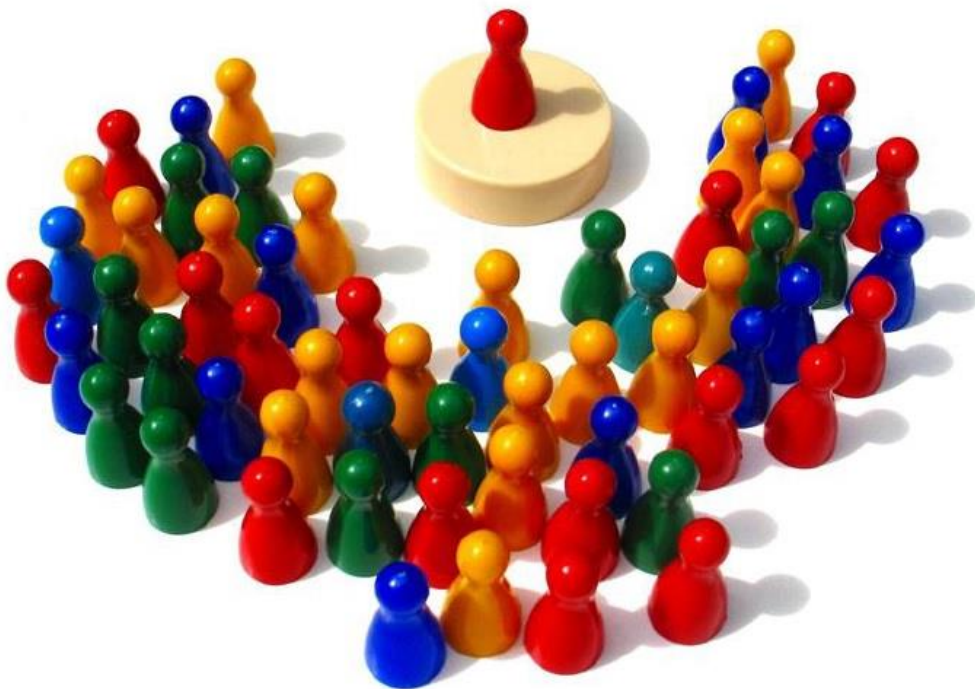


# **Erasmus+ Training course: “Teaching methods in intercultural mixed areas”**

**Manual with Theoretical knowledge, Exercises, Games**



**Made by the Trainer: Vladimir Gjorgjevski**

# Summary

Training tree (problem, process, product).....	2
Introduction about the Training and Manual.....	3
First introductions of participants.....	4
How to work with Google drive.....	5
Babel tower.....	7
Verbal and non-verbal cultural styles of communication.....	9
Albatross culture activity.....	10
Stereotypes and prejudices.....	12
Web of Culture.....	13
Definitions of culture.....	14
Iceberg concept of culture.....	15
Cultural identity.....	16
A Developmental Model of Intercultural sensitivity.....	17
How to set up productive environment, for teaching and learning.....	19
Erasmus+ programme possibilities.....	21
Useful links for more information's.....	22
Bibliography.....	23



**Product**

**Process**

**Problem**

**Product**

# **Short introduction about the training course “Teaching methods in intercultural mixed areas” in Prague (22.10.2016- 31.10.2016) and about this Manual**

We are living at a time when more people than ever are living outside their home country. 3.2 per cent of the world’s population live outside their country of origin. Through the years around 72 million migrants have made their home in Europe. Just EU is home to over 33 million people born outside the EU. In addition, there are more than 17 million citizens switched their country of birth within the EU. Like it or not, the European societies are ethnically and culturally mixed, and the trend is growing. But as societies are becoming more mixed, the conflicts between the people from different nationality, religion, race, background and etc. are increasing.

This situation is increasing the demand for extra methods, skills and tools which will be put into practice in order to improve the communication and cooperation for peacefully living together. And if people have positive and enriching experiences with other cultures than they are more likely to embrace diversity.

**The idea** of this training was driven from that fact, to bring various methods and tools which the youth workers and teachers from interculturally mixed areas can effectively use.

**Methodology:** The training was build up on participatory based approach where the participants had a chance during the whole training to experience various teaching methods and approaches. In the last days they had a space for individual skills simulation which lead to improvement of their interactive skills.

**The general aim was:** To Increase the knowledge and understanding about Intercultural communication and cooperation, and bring various teaching methods for transferring that knowledge to the societies.

**General aim of this manual is:** To give theoretical knowledge, to provide practical exercises and games which the youth workers can use during their daily work with intercultural mixed groups of young people. This manual can use as a start for every youth worker to receive basic information’s about the topic, to know where to search more information’s about the topic and to know how to prepare workshops for young people.

Title		Main topic		
<b>First introduction of intercultural group</b>		Creating atmosphere of coalescence, getting to know each other, establish intercultural understanding and respect		
Age	Group size/ persons	Time	Room	
Every age	Min: 4 Max: 35	Min: 20	indoor	
Number of carers	Nonverbal	Verbal		
	x	x		
Material				

pens, papers, tape

### Description of game

Make a circle with the participants and start by introducing yourself- Your name, adjective about you on the same letter as your name, and make a movement.

Next person from your right side should repeat your name, your adjective and your movement. And should tell his name, his adjective and make his own movement.

The next person is repeating the previous 2 names, adjectives and movements and again make his own.

The process continues until everyone finish.

Next activity is called 3 truths and 1 lie

Everyone should write 3 truths and 1 lie about him/her self, and stick it to his body. Other people should approach him/her by saying hello with his/her name and trying to guess what is true and what is false.

These 2 activities are easy and funny way for getting to know each- others and creating good atmosphere for coalescence and work.

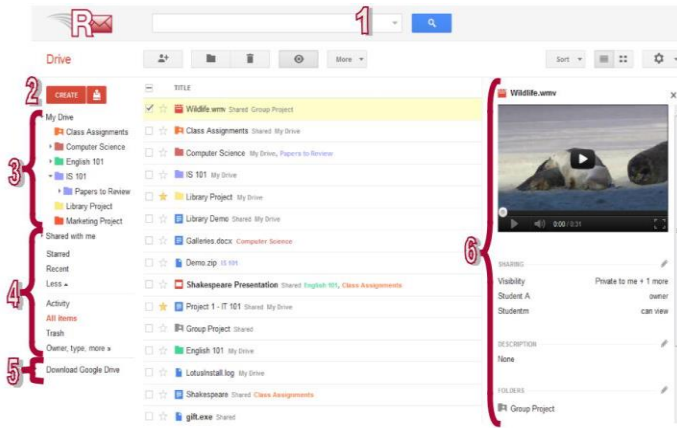
**Optional:** If you have more materials you can give to them to be creative and make some object which represent them better. For example: tie, crown.

### Pedagogical objectives

Can be specifically used to help build intercultural respect and understanding or to more generally help develop self-identity and open respect and shar-ing.

# How to work with Google drive

**Google Drive** is a file storage and synchronization service operated by Google. It allows users to store files in the cloud, synchronize files across devices, and share files. Google Drive encompasses Google Docs, Sheets and Slides, an office suite that permits collaborative editing of documents, spreadsheets, presentations, drawings, forms, and more. Google Drive offers users 15 GB of free storage, with optional paid plans, between 100 GB and 30 TB, offering more storage.



1. **Search Drive:** Enter your search text and click on the **Search** icon to find your files. Select the folder first if you would like to search within a specific folder.
2. **Create & Upload:** Click **Create** and choose from the list of documents, presentations, or spreadsheets you can create using Google Drive. Click the **Upload** icon to up-load and store up to 5 GB of files.
3. **My Drive:** The section of Google Drive on the web that syncs to your computer.

Any time you modify a file or folder in *My Drive*, these changes will be mirrored in the local version of your Google Drive folder.

4. **Navigation Panel:** Links to your starred items and trash. *Shared with me* lets you view files, folders, and Google Docs that others have shared with you.
5. **Download Google Drive:** Download and install the Google Drive Client for your Mac/PC to sync files from your computer to Google Drive on the web.
6. **Details Pane:** Here you can see a preview of the select-ed file, the time of your last view, when it was last modi-fied, and by whom. You can also view and update the file's sharing settings and organize it into folders.

## Upload Files and Folders into Google Drive

You can upload and convert the following file types into Google Drive for online editing and sharing.

- **Documents:** Microsoft Word, OpenOffice, StarOffice, RTF (.rtf), HTML, or plain text (.txt). File size cannot not exceed 2MB.
- **Presentations:** Microsoft PowerPoint. File size cannot not exceed 50 MB.
- **Spreadsheets:** Microsoft Excel spreadsheets, Comma-Separated-Value files (.csv), or plain text files (.txt). File size cannot not exceed 20MB.

## To Upload Files:

1. From your Google Drive homepage, click the **Upload** button at the top sidebar and select **Files** from the drop-down menu. 2. Select one or more files to upload and click **Open**.
3. If you wish to convert your files into Google Docs format so that you can edit them online, make sure to check **Convert documents, presenta-tions, spreadsheets, and drawings to the corresponding Google Docs format**.
4. Click **Start Upload**. The uploaded files appear under *My Drive*. **To Upload Folders:** (Google Chrome users can skip to step 3)

1. From your Google Drive homepage, click the **Upload** button at the top sidebar and select **Enable folder upload** from the drop-down menu. 2. Click **Install applet**. When the applet is installed successfully, you will see the message Java Applet installed at the top of the page.
3. From your Google Drive homepage, click the **Upload** button at the top sidebar and select **Folder** from the drop-down menu. 4. Select a folder and click **Open**.
5. If you wish to convert your documents into Google Docs format so that you can edit them online, make sure to check **Convert documents, presentations, spreadsheets, and drawings to the corresponding Google Docs format**.
6. Click **Start Upload**. All sub-folders and files within that folder will be uploaded to *My Drive*.



## AutoSave

Files edited in Google Drive are automatically saved every time changes are made. You can see when your document was last saved by looking at the save status at the upper right corner of the screen.

Last edit was made 13 minutes ago by studenta

## Create New Documents

From your Drive homepage, click **Create** and select

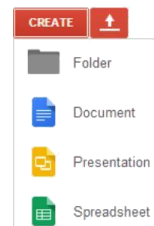
- **Document, Presentation, or Spreadsheet.**
- A new untitled file will appear in your browser. Click **Untitled {Document/Presentation/Spreadsheet}** at the top to rename it. Now it is ready for editing.

**Note:** You can also create new files from templates by clicking on **Create new** and selecting **From template**

## Organize Your Files

Folders allow you to organize your files and documents in a meaningful way. To create a Folder, do the following:

- From your Google Drive homepage, click **Create** and select **Folder** from the drop-down menu.
- Enter a name for your folder and click **OK**. The folder you created now appears under the *My Drive* section.



## Share Your Files

One of the best feature offered by Google Drive is the ability to share your files with others. Col-laborators can then edit the same file at the same time. To share your files, open the file you wish to share and click the **Share** button in the top right corner of the document, presentation, or spreadsheet to bring up the *Sharing settings* window. From here, you have the following options:



### Share with Individuals or Google Groups:

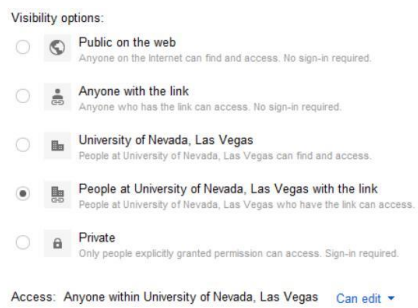
Under Add people, enter the Rebelmail or Google Groups addresses of the people you want to share the file with and choose their level of access. An e-mail invitation will be sent out to new invitees inviting them to view, comment, or edit your file. Here are the settings:

1. **Can edit:** Invitees can add and edit content in your file.
  - a. **Can comment (Documents and Presentations only):** Invitees can view and add comments without being able to edit the content.
  - b. **Can view:** People can access a read-only version of the file. They can print the file but can-not make any changes.

### Share with Everyone:

You can share your files with a large group of people by changing their visibility settings. Click on the **Change** link under Permissions and

select from one of five visibility options (see left screenshot) that best suits your need. Make sure the access setting is set to **Can edit** if you would like them to edit the file.



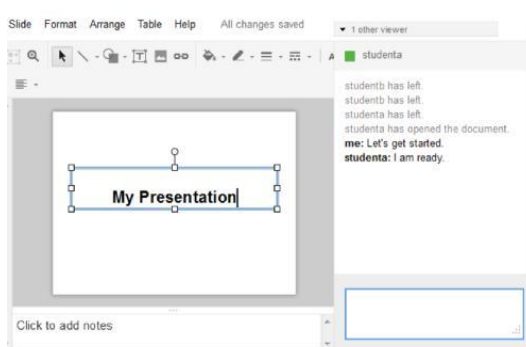
## Collaborate on Your Google Drive

Google Drive enables multiple people in different locations to work on the same file simultaneously. All changes made to the file are in real-time, so all of the collaborators can see them and respond to them immediately. Before collaborators can work on a file together, all collaborators need to have editing access to the file.

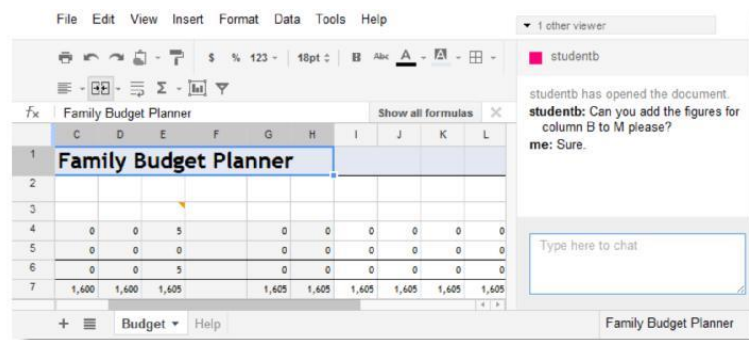
To start collaborating, just open the same file from each individual's Google Drive. Keep these three features in mind as you are collaborating on a document with others.

5. When you and another collaborator are viewing or editing the same file at the same time, a box with the name of the collaborators appears at the top of the screen.
6. When a collaborator makes changes to the file, you will be able to see their edits in real-time.
7. Use the built-in chat window to communicate with your collaborators in real-time.

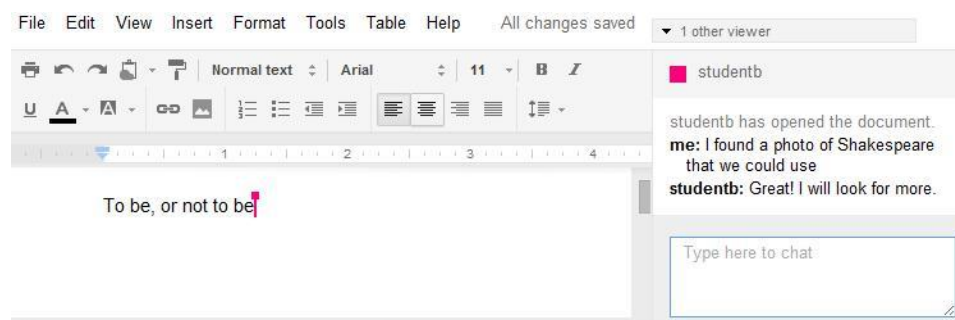
**Note:** You can share a document, spreadsheet, or presentation with up to 200 people. A maximum of 50 people can edit a document, presentation, or spreadsheet at the same time.



Google Slides



Google Sheets



Google Docs



<b>Title</b>		<b>Main topic</b>	
<b>Babel Tower</b>		Intercultural Communication	
<b>Age</b>	<b>Group size / persons</b>	<b>Time</b>	<b>Room</b>
every	Min: 12    Max:	Min 40	indoor
<b>Number of carers</b>	<b>Nonverbal</b>	<b>Verbal</b>	
1-2	x	x	
<b>Material</b>			
Balloons, Scissors, Tape, Paper, Colored Markers, Pens, Handout: Task List			
<b>Description of game</b>			
<p>The activity is based on a team-building exercise with the restriction of just using your mother tongue. It provokes misunderstandings among participants and forces them to use non-verbal communication to complete their activities.</p> <p><i>Reflection:</i></p> <p>What was the easiest task and why?</p> <p>How much easier would it have been if all had spoken English?</p> <p>Is it really necessary to have a common language in order to understand each other?</p> <p>What tools did you use to communicate and make sure everybody understood correctly?</p>			
<b>Pedagogical objectives</b>			
Experiencing the significance of language and the mother tongue for (intercultural) communication.			

## Activity list

**MAKE A BIRTHDAY LIST OF EVERYBODY IN YOUR WHOLE GROUP  
PRODUCE A PAPER FLOWER AS A PRESENT FOR ONE OF THE 4  
GROUPS**

**CREATE THE FASHION TRENDS OF 2050**

**SING ONE SONG ALL TOGETHER**

**DANCE SOMETHING ALL TOGETHER**

**GET THE INGREDIENTS FOR A LEMON CAKE IN THE KITCHEN**

**WRITE A POEM TOGETHER**

**BUILD THE HIGHEST TOWER WITH BALLOONS AND TAPE ONLY**

**PREPARE A SKETCH DEFINING WHAT IS SWITZERLAND**

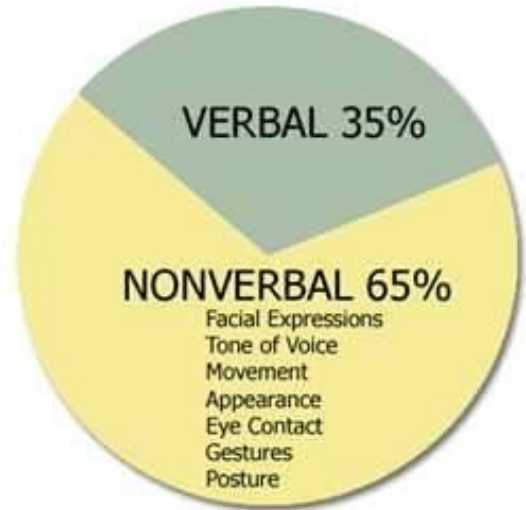
**DESIGN A POSTER PROMOTING CULTURAL DIVERSITY**

# Verbal and non-verbal cultural styles of communication

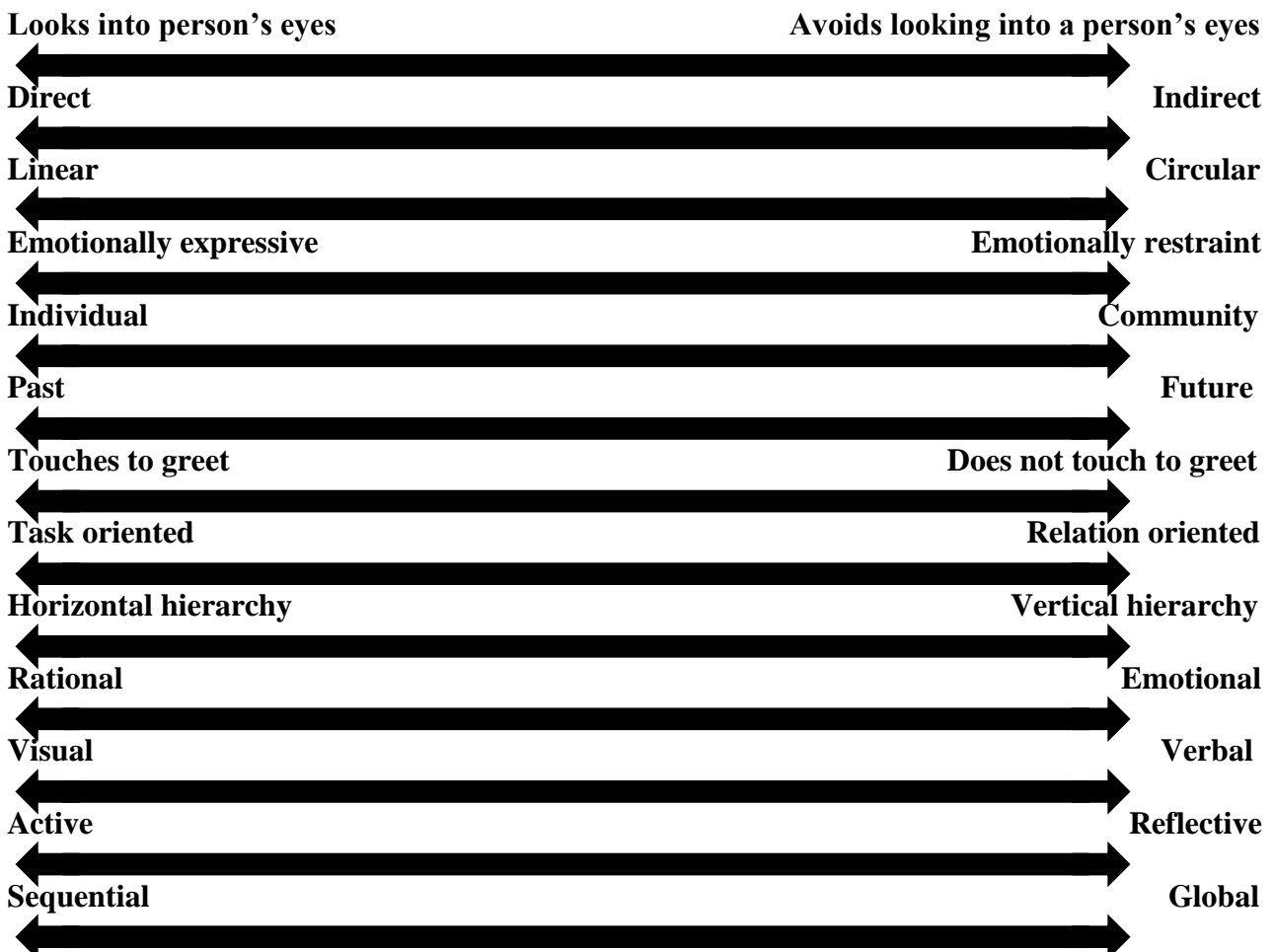
The communication is both sized process of sending and receiving of information's between the people. And it is consisted of 2 main components:

- Verbal messages- the words which we choose and speak
- Non- verbal messages- gestures, facial expressions, symbols, tone of voice...

No matter how well we think we understand each other, communication is hard. "Culture" is often at the root of communication challenges. Our culture influences how we approach problems, and how we participate in groups and in communities. Culture is central to what we see, how we make sense of what we see, and how we express ourselves. As people from different cultural groups take on the exciting challenge of working together, cultural values sometimes conflict. We can misunderstand each other, and react in ways that can hinder what are otherwise promising partnerships. Oftentimes, we aren't aware that culture is acting upon us. Sometimes, we are not even aware that we have cultural values or assumptions that are different from others.



Bellow there are some communication styles which are very influenced by the individual culture of a person. Being aware of our communication style and the communication style of the person we speak with will make us more skillful to communicate effectively.



Title		Main topic	
<b>The Culture of Albatross</b>		Cultural Values, Conflict, intercultural learning	
Age	Group size / persons	Time	Room
17- 50	Min:8      Max:40	Min 45	Indoor or outdoor in summer
Number of carers	Nonverbal	Verbal	
1 woman – 1 man	x	x	

**Material**

Chairs, glasses, water, bread/cookies

**Description of game**

**Preparation:**

Ask participants to leave the room while you prepare. Organise chairs in a circle inside a room. Have a male facilitator sit on a chair, and a female facilitator kneel barefoot on the floor next to him.

Let the participants enter the room (the only information they are given beforehand is that they are now visiting a new culture as guests).

There are **three ways of communicating** (which are not known to the participants at the beginning of the game). 1) "Ssssssss!!!" = negative signal (for incorrect behaviour), 2) "Mhmmhmmmm!!!" = positive signal (for correct behaviour), 3) Clicking one's tongue = an order to do something.

The activity **could be defined as follows:**

Taking her position, the female facilitator signals to the participants to do the following:

The female participants should kneel on the floor just like her.

The male participants should sit down on the chairs.

The female participants should take off their shoes.

**Welcoming**

The male facilitator welcomes the other men by standing up and signalling to one man at a time to also stand up. Then the two men rub their knees together (right knee to right knee).

The female leader welcomes the other women, by making them stand up one at a time and rubbing their legs with her hands from hip to toes.

**Drinking water**

The female leader walks around and offers water by holding the glass to the mouths of the men to let them drink, with the women she passes the glass to them and they drink themselves.

**Eating bread**

The female facilitator walks around feeds the men with the bread (like feeding children) and passes the bread into the hands of the women for them to eat the bread by themselves.

## Choosing a woman

Afterwards both male and female facilitators walk around and look at the feet of the individual women (they are signalled to stand up one at a time to have their feet inspected). They choose the woman with the biggest feet and signal her to take her place (kneeling) on the other side of the chair that the male leader sits on.

## Hand on head

The leader places his hands on the heads of the two women kneeling beside him and tilts their heads gently towards the floor. He motions to the other men to do the same to the women on their sides

After **the activity is over**, ask the participants to go back to their seats and go back to "reality". Guide them to evaluate the game by asking questions like:

Any observations? Did you notice anything in particular?

What happened? How did the men feel?

How did the women experience their roles?

## Debriefing:

Depending on the outcome of the activity, you can also ask the following questions:

Did most of you immediately assume that the women were being discriminated against?

Why did you think this way?

Can you relate this to what's happening today?

## Examples:

Pointing out hierarchies: in Europe up = good, in Albatross down = good.

Do you believe that in a foreign country/culture you would feel like you felt in this game?

How can we try to find out what the underlying reasons for behaviour are if we are not sure of interpret the behaviour correctly?

## ABOUT THE ALBATROSS CULTURE

In the Albatross Culture, the ground is considered holy.

In the social hierarchy the women rank above men, therefore only women are allowed to touch the holy ground barefoot. The women are considered holy, too. The men must not touch what comes from the ground; therefore the men are fed by the women, whereas the women may touch the food and the wa-ter.

The woman was chosen by the size of her foot, and the honour to kneel beside the leader was given to her as the woman with the largest feet because she has the biggest area of contact with the holy ground.

The bending of the heads was a sign of gratitude - in this way the men can be closer to the holy ground (by touching the women!).

## Pedagogical objectives

This game aims at bringing the participants into a situation in which they are con-fronted with things, behaviour, experiences etc., new to them. It serves to bring out the fact that many things are interpreted wrongly at first sight, and points out the complexity of culture.

The participants can realize that everything in "the visible culture" cannot always be interpreted as they see it.

**Remarks:** True meanings lie beneath the surface

# Stereotypes and prejudices

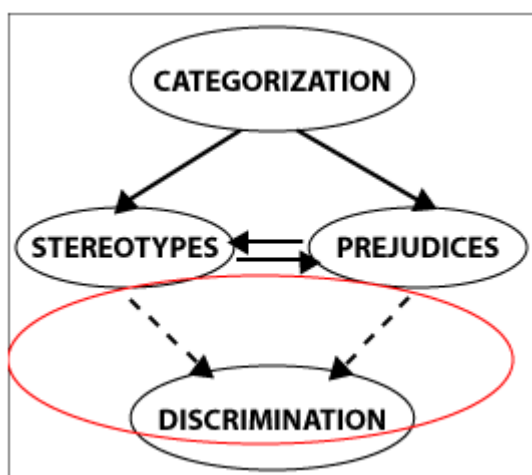
A person does not need to consciously realize that a social classification has occurred in order for psychological consequences to follow. Typically, even when a person does not consciously realize it, his or her mind classifies people by their gender, racial and ethnic group, and age. Other frequently used categories are perceived socioeconomic status, sexual orientation, and religion. Additionally, when more information is known about a person, the categories can become more refined. For instance, the children above could be classified into "the class clown," "the brainiac," "the bully." It is important to note that though your mind **categorizes** individuals into social groups, these categorizations may not always be correct. Stereotypes, prejudice, and discrimination exist because of the social category an individual is perceived to belong to, which may or may not correspond with an individual's own classification.

So, Jeff thinks that vegetarians like sitar music. He has a picture in his head about what a vegetarian is like, and sitar music is included in it. A belief about a certain group of people is called a **stereotype**. Stereotypes can be positive or negative, but are usually an exaggerated idea of what a group is like. For example, Jeff thinks that vegetarians are healthy and peace-loving. Those are positive stereotypes because they reflect well on the group. On the other hand, he also thinks that vegetarians are pedantic and holier-than-thou, which are negative stereotypes. Eddie thinks that meat eaters are all strong, due to all the protein they eat - that's a positive stereotype. But he also thinks that they don't care about the environment, which is a negative stereotype. Both positive and negative stereotypes can have a negative effect on a person. For example, one racial stereotype is that Asian students are really good at math. This is a positive stereotype, but it can make an Asian student feel pressure and feel like a failure if he isn't good at math, which is a negative outcome. Stereotypes are exaggerated beliefs about a group of people. But, what happens when someone takes it a step further and applies the stereotype to a specific person?

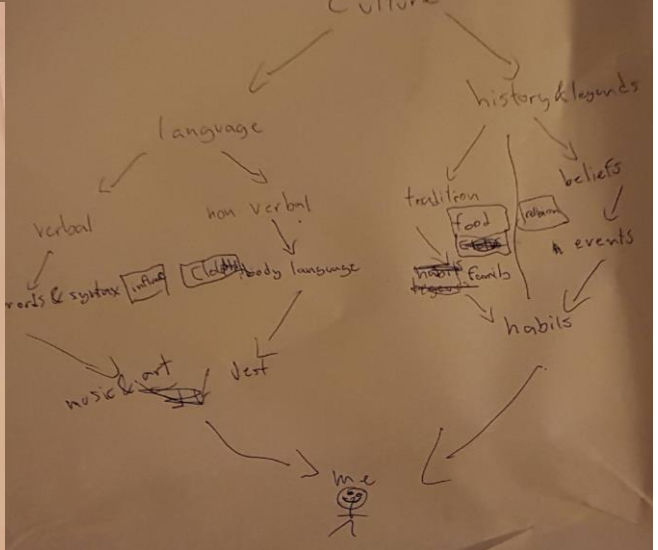
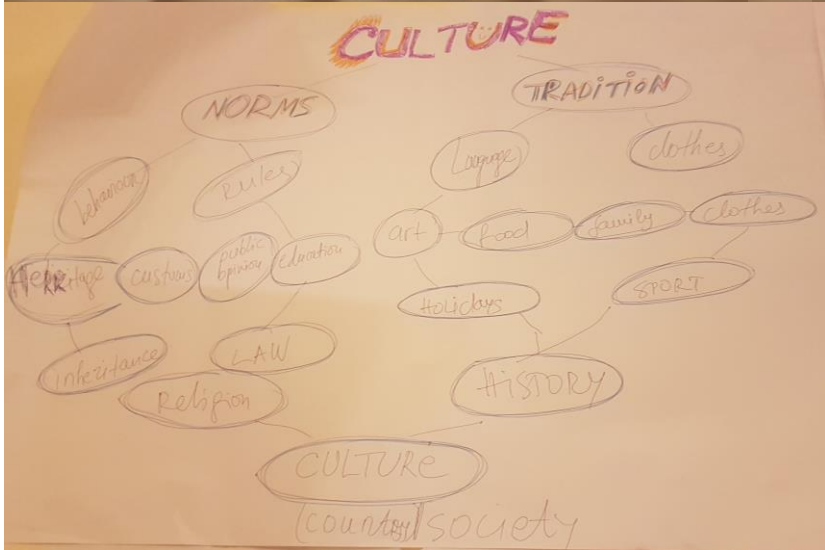
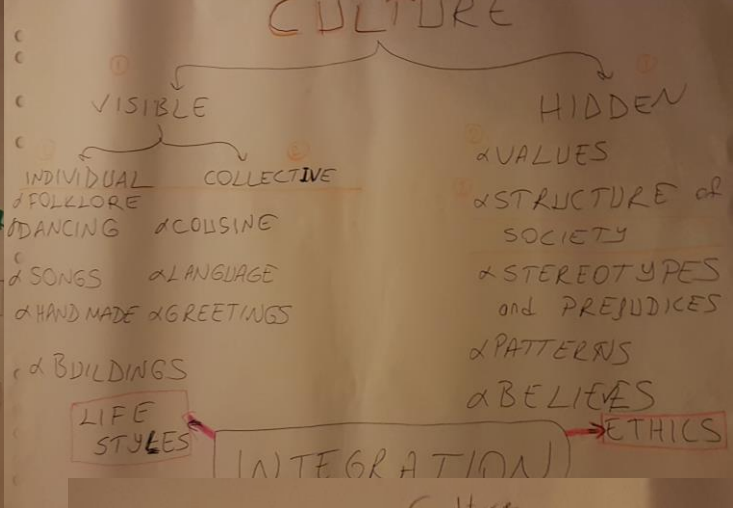
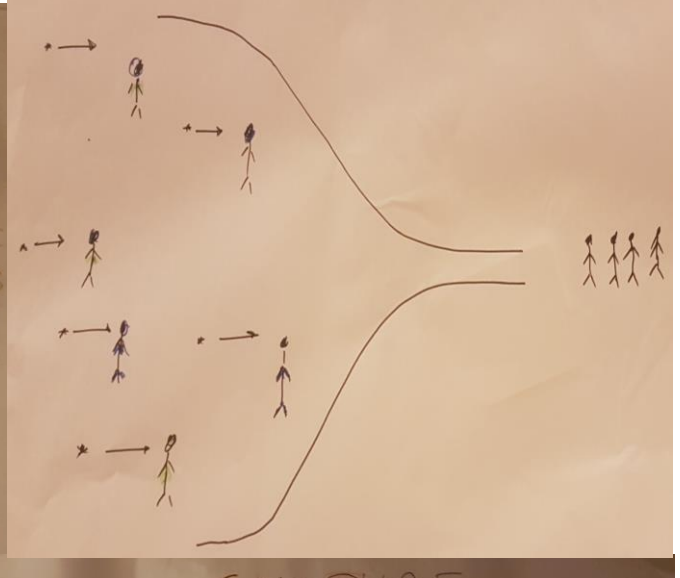
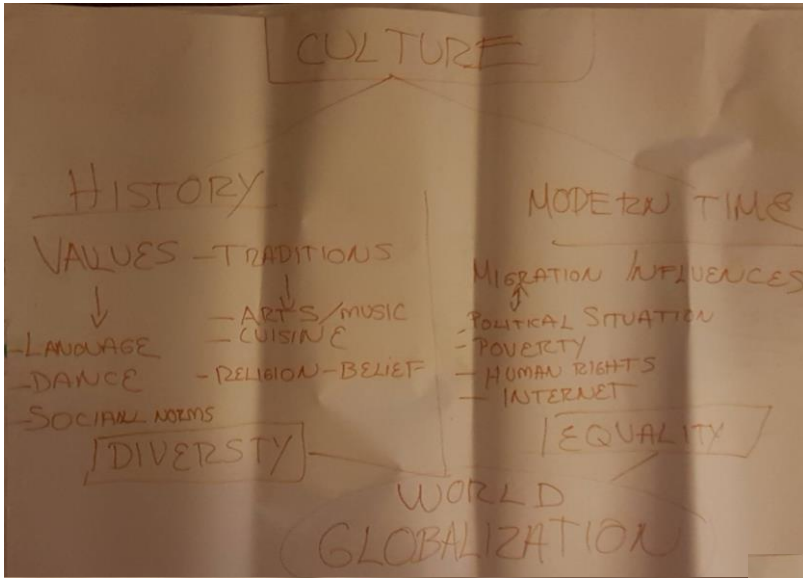
**Prejudice** is a feeling towards a person based on their affiliation with a group. For example, Eddie thinks that meat eaters don't care about the environment, which is (as we've already seen) a stereotype. But if he decides that he doesn't like Jeff just based on the fact that Jeff eats meat, then he is being prejudiced. His feeling of dislike, which springs from his belief in a negative stereotype, is prejudiced. As with stereotypes, prejudices can be either positive or negative. For example, Jeff can decide that he really likes vegetarians or he can decide that he really doesn't like vegetarians. If he likes them, it is a positive prejudice, whereas if he doesn't like them, it is a negative prejudice.

The activated stereotypes and prejudices can, but not necessarily will, influence **discrimination** against individuals and groups.

**Discrimination** is treating people in a particular way because of their group membership.



# Web of culture





# Definitions of Culture

?

"aspects of life" → too vague, too generalised.  
↳ definition should be more specific.

"intangibles + tangible" → relevance?

"generation to generation" → It is not so short term.  
↳ "down through the generations"

"culture is a cluster of values, beliefs + social practices passed down + learned through the generations of a people"

"Culture is a complete frame of reference that consists of among others

- history
- values
- beliefs
- symbols
- meanings
- norms
- language
- traditions

varying degrees by interacting members of a community."

**What** is similar between the cultures is the fact that they all face some dilemmas, yet they resolve them and find solutions in different ways.

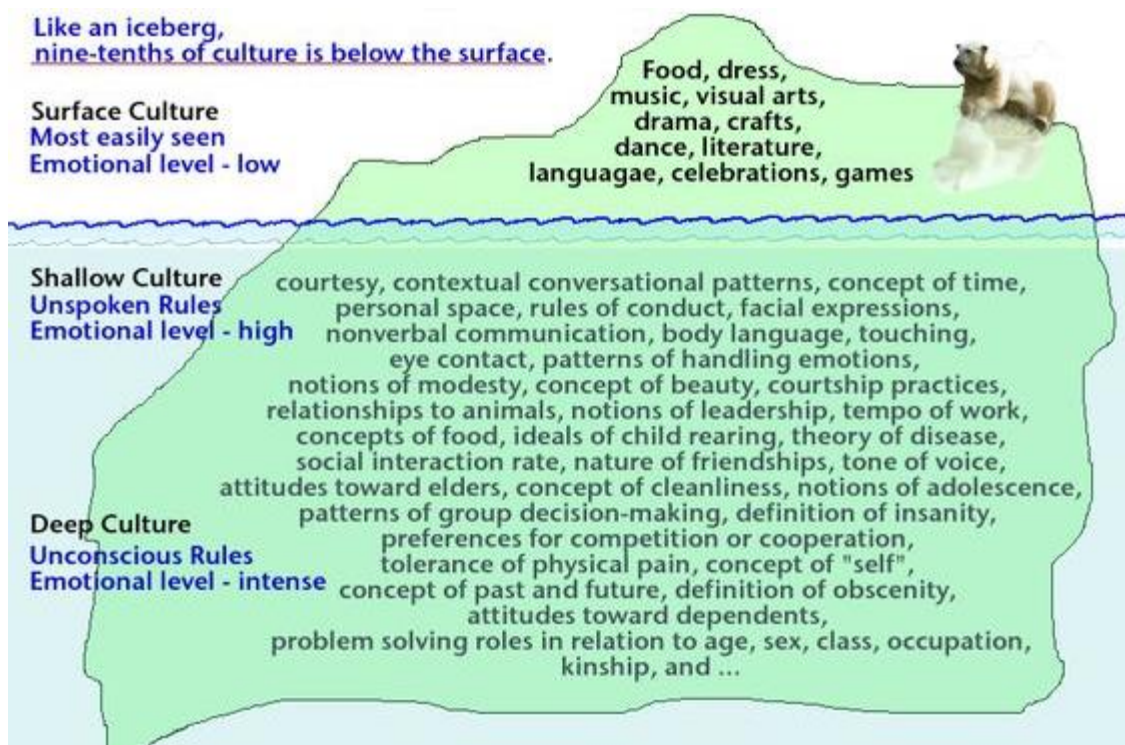
by the Blue group Prague '16

# The Iceberg of Culture

**The Iceberg of Culture** is a model or framework through which we can understand what culture is. It is quite a static model with all the limitations which that involves, but nonetheless it is useful in demonstrating that what is visual and on the surface of any culture is just a fraction of the whole story that culture.

If we were sailing in any icy seas and suddenly saw an iceberg ahead, we would know that what we saw was only 10% of the iceberg above the water. 90% of the iceberg would lie below the surface.

So the case is true for any culture. While some aspects of our culture are out in the open and easy to recognize most of what culture is about is beyond of below our conscious awareness. What is above the surface and we are aware of, we can attempt to monitor or direct, but what is below the surface and we are unaware of, may more often control us. Our lack of awareness causes us to do and say things that may seem very normal within our own culture, but may be strange, amazing or amusing to those of other cultures.



**In Deep Culture** there is a level closest to the surface in which rules are unspoken. A person from the culture knows what they are but they are simply taken for granted as the norm. As one goes deeper into a culture the rules are unconscious and members are often totally unaware of the values and norms which are guiding their daily behavior.

# Cultural Identity Model

**Cultural identity** is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the same cultural identity.

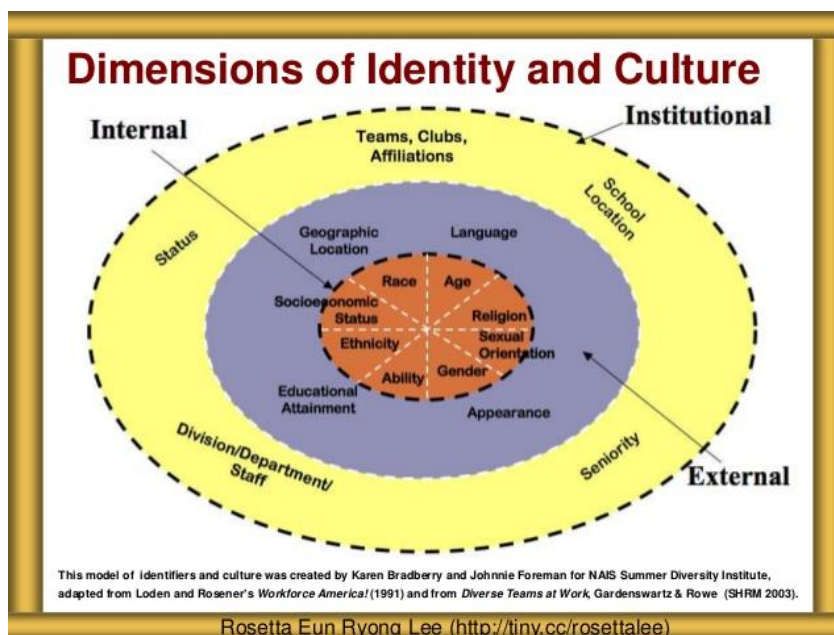
Various modern cultural studies and social theories have investigated cultural identity.

One of them is Larke Huang who divided the cultural identity in a model with 4 smaller and 2 bigger groups.

First bigger group is: **How I see myself**. This group is divided in 2 smaller groups which are: **Groups I share history with** (humanity family religion...), we are born with them, we haven't decided for them and we can't erase them from our history. And: **Groups I join in** (organizations, friends, education...), we decide usually independently to join them and we identify ourselves with this groups.

Second bigger group is: **How other people see me**. This group is also divided in 2 smaller groups which are: **Groups that people associate me with** (nationality, sport fans, political status...), according to what people know about us in their head they create some picture about us and associate us with some groups. And: **Groups that people exclude me from** (European Union family, musicians, teachers...), usually people exclude us from some groups because they see that we don't want to join them and belong there, but sometimes we are excluded from some groups because of our identity created by participating in groups with which we share history with, groups we join or groups that people associate us.

Another one is Rosetta Eun Ryong Lee who divide the identity in 3 parts: **Internal**, **External** and **Institutional**



# A Developmental Model of Intercultural Sensitivity

## I. DENIAL OF DIFFERENCE

People with this predominant experience are “in denial” about cultural difference – they are unable to experience differences in other than extremely simple ways. They may be perplexed when asked about their own culture, because they have not considered how culture impacts their own or others’ lives. They might ask well-meant but naive questions about other cultures (“do they have television in Japan?”) and make superficial statements of tolerance (“live and let live”). In some cases, people with this orientation may dehumanize others, assuming that different behavior is a deficiency in intelligence or personality.

### At This Stage, Learners Say:

“All big cities are the same—lots of buildings, too many cars, McDonalds.”

“As long as we all speak the same language, there’s no problem.”

“With my experience, I can be successful in any culture without any special effort –I never experience culture shock.”

## II. DEFENSE AGAINST DIFFERENCE

People with a predominant experience of Defense experience cultural difference in a polarized way –us and them. They feel “under siege” by people that they stereotype in simplistic and negative ways, protecting themselves with a hardened boundary between themselves and the “others.” Typically, one’s own culture is exalted, and other cultures are denigrated with negative stereotypes. This hierarchical view of culture may lead people to assume a kind of social Darwinism wherein they place their own culture at the acme of development and civilization.

A common variation is a **Reversal** of the two poles, so that one’s own culture is denigrated and other cultures are uncritically lauded. While Reversal may superficially seem to be more culturally sensitive, it is nevertheless still dualistic and overly simplistic.

### At this stage, learners say:

“When I go to other cultures, I realize how much better my own culture is.”

“My culture should be a model for the rest of the world.”

“These people don’t value life the way we do.”

## III. MINIMIZATION OF DIFFERENCE

The predominant experience of Minimization is that of having “arrived” at intercultural sensitivity. The polarized experience of Defense has given way to a recognition of the common humanity of all people regardless of culture (“We are the world”). The familiar cultural worldview is protected by believing that deep down we are all alike, either physically/psychologically or spiritually/philosophically. This assumption of similarity is then invoked to avoid recognizing one’s own cultural patterns, understanding others, and eventually making necessary adaptations. The assumed commonality with others is typically defined in ethnocentric terms: since everyone is essentially like us, it is sufficient in cross-cultural situations to “just be yourself.”

### At this stage, learners say:

“Customs differ, of course, but when you really get to know them they’re pretty much like us.”

“I have this intuitive sense of other people, no matter what their culture.”

“Technology is bringing cultural uniformity to the developed world”

#### **IV. ACCEPTANCE OF DIFFERENCE**

When Acceptance is the predominant experience, people experience cultural difference in context. They accept that all behaviors and values, including their own, exist in distinctive cultural contexts and that patterns of behaviors and values can be discerned within each context. They see cultures as offering alternative viable solutions to the organization of human existence, and they are curious about what the alternatives to their own culture are. Acceptance does not mean agreement or preference for alternative values, but rather acceptance of the distinctive reality of each culture's worldview.

##### **At this stage, learners say:**

- “The more difference the better – it’s boring if everyone is the same”
- “People in other cultures are different in ways I hadn’t thought of before”
- “I always try to study about a new culture before I go there.”

#### **V. ADAPTATION TO DIFFERENCE**

The experience of Adaptation is one of consciously shifting perspective and intentionally altering behavior. Adaptation is the application of Acceptance, and it is likely to become the predominant experience when there is a need to actually interact effectively with people of another culture. With the acceptance of another culture's organization of reality, Adaptation can proceed by allowing one to reorganize experience in a way more like that of the other culture. This is *intercultural empathy*. The ability to empathize with another worldview in turn allows modified behavior to flow naturally from that experience. It is this natural flow of behavior that keeps code-shifting from being fake or inauthentic.

##### **At this stage, learners say:**

- “To solve this dispute, I’m going to have to change my approach.”
- “I know they’re really trying hard to adapt to my style, so it’s fair that I try to meet them halfway.”
- “I greet people from my culture and people from the host culture somewhat differently to account for cultural differences in the way respect is communicated.”

#### **VI. INTEGRATION OF DIFFERENCE**

The experience of Integration is of being a person who is not defined in terms of any one culture – typically a person who is bicultural or multicultural. The experience of Integration may occur when individuals intentionally make a significant, sustained effort to become fully competent in new cultures. It may become the predominant experience for nondominant group members who have adapted (not assimilated) to a dominant or colonial culture, or it may characterize persons who grew up or lived for extended periods in other cultures. A marginal cultural identity allows for lively participation in a variety of cultures, but also for an occasional sense of never really being “at home.” People with this orientation experience themselves as “in process,” and they generally have a wide repertoire of cultural perspectives and behavior to draw on.

##### **At this stage, learners say:**

- “Everywhere is home, if you know enough about how things work there.”
- “I feel most comfortable when I’m bridging differences between the cultures I know.”
- “Whatever the situation, I can usually look at it from a variety of cultural points of view.”



# How to set up productive environment, for teaching and learning

Teachers must take into account the **general conditions** under which the teaching will take place. They need a sufficiently clear idea about the **characteristics** and learning conditions both in the class as a whole and among individual pupils. Teachers will select **objectives** and topics based on their knowledge of the characteristics of individual children and the whole class and must clarify their **teaching skills**.

## **General conditions that the teachers should take into consideration are:**

How do the teachers account for the time of the day or year, and the disposable teaching time. How has the classroom been designed? How is the school equipped: quantity and variety of rooms, available media, materials etc. Which framework is provided in terms of school culture (projects, team work, co-operation with parents).

## **Characteristics of the group or class which should be taken into consideration are:**

How do the teachers want to, or how must they lead the class (communication, social behavior, disturbed relationships etc.) What is the class atmosphere like? (group dynamics, ties of friendship, outsiders etc.) Which conventions are to be stucked to? (language, duties, rules of social interaction, rituals, special occasions etc.) The size of the class and its structure (gender, multicultural variety etc.) What pupils must command to be able to tackle their new task, The information, skills and experience the pupils have already acquired. The experience the pupils have with different teaching methods and forms of social interaction. Positive or negative attitudes, habits, prejudices or convictions which the teacher may expect to encounter. Means to overcome pupils' learning difficulties, learning barriers and resistance against learning. To adequately consider the children's willingness to learn, their state of feelings, their responsiveness, their learning needs, their expectations, interests, their free time activities, and their living conditions

## **Characteristics of the Teacher:**

General experiences, skills and knowledge. To which extent the knowledge is incomplete (contents and subject- matter, objectives, suitable teaching methods and the process of learning). The concept of human nature which serves as a general guideline. The theoretical framework or the simplified version of a theory, which guides the work as a teacher.

## **Discipline and Order from a Democratic Point of View:**

Children should participate in setting up and enforcing rules. Only in this way is it possible for them to identify with the rules. A classroom community cannot function without mutual trust and respect. (In some cases it may prove difficult to create such an atmosphere.) A friendly classroom atmosphere is of vital importance. Team spirit must replace competition in the classroom. Pupils must be encouraged to explore something new and to learn from mistakes. The social skills of the teacher have an essential contribution to make to democratic leadership, developing a feeling of belonging to the group, building up relationships. Group communication is a permanent reality in democratically led classes. Discipline and order will be accepted and complied with if teachers help each pupil to express herself/himself, and if they support the group in developing satisfying relationships.

‘‘A group without order and basic rules cannot be democratic’’. (Rolf Gollob)

## **Setting up objectives:**

Which objectives do I want to achieve? Which reasons do I give for the selection of these objectives? How do I justify the selection of these objectives? How do I prioritize the objectives? (primary and secondary objectives? Follow-up Questions: Did I formulate the objectives clearly enough? Did I consider the interests, needs, mental and emotional capacities of the students/pupils while formulating the objectives?



### How most pupils around the world are learning/are being taught:

By being verbally taught (lecture, story-telling etc.), by observation (watching etc.), by thinking (by mental experimenting, by “creating” new insights), by experiment, trial and error, by discussion and debate, by producing a written documentation (report, learner’s diary etc.), by action, i.e. by being active, by doing something (with their hands), by producing or forming something, by instruction, assistance and co-operation (in a master-apprentice setting).

### Which form of teaching will best support the intended process of learning?

Teaching by Presentation  
Guided exploratory learning  
Open learning  
Individual teaching  
Learning in projects

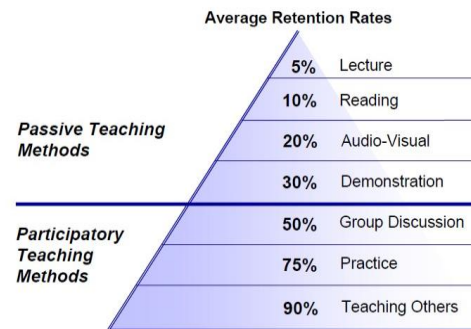
#### Lower Challenge

Lecture  
Reading  
Film, Video  
Critical Incident  
Case Study  
*Role-Play*

#### Higher Challenge

*Simulation*

### The Learning Pyramid\*



\*Adapted from National Training Laboratories, Bethel, Maine

### Key questions for defining the forms of teaching and guiding the learning processes:

Which learning processes will allow the pupils to achieve the objectives?

How can I enable the pupils to fully absorb, understand (process) and remember (store) the new information?

Does the form of learning encourage the pupils to apply their newly acquired knowledge and skills to new tasks?

### Assessing the learning and teaching results:

**Formative assessment** serves to improve, control and check on a pupil’s learning process, or the pupil’s and teacher’s behaviour in relation to the objectives that are to be fulfilled.

**Summary Assessment** sums up the knowledge and skills which a pupil has acquired. Its main function is to inform different addressees about the pupil’s level of performance.

**Prognostic Assessment:** recommendations suggesting which path the actors of the education process believe to offer the ideal continuation of an individual pupil’s process of development and learning.

### Individual check list in learning process:

What have I learned?

Have I actually made **progress**?

Have I really **understood** what I have learned?

Am I able to **apply** my newly acquired abilities in different situations?

Where and when can I **make use** of what I have learned?

Am I **personally satisfied** with what I have succeeded in?

Would I like to understand or be able to apply anything even **better**?

Have I achieved my **learning objective**?

What must I **still learn**?

Will I set myself **new objectives** for future learning?

### Individual check list in teaching process:

**How, when and with whom** do I reflect on my teaching?

How do I let my pupils **participate**?

How do I **relate** my pupils’ success or failure **to my teaching**?

How do I recognize my **progress in teaching**, and how do I learn as a teacher?

# Erasmus+

Erasmus+ is the European Union programme for education, training, youth and sport. It runs for seven years, from 2014 to 2020, with organisations invited to apply for funding each year to undertake creative and worthwhile activities. Erasmus+ aims to modernise education, training and youth work across Europe. It is open to education, training, youth and sport organisations across all sectors of lifelong learning, including school education, further and higher education, adult education and the youth sector. It offers exciting opportunities for participants to then study, work, volunteer, teach and train in Europe.

## 3 main types of Key Action

### Learning mobility of individuals (KA1)

- 1) Staff mobility, in particular for teachers, lecturers, school leaders and youth workers
- 2) Mobility for higher education students, vocational education and training students
- 3) Student loan guarantee
- 4) Joint Master degrees
- 5) Mobility for higher education for EU and non-EU beneficiaries
- 6) Volunteering and youth exchanges

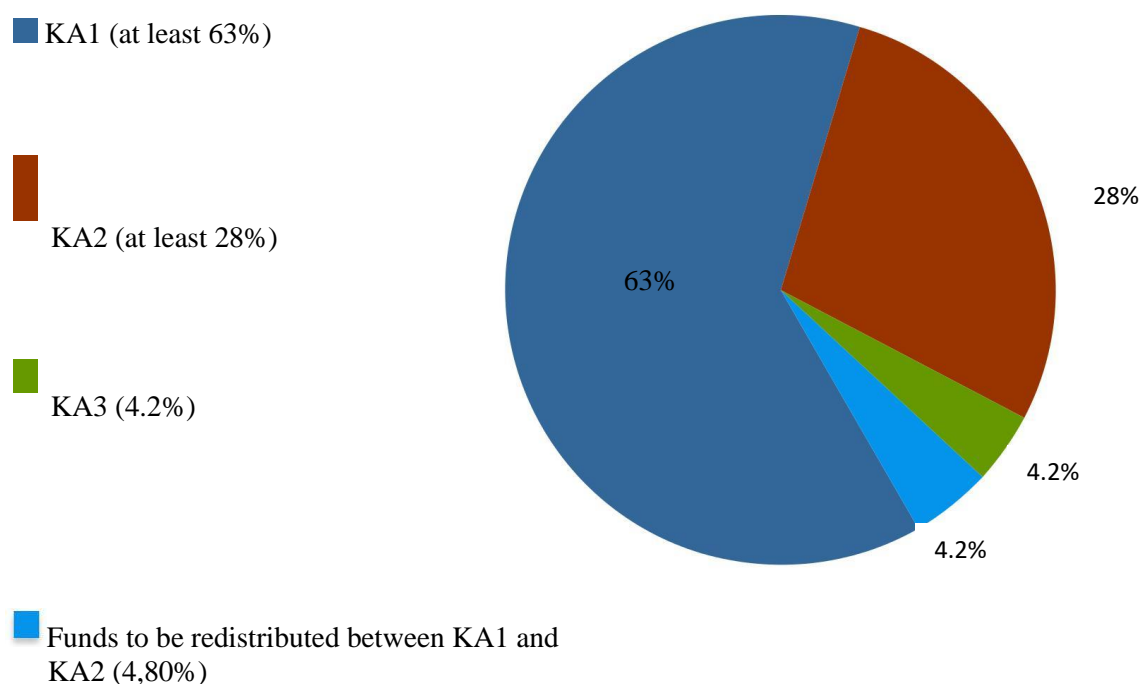
### Cooperation for innovation and exchange of good practices (KA2)

- Strategic partnerships between education/training or youth organisations and other relevant actors
- Large scale partnerships between education and training establishments and business: Knowledge Alliances & Sector Skills alliances
- IT-Platforms including e-Twinning
- Cooperation with third countries and focus on neighbourhood countries

### Support for policy reform (KA3)

1. Open method of Coordination
2. Prospective initiatives
3. EU recognition tools
4. Dissemination & exploitation
5. Policy dialogue with stakeholders, third countries and international organisations

## Breakdown of Education, Training and Youth budget by Key Action 2014-2020



## Useful Links: Toolboxes, Methods, Activities, Toolkits

[http://www.coe.int/T/DG4/Youth/Source/Resources/Publications/2009\\_Manual\\_for\\_facilitators\\_en.pdf](http://www.coe.int/T/DG4/Youth/Source/Resources/Publications/2009_Manual_for_facilitators_en.pdf)

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<http://pjp-eu.coe.int/en/web/youth-partnership/t-kits>

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[www.planoalto.ch](http://www.planoalto.ch)

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

<https://www.salto-youth.net/tools/toolbox/>

<http://pjp-eu.coe.int/hr/web/youth-partnership/t-kit-4-intercultural-learning>  
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<http://journals.sagepub.com/doi/pdf/10.1177/0011000093213011>

[Presentation about Teaching Methods Dr. Elisabeth Stern](#)

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