intercultural/Source/Pub_White_Paper/White%20Paper_final_revised_EN.pdf)

The White Paper provides various orientations for the promotion of intercultural dialogue, mutual respect and understanding, based on the core values of the organization. The Ministers welcomed it as a “significant pan-European contribution to an international discussion steadily gaining momentum” as well as to the European Year of Intercultural Dialogue. The Ministers emphasized the importance of ensuring appropriate visibility of the White Paper, and called on the Council of Europe and its member states, as well as other relevant stakeholders, to give suitable follow-up to the White Paper’s recommendations.

### **UNESCO**

<http://portal.unesco.org/culture/en/ev.php>

Among UNESCO’s chief missions is to ensure space for and freedom of expression to all the world’s cultures. Therefore, it isn’t a matter of identifying and safeguarding every culture in isolation, but rather of revitalizing them in order to avoid segregation and cultural entrenchment and prevent conflict.

This cultural dialogue has taken a new meaning in the context of globalization and current international climate in politics. Thus it is becoming a vital meaning of maintaining peace and world unity.

### **European Commission**

[http://ec.europa.eu/culture/portal/action/dialogue/dial\\_en.htm](http://ec.europa.eu/culture/portal/action/dialogue/dial_en.htm)

The European Union has been promoting intercultural dialogue for many years - both within the EU and beyond, i.e. with countries which are not members of the Union.

Launching conference of the European Year of Intercultural Dialogue 2008: [http://ec.europa.eu/culture/portal/action/dialogue/2008\\_dial\\_en.htm](http://ec.europa.eu/culture/portal/action/dialogue/2008_dial_en.htm)

## 5.3. Intercultural competences

Wikipedia definition of intercultural competences

[http://en.wikipedia.org/wiki/Intercultural\\_competence](http://en.wikipedia.org/wiki/Intercultural_competence)

Intercultool Project - European project on the identification and assessment of intercultural competences

[www.intercultool.eu](http://www.intercultool.eu)

The Intercultool project aims at contributing to the preparation of professionals for the management of cultural diversity situations within their field (both business, public and not for profit) and their society and at the recognition and introduction of intercultural competence in the vocational education system

### **OCDE projet DESECO**

Summary of the project defining collaboration in heterogeneous teams as one of the three domains of key competences

[www.oecd.org/dataoecd/36/55/35693273.pdf](http://www.oecd.org/dataoecd/36/55/35693273.pdf)

## 5.4. Scientific communities and exchanges around interculturality

### ARIC - Association pour la Recherche Interculturelle

[www.unifr.ch/ipg/ARIC/Ouverture.html](http://www.unifr.ch/ipg/ARIC/Ouverture.html)

International association of French speaking researchers working in fields linked to interculturality. The Association organizes international conferences every second year.

### IACCP International Association for Cross-Cultural Psychology

[www.iaccp.org/drupal](http://www.iaccp.org/drupal)

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 800 persons in more than 65 countries. The aims of the Association are to facilitate communication among persons interested in a diverse range of issues involving the intersection of culture and psychology. IACCP is affiliated with the International Union of Psychological Science (IUPsyS).

### Society for Intercultural Education Training and Research

[www.sietareu.org](http://www.sietareu.org)

SIETAR is Europe's largest association of interculturalists and is part of the worldwide SIETAR network.

SIETAR works to:

- contribute to more effective communication among people of different cultures and backgrounds
- enhance intercultural awareness in policy-making, business, education and civil society
- establish an ever-widening network of intercultural specialists
- provide multi-disciplinary, professional expertise
- contribute to the development of professional standards
- encourage publication and promote research
- provide opportunities for personal and professional exchanges
- hold regional, national and international conferences

### The Delta Intercultural Academy - international forum for intercultural trainers

<http://www.dialogin.com/>

The mission of dialogin The Delta Intercultural Academy is to act as a global knowledge and learning community on culture, communication and management in international business.

Its aims are:

- to raise awareness of its chosen field
- to disseminate and increase knowledge and insights relevant to practitioners and researchers
- to facilitate contact and communication among those interested in the area
- to contribute ultimately to an improvement in competence in the field of communication and cooperation in international business and management

Its services are made available to individual members free of charge.

[Interculturaldialogue.eu](http://Interculturaldialogue.eu)

Research comparing national approaches and international organizations' perspectives on intercultural dialogue [www.interculturaldialogue.eu/web/index.php](http://www.interculturaldialogue.eu/web/index.php)

## 5.5. Intercultural aspects of European projects

### VITT

Virtual Intercultural Team Tool developed in the inter-tool project [www.intertool.eu/](http://www.intertool.eu/)

The VITT has been designed with the aim to assist European project teams to improve intercultural communication and build on their cultural diversity for an effective implementation of their projects. It is a process-focused tool providing support to European project teams in three key processes of project implementation:

- the kick-off of the project, starting the work as a team, task distribution and detailed planning;
- the monitoring of the project implementation;
- the evaluation of the project, at the end of the implementation period

## 6. Project process

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It seems like only yesterday when we were both excited and worried about the beginning and development of this ambitious project. Excited, because we had been able to find some common ground as far as our main interest was concerned: the promotion of the intercultural dialogue. Worried, as we didn't know whether the same methods or best practices would suit all or not.

Basing our assessment on these two deep feelings, we can state that the process of this project has gone through two distinct phases that we will try to summarise in the following paragraphs:

The first phase: a period of reflection (October 2009-May 2010)

It's impossible to look back on the initial stage of our partnership without some element of concern, due to some justifiable reasons:

The change of coordinator led to a delay of the meetings and mobilities. Consequently, a new agenda had to be drawn up and that, obviously, exerted a considerable influence on the development of the project.

Only a few members had already met before, at the contact seminar in Helsinki, so, even though we had some information about our organizations, it wasn't until we travelled to the partners' headquarters that we really understood what their jobs involved. Then, we realised what our needs were.

In spite of the fact that our objectives were clear - to identify, share and further develop practices that promote intercultural dialogue through adult education; to aim at practices that do not exclusively apply to ethnic minorities; to create intercultural links between individuals and groups; to introduce awareness of cultural diversity to a wide range of areas and fields of activity and further the dialogue within these fields and to contribute to the mainstreaming of intercultural dialogue, reflecting our recognition that cultural diversity and interculturality is not only relevant to specific groups, but concerns society as a whole - , it took us time to kick off, due to our learners' specific needs. Fortunately, this obstacle turned into a challenge when we introduced some reasonable changes in our established procedure for knowing our colleagues and learners' attitude towards this issue: the interviews about the intercultural dialogue and diversity and the blog, the best way to keep a record of our intercultural experience. Thanks to the interview answers, we could

organize the workshops whose content best responded to the participants' demands.

For some partners, this period of reflection was especially hard, since they were used to working on the field of interculturality or diversity with peer groups, for instance, teachers of foreign languages working with other teachers, or social workers working with other social workers. Therefore, a clash of opinions on the methods or a disparity between the social or the theoretical or even the teaching perspectives used to break out. Luckily, every cloud has a silver lining, as everybody in the end tried to come up with ideas that could be suitable for all.

The second phase: a period of implementation (Icelandic workshop May 2010 - Danish workshop October 2010)

It wasn't until this second stage, and after a combination of a long-term period of reflection and the implementation of our ideas in our workshops that our target groups got actively involved in cultural awareness and benefited from this practical approach.

According to the participants' evaluation sheets of the workshops activities, we found out that:

Both, professionals and non-professionals felt at ease learning from each other in an inclusive atmosphere, regardless of their profiles.

In general, they enjoyed activities and events in which cultural diversity was highlighted. Diversity played an important role in this positive approach.

By exchanging their personal experiences, learners helped us develop innovative and effective practices that can contribute to intercultural training, taking into account the differences in context.

Every activity was and is subject to modifications to avoid making the same mistakes. All the participants in the workshops felt free to comment on the strengths and weaknesses of the project ideas, in order to improve the content of the future toolkit.

Conclusions

It gradually dawned on us that opposites attract, like yin and yang in Chinese philosophy, provided they can form a whole.

Being “opposites” turned into a challenge rather than a difficulty, since we can always complement each other, so we’d better “add” instead of “subtract”.

Although each organization has different needs to meet, there are always two perspectives to adopt: on one hand, the community social services perspective and on the other hand, the teaching one.

Adaptation to each partner’s environment is the key word when thinking about implementation. Sometimes, it’s necessary to change some aspects of the activities to make that adaptation much easier. Here are two examples of best practices whose adaptation has been successfully made:

**A street theatre festival:** Annual weeklong theatre-festival with parts taking place in the neighbourhood with lots of ethnic minorities. Target: To attract people not living there into the area and create more dialogue.

**A school of languages theatre festival:** Annual theatre-festival, performing multilingual sketches. Aim: to attract people from different areas of the city who are not only language students, so that they can engage in verbal and non-verbal communication in order to become less prejudiced.

**Cooking together (social perspective):** dishes from different countries - one person or a smaller group is head chef and instructs the rest of the group. While working together, the group discusses likes and differences in the dish and share their culture and traditions connected with the dish. Even people with very few language skills can participate and demonstrate their traditions instead of telling about it.

**Cooking contest (teaching perspective):** The aim of this activity is to invite students to take part in a Christmas cooking contest, showing their favourite foreign desserts, obviously, the ones from the country whose language they are studying. During the exhibition, other students can act as a panel of judges. They can taste and comment on likes and different ways of cooking it and share their culture and traditions related to the dish. Even people with very few language skills can participate and show their traditions instead of talking about it.

We feel very grateful for the opportunity we’ve had throughout these two years to exchange and have access to a wide variety of methods. This is our European agencies’ prime goal, as natural and necessary as the pollination. Now, it’s our task to carry this “pollen” to other flowers to make those flowers produce seeds.

As you can see, every partner’s suggestions of icebreakers, activities related to arts such as painting, or literature, problem-solving puzzles and so on are likely to be adapted. Obviously, all of them are subject to changes, depending on the group’s needs, interests and priorities.

Tolerance and knowledge provide a solid foundation for cooperation and this partnership has paved the way for future intercultural dialogue dynamics, so who said it is impossible for different partners to share a method? The sky is the limit!



## 7. Come and see us

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### 7.1. Timing's blog

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A Toolkit for Intercultural Mainstreaming

[www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com)

In the framework of the project, we decided to create a blog in order to disseminate the breaking news and the activities lead during the project. Moreover, this tool enables us to create a forum where ideas, doubts and opinions can be posted. The information is updated frequently and efficiently.

The process of dissemination takes place throughout the duration of the project and after it has come to an end with the aid of the blog. We have tried to express the inevitable fusion between dissemination and the use of the material or the activities programmed.

One of the partners is in charge of feeding and updating the blog with pictures, videos, activity report of the meetings, testimonies of the learners about the workshops.

#### Presentation of the partners

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**Spain / ESCUELA OFICIAL DE IDIOMAS DE OVIEDO** The school runs on government funds and is formal system of education. Most of the teachers are at the school on a permanent basis as we are Civil Servants and require to have a University degree as well as pass a State Exam. The school has over 3000 students studying one or more of the four languages we offer: English, French, German and Italian. Language learning is an essential part of our educational system and a growing number of professionals and university students are complimenting their CVs by acquiring the Official Certificates that the school emits.

We have seen a growing need to open our doors to Europe not only to learn languages but to learn culture, customs and new ideas. The growing number of minority groups in our region has created a need to look for a multicultural and intercultural dialogue among the adult learners as well as the staff.

**France / EUROCIRCLE** is a network of European project managers in the social sectors of education and employment. As a European Non-Profit Organisation it provides training to young adults and social workers about European mobility, citizenship and intercultural dialogue as main thematic. It also participates in training youth workers about ICT. The organisation is working a

lot with young adult with less opportunities to empower them. Marseille is a city where intercultural dialogue is present in everyday life by the diversity represented within its population but the dialogue is not always easy, smooth or even sometimes existing. The city was constructed by different migration waves coming to the harbour so the impact of new methodologies on intercultural dialogue can be of great importance.

**France / ELAN INTERCULTUREL** is an independent association created by a group of psychologists and researchers interested in exploring diversity and making it a source of advantage. Our trainings focus on the development of intercultural competences, with a view to create a better understanding of how diversity affects our life, to raise awareness of the resources inherent in diversity and to develop the skills needed to turn diversity for the benefit of the individuals and the group. Within the learning partnership Elan Interculturel would like to explore the role that social and cultural centres active in multicultural can assume in promoting intercultural dialogue, particularly through their network of volunteers and members. Accordingly we engage in doing exploratory interviews with volunteers / members of such organisations, create a pilote group and together refine an intercultural training answering to their specific context. Furthermore, we wish to share with them the practices of intercultural dialogue the partnership will identify in the "toolbox".

**Belgium / MASEREELFONDS** is a left-wing socio-cultural organisation based in Belgium (Flanders). We organise debates, conferences, lectures, but also festivals, dance and music events,... The following themes are important to us: 'Education' (democratisation of education), 'Europe' (reflection on a more democratic and social Europe), 'Economy' (discussing alternative economic models), 'Intercultural society/diversity' (reflection on the intercultural society, developing intercultural projects), 'Literature', 'Music', 'Ecology'. To summarise, we discuss - in a critical manner - all aspects of society.

**Denmark / CLAVIS SPROG & KOMPETENCE** is a non-profit organization with a broad target group and offer a wide range of services. We provide non-formal education and our main service is teaching the Danish language to adult non-native speakers. These courses are funded by the Danish state. We do, however, also offer courses for minority representatives who wish or have been asked to further their understanding of intercultural challenges in order to optimize their possibilities in the Danish society. For these services we have in-house cultural coaches and mentors. Within this frame

we collaborate with the public sector in the shape of municipalities and the Ministry of Integration as well as those representatives from the private sector who wish to further qualify their employees from the ethnic minority group.

**Denmark / MHTCONSULT** is a knowledge-based consultancy company, whose chief objective focuses on promoting human diversity in the workplace. The core areas of our activities are cultural analyses, ethnic equality and diversity strategies. In the outset evaluation and research-based investigations were the cornerstones of the activities. In recent years, we have, in addition, expanded our activities in the field of informal learning. Our educational activities include courses for unemployed with ethnic minority background and training of social mentors for this same group; we offer, as well, intercultural training of job consultants and social advisers, and in-job training of employees at private workplaces. In the partnership we hope to explore further the opportunities in working with both minority and majority population simultaneously.

**Iceland / MARGVIS** is an adult educational center in the north of Iceland and offers a wide range of language courses for adults, with the emphasis on teaching foreigners in Iceland the native language, Icelandic. The Icelandic-courses are partly funded by the Icelandic state, labour unions and the regional workplaces. One of the primary objectives of Margvís is to provide a forum for multicultural society in Iceland. It promotes dynamic interaction between people of different origins and cultural background. We work to prevent prejudice in our society by providing extensive educational programmes.

For more information about the partners, please check out our blog [www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com)

## 7.2. Documents

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Please look in the *Come and see us Folder* folder on the memory stick. Or check [www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com) for more information.

## 7.3. Pictures

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Please look in the *Come and see us Folder* folder on the memory stick. Or check [www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com) for more information.

## 7.4. Videos

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Please look in the *Come and see us Folder* folder on the memory stick. Or check [www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com) for more information.

## 8. Bibliography & suggested reading

*The bibliography following below is an inspirational collection of a small corner of a whole world of literature on the topic... More inspiration can be found by following links in the folder 'External resources'*

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## 8.4. Cross-cultural comparison

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## 8.6. Academic journals

*cross-Cultural Research*

*Ethnicities*

*Intercultural Communication Studies*

*Intercultural Pragmatics*

*International Communication Gazette*

*International Journal of Intercultural Relations*

*International Journal of Language, Society and Culture*

*Journal of International and Intercultural Communication*

*Journal of Intercultural Communication*

*Journal of Intercultural Studies*

*Language and Intercultural Communication*

## 9. Annex

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Please look in the *Annex* folder on the memory stick.  
Or check [www.grundtvigtiming.wordpress.com](http://www.grundtvigtiming.wordpress.com) for more information.

### 1. Homeabroad -pres.ppt

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### 2. Tkit\_intercultural.pdf

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### 3. Grundtvig Timing folder

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