Module 1

Intercultural competences for adult education providers

Written by P1:
Leibniz University of Hannover, AGORA Civic Education
(LUH)
Content

Intercultural competences for adult education providers

Addressees

Aims of this module

Timing

Requirements

Resources

Societal context of intercultural competence: Diversity is on the rise

European policies on intercultural dialogue and intercultural competences

Policy agenda on adult learning

Culture - A complex concept

Functions of culture

Dynamics of culture

The iceberg model of culture

Limitation of the iceberg model

The rucksack model of culture

Intercultural competence

Situations of intercultural imbrications

Concepts of intercultural competence

Intercultural competence for educational professionals

Didactic commentary

Warm up activities

Warm-up activity 1 - “I am the only one, who...”

Warm-up activity 2 - “Eliciting expectations”

Reflection activities

Reflection activity 1 - “Take a stand!”

Reflection activity 2 - “Concepts of culture”

Evaluation activities

Evaluation activity 1 - “The tree of knowledge”

Evaluation activity 2 - “Bridge into the everyday work”

Wrap-up activity

Wrap-up activity - “Building a human network”
Addressees
The addressees of this module are ADULT EDUCATION TRAINERS who face challenges with heterogeneity and diversity in their daily work - in regard to their working teams as well as their learner groups.

Especially trainers in adult education are confronted with diverse biographical backgrounds of their participants - in terms of social, cultural and professional aspects. Therefore, is it of importance to equip adult education trainers with competences in order to deal with intercultural situations in their learner groups in a sensitive and constructive manner.

Aims of this module
- Raising awareness of educational staff for diversity in learner groups in regard to professional, social and cultural background, age, and gender identity;
- Raising awareness for one’s own cultural imprints and how it affects interpersonal/intercultural relations;
- Providing insight into central terms and concepts necessary for recognizing, understanding and dealing with intercultural situations in adult education contexts;
- Acquisition of practical knowledge how to cope with critical/irritating situations in diverse learner groups due to differing patterns of communication and interpretation;

Timing
Overall time requirement incl. breaks: approx. 6 hours.
- Warm-up activity 1: 20-30 min
- Warm-up activity 2: approx. 30 min
- Reflection activity 1: 60-80 min
- Reflection activity 2: approx. 40 min
- Evaluation activity 1: approx. 30 min
- Evaluation activity 2: 30-40 min
- Wrap-up activity: approx. 10 min
The time requirement also depends on number of participants.

Requirements
- Warm-up activity 1: chairs, one for each person
- Warm-up activity 2: pin board, felt pens for all participants, three coloured cards for each participant
- Reflection activity 1: 4 tables and chairs according to number of participants, 4 card games (24 cards each: 2,3,4,5,6 and ace of every colour), 4 copies of the rules of the game, 1 pack of toothpicks
- Reflection activity 2: two group tables with chairs for all participants, two copies of the concepts of culture, two posters and felt pens for all participants
- Evaluation activity 1: a cardboard tree (with tree roots, a tree trunk, and leaves) or a real plant, felt pens for all participants, cards in red, yellow and green (at least one - better two - of each colour for each participant)
- Evaluation activity 2: A poster showing a bridge, Cards to write on in three colours (3-6 per person), Poster outlining the questions the participants should reflect upon, felt pens for all participants, pin board and pins or sticky tape
- Wrap-up activity: a big-enough room with enough space to move
Resources

- Key Resources: Intercultural Dialogue → http://www.culturalpolicies.net/web/intercultural-dialogue-resources.php


- Federal Agency for Civic Education (Bundeszentrale für Politische Bildung), Dossier: Cultural Education → http://www.bpb.de/gesellschaft/kultur/kulturelle-bildung/ (DE)
Societal context of intercultural competence: Diversity is on the rise

Today’s European societies are characterised by diversity. One effect of globalisation, international migration, modernisation and individualisation is the increasing differentiation of life styles and professional biographies.

This increasing differentiation of modern societies manifests itself particularly in the field of adult education: Not only with regard to the topics demanded (for example to encounter the diverse and multi-layered challenges of globalisation), but also with regard to the clients. In adult education, people of different origins (occupationally, socially and culturally) come together. Hence, one can talk about “biographical luggage“ which everyone accumulates during the course of his/her life, which one newly arranges through new experiences and which influences one’s view of the world substantially.

This diversity and the resulting challenges make it necessary for adult education staff to develop new perspectives and new ways of thinking and acting in teaching/learning settings. The development of intercultural competence which is not only targeted at ethno-cultural diversity and challenges [see section Culture] is regarded as key to dealing with diversity in a positive and constructive manner.

European policies on intercultural dialogue and intercultural competences

Over the last decade several policy papers, programmes, and action plans were launched on European level focussing on the increase of awareness of both a commonly shared European heritage and cultural diversity. These policy papers serve as reference tools of this module.

In 2006 the paper Key Competences for Lifelong Learning - A European Reference Framework was launched by the European Commission. It identifies and defines eight key competences considered as key to personal fulfilment, active citizenship, social cohesion and employability in a knowledge society in today’s rapidly changing world. It serves as a European-level reference tool for policy-makers, education providers, employers, and learners themselves to facilitate national- and European-level efforts towards commonly agreed objectives.

The Reference Framework sets out eight key competences:

1. Communication in the mother tongue
2. Communication in foreign languages
3. Mathematical competence and basic competences in science and technology
4. Digital competence
5. Learning to learn
6. Social and civic competences
7. Sense of initiative and entrepreneurship
8. Cultural awareness and expression

“The key competences are all considered equally important, because each of them can contribute to a successful life in a knowledge society. Many of the competences overlap and interlock. [...] There are a number of themes that are applied throughout the Reference Framework: critical thinking, creativity, initiative, problem-solving, risk assessment, decision-taking, and constructive management of feelings play a role in all eight key competences.”

The Reference Framework includes notions of intercultural competences into the concept of social and civic competences:

[Social competences] include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. [...]
The core skills of this competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy. Individuals should be capable of coping with stress and frustration and expressing them in a constructive way and should also distinguish between the personal and professional spheres.

In 2008 the ‘White Paper on Intercultural Dialogue’ has been launched by the Council of Europe. It is intended to provide a conceptual framework and a guide for political decision-makers and practitioners.

### Dialogue - A key to Europe’s future
Managing Europe’s increasing cultural diversity – rooted in the history of our continent and enhanced by globalisation – in a democratic manner has become a priority in recent years. How shall we respond to diversity? What is our vision of the society of the future? Is it a society of segregated communities, marked at best by the coexistence of majorities and minorities with differentiated rights and responsibilities, loosely bound together by mutual ignorance and stereotypes? Or is it a vibrant and open society without discrimination, benefiting us all, marked by the inclusion of all residents in full respect of their human rights? The Council of Europe believes that respect for, and promotion of, cultural diversity on the basis of the values on which the Organisation is built are essential conditions for the development of societies based on solidarity.

The White Paper underlines the important role of educators in fostering intercultural dialogue: Through their commitment and by practising with their learners what they teach, educators serve as important role models.

### Policy agenda on adult learning
The qualification and professionalization of adult education staff have become priority on European level. Adult education staff plays a key role in making lifelong learning a reality. Adult education professionals support learners to develop knowledge, skills and attitudes throughout their lives. Therefore, the European Commission commissioned a study identifying key competences for adult education staff. The results of the study shall be used as a reference framework for further professionalization.

“Recent European wide studies show that the adult learning sector is very diverse. This diversity can be seen in the various target groups of adult learning, subjects covered by adult learning courses, but also in the professional pathways to becoming an adult learning professional, the employment situation of adult learning professionals and furthermore, in the competences required for working in this sector.”

### Key competences
[Key] competences should be understood as a complex combination of knowledge, skills and abilities/attitudes needed to carry out a specific activity, leading to results. Knowledge should be understood as a body of facts, concepts, ideas, principles, theories and practices related to a field of practice, work or study: Skills should be understood as a capacity learned or acquired through training in order to perform actions by applying knowledge: Abilities/attitudes should be understood as the physical, mental or emotional capacity to perform a task.

---

2 Key Competences for Lifelong Learning. A European Reference Framework, p. 9
3 Council of Europe: White Paper on Intercultural Dialogue, 2008, p. 4
4 Research voor Beleid: Key competences for adult learning professionals, p.9
5 Research voor Beleid: Key competences for adult learning professionals, p. 22
Among others, being able to deal with heterogeneity and diversity on different levels is considered as essential. The learner groups in adult education often contain more diversity than in other educational settings, especially in regard to age differences, socio-economic background, cultural and religious background, prior experiences and motivations.

**Culture - A complex concept**

In our everyday life the word “culture” is used in so many different contexts that it has come to an extension of meaning, if not to a loss of meaning. The latter one is indicated by the innumerable compounds of culture: everyday culture, discussion culture, eating culture, fan culture, company culture, soccer culture, popular culture, subculture and many further compositions (e.g. culture techniques or political culture).

Already the origin of the word "culture", which is derived from the Latin word "colere" (to cultivate) or "cultura" and "cultus" (farming, cultivation and care), dating back to farming, refers to a central aspect of all cultural concepts: They all describe something “made by human” – in contrast to things that are already present in nature.

In the broadest sense "culture" therefore means the self-created world by humans through the processing of nature. This idea of culture contains all the prerequisites of social behaviour which are produced and purchased by people in the course of socialization, i.e. the typical work and life-forms, the way of thinking and acting, moral concepts and expressions of life in a community. Most of the concepts of culture which are currently favoured, focus on one of those aspects and categorise culture for example as a system of symbolic shape, a ritual, communication, a real life experience, a standardisation of thinking and acting, a mental orientation system, or as an entirety of values and standards.

**Functions of culture**

In some way culture is an instinct replacement for people. It helps us to manage everyday occurrences without hesitating, as there are many unconscious customs which are performed automatically. Cultural concepts concern especially habitual, everyday aspects of life like communication (way of greeting or saying goodbye, physical distance between interacting partners), sexual behaviour, understanding of friendship, problem solving attitudes, ideas of logic, truth and prejudices, etc. All this aspects of human life is influenced by culture. Without concept about these aspects of everyday life, we would not even be able to cope with the easiest situation. Hence, culture is an active process of meaning making. It serves as a “map of meaning”, making our surroundings comprehensible. This “map of meaning” is also visible in our everyday actions: For instance, when one interprets unpunctuality as disrespect, one apologises automatically.

An important function of culture lies in its integrative effect towards inwards (those who ‘belong’ to a certain group), whereas it functions hierarchically and excluding towards the outside world. On the one hand, culture contributes to the individual and collective formation of identity, but on the other hand it also implies exclusion. The latter aspect is a consequence of the standardisations of thinking, feeling, and acting. In general, people are tempted to perceive culture as homogeneous, not considering its internal heterogeneity. In order to counteract this reading of culture, there are new approaches, dealing with multi- and transculturality.

---

Dynamics of culture

Dynamics exists on different levels of culture, in the cross-section as well as in the longitudinal section. Culture does not only change across generations, but also within a generation. The interpretation of culture also always depends on the individual person. Furthermore, globalisation and the resulting communication and information flow, urbanisation, as well as increasing global migration contribute to a new quality of cultural change. Nowadays, more and more people grow up in a bi- or multicultural environment. This does not only apply for children whose parents have different cultural backgrounds, but also for “culturally native” children who increasingly get to know other cultural frameworks. (cf. Zita Beutler: Unpublished diploma thesis)

The iceberg model of culture

The iceberg model of culture illustrates very clearly the deep rootedness and unawareness of most cultural patterns: While the larger part of culture remains secret far below the water surface, the conscious (visible) part of culture is much smaller than the unconscious (invisible) one. This perception of culture reminds one of an iceberg, as one can only see the tip, while the rest of the iceberg remains undetected below the surface.

The visible part of culture consists of visible practices: Symbols (among other things verbal and nonverbal language, dress, flags, status symbols), heroes (in terms of examples of behaviour) and rituals (collective activities, which are primarily practiced for their own sake, for instance due to social or religious reasons).

Among other things feel, think and behaviour patterns are part of the invisible aspect of culture, as they are embedded in our everyday practices. These are socialized in early years and therefore stable manners and ways of a person to feel, judge, think, interpret, act, etc. Due to their early stamp, these patterns are largely unconscious. The development and further differentiation of these samples starts not later than at the first day of life and does not stop during the rest of the life. The first months and years of life have a particularly dominant influence on a person: Forms of feeling, thinking and behaving adequately are learned and stabilised. This process is primarily supported by contact with relevant reference persons (family, relatives, neighbours, peer groups, etc). Values

http://www.swyaa.org/resources/handbook/Index/image7.jpg (02.10.2012)
orientate themselves at emotional, cognitive assessment dichotomies: good or evil, forbidden or permitted, decent or indecent, morally or immorally, ugly or beautiful, natural or unnatural, abnormal or normal, paradoxical or logical, irrational or rational. In particular, this unawareness arises due to daily lived matter of course. The "normal" is mostly unconsciously and virtually automated.

**Limitation of the iceberg model**

The iceberg model is useful for a first orientation of about what culture is and what culture includes. It illustrates the visible and invisible parts of culture.

However, the underlying idea of the determination of an individual by its culture is too one-dimensional and too reduced and must be discussed critically: (1) An individual is not determined by the culture s/he was born and raised in but always confronted with and influenced by other cultural patterns. And (2) ‘a culture’ is not homogeneous but dynamic in itself, historically changeable and individually adaptable. Especially today, individuals are surrounded by manifold cultural backgrounds. Cultures are subjects to global change, international exchange and modernisation. It is important to reflect this ‘blind spots’ with the course participants. (cf. Zita Beutler: Unpublished diploma thesis)

**The rucksack model of culture**

A rather new model of culture is the *rucksack model*. Here, culture is presented as a rucksack, brimming over with diverse aspects of one’s personality.

The image of culture as a rucksack a person carries throughout his/her life underlines the individual character of cultural imprints. Although culture is something collectively shared between members of a social community, culture is at the same time something very personal, influenced by biographic experiences of an individual person.

In our globalised and multicultural world, there is no longer the typical “Czech” or the typical “Swede”, but *individual* aspects also need to be considered. Nowadays, many people live in different countries, speak various languages, prefer culinary diversity, and express themselves in an individual way as regards clothing, music, body language, linguistic code, aesthetic preferences, political orientations, and religious and philosophical views of the world.

The rucksack symbolises the individual development of cultural imprint during the personal course of life. According to the *cultural rucksack*, the perception of culture as a rigid and inflexible concept is abandoned, allowing the individuality to be emphasised.

---

9 [http://www.mfkjks.nrw.de/mediadatabase/logo_kulturrucksack_2.jpg](http://www.mfkjks.nrw.de/mediadatabase/logo_kulturrucksack_2.jpg) (02.10.2012)
Intercultural competence

Situations of intercultural imbrications

Intercultural competence is considered necessary in so-called situations of intercultural imbrication in which persons with different cultural reference systems communicate with each other. These cultural differences are expressed in specific conventions of communication, such as interpretation, evaluation, and behaviour. Hence, interacting on an intercultural level involves the danger of potential misunderstandings or a lack of understanding.

Intercultural interactions are characterised by the circumstance that previous intraculturally accepted patterns of communication and interpretation are not reliably applicable. An intercultural process can develop its own dynamics which might be hardly comprehensible for the ones involved. Correspondingly, intercultural situations are indicated by increased uncertainty and less predictability. Due to expectation divergences and thereby arising irritations, intercultural interactions tend to be more delicate and more affected by conflicts. Therefore, intercultural competence can generally be seen as a competence (willingness, ability, performance) which enables persons to constructively deal with interactions in a cross-cultural environment.

In order to prevent generalisations, one needs to emphasise that not every interaction in which persons of different cultural backgrounds are involved is automatically problematic or more susceptible to conflicts. However, a special sensibility is advisable in order to prevent misunderstandings.

Concepts of intercultural competence

Although the term intercultural competence is now widely used in the field of education – be it at school, in extracurricular youth education, at universities or in adult education – there is not one common definition, shared by all educators.

Nevertheless, there is broad consensus that intercultural competence is not one certain competence, but rather a conglomerate of partial competences and fundamental attitudes. A structure of these partial competences in cognitive, emotional, and behavioural dimensions of intercultural competence permits a more detailed representation of particular aspects, making the model especially suitable for adult education.

Cognitive aspects are e.g. knowledge about the hegemonic practice of inclusion and exclusion (social dominance conditions), knowledge about culture in general (functions), specific cultural knowledge (cultural standards), knowledge about the cultural influence on the one hand and the biographically individual stamp on the other hand. The latter aspect involves feeling, thinking and behaving, as well as knowledge about the social construction of culture, prejudices, stereotypes, etcetera.

With respect to emotional/affective factors, there should be no negative attitudes towards other cultures or discriminatory ways of interpretation, but rather respect towards diversity, appreciation of cultural differences. This also involves to be able to bear uncertainty and unknowing. Particularly the emotional competence is a fundamental aspect in this area, as it involves the reflexive attitude with one’s own emotional sample, as well as the ability for empathy.

Cognitive and emotional aspects of intercultural competence finally express oneself in adequate and constructive social behaviour and the ability to communicate. A general categorisation of social behaviour in correctly (normal) or wrongly (abnormal) is not adequate; it is rather the context, the persons and their aims which define social behaviour as appropriate or inappropriate. (cf. Zita Beutler: Unpublished diploma thesis).

Intercultural competence for educational professionals

Whereas individual and social notions of intercultural competence are necessary for all citizens in modern European societies, educational professionals also need to consider professional and strategic aspects. The graphic below visualises the special demands placed on adult education staff. These professional and strategic competences need to be seen in light of intercultural awareness in order to act professionally in intercultural education contexts.

The understanding of intercultural competence which is described here is a pragmatic one. It is seen as (1) an ability to recognize and respect culturally influencing factors and conditions in a situation as regards perception, appraisal, and sensibility of one-self and with respect to other persons; and (2) to act in a way that makes it possible for all involved to express themselves in an intercultural aware teaching and learning environment.

12 http://www.ikud-seminare.de/interkulturelle-kompetenz.html (02.10.2012)
Didactic commentary

The following material provides didactic instructions on implementing the activities in the training. In general, the module consists of two warm-up activities, two reflection activities, two evaluation activities and one wrap-up activity. It is very important to plan enough time for a period of reflection at the end of every activity. There are two central questions:

- **To what extent is the activity practically relevant?** (always establish a relation to the real world)
- **What is the key message of this activity? What did the participants learn?** (important in order to establish the bridge into the everyday work)

Throughout the course of the activities, the participants are encouraged to rethink their current concept of culture. In addition, they are sensitised for the difficulties of cross-cultural encounters. The two warm-up activities facilitate the introduction of the subject by creating a positive working environment. Here, the participants get to know each other and are invited to form a team. In the course of these activities, there is the possibility to clarify expectations and wishes.

1. **The first warm-up activity “I am the only one, who...”** serves as an icebreaker, as the participants should have the courage to emphasise their singularity. The aim of this activity is to overcome the group’s feeling of insecurity by removing barriers. At the content level, this experience enables the participants to comprehend the feelings of persons who are regarded to be “different” (e.g. immigrants), sensitising them for these problems. Throughout the activity, the group is confronted with the feeling of “being the only one”. Hence, this activity is especially important for their work as educational trainers, as they need to handle these problems in their everyday life.

2. **The second warm-up activity (“Eliciting expectations”)** places emphasis on the participant’s expectations and wishes. All participants should be aware of their expectations in order to be able to evaluate the training adequately. The relevance of this activity consists in establishing the aim and content of this training. Hence, the participants get the feeling of being involved in the training’s structural process.

Subsequent to above, these follow with the period of reflection. Here, the participants should be forced to take a critical look on different concepts and understanding of culture. Furthermore, the sensitisation for the own taken-for-grantedness with respect to particular values and standards should be encouraged.

3. **The first reflection activity “Take a stand”** provides a simulation of real cross-cultural encounters. The participants are put in the position of an outsider becoming acquainted with a new culture. Therefore, they also need to bear occurring difficulties. This experience is very valuable for educational trainers, as it enables them to develop a sense of how it feels to act in a cross-cultural environment.

4. **The second reflection activity “Concepts of culture”** presents two different concepts of culture which should be compared by the participants. In this activity, the participant’s understanding of culture as a conglomerate of various aspects should be encouraged. Hence, the participants should learn that there is not a particular “Swedish” or “Italian” culture, but that culture also always depends on each person individually.

Following this, the evaluation phase deals with the expectations and wishes of the participants and analyses their degree of fulfilment. In addition, the evaluation phase measures the training’s impact on the participant’s work as educational trainers.

5. **The first activity “The tree of knowledge”** evaluates the participant’s satisfaction with the training. This experience is very important, as it not only reveals relevant feedback for the trainer, but it also helps the participants to estimate their learning progress throughout the
course of the training. Furthermore, the different “fruits” of the tree help the participants to provide a well-balanced evaluation.

6. The second evaluation activity “Bridge into the everyday work” is primarily aimed at the participants themselves. Their learning progress is foregrounded, as they need to establish a relationship between the training and their actual work. The subject matter of the training should not only stand on its own, but its significance for the participant’s work as educational trainers should be emphasised.

Finally, the activity part ends with a humorous wrap-up activity. This activity helps to build stronger ties with the other participants and involves a lot of teamwork.

7. The wrap-up activity “human network” serves as an allegory of our globalised world: Everything is connected with each other. This world-wide interdependency is visualised through this activity. Please note: This activity can also be used as a warm-up activity, as it is a very active and social activity, supporting teambuilding.
## Warm up activities

**Warm-up activity 1 - “I am the only one, who...”**

<table>
<thead>
<tr>
<th>Name of activity</th>
<th>I am the only one, who...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Description of the activity</strong></td>
<td>The activity serves as an introductory game in order to raise awareness for the challenges that people face who are considered to be “different”. Although people have a lot of things in common, they are also very different and unique. It can sometimes be difficult for us to deal with these cultural differences.</td>
</tr>
<tr>
<td><strong>Duration of the activity</strong></td>
<td>approximately 20-30 minutes</td>
</tr>
<tr>
<td><strong>Aims of the activity</strong></td>
<td>The main target of this activity is to gain an understanding that people are different and that it is important to consider this. Being “the only one” can be an everyday experience especially for immigrants and the participants of this activity experience this first-hand.</td>
</tr>
<tr>
<td><strong>Materials needed to perform activity</strong></td>
<td>no materials necessary</td>
</tr>
<tr>
<td><strong>Requirements</strong></td>
<td>chairs, one for each person</td>
</tr>
</tbody>
</table>
| **Methodology to implement and develop activity** | 1. The group is sitting in a circle and gets the task: “Please think about something (a habit, an experience, a circumstance,...), that no one else in the room shares.”  
2. Then, each participant goes into the centre of the circle, only one at a time, and says: “I am the only one, who...” If there is someone else in the group, who shares the same thing, this person joins the other participant in the centre in order to demonstrate this. In case of no one else sharing this experience, the group continues circularly. |
| **Guidance once the activity is over** | At the end of the activity, the group discusses their feelings about being the only person in the centre of the circle (or not). The trainer responds to the individual feelings of the participants. In addition, the trainer needs to bear in mind that some participants might be too inhibited to expose their uniqueness in front of a big group they even hardly know. |
| **Evaluation** | The participants focus on the question: “How did it feel to be the only one in the middle of the group (or not)?” (e.g. relief, discomfort) |
### Warm-up activity 2 - “Eliciting expectations”

<table>
<thead>
<tr>
<th>Description of the activity</th>
<th>Eliciting expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The needs analysis at the start of the seminar will enable all participants to formulate themes for the seminar which are of special relevance to themselves.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Duration of the activity</th>
<th>approximately half an hour</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Aims of the activity</th>
<th>The principal purpose of this activity is to get to know the participants in more detail and to learn more about their expectations for the training.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Materials needed to perform activity</th>
<th>enough cards for all participants (three cards for each person)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Requirements</th>
<th>felt pens, pin board</th>
</tr>
</thead>
</table>

| Methodology to implement and develop activity | Every participant gets three cards on which he/she writes down his/her expectations. **Attention:**
- Everyone should write clearly and capitalized, using block letters,
- not writing more than three-lines, and
- only one thought per card.

When the group has finished the writing, the trainer collects all cards and pins them on the board. Here, a content-wise weighting is advisable!!
Then, the participants are invited to express their views orally: for example when they are not satisfied with the mapping of the trainer or when they want to discuss the results in general. Here, the pin board provides an overview of what the seminar participants expect. |

<table>
<thead>
<tr>
<th>Guidance once the activity is over</th>
<th>This warm-up activity will be taken up again at the end of the training (activity: The tree of knowledge) in order to examine to what extent the expectations of the participants were satisfied.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>Throughout the activity, the trainer learns a lot about the expectations of the participants and is now able (if necessary) to make some modifications. It is now easier to respond to the participant’s particular wishes and requirements.</th>
</tr>
</thead>
</table>
Reflexion activities

Reflection activity 1 - “Take a stand!”

<table>
<thead>
<tr>
<th>Name of activity</th>
<th>Take a stand!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of the activity</td>
<td>Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players experience a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their “cross-cultural” groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players don’t seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters.</td>
</tr>
<tr>
<td>Duration of the activity</td>
<td>60 - 80 minutes</td>
</tr>
<tr>
<td>Aims of the activity</td>
<td>The aim of this activity is to recognize and to reflect on that even though we are ostensibly doing the same thing, people with different socio-cultural background perceive things differently, and/or play by different rules - and sometimes you only recognise this when it is too late and the misunderstanding has already happened. The participants should experience a feeling of discord caused by the different rules of the game and should understand and reconcile these differences if they want to function effectively in a cross-cultural group. The sensitization for this taken-for-grantedness should be encouraged.</td>
</tr>
<tr>
<td>Materials needed to perform activity</td>
<td>4 card games (24 cards each: 2,3,4,5,6 and ace of every colour), 4 rules of the game, 1 pack of toothpicks</td>
</tr>
<tr>
<td>Requirements</td>
<td>4 tables and chairs according to number of participants</td>
</tr>
</tbody>
</table>
| Methodology to implement and develop activity | 1. Preparation: The tables of the groups should ensure an adequate distance to the other group tables. This is to guarantee that the particular rules of the different groups remain secret. On each table there should be a copy of the rules for that table plus a deck of cards.  
2. To start, let the participants play a few round with the rules and softly talking allowed in order to get acquainted to the rules. **Attention:** If any questions arise, the trainer should answer directly at the particular group tables in order to guarantee the secrecy of the different rules of the game.  
3. Everything is removed from the tables, talking is prohibited; only gestures are allowed for communication. Game continues with everyone ate his/her home table.  
4. After allowing a few rounds without talking at the home table, participants must switch tables: the person who won the most tricks moves clockwise to the next table, the person who loses the most
tricks moves counter-clockwise to the next table. What the players do not know is that each table has learned a different set of rules.

| Guidance once the activity is over | After playing a number of rounds - either you set time limit, or allow the number of rotations according to the number of tables in play (4 rounds for 4 tables) the participants should be aware that they were playing by different rules, and the following questions should be discussed. The participants can stay in the last group they were in, or return to their home groups. |

**Questions to reflect upon:**

- If you could describe the game in one word, what would it be?
- What did you expect at the beginning of the game?
- When did you realize that something was wrong?
- How did you deal with it?
- How did not being able to speak contribute to what you were feeling?

During the reflection of this activity, the experiences of the activity should be related to real life experiences. Hence, the participants are invited to tell about incidents in their life in which they experienced communication difficulties.
**game instructions**

1. The card game includes the cards 2,3,4,5,6, and ace of every colour (spades, hearts, diamonds, and clubs).
2. The dealer shuffles cards. Then, the cards are being passed around until all teammates have five cards in their hand.
3. The person, who sits left to the dealer, starts to play. The others follow clockwise.
4. The main target is to make as many tricks as possible. Once all players have played their cards, the player, who laid the highest card in the suit originally laid, takes the trick.
5. The player with the highest card in a round takes the trick. Ace is the highest card.
6. Spades are trumps.

---

**game instructions**

1. The card game includes the cards 2,3,4,5,6, and ace of every colour (spades, hearts, diamonds, and clubs).
2. The dealer shuffles cards. Then, the cards are being passed around until all teammates have five cards in their hand.
3. The person, who sits left to the dealer, starts to play. The others follow clockwise.
4. The main target is to make as many tricks as possible. Once all players have played their cards, the player, who laid the highest card in the suit originally laid, takes the trick.
5. The player with the highest card in a round takes the trick. Ace is the highest card.
6. Hearts are trumps.

---

**game instructions**

1. The card game includes the cards 2,3,4,5,6, and ace of every colour (spades, hearts, diamonds, and clubs).
2. The dealer shuffles cards. Then, the cards are being passed around until all teammates have five cards in their hand.
3. The person, who sits left to the dealer, starts to play. The others follow clockwise.
4. The main target is to make as many tricks as possible. Once all players have played their cards, the player, who laid the highest card in the suit originally laid, takes the trick.
5. The player with the highest card in a round takes the trick. Ace is the highest card.
6. Diamonds are trumps.

---

**game instructions**

1. The card game includes the cards 2,3,4,5,6, and ace of every colour (spades, hearts, diamonds, and clubs).
2. The dealer shuffles cards. Then, the cards are being passed around until all teammates have five cards in their hand.
3. The person, who sits left to the dealer, starts to play. The others follow clockwise.
4. The main target is to make as many tricks as possible. Once all players have played their cards, the player, who laid the highest card in the suit originally laid, takes the trick.
5. The player with the highest card in a round takes the trick. Ace is the highest card.
6. Clubs are trumps.
## Reflection activity 2 - “Concepts of culture”

<table>
<thead>
<tr>
<th>Name of activity</th>
<th>“Concepts of culture”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of the activity:</td>
<td>This activity is about getting to know two different concepts of culture (iceberg model and rucksack model of culture). After this exercise, the participants should not only be informed about the main features of both concepts, but they should also be able to evaluate them.</td>
</tr>
<tr>
<td>Duration of the activity:</td>
<td>approximately 40 minutes</td>
</tr>
<tr>
<td>Aims of the activity:</td>
<td>The participants should be informed about the different concepts of culture and should take a critical look at them. The participants shall also know that culture is not a fixed homogeneous concept and the participants should be aware that people of the same culture do not necessarily live the same culture. Culture shall be understood as an important part of the personal identity; as a socialized characteristic of both communities (typically) and individuals (specifically). Depending on when and where someone was born and raised, culture should be seen as a conglomerate of various characteristics.</td>
</tr>
<tr>
<td>Materials needed to perform activity:</td>
<td>Information sheet presenting the two different concepts, two posters and felt pens</td>
</tr>
<tr>
<td>Requirements:</td>
<td>two group tables</td>
</tr>
<tr>
<td>Methodology to implement and develop activity:</td>
<td>First, the group should be divided into two sub-groups. One group deals with the iceberg model, while the other group gets to know the rucksack model of culture. Then, the trainer hands out the information sheets for both groups. Each group only gets information on their topic (one group only gets information on the iceberg model and the other group only on the rucksack model of culture). The participants first read the information and then discuss their culture model in the group. Subsequent to this, each group should summarize the most important facts of their model and then write down the advantages and disadvantages of their model on a poster. After this, each group presents its culture model to the other group. Following this, the two groups should discuss their results and weigh up the pros and cons of the two concepts.</td>
</tr>
<tr>
<td>Evaluation:</td>
<td>The trainer invites the participants to do a pre-post comparison with respect to the group’s opinion of culture. To what extent did their view on culture change in the course of this activity? What did they get out of it?</td>
</tr>
</tbody>
</table>

### The iceberg model of culture (Will follow!)

Short description incl. graphic — in which the participants should insert aspects of culture - visible and non-visible... Later the collection of aspects will be discussed with the whole group - also in comparison to the other model.

### The rucksack model of culture (Will follow!)

Short description incl. graphic — participants discuss the description and fill in aspects of culture into the rucksack...... Later the collection of aspects will be discussed with the whole group - also in comparison to the other model.
### Evaluation activities

#### Evaluation activity 1 - “The tree of knowledge”

<table>
<thead>
<tr>
<th>Name of activity</th>
<th>The tree of knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Description of the activity:</strong></td>
<td>This evaluation activity is a very active one; every participant can share his/her experience with the group. Furthermore, this activity forces the group to think about strengths and weaknesses of the training, contributing to an authentic evaluation.</td>
</tr>
<tr>
<td><strong>Duration of the activity:</strong></td>
<td>approximately half an hour</td>
</tr>
<tr>
<td><strong>Aims of the activity:</strong></td>
<td>“The tree of knowledge” should provide feedback on the training, gaining insight into the participant’s degree of satisfaction.</td>
</tr>
<tr>
<td><strong>Materials needed to perform activity:</strong></td>
<td>a cardboard tree (with tree roots, a tree trunk, and leaves) or a real plant</td>
</tr>
<tr>
<td><strong>Requirements:</strong></td>
<td>felt pens, cards in red, yellow and green (at least one - better two - of each colour for each participant)</td>
</tr>
<tr>
<td><strong>Methodology to implement and develop activity:</strong></td>
<td>Every participant gets three cards (a red one, a green one, and a yellow one). While the red card (&quot;ripe fruits&quot;) describes positive impressions of the training, the green card (&quot;delicate buds&quot;) includes improvements, wishes, and unresolved issues. In addition, the yellow card (&quot;deciduous fruits&quot;) represents unsuccessful aspects of the training. All members of the group write down one comment for each card. Then, one by one, all participants glue their cards on the tree: The ripe fruits on the treetop, the delicate buds on the branches, and finally the deciduous fruits on the ground.</td>
</tr>
<tr>
<td><strong>Guidance once the activity is over:</strong></td>
<td>The trainer discusses the results with the group, having consideration for the emotional state of the participants.</td>
</tr>
<tr>
<td><strong>Evaluation:</strong></td>
<td>-</td>
</tr>
<tr>
<td><strong>Improvement proposal of the activity:</strong></td>
<td>-</td>
</tr>
<tr>
<td>Name of activity</td>
<td>Bridge into the everyday work</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td><strong>Description of the activity:</strong></td>
<td>This activity is not about evaluating the training, but about establishing a relationship to the real world and everyday working life of the participants. It examines to what degree the participants took away inspiration for their own work.</td>
</tr>
<tr>
<td><strong>Duration of the activity:</strong></td>
<td>approx. 30 - 40 minutes (depends on number of participants)</td>
</tr>
<tr>
<td><strong>Aims of the activity:</strong></td>
<td>The central question of this activity is to ask oneself to what extent the training helped to support the everyday work of the participants. Hence, this activity should build a bridge between the training and the everyday (working) life of the participants.</td>
</tr>
<tr>
<td><strong>Materials needed to perform activity:</strong></td>
<td></td>
</tr>
</tbody>
</table>
- A poster showing a bridge  
- Cards to write on in three colours (3-6 per person)  
- Poster outlining the questions the participants should reflect upon:  
  1. I learned...  
  2. Particularly important for my practical work was...  
  3. In the near future I will try... |
| **Requirements:** | felt pens for all participants, pin board and pins (or use the wall and sticky tape) |
| **Methodology to implement and develop activity:** | Cards are distributed to participants, 3-6 cards per person. Participants should write down their answers, thoughts according to the three questions - only one thought per card! One by one come to the front, pins his/her cards to the bridge and explains orally what kind of impressions they take home. |
| **Guidance once the activity is over:** | In general, the group should discuss in what way the bridge to the everyday work did succeed. |
| **Evaluation:** | - |
| **Improvement proposal of the activity:** | - |
Wrap-up activity

Wrap-up activity - “Building a human network”

<table>
<thead>
<tr>
<th>Name of activity</th>
<th>Building a human network</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of the activity:</td>
<td>“Building a social network” is a funny activity showing the interconnectedness of all people.</td>
</tr>
<tr>
<td>Duration of the activity:</td>
<td>approx. 10 minutes</td>
</tr>
<tr>
<td>Aims of the activity:</td>
<td>Closing the seminar with a little funny activity.</td>
</tr>
<tr>
<td>Starting the seminar with a teambuilding activity.</td>
<td></td>
</tr>
<tr>
<td>Materials needed to perform activity:</td>
<td>no materials necessary</td>
</tr>
<tr>
<td>Requirements:</td>
<td>One needs enough space in the room for all participants</td>
</tr>
<tr>
<td>Methodology to implement and develop activity:</td>
<td>The trainer and all participants stand in a circle shoulder to shoulder with their arms stretched out in front of them. Then, all should reach out their hands and should grab hands across the circle, so that each person holds hands with two other people. <strong>Attention:</strong> no one should hold the hand of the persons immediately beside them! The result will be a human mess that will look like a big knot of hands. After this, the trainer tells the participants to untangle the knot without letting go of the hands. Of course, all participants will have to climb under and over each other’s arms. It takes a little patience, but the surprising result will be one or two big circles - people connected into a physical network.</td>
</tr>
<tr>
<td>Guidance once the activity is over:</td>
<td>-</td>
</tr>
<tr>
<td>Evaluation:</td>
<td>-</td>
</tr>
<tr>
<td>Improvement proposal of the activity:</td>
<td>-</td>
</tr>
</tbody>
</table>