Handbook on Theory and Methods of Facilitation and Intercultural Communication

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Preface

The project "Intercultural Teacher Training in China" on which this publication is based, was initiated by Zhang Yan at the Mercator Foundation. She connected Adream Foundation Shanghai with commit by MitOst gGmbH in 2019 to combine their experiences. In 2021 we could start the project with the generous funding of the Mercator Foundation.

One reason for involving us in the project was our holistic and hands-on approach to facilitation. The other was to make the project itself intercultural and therefore create a valuable space for exchange. But the most important part of the project was, that it was a collaboration between China and Germany throughout. We developed the ideas together, decided every step of the project together, gave each other feedback and got close as a team, even if the pandemic made a in-person meeting impossible and every contact happened online.

At the core of the project were the teacher trainings. For these trainings, besides the teams at the two organizations involved, we worked with a team of three expert trainers. Marta Gawinek-Dagargulia and Tino Rasche are trained through the Theodor-Heuss-Kolleg program, a long-term project of MitOst e.V. that focused on people and their development as facilitators and multiplicators to create change. Dr. Lei Wang is originally from China, holds a PhD in Intercultural Pedagogy, teaches at the university of Cologne and gives training in intercultural communication. We also involved a team of five Chinese trainers who are all university professors or lecturers of German, who are all alumni of another project of MitOst e.V., the Bosch Lectureship Program, where German graduates could spend a year teaching German at universities in China, among many other countries and local university teachers were supported as well.

Throughout the project we also developed this handbook, which encompasses the knowledge and experience of the whole team and is a collection of ideas, theories, models and methods that we find useful in our practice as facilitators. We believe that diversity and a holistic approach to education is not something that is only relevant for global understanding, but for every learning experience. We furthermore see intercultural not as international communication – by that, I mean different communication styles are not only changing across borders but emerge when two people start to speak with each other. We work a lot on diversity – how diversity is always around us, and we all profit from intercultural competency.

We are grateful for the opportunity to work with such an inspiring team and hope that you enjoy and use this handbook in your own practice as a multiplicator.
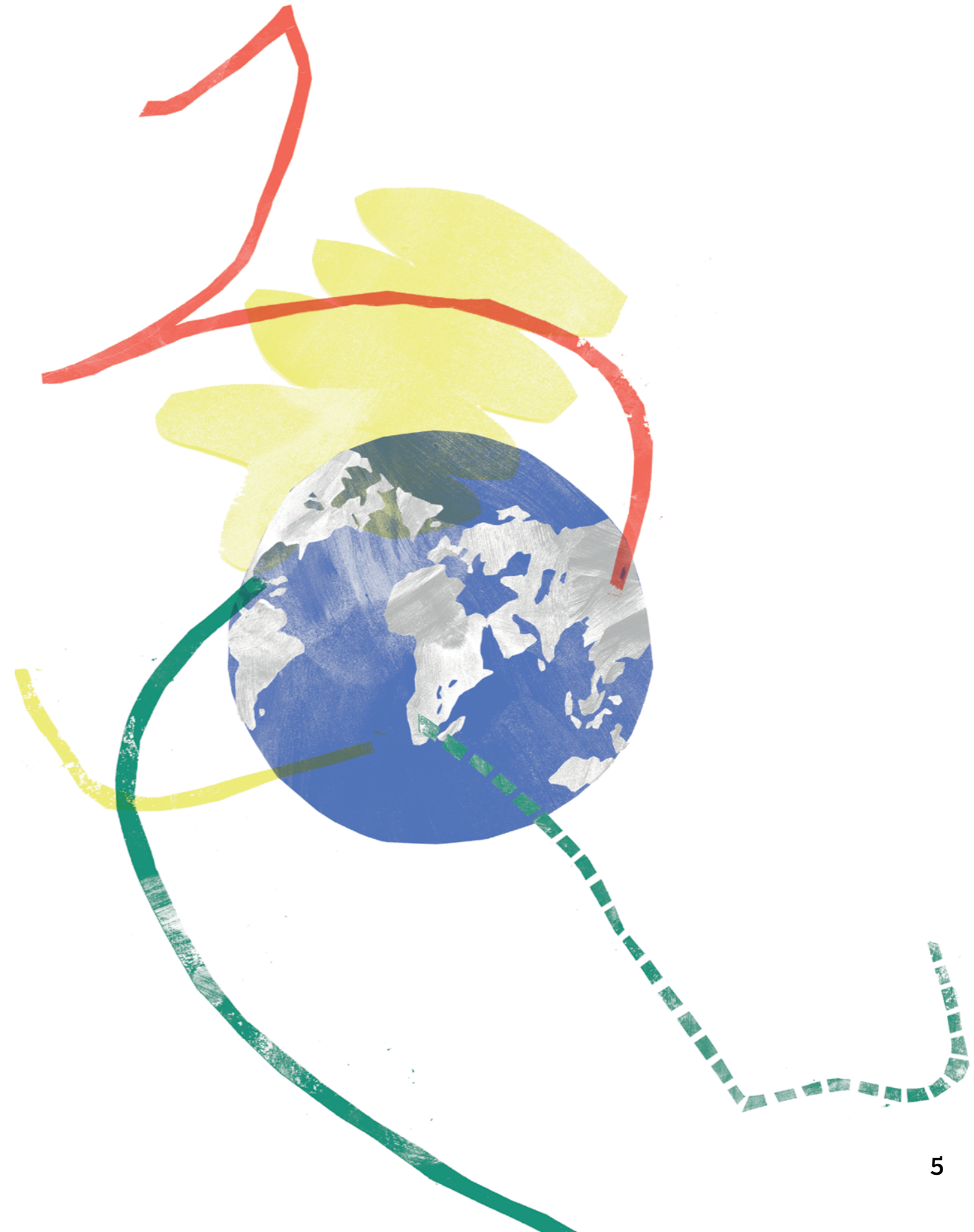
Introduction

Project- and process-oriented learning

In this introduction I want to outline the structure of this handbook and some of the concepts that we consider important.

We support a project- and process- oriented approach to education that strengthens competences rather than pure reading knowledge. Competences include knowledge, skills and attitudes, which equip students to implement the knowledge into their lives.

The methods in this handbook therefor aim to strengthens the participants' intercultural competence, which enables the students to interact and communicate successfully across cultures. At the same time this will enable them to interact and communicate successfully with their surroundings in general, because in order to find diversity, one doesn't have to go to another country. Different cultures exist in everybody's lives as we navigate through many spaces: home, school, work, sport-club… in all of these spaces exist different cultures – and not to forget – all of them consists of many different individuals. Therefore, it is not only important to learn about how to communicate and to perceive "the Other" but also learn about oneself, as the smallest unit of a culture.

Structure of the Handbook

The handbook starts with a chapter of facilitation, where the essence of this practice is condensed in 9 short sections.

The chapter starts from the question of what holistic facilitation means and gets then deeper into how to implement the idea into the classroom. Therefore, it will be helpful to go back to this chapter when preparing for a session with the methods.

It ends with an introduction into cooperative learning – not only for participants, but also for the facilitators/teachers and is an invitation for you to look for an exchange and support partner on your journey.

The second chapter gives an introduction to theories and models for intercultural understanding. It starts with an overview of the concept of culture in China and the West, introduces various models of culture and explores the relationship of culture and communication. It highlights the importance of knowing your self if you want to understand others.

The third chapter explains what we understand as intercultural competence. It introduces the topic with a small story to highlight the importance of it.

Throughout the methods intercultural competence is practiced. Competences can be subdivided into different skills, attitudes, and knowledge. On the first page of every method, you will see small icons that will show you which knowledge, skills and attitudes the will students gain, when experiencing the method.

The fourth chapter is a collection of methods that help students to become intercultural competent. The order of the methods roughly follows the structure of 1. Gaining self-awareness and experiencing the self in their surroundings, 2. Thinking about and experiencing culture and 3. How to communicate and how to deal with (cultural) differences. The methods are designed to fit into a lesson or session of 40–45 min. On the first page of every method, you can read what the method is about, what participants will learn when experiencing the exercises, and what resources and preparation will be needed to bring the method into the classroom.

The fifth chapter consists of methods that strengthens the ability of developing and conducting a project independently, alone or in a small group.

We hope you enjoy engaging with the ideas framed in the handbook and trying out the methods in the groups you are working with!

Sebile Yapici

Basics of Facilitation

1. What does facilitation mean? How can I strengthen the facilitator's attitude in my work?

Facilitating a meeting or a lesson can be very different from the kind of teaching that often takes place in schools. Traditionally, a teacher is a person who primarily disseminates knowledge. Facilitation, on the other hand, involves accompanying people during a learning process in which they develop competencies. Facilitators create the right conditions for individuals to form knowledge and skills in a self-directed way, according to their specific needs. This is one aspect of empowerment. It is about a shift from teaching to facilitating, moderating, and encouraging. A facilitator does not disseminate knowledge in the direction of the learners, but rather accompanies them and co-shapes the learning process together with them.

We can also call it the "yes, you can" approach, which can mean:

1. Facilitation seeks to focus on an individual's pre-existing knowledge, skills, and potential. Facilitators have confidence in the learner and trust in the learner's capacity to act successfully.

Facilitation does not mean allowing each person to do whatever they want. Facilitators still use specific knowledge. Facilitation involves granting your participants' experience and knowledge more relevance than it has in traditional teaching. In this sense, facilitation is a step toward sharing expertise and appreciation.

2. Facilitators combine gaining knowledge with experience and foster learning that is not only focused on brain work, but empowers with gaining skills and shaping attitude. A facilitative attitude seeks to connect an experience in a meeting or a lesson with life experiences, and emphasizes knowledge in the most useful way.

Participants or learners usually know which approaches, topics, and learning styles work well for them. As teachers, their methodological skills help them bring their motivation and interests into play, and help foster a collaborative learning process. Facilitators help learners to find motivation, identify goals, develop action strategies, reflect on their existing skills, and identify challenges.

This has consequences for their position within the group. In traditional educational settings, the role of a teacher is clear – their place is standing in front of the group. Facilitators sometimes still stand in front of the group, but more often they are in the background, observing from the sidelines, acting as a moderator or coach. Sometimes participants even take the lead.

The challenge is to find the position that works best for the learning process as a whole. Depending on the situation they can be a teacher, a moderator, an observer or expert or a coach. Facilitators have a variety of roles they can plan according to the current needs of the group.

The distance between a facilitator and a learner is closer than in the traditional teacher-learner relationship. On one hand, facilitators create a trusting atmosphere where participants can open themselves to others. On the other hand, facilitators still have to give orientation, act as a role model, or inspire others through their own experience or expertise, serving as an authority for the learners.

In a participative and holistic learning environment, facilitators are also included in the process on cognitive, experiential, and emotional levels. Their relation to the participants has a direct impact on the learning process. They can establish a trusting relationship with the participants and still focus on the learning outcomes. This can create an atmosphere where learning happens automatically.

2. What is participatory facilitation and how do I carry it out?

Participation refers to the various mechanisms people use to express their opinions and exert influence on decision-making. Genuine participation takes place through partnership, where a negotiation process is used to distribute power between facilitators and the people learning. In this process, decision-making is shared.

For example,

— you wouldn't just propose two alternatives, but would ask open-ended questions about what participants want to learn.

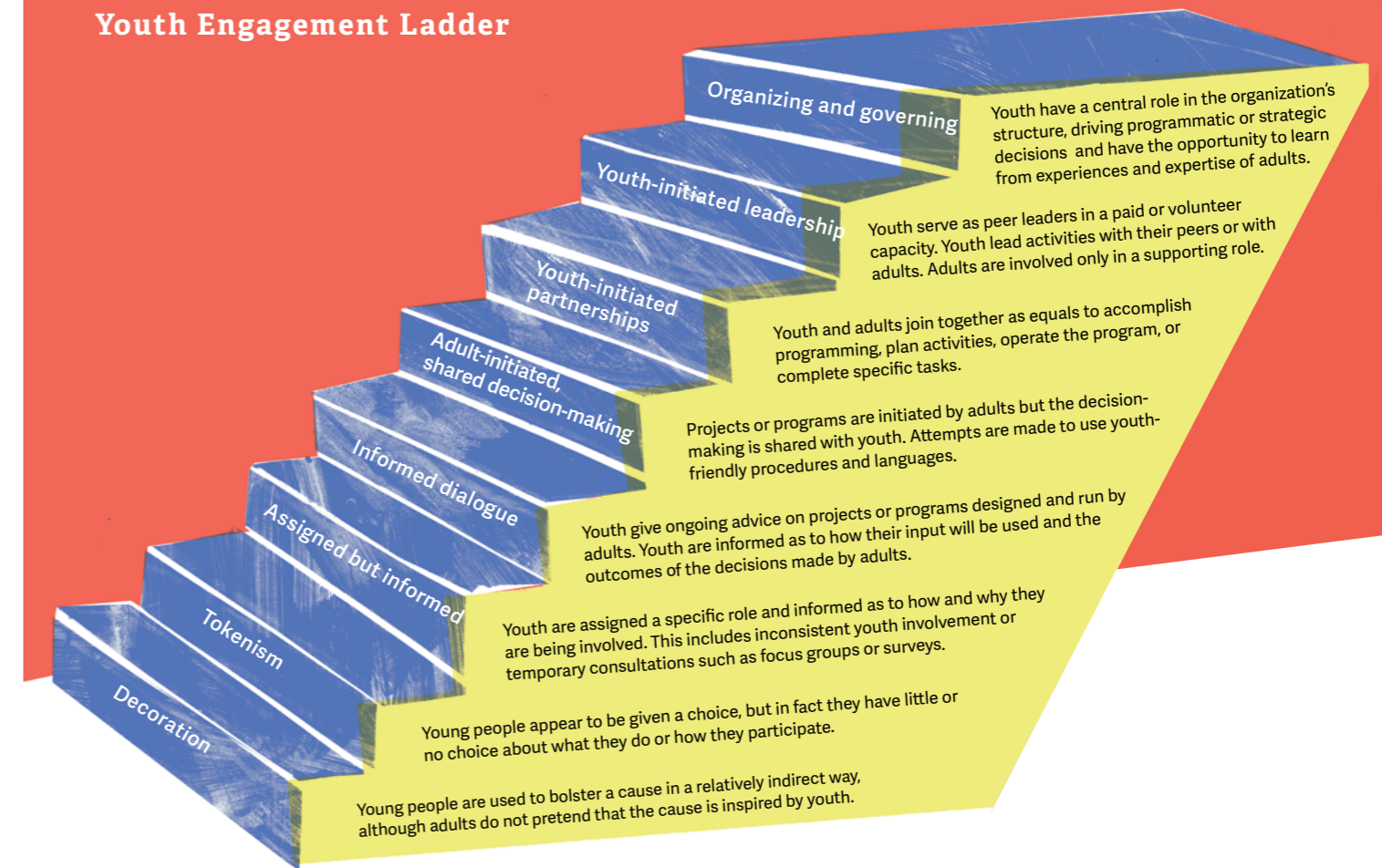— you would let them co-decide what content and methods they would like to use.

One of the most famous models of youth participation was created by Roger Hart, as presented below. It is important to mention that the level of participation depends on the context and it does not always have to be the highest level of participation. However, it is important to talk openly about to what extent young people can have influence on decisions.

Diversity of cultures and awareness of diversity

Focusing on individual needs implies that everybody is different and has their own culture. Participants have different styles, attitudes, experiences, and cultural and social backgrounds. Facilitation means acknowledging and appreciating these differences as a resource.

Diversity consciousness is an emerging field and therefore we cannot assume that everybody recognizes its value. The facilitator's task is to moderate dialogue around this topic, be authentic, and show their own attitude through credible actions.

Youth Engagement Ladder

Organizing and governing — Youth have a central role in the organization's structure, driving programmatic or strategic decisions and have the opportunity to learn from experiences and expertise of adults.

Youth-initiated leadership — Youth serve as peer leaders in a paid or volunteer capacity. Youth lead activities with their peers or with adults. Adults are involved only in a supporting role.

Youth-initiated partnerships — Youth and adults join together as equals to accomplish programming, plan activities, operate the program, or complete specific tasks.

Adult-initiated, shared decision-making — Projects or programs are initiated by adults but the decision-making is shared with youth. Attempts are made to use youth-friendly procedures and languages.

Informed dialogue — Youth give ongoing advice on projects or programs designed and run by adults. Youth are informed as to how their input will be used and the outcomes of the decisions made by adults.

Assigned but informed — Youth are assigned a specific role and informed as to how and why they are being involved. This includes inconsistent youth involvement or temporary consultations such as focus groups or surveys.

Tokenism — Young people appear to be given a choice, but in fact they have little or no choice about what they do or how they participate.

Decoration — Young people are used to bolster a cause in a relatively indirect way, although adults do not pretend that the cause is inspired by youth.

Source: R.Hart, Ladder of Children Participation first published in Children's Participation: **From Tokenism to Citizenship**, 1992, International Child Development Centre of the United Nations Children's Fund (UNICEF)

The main elements of facilitation are:

— resource orientation instead of deficit orientation;

— shaping cooperative and collaborative learning environments;

— building connections between different kind of learnings;

— emphasis on the applicability of the learning outcome–how what we learn can be applied to real life;

— mobilizing empathy for the needs of learners, accepting their positions and trying to understand them.

3. Holistic facilitation: how can I be a holistic teacher and facilitator?

We have all encountered many different teachers, trainers and facilitators in our lives. Some remain in our memory as the ones who empowered, who were able to be an authentic leader but also at the same time able to step back and give the space to the learners' development, to their identity, their culture, and their whole personality.

What characterizes the attitude of a teacher that allows for learners' autonomy, authenticity and development and enables holistic learning?

We will name five main characteristics of such a teacher and you can see if you observe them in your own attitude and way of being with your learning groups:

- You are empathic and try to understand the feelings and needs of learners.

    Example: If a learner gets angry or annoyed, you try to understand why instead of criticizing. If the learners decide they need to learn something different than you have prepared, allow for discussion and make a new plan instead of pushing to implement yours.

- You strengthen learners' independence and believe in their existing abilities and potentials.

    Example: You allow learners to prepare parts of the lesson or a training on their own. You ask about what they like to do and what they are good at and let them share their talents and discover their interests.

- You strengthen learners' abilities to solve problems and approach solutions.

    Example: Instead of giving an answer or a solution immediately, you first ask learners' to look for an answer on their own or ask if they have had a similar problem in their life already and how they dealt with it. You ask more questions than you give answers.

- You pay attention to your relationship with learners (relationship as partnership), not only focusing on content.

    Example: In your lesson or training you plan time for interaction, for asking how learners are doing, you share stories from your life. You allow for connection while keeping a healthy distance, but you do not focus only on knowledge gains.

- You are open to dealing with different opinions and conflicts resulting from them in a constructive way. You are interested in your self-development as a facilitator.

    Example: You look for win-win solutions in conflicts, create a place for parties to listen to each other and for dialogue in conflict situations. You identify your own learning needs and look for opportunities to learn (courses, books, talks etc.).

Holistic learning means applying a broad range of fields in which the learner acts. It uses methodologies that actively involve learners in their own learning, for example experiential learning, project-based learning, and learning by doing based on everyday life.

The different learning opportunities that holistic learning brings to an interactive model are:

1. **Practical Experience**

- Role-playing games
- Independent work on tasks
- Teamwork
- Small projects or initiatives
- Simulations
- Visiting organizations or working with experts
- Participants presenting their experience and expertise

2. **Acquiring Knowledge**

- Involving experts
- Sharing expertise among participants
- Text work, media work, reading books
- Analytical tasks

3. **Reflective Evaluation**

- Collaborative feedback
- Independent evaluation by participants of experiences and outcomes
- Facilitating skills to identify personal criteria for success
- Discussion

Addressing the whole personality

Holistic learning is not only defined by the range of learning opportunities that facilitators use to create a complex and deep learning experience. Another aspect of holistic learning is that it addresses and involves the learner's whole personality.

- **Cognitive**
    learning facts, theory, logical relations

    Some methods for cognitive learning might include: thinking, judging, interpreting, discussing, reading, conceptualizing.

- **Emotional**

  playfulness, feeling connected to others, experiencing positive and negative emotions by being challenged, emotions regarding values and intellectual concepts

  Methods that allow for this include: feeling connected to others, playfulness, experiencing yourself in a group, experiencing positive and negative emotions, feeling capable and strong.

- **Practical**

  turning ideas into decisions and actions, practicing skills and experimenting

  Practical learning methods include: practice outside the classroom, learning by doing, simulation games, implementing projects, teamwork.

If you plan a lesson, you should choose methods that require learners to actively use their cognition, emotion, and experiences. This helps to foster active learner participation.

4. Participation in learning events: How can I strengthen learners' participation?

Learning processes can be designed with more or less involvement on the part of the participants. The role of the teacher/facilitator in inspiring and empowering learners for active participation in civic and social life should be the main focus. The question is: how a learning event can be designed so that active participation and self-directed learning are fostered not only after-the-fact, but from the very start?

It is good to first take a while to reflect individually and ask yourself:

- Are you willing to give your participants opportunities to overtake initiative?
- Are you tolerant enough regarding unexpected developments or possible mistakes?
- Are you prepared for changes in your plans?

Being clear about your values and attitude makes it easier to face the challenges related to participatory ways of facilitation, like limited time, conflicts in a group, too much workload. Creating space for participation might not be easy, but it is worth doing because it empowers learners and allows for good relations to be established.

How can you show your cooperative attitude toward your learners in different stages of your work? First think about it for yourself and then have a look at the ideas below:

Ideas for flexible planning and moderation:

- Involving learners in planning the lesson and letting them decide on the direction.
- Parts of the lesson's content are decided by participants: practical workshops, defining topics, and moderating discussions. Full ownership is in learners' hands.
- (Co-)moderation by participants – learners take over the facilitation of the meeting

Decision making:

- Asking participants how much time they need rather than giving timeframes for task completion.
- Leaving "open windows," such as one hour each day where learners decide for themselves what they want to work on and how.
- Whenever a problem or difficulty appears, ask participants to verbalize it and moderate the search for solutions.

Reflection and feedback:

- Discussing and answering ongoing questions in front of the group – making it transparent what happens and involving participants in the discussion
- After each meeting or working day, give the participants time to think what they have learned and found useful, offer an open round for feedback
- Pairs of participants could discuss their reflections independently, without involvement of facilitators and teachers.

Co-creation in the learning space:

- Co-creation of the environment: shaping the space where the learning event or meeting takes place directly after entering the room and according to learners' wishes–how are chairs set up, how to make the room nicer, how to make myself feel comfortable here
- Participants choosing their own music and entertainment
- Teams taking care of specific activities (during program and social time)
- Shared decisions about social activities

Addressing self-learning skills:

- Learners reflect on how they want to learn (learning styles) and gain awareness of their conditions for successful learning
- They become familiar with how to plan their development and gain planning skills so they can learn also autonomously: learning plans, assessment, checklist work

- Practicing an orientation toward opportunities and solutions (in contrast to analyzing problems)–we focus on what works and on the potential instead of focusing on deficits
- Using learning diaries or portfolio tools for (self-)documentation
- Using self-assessment tools for evaluation

5. Empowerment and resource-oriented work: what does it mean to work in a resource-oriented way?

What teachers and facilitators do in their events often has an impact long after the very meeting. When learners are encouraged to take their next steps into practice independently from us, we have the opportunity to strengthen their self-esteem and trust in their already existing knowledge and skills. Resource orientation contrasts with the traditional approach of deficit orientation.

What are the three main qualities of resource-oriented work?

- It considers participants' existing knowledge and expertise instead of building only upon teachers' or experts' knowledge and expertise.
- Focuses on options, possibilities, and solutions instead of on complexities and disadvantages
- Focuses on developments and what is currently relevant for the group instead of on the learning material planned in advance, it is process-oriented and flexible

As resource-oriented facilitators and facilitators, we can strengthen learners' self-esteem and trust in their existing knowledge and skills. We might also create an atmosphere that fosters a critical view of skill development. This is not a question of methodology, but of attitude – the right method and the wrong attitude simply don't fit together.

One way to show this attitude is to interact with the group. Be willing to share resources if you expect your participants to do so as well. Tell them about your experiences if you want them to share their own. Show a supportive attitude and mobilize solidarity with participants if you expect them to develop a trustful and open atmosphere for deeper experiential learning.

The attitude proves its worth in practice, especially in complex situations where there is a lack of time, a goal dilemma or a conflict. Keeping this in mind, we remain friendly, active facilitators, no matter how challenging the circumstances are.

Think about: How can you take learners' needs seriously? Write it down for yourself.

Here are some ideas from our side:

- Relating to others in an authentic and empathic way
- Adjusting your methods and plan according to participants' wishes
- Letting the group decide and accepting their decisions
- Appreciating the participants' resources
- Explaining your needs as a facilitator
- Making learning steps and goals transparent

6. What does life-long learning mean and why is it for me?

The facilitator learns too!

Another dimension of participatory learning spaces is the fact that not only the participants learn – the facilitator or teacher learn too. The fact that we all are on a learning journey and are learning from each other contributes to good relations and mutual responsibility.

Research shows that learning and developing competences is absolutely essential both for economic reasons and for mental and physical health.

Facilitators using the holistic approach develop skills and abilities to learn from a variety of experiences and in diverse contexts. In formal and non-formal, group settings and individual personal interactions, outdoors and indoors, when communicating to a broader public and conveying messages and also in their own private lives. In other words, being a facilitator and imparting holistic learning means committing to being a lifelong learner.

We can learn in a variety of ways. And we don't need any special conditions to do so. Of course, we can attend courses or classes organized, for example, by any open university, but we can also use online courses or e-learning platforms. The most important thing is to find a topic that is interesting and attractive to us.

Being transparent in front of our learners about our own learning goals can help us become a role model and be more authentic.

7. What are the spaces where learning happens? Formal, informal and non-formal education

We can learn everywhere: at home, at the university, attending a training, reading a book on a bus, talking to a friend. Heterogeneous learning environments allow for a variety of learning experiences. There are three main learning environments which create different learning opportunities for more efficient and sustainable learning processes.

Learning can take place within defined and structured structures, such as school education, studies and training, which lead to diplomas and certificates. Such processes, called formal education, are usually organized by a state institution. Formal education often provides the best space for cognitive learning.

The free process of acquiring knowledge, shaping skills and attitudes throughout life based on the influence of the people around us and our experiences happens in an unorganized way. This lasts all our life and is our informal education. For example, chatting with friends or going to the cinema. Informal education can be a space for the active components of learning: discovery, reflective observation, trial and error, collaboration, and growing with challenges.

In contrast, non-formal education is a process planned by the learner themselves. It is voluntary and takes place outside of educational institutions. The learner-teacher relationship is flexible, voluntary and, as a rule, there is no control over learning outcomes. Learning achievements can be checked by the learner himself, but confirmations, e.g. certificates, attestations are often used. Non-formal education can be a great space for holistic learning.

Non-formal education often struggles for recognition as the main emphasis is still on the effects of formal learning, and there is still a lack of research on the tangible effects of lifelong learning in the labor market and society. It is key to perform self-assessment of acquired knowledge, new skills, and competences.

All learning is valuable. Promotion and development of all types is necessary to raise awareness of the need for lifelong learning and education and to respond to the needs of open societies.
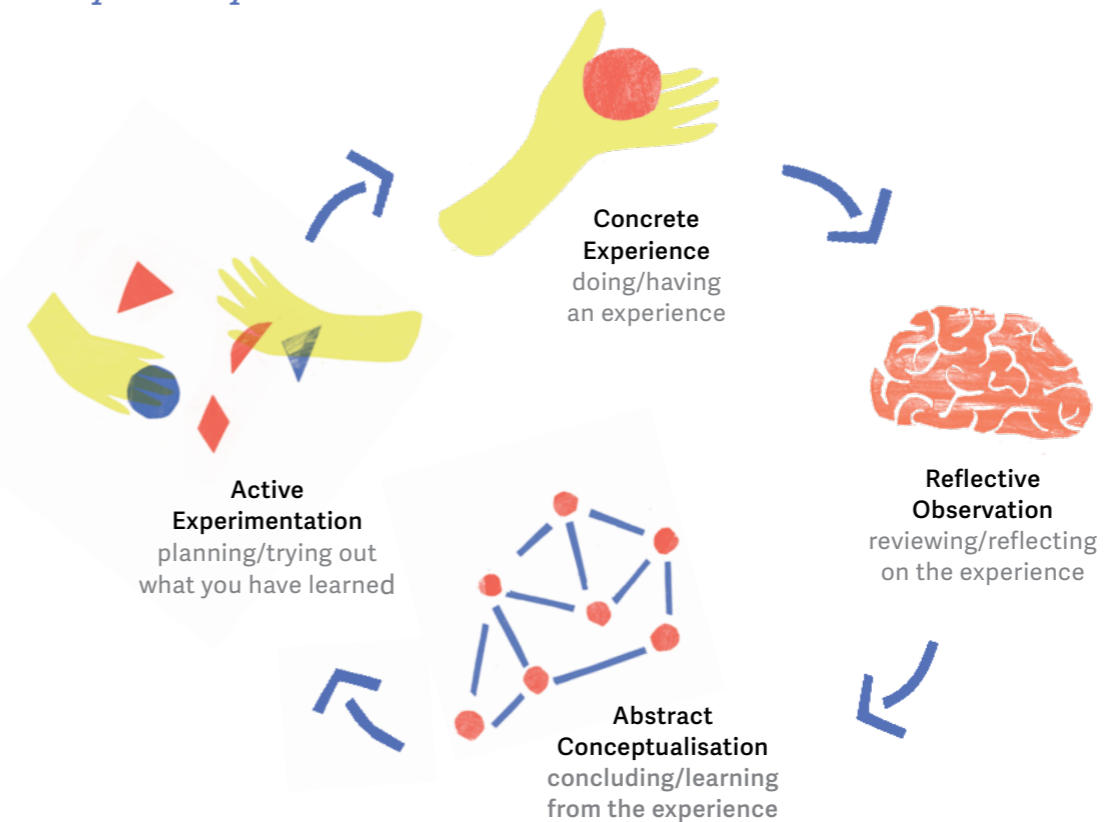
8. How do we learn?

People learn through a circular process of action, conceptualization, and evaluation. This involves referencing previous experiences and anticipating outcomes. Learning is in that sense a spiral – reflecting, moving on, turning onto a new loop with new experiences and new qualitative challenges.

According to David Kolb's experiential learning style theory, there are four stages in which the learner acts:

1. **Concrete Experience:** a new experience or situation is encountered, or a reinterpretation of existing experience is carried out.

2. **Reflective Observation of the New Experience:** of particular importance are any inconsistencies between experience and understanding.

3. **Abstract Conceptualization:** reflection gives rise to a new idea, or a modification of an existing abstract concept (the person has learned from their experience).

4. **Active Experimentation:** the learner applies their idea(s) to the world around them to see what happens.

Experiential Learning Style Theory

Concrete Experience
doing/having an experience

Reflective Observation
reviewing/reflecting on the experience

Abstract Conceptualisation
concluding/learning from the experience

Active Experimentation
planning/trying out what you have learned

Source: https://www.simplypsychology.org/learning-kolb.html

We can start the learning process with a concrete experience followed by reflective observation, conceptualization and experimentation. However, sometimes the starting point is the abstract conceptualization (for example during a language lesson), followed by experimentation, experience and reflective observation. Both ways are fine and as facilitators we can plan our meetings accordingly.

Kolb's learning theory presents four learning styles based on a four-stage learning cycle. Different people naturally prefer certain single different learning styles.

As a teacher or facilitator, it is good to be aware of them all. This will help to plan the learning event in a way that addresses different learning styles and involves all participants in the process.

Diverging (feeling and watching)

These people are able to look at things from different perspectives. They are sensitive. They prefer to watch rather than do, tending to gather information and use imagination to solve problems. They are best at viewing concrete situations from several different viewpoints.

Kolb called this style 'diverging' because these people perform better in situations that require idea-generation, e.g., brainstorming. People with a diverging learning style have broad cultural interests and like to gather information.

They are interested in people, tend to be imaginative and emotional, and tend to be strong in the arts. People with the diverging style prefer to work in groups, to listen with an open mind and to receive personal feedback.

Assimilating (watching and thinking)

The assimilating learning preference involves a concise, logical approach. Ideas and concepts are more important than people.

These people require a good, clear explanation rather than a practical opportunity. They excel at understanding wide-ranging information and organizing it in a clear, logical format.

People with an assimilating learning style are less focused on people and more interested in ideas and abstract concepts. People with this style are more attracted to logically sound theories than approaches based on practical value.

This learning style is important for effectiveness in information and science careers. In formal learning situations, people with this style prefer readings, lectures, exploring analytical models, and having time to think things through.

Converging (doing and thinking)

People with a converging learning style can solve problems and will use their learning to find solutions to practical issues. They prefer technical tasks and are less concerned with people and interpersonal aspects.

They are best at finding practical uses for ideas and theories. They can solve problems and make decisions by finding solutions to questions and problems.

People with a converging learning style are more attracted to technical tasks and problems than social or interpersonal issues. A converging learning style enables specialist and technology abilities.

They like to experiment with new ideas, to simulate, and to work with practical applications.

Accommodating (doing and feeling)

The accommodating learning style is "hands-on", and relies on intuition rather than logic. These people use other peoples' analysis, and prefer to take a practical, experiential approach. They are attracted to new challenges and experiences, and to carrying out plans.

They commonly act on "gut" instinct rather than logical analysis. People with an accommodating learning style will tend to rely on others for information rather than carrying out their own analysis. This learning style is prevalent within the general population.

9. Cooperative learning – development in facilitators' and teachers' team

At first glace, many of the ideas written in the chapters above might appear challenging. We all are on our own learning journey and it is hard to travel alone. For this reason, we encourage you to find support on your journey. You can find this support by building learning groups or tandems with your colleagues. Such interaction helps to create a safe space for trying out new things and to learn more effectively through exchange. Having an empathic partner who will listen to you and help you develop your skills helps to overcome difficulties.

Some ideas for organizing cooperative learning in a team are:

1. Regular feedback sessions

In a team you can agree on regular meetings, for example once a month, to talk about your learning goals, your achievements, and your challenges. Such meetings can be feedback-based, which is a structured method of sharing relevant information.

The goal of a feedback meeting is both to improve interpersonal communication and also the quality of your work through useful commentary related to your performance and as viewed through the eyes of others.

This is a constructive tool that reflects all of the following aspects:

1. **Appreciation:** What I liked...

2. **Criticism:** What I didn't like...

3. **Inspiration:** What I might propose...

When receiving feedback from others:

— If you have one, ask a specific question

— Do not discuss or comment on anything

— Decide silently which aspects you agree with

— If you like, thank the presenter

When giving feedback, please consider that:

— Your feedback should be relevant and useful for the other person

— Represent yourself – Use 'I' statements, do not use 'we' or 'one'

— Separate feelings from observations

— Describe, do not interpret

— Show respect to the whole person

— Keep in mind the position from which you give and receive feedback

Source: H. Fahrun, Nils-Eyk Zimmermann, E. Skowron, Initiative Cookbook MitOst Editions 2015

## 2. Base your speech on the "Johari Window"

The Johari window helps you get to know yourself and your team members better. It helps you to develop yourself as teacher or facilitator according to the needs and qualities of the team.

The Johari window is a tool for becoming acquainted with the unconscious aspects of personal behavior, attitude and communication.

The Johari window assumes that there are two kinds of knowledge about a person: the known and the unknown. Four categories are arranged in a matrix and cluster self-perception and external perception of a person. If team members exchange views about their performance, strengths and peculiarities, they will receive valuable clues to what one cannot perceive with regard to oneself, but with regard to others: the blind spot.

You can use this model by asking each other the following questions:

— What do I and my colleagues know and would like to share about my performance?

— What is it that colleagues could tell me what I might not be aware of? (blind spots)

Source: https://www.fearlessculture.design/blog-posts/the-johari-window
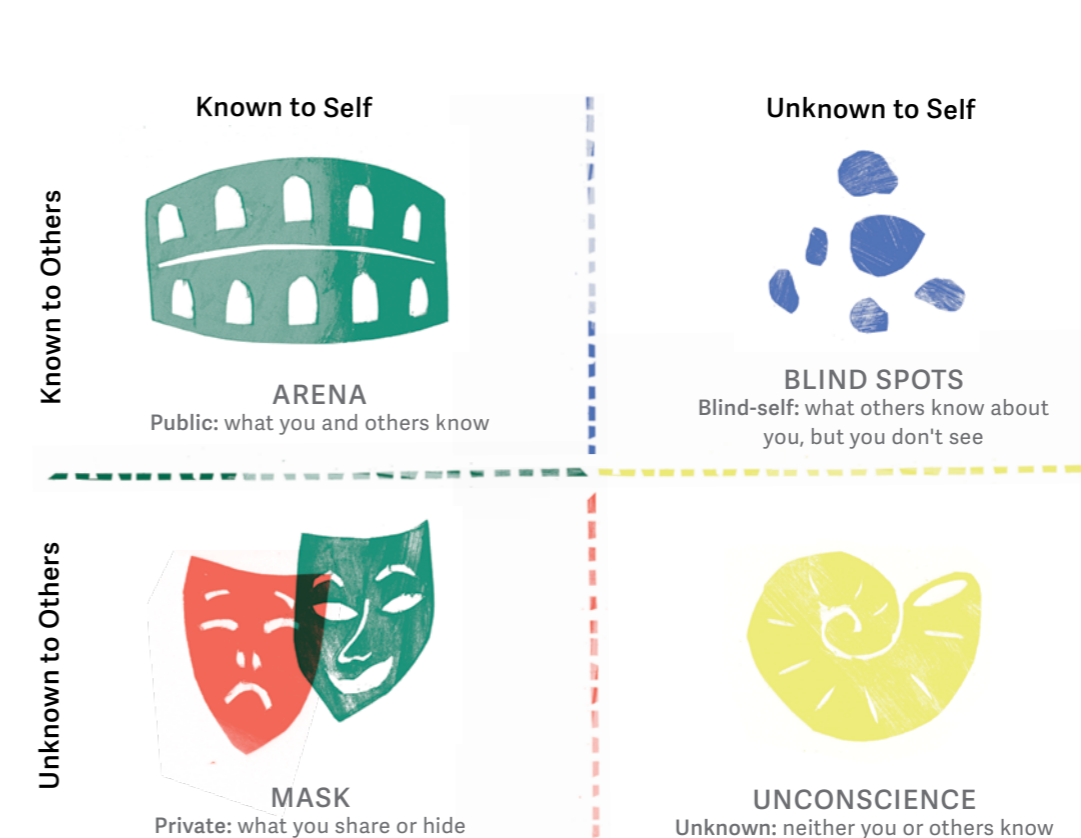
3. Empathic pairs

This is a simple, but very powerful method of mutual support. During the first meeting you can ask your colleague to be your sparring partner on your learning journey. This is usually a person you trust and feel close to. You can agree to call each other regularly for a short talk, for example one a week. During the talk you can share your experiences and talk about the challenges you face. The goal of the talks is to listen to each other and possibly to show empathy – help by naming the emotions and needs behind a specific situation (see the lists of needs and emotions). It is not advised to offer much in the form of advice or counselling. Sometimes an open ear is the very best you can offer your colleague.

We wish you and your team a joyful journey into the world of empathic and holistic facilitation and working with groups!

Theories and models for intercultural understanding

人无远虑，必有近忧
(Ren Wu Yuan Lü, Bi You Jin You)

Those who do not think about the future will soon have worries.

— Confucius

Intercultural communication is the issue of our time. With the globalization of the economy, immigration and emigration, and through tourism, we are much more exposed to other cultures and ways of doing things than in the past – with all the opportunities, fascination and difficulties that this brings. We travel abroad much more often, both for business and pleasure, and encounter people from different cultural backgrounds more and more as a matter of course, even in our everyday lives at home.

Intercultural communication refers to the exchange, encounter and cooperation between people from different cultural contexts. The term initially refers to the direct exchange between two people, but in a broader sense it also includes communication through media as well as processes of mutual perception. This type of communication can be both verbal and non-verbal and can take place in a variety of contexts, including business, education, travel and personal relationships.

A good communication requires us to sharpen our perceptions of ourselves and others, to become aware of culturally determined value systems and norms, to understand foreign ways of thinking and behaving, and to expand our own behavioral repertoire.

The aim of this chapter is to contribute to conceptual clarity in the field of intercultural understanding and to familiarize the facilitator with concepts and methods in order to support the participants in the optimal use of intercultural potential. Closely related to this are the terms and concepts of "culture", "intercultural competence", "cultural differences", "communication" and the question of how to make intercultural cooperation successful and appropriate. To this end, basic terms, concepts and cultural modules are introduced. This is followed by an introduction to interpersonal interaction processes. Different tendencies in different cultures are presented as a tool for intercultural understanding. It concludes with a summary of important elements for successful intercultural understanding.

1. The Concept of Culture

2. (Inter-) Cultural Models

3. Culture and Communication

4. Know yourself, know your partner
知己，知彼 in interaction

5. Conclusion: How can good communication succeed?

1. The Concept of Culture

Culture and 文化 (Wenhua) do not mean the same thing–and yet they are closely connected

In Chinese the word culture is translated as 文化 **Wenhua**, but do the words have the same meaning?

The word "culture" is derived from the Latin verb "colere" (to cultivate). The noun "cultura" can be traced back to the verb "colere," which is the origin of the word "culture."[1] In its broadest usage, the word refers to everything created by humans. Here culture was considered in contrast to nature.

The word 文化 **Wenhua** has a different origin. It first appeared in "Shuo Yuan – Zhi Wu" 《说苑·指武》 written by Liu Xiang 刘向 , a famous scholar from the era of the Xi Han Dynasty. Considering the original meaning of the word 文化 **Wen hua** in the Chinese context, 文 **Wen** was considered to contrast violent force, and the word **Wen Hua** means teaching the citizens the ideas of the Confucian system of rituals, music and regulations. In the late 19th century, the word文化 **Wen hua** was selected by translators when they were translating the English word "culture" into Chinese.

Although "culture" does not quite mean 文化 **Wenhua**, it comes close. This translation highlights an intercultural problem which manifests itself as a translation problem between English-speaking cultures and Chinese cultures, which , although distinct and separate, also share countless similarities.

Throughout history, the meaning of culture has been constantly expanded. In 1952 Kroeber and Kluckhohn[2] identified more than 160 different definitions of culture, and the number has increased even more since. The modern term "culture" is used with various meanings in both everyday life and in cultural studies.

Like the word culture, the meaning of the word 文化 **Wen hua** has also undergone many changes. According to the Xinhua dictionary, 文化 **Wen hua** is very difficult to define because the interpretation of the concept of 文化 **Wen hua** has been varied. 文化 **Wen hua** follows the trend of the times and is indeterminate, different periods had different cultures. JI Xianlin[3] notes that there are no less than five or six hundred existing definitions, and no single definition is considered to be the best. Therefore, he suggests seeking to understand its meaning, not its definition.[4]

Here we take the meaning of culture in the Chinese context as an example to show that the term culture has an intercultural dimension, i.e. that the term culture can have different meanings in different cultural contexts. How is culture written in your language, what meanings does it have, where do they come from, which thinkers in your culture have dealt with this term? What discussions are there about the meaning?

1.1 Culture /"文化 Wen hua" as the way of life

By examining the views of Chinese scholars, we can learn four characteristics of culture.

1. Culture as the way of life

LIANG Shuming[5] (1893–1988), who considered the Chinese culture based on the ideas of Bergson and Schopenhauer, understood culture as "the way of the life of a nation."[6] This definition includes three aspects: the way, the nation, and the life. For LIANG, culture is not about individuals but about the lives of people in relatively stable communities.

 LIANG understands life as "will."[7] For him, life is continuous reconstruction from the "former self" to the "present self." This process takes place in constant interaction with the environment.[8] In order to survive and thrive, humans must successfully interact with their environment to fulfil their needs and demands. This process is infinite, and through this infinite process human experience is constantly renewed. As a result one's self is remade.

2. Culture provides orientation

In the view of YU Qiuyu,[9] culture is an ecological community encompassing spiritual values and ways of life. It creates a collective personality through accumulation and guidance.[10] According to YU, culture as a philosophy of life is important both for groups and individuals in daily life.

These findings are, in many respects, similar to Thomas, who understands cultures as a system of orientation that encompasses values, norms, rules, and attitudes that have a lasting influence on the perceptions, thoughts, values, and actions of all members and thus define their membership in society.[11] Hofstede understands culture as a human mental training programming[12] which includes the patterns of thought, feelings and actions that characterize a particular culture.

To this view, YU's note can be seen as a significant addition: he believes that the ultimate goal of culture is love and kindness, because love and kindness transcend everything and activate everything.[13]

3. Culture is open, dynamic, and constantly changing

JI Xianlin believes that the origin of culture is pluralistic, a result of the participation and contribution of many peoples, rather than the creation of a single nation.[14]

FEI Xiaotong (1910–2005) suggests a culture theory of "multiple origins and one core" 多元一体理论 .[15] This explains the trends of world cultural phenomena in the process of globalization. FEI found that the Chinese culture and other national cultures need to be re-affirmed through transcultural communication and self-awareness and must learn to tolerate and appreciate each other in order to form a universal consensus in the world.

From this point of view, the boundaries of the totality designated as culture cannot be clearly drawn–the edges are blurred and can change constantly. Cultures are not isolated but rather interconnected with one another.

4. Culture is shared and enriching

In LIANGs view, the differences between cultures are relative–not absolute.[16]

JI believes that the exchange of cultures around the world, especially spiritual cultures, is one of the most important driving forces for the advancement of human society.[17]

TU Weiming (1940)[18] suggests that the Confucian principle Ren should guide transcultural dialogue. The Ren Principle means not to do to others what you would not want done to do to yourself (己所不欲 , 勿施于人 Ji suo bu yu, wu shi zu ren, Proverb 12.2). The underlying idea is understanding, respect, acknowledgment, learning from and relating to one another. From this point of view, intercultural communication and transcultural dialogue are on equal footing.[19]

1.2 Culture as an interactive construction process

- from the perspective of interactionist constructivism connected to the approach of John Dewey[20]

For Dewey[21], human culture is itself a part of nature. In human life, culture and nature cannot be completely separated: nature and culture interact with each other and can influence one another. From this point of view, human beings must never forget their original participation and dependence, and they bear ecological responsibility.

Human experience is inseparable from its spatial and temporal backgrounds and contexts. Knowledge, experience, ideas, culture, values, our selves, and our minds and spirits are the constructions that emerge from interaction with the natural and sociocultural environment. Philosophy and sciences emerge as constructions from sociocultural and historical contexts. Social institutions, including schools, emerge from human practices. They cannot be sharply delineated from the contexts that surround them.

In a Deweyan perspective, the beliefs and insights acquired in the practice of human inquiry are always situated in the context of culture. They are sometimes vague, ambiguous, and dark, the possible horizons of their meaning and significance are only partially understood by contemporary reflection.[22] "Dewey urges us to encounter our world experimentally as an open universe that allows for many possible perspectives and interpretations. This philosophical attitude rejects narrow reductionism as well as overgeneralization or willful universalization."[23]

Habits and individual potential

Habits are built through interaction with other participants in a cultural milieu. In this way, individuals appropriate the meanings contained in the behavioral patterns and habits of the cultural practices, routines, and institutions that precede their existence as individuals. In this sense, habits can be understood to be culturally shaped ways of behavior.

What is meant here, however, is not passive adaptation to what is already there. Habits could, in the extreme, be reduced to thoughtless routines. But Dewey emphasizes "the productive and constructive potentials of habits."[24] For him, the term refers primarily to active and dynamic forces that enable people to maintain their ability to act, especially in the face of new and unfamiliar situations.[25]

This is because habits do not always work. For example, if environmental conditions change, we are confronted with "conflicts"–situations where the flow of action of our habits is blocked and we no longer know how to proceed. The organism is confronted with what Dewey calls a "problem situation": a hesitation or uncertainty on how to proceed combined with an urgent need to find a way out.

It is only if we are confronted with a problem situation in which previous experiences and ways of behavior are insufficient that we are forced to reflect, explore its implications, and clarify its possible meanings in order to meet the challenge.

Confronting a "problem situation" can feel uncertain, unresolved, contradictory, or even confusing, but it also provides an opportunity to initiate reflection and intelligence. In this sense, a "problem situation" is an opportunity to develop new habits.

1.3 Summary

We can learn the following characteristics of culture from Chinese thinkers:

Culture describes people's lives in relatively stable communities, their experiences interacting with their environment to meet their needs and demands. This is an infinite process in which people also make experiences and subsequently remake themselves. Culture contains spiritual values, it provides orientation for daily life, and its goal is love and goodness.

Culture is open, dynamic, and constantly changing. The origin of culture is pluralistic, created through the participation and contribution of many peoples. Interactions between different cultural groups have taken place constantly throughout history and are ongoing. This interaction and exchange enrich cultures, and it is only through encounters with the foreign that a culture recognizes its own unique core.

John Dewey offers a comprehensive and profound insight into culture. With John Dewey we learn that culture and nature are interdependent, interactive, and continuous.

He urges us to reject dualism, narrow reductionism, and overgeneralization and intentional universalization. We must view culture as an open, pluralistic universe full of possible horizons of meaning, and acknowledge its ambiguity and indeterminacy. We should seek to engage with multiple possible perspectives and interpretations.

Dewey emphasizes the productive and constructive potentials of human habits. This concept calls for keeping habits flexible and for constantly expanding and partially reshaping them in a process of lifelong learning in order to meet challenges, especially in an industrial society characterized by increasing dynamism and mobility.
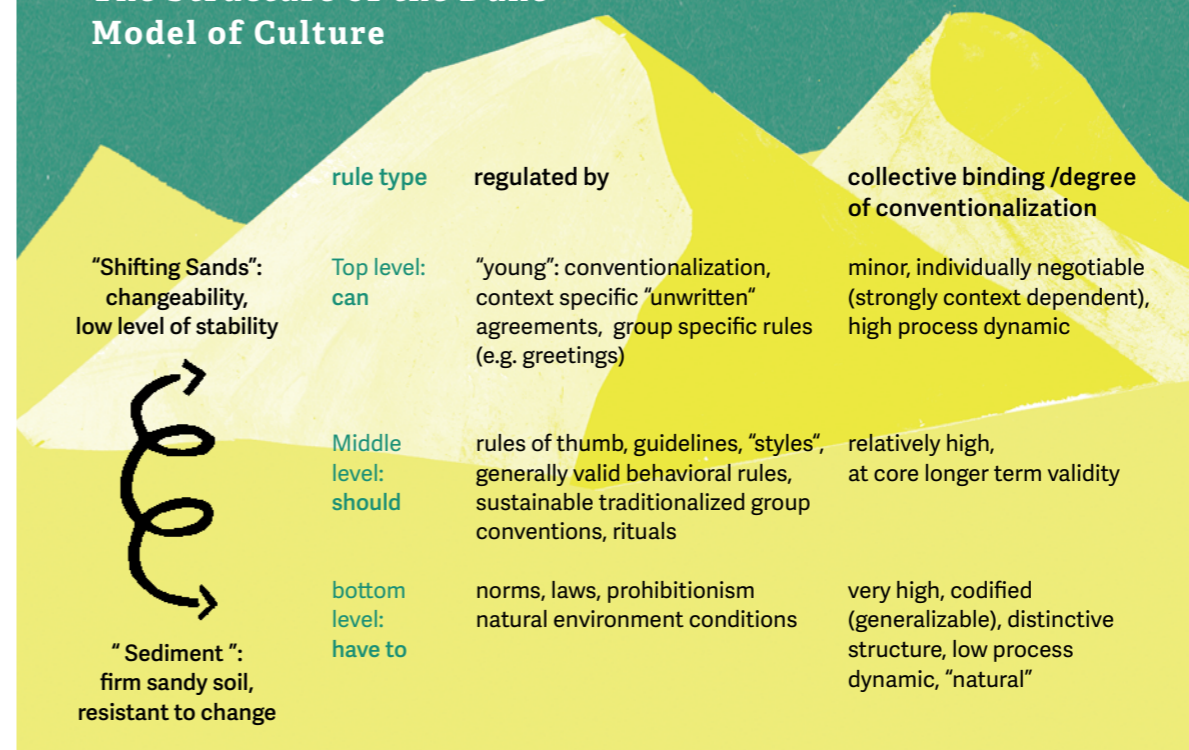
2. (Inter-) Cultural Models

2.1 The Dune Model of Culture

The German cultural scientist Bolten would agree with aspects of the Chinese intellectuals and Dewey's concept. This "fuzzy" concept was developed for didactic application in intercultural training.

Bolten argues that "cultures cannot be clearly bordered; their edges appear, rather, as a confluence of diverse transcultural networks. Cultures are inherently uneven, or fuzzy".[26] He suggests "an integrated method of continuous zooming in and out when describing cultures [...] in order to do justice to a culture as a structure, and as a process."[27] Similar to the zoom function of "Google Earth"– by zooming in and out we can reorient ourselves, generate new perspectives on our situation or about other participants.

To visualize his concept, he develops the Dune Model of Culture, which represents cultural as a structure and as a process. Culture is like a sand dune with three levels: have to, should and can.

The Structure of the Dune Model of Culture

	rule type	regulated by	collective binding /degree of conventionalization
"Shifting Sands": changeability, low level of stability	Top level: can	"young": conventionalization, context specific "unwritten" agreements, group specific rules (e.g. greetings)	minor, individually negotiable (strongly context dependent), high process dynamic
	Middle level: should	rules of thumb, guidelines, "styles", generally valid behavioral rules, sustainable traditionalized group conventions, rituals	relatively high, at core longer term validity
" Sediment ": firm sandy soil, resistant to change	bottom level: have to	norms, laws, prohibitionism natural environment conditions	very high, codified (generalizable), distinctive structure, low process dynamic, "natural"

The Structure of the Dune Model of Culture[28]

The "have to" level is the foundation of a culture formed by basic moral values, laws and natural environmental conditions. These represent the core of a society and demand the highest level of cohesion. Because of their very long-established history they exhibit the lowest degree of flexibility and are often accepted unreflectively as the "norm."

The "should" level is formed by guidelines and general rules of conduct which are valid in the long-term, e.g., the Qingming Festival and the Traditional Chinese New Year Festival, Christmas in Western culture. They are firmly structurally anchored and hardly moveable, like the change of the sandy surface which can only be recognized with longer observation.

On the top of the dune there is the "can" level which is characterized by high dynamics. The rules of the "can" level are established in specific groups or contexts, such as fashion trends, internet jargon. Because of their varied nature, they are usually only temporary and take the longest to become structurally anchored. Like wind-borne sands, they can be blown on and off at any time. Yet if the rules of the "can" level are practiced repeatedly, they might become solidified at the next lower level, just like sandy soil that is solidified through constant pressure. The farther down in the dune, the more normal and plausible a rule appears.

The dune is characterized by constant change. The dune model describes culture as constantly being reconstructed and in flux. Over the course of time, a rule can move back or forth between the levels, it can become solidified and have an effect on the foundation, or it can be fade away. It is also possible for old, low elements of the dune to rise up again, becoming relevant once more.

2.2 The Iceberg Model of Culture

Edward T. Hall, an American anthropologist, argues that the most important part of culture is internal and hidden.[29] He proposed the iceberg metaphor of culture to show how our behavior can be influenced by cultural aspects and the "hidden nature" of our values.

Hall suggested that if a society's culture is an iceberg, then some aspects are visible above the surface, but the larger part is hidden below the surface.

The Cultural Iceberg

Easy to see

Holidays and festivals

Literature

Food

Fine arts

Language

Clothing

Folklore

Gestures

Humor

Self-concept

Core values

Biases

Aesthetics

Childrearing practices

Concept of justice

Difficult to see

Thought patterns

Work ethic

Manners

Gender roles

Concept of cleanliness

Expectations

Rules of conduct

Relation to authority

Pride

Notions of modesty

Family roles

Beauty ideals

Attitude toward the environment

Beliefs and assumptions

Attitude toward school

Family values

Competitiveness

Personal Space

Approach to health and medicine

Body language

The external, or conscious, part of culture is what we can see, the tip of the iceberg, and includes behavior and what can be seen, heard, and touched, such as clothing, language, food, music, architecture, signs of affection, and so on. Although the top layer is visible, it is often unintelligible because the deeper layers of the iceberg affect people's (own) perceptions.

The inner part of culture lies beneath the surface of a society and encompasses the beliefs, values, and patterns of thinking that underlie behavior. For example, respect for the values of elders, the separation between "good" and "evil", or concepts such as "Mian Zi" (the Face Concept), or "Ren Qing" (Empathy Towards One Another), are all beneath the surface and are unconsciously taken for granted.

2.3 Summary

Let's look more closely at the two models presented above.

Both, the iceberg model and the dune model are insightful tools to explain culture. They teach us that we cannot judge a culture by just what we see when entering it the first time. Only by delving deeper into the elements beneath the surface can we gain a better understanding of culture. We must take our time to get to know individuals from that culture, and only through person-to-person interaction can we uncover the values and beliefs that underlie the behavior of that society.

We can apply these models to different situations with different goals.

The dune model may be applied to transcultural competence training. Because culture entails both structures and processes, it is difficult to work with categories like dos and don´ts to prepare for engagement with a foreign culture. Instead, the focus should be on tolerating the uncertainty of other perspectives and learning how to engage with an unknown culture or environment most appropriately.

The iceberg model can be used when talking about perceiving a foreign culture to stimulate reflection, or when discussing behaviors, beliefs, values, norms and patterns of thinking. It is especially useful when explaining the impact on communication behaviors and the consequences for cross-cultural/transcultural communication.

3. Culture and Communication

3.1 The Sender-Receiver-Model by Shannon-Weaver

The Sender-Receiver-Model, created by Shannon / Weaver (1970) is the best-known model of communication. It describes what is happening when we communicate, how it happens and what affects it.

At its core, communication consists of a sender, a message, and a receiver.

The sender wants to communicate something, for example feelings, views, wishes or factual information. However, this is not accomplished by thought transmission. The sender encodes his concerns by way of recognizable symbols such as language, writing or body signals, to be transmitted to the receiver. That transmitted information is called a message.

The receiver must then decode the signal. Only when they have "cracked" the code and interpreted the message can they react to it. It is up to the receiver to decode the message. If the outgoing and the incoming message correspond, the sender and the receiver understand each other.

Human communication is not a one-way street but rather more of a roundabout. In this context, we should not only think of communication via words (verbal communication), but also via facial expressions and physical movements like gestures and motor skills (nonverbal communication). Communication is a combination of linguistic and non-linguistic elements.

For these reasons, the communication expert Watzlawick[30] even established five basic axioms that explain the features of human communication.

The first one is: it is impossible not to communicate.

The second axiom, which is very important for interpersonal communication and especially for intercultural communication, is: every communication has a content and a relationship aspect. By this he means: in communication, information such as data and facts are communicated at the content level. At the same time, every message contains a relationship definition of the sender to the receiver. Via the relationship aspect, the sender states how he wants the receiver to understand this communication. Since relationships are rarely defined consciously or concretely, messages are conveyed indirectly, facial expressions, gestures, tone, and body language playing an important role. Everything depends on how the sender encodes these implicit messages.

Reflecting on what we have learned from the iceberg model and the dune model, we recognize that only a small part of a message can be perceived directly, namely the information on the factual level. However, it is supplemented by the varied information of the relationship level which, in turn, has a significant influence on the content of the message. This makes intercultural communication even more challenging.

Let us have a closer look at the message using the four-sides model of communication (also called the four-ears model) developed by German psychologist Schulz von Thun.

3.2 The Four-Sides Model of Communication

What do I inform about?

Factual information

What do I reveal about myself?

Self Revelation

Message

Appeal

What I want you to do?

Relationship

How do we interrelate?

Sender

Receiver
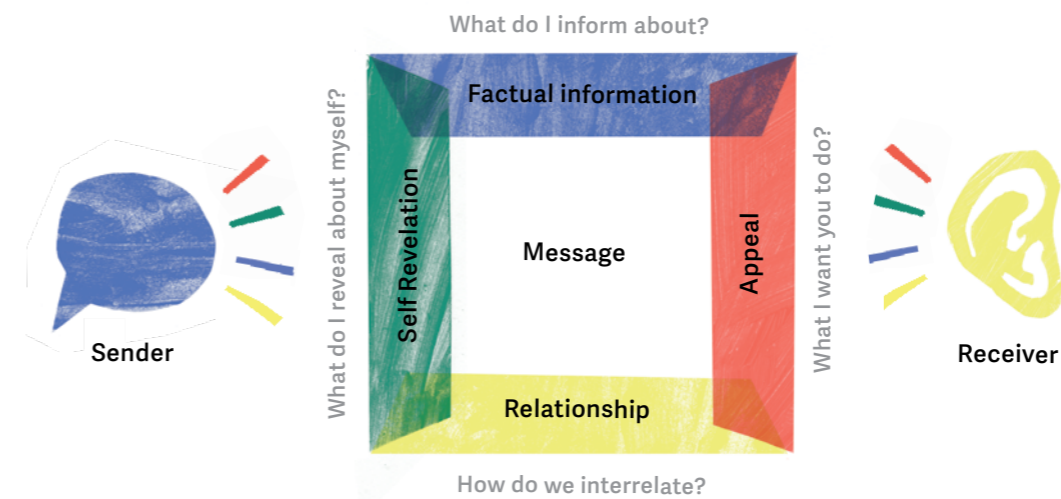
The four-sides model of communication introduced by Schulz von Thun

In the four-sides model of communication (also called four-ears model), Schulz von Thun attempts to explain the process of interpersonal communication and interaction. The model is based on the principle that a communication message always has four sides at once:[31]

— factual information (what I inform about)

— a self-revelation (what I reveal about myself)

— a relationship hint (how we interrelate)

— an appeal (what do I want you to do)

On the "factual information" side (blue), the exchange of information is the focus–data, facts, and the actual situation. For the sender, it is important to convey the facts in a clear and understandable way. The receiver, who listens with their factual ear, hears the data, the facts, and the circumstances and decides whether the incoming information is true or untrue, important or unimportant, sufficient or insufficient.

The "self-revelation" side (green) includes what the sender reveals about themselves by transmitting information. Implicitly or explicitly the sender gives clues about how they are doing, what they need in the moment, what they stand for, and how they perceive their role. The receiver listens with a wide ear for self-revelation: What does this tell me about the sender? What kind of person are they? What is their mood?

On the "relationship" side (yellow), the sender expresses how they feel about the receiver, what they think of them. These messages are generally communicated implicitly

through facial expressions, tone, gestures, and body language. For recipients with sensitive relational ears, each communication contains the following relational cues: How do I feel treated by the way the other person speaks to me? What does the other person think of me? How do they relate to me?

On the "appeal" side (red), the sender expresses what they want to achieve with the receiver. Openly or covertly, this level is about wishes, appeals, advice, instructions for action, effects, etc. The appeal ear is therefore particularly receptive to the question: What should I do, think, or feel now based on their message?

The four-sides model of communication teaches us that messages can be sent and interpreted in many-sided ways and that the recipient might not always understand what the sender intended to communicate.

Challenges in intercultural communication

The anatomy of a message according to Schulz von Thun sheds light on the fact that when we communicate, we also communicate hidden messages such as unconscious feelings, fears, aggression, affection, secret desires, etc. Each utterance has many messages at the same time, which in turn can be picked up by different ways of receiving, so it is easy to get confused. This is the comprehension problem of communication. This problem is not as pronounced within a cultural group, however, because in everyday life we have a more common definition of the situation.

This is not the case with intercultural encounter. When two people with different languages, desires, and sensibilities meet, different systems of norms, values, and orientations which influences the people's way of acting confront each other. Within a culture, messages from the sender and those received by the receiver might not match – because of different experiences, current events and circumstances. With intercultural communication there is the added difficulty that different cultures shape each of the four sides very differently.

Mr. Wu was invited to his German acquaintance's family dinner. The hostess offered him some tea, and he answered kindly "No, thank you", he actually liked tea and would have liked to have some. "It is proper in China not to grab at the first offer. [...] I'd rather wait for the second one."[32] Mr. Wu thought. But the second request did not come. He came home thirsty. "But I'm glad I didn't do anything rude,"[33] he thought.

This misunderstanding can be cleared up when viewed through the lens of the four-sides model of communication[34].

Messages the Chinese guest sends out:

No, thanks, that's a lot of trouble for you!

Thank you for the offer. Preparing a cup of tea is a lot of work. I want to be polite.

Factual information

Message:

Self Revelation

No thanks.

Appeal

Just make me a cup of tea instead of asking me more questions.

Relationship

You are so kind. But as a guest, I do not want to burden you with too much.
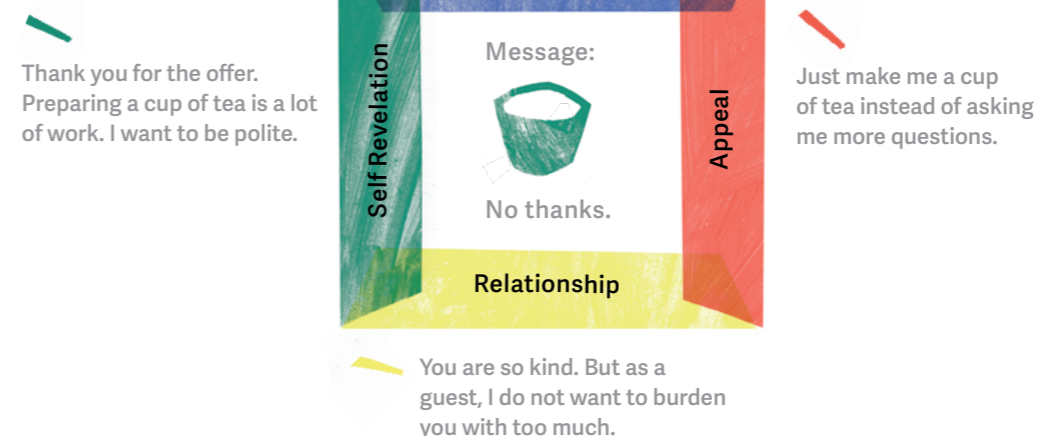
Messages the German host receives:

No, thanks, I don't like.

I don't like tea. I am not thirsty

Factual information

Message:

Self Revelation

No thanks.

Appeal

Do not try to offer again!

Relationship

Thanks for your offer. But I don't like tea.
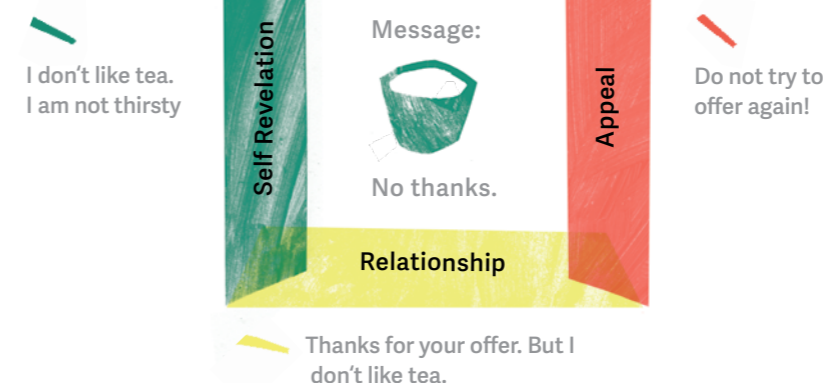
"Chinese tongues" and "German ears"

By saying "No, thanks," Mr. Wu did not really mean to refuse but rather signals respect to his hosts. However, he expects the offer to be repeated if the host is serious and really welcomes him as a guest.

Germans, on the other hand, understand such a refusal either in the sense of the guest not liking the tea or of him not being thirsty. Therefore, the German host will not repeat the offer at all–to avoid being rude.

The communication square according to Schulz von Thun describes the ways of expression and reception vividly as "tongues" and "ears": Chinese and Germans speak in different "tongues" and hear with different "ears"–these have been shaped by their different socio-cultural environments. It is easy to imagine how difficult it can be for both partners to behave correctly in such a situation. Especially if both partners strive for good communication based on politeness and appreciation from their own respective point of view, leading to mutual misunderstandings and irritations. For this reason, appropriate prior knowledge of the foreign cultural environment is helpful.

4. Know yourself, know your partner
知己，知彼 in interaction

This chapter will present some background on different cultural contexts. There are many models of cultural comparison, the most famous being Hofstede's Cultural Standards. However, this and other standards models have been increasingly criticized. Cultural Standards describe cultural characteristics at a generalized level and, crucially, individuals are seen as "puppets" of their culture, which in turn shapes their values and behavior. It refers primarily to differences, which are quickly "acculturated."[35]

We do not endorse this perspective. We view cultural diversity as an opportunity for enrichment. We agree with the views of LIANG Shuming, FEI Xiaotong and other scholars, according to whom cultural differences are relative, culture is open, dynamic, and in constant change, and cultures share and enrich each other. With Dewey, we learn how to reject overgeneralizations or intentional universalization and to engage many possible perspectives and interpretations. We also learn with Dewey that the individual is not only just a product of culture but also always a creator of culture at the same time. To best meet future challenges, we should keep our habits flexible, expandable and keep reshaping them in a process of lifelong learning.

For a better understanding, we will examine two tables of cultural comparison according to Erin Meyer (see 4.1 and 4.2). This model has the advantage of flexibility. It introduces different cultural contexts and emphasizes the relative nature of comparison. She notes: "when you work with people from other cultures, you shouldn't make assumptions about individual traits based on where a person comes from. [...] to have an appreciation for cultural differences as well as respect for individual differences. Both are essential."[36] Each table gives brief overviews of the two different cultural concepts and their resulting communication behavior. It is important to note that the positioning of the cultures is relative. Only a few cultures and the people belonging to them are totally at one end of the spectrum or the other. They usually fall somewhere in between and may show a combination of both characteristics. When considering the impact of cultural differences on your interactions with others, what matters is not so much the absolute positioning of a person's culture on a particular scale but rather their relative positioning compared to you.

4.1 Low-context and High-context

The anthropologist Edward Hall proposed that cultures can be divided into two categories – high context and low context.

High-context cultures and communication

"High-context cultures tend to have a long, shared history. Usually they are relationship-oriented societies where networks of connections are passed on from generation to generation, generating more shared context among community members."[37]

In cultures where high context communication is prevalent, speakers require a considerable amount of contextual information about individuals. Information is conveyed not only through words but also through nonverbal signals such as voice pitch, body language, facial expressions, eye contact, speech patterns, the use of pauses in speech.

Low-context cultures and communication

Low-context cultures tend to have a mere few hundred years of shared history, they have been shaped by enormous inflows of immigrants who come from various countries with different histories, languages, and backgrounds. That leads to little shared context. People have learned to make their messages as explicit and clear as possible, with little room for ambiguity and misunderstanding. For example, The United States is the lowest-context culture in the world.

In cultures where low context communication prevails, speakers require little contextual information about individuals, and the focus is on the factual level. Information is conveyed mainly through words, and meanings are expressed explicitly. The use of nonverbal signals such as facial expressions, eye contact and physical contact play only a subordinate role.

The following table gives a brief overview of the two different culture concepts and their resulting communication behavior.

US	Netherlands		Finland			Spain	Italy	Singapore	Iran	China	Japan
Australia	Germany		Denmark	Poland		Brazil	Mexico	France	India	Kenya	Korea
Canada			UK			Argentina	Peru	Russia	Saudi Arabia	Indonesia	

Low-Context ⟵——————————————⟶ **High-Context**

| Low-Context | Good communication is precise, simple, and clear. Messages are expressed and understood at face value. Repetition is appreciated if it helps clarify the communication. |
| High- Context | Good communication is sophisticated, nuanced, and layered. Messages are both spoken and read between the lines. Messages are often implied but not plainly expressed. |

Low-Context and High-Context Communication[38]

Upon reflection, we see that, according to Meyer, China counts among the cultures with the highest contextual background. If we take a closer look at the situation within China, in China's major cities such as Beijing, Shanghai, and Guangzhou, which are

home to people from all over the country and the world with different ways of thinking and living, consequently they would belong to the low context areas according to the criteria of high and low cultural background. Conversely, the remote areas, especially those that are inconveniently located in terms of transportation, where relatively few people are mobile, and where people with the same background have been living together for a long time, should belong to high cultural background areas. In this way, classification should be relative rather than blanket, and people's lifestyles and histories should always be considered.

4.2 The Concept of Time

Meyer observed that "When people describe those from another culture using words like inflexible, chaotic, late, rigid, disorganized, inadaptable, it's quite likely the scheduling dimension is the issue."[39] She pointed out that understanding the subtle, often unexpressed assumptions about time that control behaviors and expectations in various cultures can be quite challenging. She suggests using the concept of polychrome versus monochrome time orientation, created by Anthropologist Edward T. Hall as a helpful tool.

Hall describes in his model how cultures structure their time. In cultures where the monochrome time concept prevails – like Germany, Scandinavia, the United States, or the United Kingdom–people tend to follow the notion of "one thing at a time," also called a linear-time concept.

In cultures where the polychrome time concept prevails–such as the Middle East, many African countries, China, India, or South America–people tend to focus on multiple tasks at one time, because they place high value on relationship building, thus belonging to the flexible-time side of the scheduling scale. The polychrome concept is also called the flexible-time concept.

The following table gives a brief overview of the two different time concepts and their resulting behavior. As noted before, all positions on the scale should be considered in relative terms.

Germany Japan   Netherlands   Poland   Spain Italy   Brazil China Saudi Arabia
Switzerland   Sweden   US   UK   Czech Republic   France Russia Mexico   India   Nigeria
Denmark   Turkey   Kenya

Linear-time ⟵————————————————————————⟶ Flexible-time

Linear-time	Project steps are approached in a sequential fashion, completing one task before beginning the next. One thing at a time. No interruptions. The focus is on the deadline and sticking to the schedule. Emphasis is on promptness and good organization over flexibility.
Flexible-time	Project steps are approached in a fluid manner, changing tracks as opportunities arise. Many things are dealt with at once and interruptions are accepted. The focus is on adaptability, and flexibility is valued over organization.

The Concept of Time[40]

Reflection: We see here that Hall´s model of high-and low-context communication and the concept of polychrome and monochrome time complement each other and provide a broad framework for considering culture. Most of the high context cultures place great value on relationship building, which is why the flexible time concept prevails. The people in Japan are an exception here: they have a high-context culture but pursue a linear-time concept.

4.3 Argument Style: Synthesized Thinking and Analytic Thinking

Linguist Susanne Günthner[41] studied differences in Chinese-German discourse and found that German and Chinese speakers use different conversational conventions in discussions.

Chinese speakers prefer an indirect style: they offer background information first, and, built upon that, the main argument is delivered only at the end. Especially with a partner whose opinion differs, instead of directly contradicting them, they apply this indirect strategy. German speakers, on the other hand, tend to use a direct style, and they often place their main thesis, assertions and disagreements at the very beginning of the discussion. Their justification is provided afterwards.

Based on their argumentation styles, the expectations of the Chinese and European audiences are different. European listeners are used to finding the main thesis at the beginning of what is said. For them, the Chinese approach–the preference for slowly rolling out information–seems "illogical" and "inscrutable," mainly because they do not understand it.

Reflection: the different styles of reasoning of Germans and Chinese can be traced back to different ways of thinking. Lily Abegg deals with these two different ways of thinking in her book "East Asia thinks differently." According to the author, occidental thinking moves in a certain direction, namely "straightforward (without obstacles) directly to the object–the goal of thinking–or the result first resulting from the considerations."[42] East Asian thinking has no distinct direction, it begins with the collection of information, ideally grouped in a circle around the main topic.[43]

Similar to Abegg's analysis, JI Xianlin[44] notes that the most fundamental difference between Chinese and Western cultures is the difference of their ways of thinking. Western culture focuses on analysis, while Eastern culture focuses on synthesis.

5. Conclusion: How can good communication succeed?

Schulz von Thun raises this question and also gives an answer: "A communication is a good communication if it is coherent."[45] Coherence as an ideal requires development toward self-empathy. He suggests: "If you want to be a good communicator, look inside yourself!"[46] For Schulz von Thun, this is a highly valuable human process and stands as a prerequisite for good interpersonal communication.

Encounters with people from foreign regions force us to face ways of behavior that we have never before been confronted with. This may feel uncertain, unexplained, contradictory, and even confusing. Self-empathy here means being aware of what is going on with ourselves and accepting this uncertainty and confusion. We are in what Dewey calls a problem situation and what he considers a turning point for constructive change – the use of intelligence and reflection. Bolten recognizes that "it is precisely the 'enduring' of such alienation which represents [...] a key characteristic of intercultural competence."[47]

Competence in self-empathy, however, is not enough to guarantee good communication when meeting people from foreign regions. This is because one´s own (cultural) imprint, learned behavior, accustomed way of thinking, values, and ingrained norms (e.g. good or bad, right or wrong...) may each have a different meaning for people from other socio-cultural environments. In this case, in addition to "If you want to be a good communicator, look inside yourself too!" we also consider the Chinese phrase: "knowing yourself and knowing your partner" (知己，知彼 Zhiji, Zhibi).

Zhi Ji 知己 means self-empathy, as explained above.

Zhi Bi 知 彼 means ability to experience empathy for a partner. This means extending one's own horizon, putting oneself in the position of a person from another region, and

being open to a variety of interpretations based on different cultural systems. This empathy also includes understanding that people from other countries may approach things differently, look at problems differently and solve them in ways which are different from ours, and the openness to question whether our way of doing things is the best way, or if there are other ways of solving problems.

Conclusion: Knowing yourself and knowing your partner (知己，知彼) as a prerequisite, equality and participation as the guiding principle.

Inspired by Schulz von Thun and Chinese wisdoms, we recognize that knowing yourself and knowing your partner (知己，知彼) are prerequisites to good intercultural communication. This encompasses two aspects: developing competence for self-empathy and empathy for the other.

With TU Weiming we endorse the principle of Ren as a guiding principle for transcultural dialogue. This means mutual understanding, respect, acknowledgement, learning from each other and assumption of an equal relationship.

Last but not least, we value the principle of participation according to Dewey. Good communication can only be realized through effective engagement. This means focusing on the action and the situation beyond cultural differences in order to work constructively on solutions to common goals.

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Dewey J. (1922): Human Nature and Conduct.; Dewey J. (1925): Experience and Nature.

For a better understanding of interactionist constructivism connected to the approach of John Dewey see:

Garrison, J. / Neubert, S. / Reich, K. (2012): John Dewey's Philosophy of Education – An Introduction and Recontextualization for Our Times. New York (Palgrave). Part 1: Education and Culture – The Cultural Turn.

Neubert, S. (2012): Interaktionistischer Konstruktivismus. Waxmann.

21   Dewey was a philosopher and educator who is known as a pragmatist and a leader of the progressive movement in education in the United States. He came to China in 1919 at the invitation of Cai Yuanpei, dean of Peking University, and his former Columbia University students, who were the pioneers of the New Culture Movement (新文化运动 1915–1927) and leaders of Chinese educational reform in the 1920s; among them were Hu Shi, Guo Bingwen, Jiang Menglin, and Tao Xingzhi. During his two-year stay, Dewey traveled through 14 provinces and gave more than 200 lectures. In all his lectures, he tried to apply democratic pragmatism to Chinese reality to find sustainable solutions. Hu Shi indicated that "no Western scholar had enjoyed such a large influence as Dewey." Today, John Dewey's approach is alive and well in China, represented by the Dewey Center in Shanghai at Fudan University.

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28   Ibid.

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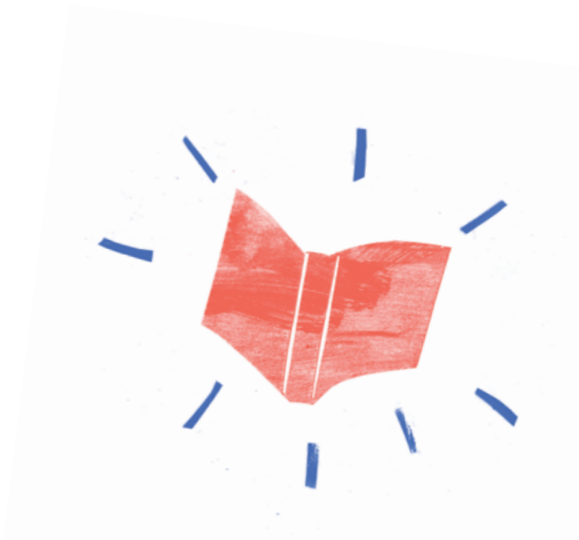
Intercultural Competence and its Components

Let us start with a story:

Imagine a situation where people from different countries and cultures come together and work as a team. This happened to Anna who comes from Lithuania and teaches at an international language camp together with a group of teachers from Europe, USA, Japan and North Africa.

Everyone teaches their subject, but sometimes they collaborate. Together they meet to discuss camp-wide topics incl. educational issues. Moreover, there are small projects, where several classes and teachers work closely, for example creating a theater performance at the end of the camp, a joint trip, or a charity event. This year Anna is working with David, an older history teacher from Egypt. There were tensions between them from the very beginning of their cooperation to organize a public fundraiser for the centre for refugees in the town where the camp was organized. Anna had ambitions to organize a concert with a talent show, a lottery and collection of money. David preferred to follow the camp leader's idea from last year and an "evening of nations", where students will present traditional dishes and dances from countries and the proceeds of the entrance tickets will be donated to a common cause.

Anna wanted to start their preparations early, while David pushed on spontaneity and leaving the preparations for the last moment. He was late for every meeting of the working group. He insisted on relying on his experience from many years and following the camp leader's idea also due to the fact that the majority of teachers liked it. During the meetings Anna was rather restrained, tried to talk to the point and stick to the agenda to save everyone's time. David was loud and caught attention by telling jokes and anecdotes. He patted on people's shoulders and stood close when talking to someone. Anna felt stiffly against his back. In the end, the situation was so tense that a week before the event they quarreled strongly and refused to cooperate further. Finally, they decided to talk to each other once again and look for solutions.

Do intercultural teams work better?

As you could read in Anna and David's case – it can be tricky. There are studies examining diverse teams in different constellations and different contexts.[1] You may have come across some of them. Some studies show that diversity is beneficial, leading to greater creativity and innovation. Others, however, show that it leads to more conflict and chaos. What is your guess? Will a diverse team tend to perform above the average performance? How will a diverse team perform, compared to a homogeneous team?

We can summarize the results of these studies with the following: Compared to a team with more homogeneous groups, more diverse/heterogeneous groups have the potential to perform either above or below average in creative tasks. Heterogeneous groups will often be known for performing much better or much worse than average. Homogeneous groups, in contrast, will basically remain at the same average performance level at all times.

How a diverse team performs depends on how the diversity is managed, how we manage the situation. It is not enough to collect a diverse group of people, put them onto a team together, close the door, and wait for great results. Knowing this: what specifically helps diverse teams perform good? Before answering this question, let us see what glasses we can put on to understand conflicts better.

Looking at cultures through the glasses of culture

Anna and David's conflict might have resulted from cultural differences between them. However, culture is only one dimension of one's personality and should not be overestimated. People's behavior can be sometimes explained through culture but not always. When we work with people from different countries, we might tend to put on the culture glasses and explain every behavior through them and so „lay the blame on culture". However, there are many other glasses, through which we can see other people. These glasses could be culture, but also gender, age, profession, interests, etc.

For the purpose of this publication, we focus on intercultural competence and its elements.

Intercultural competence is a key competence

Even if a conflict does not have its roots in cultural differences, the good news is that intercultural competence can be applied in other contexts and it will contribute to living in relation to other people and actively shaping good social relations.
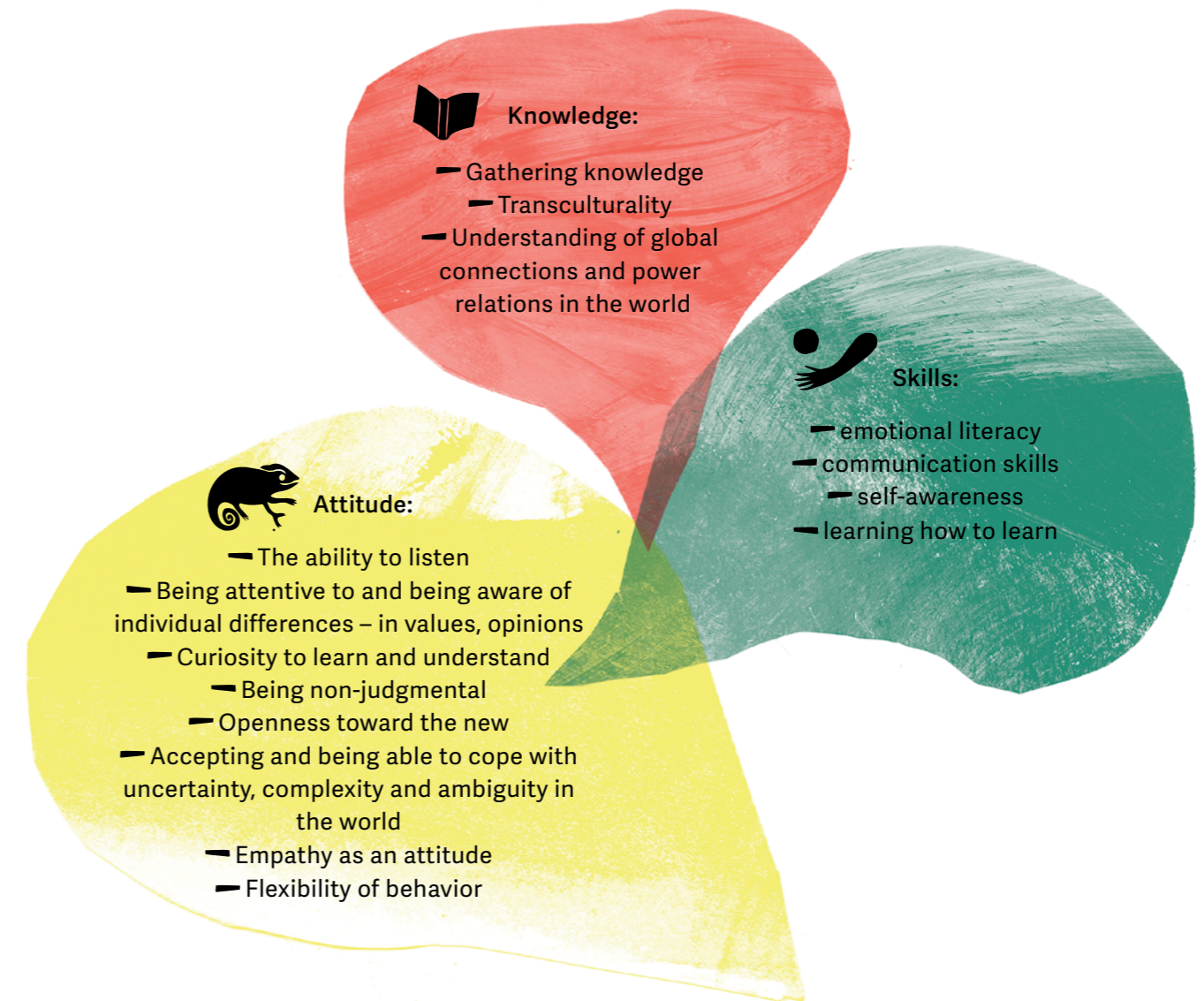
Intercultural competence is a key competence because of its universal characteristics and applicability in different fields and learning contexts. Key competences enable people to act accordingly in complex social situations.

A key competence shows the ability of an individual to activate specific knowledge, attitude and skills in a specific situation. Key competences are developed every day in different social roles, at work, as citizen or in private life, very often informally.[2]

Many institutions have been developing their own competency frameworks and key competencies. Many of their elements belong to the intercultural competence. As an example, Interacting in Heterogeneous Groups is according to OECD a key competence. It includes being able to relate well to others, cooperate and work in teams, as well as manage and resolve conflicts. Surely these elements belong also to intercultural competence. Another key competence connected to intercultural competence is Acting Autonomously (OECD), which includes acting within the big picture (being able to see relations and connections between different notions and issues), and defending and asserting own rights, interests, limits, needs.[3]

The German Federal Institute for Vocational Education and Training (Bundesinstitut für Berufsbildung -BIBB) describes interpersonal competence as the ability of living in relation to other people and actively shaping social relations, reflecting different interests, needs and tensions, using team and conflict management skills.[4]

Intercultural competence as every competence consists of knowledge, skills and attitude. Let us have a closer look at each of the elements and try to define main components of the intercultural competence.

Knowledge:
- Gathering knowledge
- Transculturality
- Understanding of global connections and power relations in the world

Skills:
- emotional literacy
- communication skills
- self-awareness
- learning how to learn

Attitude:
- The ability to listen
- Being attentive to and being aware of individual differences – in values, opinions
- Curiosity to learn and understand
- Being non-judgmental
- Openness toward the new
- Accepting and being able to cope with uncertainty, complexity and ambiguity in the world
- Empathy as an attitude
- Flexibility of behavior

Knowledge

When we try to learn intercultural communication, for example when we go abroad and try to prepare ourselves, it often involves **gathering knowledge.** We can see a lot of such knowledge in business trainings: „ In China – only a gentle handshake. Do not come too close to a German. Practice small talk when going to England." One may say these are useful hints and another may call these stereotypes or clichés. We may gather such knowledge, even if we call them stereotypes. It helps to get orientation. However, such knowledge is useful only to a limited extent. Individuals do not always act according to a pattern.

There is one more challenge related to such a collection of knowledge about a specific „culture": The concept of culture. It regards culture as a closed system that isolates itself from the outside. This not only produces conflicts but is also difficult to uphold when we take a quick look at reality. Where are there homogeneous cultures and where have they ever been? The reality is a permanent mixture. People migrate physically and spiritually for various reasons to most diverse locations in the world and encounter many cultures that serve them and that shape them.

The notion of **transculturality** reflects the complexity of the modern world. Transculturality describes a state when a variety of cultures exists and these cultures constantly mix, exchange and penetrate each other in a positive sense. In the transcultural vision of things, human cultures are open, complex entities; their borders are blurry. And individual cultural elements or phenomena can no longer be labelled either entirely one's own or completely foreign.

Besides gathering knowledge about different cultures, including raising awareness about prejudices and stereotypes and the awareness that culture is not a closed system, an **understanding of global connections and power relations in the world** helps us to see and act within a big picture. In David and Anna's case awareness of the global connections between South and North as well as about power relations patterns in the societies they come from could have brought more understanding toward each other and toward the conflict.

Skills

Intercultural competence is also about very specific skills that we can learn.

Several skills support empathy as an attitude (see below), for example **emotional literacy and ability to identify the general and real needs and emotions behind one's behavior.** A whole set of **communication skills** helps to understand the other person better and to find a solution in challenging situations: non-verbal communication, non-judgmental communication both verbal and non-verbal.

In the given example, David could have talked with Anna about his need for lightness, ease, order, or safety when it comes to the charity action – he did not want to work hard on it and preferred a simple solution. For Anna it could have been a need for a challenge, creativity, learning something new, contributing to a big common cause.

An important skill related to intercultural competence is **self-awareness** which influences the **perception of "the other"**. Being able to reflect about who we are, our own values, interests, needs and emotions helps to perceive other people that are different, in a calm way - encountering "the other" we do not feel unsettled or uneasy for unexplained reasons. We are aware of differences, know where they derive from, and can calmly name them. In the case of Anna this could be her awareness that creativity and autonomy in coming up with ideas and presenting them is an important value for her. While for David it could have been a value to follow the tradition from last year and repeat last year's performance or respect the hierarchy and follow the camp leader's idea. Being aware of why certain behaviors raise strong emotions in us and what stands behind it helps to communicate our needs and values in a clear and calm way.

Finally, it is an important skill to initiate and **manage our own learning, learning how to learn** the skills that we identify as needed in our life, planning our own development.

Curiosity for more knowledge, openness and active observation needs to have a continuity in active broadening of the horizon. This includes gaining new knowledge, doing research, experimenting, and observing. In David and Anna's case it could be about daring to do something new, outside of the scheme they know, for example learning a new form of charity collection.

Attitude

Equally important is a certain attitude. Attitude – that means the way we think and feel about intercultural encounters. Several components belong to the attitude:

- **The ability to listen** – a very simple thing that cannot be overrated.

- **Being attentive and being aware that there are differences** between people even if they do not always manifest themselves instantly. Not assuming that everyone in the room has the same opinion. Being aware that what we know might be a stereotype that does not apply to every single person of a certain group.

- **Flexibility of behavior** – when we observe the situation carefully and stay flexible in how we react the communication becomes more respectful and can flow much better. For example, if we observe that a person keeps more distance between them and others, if they do not like to be touched, we can adjust our behavior, so the person feels saver. Of course, we have to know our own boundaries and do not have to act in a way that makes us feel totally uncomfortable.

- **Curiosity to learn and understand** more about the world and ability to embrace the differences without labeling them good or bad (non-judgmental). Openness toward the new and to the option of changing our own minds, active observation of the world around us.

- Being able to cope with uncertainty and with the fact that we do not know everything and cannot prepare ourselves for any situation that occurs. **Accepting uncertainty, complexity and dealing with ambiguity in the world.**

- **Empathy** as an attitude. Empathy is above all an attitude that focuses on building good relations with oneself and others. It is about giving attention to another person by either silently or verbally guessing their feelings and needs. The aim of empathy is creating a safe space, being open to the words, feelings and needs of another person, not finding the strategy that will solve the problem. Such an attitude is supported with specific skills, for example empathic communication, emotional literacy etc.

We invite you to think what else could help diverse teams to perform good and what helps individuals to build connections in intercultural setting. Based on the characteristics of intercultural competence, you could take different small steps to make intercultural encounters fruitful.

An example for Anna and David could be to **get aware of their own opinions and values before they enter a dialogue.** Another step could be **getting conscious about power relations.** Rarely are we equal and differences regarding possession of power will apply to most situations of intercultural communication. When representatives from Romania and Germany, Lithuania and Egypt meet, they will not necessarily have an equal starting position. We should not ignore these differences, but acknowledge them, and think what we can specifically do to make sure everybody has a chance to influence the common agenda and can freely express themselves. A lot depends on the framework we can set up for intercultural meetings, e.g. what language do we use – is it going to be English or will we engage an interpreter, or what methods we use – do we offer mainly lectures or practical work in smaller groups.

The methods and exercises described in this publication will help you or your participants to develop intercultural competence focusing on its different components.

Endnotes

1   Why diversity is upside down: Andrés Tapia at TEDxIndianapolis, https://www.youtube.com/watch?v=dD4wpiyhuQo access 7.03.302023

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3   OECD (2005). DeSeCo – Definition and Selection of Competences: Theoretical and Conceptual Foundations. Definition and Selection of Key Competences – Executive Summary

4   Federal Institute for Vocational Education and Training (BIBB): K. Hensge, B. Lorig, D. Schreiber: Kompetenzstandards in der Berufsausbildung; Abschlussbericht Forschungsprojekt 4.3.201 (JFP 2006)

Methods of Intercultural Learning

📖 Knowledge 　🤚 Skill 　🦎 Attitude

Method 1: Changing Perspective

Myself, my home, and the world

Method

Intercultural competence is a key competence in a world that is ever more globalized and multicultural.

Through this exercise, the perception of one's own environment keeps changing, and horizons constantly expand. This leads to changes of perspective, i.e. one no longer sticks to one's own system of reference, values or understanding but opens up towards other perspectives. The student recognizes the possibility of future changes in their living environment, forcing them to expand their thinking and vision, and to open up their mind. These experiences increase the readiness for new perspectives and are often the cornerstone for tolerance, diversity, and an open society among young people.

What to keep in mind:

People who live in a familiar environment are accustomed to their inherent way of thinking. As a Chinese saying goes: "Just because I live on this mountain, does not mean that I know its true face." These two verses shed light on exactly this topic: when people are in different positions, when they have different interests or different starting points, their understanding of even objective matters is inevitably somewhat one-sided. To understand the truth and the overall picture, we must go beyond the narrow scope and leave our subjective preconceptions behind.

Resources:

The following (digital) maps are needed:

— A map of the current city/town

— A map of the current country

— A map of the current continent

— A map of the world

At the end of the session students will:

📖 aquire general cultural knowledge

understand life as a dynamic process

🤚 be able to deal with processes of change

gain the ability to think ahead

be more self-reflective

🦎 be aware of how people and the world are related to each other

be more open-minded

be more curious

Action Plan

Step 1

The facilitator asks the students to give their current location on the first map. The students use a stopwatch to record the time they need and take notes.

Step 2

Afterwards, the facilitator asks the students to find their current location on a map of the current country, a map of the current continent and a map of the world, and the students use a stopwatch to record the time they need and take notes.

Step 3

The facilitator asks, "Is there any difference in the time it takes to find their current location on the different maps? Why? "

Step 4

After the discussion the participants are divided into small groups, each consisting of 4–5 participants. The facilitator asks the participants to locate their place of birth, where they are now and where they would be in 5 or 10 years. Think about the following aspects: where may you be in 5 or 10 years? What will your environment be like, what will you be doing, who will you be working with, studying with, living with? What skills do you need to develop? Start an exchange and discussion about the answers.

Step 5

Exchange and discussion in the group and after that discussion in the plenum.

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Method 2: Self-awareness

Different Working Cultures

What to keep in mind:

Everyone has their own working culture and it can be different from the mainstream culture of the society where they live in. Therefore, we recommend focusing on individual culture and not on national patterns.

Resources:

— Handout: Self-assessment for each student

Method

Self-awareness is one of the key competences in intercultural communication. When we know what values are important to us and what drives our behaviors, and that there can be different behavior styles, it is easier to understand our own and others' positions.

The method is based on individual work through self-assessment tests regarding different aspects and fields of working culture, and group reflection. These selected aspects are based on the culture dimensions of Geert Hofstede and Edward T. Hall, two of many researchers in the field of organizational culture and anthropology, and who claimed that national or regional cultures have a strong influence on leadership and organizational patterns within companies or regions. But the facilitators are encouraged to consider those cultural dimensions on an individual basis, without trying to find a common pattern for a nation or ethnic group.

At the end of the session students will:

- have raised awareness of their own working culture and what matters to them when working with others
- be able to explain how they prefer to work together and why
- be open to different working styles and finding ways of communicating and cooperating together

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Action Plan

Additional comment from the facilitator

You can easily discover diversity in your team members' various working cultures. There are different ways of approaching a task, dealing with time, dealing with your team members, communicating with them, understanding rules, and understanding the roles in your team. Working culture does not mean national culture, so you can have people of the same nationality on your team who have different working cultures.

Culture has two effects: It helps us understand each other without using many words – as a shared social practice or communication code. On the other hand, people who do not understand your habits or codes have problems gaining clarity about who you are. Culture often references things you cannot explain because you are not used to explaining them. This often leads to misunderstandings in interactions.

One solution for reducing misunderstandings is to try to talk about certain issues explicitly before work begins. How can I explain my habitual or cultural background to my classmate or colleague? Because we know that this is difficult, we prepared a self-assessment sheet to help you and your team with analytical criteria for your conversation. As a result, knowing your colleagues' communication styles and their ways of dealing with conflict or being informed in advance about their way of preparing a session can reduce chances for frustration.

Step 1

Individual assessment

Each student takes 15 minutes to fill out the form individually.

Step 2

Group reflection

When everyone is finished, the students talk about each page and compare their answers. The facilitator tells the participants that there are no "better" or "worse", no "right" or "wrong" answers. It is crucial not to evaluate or use judgmental language when commenting on other students' answers. Try to ask as many "why" questions as you can so you can better understand the other person's point of view.

Step 3

Creative brainstorming

The greater the difference between one's own and others' answers, the greater the possibility there is for a misunderstanding. For this reason, the facilitator asks students to come up with ideas and all possible answer responses to these questions:

If we happened to work together in a team, how would we divide tasks? How should we communicate with each other?

Step 4

Debriefing

The facilitator talks with the students about how it was for them to self-assess themselves and then to see the results of the group. Was there something surprising about their own or their classmates' answers? Have they ever experienced different working cultures at work?

● Dealing with Time: Monochronic vs. Polychronic

How do you regard yourself? What are your rights, your responsibilities, your expectations towards others?

Please mark an "x" on the scale on the point, which fits you best. Please be honest with yourself!

◄ 1 2 3 4 5 6 7 8 9 10 ►

In the place where I live, there is always somewhere a clock to spot on the street. Means of public transportation, shops etc. have time schedules and they are running according to them.

In the place where I live there are no clocks on the street. Means of public transportation, shops etc. very often don't have time schedules and run as they wish or if there is a need for.

◄ 1 2 3 4 5 6 7 8 9 10 ►

Being unpunctual means to me coming already one minute after scheduled meeting time.

Being unpunctual means to me coming more than 2 hours after the scheduled meeting time and without giving any notice in advance.

◄ 1 2 3 4 5 6 7 8 9 10 ►

Working on something with a deadline I always try to plan my work and do it step by step, so that the tasks are distributed evenly through the time.

Working on something with a deadline I usually do all the tasks in the last minute, which means sometimes sleepless nights.

◄ 1 2 3 4 5 6 7 8 9 10 ►

When I meet my friends I usually spent 1 or 2 hours with them. I know, that they have also other things to do and I don't want to disturb them.

When I meet my friends I usually spend long evenings with them. I know, that in this exclusive time I want to give them a lot of attention and show, how much I appreciate their friendship.

◄ 1 2 3 4 5 6 7 8 9 10 ►

If I have several tasks to do during the day and all tasks are equally important, I have an order of doing them. So when I'm done with the first, only then I start the second one and so forth.

If I have several tasks to do during the day and all tasks are equally important, I tend to work parallel on two or more tasks, without any particular order. I tend also to have spontaneous ideas to the topic I was working on earlier.

◄ 1 2 3 4 5 6 7 8 9 10 ►

Coming on time means to me showing my respect towards people I am meeting. So if someone is not on time I get angry because I feel disrespected.

Coming on time is stressful for me. I don't need to be punctual because others won't be as well. Stressing about the time spoils the relationship.

A monochronic person might think about the polychronic person as a chaotic and not reliable colleague. A polychronic person instead judges a monochronic one as being stiff and inflexible. Different dealing with time is one of the most common conflict fields in team work.

● Individualism versus Collectivism

How do you regard yourself? What are your rights, your responsibilities, your expectations towards others?

Please mark an "x" on the scale on the point, which fits you best. Please be honest with yourself!

◄ 1 2 3 4 5 6 7 8 9 10 ►

In my society people are mainly judged by their achievements.

In my society people are mainly judged by the groups they are part of.

◄ 1 2 3 4 5 6 7 8 9 10 ►

My family has no right to judge or comment on my life choices or dictate to me what to do since I am a grown up and live on my own.

My family is involved in my life, I feel responsible for them and sometimes I make life choices only to please them.

◄ 1 2 3 4 5 6 7 8 9 10 ►

When I participate in a lesson I always ask the questions I want to ask, without second thoughts about what the group might think about me.

When I do not understand something in a lesson, I often do not ask the lecturer about it and hope to find an answer from other sources. I don't want the whole group to be slowed down.

◄ 1 2 3 4 5 6 7 8 9 10 ►

How well I feel in the group is only up to me, not others. If I am new to a group, I should make the first step to integrate myself.

It is the responsibility of the group, so the majority, to integrate new people. I expect them to make the first step towards me.

◄ 1 2 3 4 5 6 7 8 9 10 ►

I perceive "team work" as fashionable emergence. If I had a choice, I would rather work on my own. Then I can work more efficiently, more smoothly and do not have to waste my energy on other people in my team.

I truly value team work. I learn a lot from other people, but also from the process and discussions with others. In my opinion I would never achieve such good results if I would have to work alone.
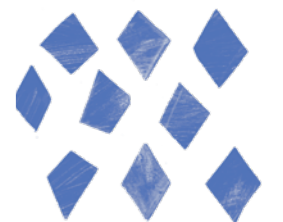
In a conflict situation, a collectivist might think of an individualist as egotistical and difficult to work with, because they are uncompromising. An individualist might think that a Collectivist cannot think for themselves and is not brave enough to stand up for their rights or values against the group.

● Relationship Level vs. Factual Level

How do you regard yourself? What are your rights, your responsibilities, your expectations towards others?

Please mark an "x" on the scale on the point which fits you best. Please be honest with yourself!

◄ 1 2 3 4 5 6 7 8 9 10 ►

In my society people distinguish between the relationship and factual levels, which influences their interpersonal communication.

I never heard about this division in the society I grew up in and people cannot really imagine how this can influence interpersonal communication in particular.

◄ 1 2 3 4 5 6 7 8 9 10 ►

In my understanding of professionalism, one of the points is to be able to separate the relationship from the factual level in communication with my colleagues.

In my understanding of professionalism there is nothing about this kind of separation.

◄ 1 2 3 4 5 6 7 8 9 10 ►

I see the relations with my colleagues only in a working context. If there is a conflict between us, we discuss it on the factual level and it does not affect our relationship afterwards.

My colleagues are my friends. If a conflict emerges between us and we talk about it, our friendship could very easily be endangered.

◄ 1 2 3 4 5 6 7 8 9 10 ►

I always give my honest opinion to my friends about everything, even if it is criticism. And they value my honesty.

I have never said anything critical about my friends. Friends are there to support each other and to share positive energy.

◄ 1 2 3 4 5 6 7 8 9 10 ►

I understand constructive criticism as something positive; you cannot develop and grow without it. While receiving feedback I always concentrate on the criticized points and don't feel down afterwards.

I feel that criticism is something negative, which I would like to avoid. When I get constructive criticism, I tend to understand it on the personal level and feel the need to explain myself.

A factual person might consider a relationship person as not being professional at work and to be making friendships quite quickly. A relationship person might think about the factual person as being unfriendly and cold. In a conflict situation a relationship person tends to take a lot of things personally.

○ Dealing with Rules: Strong vs. Weak Uncertainty Avoidance

How do you regard yourself? What are your rights, your responsibilities, your expectations towards others?

Please mark an "x" on the scale on the point, which fits you best. Please be honest with yourself!

◄ 1 2 3 4 5 6 7 8 9 10 ►

In my society I can get insurance policy for almost everything. A lot of people use this possibility and try to secure themselves for the future.

There is no insurance system in my society. I don't see the point in paying a lot of money for something, which I only might use in future but probably never will.

◄ 1 2 3 4 5 6 7 8 9 10 ►

I have already made some fixed appointments or events in my planner for ten months ahead.

I don't plan ahead. I don't even have a planner. Who can give me reassurance, that I will be still alive next week?

◄ 1 2 3 4 5 6 7 8 9 10 ►

As a student: I like to understand in advance the point of doing a method. Otherwise, I start to question it before I even experienced it.

As a student: I have a lot of trust in the trainers and their competences. I don't even think about my learning process before doing a method.

◄ 1 2 3 4 5 6 7 8 9 10 ►

In the facilitator team: I need to talk about the roles in team, rules of working and communicating together before I start the seminar. This gives me the feeling of security and transparency.

I don't feel the need and doesn't see the point in long discussions about working before even started working. The team will anyway evolve during the seminar in a direction we cannot predict and if problems arise then I'll talk about them.

◄ 1 2 3 4 5 6 7 8 9 10 ►

In the facilitator role: I am not good in improvising. If I didn't prepare something in advance or when my plan does not work for the group, I feel lost and don't know, what to do.

I can improvise pretty well. I like working with people, which means surprises and unusual situations in the seminar. It is one of the reasons why I like this job so much.

◄ 1 2 3 4 5 6 7 8 9 10 ►

In the facilitator role: when I plan a seminar, I always try to write every smallest detail into the plan to be sure about the process. And this is usually how I implement the seminar.

When I plan a session, I usually write down a general list of methods. There is no need to plan more, because later on there are always changes and adjustments in the program.

A strong UA person might think about the weak UA person as an unrealistic, unresponsible, and therefore not reliable colleague. A weak UA person instead judges a strong UA one as being not creative, boring, and inflexible.

Source: Working between cultures, Diversity Dynamics Handbook

Method 3:
The Cultural Flower

Method

This exercise is appropriate for students dealing with their own culture experiences and cultural imprints. Students create a colorful flower to present their respective cultural background. By visualizing first-hand information about themselves through the lens of the Cultural Flower, students become aware of their culturally unifying factors and their personal cultural influences. In this way, each student tells their own story and fulfills an important prerequisite for intercultural understanding and cultivation for intercultural competence.

The exercise shows the individuality and diversity of the participants, and detailed questions in addition to the first impression can be raised during the conversation. This way, personal conversations be initiated during the presentation, furthering recognition of both differences and similarities.

Action Plan

Step 1

The facilitator creates their own cultural flower as an example for the students, addressing the following aspects:

- Important people who have shaped me
- Events and experiences that have shaped me
- Encounters with people from other regions or other cultures that have shaped me
- Experiences and stays in other regions and countries that have shaped me

Step 2

Each student gets a copied "flower" with blank leaves. The sheets are filled in together according to the questions. In the center of the flower they write down their names and ages.

Step 3

Each participant presents their own worksheet and hangs it on a wall of the room.

Step 4

All participants go around and have time to ask more detailed questions in personal conversation and to find out more about the other participants.

Step 5

Similarities and differences are discussed at a plenary session.

What to keep in mind:

It is good to present an example of a flower, so students understand better, how they should fill in the flower.

Resources:

- A worksheet with a copied "flower" with blank leaves

At the end of the session students will:

- know of their personal cultural influences

  be aware of their culturally unifying factors

  be aware that cultures show differences and similarities

- reflect on personal cultural backgrounds

- be more curious

  develop self-empathy

● **The Cultural Flower**

Encounters with people from other regions or other cultures that have shaped me

Experiences and stays in other regions and countries that have shaped me

Events and experiences that have shaped me

Important people who have shaped me

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Method 4:
Identity Molecule

What to keep in mind:

The facilitator should be aware of the diversity of their own identities before starting these exercises, as this can influence both explaining examples and honest reflection. It is also beneficial to develop a sense of the diversity of the group beforehand in order to recognize subtleties and address nuances during the exercises.

Identity = social category to which someone feels a sense of belonging.

Resources:

— for the warm-up exercise: half as many lemons as students (other fruits can also be used, or objects that are similar to lemons)

— flipcharts and markers or comparable presentation material

— paper (DIN A4) and pen for each student

— optional: If the exercise "Stand up for..." is planned later: 2–3 blank cards or pieces of paper per student

Method

Life is defined by diversity. To truly grasp this, first one needs to understand what diversity really means. What does it have to do with oneself? Does it influence the way one percieves oneself, their environment, and the people around them? This forms the basis for understanding diverse ideas and opinions.

The following exercises give participants a way to understand diversity and feel its effects. The exercises build upon one another and introduce the students to this topic step by step. Students will draw a mind map to reflect on their own identities and exchange ideas about what they have in common.

At the end of the session students will:

📖 learn what differences, diversity, and prejudices mean,

realize how diverse they themselves are and how many different identities others are shaped by,

recognize their own potential, and

(if there is still time) understand possible individual consequences of belonging to social or cultural groups.

🤝 find commonalities with others, possibly in spite of obvious differences, and

become aware of the unequal opportunities in a society.

🦎 develop empathy towards others.

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Action Plan

Warm-Up Exercise "Lemons"

Step A
The facilitator writes "Lemons are…" on a flipchart and asks the students to continue the sentence. The facilitator should write down all the responses on the same flipchart, e.g.: yellow, sour, healthy, oval, etc.

Step B
The facilitator provides a container (e.g. a bowl or a box) with the lemons and asks two students at a time to choose a lemon from it and to pick it up and look at it carefully.

Step C
The students closely examine their respective lemons in pairs and after about 1–2 minutes, after a signal from the facilitator, put them back into the common container.

Step D
The facilitator mixes the lemons thoroughly and then asks each pair to find "their" lemon and take it again.

Evaluation
The whole group discusses how it was possible to find "their" lemon again. What does this mean for the initial statement "Lemons are…" (e.g. lemons are not all…/are also sometimes…)? What parallels can the students draw to everyday life?

Step 0

Step 1

The students silently and individually draw a circle in the middle of a sheet of paper (DIN A4) and write their name in it. (Alternatively, if the "cultural flower" exercise was completed earlier, it can be used as the center (and the origin of the upcoming identities).

Step 2

Then, around the central circle with their name, the students should silently and individually arrange another 5–7 circles (like a molecule) and write in them the most important identities or social categories to which they feel they belong to at the time and place of the exercise. The facilitator demonstrates this on the flipchart using themselves as an example and gives the students about 5 minutes to work on the task individually. For better understanding, the beginning of the sentence "I am…" is helpful when entering the social categories in the circles. Since this exercise is about identities that are very important to the students here and now, the students may choose not to name one or more identities and instead mark them with a neutral sign (e.g. X) in a circle if they do not want to discuss them with others. The facilitator should provide an example of this in their visualization.

Step 2a
If the exercise "Stand up for…" is planned later:

The facilitator distributes 2–3 blank cards or pieces of paper to each student. On these, the students should write down the 2–3 most important identities from their identity molecule, one identity per card/paper, and give them back to the facilitator face down.

This step is only necessary if the exercise "Stand up for…" is planned for later.

Step 3

Students should now come together in groups of three and share their most important identities at the time and place of the exercise.

- What do their identities mean to the students?
- How do the students feel about them?
- What thoughts and questions come to them when they experience the other students' identities?
- Are there commonalities?
- What surprised or particularly interested the students?

It can be most enlightening to share with the students you know the least about.

It is not important to share with the large group of all the students right away. It is instructive enough to discuss ideas and thoughts in this small group of students, and the students should be encouraged to do so by the facilitator. A summary or some insights can be brought to the final debriefing.

Step 4

The students then come together again as a large group and each person silently draws another 13 circles on their sheets of paper, further developing the "molecule".

Alternatively, these can be depicted as petals of a flower around the original molecule. Each of these circles or petals represents a social category that is usually attributed without one's own influence. The facilitator names these categories one by one and the students write their respective identity in response in the corresponding circle or petal. We recommend writing down the categories for everyone to see and giving an example for at least some of them. Presenting all the categories at once is usually too overwhelming to students and is therefore not recommended.

Social categories:

- Religion
- Nationality
- Education
- Physical or mental disability
- Skin color
- Origin city/country
- Foreign languages
- Age group
- Gender
- Mother tongue
- Sexual orientation
- Family status
- Social status

Since this exercise is about identities that are very important to the students at this moment, the students may choose not to name one or more identities and instead mark them with a neutral sign (e.g. X) in a circle if they do not want to discuss them with others. If an identity from the inner molecule is repeated, they should write it down anyway.

Step 5

The students now come together in new groups of three and exchange ideas about these ascribed identities.

- What do their identities mean to the students?
- How do the students feel about them?
- What thoughts and questions come to them when they experience the other students' identities?
- Are there commonalities?
- What surprised or particularly interested the students?

It is not important to share with the large group of all the students right away. It is instructive enough to discuss ideas and thoughts in this small group of students, and the students should be encouraged to do so by the facilitator. A summary or some insights can be brought to the final debriefing.

Step 6

If there is still time…

Step A

Back in the large group, the students now silently and individually mark on their sheets of paper those identities that privilege them in their everyday life (e.g. + or green), i.e. give them advantages, or hinder them (e.g. – or red), i.e. put them at a disadvantage. They can then try to combine identities marked in the same way into a whole or color parts of the molecule or flower accordingly. Alternatively, the marked social categories can be counted. This will show the students whether they feel they belong to more social categories that give them privileges or more social categories that make them less privileged or even disadvantage them in their everyday lives.

Step B

Students now come together in groups of three and share the meaning of their identities in their everyday lives.

- How do the students feel about this?
- What thoughts and questions come to the students when they experience the identities of the other students?
- How attentive should one be to privilege?
- What does it mean to be supposedly more or less privileged in society?

Because of the very personal insights here, it is a good idea to group students who are already familiar with each other.

Step 7

Debriefing

If the exercise "Stand up for…" is planned for later or in the future, it is a good idea to reflect on this exercise together afterwards. The following questions will help with debriefing and should be adapted to the respective incidents depending on the course of the exercise:

- How did the students feel?
- Was it easy for the students to write down identities or affiliations to social categories? Why or why not?
- How did the students experience the exchange of ideas with the other students? What did the students think, how did they feel?
- How did others behave? What emotions came up?

Method 5: Culture bearer

Method

Students write one of their identities on the wall and anonymously write down associations with all of the displayed labels. Afterwards, those associations are read aloud. Students first reflect on their own identity and are then confronted with others' attributions. This method shows what happens emotionally when attributions given to an anonymous group are connected to specific people.

Action Plan

Step 1

Each student chooses one identity / social category / group membership / group affiliation (not a characteristic!) that they think is most unique one within the group (something others probably don't have in common with them). They should make sure to choose one which they can speak openly and publicly about for this exercise. They should then write this identity on a piece of paper.

What to keep in mind:

If the "identity molecule" exercise was completed prior, the facilitator can ask the students to have a look at their molecules again to choose the identity that they find most unique.

Facilitators should take into consideration and be prepared to handle potential emotional reactions from students when working according to this method.

At the end of the session students will:

- be conscious of stereotypes.

- have increased self-awareness by labelling of others.

- understand how stereotyping is connected to actual people with their own specific emotions.

Step 2

The facilitator collects the terms anonymously and rewrites them on A4 sheets of paper, which will be hung on the wall. Under each label there is a box.

Step 3

Each student now writes as associatively, spontaneously, and uncensored as possible whatever comes to their mind for each of the labels on the wall. These descriptions are then placed in the boxes next to the labels.

Step 4

In plenary, each student now confesses to their own identity by standing next to the piece of paper with the corresponding label on the wall. Now they are given the clichés and associations of the others. There are three ways to do this, depending on how strong an emotional effect is desired.

Low emotional effect:

The facilitator takes the contents of one box and the cards with the clichés are taped to the label on the wall and read aloud as: "[Corresponding student's name] is…".

Medium emotional effect:

The contents of one box are distributed among the other students and the cards with the clichés are taped to the label on the wall one by one and read aloud as: "[Corresponding student's name], you are…".

Strong emotional effect:

The person whose identity is labelled on the wall takes the contents of the corresponding box, the cards with the clichés are taped to the label on the wall one by one and read aloud by the person as: "I am…".

Resources:

- paper
- pens
- tape
- boxes
- small pieces of paper

As there might be not enough time to go through all the labels, it is also fine to just pick a few examples, i.e. by asking students to volunteer. It is also possible to increase the emotional effect by starting with low for the first example and switching to medium and strong effects for other examples to compare.

In the end, everybody should receive the stereotypes and associations for their identity to be able to read them at least on their own. Or simply tape them to the corresponding labels to make them visible for everybody.

Step 5

Debriefing

Depending on the size of the group, the students can express themselves in the plenary or in small groups by responding to the following questions:

— How did you feel about choosing your own identity?

— How did you feel about your own stereotypes?

— How did you feel about the attached attributions?

Method 6:
Stand up for...

Method

Maybe we feel like we know our own identities and which social categories we belong to (if not, have a look at the methods "culture flower" and "identity molecule"), but sometimes we are not aware what these identities mean. What does it feel like for us, and what does it look like for others, to be who we are, with all our varying affiliations? This method gives us insight into how it feels to stand up for your identity. Students will show to what degree they feel that they belong to a certain identity by standing up from their chair when the identity is read aloud. They will observe who stands up when, and then reflect.

What to keep in mind:

It is recommended to set up the exercise in a break. If there is time, it is recommended to do either method 3, cultural flower or method 4, Identity molecule before. If the group already reflected on their own identity it is also possible to do this method separately.

The method requires being able standing up. If there is even only one person who is not able to do so (physically or otherwise), we recommend selecting an alternative movement, e.g. raising hands. It would make sense to name the exercise accordingly.

At the end of the session students will:

learn what differences, diversity, and prejudices mean,

experience what it feels like to have different identities in a group, and

recognize how diverse they themselves are and how many different identities others are shaped by.

find commonalities with others, possibly despite obvious differences, and

feel what it is like to stand up for something very personal or unique, not to stand up at all, how others relate to this and what it is like to assert one's identity.

develop empathy towards others.

Resources:

— 2–3 blank cards or pieces of paper per student

— 1 chair for each student

Action Plan

Step 0

Preparation

The facilitator distributes 2–3 blank cards or pieces of paper to each student. The students should then write down their 2–3 most important identities, one identity per card/paper, and give them back to the facilitator face down. Note: this step is only necessary if this exercise isn't being completed in tandem with the "identity molecule" exercise (step 2a).

The identities that the students have written on their blank cards (one identity on each card) are shuffled and placed on the floor one after another in a spiral shape. Identical identities should be placed on top of each other, overlapping. Only truly identical identities should be considered the same. This means, for example, that "student" and "female student" are different identities, as are "daughter" and "favorite daughter" or "sister" and "sista" (with a spelling mistake or different spelling). Surrounding the spiral, a closed circle of chairs is created where the students will sit. No chairs should be left empty, and no one should sit in the circle who does not have identities in the spiral on the floor, i.e. who did not participate in either the previous exercise "identity molecule" or in the collection of identities for this exercise. Assistants, guests or others should neither sit in the circle nor participate in the exercise. However, they may observe and participate in the reflection.

Step 1

The facilitator should explain to the students seated in the circle what they can expect and, if necessary, clarify with examples. Make sure to mention the following points and, if possible, write them down in short form or visualize them in another way:

1. The facilitator will read aloud one identity after another following the spiral.

2. After one identity is read, the students should stand up based on how much they feel they belong to this social category. Standing up only briefly or not completely means they identify only a little with that social category. If they stand up completely straight or for a long time, they identify strongly with this social category.

3. During the exercise, students should look around and notice the other students.

4. It is important that no one comments on anyone else, that participants do not laugh and that the whole exercise takes place in silence.

5. The next identity in the row is read out by the facilitator only when all students are sitting on their chairs again (or have put their arms down).

After any open questions from the students have been clarified by the facilitator, the exercise begins.

Step 2

Now the facilitator starts reading the identities accordingly, carefully observing the students and, if necessary, taking notes on how they behave and when this behavior occurs. It is recommended that the facilitator is been assisted in noting behavior and timing.

Step 3

Debriefing

The following questions will help and should be adapted to the respective incidents depending on the course of the exercise:

- How did the students feel?
- Was it easy for the students to write down identities or affiliations to social categories? Why or why not?
- What was the students' experience like standing up for their identities? Maybe someone stood up all alone or, on the contrary, sat alone while everyone else stood?
- How did the students feel when someone stood up unexpectedly, e.g. a female person for the identity "brother"?
- What is it like in real life when you stand alone or sit alone?
- How do others behave? What emotions arise?

Depending on the size and dynamics of the group, this exercise may take some time to complete calmly and evaluate properly in plenary, addressing all interesting aspects. Afterwards, it is advisable to take a (small) break or at least relax the atmosphere.

Method 7: Let's play cards...

Method

This game is a simulation exercise that helps students experience cross-cultural communication and reconsider their normative assumptions. The students will be divided into groups and play a card game tournament. The winner of each round will move to the next group, while the rest remains in the group. Every group will then play the following round with a new member. The students assume that the rules of each group are the same, but while the game play stays the same, the rules will differ from group to group. Because they are not allowed to talk, it can be very confusing for the new member to experience that their own rules are not working anymore, and for the former group to experience that this person, who claims to be the winner of the last round now seems not be able to play by the rules anymore. In the debriefing it is important to give participants enough space to recount their experiences and feelings that may often include confusion, anger, and frustration.

Action Plan

Step 1

The facilitator explains how the game is played and what the general idea is, without going into detail about the rules.

- You will play this game in smaller groups. Once you are in your group you will receive the rules and you'll have a few minutes to get familiar with how the game is played.
- After you have tried out the game, the rule sheets will be collected. After this, no verbal communication is allowed – no spoken, written or signed words.
- Then every group will start to play and the winners will move from table to table.
- At the end we will all gather together and discuss the game.

Step 2

The facilitator divides the group into four to five small groups (4–6 participants in each group).

- You'll have a few minutes to discuss the rules.
- The rules will then be collected and you are not allowed to speak or communicate with words.
- Each round will last a few minutes and afterwards the winner will move to the next group. The winner from another group will join this table and you'll play another round, still without communicating using words.

The facilitator lets the students read the guidelines and the rules and try playing for a bit. During this time, they are allowed to talk. After a few minutes, the facilitator tells them that it is now time to play, take the rules away and reminds them that they are now not allowed to speak anymore.

What to keep in mind:

Preparation

4–5 areas where students can play cards with each other with numbers on the table are needed. These should be located where they can't hear each other but not too far away so that the winners can rotate after each round.

The game rules might all look the same, but they are all slightly different, so every table needs a different instruction sheet. So make sure you give every table a different instruction sheet. They are not labeled differently so the students don't get a hint that the rules are different at each table.

At the end of the session students will:

- understand what happens when their own underlying "rules" are different from others' rules.

- be able to communicate effectively in an intercultural situation.

- investigate assumptions they may have about group norms and critically analyze where those norms come from, determining whether or not they continue to be useful in new contexts.

Resources:

- Printouts of as many different game instruction as there are groups.
- Printouts of the guidelines
- Shortened card sets (2–7, Aces), each for each group

Step 3

The facilitator announces the start of the tournament for everyone.

The facilitator reminds them that they have to write down the score according to the guidelines. They can keep them throughout the tournament.

After 5 minutes they are reminded that the first round is over and that they have to move according to the guidelines.

This will be repeated for 2–4 times (depending on time).

The facilitator announces the end after the last round (not before the last round is over).

Step 4

The facilitator brings everyone back to the big group, lets them ideally sit in a circle and asks them to calm down.

Step 5

Debriefing

1. The facilitator asks the students the following questions:

   ➖ What were your first thoughts when …

      … the game was explained?

      … the rules were taken away?

      … you had to move?

      … you were playing with a new table?

      … a new person came to your table?

   ➖ Did your thoughts and feelings change during the game?

   ➖ What were your greatest successes and frustrations?

2. The facilitator collects and notes down the most common problems and feelings that were encountered during the game

3. The students are divided into groups of three and have 10 minutes to answer the following questions:

   ➖ What does this game have to do with intercultural learning?

   ➖ What problems happened during the game?

➖ What did you learn through this game? How could you navigate a situation similar to what happened in the game?

➖ Have you ever had an experience where there was a rule difference that you did not know about? How did your view of things change once you became aware of it? Do you think you would have done something differently if you knew this game before?

4. Back in the plenary everyone is asked to share what was discussed in the smaller groups.
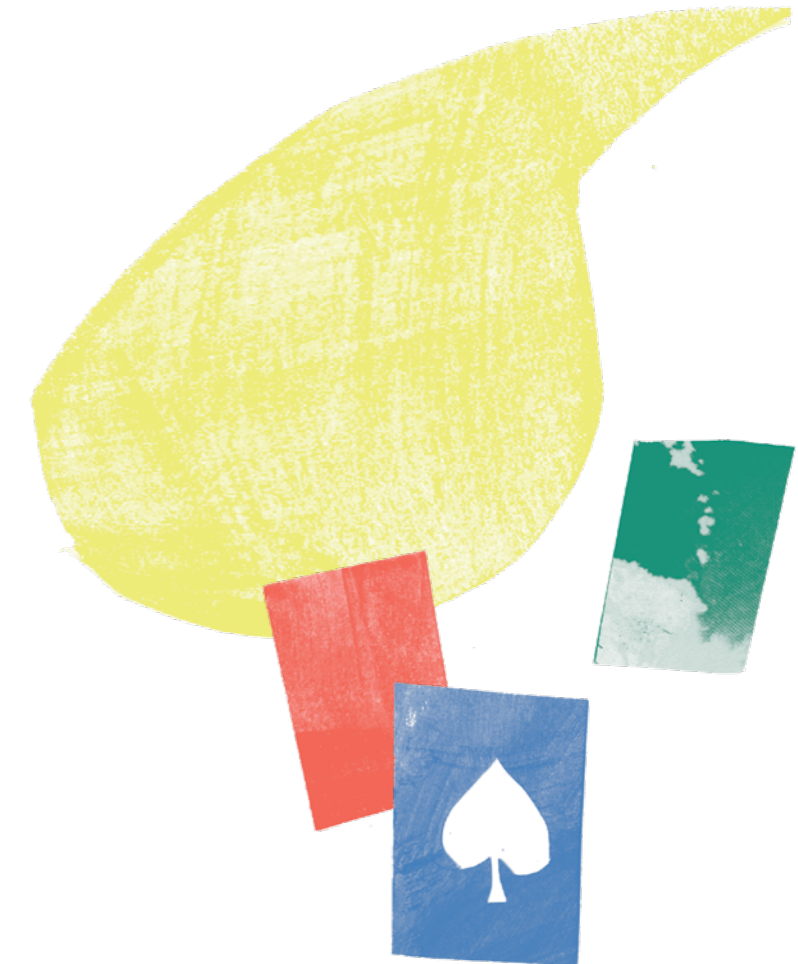
● Guidelines

● Game Rules

— You'll have about 5 minutes to study the rules and practice playing.

— Then the rules will be taken away.

— From this moment on, no verbal communication is allowed. You may gesture or draw pictures (not words!). But you may not speak or write words or use sign language.

— The games are structured as a tournament. Each group plays one round together in which they play several hands.

— Then the tournament will begin, and the first round starts.

— The scoring begins at the start of each round.

— Winner of one hand: the player who takes the most tricks.

— If a hand is not complete when the round ends, the player who won the most tricks so far in the hand wins that round.

— Round Winner: The player who wins the most hands in the round.

— Each round lasts a few minutes.

— After each round, the winners of that round will move to another group.

— The player who has won the most hands during a round moves up to the next highest numbered table.

— If there are more than four players at a table, the two players who have won the most hands during a round move up to the next highest numbered table.

— The other players remain at the table.

Cards

— Only 28 Cards are used – Ace, 2, 3, 4, 5, 6, and 7 in each suit.

— Ace is the lowest card.

Players

— Usually 4–6; sometimes varies.

Deal

— The dealer is the oldest in the round.

— The dealer shuffles the cards and deals them one at a time.

— Each player receives 4–7 cards (or some other amount, depending on the number of players).

Start

— The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card.

— The cards played (one from each player) constitute a trick.

— For the last trick, there may not be enough cards for everyone to play.

Winning Tricks

— When each player has played a card, the highest card wins the trick.

— The one who played this card gathers up the trick and puts it face down in a pile.

Continuation

— The winner of the trick leads the next trick which is played as before.

— The procedure is repeated until all cards have been played.

Following Suit

— The first player for each trick may play any suit.

— All other players must follow suit. (This means that you have to play a card of the same suit as the first card).

— If you do not have a card of the first suit, play a card of any other suit.

— The trick is won by the highest card of the original lead suit.

Trumps

— In this game, spades are trumps.

— If you do not have a card of the first suit, you may play a spade. This is called trumping.

— You win the trick even if the spade you played is a low card.

— However, some other player may also play a trump (Because s/he does not have a card of the first suit).

— In this case, the highest trump wins the trick.

End/Win

— Hand ends when all cards have been played.

— The player who has won the most tricks wins the hand.

● **Game Rules**

Cards

- Only 28 Cards are used – Ace, 2, 3, 4, 5, 6, and 7 in each suit.
- Ace is the lowest card.

Players

- Usually 4–6; sometimes varies.

Deal

- The dealer is the oldest in the round.
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- The trick is won by the highest card of the original lead suit.

End/Win

- Hand ends when all cards have been played.
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● **Game Rules**

Cards

- Only 28 Cards are used – Ace, 2, 3, 4, 5, 6, and 7 in each suit.
- Ace is the highest card.

Players

- Usually 4–6; sometimes varies.

Deal

- The dealer is the oldest in the round.
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- The cards played (one from each player) constitute a trick.
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- When each player has played a card, the highest card wins the trick.
- The one who played this card gathers up the trick and puts it face down in a pile.

Continuation

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- The procedure is repeated until all cards have been played.

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- All other players must follow suit. (This means that you have to play a card of the same suit as the first card).
- If you do not have a card of the first suit, play a card of any other suit.
- The trick is won by the highest card of the original lead suit.

Trumps

- In this game, spades are trumps.
- If you do not have a card of the first suit, you may play a spade. This is called trumping.
- You win the trick even if the spade you played is a low card.
- However, some other player may also play a trump (Because s/he does not have a card of the first suit).
- In this case, the highest trump wins the trick.

End/Win

- Hand ends when all cards have been played.
- The player who has won the most tricks wins the hand.

Cards

- Only 28 Cards are used – Ace, 2, 3, 4, 5, 6, and 7 in each suit.
- Ace is the highest card.

Players

- Usually 4–6; sometimes varies.

Deal

- The dealer is the oldest in the round.
- The dealer shuffles the cards and deals them one at a time.
- Each player receives 4–7 cards (or some other amount, depending on the number of players).

Start

- The player to the left of the dealer starts by leading (playing) any card.
- The cards played (one from each players) constitute a trick.
- For the last trick, there may not be enough cards for everyone to play.

Winning Tricks

- When each player has played a card, the highest card wins the trick.
- The one who played this card gathers up the trick and puts it face down in a pile.

Continuation

- The winner of the trick leads the next trick which is played as before.
- The procedure is repeated until all cards have been played.

Following Suit

- The first player for each trick may play any suit.
- All other players must follow suit. (This means that you have to play a card of the same suit as the first card).
- If you do not have a card of the first suit, play a card of any other suit.
- The trick is won by the highest card of the original lead suit.

Trumps

- In this game, clubs are trumps.
- You may play a spade anytime you want to – even if you have a card of the first suit. This is called trumping.
- You win the trick even if the spade you played is a low card.
- However, some other player may also play a trump (Because s/he does not have a card of the first suit). In this case, the highest trump wins the trick.

End/Win

- Hand ends when all cards have been played.
- The player who has won the most tricks wins the hand.

Cards

- Only 28 Cards are used – Ace, 2, 3, 4, 5, 6, and 7 in each suit.
- Ace is the lowest card.

Players

- Usually 4–6; sometimes varies.

Deal

- The dealer is the oldest in the round.
- The dealer shuffles the cards and deals them one at a time.
- Each player receives 4–7 cards (or some other amount, depending on the number of players).

Start

- The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card.
- The cards played (one from each player) constitute a trick.
- For the last trick, there may not be enough cards for everyone to play.

Winning Tricks

- When each player has played a card, the highest card wins the trick.
- The one who played this card gathers up the trick and puts it face down in a pile.

Continuation

- The winner of the trick leads the next trick which is played as before.
- The procedure is repeated until all cards have been played.

Following Suit

- The first player for each trick may play any suit.
- All other players must follow suit. (This means that you have to play a card of the same suit as the first card).
- If you do not have a card of the first suit, play a card of any other suit.
- The trick is won by the highest card of the original lead suit.

Trumps

- In this game, hearts are trumps.
- You may play a spade anytime you want to – even if you have a card of the first suit. This is called trumping.
- You win the trick even if the spade you played is a low card.
- However, some other player may also play a trump. In this case, the highest trump wins the trick.

End/Win

- Hand ends when all cards have been played.
- The player who has won the most tricks wins the hand.

Method 8:
The Chair Game

Method

Intercultural communication is not only about the encounter of different national cultures but also, for example, about different work or group cultures.

With the Chair Game, three groups are given three opposing tasks of what to do with the chairs in the room, to simulate conflicts and problems in intercultural encounters.

Through this exercise, participants should experience the effects of the coming together of different cultures with different interests. It is important to reflect on one's own behavior and to thus recognize that how intercultural conflicts arise and that a compromise would also have led to a common solution.

What to keep in mind:

The point is neither the meeting of cultures, nor the misunderstanding and fighting between cultures, nor mutual understanding and appreciation. The focus is on the individuals who are in a group with each other and who have either common or different goals. Here, it is not the cultural context that influences their behavior: the desire to achieve those goals plays an important role as well.

Resources:

— Chairs

— Flipchart

— Worksheets for three groups with their specific tasks:

   Group 1: Get all the chairs in the room out as quickly as possible.

   Group 2: Put all the chairs in the room in a circle as quickly as possible.

   Group 3: Take all the chairs in the room to the window as quickly as possible.

At the end of the session students will:

- acquire awareness of the complexity of conflict

- gain observation skills

   be able to analyze a conflict situation

   be able to find a solution with others

   gain relationship building skills

   acquire competence for cooperation

- be aware of equity of values

   have respect towards differences

   feel comfortable with ambiguity

   be more open-minded and non-judgemental

Action Plan

Step 1	The participants are divided into three groups of equal size. They are not allowed to talk during the game. They are not told that there is an overall solution.
Step 2	Each group is shown a card with its specific task.
Step 3	The game starts and the groups must solve their tasks
Step 4	After 15 minutes, the following questions are discussed at a plenary session:

- How did you feel at the beginning?
- What behavior did you observe in others?
- What behavior did you observe in yourself?
- What were the other groups' tasks?
- What was the cooperation like in your own group?
- What was the relationship like in the other groups?
- How did your mood change during the game?
- Did you really feel like a group in conflict with others?
- What actions did you take to deal with this conflict?
- How did you respond to the conflict?
- Who engaged in conflict resolution and how?
- Were there differences of behavior between women and men?
- How was violence dealt with?
- Could there have been a perfect solution that would have integrated and considered all interests?
- What behavior made this clear to you?
- How did you feel about it?
- What did you learn?

Method 9:
Alphas & Betas

Method

Sometimes, it can be difficult to recognize and engage with foreign customs. In this simulation game, a contact situation is created where students can see how difficult it can be to communicate one's own expectations to guests and to recognize the hosts' expectations. In this method, students roleplay a specific culture as hosts and as guests to experience this intercultural communication situation.

At the end of the session students will:

📖 Learn how to behave in intercultural settings.

🤚 Open up to cultural differences.

🦎 Be sensitized to conventionalized habits.

Resources:

— Classroom

— A small room for preparation

— Copies of the description for each group (Alpha & Beta)

Action Plan

Step 1

The students are divided into two groups, the alphas and the betas. Each group receives enough copies of the instructions and prepares for the visit separately from the other group. Sufficient time should be allowed for rehearsing their own behavior as guests and their expectations as hosts.

Step 2

One group visits the other. No talking is allowed during the visit. Instruction to guests: You don't know much about the others. You are very curious and want to make connect with the hosts. Please pay attention to what the hosts expect of you. Instructions to the hosts: receive the guests politely and according to your culture.

Step 3

After the first visit, both groups withdraw and review their own rules of conduct. The guests very briefly note down their observations and assumptions regarding the hosts' expectations of them as visitors. It is important not to focus too much on observing the hosts expectations, as it is not possible to play along from a distanced observer perspective. Observations should be noted briefly as a reminder only after the visit. The roles are reversed, those who have been guests should host the other group now.

Step 4

Debriefing

First, the students are asked about their impressions. What was irritating, funny, difficult...? Then they are asked what their guesses are as to the other group's expectations of them as guests.

— Which messages were understood correctly, which were misunderstood?

— What feelings arose among the hosts who wanted to convey something and the guests who were "addressed"?

— Which restrictions were experienced?

— How did everyone experience their counterpart?

— How do we deal with our own behavioral expectations in foreign countries? As tourists, as hosts...

— What are our own experiences with different customs in visiting situations?

● Alphas

● Betas

Host behavior

- Alphas greet each other by tussling their hair and looking firmly into each other's eyes.
- Alphas show joy by laughing loudly.
- Alphas are constantly close enough to their counterpart that they can detect their smell.
- Alphas never point at anything with their hand, always only with a fixed gaze.
- Alphas say "yes" by waving the back of their hand back and forth in front of their face.
- Alphas say "no" by tapping their fist on their chest.
- Alphas show their disapproval by standing very still.

Alphas have the following expectations of guests

The guests shall:

- return the greeting
- laugh a lot and often (laughter is considered praise for the host!)
- be sure to return the host's laughter
- rub the hosts' backs
- get the hosts a chair
- sit cross-legged in front of the chair themselves

Host behavior

- Betas greet others with a bow from 2 meters away.
- Betas turn their face away from the other person while making contact.
- Betas keep a distance of at least 2 arm lengths from strangers.
- Betas show joy and exhilaration by wrapping both arms around their own body, never by laughing.
- Betas say "no" by throwing their head back and making a clicking sound with their tongue.
- Betas never point to anything with their hand, but always with their lips.
- Betas show their disapproval (e.g. of wrong behavior) by a loud "ga-gaa" (stress on the second syllable and intonation upwards).

Betas have the following expectations of guests

The guests shall:

- bow in greeting
- take off their shoes
- under no circumstances invade personal space
- behave quietly and politely
- lend the hosts a personal object (e.g. a watch)
- never sit higher up and never sit down first

Method 10:
The Four Ears Model

Method

The four ears model (also called the four-sides model of communication) can help to analyze communication problems. This is because the four sides of a message are matched by four ears with which the recipient hears the message. In everyday communication, statements are often ambiguous and therefore unclear, and often we unconsciously listen with a "favorite ear". The consequences that one-sided hearing can have are made clear by this exercise.

What to keep in mind:

For this exercise the facilitator provides the students with a dialogue where students can practice the model. The facilitator either takes the example from chapter 3 on culture and communication, or come up with your own example.

Resources:

— Flipcharts with the four ears model

At the end of the session students will:

📖 acquire knowledge of the interpersonal communication and interaction process based on the four-sides model of communication of Schulz von Thun

🤚 learn to listen based on the four ears model

be capable to respond appropriately to the situation

be able to deal with ambiguities

🦎 be aware that there are different ways of responding

understand that the response to a message depends on the receiver

acquire emotional intelligence

Action Plan

Step 1	The facilitator presents a situation in where a dialogue is happening between two partners.
Step 2	The class is divided into four small groups. Each group prepares possible responses as a receiver who hears the message exclusively with one of the four ears and responds to the heard message on the sender.
Step 3	Each group of receivers enters into dialogue with the sender. This is followed by four role plays.
Step 4	Discussion in the plenary with the help of the following questions: — How did you feel as a sender? — How did you feel as a receiver? — Did the conversations take different courses, why?

Method 11: Differentiating between Description, Interpretation, and Evaluation

Method

You might find yourself in a new cultural setting thinking, "this situation feels strange," or "I'm not sure how to read what's going on right now." The Description, Interpretation, Evaluation (DIE) model is a practical tool one can use when confronted with unfamiliar intercultural situations or in any other unclear circumstances. This is a model that might help to suspend judgment and see a situation from a different point of view.

What to keep in mind:

The facilitator can point out how easily we all make interpretations and judgments, and that they are based on our life experiences and history. We perceive what we know and have learned, what we want to believe and what is part of our worldview.

The DIE tool is especially useful to cope with intercultural interactions that may involve a misunderstanding, miscommunication, and/or confusion. It can also help to avoid manipulation by others, even unconscious manipulation, because it simply happens often that someone makes a judgment or gives an interpretation but presents it as an objective description.

Resources:

- Blackboard, white board or flip chart paper
- Markers or chalk
- Copies of Handouts #1 and #2 for each student in the class
- Two photographs for the whole group, one copy of each of the additional photos for the small groups (sample photos attached)

At the end of the session students will:

- know the difference between description, interpretation and evaluation and be able to identify each.
- describe people and situations with depth and detail.
- assume different perspectives.

Action Plan

Step 1

Introduction

The facilitator divides the chart paper or chalkboard into three columns with lines, but without putting yet titles on the columns.

The facilitator shows the first photo to the group and prompts the student by saying: "Tell me about this photo.", without asking them what they see or to describe the picture. If feasible, students can look at it more closely and pass it around, but it should be quickly passed on to others. If necessary, the facilitator can prompt further discussion with "what else can you tell me about this?"

Step 2

Introduction to the DIE concept

The facilitator writes down what students say in the three columns. In the first column, the facilitator writes down descriptions (things that can be seen or directly sensed; observable facts only), in the second column, interpretations (what students think about what they see, what happens in the picture) and in the third column, evaluations (what students feel about what they see in the picture, positive or negative), but without putting yet titles on the columns.

Step 3

D.I.E

The facilitator distributes Handout #1 with definitions, adds titles to the 3 columns, reviews and explains the definitions of each category (description, interpretation, and evaluation) and show how their comments fit into the three categories. Clarification questions can be asked to make sure the categories are understood by all.

Step 4

Whole-group work

The facilitator repeats the exercise with the whole group, using the second photo for the whole-group discussion. The facilitator asks the students first, to only describe what they see, then charts this in the description column. The students should be corrected if they make any interpretations or evaluations. They have 1

minute for that. Next, the students are asked to interpret, and their answers are charted down in the interpretation column. They should be corrected again, if they make any evaluations. Then they are asked to evaluate the picture, with positive and negative evaluations.

Step 5

Small group work

The students are divided into smaller groups of 3– 4 participants. Each group receives a different photograph. The students are asked to work together to fill out the chart on Handout #2 with one description, at least two alternative interpretations of the description (though they can add more interpretations if they choose), and at least two alternative evaluations of each interpretation (adding more if they choose).

Step 6

Presentations and debriefing

One spokesperson from each small group reports back on the alternative interpretations and evaluations the group generated. The discussion can be prompted with the following questions:

— What role do assumptions, preferences and worldviews play in creating interpretations and evaluations of observed reality?

— How should you weigh alternative interpretations and evaluations?

● Description, Interpretation, and Evaluation

Handout #1

Description
What I see/sense (only facts that can be known tangibly/empirically)

Interpretation
What I think about what I see; the sense I make of what I see

Evaluation
What I feel about what I think (positive or negative)

Examples

Description:	I see a woman of Asian origin covering her mouth.
Interpretation:	She's yawning, so she must be bored.
Evaluation:	That's all right, I don't blame her a bit.

Description:	I see a red handle.
Interpretation:	It must be something you use in emergencies.
Evaluation:	People should be prepared to use safety equipment in emergencies.

Alternative Interpretations and Evaluations

Description:	I see a woman holding a child.

Interpretation A:	The woman is the child's mother and is holding the child out of love.
Evaluation #1:	That's so natural and caring.
Evaluation #2:	That's such a patriarchal depiction of women as mothers.

Interpretation B:	The woman has kidnapped the child and is hiding the child from being seen by others.
Evaluation #1:	That's repulsive and evil.
Evaluation #2:	I hope the woman gets caught and the child is safe.

Interpretation C:	The woman is a doctor and is examining the child for infectious illness.
Evaluation #1:	Pediatricians are such noble people.
Evaluation #2:	It's sad that many children suffer from preventable childhood illnesses.

● **Description, Interpretation, and Evaluation**

Handout #2

Description

First interpretation

Alternative interpretation

First evaluation

Alternative evaluation

First evaluation

Alternative evaluation

photo: pexels

photo: shutterstock

photo: pexels

photo: Wojciech Grzedziński

photo: pexels

photo: Shimane Japan

photo: schronisko.org.pl

photo: Richard Mortel

Method 12: Cultural Glasses – The Isle of Albatross

What to keep in mind:

The facilitator takes the students to the island of Albatross. They play the part of the local Albatrossians, with one woman and one man played by the facilitator team. The students are the tourists. The observed behavior of the Albatrossians usually leads to the interpretation that women are oppressed on Albatross.

Resources:

— 2 cloths

— A bowl of peanuts

At the end of the session students will:

📖 learn that, even in everyday life, other people's behavior is always subject to interpretation

✊ gain awareness of interpretation

🦎 assume different values and perspectives

Method

By watching a short roleplay, students reflect on their perception of customs through their own cultural glasses. This method is a way to start rethinking one's own assumptions.

The people of Albatross' culture

— The people of Albatross are a very peaceful people. When they are content, they hum quietly to themselves. When they are angry or annoyed, which is rare, they make hissing sounds.

— The Goddess of the Earth is the highest deity on Albatross. She is very revered and respected. The Albatrossians therefore seek contact with the earth. Having big feet is a privilege because it makes it possible to establish a particularly strong connection with the earth deity. Everything that has to do with the earth is very important to the Albatrossians. For this reason, their favorite and ritual food is peanuts (also known as ground nuts).

— The natives pay special respect to visitors by making sure that they have as much contact with the earth as possible so that they can absorb as much of the earth's energy as possible. For example, it is important to have both feet on the ground when sitting and not to cross your legs.

Women are held in high esteem on Albatross because, like Mother Earth, they give birth to life. They therefore have special privileges:

— To protect them from any attacks or dangers, the men must always walk a few steps in front of them.

— It is the men's duty to taste all food before the women eat it.

— The women are closer to the earth deity than the men, so they have the right to sit on the ground, while the men must sit further away from the earth, on chairs.

— Men may only have closer contact with the earth deity through a ritual: They may place their hand on the neck of a woman sitting next to them on the floor while she absorbs the cosmic energy from the earth by touching it with her forehead. Part of the energy then flows through the man's hand to himself. This ritual is considered a special honor.

— Apart from this ritual, Albatross men are not allowed to touch other women without their permission.

Action Plan

Step 1

All students sit in a circle. The facilitator team (one man and one woman) explains that they are now going on a trip to Albatross Island. Then the facilitator team leaves the room and returns a short time later. They wear scarves tied around their bodies. The role play begins.

Step 2

The facilitator team plays two Albatross residents.

1st phase: Greeting

The man walks in front of the woman, the woman follows him. They walk a few laps around the students. As they do so, they hum softly to themselves. Then they walk a few laps in the inner circle. The man walks towards the male students who have crossed their legs and puts their legs on the floor. The woman does the same for men and for women.

2nd phase: Eating

The man sits down on a chair, the woman kneels on the floor next to him. Then the woman hands him a bowl of peanuts. The man accepts the bowl and eats a few peanuts. Then he gives the bowl back to the woman, who also eats. The woman puts the peanuts aside.

3rd phase: Energy intake

The man puts a hand on the back of her neck. The woman then bends forward and touches the floor with her forehead. She remains like this for a moment. They repeat this three times. Then they smile at each other, nod at each other and rise.

4th phase: Goodbye

Humming, they move through the circle again. Again, they place the crossed legs of the students on the floor – the man with the men, the woman with women and men. The two leave the room and return to the seminar room after some time without the cloths.

Step 3

Reflection – part 1

The facilitator asks the students to describe what they have seen. They are also asked to briefly explain whether they would like to live on Albatross. Participants share what they have seen and experienced.

Step 4

Debriefing: Reflection – part 2

The facilitator explains the customs and traditions of the Albatrossians. The group reflects how misconceptions have arisen.

— Which assumptions and assessments led to misinterpretation and where did they come from?

A lot of time should be planned for the evaluation to achieve an effective confrontation between perception and interpretation. But: the evaluation should not go to the point of accepting discrimination and oppression as culturally given. The aim should be to learn to distinguish between perception and interpretation.

Method 13: The Onion

Position, Interests, Needs

Method

The Onion is an eye opener at an individual and group level. It is usually easier to understand if applied to a personal conflict or conflicts from the participants' immediate environment, but it is also eye-opening in intercultural situations. We often think that, by taking certain positions, we protect our interests, while in reality we diminish possibilities for fulfilling them. In conflict situations we are often caught up by the fire of conflict and wish to win. Instead, we can have a look at the needs behind the differing positions. It takes some time to practice this attitude of not responding to the immediate trigger, but these skills conflict analysis skills are useful in all manner of life and intercultural situations.

What to keep in mind:

The Onion model can be used by students in different conflict situations. We recommend analyzing the needs of each party. However, if the lesson's time does not allow, we can analyze the needs of one party only.

Resources:

— Description of the method

— Flipchart

— Markers

At the end of the session students will:

📖 understand the difference between position, interest and need

💪 be able to analyze their own behavior according to the three differentiations

🦎 be open to seeing other's actions through the onion tool and therefore empathize more

Action Plan

Facilitator's presentation and instructions

The facilitator presents the model, drawing the onion as shown below, using examples from students' reality or an intercultural situation.

The Onion Model

Interests
What we want to achieve from a particular situation

Needs
we require to be satisfied, what we really want

Positions
we take publicly, for all to see and hear
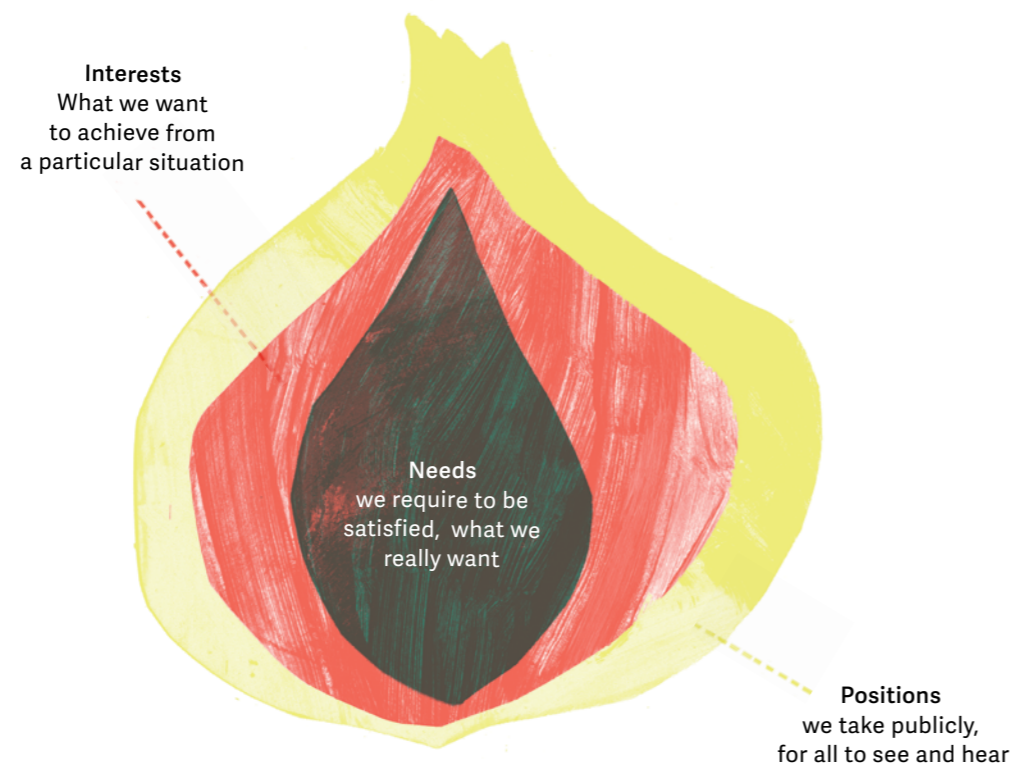
Description of the model:

The onion model is based on the idea that the layers of a conflict are much like those of an onion: there are many dynamics to be considered, but only those on the surface are visible until we start to peel back the layers to see what lies at the core. This allows for better understanding of the conflicting parties' positions, and their real interests and needs. It helps us to distinguish between what the different parties say they want, and what they really want and need.

In peaceful situations, people relate and act on the basis of their actual needs. In conflict situations, the lack of access to basic needs together with the mistrust that often characterizes relationships in conflict alters the basis on which people relate to one another. It is important to be aware of the distinction between positions and interests:

— Positions are what people say they want in a conflict.

— Interests refer to what people really want, and what motivates them.

The outer layer of the onion represents the positions we allow everyone to see and hear (what we say we want). Underlying these are our interests (what we want), which represent what we wish to achieve in a conflict situation. At the core of the onion are our needs (what we must have), which must be fulfilled in order for the conflicting parties to be truly satisfied with the outcome. While interests can often be negotiated, needs are non-negotiable. Although it may be difficult to set other dynamics aside, it is critical that conflicting parties understand their own and each other's core needs so that constructive and satisfying outcomes can be achieved. When analyzing interests, we should bear in mind that:

— All parties have interests and needs that are important and valid to them.

— A solution to the problem should meet the maximum number of interests of the maximum number of parties possible.

— There is always more than one acceptable solution to a problem.

— Any conflict involves compatible interests, as well as conflicting ones

The facilitator should explain the basic facts of the conflict, then ask these questions. The example below may be used.

"Anna is about to decide what she will do after school. Her parents would like her to study medicine or biochemistry. She would prefer to become a make-up artist and does not want to study at all. The tension grows and one day Anna says she feels too much pressure and she wants to move out of the family house."

— What is the person's position?

— Why does the person take this position?

— What is their underlying interest?

— What need does this interest come from?

— In this case, are we talking about an interest, a need, or a position?

Step 2

Participants re-join their groups from the conflict mapping exercise.

They discuss and identify the positions, interests and needs of the actors from the conflict mapping exercise. They then draw up the diagram and present it in the plenary session.

Step 3

Debriefing:

The joint debriefing is very important. During the debriefing, participants will clearly define the interests and needs of the parties. This leads to a deeper understanding of the conflict and makes it easier to find a solution.

- **Positions**
  What we say we want

- **Interests**
  What we really want

- **Needs**
  What we must have

Debriefing:

This exercise seeks to distinguish between the positions, interest and needs of the main parties in the conflict. It can be hard to understand the difference between needs and interests, as people tend to mix them. To overcome this and help participants reach a deeper understanding, the facilitator asks:

- What do the parties need in this situation?

- Is it important to them?

- Is it essential to fulfil it? Why?

- What will happen if the need is not fulfilled?

- How will fulfilling the need affect the position and behavior of the conflicting sides?

A thorough grasp of the difference between interests and needs can make us change our minds about previous decisions. This new knowledge makes us interpret things differently and better understand ours and other's reaction. Consequently, the next time conflict or disagreement happens we learn to pause and ask ourselves:

What do I need, what does the other person need? Are our interests different or are they just presented that way? Could we balance our interests and needs? Participants will be able to discover that our needs are universal. How needs are satisfied will, however, vary from one culture to another. Recognizing the universality of needs is a good way to connect with each other.

Method 14:
Empathy Exercise

What to keep in mind:

Sufficient time should be provided for this exercise as this might be the first time participants have ever shared an important experience with others.

The lists of emotions and needs (handout) in advance should be prepared in advance.

Resources:

- Lists of needs and feelings (attached)

- Cards for the students

Method

Empathy is important in almost every aspect of daily life. It allows us to have compassion for others, relate to friends, loved ones, co-workers, and strangers, and it has a large beneficial impact on the world. Empathy is a skill that can be increased and listening to others is a very good way of developing empathy. Taking the time to listen to what other people are telling us, is an easy way to understand how they think and feel.

At the end of the session students will:

- understand better how to listen deeply and ask productive questions

- discover what their own problem looks like as seen through other people's eyes, and experience how different perspectives can lead to new solutions

- have strengthened their empathy

Action Plan

● List of Needs

Step 1

Small groups

The participants are divided the participants into groups of 5. Each person is provided with a file card or index card and a pencil. Everybody will write: "The problem I'm working on is…" on their card, and then complete the sentence. The cards should not be signed.

Step 2

Distribution of cards

Once written, they are collected, shuffled, and redistributed at random within the small group. (If a person receives their own card, this should be exchanged with someone else's, no participants should end up with their own problem.)

Step 3

Empathy

Every person reads the card first themselves and tries to understand and name the emotions and needs behind the described situation. They can use the attached lists of needs and feelings.

Step 4

Presentations in the group

Every person then reads the card that they received out loud, guessing the emotions and needs. The person then explains it to the group, perhaps including suggestions on how to solve it. Others then offer their own experiences on solving similar kinds of problems, and suggest solutions.

This process is repeated until every problem raised in the small group has been dealt with by the group. The process has a brainstorming character, no discussion or judgement of the ideas and solutions should take place.

Step 5

Debriefing

The participants gather in the the whole group in a circle after finishing the activity. The participants express how they feel about the activity and if it made any impact on them. They reflect on how empathy influences our communication and our ability to come up with solutions.

Physical well-being
- air
- food
- movement/exercise
- rest/sleep
- sexual expression
- safety
- shelter
- touch
- water

Play
- joy
- humor

Peace
- beauty
- communion
- ease
- equality
- harmony
- inspiration
- order

Autonomy
- choice
- freedom
- independence
- space
- spontaneity

Honesty
- authenticity
- integrity
- presence

Meaning
- awareness
- celebration of life
- challenge
- clarity
- competence
- consciousness
- contribution
- creativity
- discovery
- efficacy
- effectiveness
- growth
- hope
- learning

- mourning
- participation
- purpose
- self-expression
- stimulation
- to matter
- understanding

Connection
- acceptance
- affection
- appreciation
- belonging
- closeness
- communication
- community
- companionship
- compassion
- consideration
- consistency
- empathy
- inclusion
- intimacy
- love
- mutuality

- nurturing
- respect/self-respect
- safety
- security
- stability
- support
- to know and be known
- to see and be seen
- to understand and be understood
- trust
- warmth

● List of Feelings

Feelings when your needs are satisfied

Affectionate
— compassionate
— friendly
— loving
— open hearted
— sympathetic
— tender
— warm

Engaged
— absorbed
— alert
— curious
— engrossed
— enchanted
— entranced
— fascinated
— interested
— intrigued
— involved
— spellbound
— stimulated

Hopeful
— expectant
— encouraged
— optimistic

Confident
— empowered
— open
— proud
— safe
— secure

Exited
— amazed
— animated
— ardent
— aroused
— astonished
— dazzled
— eager
— energetic
— enthusiastic
— giddy
— invigorated
— lively
— passionate
— surprised
— vibrant

Grateful
— appreciative
— moved
— thankful
— touched

Inspired
— amazed
— awed
— wonder

Joyful
— amused
— delighted
— glad
— happy
— jubilant
— pleased
— tickled

Exhilarated
— blissful
— ecstatic
— elated
— enthralled
— exuberant
— radiant
— rapturous
— thrilled

Peaceful
— calm
— clear headed
— comfortable
— centered
— content
— equanimous
— fulfilled
— mellow
— quiet
— relaxed
— relieved
— satisfied
— serene
— still
— tranquil
— trusting

Refreshed
— enlivened
— rejuvenated
— renewed
— rested
— restored
— revived

● List of Feelings

Feelings when your needs are not satisfied

Afraid
— apprehensive
— dread
— foreboding
— frightened
— mistrustful
— panicked
— petrified
— scared
— suspicious
— terrified
— wary
— worried

Annoyed
— aggravated
— dismayed
— disgruntled
— displeased
— exasperated
— frustrated
— impatient
— irritated
— irked

Angry
— enraged
— furious
— incensed
— indignant
— irate
— livid
— outraged
— resentful

Disconnected
— alienated
— aloof
— apathetic
— bored
— cold
— detached
— distant
— distracted
— indifferent
— numb
— removed
— uninterested
— withdrawn

Fatigue
— beat
— burnt out
— depleted
— exhausted
— lethargic
— listless
— sleepy
— tired
— weary
— worn out

Vulnerable
— fragile
— guarded
— helpless
— insecure
— leery
— reserved
— sensitive
— shaky

Disquiet
— agitated
— alarmed
— discombobulated
— disconcerted
— disturbed

— perturbed
— rattled
— restless
— shocked
— startled
— surprised
— troubled
— turbulent
— turmoil
— uncomfortable
— uneasy
— unnerved
— unsettled
— upset

Pain
— agony
— anguished
— bereaved
— devastated
— grief
— heartbroken
— hurt
— lonely
— miserable
— regretful
— remorseful

● **List of Feelings**

Feelings when your needs are not satisfied

Tense
— anxious
— cranky
— distressed
— distraught
— edgy
— fidgety
— frazzled
— irritable
— jittery
— nervous
— overwhelmed
— restless
— stressed out

Sad
— depressed
— dejected
— despair
— despondent
— disappointed
— discouraged
— disheartened
— forlorn
— gloomy
— heavy hearted

— hopeless
— melancholy
— unhappy
— wretched

Aversion
— animosity
— appalled
— contempt
— disgusted
— dislike
— hate
— horrified
— hostile
— repulsed

Confused
— ambivalent
— baffled
— bewildered
— dazed
— hesitant
— lost
— mystified
— perplexed
— puzzled
— torn

Embarrassed
— ashamed
— chagrined
— flustered
— guilty
— mortified
— self-conscious

Yearning
— envious
— jealous
— longing
— nostalgic
— pining
— wistful

**Method 15:
Empathic Listening**

Method

Sometimes we find ourselves in a situation where we are having difficulties understanding–this creates tension for us, and may lead to conflicts. There is a set of competencies, however, that help us to understand such situations, act in a way that gives us confidence, and build good relations with others. A few of those competencies are: self-awareness and the ability to analyze triggering situations; awareness of one's own identities and culture; listening; empathic communication; emotional intelligence; and empathy towards others. This exercise focuses on empathic listening. It helps to develop and enhance relationships with a stronger understanding of what is being conveyed, both intellectually and emotionally.

What to keep in mind:

This exercise requires basic emotional literacy. The facilitator should familiar themselves with the list of needs and feelings enclosed to method 14 in this handbook. It is suggested that they use the names of needs and feelings in their language.

At the end of the session students will:

📖 understand that a good listener must be aware of the different components in a message: facts, feelings and needs.

🤙 have the ability to listen in an empathic way

🦎 be open to practicing empathic listening

Resources:
— Flipchart or white board
— White paper sheets for the students

Action Plan

Step 1

Facilitator's presentation and instructions

The facilitator starts with drawing the figure (below) on flip chart or board, explaining why it is important to be aware of these three important components of listening: facts, feelings and needs. The students are asked to think about a conflict situation (can be an intercultural conflict) or another emotional situation they have personally experienced and that they can share with the other students.

Three levels of unterstanding

Facts

Feelings

Needs
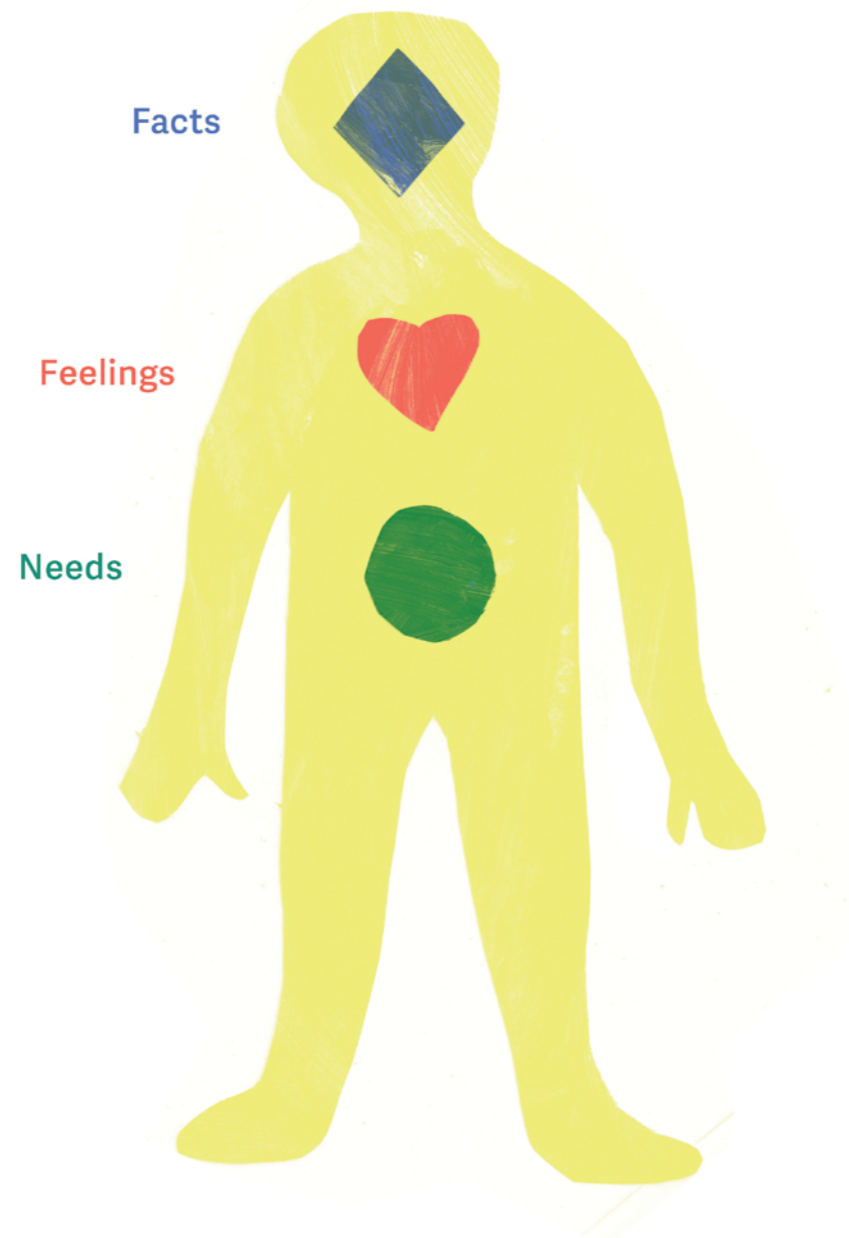
Step 2

Small group work

The students are divided into groups of four. In each group one person is selected to share their story with the others. The rest of the group receives the following instructions:

- One member of the group shares a personal experience (maximum 5–8 min.)
- One member of the group pays attention and notes down the main points regarding the facts of the story.
- One member of the group listens and notes down the feelings expressed in the story.
- One member of the group focuses and notes down the needs expressed in the story – both those of the storyteller and the needs of the others involved in the story.

Step 3

Re-telling the story

After the story has been told, the group members are invited to retell the aspect of the story they listened to. The storyteller responds to the observations presented by the listeners and corrects any misconceptions. When all groups are finished, they gather in a plenary session.

Step 4

Debriefing

The students are asked how they experienced the activity. The participants who shared they story can be asked to go first:

- What was it like to share your story?

Then those who listened to facts, feelings and needs can continue:

- How did it feel listening to only one part of the message?
- Was it challenging, what did you learn?
- Are facts objective?
- How was it to listen to needs?
- The legs of the girl in the drawing symbolize choice: different directions. Do you see any possible outcomes where all the underlying needs would have been met?

Method 16: "Person-Situation-Culture-Triangle"

Method

People try to classify and justify situations and conflicts they encounter based on their habitual and explanatory patterns. When analyzing situations, people often over-hastily assume a cultural background for their behavior, disregarding other reasons that lie in the person or the situation or the respective context.

In this exercise, the students should equally consider the extent to which a certain situation is triggered by the personality of a certain person, by a certain situation or by the cultural imprint of this person. The "person-situation-culture triangle" illustrates this approach and raises your students´ awareness of the fact that there is often not just one explanation for a certain behavior but that it can be explained in a complex and multifaceted way.

What to keep in mind:

Culture is often seen as an explanatory or interpretative pattern of behavior. This exercise shows that a situation is always an interplay of three factors: the person, the situation and the culture involved.

Resources:

— Board/flipchart with the of person, culture and situation triangle model like the figure in step 1

At the end of the session students will:

📖 know, that culture isn't the only way to explain a situation. A situation is alwys an interplay of three factors: person, situation, and culture.

🖐 develop complex thinking

have the capability to analyze a situation from several perspectives

🦎 develop:

- respect towards differences

- awareness of the complexity of intercultural encounters

- empathy for others

- a positive attitude towards ambiguity

Action Plan

Step 1

The facilitator introduces the model on the board/flipchart.

Person-Situation-Culture Triangle

Context

Person
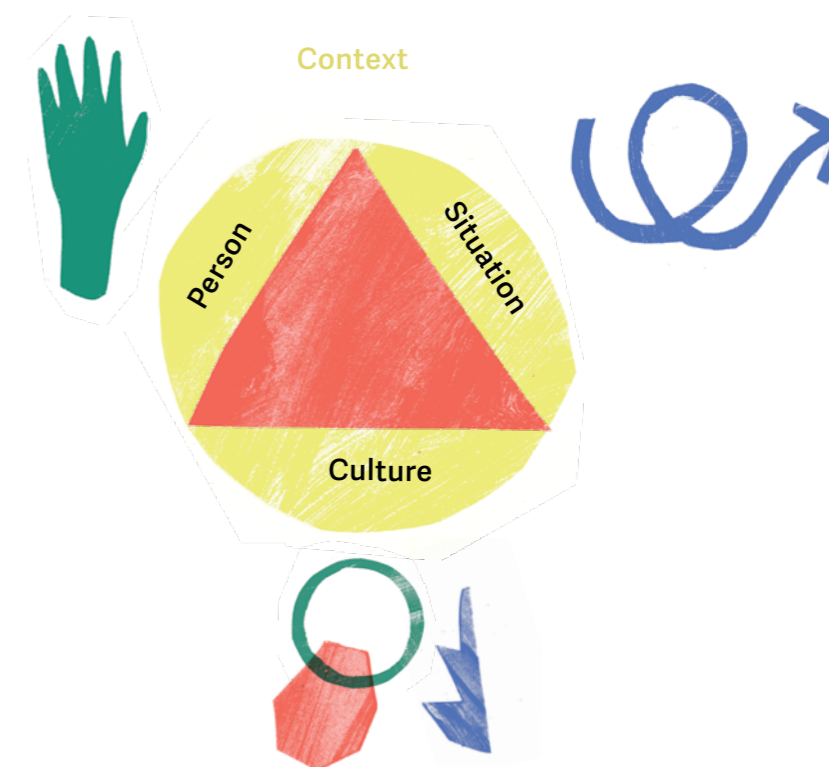
Situation

Culture

Step 2

In groups of two, the students analyze a situation using the "Person-Situation-Culture Triangle" and try to give examples and hypotheses for all three factors.

Step 3

Discussion at the plenary session.

Step 4

Finally, it should be pointed out once again that situations are usually determined by an interplay of the three factors and that it is important to always think in all three directions.

Project-based Methods for Intercultural and Global Learning

Method 17:
Sustainable Cooking Competition

Climate change is a real challenge that confronts us all – and we must develop and implement our own solutions. Young people, in particular, should be interested in sustainable action. As inhabitants of the planet, all students are stakeholders because they will be affected by the consequences of climate change.

This method is based on two modules. The first is about experiential learning, introducing the topic of sustainable food and giving students first insights. The experiential learning component is both integrative and interdisciplinary and is taught in a fun, exploratory, and experiential way that emphasizes student initiative and creative participation. The second module, the project-based learning (PBL) component is designed to prepare students to actively apply what they learn to meet life challenges, including forming project communities, sharing work, and exploring solutions to problems in a self-directed, in-depth learning process. Learners and facilitators engage in a two-way interactive relationship in which independence, collaboration, and active participation are encouraged.

The approach in this section is aimed at participants aged 10–16. The facilitator can tailor the depth of the questions and topics to suit middle school, high school, or college students. The methods can be used in a variety of educational contexts outside the classroom and in schooling: in the context of a workshop or project week, in the classroom, indoors or outdoors, and regardless of school type.

The experiential teaching method section

Three experiential education methods are designed to promote international understanding, environmental protection, and sustainability among the students. Each method covers one lesson, for a total of 3 lessons. Each lesson is designed for 45 minutes. This can be varied according to the situation and target group.

The experiential learning component covers a variety of topics directly related to climate change, such as healthy eating, food conservation, regional and seasonal aspects of food, water use in agricultural production, energy and land use, international food trade, and transportation costs and consequences. These themes are placed in a global context, and by engaging in experiential activities, learners are encouraged to shift their perspective to examine these issues and to promote sensitivity to phenomena related to resource depletion. In the sense of Education for Sustainable Development (ESD), a direct link to personal daily shopping and eating habits is established and students are motivated to act sustainably.

Session 1: The kiwi's trip around the world

Method

Food's importance to each of us cannot be overstated. But because we live in a modern industrial society, we are often unfamiliar with the foods we eat every day. How do grains, vegetables, fruits and greens grow from the ground, and what foods are healthy and safe?

Many people are accustomed to fruits and vegetables from around the world being available at all times of the year. People often take it for granted that there is always something like pineapple or avocado in the supermarket, or that apples, kiwis, blueberries and strawberries are available in every season. But many people don't seem to be aware of the long transport routes and high CO_2 emissions involved. For decades, the earth's biological capacity has been overstretched by humans. To achieve more sustainability, the use of non-renewable resources must be drastically reduced. It makes sense to consciously pay attention to the sustainability of food in our daily lives.

This approach begins with a food's origin and highlights regional and seasonal availability. For some foods, the result is particularly impressive: a kiwi fruit travels – when it's not in season locally – from New Zealand halfway around the world to reach us! The following are similar: a banana from Costa Rica, a tomato from Spain, or a piece of beef from Argentina.

Resources:

— Cards with different fruits or foods

— Cards marked with the place of origin

— Cards marked with the means of transport (see appendix)

— A world map or a globe

At the end of the session students will:

📖 have knowledge of the seasons and places of origin of various foods

🦾 practice future-oriented thinking and behavior

🦎 foster curiosity, reflection on personal eating and consumption habits in relation to the environment, thinking about regional and seasonal availability

Action Plan

● **Fruit cards, transport cards**

Step 1

Preparation

The facilitator displays the fruit, foods, or the fruit cards (see appendix 1) in a place visible to all students and label the fruit with its region of origin.

Step 2

The facilitator asks the students to point out the name of the fruit or food on the table and identify the region of origin of each fruit on the map/globe.

Step 3

Match the fruits to the transportation cards (see appendix 1) and mark the region of origin on the map/globe.

Step 4

The class gathers to discuss the following questions: How might these fruits have been transported to us and how does this affect the climate. Distance is not the only determining factor. Different means of transportation produce different amounts of carbon dioxide per kilometer traveled (see appendix 2 info box).

Step 5

The facilitator asks students to think as a group about which foods are in season and which are not, and why seasonal foods are more sustainable than non-seasonal foods. Students can create calendars and assign fruits and vegetables to each month that can also be harvested locally. Encourage students to take their calendars home, take what they have learned to heart, and consider their daily behaviors from a sustainability perspective.

CO_2 emissions in grams, 1 kg of food transported over a distance of 1,000 km:

Aircraft	— — 1,000	Rail	— — — 80
Lorry	— — — 200	Ship	— — — 35
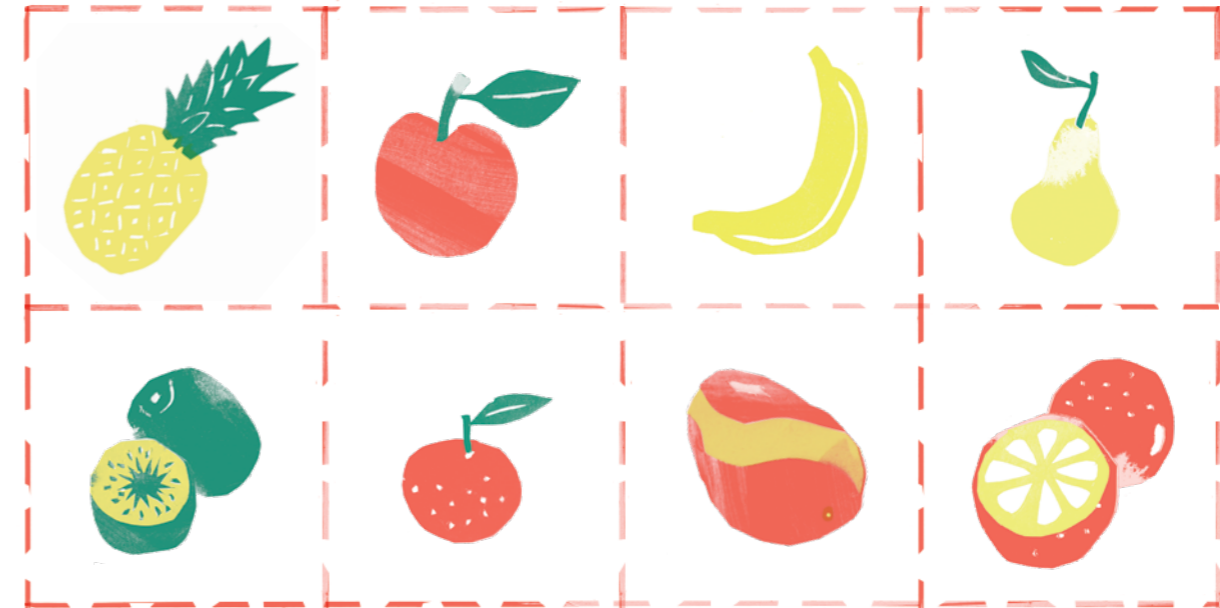
Session 2: Estimating the real value of food products

What to keep in mind:

It is possible to extend the topics and motivate the students to work with the topics of waste separation, dealing with packaging, and global inequality.

Resources:

— Maps showing where the food was produced
— Lego figures
— A small trash can
— Processed foods and related
— Basic agricultural products such as rice, grains and bread, milk and soy products.

Several copies of (see appendix)

— transportation and storage cards
— energy and water cards

At the end of the session students will:

— learn about the chain of production, processing and transportation of food and the cost of food waste

— learn future-oriented thinking and behavior

develop the habit of reflecting on food waste

value food

appreciate sustainable eating and consumption

Method

In 2020, between 720 to 811 million people worldwide were affected by hunger, and nearly 2.37 billion people lacked access to adequate food. For about 3 billion people worldwide, healthy nutrition is out of reach due to the high cost of nutritious foods and persistent high levels of poverty and income inequality. Child malnutrition remains a challenge, particularly in Africa and Asia. Adult obesity also continues to rise at global and regional levels.

According to FAO, one-third of the world's food production is lost or wasted, equivalent to 1.3 billion tons per year. For example, the China Urban Food Service Food Waste Report shows that waste cannot be ignored. It is estimated that between 17 and 18 million tons of food was wasted in 2015 in China's urban food service industry alone, which is equivalent to the amount of food consumed by 30 to 50 million people in a year. Most affected by food waste are large-scale restaurants, tourists, primary and secondary school classes, and official dinner events. The main cause of food waste is packed lunches and online ordering, which not only means food and beverage waste, but also packaging material waste. These are the two main problems, and both are unsustainable. This makes clear that solving the food waste problem will require community-wide consensus and action.[1]

It's important to emphasize that it is not just the food itself that is wasted, but all the resources (seeds, energy, land, water, feed, etc.), money and labor that go into producing, harvesting, processing, transporting and cooking it. What's more, the food that ends up being discarded produces pollution and emits large amounts of greenhouse gases throughout the food supply chain. The United Nations Environment Programme estimates that 8 to 10 percent of global greenhouse gas emissions are associated with food that is not eaten[2]. Therefore, we need to work at all stages of the food supply system to eliminate food loss and waste.

In this interactive role play, students will visualize the production and transport chain of processed food. In groups, students will work to document a food product's production process along the production and transport chain. This activates awareness of food waste, senses and emphasizes the value of food, and encourages proactively developing action plans for improvement.

Action Plan

Step 1	**Preparation**
	The facilitator places the laminated action cards from the appendix in piles on the table. The trash can is placed in an inconspicuous place at the end of the table.
Step 2	The students are asked to select a food item, such as a loaf of bread.
Step 3	The facilitator demonstrates the value and cost chain by laying out the action cards. The raw product, such as a head of grain, is placed at one end of the table. Correspondingly, the final product is placed at the other end of the table.
Step 4	Students consider the stages the food goes through from the field to the table. They make cards that show where the food was produced.
Step 5	Students consider what means of transportation are used between the different locations and lay out the transportation cards.
Step 6	Energy cards are laid out where energy is used in the form of petroleum products (gasoline, oil, diesel) or electricity.
Step 7	Water cards are laid out in the context of water use.

Step 8

Lego figures are placed where manual labor is needed.

Step 9

When all the cards are laid out, the group discusses whether the process of food production is adequately represented.

Step 10

Finally, the facilitator critically reviews the process depicted and throws the final product in the trash, saying, "This bread is too hard, it's yesterday's bread!"

Step 11

Evaluation and Reflection:

The facilitator asks following questions supporting students to summarize and reflect:

— What resources are being wasted?

— What other resources are wasted (e.g., land, CO_2) that are not shown here?

— Have you ever looked at food in this light? What does this mean for you and your appreciation of food?

— How did you feel when the bread ended up in the trash? Why is that?

— If you were a politician, parent, farmer, or businessman, what would you change and how would you implement it?

Finally, the facilitator asks students to discuss this question in groups to conclude this unit: What can you do as a consumer?

● Nine tips on how to avoid and reduce food waste[3]

1. Be realistic
Plan in advance with shopping lists and don't prepare food for 50 people if only 5 are coming to dinner. Also be aware of what guests can and cannot eat so you don't find yourself with extras.

2. Store food properly
When you are finished food shopping, make sure that everything is stored appropriately. For example, perishable foods such as dairy products, fruits and vegetables should be stored in the appropriate compartments of the refrigerator. Meat and fish can be stored in the freezer if you don't intend to use them right away. Dry foods should be stored in sealed containers and, together with other canned foods, properly stored in a cupboard.

3. Understand the difference between date labels
The "best before" date refers to the quality of the food; it can still be safe to eat it after this date, whereas the "use by" date is the expiry date telling you when the food is no longer safe to eat. Use foods that are closer to their expiry dates first.

4. Allow guests to serve themselves
As nice as it is to serve people, a host might not be able to gage how much or how little someone wants to eat and usually errs on the side of too much. Allowing guests to serve themselves means that they can choose the amount that they would like to eat. (As a food waste tip for guests: when a meal is self-serve, don't take more than you can eat!)

5. Freeze leftovers or give them to guests
If you do cook too much food, encourage guests to take some of it home with them. Put whatever is left promptly in the freezer to save it for another day. In general, food should not be left at room temperature for longer than two hours.

6. Turn the leftover food into the next day's lunch or dinner
There are many creative recipes on the internet for using leftovers. In fact, several dishes like casseroles, goulash, fattoush and panzanella were developed from the desire not to waste fruits, vegetables or bread. Make sure that you store any leftovers in the refrigerator or freezer and use them as soon as possible.

7. Finish leftovers before preparing something new
The instinct to prepare something different for every meal is quite common, but before cooking a new dish, see if you have anything already prepared (that is still safe to eat!) to finish first.

8. Donate what you don't use
If you buy extra cans, dried goods or other food that can be donated, there are many local charities that happily accept these foods to distribute to people in need. Check the internet for places near you that accept donations.

9. Compost food scraps
Any leftover food scraps or food that cannot be donated or reused can be composted as an alternative to throwing it in the bin. This allows nutrients to be recycled into the soil and helps reduce the burden on landfill sites.
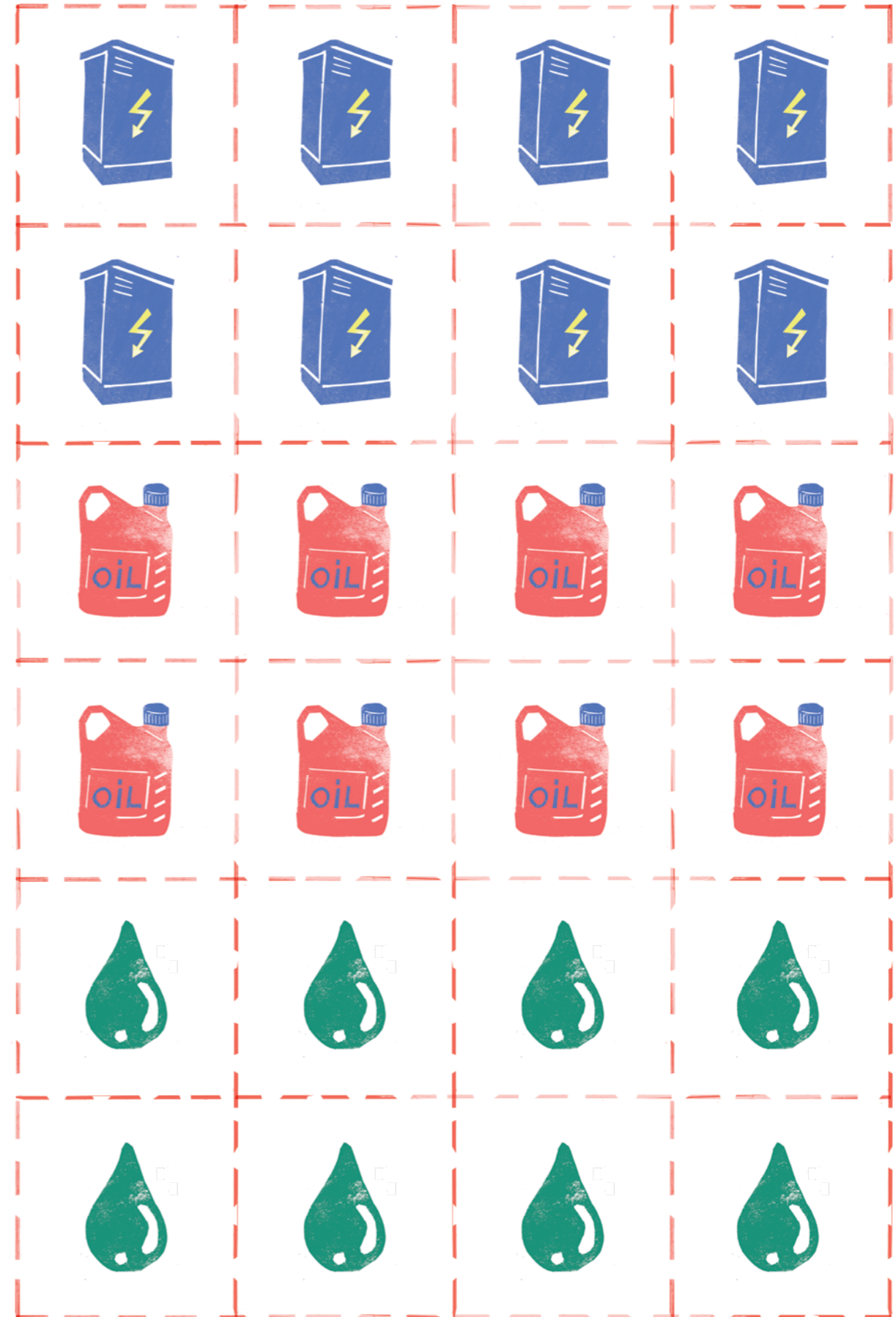
Remember that having food is a privilege. Enjoy it, don't waste it!

Prompt: Based on your local situation, what other great tips do you think you can add?

● **Transportation and storage cards**
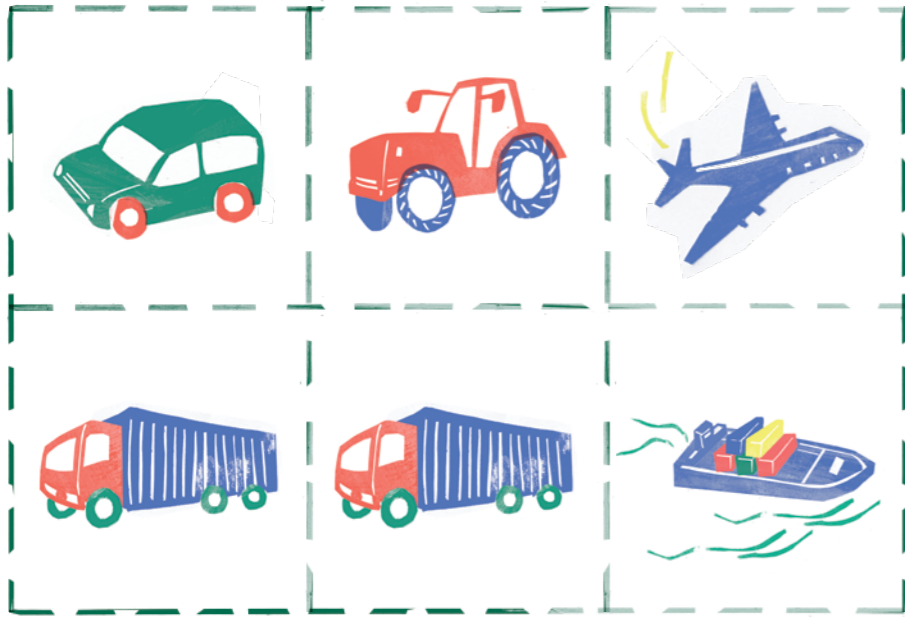
● **Energy and Water Cards**

Session 3: small labels – big functions

Method

When it comes to food, we've all accumulated a lot of knowledge about which foods are "good" and which are "bad." Yet changing society has made these choices more complex. While many countries are still dealing with nutritional deficiencies, more and more people around the world are eating foods that are high in energy, fat, sugar and salt. Urbanization, sedentary types of work, and changes in transportation patterns have all reduced the amount of physical activity people are doing, putting them at overall risk for illnesses like high blood pressure, diabetes or obesity.

How can we choose an easily digestible, healthy, sustainable food from the wide range of products available? By reading the labels, of course! Food retailers generally state where their products come from. Labels also provide information about ingredients and nutritional composition, preservation methods and shelf life, which are essential for a sustainable and healthy diet. It is therefore advisable to check labels carefully when buying ingredients.

At the end of the session students will:

- learn about the function of food labels

  be able to to identify information on labels

- develop future-oriented thinking and behavior to avoid waste

  rethink eating and consumption habits

- cherish food

  choose nutritious foods

  appreciate for sustainable eating and consumption

Resources:

- Some food packages in advance, noting that the labels on them need to be clear and complete.

- The Appendix: Reading Food Labels

Action Plan

Step 1

Preparation

The facilitator prepare some food packages in advance, noting that the labels on them need to be clear and complete. See Appendix: Reading Food Labels.

Step 2

Students are divided into groups of 5 to 6 person. Each group chooses a food package and analyzes the label on it.

Step 3

Students are asked to find and record the following information on the food package:

- **Ingredient list**

  List of nutrients, including vitamins, trace elements, fat, saturated fat, carbohydrates, (including saturated fat, trans fat, dietary fiber, total sugars, added sugars) protein, salt, etc.

- **Place of origin and shelf life**

Step 4

The students evaluate whether the food is good for health and why? Is this food consistent with sustainable eating practices? Why?

Step 5

After the group discussion, the students present the analysis and evaluation results in the larger group.

● Reading food labels[4]

Depending on the country in which you live, packaged food normally has labels that describe the ingredients in the product. Reading these labels is important to understand the amounts of nutrients you are eating and ensuring that you are not eating too many calories, fat, sugar or salt. From the label you will also see what other chemicals, such as preservatives, are used. You may notice some processed foods have a lot of additional chemicals, sugars, fats and salt. This is why it is normally better to prepare the same food yourself with the raw/whole basic ingredients, avoiding these additional ingredients and preservatives.

Ingredient list

The ingredients list should normally contain the items in order of volume. So packages will contain a lot of the ingredients listed first, second or third, etc. The ingredients mentioned at the end of the list will be in smaller (even tiny) amounts. However, be careful as even in small amounts some ingredients (such as salt and sugar) can be too much for your diet. The list will also include the additives and preservatives that have been added. In addition, you will find information with regard to allergens, i.e. if the food contains traces of foods to which some people are allergic (such as peanuts, milk, etc.). Learn more about food allergies at: www.allergyuk.org

Nutrition labels

Serving Size 1 Cup (228g) Servings per Container about 2	
Amount per Serving	
Calories 250	Calories from Fat 110
	% Daily Value*
Total Fat 12g	18%
Saturated Fat 3g	15%
Trans Fat 3g	
Cholesterol 30 mg	10%
Sodium 470 mg	20%
Total Carbohydrate 31g	10%
Dietary Fiber 0g	0%
Sugars 5g	10%
Proteins 5g	10%
Vitamin A	4%
Vitamin C	2%
Calcium	20%
Iron	4%

* Percent Daily Value are based on a 2,000 calories diet. Your Daily Value may be higher or lower depending your calorie needs.

	Calories:	2000	2500
Total Fat	Less then	40g	50g
Saturated Fat	Less then	20g	25g
Cholesterol	Less then	300mg	300mg
Sodium	Less then	2400mg	2400mg
Total Carbohydrate		300mg	350mg

Nutrition labels are useful because they tell us:

1. Serving size

This tells you how many servings are in the package. This is the basis for the rest of the information on the label.

2. Amount of calories

These are calculated as a total per serving.

3. Limit these nutrients

This is what you have to pay attention to (the goal is to reduce the consumption of nutrients such as saturated fat, sugar and salt to below the daily values).

4. Get enough of these nutrients

Eating these nutrients may improve your health and help to reduce the risk of illness and disease.
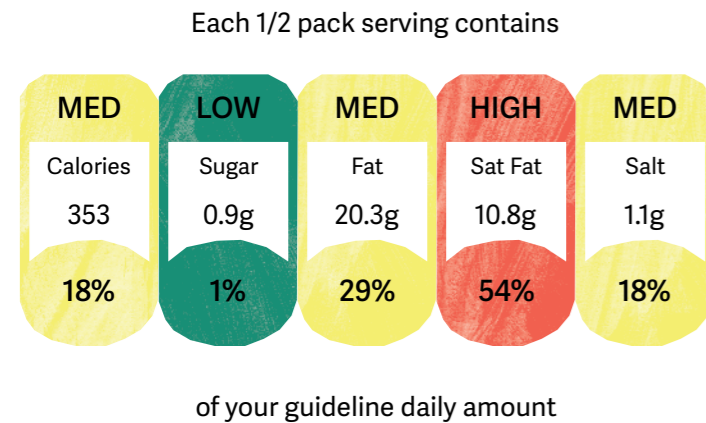
5. Percent daily value

This tells you the daily value recommendations for key nutrients, but only for a 2000-calorie-daily diet. You can use this to help calculate your overall meal plan for the day.

6. Footnote with daily values

This provides more information about the daily values.

● Reading food labels

● 6 things that food labels are helping you do[5]

Traffic light labelling and other front-of-pack labelling

Each 1/2 pack serving contains

MED	LOW	MED	HIGH	MED
Calories	Sugar	Fat	Sat Fat	Salt
353	0.9g	20.3g	10.8g	1.1g
18%	1%	29%	54%	18%

of your guideline daily amount

Source: Food Standards Agency

In some countries, products now include 'traffic light labelling' or other front-of-pack labelling, a system that uses colours to indicate the relative levels of fat, saturated fat, sugar and salt in the product (green = low; amber = medium; red = high).

They also tell you the percent of daily reference intake of particular nutrients that the product contains. For example, a chocolate bar may contain 20 percent of your daily fat reference intake. Traffic light labels provide a quick and easy way to understand the nutritional content of your food.

Expiry dates

DISPLAY UNTIL:	04/17
BEST BEFORE:	05/17
USE BY:	06/17

You will find the product's expiry date or 'shelf life' on the package. There can be three dates:

- The 'display until' date gives you the last date until which the shop can display the item.

- The 'best before' date is the recommended time that the product can be stored, during which the product remains of good quality.

- The 'use by' date is the recommended final date that the item can safely be consumed. After this date, it might be that the food goes bad, in which case it could be unhealthy to eat it.

1. Keep healthy

Labels help you to understand the composition of your food: its vitamins, minerals, calories, fats, etc. This information is fundamental in ensuring that you are eating the kinds of food that are good for you. With labels, you can monitor your intake of micronutrients to avoid deficiencies, especially common ones like iron and Vitamin D. You can watch your weight by monitoring calories and saturated fats; you can limit your intake of sugar and salt and make sure that you are eating a balanced diet. All of these actions can help prevent illnesses, like diabetes and certain types of heart disease.

2. Keep you safe

Every year, more than 600 million people get sick and 420 000 die as a result of eating food contaminated with bacteria, viruses, parasites, toxins and chemicals. Labels provide warnings and important information about the ways to use a product (for example, storage and cooking instructions), which are necessary for keeping food safe.

3. Stops you from buying counterfeit products

Preventing fraud is one of the main aims of food labelling. Without internationally guaranteed labels, food sellers could deliberately mislead consumers through false representation on packaging. When you buy chocolate, you want to make sure it is actually chocolate or when it is fish, that it is actually the fish it claims.

4. Detect ingredients that could cause you harmful reactions

Reactions to food affect 10–25 percent of the population in developed countries. The most common allergenic foods include peanuts, soybeans, milk, eggs, fish, crustaceans, wheat and tree nuts. If you did not know the ingredients in a product, you could mistakenly eat something that would cause an allergy attack, some of which are very severe. Food labels let you know what to avoid.

5. Stop you from wasting food

Food labels (when read correctly!) can stop you from throwing out good food. Date marking on food labels lets you know for how long a product is safe to eat. This is important to avoid getting sick from expired food. However, it is also true that confusing "best before" and "use by" dates can lead to more food waste. In the EU, approximately 10 percent of food that is wasted is linked to date marking. Educating consumers and supply chain stakeholders can help to prevent this food waste and to keep date marking true to its purpose of keeping food safe to eat.

6. Support your local food producers

Certain labels that indicate the food's origin, for example Colombian Coffee (Colombia), Manchego cheese (Spain), Darjeeling tea (India) or Kona Coffee (USA), can attract a customer's attention and bring more value to the product and thus to the producer. Consumers tend to identity local and typical food products to a specific place and attribute characteristics – such as taste and quality – to geographic locations. In a study conducted by EBRD and FAO, nine products with geographic indication labels increased the price of the final product by 20 to 50 percent. Today, consumers are increasingly linking quality to geographical origins and traditions.

Food labels are easy to ignore as you reach out for your favorite product or snack. They are just one of the many seemingly boring pieces of writing vying for your attention. Yet, information is power and this power can help you take control of your own health. You might not like being called a "health nut" or a "junk food addict", but you definitely want your tomatoes to be called tomatoes and peanuts to be called peanuts! We strive for a world where there is food for all and everyone can rest assured their food is safe. This is an essential foundation for building a #ZeroHunger world.

● 7 eating habits that we know are good for us[6]

1. Eat plenty of vegetables and fruits

Some countries are very specific about the number of servings of fruits and vegetables that we should consume daily, for example Greece says six, Costa Rica and Iceland say five. Canada even specifies the colors of vegetables to consume (one dark green and one orange vegetable a day). Serving sizes can vary by country; however, all guidelines recommend eating plenty of fresh vegetables and fruits on a daily basis.

2. Watch your intake of fats

Said in different ways, most guidelines make mention of reducing solid, saturated fats and give recommendations for replacing animal fats with vegetable oils. In Greece, olive oil is recommended, in Viet Nam it is sesame or peanut oil – demonstrating the importance of availability and cultural preference in each country's guidelines.

3. Cut back on foods and beverages high in sugar

It is generally agreed upon that processed sugar is harmful to our health. The guidelines in every country recommend to maintain a low-sugar diet and to choose fruits over processed sweets or sugary beverages to satisfy a sweet tooth.

4. Reduce sodium/salt

Nigeria mentions reducing the use of bouillon cubes; Malta specifies limiting ready-made food high in sodium. Colombia on the other hand suggests limiting processed meats, canned foods and packaged products that usually have high salt content. Across all countries, the general agreement is that diets with less salt are better for you.

5. Drink water regularly

Across the board, the guidelines recommend that water is the best thirst-quencher. Of course, we should always first make sure that the water is safe for drinking.

6. If you drink alcohol, do so in moderation

If you do choose to drink alcohol, whether that is beer, wine or spirits, the general consensus is that it should be done in moderation.

7. Make physical activity part of your day, every day

For people who have more sedentary jobs or lifestyles, the broad recommendation is to get at least 30 minutes of daily exercise. However, Benin's guidelines point out that for people with jobs that require hard physical labour, additional exercise is not of top importance.

Project-based learning section

Method

The project-based learning component is facilitator-directed and student-led. The results of the project are presented in the form of a sustainable food restaurant, and an open competition is held for the scoring of each project group, which also adds interest to the project learning and stimulates active participation.

Students are engaged in an educationally meaningful "problem situation" by presenting a project or goal that is close to real life. Students form their own project community and work together to explore solutions to problems to achieve independent learning. This approach makes learning more authentic and effective, and allows for the application of knowledge in solving real-world problems. Presentation of results and acceptance of open-ended assessment are important elements of project-based learning.

Each lesson is designed for 45 minutes. This can be varied according to the situation and target group.

What to keep in mind:

If there is no place to cook, facilitators can adapt the method by omitting the hands-on part of cooking and simply asking students to create a concrete plan for the ingredient sourcing steps. Facilitators should encourage students to practice and act as much as possible, for example, by going to the market or store and photographing the ingredients they select, including their labels, to use as material for presenting their results.

At the end of the session students will:

📖 learn about of sustainable nutrition

🖐 be able to apply what they've learned to solve practical problems, self create project communities, sharing of work and collaboration to achieve independent, deeper learning in the process of exploring solutions to problems, to self-assess and give feedback

🦎 develop the habit of independent, cooperative and proactive participation

think about regional and seasonal availability

Session 4: Sustainable Cooking Competition (Part I): Action Plan

Step 1	**Preparation** The facilitator sets up the project as follows. On the first day of university, you receive a notice from the school: Welcome to our community. Our university has a tradition of international student exchange visits. Every year, during New Year, 20 first semester university students from all over the world come to us for a week-long exchange. Our first semester students are responsible for preparing nutritious and delicious meals for our guests from around the world. Our theme this year is: Sustainable Dining International Restaurant. Two weeks prior to the arrival of the international guests, the university will hold a meal tasting competition. Each team will prepare a meal for one of the days to be scored by the judges. Food purchase orders, invoices, menus, etc. will be submitted for scoring and the highest scores will be awarded prizes.
Step 2	The students are divided into small groups of 5 to 6 students each. Ask students to discuss: What is sustainable cooking and how does it relate to me? Do sustainable ingredients have to be expensive?
Step 3	The group gathers again and each group expresses their opinions. The facilitator can refer to the Food and Agriculture Organization of the United Nations criteria for sustainable food preparation (see appendix 2) to facilitate the discussion.
Step 4	The facilitator synthesizes the results of the discussion. Students will work together to develop criteria for sustainable cooking, like Appendix 1.

● Sustainable Cooking Competition Judging Form

Panel Number	Sustainable Cooking	Scale 1–6, with 1 being the highest and 6 being the lowest
	Taste	
	Nutritional value	
	Food saving	
	Seasonality of ingredients	
	Selection of local ingredients	
	Fewer meat ingredients	
	Protection of wild animals	
	Total cost of ingredients	
	Finished food selling price	
Total Score		
Judges' Signature		

● What is Sustainable Gastronomy?[7]

Gastronomy is sometimes called the art of food. It can also refer to a style of cooking from a particular region. In other words, gastronomy often refers to local food and cuisine. Sustainability is the idea that something (e.g. agriculture, fishing or even preparation of food) is done in a way that is not wasteful of our natural resources and can be continued into the future without being detrimental to our environment or health.

Sustainable gastronomy, therefore, means cuisine that takes into account where the ingredients are from, how the food is grown and how it gets to our markets and eventually to our plates.

Why does it have a "day"?

Because eating local foods that have been produced sustainably makes a difference to people's livelihoods, to the environment and to economies. By 2050, the world will have over 9 billion mouths to feed. Yet, 1/3 of all food produced is lost or wasted. As it stands now, we are using our oceans, forests and soils in largely unsustainable ways. We need to be more careful about how we use our natural resources as producers and we need to be pickier about how we choose our food as consumers.

Eating locally-grown products helps to boost an area's economy, support its farmers and reduce the greenhouse gases and resources used in transporting food. Buying locally grown products means that there is demand for them and this helps farmers maintain their livelihoods.

Why should I care?

Most of us care about food. Some of us REALLY care about food (We are talking to you foodies out there!). Caring about our local foods and markets means that we can help to preserve our culinary roots: the traditional crops, recipes and cultures from which these cuisines originate. It means that we are mindful of the resources that have gone into growing the food that we cherish and that we are helping to keep culinary traditions alive.

By being open to locally grown foods and eating what is in season, you can help shift the buying patterns of local businesses, like restaurants and hotels, and support the area's fishers and farmers. You can also expand your diet to include other traditional crops, like quinoa or cactus pear, that are full of vitamins and minerals.

What can I do?

1. **Support your farmers:** Go to local food markets. By buying from small producers or family farmers, you are supporting their livelihoods and strengthening communities.

2. **Try local foods in your travels:** whether trying types of fish you have never heard of or fruits that you have never seen before, eating local products helps to give you a better insight into the culture of a place and supports local economies.

3. **Keep culinary traditions alive!** Culinary traditions are generally sustainable by nature and remind us of our ancestral roots. Try cooking recipes that use ingredients native to your region. Pulses, for example, are easy to grow and extremely nutritious.

4. **Avoid food waste:** While cooking, and even after your meal, be conscious to use all of your ingredients wisely and to save your leftovers. Being careful about portion size, expiration dates and reuse of meals is one of the easiest ways to save natural resources.

As overweight and obesity rates soar worldwide, it is that much more important to ensure that healthy and sustainable diets are available and affordable to everyone. We can all take action to achieve healthy diets and a Zero Hunger world by 2030.

Session 5: Sustainable Cooking Competition (Part II): Action Plan

The facilitator asks students to assemble automatically into project work groups.

The task of each group is to prepare a day of sustainable cooking for international guests. Group members work independently to create a schedule, develop a menu for the day, plan the ingredients (including details such as shopping lists, locations and quantities), and develop recipes and cooking plans.

The facilitator explains his or her role in the progress of the project: providing guidance and assistance, suggesting timelines, supporting groups in solving challenges, and helping to bring in interdisciplinary facilitators or experts to address questions from students.

The facilitator provides a schedule of conversations and asks students to fill in the agreed consultation times and the support they need.

Session 6: Sustainable Cooking Competition (Part III): Action Plan

Presentation and evaluation of results, reflections on sustainability

The results will be judged according to a jointly created Sustainable Cooking Competition evaluation form and the winning group will be awarded a prize.

Endnotes

1   World Wide Fund For Nature China: The China Urban Food Service Food Waste Report (2018)
    世界自然基金会 (WWF) 2018: 中国城市餐饮食物浪费报告

2   FAO: https://www.fao.org/fao-stories/article/zh/c/1073498/

3   FAO: nine tips on how to avoid and reduce holiday food waste.
    https://www.fao.org/fao-stories/article/en/c/1072865/

4   FAO: Nutrition Challenge Badge, Page 91–94.

5   https://www.fao.org/fao-stories/article/en/c/1177378/

6   https://www.fao.org/fao-stories/article/en/c/1110267/

7   FAO: What is Sustainable Gastronomy?
    https://www.fao.org/fao-stories/article/en/c/1198076/

Method 18:
Global Perspectives

Method

— Students are invited to discover and understand cultural diversity

The World Expo method, consisting of 5 sessions, aims to help students discover cultural diversity. We take a holistic view on different dimensions of culture, and encourage research for reliable information. We think critically about the sources we use to find information and question our assumptions. Students prepare a pavilion about one country of their choice. All presentations will be then shown in a World Expo format which gives students the opportunity to share their work, get feedback, and train presentation skills.

Session 1: Action Plan

Step 1
15 minutes

World Expo initiation phase

The facilitator explains that we'll be traveling to other countries during the session – not geographically, but by researching and finding out more about each country. The facilitator invites the students to join the challenge of preparing a World Expo where they will be able to look for information that they would like to have about one country of their choice. They will need to work in teams. This will help them to develop teamwork skills that are important for intercultural competence. The teacher asks the students how they envision such a World Expo and sparks their imagination: how might it look? How can it be set up at the school?

What to keep in mind:

This method consists of 5 sessions (45 minutes each). The facilitators can modify this. It is important for facilitators to first review the whole scenario and decide what they want to focus on.

At the end of the session students will:

📖 know about different dimensions of culture, sources of data, presentation methods, and how to select information properly

✍ be able to research and find information about different countries and cultures on their own

be able to work in a team in a constructive way

🦎 foster an attitude of curiosity and openness, understanding for cultural diversity, willingness to communicate with others, and to look for similarities

Step 2
20 minutes

Brainstorming questions (Small group work)

Facilitator divides the students into groups of 4–5 people and distributes paper. The students' groups are asked to brainstorm and collect questions that they would like to ask about a country they will then choose. Several rules apply in this brainstorming phase:

1. The ideas for questions are not judged or evaluated. The facilitator does not interfere, correct, or give feedback on the questions brought by students. In this process, a free flow of questions should be fostered, allowing students to build upon each other's ideas.

2. Encourage students to ask out-of-the-box and brave questions. Let them think about questions that are personally interesting for them, maybe related to their passions or personal interests. Encourage personal questions that go beyond the "standard questions" and allow for more understanding about real life, and create bridges between China and the chosen country. Here are some examples:

Resources:

— Flipcharts, markers

— Materials needed to create a World Expo pavilion (to be organized by students)

Standard questions

- What is a traditional food of the country?

- What are the most famous musicians from this country?

- What are the most popular sightseeing destinations in the country?

- What language is spoken in this country?

Alternative

- What is the favorite food of young people in the country?

- Who has the biggest number of TikTok followers in this country?

- What would be your 5 top places you would like to visit?

- What 10 words would you definitely learn in the local language before travelling to this country?

3. Use colored markers and cards to visualize the questions. Students can stick ideas on the wall so others can visualize them and get inspiration.

4. Encourage students to crank their ideas out quickly. In this 20 minutes, encourage them to generate at least 30 questions.

All the questions remain on the wall or in a secure place. They will be used in the next session.

Step 3
10 minutes

Choosing your country of interest

Facilitator shows the map. Students talk about which countries might be chosen. Students are sent home with the assignment to think about which country/team they want.

Step 4

Debriefing

All open questions are clarified, next steps are explained: put the lists of questions in a secure place (or photograph them), and think about what country and team you want to work in.

Session 2: Action Plan

Step 1
15 minutes

Making a decision about the country or culture to be presented

The facilitator first asks how the process of thinking about a country went. Then they explain the objectives for this lesson:

- Choose the country or culture to be presented and build a team

- Make a final list of questions that the presentation will answer

- Plan the first three steps for the team and provide tools for the teamwork

Then, the facilitator asks who has decided about the country/culture they wants to present. Once announced, other students willing to join that topic are asked to raise their hands. Then the facilitator asks for another country and so on until everyone is in a group. Should anyone have a problem deciding on the country, the facilitator reassures them that this exercise is about developing an attitude of curiosity and openness toward learning about other cultures, asking critical questions, developing presentation skills and teamwork, regardless of their final country choice.

Step 2
10 minutes

Preparing a final list of questions

Basing on the questions brainstormed during the last session, students are asked to come up with some additional ideas for questions that refer to this specific country/culture. For example: if a group chose a country with a famous cuisine (like Mexico, for instance), they might ask a question like: How can I make enchilada at home? These more specific questions can be added to the general questions lists created last session.

Finally, each group should prepare a final list of questions that they will use for their research and presentation.

Step 3
15 minutes

Plan your teamwork

The facilitator introduces the teamwork phase

— In a team, you are working with different kinds of people who have varying beliefs and talents. Whether or not you make use of this diversity as a way to enrich the project is a question of sensitivity and personal attitude. Generally, the rule is that you are encouraged to see team members as individuals with unique qualities. As a team, it is your task to discuss personal and collective goals, to exchange ideas about how each individual imagines the work that lies ahead, and talk about what obstacles might prevent you from being ready and able to work, etc. It is important to be open to the ideas, dreams, and needs of each team member. The more you grapple with one another's goals in this way, the better your chances of experiencing diversity in your team as a positive quality and not something to combat.

The students are invited to work in teams throughout the whole process of preparing the World Expo. The facilitator can suggest following steps for the teamwork phase:

1. Getting to know each other (better): maybe the students know already something about the country? They can share their motivation behind choosing this particular country

2. Discuss strengths and weaknesses. It doesn't mean that everyone has to be able to do everything just as well as everyone else. A strong team is made stronger by its characters, talents, and motivations. To complement one another, it is good to be aware of your own tendencies, and what tasks each team members would prefer to take.

3. Keeping in mind what the team members are good at, think about the roles needed to complete the task of preparing a pavilion for the World Expo. Distribute roles within the team.

Comment: In smaller teams, a person can take on multiple roles, while in larger teams, many people may share a task that relates to one role. It is good to have multiple roles in a team because the task demands different roles. Knowing how each team member ticks and what going well ensures more understanding within the team.

These supporting questions might help to define the roles in the team. The facilitator can read them out loud or present them on the board:

— To which descriptions of roles do you respond most positively? Which ones make you feel demotivated?

— How do others assess you?

— What roles could you take on partially, or only with support?

— Which roles do you have experience with already?

— Which roles do you assume most frequently?

The following roles might be needed to prepare a country pavilion:

— Coordinator – coordinates all tasks and monitors progress

— Researchers – look for information, check sources and verify the final information

— Pavilion designers – create an idea on how the information collected can be presented in an attractive way, inspire bold thinking, execute an attractive, unified design

— Constructors – build the pavilion, draw, do handicrafts, take care that the pavilion is constructed and can be visited by others

— Networker and communicator – liaises with other teams, exchanges ideas, communicates with the facilitator about the progress.

— Speaker – speaks about the pavilion on behalf of the team, answers the questions from the audience during the presentation.

Students might want to define the number of the roles. This should be their decision.

Step 4

Debriefing

The facilitator asks students to discuss the roles in the team and plan their work on the World Expo which will start the following session. Any remaining questions are answered.

Session 3: Action Plan

Step 1

The facilitator presents the objectives for the session:

- Based on the division of roles and the planned workflow, students prepare their country/culture presentation.

- They communicate with other teams, take care to carry out quality teamwork, gather reliable information, and achieve results.

Step 2

The students work on their presentations. They can communicate between teams and consult with the facilitator.

As part of the consultation, the facilitator can stress the importance of creativity and collaboration. They can help with ideas for the sources of information, like suggesting different search engines (Ecosia), communication channels and sources of knowledge about daily life (TikTok, Instagram…), official statistical data (Eurostat https://ec.europa.eu/eurostat/data/database ; websites of countries).

Step 3

Summary of the intermediate results: every team shortly presents the results of their work. The facilitator decides if the work will be continued over one more session or the World Expo is ready to be presented.

Session 4: Action Plan

Step 1

Presentation of the objectives

The objectives are:

- Present the results of the teamwork

- Answer questions from the audience

- Showcase the prepared materials

Step 2

Preparation of the stands

Students prepare their stands according to plan, and agree on the sequence of the presentations (role of the networker and communicator, see above).

Step 3

World Expo

First, the whole group goes from one stand to another to listen to a 2-minute presentation about the country and its chosen topics. Then the whole group is invited to freely move between the pavilions to see them in more details and ask questions. There should always be one person from each team in the pavilion (ideally the speaker's role) to answer possible questions. The World Expo is open-ended. If time allows, students can stay longer to see the pavilions that are of most interest to them in more detail.

Session 5: Action Plan

Step 1

Presentation of the objectives

The objectives are:

�to reflect upon the newly gained knowledge about other cultures and countries

➤ To debrief and assess to what extent the goals of the method have been achieved

➤ To discuss the teamwork, the pavilion preparation process, and reflect upon knowledge and skills gained throughout

Step 2

Discussion in small teams

For the last question (number 4) participants are asked to take notes on a large paper to be presented later to the whole group (flipcharts).

Each team discusses the following questions making sure to give each team member the opportunity to express themselves.

1. Now that you've presented your pavilion at the World Expo, how do you feel? What is your general impression? Participants are invited to draw their feelings on cards using emojis

2. When it comes to the process of identifying questions, pavilion design and creation – what were you especially satisfied with? What has worked well? What would you do differently? What would you say about the quality of information you managed to gather?

3. How did you organize your work within the team? What were you especially satisfied with? What worked well? What would you do differently? To what extent are you satisfied with the role you played?

4. What have you learned throughout the process:

➤ What knowledge did you gain? What information gathered by you was especially valuable and why? What did you learn about the country you researched and about yourself during the process?

➤ What skills did you develop during the process? What was helpful for teamwork? What helped you achieve your own and your team's goals? What do you see differently now? If there were any conflicts, how did you deal with them? To what extent did you manage to strengthen your skills in looking for reliable information?

➤ What does this method have to do with real life? How could you use the skills, knowledge, and attitude you adopted for your work in your everyday life?

Step 3

Wrap up and closing

All flipcharts visualizing the answers to the last question (number 4) are put in a visible place in the room. The facilitator asks every group to debrief after their internal team's discussion and share their main insights and discussion points. The teams should not present everything in detail but rather just address the main points.

The facilitator shares their observations on the process, praises the teamwork and the final results, acknowledges the achievements, and thanks everyone for their work. The facilitator can use the structure below for giving feedback. The World Expo can be kept up in the classroom (if possible).

Feedback process

1. **Positive aspects**

➤ This is what I like about your work/presentation/...

➤ I found the following to be a good solution...

➤ That was a good idea...

2. **A: Your own observations and impressions**

➤ I saw it this way....

➤ My impression was that...

or **B: Suggestions and ideas for improvements**

➤ Next time you could....

➤ For the future, I would like...

3. **Positive ending**

➤ I trust you

➤ I am proud of you

➤ I'm sure that you will use what you learned in the future

Method 19:
Silent Round Table

What to keep in mind:

This method is most effective if focused reading and writing is possible. Therefore, it might be good to prepare a calm atmosphere and to introduce some relaxing exercises beforehand. Some calm music – best without any words – during the method may also support the atmosphere. Nevertheless, be careful of choosing the right tone. If you remind people too often about the silent discussion, this may interrupt even more. If chatting appears during the method, try to put the attention back to the paper. If that is not possible or you would like to give chatting possibilities by purpose, prepare specific corners for that in advance, to not disturb focused writing and reading. Be also prepared for those who'd like to finish earlier than others.

Resources:

- Markers and/or pens, at least one for every participant
- Tables to be put together as one big table in the middle of a room (size depending on the number of participants and the number of questions – everybody should be able to stand around it comfortably)
- Wallpapers, flipcharts or pinboard paper to be put together by tape or glue to cover the whole tables (make sure you attach the paper to the tables to avoid moving) At the end you get a big surface, where participants can walk around and write on it

Method

When speaking about a certain topic, it is always a challenge to give everybody the chance to be heard and to speak up. There are people keener to methods without much speaking, nevertheless, their ideas and thoughts are worth to be heard. This method is a possibility to "talk" about any topic, to discuss questions without speaking. Another advantage of it is that there is a capturing of the discussion happening during the method itself. No need to make notes – a documentation appears right by using this method, because participants are going to write their thoughts and react by writing to each other. Last but not least, in times of instant messaging and thread commenting in our everyday lives it is a quite common way of communicating. In this exercise we use it to explore the topic of civic engagement, but any other topic with corresponding questions and/or headlines can be discussed with this method. It is a way to foster exchange.

At the end of the session students will:

- 📖 explore a topic from different angles
- ✍ be keen to formulate and write down thoughts and arguments
- 🦎 value calm and attentive conversation

Action Plan

Step 0

Preparation

The facilitator prepares the space, the atmosphere, the tables and the surface with markers.

For the topic of civic engagement – the facilitator writes down in different directions the following questions as headlines in the middle of the big surface:

- What do you mean by engagement in general?
- What does it take to get involved in your community, in your area, in your society?
- Why do you want to be active?
- What do you want to get involved in?
- Are you already involved in something or active somewhere? If yes, how and where, if not, why not?

Step 1

Introduction

The facilitator strats by explaining the exercise and inviting the participants to walk around the tables holding a marker and exploring, what is written down. Moreover, they are invited to answer and comment on everything what is written on the paper by writing down their ideas, thoughts, answers, questions. (It might be useful to compare it to a timeline or threads in a digital social media platform.) One may also draw or make connections to something written elsewhere on the table by linking it with an arrow or similar. The participants are asked to be quiet and express themselves just by writing.

All questions should be answered, short relaxing exercises can be provided and then the facilitator starts the music and the silent round table.

Step 2

Silent round table

Participants are moving around the table and read and write.

Step 3

Evaluation

At the end, a short summary can be helpful to listen to some insights or new thoughts, that came up. The facilitator might pick up some specific comments from the round table talk, to point them out or to ask additional questions. This can be done verbally but also might be silent and in a written form on papers or even in a digital way.

It is always helpful to start every evaluation or summary with a short question about the feelings, to give participants the possibility to express their emotions and to get feedback about the atmosphere. This again can be open or anonymous.

Method 20:
Team Puzzle

What to keep in mind:

This is a complex game that needs a proper preparation to be able to explain all aspects of it. Otherwise, it is possible that unnecessary frustration during the process will come up. But even with a good introduction, there could be possible misunderstanding. A good overview of the whole exercise helps the facilitator to decide where to intervene and where to let go, to not prevent useful experiences. For example, it's not needed to introduce additional limits or rules, it would be better to see and keep it open, how creative, innovative and supportive participants deal with the existing challenges. We advise the facilitator to go through every step by themselves with the prepared papers and cards before they do it with the participants. Preparing a deep reflection and taking notes for it is helpful during the method.

Resources:

— Papers with signs for every step of the circle and a corresponding order number 0–7 on the back side of the papers, see STEP 0.

— Small empty papers for each participant of the group to vote for checkers

— Scarfs, tape, tape or cord

— Flipchart/paper with the right project cycle with numbers, pictures, and words

— 1 paper with the rules of who can gain a missing skill and when

— Scissors for the checkers

— Prepared flipcharts/papers, glues and 8 cards with only one word of the elements of a project cycle on each, see Step 6

Method

When doing projects, it is all about teamwork and organizing the given resources in an effective way. This method was created to learn about all included elements of any project cycle and to experience the necessity of working together, as we all have limited resources and different skills, but may succeed anyway if we support each other.

By artificially limiting skills, this method helps to experience this in a playful way. Several teams are working on the same challenge, where every team member has different information and skills. At the end every team in the group should have a full project cycle with pictures and words and all participants have gained their skills back. It is important that everyone acts within their limits, but they are allowed to communicate in any possible way. If one team has finished their task, they might help the other teams to succeed as a whole group together at the end. This shouldn't be made explicit, so they will experience that only together they can learn and succeed. Reflecting these aspects and their process gives the participants an idea about what it means being (just) a part of a group, a community or even a diverse society.

At the end of the session students will:

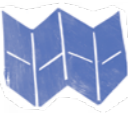📖 learn about a project cycle

🫳 explore unknown complex situations

experience to work with missing skills

be able to work in diverse teams

🦎 develop understanding of a common wellbeing despite a competitive situation

get used to deal with certain limits

become aware of the benefit of supportive cooperation

Action Plan

Step 0

Preparation

All over the declared space, hide the 8 parts of a scheme of the project cycle as pictures on papers (and order numbers on the back sides) – one of each for every team:

0. a circle (cycle)
1. a question mark (problem)
2. a bulb (idea)
3. a target (goal)
4. a paper (plan)
5. a backpack or a hat (responsibility)
6. a hand (realization)
7. a calculator (evaluation)

Step 1

Introduction

Everybody gathers outside the prepared room.

"We are going to play a team puzzle to collect knowledge about the project cycle. This groupwork will be done in teams of 3. **Checkers are taking care of the rules and the common wellbeing of the group.**"

Election of 1 or 2 checkers

The checkers will be elected checkers, if the number of participants cannot be divided by three. There will be 1 or 2 checker(s) depending on 1 or 2 people being left when dividing by three. If there is no one left, no election needs to be done. The facilitator announces that they are going to be the checker as facilitator: the responsible checker is the one who is taking care of the rules and the common wellbeing of all participants.

In case of voting: every participant gets a small paper and a pen to elect 1 person (2 people in case of two checkers) of their group who wants to be **the responsible checkers: the one who is taking care of the rules and the common wellbeing of all participants.** Everyone has one vote (or two in case of 2 checkers) with 3 possibilities:

- name (for someone),
- name erased (against someone),
- nothing (don't care)

The one(s) with the most votes (name minus erased name count) will be elected. The students are asked if they agree, otherwise, the one with the second most votes will be elected if they agree to be the checkers.

Step 2

The facilitator builds teams of 3 people and lets them choose or form the teams with your chosen method. In every team, there will be

- 1 who can't see (puts a scarf over the eyes),
- 1 who can't go (puts tape or cord around the legs),
- 1 who can't speak (puts tape on the mouth)

The teams decide among themselves who is going to be who and prepare. In the meanwhile, the facilitator brings the checkers to their place, e.g. a corner in the room.

Step 3

Only the checkers will know the criteria for how participants can gain missing skills. They decide themselves how much they want to make it transparent:

7. Evaluation
1. Problem
2. Idea
3. Goal
4. Plan
5. Responsibility
6. Realization
Cycle
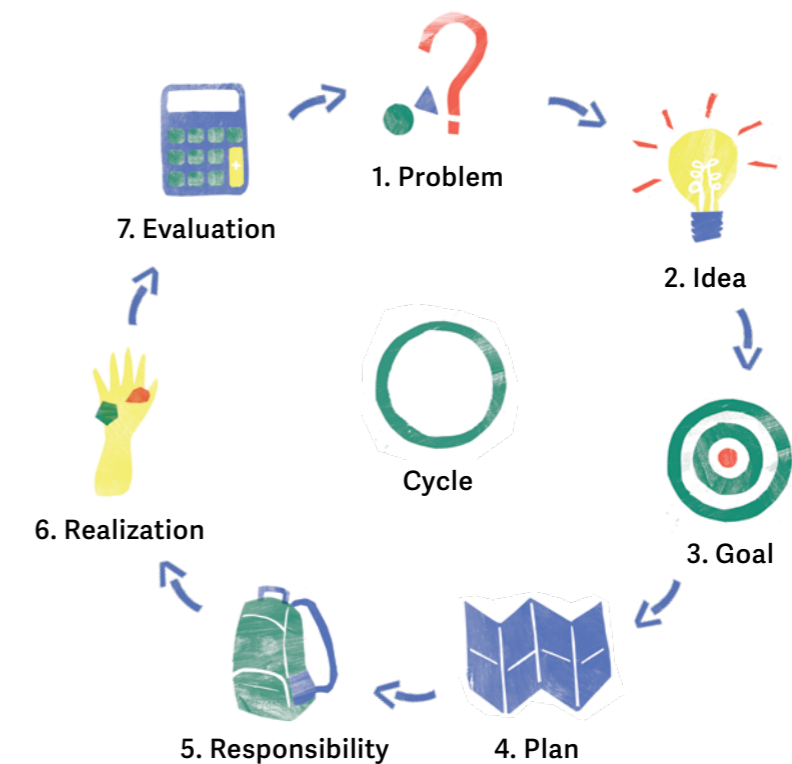
Right answers (criteria)

1. Pictures and words fit together, and they are in the right order.

2. The checkers decide how much in detail point 1 should be fulfilled.

3. The checkers take care of the rules and the common wellbeing of all participants!

— min. 2 parts of the cycle are right – 1 person gains missing skill, the team decides themselves, who that will be

— min. 5 parts of the cycle are right – 2 people gain missing skills, the team decides themselves, who is left with a missing skill

— all are right – 2 people gain missing skills, the team decides themselves, who is left with a missing skill, the last person in the team gains missing skill only after all teams in the whole group got their task done.

The facilitator answers understanding questions. Then the checkers are accompanying the facilitator during the next steps to get to know all circumstances of the game.

Step 4
5 minutes

The facilitator brings the people who can't see, into the prepared room (for example all touching each other in a queue after the facilitator) so that others can't hear the information they get. They get material (paper/flipchart, glue and pens/markers) to:

"Prepare a project cycle consisting of all stages with pictures and explained by words in the right order. You are the one in your team responsible for that."

The facilitator understanding questions only. He avoids giving additional hints and keeps the freedom for creative solutions.

Step 5
5 minutes

The people that can't speak are sent to a certain place, where they can't hear what is told to the people that can't go.

The people that can't go, get the information, that:

"There are pictures on papers hidden somewhere around in a certain territory. Every team needs only one picture of each kind."

The facilitator answers understanding questions only, avoids giving additional hints, keeps the freedom for creative solutions.

Step 6
5 minutes

The people that can't speak stay in the place where it's only them who can see 8 words on separate cards. On each card is one word of the elements of a project cycle (cycle, responsibility, goal, evaluation, problem, plan, idea, realization). The facilitator doesn't let them touch or play around with the cards. The words on the cards are explaining the elements of a project cycle – an information, they don't get! Those cards are provided without an order, not systematically and with no additional information. They have 1 minute to memorize them, without the possibility to make notes or photos at that moment. Then the facilitator hides the words/cards and tells them:

"You are the only one in your team having this information now."

The facilitator answers understanding questions only, avoids giving additional hints, keeps the freedom for creative solutions. After that, they are not allowed to speak anymore.

The people who can't speak are asked to accompany their teammates who can't go to the room with their teammates who can't see.

Step 7
5 minutes

The facilitator the participants and teams all back together (including checkers) in the main room.

Task for all participants:

"Every team of 3, please fulfil the tasks with the information and skills you have. When you finish, please approach the checkers with your result as a whole team together. Depending on your success the checkers decide if you gained a missing skill. The checkers know the criteria who can gain a missing skill and when. **They are taking care of the rules and the common wellbeing of all participants.**"

Step 8
30–45 minutes

The teams start searching, collecting and preparing the project cycle.

The checkers provide the teams with missing skills depending on their success.

Summary, Evaluation, Reflection

Possible questions, always important to adjust, especially depending on the focus or depending on possible variations.

- How do you feel?
- What happened, what did you recognize?
- What did you find out, what aspects of the team puzzle have been remarkable for you?
- What are you still thinking about, what are you going to keep in mind?
- Was it helpful for something else in real life?
  - If yes – what for?
  - If no – why not?

The facilitator can add more aspects if needed. They take care about different perspectives. How much the ones who couldn't speak or see have been involved in decision making for example? Does it make any difference when we are not speaking about skills but people's disabilities? How about the checker's perspective? How did they (mis-)use their power and how did that influence the process?

Possible variations:

- the 8 hidden pictures on papers could be without numbers and the teams come up with an own idea about the order in step 8
- the 8 hidden parts of a scheme of the project cycle could be also real objects with a known mark on them
- although, it's less cooperative but less time consuming, too, the facilitator may allow to ask the checkers to come to the teams, or allow to approach the checkers not as a whole team together, to avoid the teammates who can't go to always move there and back
- when one team is done, only the last left person with a missing skill in that team might help a person from another team with the same missing skill (instead of giving everybody the freedom to decide, how they take care of the result of the other teams)
- the facilitator may diversify the missing skills (can't hear, can't use their hands, don't have any information at all, don't speak the same language, can't write etc.) – here a proper reflection is especially important
- alternatively, one can use this method to introduce any other topic, scheme, system etc. instead of projects or the project cycle in particular – what it still shows is the focus on cooperation and support!

Method 21: Project day about Sustainable Development Goals (SDGs)

What to keep in mind:

One part of this method is exploring the surrounding, community, area or city in small groups. Depending on the participant's age it might be needed to have enough supervisors for every small group, maybe tickets for public transport or any other means of transport. The facilitator should make sure to put realistic time frames for the part of the treasure hunt. The method might be split into 3 separate parts and fulfilled in separate sessions, lessons or days: research, project work and treasure hunt, presentation.

Resources:

- Devices, books and materials to further explore about the prepared topic
- Texts, articles and some prepared papers about the 17 Sustainable Development Goals fitting the participants age and background
- Creative material of any kind useful for implementing short projects – that could be anything from rubbish to be recycled up to a full storage material – some optional small budget to buy additional things might be useful as well
- Smartphones, tablets or other devices to capture pictures, videos, sounds; pens and paper for drawings; material for any other creative ways
- Handouts with all questions, hints and comments for a treasure hunt
- Possible devices (screens, presenter, computer, boxes etc.), materials and requisites for presentations

Method

This method is meant to cover two main objectives at once. One is to get to know the United Nations Sustainable Development Goals (UN SDGs: https://sdgs.un.org/goals) by exploring them in detail and working more closely with one of the 17 goals.

The second main objective of this method is getting to know more about project work – what does it mean to implement a project and how does it work. It combines research on a certain topic with practical activities and adds a way of summarizing the new experiences in a creative way.

In general, this method could be used with any imaginable topic.

At the end of the session students will:

- explore a topic from different angles

  learn about Sustainable Development Goals

- develop competences of gaining proper understanding of a certain topic

  combine theoretical knowledge with practical activities

  be able to prepare and present a creative presentation

- create relevant content for the own surrounding in combination with a certain topic, for example, promoting Sustainable Development

  value the work in teams to reach a certain goal

Action Plan

Research

The facilitator starts with asking the participants, what they already know about their chosen aspect of the topic, their chosen Sustainable Development Goal. The participants are asked to brainstorm: What do you already know about your SDG?

Then the participants formulate certain questions about their Sustainable Development Goal: What are the questions you have concerning your SDG to look up for in certain sources and materials?

The facilitator hands out their prepared materials – texts or articles, and at least this link https://sdgs.un.org/goals. They might come up with own creative sources of information, too (calling someone, interviewing people, watching videos etc.). Ask them to: Find answers to your questions and note down interesting and/or important quotes from your materials!

Last but not least, the participants are asked to think about links between their SDG and their city, area, community or surrounding: Think about small actions or creative activities concerning your SDG that you might want to implement as a small project in your surroundings, community, area or city to make people being aware of it, to fulfil the SDG. Make a plan and distribute responsibilities in your team! (Use any materials, support or maybe budget and see STEP 2)

STEP 0

Preparation

The facilitator gives a general overview of the topic, presents the Sustainable Development Goals and names all 17 and briefly explain their historical appearance as well as the UN's idea behind it.

1. no poverty
2. zero hunger
3. good health and well-being
4. quality education
5. gender equality
6. clean water and sanitation
7. affordable and clean energy
8. decent work and economic growth
9. industry, innovation, and infrastructure
10. reduced inequalities
11. sustainable cities and communities
12. responsible consumption and production
13. climate action
14. life below water
15. life on land
16. peace, justice, and strong institutions
17. partnerships for the goals

Participants are united in smaller teams of at least 2–3 people. They might work alone as well, but it's more valuable to support each other and to work with common creativity. Groups might be bigger as well, but it's best to not have them bigger then 5 to avoid passiveness and frustration.

Every team gets the chance to choose one Sustainable Development Goal or a certain aspect of your alternative topic. Two groups working on the same issue is no problem in general, nevertheless, it might be more interesting to cover different aspects of one topic or Sustainable Development Goals in this case.

Step 2

Project work and treasure hunt

The participants are provided with the following instructions. They can be printed or adjusted depending on where the participants might be around and learn about.

Treasure Hunt

Dear Participants,

For this treasure hunt go for a walk and talk to the people you meet, observe the surroundings: where do you experience Sustainable Development Goals (SDGs) been fulfilled, where do you feel your chosen SDG taken into consideration. Take pictures, notes, drawings... There will be a few tasks, but no need to stress, and do all of them. The most important task is to walk with curiosity in your eyes and an open heart.

We wish you a great hunt for sustainable treasures and a lot of fun! We are looking forward to your impressions.

Tasks in random order:

1. Take a picture of things, buildings, places, shops, cars, anything from your surroundings, that you find especially beautiful, ugly or noticeable in terms of your SDG.

2. Ask some people you meet in the street about what do they know about your SDG. Note it down.

3. Conduct at least three interviews with people who live or work in your surroundings. Capture their answers:

    Possible questions:
    - What is very much developed in your city/area/ community/surrounding?
    - How sustainable you think is your city/area/community/surrounding?
    - Do you think your city/area/community/surrounding fulfils the UN Sustainable Development Goals?
    - Do you think your city/area/community/surrounding is a global one? Why (not)?
    - How about the chosen SDG in your city/area/community/surrounding?

4. Take pictures of as much as possible positive examples for all the 17 SDGs being fulfilled in your city, area, community or surrounding?

5. Which examples of fulfilling SDGs in other cities, areas, communities of the world do you find on your walk?

6. Implement your prepared creative activities to make people being aware of your chosen SDG! Document and evaluate the results to present them later.

7. Spread the word about UN SDGs in a creative way.

8. Compose a picture of you and your SDG.

9. Find a suitable motto for your city, area, community or surrounding and for your discoveries.

Step 3

Presentation

The facilitator gives participants enough time to sort their materials and prepare a presentation:

"Think of a presentation about what you have seen, learned, heard. Find a form or a medium that you like and feel comfortable with, such as a story, a film, a poem, a drawing, a play, a game, a sculpture, a discussion, a collage... anything. It is not about presenting everything, it should be YOUR story of Sustainable Development Goals in your city, area, community, surrounding."

The participants are provided with materials, devices and other things they might need. While they are preparing, the facilitator prepares the room and techniques for a smooth presentation. The facilitator can invite some auditory with whom there might be additional discussions or question & answer sessions after the presentations.

Step 4

Evaluation

At the end, a short evaluation and feedback is very useful to let the topic settle.

The facilitator can do that by asking the participants the following questions:

- How do you feel now?
- How did you feel after the research, after the treasure hunt, after the presentation.
- What was challenging, what was fun?
- What do you keep from the topic, about SDGs?
- What might be your future connection to it?

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About the Authors:

Marta Gawinek-Dagargulia

Marta has been a trainer and facilitator since 2009 with the focus on intercultural communication and diversity. She is the author of several books for trainers and facilitators on holistic education and teaching on key competencies needed for the future. For this publication she wrote the chapter on the Basics on Facilitation, the chapter on Intercultural Competence and its Components, and the methods 2, 11, 13, 14, 15 and 18.

Dr. Wang Lei

Lei teaches Educational Science at the University of Cologne, Germany. Her primary research topics include the philosophy of education and its connection to democracy as a way of life. Lei is also a supporter of intercultural interchange and co-operation between the East and the West. She is a trainer and consultant in the topical fields of inclusion, intercultural conflict resolution and change management. She published on Studies in Deweyan Education as well as intercultural understanding. For this publication, she wrote the chapter Theories and Models for Intercultural Learning, and the methods 1, 3, 8, 10, 16 and 17.

Tino Rasche

Tino is a facilitator, trainer, moderator, consultant, coach, and mentor. He is composing educational spaces for diversity-conscious value-based co-operation, developing competence of individuals, teams, and organisations. Tino is passionate about finding creative solutions by combining various areas of life with an active personal attitude. For this publication he wrote the methods 4, 5, 6, 9, 12, 19, 20 and 21.

Sebile Yapici

Sebile is the head of the program "Intercultural Facilitator Training in China" at commit by MitOst – Active Citizens Institute gGmbH in Berlin. She experiences and facilitates intercultural encounters since 20 years. She has lived in Brazil, Turkey, Uzbekistan, the US and in China and she is passionate about (empathic) communication as the most important skill for any relationship. She is the editor of this publication and wrote the introduction and method 7.
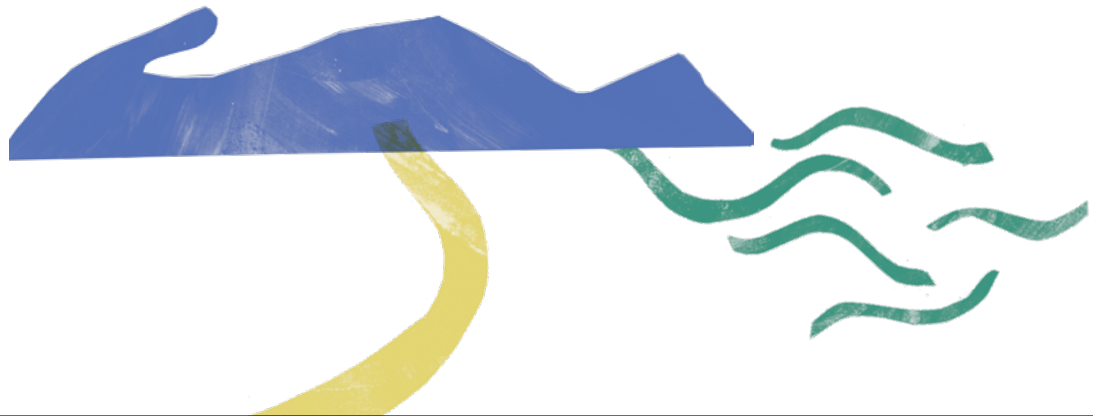
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