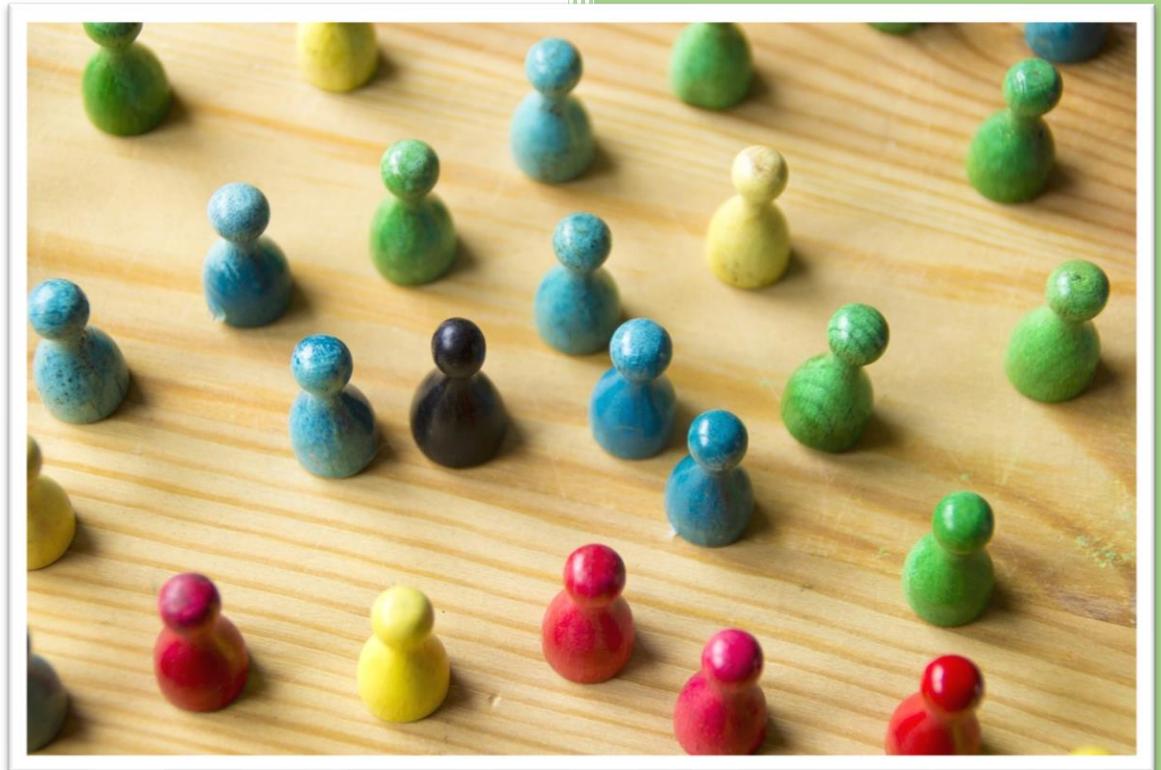




# Intercultural Communicative Competence Training Programme



Co-funded by the  
Erasmus+ Programme  
of the European Union

**INCrEAsE - Intercultural  
Competences for Adult Educators  
working with Multicultural and  
Multilingual Learners**

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## Introduction

The present training programme is developed in the framework of the project *INCrEAsE – Intercultural Competences for Adult Educators Working with Multicultural and Multilingual Learners*, co-funded by the European Commission under the Erasmus+ Programme, Strategic Partnerships for adult education, Ref. no.: 2019-1-RO01-KA204-063872.

The INCrEAsE project's objectives are deeply rooted in the current European reality. Although there are a growing need and interest in intercultural communication due to the multicultural European context, most professionals working in adult education have no training in this field. The INCrEAsE project meets this need by proposing an Intercultural Communicative Competence Training Programme for Adult Educators.

The training programme is offering an innovative way to promote adult educators' intercultural development, provide unique opportunities for adult educators to confront their ethnocentric worldviews and to consider the ways culture influences their teaching and their adult learners' learning.

## Target group

The main, direct target group and the main beneficiaries of this training programme are adult educators of multicultural and multilingual learners. This training programme is designed to equip adult educators with the competencies necessary to deal with intercultural situations in their learner groups in a sensitive and constructive manner.

The indirect target group is multicultural and multilingual learners, international students, migrants, and refugees. While developing this training material, it was the INCrEAsE partnership's goal to support them to overcome stressors, such as the language barrier, some cultural aspects of a foreign country, lack of religious facilities, strained relationship with family, and lack of social support.

The desirable long-term impact of this training programme as well as all activities of the INCrEAsE project is to shape positive attitudes toward multiculturalism and cultural diversity in society, adult education centres/organisations, universities, services, businesses, companies, hospitals, and elsewhere.

## Main goal and objectives of the programme

### Main goal:

The main goal of this training programme is to strengthen the intercultural communication competence (ICC) of adult educators working in various formal and non-formal educational settings in order to help them to overcome the challenges arising from their everyday work with multicultural and multilingual learners' populations.

### Objectives:

- increase adult educators' level of cultural awareness, deeper understanding of inter-cultural and interpersonal dialogue.
- deepen adult educators' understanding of the world and its cultures;
- teach them how to effectively address issues of tolerance, fairness, and equity in education;



- develop adult educators' capacity to be empathic and reflexive and to recognize cultural and socioeconomic differences leading to treating diversity;
- improve adult educators' relevant management and andragogic skills necessary to respond adequately to diversity through teaching;
- teach them to integrate learners with respect to cultural diversity and linguistic issues.

## Description

**The INCrEAsE training programme for adult educators consists of two modules:**

Module 1:	ICC basics: constituent elements, dimensions, and assessment tools	20 hours
	Unit 1. Constituent Elements of ICC	7 hours
	Unit 2. Dimensions of ICC	7 hours
	Unit 3. Competitive Assessment Tools	6 hours
Module2:	Practical application of ICC: practical exercises, simulations, and case studies	40 hours
	Unit 1. Practical exercises on application of various methods	15 hours
	Unit 2. Case studies on intercultural competence of adult educators	15 hours
	Unit 3. Practical application of ICC in specific countries	10 hours per country

**The first module** introduces adult educators to the theory of intercultural competence (ICC), related notions, and ideas. In the three units of this module, learners are introduced to constituent elements of ICC, dimensions of ICC, and available ICC assessment tools. This module is designed for a total of 20 hours.

**The second module** features various practical exercises of ICC application, simulations, and different useful case studies. Its first two units are designed for 30 hours, and the remaining 10 hours are allocated for the third unit about the practical application of ICC in **specific countries**, namely, Romania, Lithuania, Greece, Spain, Italy, and Cyprus, taking into account these countries' language and culture aspects, as well as everyday life and education system perspectives.

**There are reflection exercises and questions** after each unit, as well as after each of the modules.

**Note:** The whole training programme, its constituent units, topics, and duration of each one of them are only recommended. The materials, references, included links for further study, and methods suggested here should not be adopted or used word for word but rather modified and adapted according to each adult educator's target group and needs.

## I. Module I

**Module 1 (theoretical)** - Theoretical module will cover knowledge, skills and attitudes towards multicultural environments such as comprehension, communication, openness, curiosity and desire to learn from each other.

- Constituent elements of ICC: knowledge, skills and attitudes.
- Dimensions of ICC: cognitive, affective, behavioural.
- Intercultural Competence Assessment Tools.

	Description
<b>Learning objectives of the module</b>	At the end of this module, learners will: <ul style="list-style-type: none"> <li>• Be familiar with different definitions of culture and ICC.</li> <li>• Be able to describe ICC in terms of its elements and dimensions.</li> <li>• Have a good understanding of ICC assessment difficulties, different assessment types, and available assessment tools.</li> </ul>
<b>Duration</b>	20 hours
<b>Structure</b>	
<b>Unit 1. Constituent Elements of ICC</b>	Topic 1: What is culture and intercultural competence? Topic 2: Knowledge as a constituent element of ICC Topic 3: Skills as a constituent element of ICC Topic 4: Attitude as a constituent element of ICC
<b>Unit 2. Dimensions of ICC</b>	Topic 1: Cognitive dimension of ICC Topic 2: Affective dimension of ICC Topic 3: Behavioural dimension of ICC
<b>Unit 3. Competitive Assessment Tools</b>	Topic 1: Intercultural competence assessment: implications and types of tools Topic 2: Specific tools for IC assessment

## Unit 1 – Constituent Elements of ICC

**Recommended duration:** 7 hours

**Description:** In this unit, learners are introduced to the notions of culture and intercultural competence. Further, constituent elements of ICC are introduced, namely, knowledge, skills, and attitude. These elements are further broken down and examined in separate unit topics, which are supplemented by comprehension and reflection activities. Finally, the intercultural development continuum demonstrates how gradual the process of the acquisition of ICC is.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic (quote or discussion question) and/or test the learners' prior knowledge of that particular subject. After that, the main content of the topic is presented by means of text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and discuss" questions are recommended during parts of the main content and after it. Next follows the reflection in the form of discussion questions. Finally, each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.

What is culture and intercultural competence?

### ☐ Warm-up

*Look at these different quotes about culture and think about what they mean. Do you agree with any of them?*

**"Every human is like all other humans, some other humans, and no other human" – Clyde Kluckhohn**

**"A people without the knowledge of their past history, origin and culture is like a tree without roots" – Marcus Garvey**

**"You have to maintain a culture of transformation and stay true to your values" – Jeff Weiner**

**"Differences simply act as a yarn of curiosity unraveling until we get to the other side" – Ciore Taylor**

**"We don't see things as they are, we see them as we are" – Anonymous**

**The stranger sees only what he knows – African proverb**



More quotes can be found at [this](#) reference.

## Learn

### *Intercultural communication?*

Because of the significance intercultural communication has acquired in recognizing the world's cultural diversity, effective ICC has become a priority today. International employment, immigration, urbanization, study exchange programs, and the ease with which people of various cultural backgrounds can travel internationally are all promoting regular communication between people of various cultural backgrounds.

The ability to decode other cultures in a reasonable and meaningful way depends on both an inclusive and pluralistic mindset and self-cultural awareness.

Learning from alternative visions of epistemology, ethics, aesthetics, and worldviews will broaden a culture's horizons and enrich its intellectual and spiritual resources when it is objectively conscious of its own strengths and limitations.

References with more information:

- [View of A 21st Century Imperative: integrating intercultural competence in Tuning | Tuning Journal for Higher Education](#)
- [Communication Between Cultures, 8th ed. \(utalenta.com\)](#)
- [Intercultural competences: conceptual and operational framework; 2013 \(qvsu.edu\)](#)



**Think and discuss:** Why is ICC important to You?

### *But what is culture?*

Since all communication takes place within a culture, the primary barrier to intercultural communication is cultural differences. Different cultures have different languages, beliefs, behaviours, and attitudes toward things like time (how important is punctuality), context, traditions, distance, nonverbal signals, and so on. The most critical factor in successful intercultural communication, according to employers and business owners, is language. Language and culture are thought to be inextricably linked. There is a lot of discussion in academia about whether culture shapes language or language shapes culture. The secret to effective intercultural exchange is to be open-minded, responsive to new cultural knowledge, avoid prejudices, and value differences.

References with more information:

- [What Is Culture? Definition, Meaning and Examples | Live Science](#)



**Think and discuss:** How has your country's language shaped your culture?



**Predict:** How do you think cultures could be categorized?

### ***The different kinds of cultures and communication styles***

Miscommunication is one of the main sources for conflict between nations, regions, or even within family. The following explanation of different communication styles will clarify how communication problems may arise. Below you will find the main verbal communication styles that have been identified in Intercultural Communication Studies:

- direct / indirect communication style
- elaborate / succinct communication style
- personal / contextual communication style
- instrumental / affective communication style

These styles can be found in all cultures, and the use of different styles varies depending on the situation and context. Culturally, one style might be considered more appropriate than the other in a given situation.

#### *Direct / indirect communication styles*

Both the speaker and the listener expect simple (explicit) verbal expression of intentions, desires, expectations, and so on in a **direct** communication style (e.g., “I am hungry”, “I love you”). In **indirect** communication, the speaker communicates his or her thoughts through hints or modifiers rather than directly expressing them (e.g., “perhaps”, “maybe”). The listener is required to note and observe nonverbal communication, as well as read contextual signals, in order to grasp the true meaning.



**Think and discuss:** In your culture do people communicate directly or indirectly?

#### *Elaborate / exact / succinct communication styles*

The amount of speech and expressiveness are criteria for the elaborate, exact, and succinct communication styles. Talkativeness and rich language are characteristic for everyday discussions in the cultures of the Middle East, for instance. Metaphors, idioms, and proverbs are common.

The exact communication style is most common in North American and North European cultures. Neither more nor less information is required to communicate a message – the speaker just uses those words, which describe exactly his or her intention. No additional words or paraphrases are required. Of course, within cultures, there are contextual and individual variations.

In the succinct style, the verbal message is considered as only a part of the message. A lot of information is transmitted via silence, indirectness, understatements and pauses. The succinct communication style is typical of Japanese culture.



**Think and discuss:** Which of these communication styles is used in your culture?

### *Personal / contextual styles*

**Personal** communication style is informal and emphasizes individual and equal relationships. The person-centeredness is reflected by using the pronoun *I*. The **contextual** style is status and role oriented. It often emphasizes formality and the difference of power between people. Personal pronouns are not often used, and not all information needs to be clearly expressed.

The contextual communication style is particularly prevalent in Japanese, Chinese and Indian cultures. They adjust the conversation style using social roles. Different status is taken into account to help decide the level of formality to be used. Cultures that use a personal style are less formal, focus on the individual and disregard status differences.



#### **Think and discuss:**

Is the style of communication in your culture more personal or contextual?

### *Instrumental / affective styles*

Individualism and collectivism, on the one hand, and low- and high-context approaches, on the other, may be linked to instrumental and affective communication styles. **Instrumental** communication focuses on the speaker and is task-oriented; **affective** communication focuses on the listener and is process-oriented. Explicitness (instrumental style) and implicitness (affective style) are the two terms used in this context. In particular, in the Western world, the instrumental style is increasingly becoming the style of international business and other technical contexts.

#### *References with more information:*

- [Intercultural Communication Styles \(uiowa.edu\)](http://uiowa.edu)
- [Differences in communication styles between cultures - GRIN](#)



#### **Think and discuss:**

How close is your culture's communication style to the instrumental style?

### **ICC and its constituent elements**

ICC is individuals' active possession of qualities that lead to successful intercultural communication. It can be described in terms of three primary attributes: knowledge, skills, and attitudes.

**Knowledge** – when we refer to culture, defined as the beliefs, values and norms of a group of people, that influence individuals’ communication behaviours, more categories of knowledge can be considered: sociolinguistic awareness, cultural self-awareness, culture-specific knowledge, and deep cultural knowledge.

**Skills:** listening, observing, analyzing, assessing, interpreting, and relating are the primary abilities used for processing the acquired knowledge. Critical self-reflection is also essential for the growth of intercultural competence.

**Attitudes:** respect, openness, and curiosity/discovery are key attitudes required for efficient intercultural communication. Active listening, consideration for others, and demonstrating that they are respected and supported are all crucial in building long-term relationships with people who hold opposing views and values. The ability to step outside of our comfort zone is referred to as openness and curiosity.

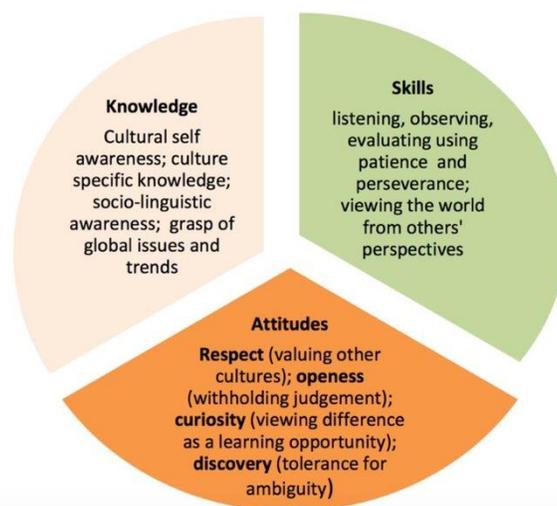
**Internal Outcomes:** when the primary elements of attitudes, knowledge, and skills are acquired, internal outcomes, such as empathy, flexibility, and adaptability will also be achieved. As a result, individuals will become able to respond to the other person according to his/her expectations. The effectiveness of communication would be the result of the extent of skills and knowledge acquired.

**External Outcomes:** the attitudes, knowledge, and skills, and internal outcomes would lead to efficient intercultural communication behaviours.

References with more information:

- [Theoretical Framework — Spaces for Intercultural Learning \(intercultproject.com\)](http://intercultproject.com)

**Constituent elements of intercultural competence**  
(Adapted from Dearborn, 2006)



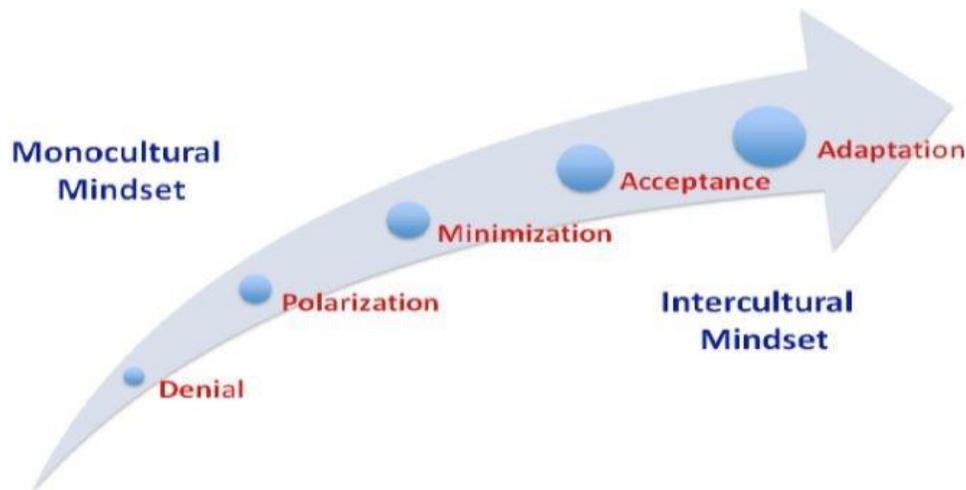
**Think and discuss:**

Is any constituent element of ICC more important than the rest?

Which element is the most difficult to master?

**Intercultural development continuum**

## Intercultural Development Continuum



Source: *Intercultural Development Inventory (2019)*

References with more information:

- [The Intercultural Development Continuum \(IDC™\) | Intercultural Development Inventory | IDI, LLC \(idiinventory.com\)](http://idiinventory.com)



**Describe each step of the intercultural development continuum and its characteristics.**

### Answer questions

1. How would you define intercultural competence?
2. What is culture?
3. How can we distinguish different communication styles?
4. What are constituent elements of ICC and what do they refer to?
5. What are the steps from a monocultural mindset to an intercultural one?

### Reflect

- Think about your own experience in developing ICC. When did you first realize the need for ICC?
- Have you ever experienced the stages of Intercultural Development Continuum? Describe what it was like and what it took to develop your ICC skills.

### Learn more

Links to all mentioned sources and additional materials:



- [View of A 21st Century Imperative: integrating intercultural competence in Tuning | Tuning Journal for Higher Education](#)
- [Communication Between Cultures, 8th ed. \(utalenta.com\)](#)
- [Intercultural competences: conceptual and operational framework; 2013 \(gvsu.edu\)](#)
- [What Is Culture? Definition, Meaning and Examples | Live Science](#)
- [Intercultural Communication Styles \(uiowa.edu\)](#)
- [Differences in communication styles between cultures - GRIN](#)
- [Theoretical Framework — Spaces for Intercultural Learning \(intercultproject.com\)](#)
- [The Intercultural Development Continuum \(IDC™\) | Intercultural Development Inventory | IDI, LLC \(idiinventory.com\)](#)

#### Videos:

- [Intercultural Communication - YouTube](#)
- [Cross cultural communication | Pellegrino Riccardi | TEDxBergen - YouTube](#)
- [Intercultural Communication - Jandt \(7\) - What are the Dimensions of Culture? - YouTube](#)

Knowledge as a constituent element of ICC

#### ☐ Warm-up

Look at these different quotes about knowledge and think about what they mean. Do you agree with any of them?

**“The man who asks a question is a fool for a minute, the man who does not ask is a fool for life” – Confucius**

**“To know that we know what we know, and to know that we do not know what we do not know, that is true knowledge” – Nicolaus Copernicus**

#### ☐ Learn

##### *Elements of knowledge*

In the previous topic, we looked at what intercultural competence is, and what its constituent elements – knowledge, skills, and attitude – are. Deardorff explained ICC as an ability “to develop targeted knowledge, skills and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions” (Deardorff, 2006). In this topic, we will focus on *knowledge* as part of ICC.

Knowledge consists of four elements:

1. **Cultural self-awareness:** how our own culture affects our own identity and world view.

2. **Culture-specific knowledge:** how much we know about other cultures, i.e., their history, values, politics, communication styles.
3. **Sociolinguistic awareness:** our skills in the local language, verbal and non-verbal communication, adjusting our speech to accommodate people from other countries.
4. **Grasp of global issues and trends:** our sense of globalization, its implications, and our ability to relate local issues to global trends.



**Think and discuss:** Can you explain these four elements in your own words?

In order to develop intercultural communication competence, the first step is to know oneself and understand one's cultural identity. Cultural self-awareness is the ability to understand how one's culture affects behaviour, identity, and point of view. Only through self-awareness are people enabled to understand the world from other cultural perspectives or other world views when learning culture-specific knowledge of other groups. Culture-specific knowledge is the profound understanding of ideas, customs, and social behaviours of other cultural communities. Socio-linguistic awareness is particularly important because knowing when certain local verbal or body language is appropriate allows people to communicate more effectively. Finally, a grasp of global issues and trends can explain behaviours and customs by relating and comparing our native behaviours and customs to global forces.

*References with more information:*

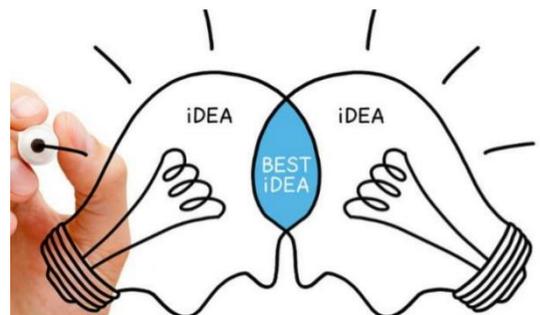
- [\*Deardorff, D. K. \(2006\), The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266 ibid\*](#)

### **Knowledge acquisition – individual vs. collaborative learning**

The learning process can often be simplified to keeping track of an individual's progress. However, in intercultural learning, for creating concepts for social transformation, the collaborative learning of the group is more important. Where one person may lack knowledge or skills, another one bridges the gap and facilitates effective cooperation. Collaborative learning is a process or the educational approach of using groups to enhance learning through working together.

So, when speaking of intercultural learning, we can say it is an example of collaborative learning where the participants represent different cultural backgrounds. By sharing and comparing knowledge, ideas, and experiences, the group can engage in brainstorming and create new concepts that are more than the sum of the ideas of individuals.

### **Collaborative Learning Environment**



Source: <https://www.slideshare.net/rneedham91/collaborative-learning-objectives>



**Think and discuss:** Have you experienced the benefits of collaborative learning?

**Knowledge acquisition – from monological to triological learning**

One of the developers of the triological learning approach, Kai Hakkarainen, identifies three different metaphors that describe various learning approaches. (Hakkarainen & Paavola 2009).

– **Monological approach or knowledge acquisition metaphor.**

Here, knowledge is shared one way, from the facilitator to the learner, place in the mind of the learner. In intercultural learning, the knowledge acquired can be about the beliefs, values, customs, and norms of different



taking  
cultures.

Source: <http://www.intercultproject.com/theoretical-framework>



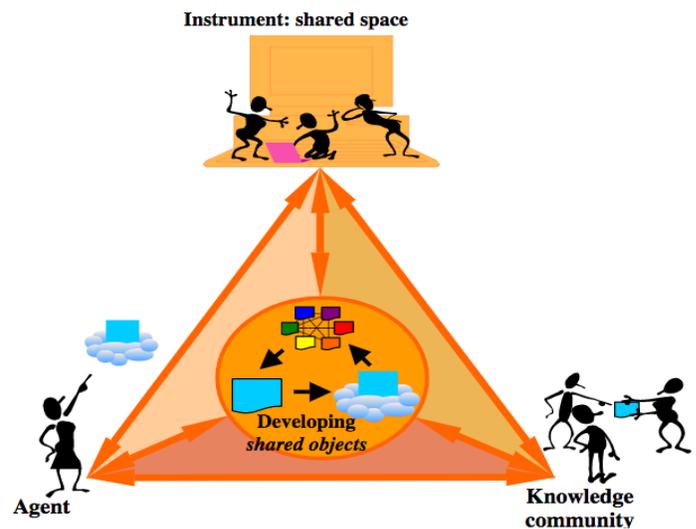
– **Dialogical approach or participation metaphor.**

According to this approach, knowledge-sharing is a two-way process between the facilitator and the learner: both of them are learning from each other’s skills and knowledge. An example of this approach could be building relationships and networks by engaging in respectful dialogue within different cultural settings.

Source: <http://www.intercultproject.com/theoretical-framework>

– **Triological approach or knowledge-creation metaphor.**

This approach to learning is a combination of the above-mentioned approaches with a third element added. Learning takes place within the minds of the individual participants or agents (monological approach), between the participants as a knowledge community when they share experiences and ideas (dialogical approach), and finally, as a result of sharing, participants collaborate to create new concepts or new knowledge “objects” to help them face social and global challenges.



Source: <http://www.intercultproject.com/theoretical-framework>

References with more information:

- [Hakkarainen, Kai & Paavola, Sami. \(2009\). TOWARD TRIALOGICAL APPROACH ON LEARNING.](#)
- [Theoretical Framework — Spaces for Intercultural Learning \(intercultproject.com\)](#)

### ▣ Answer questions

1. What are the elements of knowledge?
2. How does trialogical learning compare to collaborative learning?
3. What are the similarities and differences between Kim’s ICC framework and Deardorff’s ICC components?

### ▣ Reflect

- Which learning approach is best when acquiring knowledge about other cultures?
- What has been your experience with the above-mentioned knowledge acquisition approaches?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- [Deardorff, D. K. \(2006\), The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266](#) *ibid*
- [Hakkarainen, Kai & Paavola, Sami. \(2009\). TOWARD TRIALOGICAL APPROACH ON LEARNING.](#)
- [Theoretical Framework — Spaces for Intercultural Learning \(intercultproject.com\)](#)
- [HUANG Yunlong \(2014\). Cross-Cultural Communication, 10\(1\), 97-101](#)
- [Kim, Y. Y. \(2001\). Becoming intercultural: An integrative theory of communication and cross-cultural adaptation. SAGE Publications, Inc.](#)

Videos:

- [Let's talk about Understanding other Cultures - YouTube](#)
- [Learn a new culture | Julien S. Bourrelle | TEDxArendal - YouTube](#)

Skills as a constituent element of ICC

### ▣ Warm-up

Look at these different quotes about culture and think about what they mean. Do you agree with any of them?

**“All skills are learnable.”** — Brian Tracy

**“Skills make you rich, not theories.”** — Robert Kiyosaki



## Learn

### Elements of skills

What kind of skills do we need in order to become more interculturally competent? According to Deardorff (2006), they are the following:

1. **Listening, observing, evaluating:** using patience and perseverance to identify and minimize ethnocentrism, to seek out cultural clues and meaning
2. **Analysing, interpreting and relating:** seeking out links, causality, and relationships by using comparative techniques of analysis
3. **Critical thinking:** viewing and interpreting the world from other cultures' point of view and identifying one's own

As Deardorff (2006) put it herself when writing about the findings of her study, "One surprising result of this study was the specific skills that emerged through consensus, which included skills to analyze, interpret, and relate, as well as skills to listen and observe. Cognitive skills emerged, including comparative thinking skills and cognitive flexibility. These skills point to the importance of process in acquiring intercultural competence and the attention that needs to be paid to developing these critical skills."

References with more information:

- [\*Deardorff, D. K. \(2006\), The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266\*](#) *ibid*



**Think and discuss:** Is there a more important skill element? If so, which?

## Answer questions

1. What are the elements of skills?
2. What are the categories of the behavioural dimension, according to Kim?

## Reflect

- Which type or category of ICC skills do you think you are best at? How did you develop those skills?

## Learn more

Links to all mentioned sources and additional materials:

- [\*Deardorff, D. K. \(2006\), The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266\*](#) *ibid*
- [\*HUANG Yunlong \(2014\). Cross-Cultural Communication, 10\(1\), 97-101\*](#)



- Kim, Y. Y. (2001). [\*Becoming intercultural: An integrative theory of communication and cross-cultural adaptation\*](#). SAGE Publications, Inc.

Attitude as a constituent element of ICC

### ☐ Warm-up

Look at these different quotes about culture and think about what they mean. Do you agree with any of them?

**“Your attitude, not your aptitude, will determine your altitude.”** – Zig Ziglar

**“It is our attitude at the beginning of a difficult task which, more than anything else, will affect its successful outcome.”** – William James

### ☐ Learn

#### *Elements of attitude*

Attitude describes how one feels or what one thinks about something or someone. It also includes a way a person might deal with situations emotionally, and it is often reflected in how a person behaves. It may take a considerable amount of time and effort to develop or adjust a person’s attitude, especially to change it after it’s been formed for a long time. Moreover, it is difficult to measure people’s feelings and perceptions about something, as well as it is difficult to measure the change in people’s attitudes as a result of training.

According to Deardorff (2006), these are the elements of attitudes:

1. **Respect:** valuing cultural diversity, thinking comparatively and without prejudice about cultural differences
2. **Openness:** withholding criticism of other cultures, collecting ‘evidence’ of cultural difference, being open about the possibility of being proven wrong
3. **Curiosity:** looking for intercultural interactions, viewing difference as a learning opportunity, being aware of one’s own ignorance
4. **Discovery:** tolerating ambiguity and viewing it as a positive experience, willingness to step outside one’s comfort zone

References with more information:

- [\*Deardorff, D. K. \(2006\) , The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States, Journal of Studies in International Education 10:241-266\*](#) *ibid*



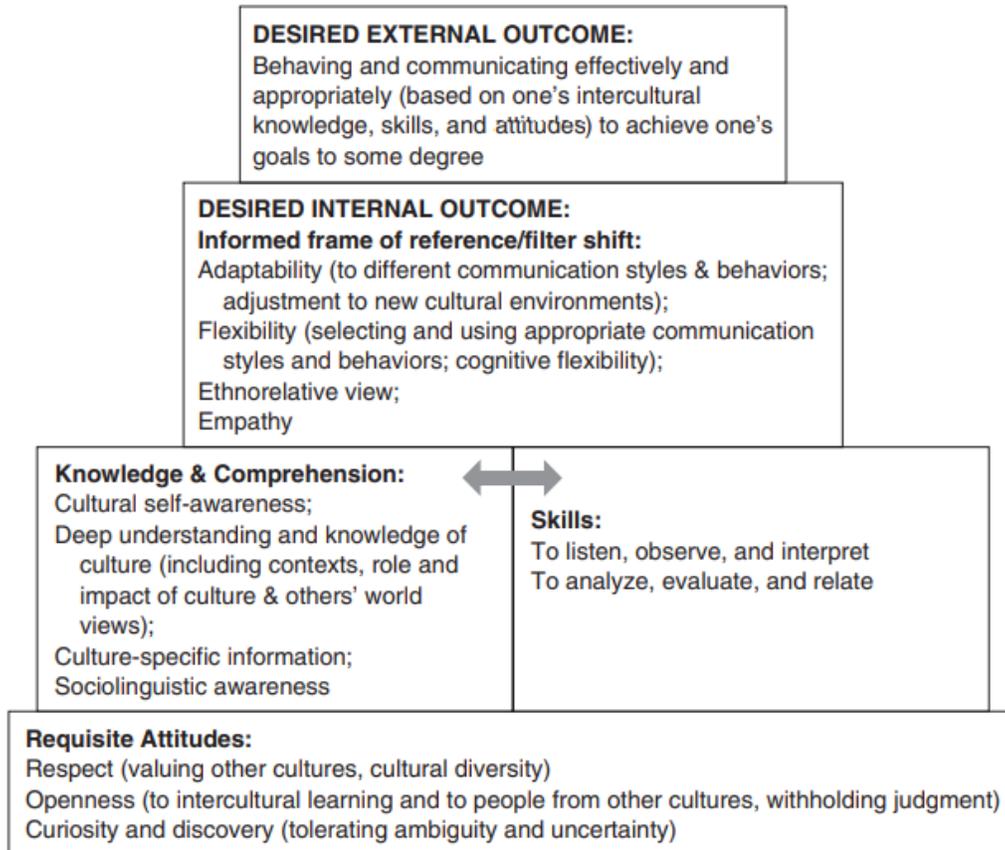
### Think and discuss:

What would be a way to measure someone’s attitude towards other cultures?



### Attitudes in ICC and conclusion

Let us look at Deardorff's (2004) Pyramid Model of Intercultural Competence:



As we see in this pyramid, attitude is a fundamental starting point when gaining intercultural competence. It has also been referred to as the “affective filter” (Krashen, 1986). Lynch and Hanson (1998) highlighted the central role of attitude in ICC when they wrote,

*“After all the books have been read and the skills learned and practiced, the cross-cultural effectiveness of each of us will vary. And it will vary more by what we bring to the learning than by what we have learned.”*

Okayama, Furuto, and Edmondson (2001) contributed to the significance of attitude's fundamental importance by noting that:

*“what may be most important is . . . to maintain culturally competent attitudes as we continue to attain new knowledge and skills while building new relationships. Awareness, the valuing of all cultures, and a willingness to make changes are underlying attitudes that support everything that can be taught or learned.”*

References with more information:

- Deardorff, D. K. (2004). [The identification and assessment of intercultural competence as a student outcome of international education at institutions of higher education in the United States](#). Unpublished dissertation, North Carolina State University, Raleigh.
- Lynch, E. W., & Hanson, M. J. (1998). *Developing cross-cultural competence: A guide for working with children and families*. Pacific Grove, CA: Brookes/Cole.
- Okayama, C. M., Furuto, S. B., & Edmondson, J. (2001). Components of cultural competence: Attitudes, knowledge, and skills. In R. Fong & S. B. Furuto (Eds.), *Culturally competent practice: Skills, interventions, and evaluations* (pp. 89-100). Boston: Allyn & Bacon.
- Krashen, S. D. (1986). [Principles and practice in second language acquisition](#). Oxford: Pergamon Press.



**Think and discuss:** Do you agree that the element of attitude is the fundamental part of ICC?

**Answer questions**

1. What are the elements of attitude?
2. How does Kim describe the dimension of attitude (affection)?

**Reflect**

- How do you interpret Deardorff's Pyramid Model of Intercultural Competence?
- What has been your experience with attitude in your intercultural competence development?

**Learn more**

Links to all mentioned sources and additional materials:

- [Deardorff, D. K. \(2006\), \*The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States\*, \*Journal of Studies in International Education\* 10:241-266 \*ibid\*](#)
- [Deardorff, D. K. \(2004\). \*The identification and assessment of intercultural competence as a student outcome of international education at institutions of higher education in the United States\*. Unpublished dissertation, North Carolina State University, Raleigh.](#)
- [Lynch, E. W., & Hanson, M. J. \(1998\). \*Developing cross-cultural competence: A guide for working with children and families\*. Pacific Grove, CA: Brookes/Cole.](#)
- [Okayama, C. M., Furuto, S. B., & Edmondson, J. \(2001\). \*Components of cultural competence: Attitudes, knowledge, and skills\*. In R. Fong & S. B. Furuto \(Eds.\), \*Culturally competent practice: Skills, interventions, and evaluations\* \(pp. 89-100\). Boston: Allyn & Bacon.](#)
- [Barrett, M.; Byram, M.; Lázár, I.; Mompoin-Gaillard, P. and Philippou, S., 2014, \*Developing intercultural competence through education\*. Council of Europe, \[http://www.academia.edu/3150166/Developing\\\_Intercultural\\\_Competence\\\_through\\\_Education\]\(http://www.academia.edu/3150166/Developing\_Intercultural\_Competence\_through\_Education\)](#)



- World Council on Intercultural and Global Competence, 2020, <https://icqglobal.org/resources/resources/>
- Council of Europe, 2018, Reference Framework of Competences for Democratic Culture, <https://www.coe.int/en/web/campaign-free-to-speak-safe-to-learn/reference-framework-of-competences-for-democratic-culture>
- Catteeuw, P., 2012, The Framework of reference for intercultural competence, [https://www.academia.edu/11081471/A\\_Framework\\_of\\_Reference\\_for\\_Intercultural\\_Competence\\_A\\_2\\_1st\\_century\\_Flemish\\_Experiment\\_in\\_Capacity\\_Building\\_in\\_Formal\\_Education](https://www.academia.edu/11081471/A_Framework_of_Reference_for_Intercultural_Competence_A_2_1st_century_Flemish_Experiment_in_Capacity_Building_in_Formal_Education)
- Krashen, S. D. (1986). *Principles and practice in second language acquisition*. Oxford: Pergamon Press.

Videos:

- [Other Cultures Open New Eyes | Jean Vanhoegaerden | TEDxHultAshridge - YouTube](#)

### ▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?

## Unit 2 - Dimensions of ICC

**Recommended duration:** 7 hours

**Description:** In this unit, the dimensions of ICC are introduced: cognitive dimension, affective dimension, and behavioural dimension. This unit does not only describe these dimensions in detail but also offers opportunities for educators and learners of the material to compare and contrast them with ICC elements described in the previous unit.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic (quote or discussion question) and/or test the learners' prior knowledge of that particular subject. After that, the main content of the topic is presented using text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and discuss" questions are recommended during parts of the main content and after it. Next follows the reflection in the form of discussion questions. Finally, each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.

### Cognitive dimension of ICC

#### ☐ Warm-up

Look at these different quotes about cognition and think about what they mean. Do you agree with any of them?

**"Cognition modifies the knower so as to adapt him harmoniously to his acquired knowledge." – Ludwik Fleck**

**"Emotions are not tools of cognition. They tell you nothing about the nature of reality." – Ayn Rand**

#### ☐ Learn

##### *Dimensions of ICC*

In Unit 1, we defined intercultural communication competence as having three attributes: knowledge, skills, and attitudes. According to Chen and Starosta (1999), the definition of 'intercultural communication competence' is "the ability to effectively and appropriately execute communication behaviours that negotiate each other's cultural identity or identities in a culturally diverse environment". They list **three key components** of intercultural communication competence: **intercultural sensitivity** (affective process), **intercultural awareness** (cognitive process), and **intercultural adroitness** (behavioural process), defined as verbal and nonverbal skills needed to act effectively in intercultural interactions. Kim and Ruben (1992) advocate a concept of "intercultural

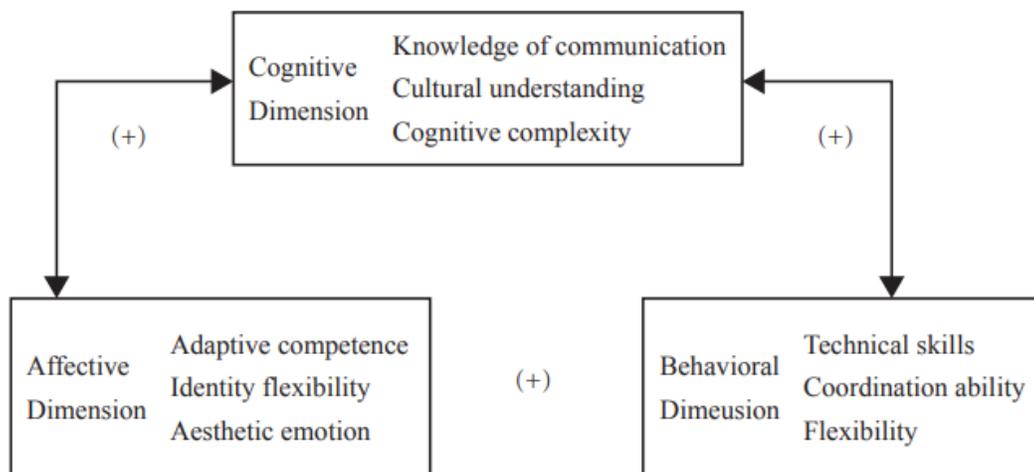
transformation” which they define as the “process of change in individuals beyond the **cognitive, affective, and behavioural** limits of their original culture.”

References with more information:

- [Crossing the Cultural Boundaries: Developing Intercultural Competence of Prospective Teachers of English \(ijsrp.org\)](http://ijsrp.org)
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness. Human Communication, 2, 27-54.](#)

### Kim’s Intercultural Communicative Competence Framework

Young Yun Kim, an expert on intercultural communication, introduced a new theoretical framework of intercultural communicative competence that incorporates findings of anthropology, social psychology, linguistics, and sociology. According to her framework, intercultural communicative competence is comprised of three dimensions: cognitive dimension, affective dimension, and behavioural or performative dimension.



Source: <https://core.ac.uk/download/pdf/236298619.pdf>



#### Think and discuss:

How is this framework different from the previously defined ICC attributes of knowledge, skills, and attitudes?

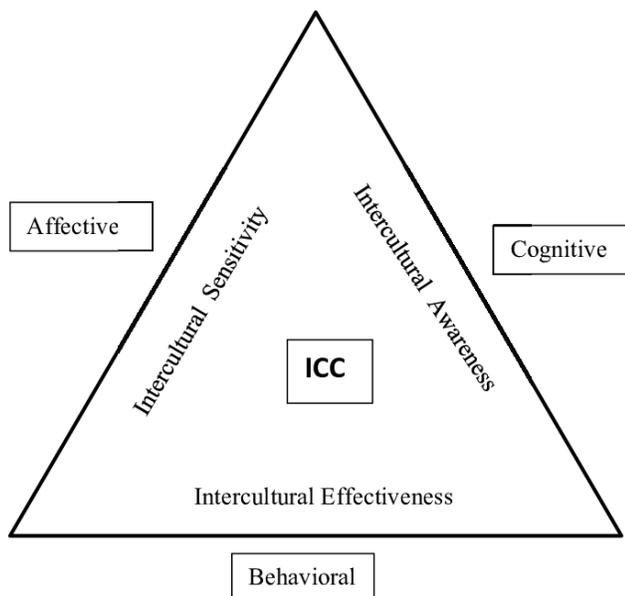
#### What is the Cognitive Dimension?

The cognitive dimension from Kim’s ICC framework is the knowledge dimension of ICC, which includes knowledge of the target culture and language. The knowledge of the language involves not only linguistics- phonetics, syntax, and vocabulary, but also the every-day pragmatic use of the language. The knowledge of language has a linguistic component (grammatical forms), a sociolinguistic component (appropriate style for different situations), and a

pragmatic component (pragmatic rules). The knowledge of culture includes being familiar with and understanding the target culture's historical background, its customs, beliefs, and values.

The cognitive dimension of ICC refers to intercultural awareness or the understanding of another person's cultural conventions. It is a method of learning about another culture's way of thinking based on their ideals and values (Chen, 2014). Cultural knowledge, critical cultural awareness, cultural integration, and intercultural perspective are four basic cognitive abilities for ICC that help to foster interculturality in intercultural interaction.

Cultural knowledge includes knowing one's own and other's cultures. Knowing one's own culture aids in the development of a context from which we can view our behaviour and engage in conversation with others. ICC builds on our own cultural experience to gain a better understanding of other cultures. Language, values and practices, and the history of the other's culture are all important aspects of this cultural learning process. Knowing cultural values and customs allows us to understand our counterparts' tendencies, collectively preferred mode of action, and generally pursued goals; language proficiency provides us with the vital means to engage with others for the creation of interpersonal relationships; acquiring historical knowledge of other cultures is important for the development of interculturality (Fantini, 1995). All together, they let us decipher the rich and subtle information hidden in cultural symbols across time and space and foster mutual understanding through deep interaction and the development of a relationship. It is worth pointing out that cultural knowledge is usually relational, and it should be acquired from multiple sources to make sure we can reduce ethnocentric presentations.



Source: [https://www.researchgate.net/figure/A-model-of-intercultural-communication-competence\\_fig1\\_339321316](https://www.researchgate.net/figure/A-model-of-intercultural-communication-competence_fig1_339321316)

Critical cultural awareness entails the opportunity to reflect on one's own and others' cultures, it prevents us from accepting cultural differences without rejecting the negative aspects, and it allows us to be more imaginative in our interactions. As a result, critical cultural awareness plays an important role in the development of a healthy intercultural relationship by opening up more attractive options in the intercultural space to foster mutual adaptation and intercultural transformation of interacting parties.

Cultural integration is the outcome of shared knowledge created by the process of two-way learning and mutual criticizing between the two interactants. It allows them to relate to people from other cultures and retain their own cultural integrity at the same time. This way, people can have the access to both their own and others' perspectives (Berry, 2005).



### Think and discuss:

Would you say that the cognitive dimension of ICC is the easiest to master? Why (not)?

References with more information:

- [HUANG Yunlong \(2014\). \*Cross-Cultural Communication\*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Fantini, A. E. (1995). *Language, culture and world view: Exploring the nexus*. *International Journal of Intercultural Relations*, 19, 143-153.
- Berry, J. W. (2005). [Acculturation: Living successfully in two cultures](#). *International Journal of Intercultural Relations*, 29(6), 697–712.

**Answer questions**

1. What are the similarities and differences between Kim’s ICC framework’s cognitive dimension and Deardorff’s ICC knowledge element?
2. How would you describe the cognitive dimension of ICC?

**Reflect**

- How important is the cognitive dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?

**Learn more**

Links to all mentioned sources and additional materials:

- [Crossing the Cultural Boundaries: Developing Intercultural Competence of Prospective Teachers of English \(ijsrp.org\)](#)
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness](#). *Human Communication*, 2, 27-54.
- [HUANG Yunlong \(2014\). \*Cross-Cultural Communication\*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Fantini, A. E. (1995). *Language, culture and world view: Exploring the nexus*. *International Journal of Intercultural Relations*, 19, 143-153.
- Berry, J. W. (2005). [Acculturation: Living successfully in two cultures](#). *International Journal of Intercultural Relations*, 29(6), 697–712.

## Affective dimension of ICC

**Warm-up**

Look at these different quotes about empathy and think about what they mean. Do you agree with any of them?

**“Empathy is seeing with the eyes of another, listening with the ears of another and feeling with the heart of another.” – Alfred Adler**

**“The greater good is achieved by not only telling people what they need to know, but also filling them with a sense of empathy and love.” – Abigail Disney**

**Learn*****Affective Dimension of Kim’s ICC framework***

According to Kim (2001), her framework’s affective dimension refers to the motivation and the attitude of intercultural communication, and it also shows the readiness to welcome the intercultural challenges. Affective competence promotes cross-cultural adaptation by creating a motivational and emotional capacity of dealing with different challenges of cross-cultural interactions. It is related to how communicators manage their feelings to ease intercultural communication. The affective dimension includes adaptive competence, identity flexibility, and aesthetic emotion. Empathy ability is the person’s ability to think the same thoughts and feel the same feelings as someone from another culture. Aesthetic emotion, though, is deeper than empathy ability.

***What is the Affective Dimension?***

The affective dimension has to do with the emotional aspect of ICC. It is the driving force that motivates people to gain knowledge and skills in the pursuit of a harmonious relationship with their intercultural counterparts (Chen, 2005). To achieve intercultural harmony, four affective components are required: **open-mindedness, relational self-concept, active empathy, and mutual appreciation.**

The ability to relate to others needs an open attitude about cultural differences. People who are open-minded are willing to learn new perspectives, they have a wide understanding of the world, embrace the diversity of reality, and are willing to broaden the spectrum of acceptable ideas. They have the potential to transcend egocentrism and ethnocentrism, allowing for the creation of a space of interculturality for harmonious interactions with people from other cultural (Hermans, 2001).

People are reformulating their self-concept to create a more inclusive identity, according to Brewer (1991). As they cross the personal boundary to establish relationships with cultural others, they are reformulating their self-concept to construct a more inclusive identity. Similarly, as people cross the cultural divide to interact with cultural others, their self-concept is redefined, resulting in a more accepting identity. According to research, people who have a relational self-concept believe that mutual caring and reciprocal interaction are the keys to human survival and ICC growth, putting them in a better place to make self-adjustments, improve mutual understanding, and achieve intercultural harmony.

Interculturally competent people must develop empathy in order to produce shared meaning and foster mutual understanding as dictated by interculturality. Empathy, as the affective dimension of intercultural competence, has long been recognized as a key component of intercultural sensitivity (Chen & Starosta, 2000). It is a way of putting ourselves into another person's shoes, where we think the same thoughts and experience the same emotions as the other person. Empathic people are not as selfish and demonstrate more concern for others. They can cultivate a positive emotion or feeling that motivates them to comprehend, consider, appreciate, and even embrace cultural differences in an intercultural sense.

Finally, people must continue to foster mutual appreciation in order to develop a harmonious intercultural relationship. Intercultural counterparts must understand the value of complementarity and correlativity between the two groups, show mutual appreciation. The essence of complementarity and correlativity is reflected in treating each other as a respectable companion, being willing to discover the treasure and beauty of other cultures, and enjoying the interactive process with counterparts. People can emotionally validate both parties' cultural identities only by cultivating mutual appreciation, which removes selective bias towards the other group, resulting in a friendly environment where culturally diverse people have more opportunities to learn from each other and empower themselves to achieve intercultural harmony.

*References with more information:*

- [HUANG Yunlong \(2014\). \*Cross-Cultural Communication\*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Chen, G. M. (2005). [A model of global communication competence](#). *China Media Research*, 1, 3-11.
- Hermans, H. J. M. (2001). [The dialogical self: Toward a theory of personal and cultural positioning](#). *Culture & Psychology*, 7, 243-281.
- Brewer, M. (1991). *The social self: On being the same and different at the same time*. *Personality and Social Psychology Bulletin*, 17, 475-482.
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness](#). *Human Communication*, 2, 27-54.

### ▣ Answer questions

1. What are the similarities and differences between Kim's ICC framework's affective dimension and Deardorff's ICC attitude element?
2. How would you describe the affective dimension of ICC?

### ▣ Reflect

- How important is the affective dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?
- Have you experienced the change in your self-concept in the process of developing your ICC skills?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- [HUANG Yunlong \(2014\). \*Cross-Cultural Communication\*, 10\(1\), 97-101](#)



- Kim, Y. Y. (2001). [\*Becoming intercultural: An integrative theory of communication and cross-cultural adaptation\*](#). SAGE Publications, Inc.
- Hermans, H. J. M. (2001). [\*The dialogical self: Toward a theory of personal and cultural positioning\*](#). *Culture & Psychology*, 7, 243-281.
- Brewer, M. (1991). *The social self: On being the same and different at the same time*. *Personality and Social Psychology Bulletin*, 17, 475-482.
- Chen, G.M., & Starosta, W.J. (1999). [\*A review of the concept of intercultural awareness\*](#). *Human Communication*, 2, 27-54.

Videos:

- [Principles for Success “Be Radically Open-Minded” | Episode 7 - YouTube](#)
- [Are You Open Minded? Three Ways to Break Thinking Patterns | Paul Sloane | TEDxUniversityofBrighton - YouTube](#)

Behavioural dimension of ICC

**Warm-up**

Look at these different quotes about behaviour and practice and think about what they mean. Do you agree with any of them?

**“Through practice, gently and gradually we can collect ourselves and learn how to be more fully with what we do.” – Jack Kornfield**

**“Knowledge is of no value unless you put it into practice.” – Anton Chekhov**

**Learn**

**Behavioural Dimension of Kim’s ICC framework**

As we saw in the previous topic about the knowledge component of ICC, Kim has created an ICC framework that resembles that of Deardorff’s. In the framework, the skills component corresponds somewhat with Kim’s behavioural dimension.

According to Kim (2001), the behavioural dimension is closely connected with the cognitive and affective dimensions. The behavioural dimension refers to the action of intercultural communication, including abilities to be resourceful and flexible in achieving what one is capable of in the cognitive and affective dimensions. One’s behavioural competence is based on their cognitive and affective competence. Kim categorizes these skills into three types: technical skills (including language and job skills), coordination ability, and flexibility.

References with more information:

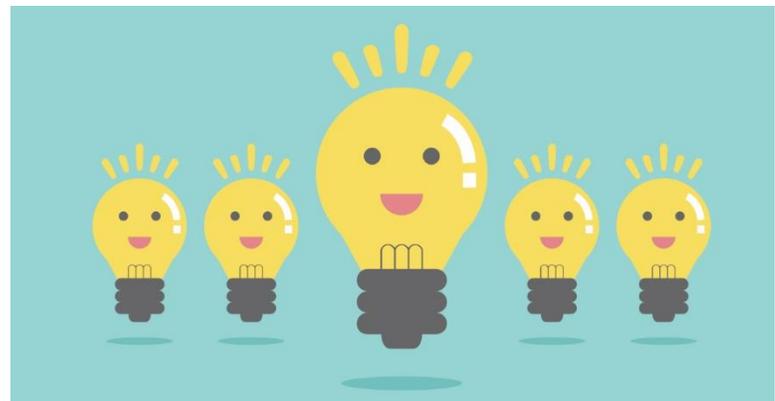
- [HUANG Yunlong \(2014\). \*Cross-Cultural Communication\*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [\*Becoming intercultural: An integrative theory of communication and cross-cultural adaptation\*](#). SAGE Publications, Inc.

### **What is the Behavioural Dimension?**

The behavioural dimension of ICC talks about the practical skills of intercultural communication. It describes the person's ability to put their knowledge into practice, so that intercultural effectiveness can be achieved. Four basic elements of intercultural effectiveness are needed to realize ICC for the achievement of the harmonious relations dictated by interculturality: **interaction skill, identity negotiation, rapport building, and creative tension.**

The ability to communicate efficiently and appropriately in intercultural interactions is referred to as an interaction skill. It addresses communication language, message skill, and interaction management issues. Since the establishment of interculturality is based on equality, mutual respect, and sharing, each language used in intercultural interaction should have an equal chance of being chosen as the lingua franca, implying that bilingualism and multilingualism should be encouraged. When communicating with people from different cultures, the native speaker is required to learn how to accommodate the non-standard forms of language varieties that often appear in intercultural interactions, such as "foreigner talk", "interlanguage", and "pidgin" in order to achieve intercultural understanding. The quantity and quality of intercultural interaction, both verbal and nonverbal, are influenced by message skill. It includes not just the processing and presentation of meaningful languages, but also the pragmatic and sociolinguistic competence that is inherent in everyday language usage. The nonverbal aspect of message skill frequently regulates interaction rhythm and reflects the nature of relationships among those who interact. Being able to correctly read nonverbal cues is therefore a pre-requisite for intercultural competence (Chen & Starosta, 1996). Furthermore, as a type of message skill, interaction management necessitates the ability to properly initiate, control, and terminate a conversation. Interaction management thus provides a comfortable environment in which participants can speak about a subject of common interest in a dynamic and constructive manner on an equal footing.

Individuals seek to identify, claim, alter, or question their own and others' identities through the mechanism of identity negotiation. In the context of forming a reciprocal relationship for the cultivation of intercultural harmony, it is critical for participants to specify each other's role in interaction and negotiate a mutually appropriate identity. The ability to affirm the other's and one's own identities, i.e., maintain a balance between inclusion and distinction, becomes a vital aspect of interculturality.



Source: <https://beaconschoolsupport.co.uk/newsletters/what-you-absolutely-need-to-know-about-behaviour-intervention-groups>

Rapport building, or the process of establishing a harmonious and smooth relationship between individuals, is critical for the creation of intercultural relationships, which are often marked by friction and conflict. The achievement of sufficient facework, reciprocal expectation, and mutual sharing is the foundation of rapport building. In order to build a positive intercultural relationship, adequate facework allows individuals to maintain, save, and improve their own and the other's faces. Face, as a fundamental human need, is the ritualistic foundation of social interaction. Reciprocal expectation requires us to align our behaviour with the expectations of others. It is the precondition of mutual interaction that contributes to an intercultural partnership that is harmonious. Interactants, according to Burgoon (1993), must develop an expected pattern of interaction, use culturally specific and personally idiosyncratic knowledge to

reckon and explain each other's behaviour, avoid negative expectations violations, and demonstrate high predictability in behaviour to represent the essence of reciprocal expectation, which will lead to mutual commonality.

Furthermore, the development of a harmonious intercultural relationship requires the preservation of creative tension in addition to rapport building. Individuals who are exposed to creative tension are more likely to accept competing concepts, making them more prepared to defend their own cultural position and engage in debate with others. Although the conflicting ideas generated by creative stress may create a dialogical dilemma, they can also assist interactants in recognizing the insignificance of their current way of doing things and motivating them to invent a new one.

*References with more information:*

- Chen, G.M., & Starosta, W.J. (1999). [\*A review of the concept of intercultural awareness. Human Communication, 2, 27-54.\*](#)
- Burgoon, J. K. (1993). [\*Interpersonal expectations, expectancy violations, and emotional communication. Journal of Language and Social Psychology, 13, 30-48.\*](#)

### ▣ Answer questions

1. What are the similarities and differences between Kim's ICC framework's behavioural dimension and Deardorff's ICC skill element?
2. How would you describe the behavioural dimension of ICC?

### ▣ Reflect

- How important is the behavioural dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- [\*HUANG Yunlong \(2014\). Cross-Cultural Communication, 10\(1\), 97-101\*](#)
- [\*Kim, Y. Y. \(2001\). Becoming intercultural: An integrative theory of communication and cross-cultural adaptation. SAGE Publications, Inc.\*](#)
- [\*Chen, G.M., & Starosta, W.J. \(1999\). A review of the concept of intercultural awareness. Human Communication, 2, 27-54.\*](#)
- [\*Burgoon, J. K. \(1993\). Interpersonal expectations, expectancy violations, and emotional communication. Journal of Language and Social Psychology, 13, 30-48.\*](#)

Videos:

- [\*Cultural intelligence -- a new way to think about global effectiveness | Jeff Thomas | TEDxSpokane - YouTube\*](#)



### ▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?



## Unit 3 – Intercultural Competence Assessment Tools

**Recommended duration:** 6 hours

**Description:** In this unit, learners are introduced to intercultural competence assessment and the theories behind it, later on, the types of assessment tools, and finally, a few instruments for assessing intercultural competence.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic and test the learners’ prior knowledge of that particular subject. After that, the main content of the topic is presented using text, diagrams, and illustrations. Comprehension and “Think and discuss” questions are recommended during parts of the main content and after it. Next follows the reflection in the form of discussion questions. Finally, each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators’ needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.

### Intercultural competence assessment: implications and types of tools

#### ☐ Warm-up

Look at these different quotes about culture and think about what they mean. Do you agree with them?

**“To assess the quality of thoughts of people, don’t listen to their words, but watch their actions.” – Amit Kalantri**

**“Without proper self-evaluation, failure is inevitable.” – John Wooden**

#### ☐ Learn

##### *Implications of assessing intercultural competence*

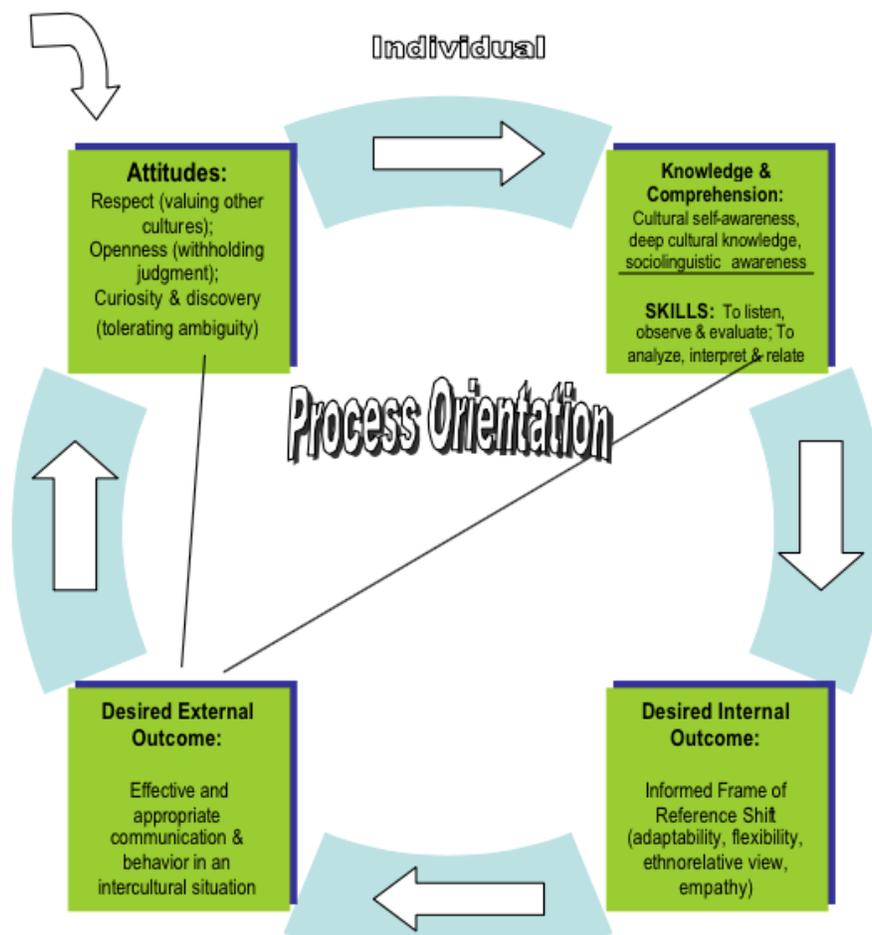
No educational or training course is complete without a way to assess the learners’ pre-existing knowledge and skills and the results achieved due to the training. Intercultural development is no different. However, given the complexity of developing intercultural competence, assessment must also be reflective of that – according to Deardorff, when assessing intercultural competence (IC), a multiperspective approach must be used because there is not one tool that would adequately assess intercultural learning.

Deardorff provides five important implications when it comes to the assessment of intercultural competence:

1. Intercultural competence must be defined. In order to assess something, first, it needs to be defined, i.e., *what* is being assessed should be clarified. Broadly speaking, IC is about behaviour and communication

that is **effective** and **appropriate** in intercultural contexts. Also, the definitions of IC vary, so one needs to ask not only what is being assessed, but also, according to whom.

2. According to research, IC *can* be assessed, however, among the existing 100+ tools the majority are self-reporting instruments. That means only one half of the picture is measured. So, the missing part is often the **appropriateness** of behaviour and communication, which can only be measured through other people's perspectives. That could be done by other people completing surveys after real-life situation observations.
3. Another drawback in most assessments of intercultural competence is that instead of focusing on **process**, which includes how a person approaches others, reflects, and thinks interculturaly, they focus on **results**, in addition to relying only on indirect evidence, usually a survey instrument, which paints an incomplete picture of a person's IC development. Any good assessment instrument should measure not only direct evidence of intercultural learning but also be developed according to the specific learning objectives.
4. Therefore, a multimethod and multiperspective approach should be adopted in IC assessment, focusing on the process of IC development rather than on the end result.
5. According to Deardorff, it is extremely important to determine whether learners can **think and act interculturaly**. As we have seen in the first two units, intercultural competence entails much more than just cultural knowledge and facts, therefore, IC assessment should reach beyond verbal measures. That means that evidence of successful interactions should be considered as the main part of assessing IC.



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References with more information:

- [How to Assess Intercultural Competence. Darla K. Deardorff \(8 chapter\) Research Methods in Intercultural Communication – A Practical Guide.](#)



**Think and discuss:**

Why should intercultural competence assessment begin with Attitudes, as seen in the diagram?

**Categories of intercultural competence assessment tools**

Let us take a look at the different categories of IC assessment tools. Each pair of these types shows a different way of categorization, and each separate type serves a different purpose.

- *Formative Assessment* refers to a range of approaches used by educators to conduct in-process learner evaluations – their understanding, learning needs, and academic progress during a lecture, unit, or course. The information collected is used to improve the students’ learning.
- *Summative Assessment* refers to assessment data obtained at the end of a course or program, which is often used to demonstrate what has been learned – the results of the training. A final evaluation or presentation is often used for summative assessment. There is often no opportunity to provide students with direct feedback.
- *Quantitative Assessment* refers to the information that can be assigned a numerical value. It is often thought to provide insight into the scope of the assessment context.
- *Qualitative Assessment* refers to information that includes oral or written descriptions. Qualitative data often offers richer insights into the depth of the context of assessment.
- *Direct Assessment* refers to proof and actual evidence of what the students have learned. This information is usually gathered through student performance in a course or learning experience. Papers, tests, projects, and observations may all be included. Direct assessment is usually qualitative or observational.
- *Indirect Assessment* refers to how students perceive their own learning. What do they believe to have learned as a result of taking a class or participating in a course or in a learning experience? Self-report surveys, interviews, and focus groups are all popular ways to obtain an indirect assessment. Indirect evidence may be quantitative or qualitative.

It is important to understand and take into consideration the reliability and validity of the assessment tool. The level of these two criteria may impact the quality of the assessment results.

- *Reliability* is about consistency, which means that an assessment instrument should give similar results every time it is used in order to be called reliable.
- *Validity* is about hitting the mark, which means that an assessment instrument should measure precisely what it claims to be measuring and correspond with the intended use of the assessment results in order to be called valid.





### Think and discuss:

What are the advantages and disadvantages of each type of assessment in every category?

References with more information:

- [\*How to Assess Intercultural Competence. Darla K. Deardorff \(8 chapter\) Research Methods in Intercultural Communication – A Practical Guide.\*](#)
- [\*The 6 Types of Assessment \[+ How to Use Them\] | Prodigy Education \(prodigygame.com\)\*](#)
- [\*Assessing Intercultural Competence in Higher Education: Existing Research and Future Directions - Griffith - 2016 - ETS Research Report Series - Wiley Online Library\*](#)
- [\*Tools for Assessing Intercultural and Global Competence | CRLT \(umich.edu\)\*](#)

### Answer questions

1. What are some of the most important things to remember when assessing intercultural competence and when choosing an assessment instrument?
2. How does Deardorff suggest assessing IC (according to the diagram)?
3. Why is it important that the chosen assessment tool is reliable and valid?

### Reflect

- Think about your experience with assessing or being assessed in the context of learning. In what ways is assessment of intercultural competence different?
- Have you ever had to conduct assessment of intercultural competence? Describe your experience: what kind of instrument did you choose and why? How accurate do you think it was?

### Learn more

Links to all mentioned sources and additional materials:

- [\*How to Assess Intercultural Competence. Darla K. Deardorff \(8 chapter\) Research Methods in Intercultural Communication – A Practical Guide.\*](#)
- [\*The 6 Types of Assessment \[+ How to Use Them\] | Prodigy Education \(prodigygame.com\)\*](#)
- [\*Assessing Intercultural Competence in Higher Education: Existing Research and Future Directions - Griffith - 2016 - ETS Research Report Series - Wiley Online Library\*](#)
- [\*Tools for Assessing Intercultural and Global Competence | CRLT \(umich.edu\)\*](#)

Videos:

- [\*Assessing Intercultural Competence - YouTube\*](#)
- [\*Developing and Assessing Intercultural Competence - YouTube\*](#)



Specific tools for IC assessment

### ☑ Warm-up

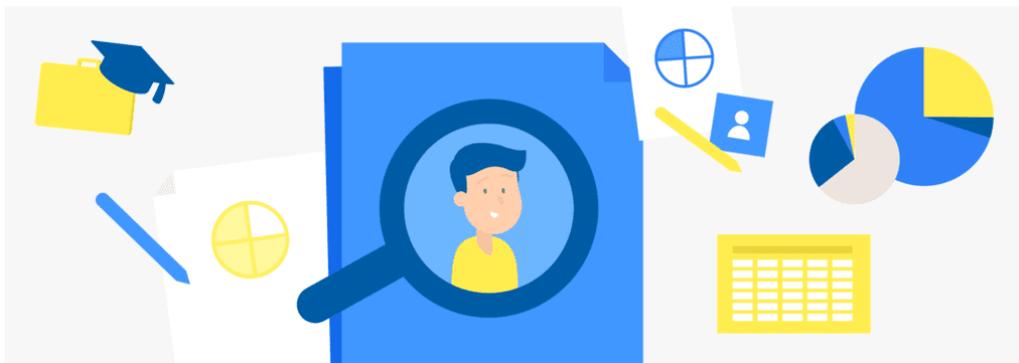
Look at these different quotes about culture and think about what they mean. Do you agree with them?

**“When you travel overseas, the locals see you as a foreigner, and when you return, you see the locals as foreigners.” – Robert Black**

**“It is only other people’s ridiculous beliefs or customs that seem ridiculous to us.” – Mokokoma Mokhonoana**

### ☑ Learn

The aim of assessing intercultural competence (IC) is to understand at what level a person is at one given moment and what their knowledge and abilities are. Here we provide an overview of ten available tools that were developed to assess IC.



Source: <https://www.aq5.com/4-popular-employee-self-assessment-tools/>

### ***Intercultural Development Inventory***

The Intercultural Development Inventory (IDI) measures individuals’ attitude toward cultural differences. It was created using the Developmental Model of Intercultural Sensitivity as a theoretical structure. DMIS was designed to learn how people interpret cultural differences. It tracks the evolution of a person's attitude toward another culture through six stages: three ethno-centric stages (denial, defence, minimization) and three ethno-relative stages (acceptance, adaptation, integration). When a person’s culture is seen as fundamental to reality, ethno-centric orientations are used. When a person’s culture is experienced in the light of other cultures, however, ethno-relative orientations are used. According to the DMIS, construing cultural differences can become an active part of one’s worldview, resulting in an enhanced understanding of one’s own and other cultures, as well as improved competence in intercultural relations. Prior research has used the IDI to assess intercultural competence and sensitivity in a variety of settings, including education, study abroad programs, healthcare, businesses, and government agencies.

### ***Multicultural Personality Questionnaire***

Another tool for assessing IC is the Multicultural Personality Questionnaire (MPQ). The MPQ was created to evaluate multicultural efficacy without focusing on communication skills. Seven dimensions were identified that are important for international trainees' performance. A revised scale of 78 items and five dimensions was later released, including cultural empathy, open-mindedness, social initiative, emotional stability, and versatility.

### ***Arasaratnam's ICCI***

Arasaratnam's ICC instrument was developed based on the idea of cognitive, affective, and behavioural dimensions that encompass communication competence. It was also an attempt to build an instrument that would perform well in culturally diverse participant groups. Empathy, motivation, attitude toward other cultures, and interaction engagement (experience and listening) were established as essential elements of intercultural communication competence (ICC). The Multicultural Personality Questionnaire (MPQ) was modified to test cultural empathy in Arasaratnam's Intercultural Communication Competence Instrument (ICCI). Participants' measure of experience was determined by whether they had studied or lived abroad for more than three months, had formal intercultural communication training, and had close personal friends from other cultures. Arasaratnam discovered a connection between interaction involvement and cultural empathy, as well as between interaction involvement and attitudes toward other cultures. The research also discovered a positive relationship between cultural empathy and attitude toward other cultures, as well as a positive relationship between attitude toward other cultures and experience, motivation and experience, ICC and interaction involvement, ICC and motivation, and ICC and empathy.

### ***Intercultural Adjustment Potential Scale***

The Intercultural Adjustment Potential Scale (ICAPS) is a tool that assesses a person's ability to adapt to a foreign culture. Emotion regulation, versatility, openness, and critical thinking are the four dimensions on the scale that are needed for intercultural adjustment.

Communication acculturation, uncertainty management, and cultural learning may all be used to assess intercultural adjustment. In fact, people's actual adjustment may have both positive and negative consequences (e.g., self-awareness vs. culture shock). Individuals' potential adjustment, on the other hand, refers to their ability to cope with or adapt to life in a different culture before leaving their home culture. Personal characteristics also influence one's ability to adjust.

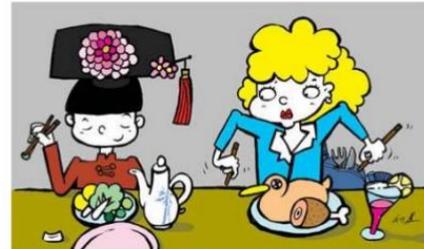
### ***Cross-Cultural Adaptability Inventory***

The Cross-Cultural Adaptability Inventory (CCAI) assesses an individual's preparedness to interact with people from other cultures and his or her ability to adapt to other cultures. The CCAI helps in the comprehension of attributes that improve cross-cultural effectiveness. There are four dimensions in the CCAI: emotional resilience, perceptual acuity, flexibility and openness, and personal autonomy. The CCAI has been used to foster cultural understanding in the classroom, resident life, student affairs, and community programs in school, industry, and other settings.

### ***Culture Shock Inventory***

The Culture Shock Inventory (CSI) is a scale that assesses intercultural sensitivity by measuring particular human characteristics. People are more likely to encounter various forms of culture shock in unfamiliar cultural environments as communities become more multicultural. Culture shock is caused by a number of factors, including prior contact with other cultures and cross-cultural adaptation, the degree of disparity between one's own and the host culture, extent of readiness, social support networks, and individual psychological qualities. The Culture Shock Inventory is a self-report tool that predicts how difficult it will be to cope with culture shock. It evaluates individuals' interactions with people from other countries, including language skills, openness to new ideas and values, and culture-specific knowledge.

# CULTURE SHOCK.



Source: <https://www.slideshare.net/KatieEnglishTutoring/mega-goals-culture-shock>

### ***Intercultural Sensitivity Inventory***

The Intercultural Sensitivity Inventory (ICSI) is an important element in assessing intercultural competence. In intercultural experiences, intercultural sensitivity refers to a person's ability to react to, understand, and consider cultural differences. Importantly, higher cultural sensitivity is linked to a greater likelihood of exercising intercultural competence. ICSI is a valuable instrument for examining people's understanding of their effective behaviour when interacting with people who have an individualistic versus collectivistic orientation, their openness to cultural differences in intercultural interactions, and their flexibility in adopting unfamiliar ways that mirror other people's cultures and norms.

The ICSI assesses an individual's ability to successfully change their actions in a culturally acceptable manner while transitioning from one culture to another. That is, the more culturally sensitive an individual is, the more likely he or she is to be able to change their behaviour in another culture.

A few other tools, briefly:

- ***Intercultural Competence Profiler***: a multifunctional instrument that evaluates a person's qualification for foreign assignments. The ICP aims to characterize and measure modes of thinking, sensitivities, intellectual abilities, and explanatory capacities that can help shape intercultural competence in some way.
- ***Intercultural Readiness Check***: assesses an individual's ability to form and maintain effective working relationships with people from various cultural backgrounds. Intercultural sensitivity, intercultural communication, intercultural relationship building, conflict management, leadership, and ambiguity tolerance are the six dimensions assessed.
- ***Intercultural Competence Questionnaire***: lists four dimensions of intercultural competence: interpersonal skills, team effectiveness, intercultural uncertainty, intercultural empathy.

References with more information:

- [Intercultural Competence Assessment: What Are Its Key Dimensions Across Assessment Tools? \(qvsu.edu\)](https://qvsu.edu)
- [The Intercultural Development Inventory® \(IDI®\) | Intercultural Development Inventory | IDI, LLC \(idiinventory.com\)](https://idiinventory.com)
- ["Exploring and Assessing Intercultural Competence" by Alvino Fantini and Aqeel Tirmizi \(sit.edu\)](https://sit.edu)
- [CCAI: Cross-Cultural Adaptability Inventory \(ccaiassess.com\)](https://ccaiassess.com)
- [Tools for Assessing Intercultural and Global Competence | CRLT \(umich.edu\)](https://umich.edu)

**Answer questions**

1. How are the mentioned assessment tools different and what does each of them measure?
2. What factors are measured to predict culture shock?
3. What is intercultural sensitivity?

**Reflect**

- Have you ever used these or any other IC assessment tools? Do you think the results were reflective of the actual situation? What were the advantages and disadvantages of those tools?
- Do you have a preference for any of the assessment tools? If yes, why?

**Learn more**

Links to all mentioned sources and additional materials:

- [Intercultural Competence Assessment: What Are Its Key Dimensions Across Assessment Tools? \(qvsu.edu\)](https://qvsu.edu)
- [The Intercultural Development Inventory® \(IDI®\) | Intercultural Development Inventory | IDI, LLC \(idiinventory.com\)](https://idiinventory.com)
- ["Exploring and Assessing Intercultural Competence" by Alvino Fantini and Aqeel Tirmizi \(sit.edu\)](https://sit.edu)
- [CCAI: Cross-Cultural Adaptability Inventory \(ccaiassess.com\)](https://ccaiassess.com)
- [Tools for Assessing Intercultural and Global Competence | CRLT \(umich.edu\)](https://umich.edu)

Videos:

- [Why we need to embrace culture shock | Kristofer Gilmour | TEDxTownsville - YouTube](https://www.youtube.com/watch?v=...)
- [Developmental Model of Intercultural Sensitivity - YouTube](https://www.youtube.com/watch?v=...)
- [Intercultural Sensitivity - YouTube](https://www.youtube.com/watch?v=...)

## ▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?



## II. Module II

**Module 2 (practical application of ICC)** – The practical module will cover practical exercises on the application of various methods (including questionnaires, analysis of critical incidents, the culture assimilator, communication exercises and simulations, etc.), case studies and simulations on intercultural competence of adult educators, and practical application of ICC in specific European countries.

- Practical exercises on the application of various methods.
- Case studies and simulations on intercultural competence of adult educators.
- Practical application of ICC in Romania, Lithuania, Greece, Spain, Italy, and Cyprus.

	<b>Description</b>
<b>Learning objectives of the module</b>	At the end of this module, learners will: <ul style="list-style-type: none"> <li>• Be familiar with different practical exercises on the application of various methods.</li> <li>• Be knowledgeable about intercultural competence education in specific European countries.</li> <li>• Be able to interact with representatives of other cultures more effectively and sensitively.</li> </ul>
<b>Duration</b>	40 hours
<b>Structure</b>	
<b>Unit 1. Practical exercises on application of various methods</b>	Topic 1: Questionnaires Topic 2: Analysis of critical incidents Topic 3: Cultural assimilators Topic 4: Story cycles Topic 5: Communication exercises
<b>Unit 2. Case studies and simulations on intercultural competence of adult educators</b>	Topic 1: Case study and simulation in non-formal adult education institutions in Romania Topic 2: Case study and simulation in formal adult education institutions in Romania Topic 3: Case study and simulation in non-formal adult education institutions in Lithuania Topic 4: Case study and simulation in formal adult education institutions in Greece Topic 5: Case study and simulation in non-formal adult education institutions in Spain Topic 6: Case study and simulation in formal adult education institutions in Italy Topic 7: Case study and simulation in formal adult education institutions in Cyprus
<b>Unit 3. Practical application of ICC in specific countries</b>	Topic 1: Practical application of ICC in Romania Topic 2: Practical application of ICC in Lithuania Topic 3: Practical application of ICC in Greece Topic 4: Practical application of ICC in Spain Topic 5: Practical application of ICC in Italy Topic 6: Practical application of ICC in Cyprus

## Unit 1 – Practical exercises on application of various methods

**Recommended duration:** 15 hours

**Description:** In this unit, learners are introduced to several methods of developing and improving their intercultural competencies. Each method, namely questionnaires, critical incidents, cultural assimilators, communication exercises and story circles, is looked at in separate unit topics, which are accompanied by comprehension and reflection activities.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start with, a warm-up activity is designed to set the context of the topic (quote or discussion question) and/or test the learners' prior knowledge on that particular subject. After that, the main content of the topic is presented through text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and Discuss" questions are embedded in the text and at the end of each topic. Reflection as discussion questions is encouraged. Finally, each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form to reflect on their progress and comprehension of the material of the unit.

### Questionnaires

#### ☐ Warm-up

Look at these quotes. To what extent do you agree with them?

<b>“The questionnaire is a simple first step toward becoming more self-aware” – Nick Morgan</b>	<b>“Man is rated as the highest animal, at least among all animals who returned the questionnaire” – Robert Breault</b>	<b>“The power to question is the basis of all human progress.” – Indra Gandhi</b>
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#### ☐ Learn



Source: <https://www.questionpro.com/blog/what-is-a-questionnaire>



A questionnaire is a research instrument for collecting data about one or more specific topics. It is a set of standardized questions, often called items, which follow a fixed scheme and focus on identifying issues that the researchers aim to identify/measure/evaluate. It can address a large group of people who could not otherwise be reached.

The way the investigator builds the system is very important: its wording does not have to suggest the answer. Also, the items must be constructed in a comprehensible manner so that a wide range of people can answer them, no matter their age, education or social status. The way in which the items are formulated depends on the target population the questionnaire addresses and also on the diversity of the respondents.

Also, the answers must contain answer variants that will be useful for the investigators to clearly identify certain issues. They can have closed (yes/no) or open options (the respondent's answer is large with comments or opinions). Likert-type responses can also be used, enabling the investigator to identify an increase or decrease in certain behaviours/traits/habits.

**Open and Closed-Ended Questions**

<i>Open</i>	Not a "yes" or "no" answer. Used when you want more of a response. Encourages the caller to open up to you.	WHY WHERE WHAT WHEN HOW
<i>Closed</i>	Typically a "yes" or "no" response. Used when you want a short, specific answer. Allows you to control the conversation and keep it focused.	DO MAY WOULD IS / ARE DOES

QuestionPro

**LIKERT SCALE EXAMPLES**

1



**AGREEMENT**

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

2



**FREQUENCY**

- Very Frequently
- Frequently
- Occasionally
- Rarely
- Never

3



**IMPORTANCE**

- Extremely Important
- Very Important
- Moderately Important
- Important
- Slightly Important
- Not important at all

4



**INTEREST**

- Very interested
- Somewhat interested
- Neutral
- Somewhat uninterested
- Very uninterested

Source: <https://www.hospitalitynet.org/opinion/4082843.html>

Source: <https://www.questionpro.com/blog/what-is-likert-scale>

Taking into account the above, the construction of a questionnaire is based on research and its elaboration is carried out scientifically and not randomly. How the questionnaire is constructed depends on the way the data will be collected (a questionnaire collects data that reflects the target situation).

Some questionnaires are built by researchers/professors/academic staff and that can be applied to other contexts (countries or populations). To this end, before being used, they must be calibrated to be suitable for the respective population (for example, if a questionnaire aims to assess migrants' satisfaction with the food in the host country, then the selected food items must be specific to the country of adoption; therefore, when we use a questionnaire in our country we have to replace the examples with dishes specific to our country). Thus, whenever we use a questionnaire, we have to verify first if the tool is adapted to the target population/situation.

The investigators need to respect the above-mentioned rules in order to obtain reliable results that could be used for the research.



**Think and discuss:**

What is a questionnaire? What are the main rules governing its elaboration?

Have you ever been administered a questionnaire on intercultural issues? Share your experience with your peers.



**Predict:**

What dimensions of intercultural competence (IC) do we have to consider when assessing our students' intercultural competence?

When assessing students' intercultural competence, we must take care about the following dimensions (Fantini, 2007):

- a) intercultural knowledge
- b) intercultural attitudes
- c) intercultural skills
- d) intercultural awareness.



**Predict:** What are the issues the items of the IC questionnaires are related to?

In order to construct a questionnaire that evaluates the presence of intercultural competence, the investigators can formulate and include items related to issues such as:

- Implemented policies that assure the rights of all people regardless of their cultural background
- Increased links to networks of individuals and groups from different cultural backgrounds
- Tolerance among individuals and groups with different cultural practices and beliefs
- People are encouraged to appreciate and experience different ways of doing things
- People from diverse cultural practices and beliefs are encouraged to work together
- Elimination of any forms of discrimination and prejudice
- Training and modelling intercultural competence
- Promotion of professional development courses/ forums that enhance intercultural competence
- An inclusive environment for everyone (understanding people with different cultural backgrounds)
- Group meetings and events that include people from different culture
- Celebrations and events that feature people from different cultures

**Learn**

The questionnaires assessing trainees' intercultural competence are necessary as culture affects everything (even the tone of the voice may be culturally shaped). Questionnaires give trainers important information concerning their students' ICC as well as the effectiveness of the intercultural competence training courses they organise. They teach trainees to:

Learn their cultural defaults (understanding the cultural differences in different contexts useful).

Look and listen with intercultural eyes and ears (notice differences and appreciate different perspectives)

Learn that misinterpretation is a misunderstanding.

Understand cultural values (creating a calm/inclusive work environment where problems are handled easily).



**Think and discuss:** What other benefits can you add? Share them with your peers.

You can use paper or computer-based questionnaires. Here is a list of [Top 20 Online Quiz Makers For Teachers and Educators](#)

### Answer questions

1. How would you define a questionnaire?
2. What are the advantages of the questionnaires?

### Reflect

- Have you ever been administered a questionnaire on intercultural issues? Share your experience with your peers.
- Would you recommend your students do a questionnaire on ICC? Paper or computer-based? Why?
- Would you recommend your colleagues to do a questionnaire on ICC? Why?
- What would you prefer: a paper or a computer-based questionnaire? Why?

### Learn more

Links to all mentioned sources and additional materials:

- [How to avoid cross-cultural misunderstandings in VET](#)
- [Assessing Intercultural Communicative Competence](#)
- [Test your intercultural competence](#)
- [Top 20 Online Quiz Makers For Teachers and Educators](#)

Video:

- [KyLeads, Questionnaires, types, definition, examples, and how to design your own](#)

Critical incidents

### Warm-up

Look at the quotes. To what extent do you agree with them?

**“I am polite and I expect others to be polite.”**

**“The person who learns language without learning culture risks becoming a fluent fool.”** – Bennett, Bennett & Allen, 2003

**“People forgive you for your grammar mistakes but your cultural mistakes may get you in trouble.”**

## Learn

### *Critical incidents and cultural differences*

Critical incidents in intercultural contexts are experiences generated by cultural differences in which at least one of the interaction partners feels unpleasant. Cultural differences involve 'the integrated and maintained system of socially acquired values, beliefs, and rules of conduct which impact the range of accepted behaviours distinguishable from one societal group to another' [Adler, 1997]. In our diverse world, we need to be aware that it is normal that cultural differences and similarities exist and we should not judge people or label these differences as 'right or wrong'. Critical incidents stem from the lack of awareness and knowledge about these cultural differences.



Source: <https://absoluteinternship.com/blog/east-vs-west-5-cultural-differences-international-student-should-know>

References with more information:

- [Empathy – Accept Others For Who They Are](#)
- [Understanding a different culture](#)
- Adler, N. J. (1997). International dimensions of organizational behavior (3rd ed.). Cincinnati, OH: Shout-Western College Publishing.



### Think and discuss:

Have you ever experienced situations that were unfamiliar to you due to cultural differences? Share them with your peers.

How can you raise your awareness about cultural differences and understand cultures?

Use the links in the reference box and share your findings with peers.

### *What are Critical Incidents in intercultural communication?*

Critical incidents in intercultural training are short descriptions of situations in which a misunderstanding, problem or conflict arises as a result of the cultural differences of the interacting parties or a problem of cross-cultural adaptation and communication.

“Most of my important lessons about life have come from recognizing how others from a different culture view things” - Edgar H. Schein

“Cultural differences should not separate us from each other, but rather cultural diversity brings a collective strength that can benefit all of humanity” - Robert Alan.

Critical incidents are short dialogues and scenarios, which highlight an unfamiliar or challenging aspect of intercultural communication. The method was introduced by the American psychologist Harry C. Triandis in the 1960s. The tool addresses learners at a personal, meaningful level and encourages them to analyse attitudes and behaviour that might be critical in communication processes between persons from different cultural backgrounds. The critical incidents exercise (CIE) follows the design and assumptions of an experiential learning methodology.

The incident sets the stage and describes what happened and sometimes the feelings and reactions of the people involved without giving any explicit or overt information about the cultural differences existing among the people present in the situation. In the CIE, trainees are not given interpretations to choose from but are required to come up with their interpretation and solution and to explain and defend the interpretation and solution they propose. Trainees use their own experience and resources to interpret and reflect on critical incidents. The process has two stages: analysis and interpretation. First, students critically evaluate the scenarios and write down short answers. Secondly, students exchange and discuss their interpretations in small groups. With the CIE, trainees discuss and compare their responses with those of the other participants and resource persons. In conclusion plenaries, participants share their ideas, summarize findings and reach final conclusions.

*References with more information:*

- *Critical incidents*, <https://casework.eu/lesson/critical-incidents-introduction/>



**Think and discuss:**

Why do you think critical incidents do not give any explicit or overt information about the cultural differences existing among the people involved in the situation?

How important are discussions in a critical incident exercise? Why?



**Predict:**

What are the main purposes of using Critical Incidents as means to develop intercultural competence?

**Analysis of a critical incident**

The purpose of the CIE is to confront participants with examples of difficult, confusing, frustrating problems or conflict situations they can encounter when interacting with people from another culture or adjusting to a new culture.

Read the critical incident below and answer the questions in the box. Use these questions to explore the ideas and underlying values and beliefs in the story.

Some years ago we ran an international course we had planned and organised carefully in advance. We also included warm-up activities which aimed at introducing the topics of the course in memorable and creative ways at the beginning of each morning session. They had been tested and worked very well with previous groups. However, we soon noticed that a group of participants from Eastern countries did not favour our warm-up activities. We asked them and they told us that they considered them a waste of time. They admitted they liked focusing their attention on those tasks directly related to their learning achievement and did not care at all for fun activities, which, they thought, were irrelevant to learning. They had enrolled in our course to learn and not to have fun. They confessed they felt confused and even angry because the warmers created a lot of noise and they generally like to be disciplined and silent during classes. On the other hand, the other participants supported the integration of fun activities into the course highlighting the role of warm-up tasks as a good incentive for their involvement in class.



Source: <https://guideinc.org/2017/06/26/team-building-activity-birthday-line-up>



### Think and discuss:

What is the context? What is happening? What are the issues?

Try to find a number of explanations! Share them with peers.

Read the following potential explanations for the awkward atmosphere above and their corresponding feedback and answer the questions in the box:

1. Most European students do not like studying; they come to school to have fun. That is why teachers have to integrate fun activities into their courses. So, it is ok for students who are interested in learning to show their dissatisfaction with warm-up activities.
2. Courses are serious work and should not be interrupted by trivial activities such as warmers. It is improper to have fun during a course.
3. European students like talking and having fun a lot wherever they go, no matter the situation.
4. The incident is mainly due to cultural differences. Eastern cultures discourage some types of learning behaviour. Learners should focus mainly on learning achievement and success. Western studies have repeatedly highlighted the role of warm-up tasks as facilitators for student involvement in class.

Feedback on responses:

1. This is not a good explanation. It is a kind of overgeneralization and stereotyping, which must be avoided.
2. This is not true. Courses are serious work but warmers help students retain knowledge and motivate them to study.
3. See number 1.



- This is the best explanation. Due to cultural differences, people have different practices ('Rigorous learning' vs 'learning with entertainment').



**Think and discuss:**

How different were your explanations? Who or what helped you to find them?

Can you relate to this event? Why? How? Imagine that this happened in your country.

How would the situation be different or similar?

**Handling critical incidents. Looking for cultural clues**

Identifying and looking into both characters' perspectives in the story help you to spot cultural clues and thus handle critical incidents and develop your intercultural competence.

*Read and reflect on the stages suggested by Milton and Jane Bennett to analyze critical incidents and answer the questions in the box.*

- Describe the situation.
- Without using adjectives list the behaviour of both characters.
- List statements of inference/ evaluation.
- Consider people's behaviour from your perspective.
- Attempt to understand the second individual's thinking about the first person's behaviour and values.
- Think about an interaction you have had with someone from a different culture. Confirm or reject your understanding through further communication or observation.



**Think and discuss:**

Why do you have to ignore adjectives when analyzing a critical incident?

Whose perspective do you have to analyse?

Why is it important to consider behaviour from your perspective?

Why do you have to analyze the situation from several points of view?

**Writing about a critical incident**

To what extent do you agree with the following definitions of reflection? Do you use reflection in your practice? Why?



"Reflection is indicative of deep learning, and where teaching and learning activities such as reflection are missing... only surface learning can result." Biggs 1999 in King 2002



"Reflection leads to growth of the individual – morally, personally, psychologically, and emotionally, as well as cognitively". Branch & Paranjape, 2002, p. 1187



Reflecting on and writing about a critical incident enable you to see situations from different perspectives and develop a more realistic sense of the challenges involved in intercultural situations. Reflection can help trainees learn at a deeper level by identifying and questioning values and beliefs, perspectives, areas of potential bias or discrimination, inadequacies or areas for improvement. Reflection can lead to greater self-awareness and positive changes.

Read and reflect on the stages of writing about a critical incident and then write your own!

- Identify the event or occurrence.
- Describe the context and the incident. What happened, where and when?
- Identify the problem that occurred. What made the incident 'critical' or significant for you?
- What were your immediate thoughts, feelings and responses? Concerns?
- Which culturally influenced values and/or communication differences led to the incident?
- What format do you choose to write the incident in? A dialogue or text format?
- Share your critical incident with peers to see whether they can identify the cultural differences.
- Edit, revise, and share.

*References with more information:*

- [Critical Incidents for Intercultural Communication](#)
- [Reflective writing and critical incidents](#)
- [Critical incidents](#)
- [Critical incidents +](#)
- [Critical Incidents in Teaching: Developing Professional Judgement](#)



### **Think and discuss:**

What is the role of reflection in writing a critical incident?

What have you learned about yourself from writing the critical incident?

How can critical incident reflection be used?

### **Answer questions**

1. How would you define critical incidents?
2. How can you handle critical incidents?
3. What are the main stages in analysing a critical incident?

### **Reflect**

- Why do I view the situation from several points of view?
- What assumptions have I made about the people involved in the incident or problem or situation?
- How else could I interpret the situation?



- What other action could I have taken that might have been more helpful?
- What will I do if I am faced with a similar situation in the future?

### Learn more

Links to all mentioned sources and additional materials:

- [Spencer-Oatey, H. \(2013\) Critical incidents. A compilation of quotations for the intercultural field. GlobalPAD Core Concepts. Available at GlobalPAD Open House](#)
- [Critical reflection framework](#)
- [Turning Our Intercultural Stories into Critical Incidents](#)

Video:

- [Cross cultural communication | Pellegrino Riccardi | TEDxBergen - YouTube](#)

Cultural assimilators

### Warm-up

Look at the picture. What cultural differences does it illustrate?



Source: [https://sielearning.tafensw.edu.au/MCS/9362/Sterilisation%20disk%203/lo/7373/7373\\_00.htm](https://sielearning.tafensw.edu.au/MCS/9362/Sterilisation%20disk%203/lo/7373/7373_00.htm)

### Learn

**What are culture assimilators and attributions?**

Most intercultural misunderstandings result from the different ways in which people evaluate (and often judge) a given situation or behaviour. The culture assimilator is a programmed learning instrument that can be used to teach people from two different cultures to cope with such situations and make similar inferences/evaluations (isomorphic attributions) about the behaviour of people from a specific culture (Triandis, 1977). These ways of evaluating a situation are called attributions and the term isomorphism means sameness (iso) of a form

(morphism). Triandis (1975) introduced the concept of isomorphic attributions to discuss the situation in which a person from a different culture learns to make the same attributions/inferences about the behaviour of another person as that person himself/herself. Attributions are subjective perceptions based on one's cultural background and experience. What is considered rude in one culture (looking into a person's eyes) might be acceptable and normal in another one. The method teaches learners why others have acted the way they have. The culture assimilator enables people to learn how and why other people have perceptions of and make attributions about certain behaviours or events so that they learn to make the same attributions.

*References with more information:*

- [Cushner, K. & Brislin, R.W. 1996. \*Intercultural Interactions: A Practical Guide\*](#)



**Think and discuss:**

- Can you explain the culture assimilator in your own words?
- Can you give examples of misunderstandings that you experienced?
- Do you think the cultural assimilator is a good technique to use?

***How to use the culture assimilator***

Culture assimilators may introduce to trainees a variety of situations representing a wide range of significant differences between cultures. The culture assimilator is based on a critical incident (a scenario) presenting a cultural clash between people from two different cultures.

Each incident is followed by three, four, or even five interpretations.

- The trainee is asked to read the critical incident (the scenario).
- The trainee selects one of the interpretations that best explains the problem from the point of view of the person in the incident who is not from the same culture as the trainee.
- Then the trainees check to see whether their interpretation is the right one. If not, they have to go through additional alternatives until they find the right interpretation. Each interpretation is accompanied by an explanation providing valuable background information. The right interpretation has been selected by the experts who designed the assimilator, based on their research.
- Such experiences stimulate discussions on the lessons learned.

The Culture Assimilator method is often classified as a *cognitive* and *experiential* technique because it focuses on the acquisition of knowledge or information in a trial-and-error process. The method simulates the experience of entering a new culture but without the risks of encountering any problems.



**Think and discuss:**

- Why is the cultural assimilator method an experiential technique? What are the benefits?

Enjoy a cultural assimilator experience!

*Look at these pictures presenting different classroom settings. Where would you like to learn? Why? What factors have determined your choice? How would you feel if you learned in an unusual setting?*



Source: <https://phys.org/news/2014-09-biology-majors-women-gender-gaps.html>; <https://www.albany.edu/news/38748.php>

*Read the text about a critical situation and then choose the best explanation for the awkward atmosphere by following the instructions above:*

During an international course, our institution organised some years ago some of our participants complained about other trainees' behaviour who repeatedly interrupted trainers with their questions. They said that they were used to a one-way lecture in which the professor taught and the students took notes. Thus, there would be complete silence in the room and they could concentrate and understand the lecture. The way the session had unfolded based on a dialogue between the trainer and the participants made them feel uncomfortable with the information overload in the discussions; they complained that such sessions lacked structure and guided instruction. They stated that they preferred to have more guidance from their trainers.

They were even more surprised when one of the trainees did not agree with the trainer's point of view and started to justify their reasons and contradict the trainer.

What's going on here? Choose the best explanation and be prepared to defend your choice.

1. European students enjoy talking no matter what the situation or where they are. They are talkative and this is how they show they are interested in a topic.
2. In the European culture, people are loud, impolite and disrespectful to others, even to teachers. This is reflected in the students' behaviour towards their professor by contradicting him.
3. European young people disregard older generations and look down upon them. Thus, they are arrogant even in front of a professor.
4. The gap between Asian and European students is mainly due to cultural differences. Asian trainees tend to be more reserved and quiet while Europeans are used to playing an active role in the learning process. This may also relate to directness and authoritativeness in the different cultures.

Feedback on responses/ Trainer's Guide

1. This is not a good explanation. Whether a person is talkative or not depends on their personality or background and not nationality. Try again!

2. This is not true. The European school encourages a more open learner-centred approach focused on interaction and participation and based on dialogue between trainer and participants. If students show their disagreement with a professor and justify their arguments, this does not mean that students are rude; they have just a different opinion. Try again!
3. This is an example of overgeneralization and stereotyping. In this case, the students show their disagreement with the professor because they have a different viewpoint not because the professor is older than them. Having a contradictory discussion with your educator and challenging him/her is not rude in the European culture. Try again!
4. This is the best explanation. Due to cultural differences, people have different practices: the difference is 'direct' versus 'indirect' communication, the way people prefer to engage in direct or indirect communication. Asian people are more reserved and therefore, more indirect in expressing themselves. This indirectness helps them to preserve dignity and harmony. That is why they do not challenge the professor so directly to save his face. On the other hand, Europeans are usually more direct. They try to avoid ambiguity and get directly to the point. Thus, students ask questions whenever they do not understand and raise their hands to express their opinions. So, people from other cultures may feel uneasy about their directness in expressing themselves.



### Think and discuss:

Have you ever had a similar experience? What have you learned from this experience?  
What are the benefits of such exercises?

References with more information:

- [The Culture Assimilators](#) (The Intercultural sensitizer)
- [Intercultural Sensitizers](#)

### Answer questions

1. What are the similarities and differences between a critical incident and a cultural assimilator?
2. What are the advantages of experiential learning?

### Reflect

- Which learning approach is more suitable for you when acquiring knowledge about other cultures?
- Have you had any experience with the above-mentioned approaches?

### Learn more

Links to all mentioned sources and additional materials:

- [The Culture Assimilators](#) (The Intercultural sensitizer)
- [Intercultural Sensitizers](#)
- [Cushner, K. & Brislin, R.W. 1996. Intercultural Interactions: A Practical Guide](#)

Video:

- [Learn a new culture | Julien S. Bourrelle | TEDxArendal - YouTube](#)



## Story circles

### ▣ Warm-up

Look at these different quotes on listening and think about what they mean. Do you agree with any of them?

**“The biggest communication problem is we do not listen to understand. We listen to reply.”**

**“Understanding, as we understand it, is misunderstanding.”**  
— Elias Canetti

**“When people talk, listen completely. Most people never listen.”** — Ernest Hemingway

### ▣ Learn

#### What is the Story Circles method?

The UNESCO Story Circles method is a state-of-the-art adaptable and practical method that can be used in a wide range of contexts and situations around the world for developing individuals' intercultural competencies and bridging divides. Story Circles method promoted by Darla Deardorff, looks into fundamental elements of intercultural competencies development, such as respect, listening, curiosity, self- and other awareness, reflection, sharing, empathy, and relationship building. The prompt is the key to developing the intercultural competencies and it is used to stimulate the sharing of personal experience. The tool works at its maximum potential when the experience-sharing is accompanied by a thorough debriefing/follow-up discussion with participants. The number of participants can vary dramatically since the main activities take place in small subgroups of 3 up to five people. The small groups must be as diverse as possible (age, gender, backgrounds) and all members speak and understand the same language. Participants have to remain in the same small groups until the end of the experience as this will create an atmosphere of trust, confidentiality and safety.

As ground rules, confidentiality and respect are key principles governing the activities. As each person shares his/her story, the others in the group are to *listen for understanding*; in no way are they to interrupt the story (making comments or asking questions) until all stories have been told. The advantage of 'Not interrupting' rule is twofold: demonstrating respect for the person sharing and forcing the listeners to listen more closely to what is being shared, *to be open*, to look for meanings to what they hear instead of the typical listening, preparing a response, judging, etc.



Source: <https://myedmondsnews.com/2019/11/i-am-edmonds-event-caps-off-project-to-share-experiences-through-storytelling>

References with more information:

- [Deardorff, D. K. \(2020\), The UNESCO Story Circles](#)



**Think and discuss:** What is listening for understanding? Why is it important?

### **How to stage a Story Circles experience**

There are at least two rounds of stories shared, the first is a “get acquainted” round and the second is about eliciting a personal experience that addresses intercultural competencies development. In each round, only one prompt (a question) is given to which participants respond and the others in the circle listen for understanding (not for response or judgment).

*The first “get acquainted” round* helps participants to meet each other, build trust, and begin to feel comfortable sharing interculturally (revealing something about their background; the prompt focuses on pleasant topics, such as food, holidays, and so on). The facilitator would only use one prompt. The trainer models an appropriate response for the participants to help participants know expectations for sharing. Examples of prompts: Please tell us your name and the story about your name. (What does it mean? How did you come to have this name?)/ What is your favourite holiday or festival, and why is this your favourite?

*The second “intercultural competencies” round* focuses on one prompt such as: What is a memorable cultural misunderstanding you have had, and what did you learn from this?/ What is your earliest memory of difference (when you first learned or realized that you were different from someone else)? This is also modelled by the trainer (it encourages trainees to share their personal experience). The intercultural prompt encourages the participants to share and reflect on their experiences with those who are different from them so that the experience is perceived from different perspectives.

### *Flashbacks*

Once the stories/experiences from the second round have been shared, the participants engage in flashbacks in response to the shared stories. The flashback encourages participants to listen for understanding, demonstrate respect, and make connections (all part of intercultural competencies development). The participants have to share quickly in 15 seconds or less the most memorable points of the stories they heard in round two. To do this, the group starts with the first person who shared his/her story in round two, and everybody in the group tells that person the most memorable point of his/her story. Then the group moves to the second person who shared his/her story and the others share their flashbacks for that person and so on. This is a relatively quick activity that does not develop into a discussion. This is a very important part of the Story Circles experience and demonstrates respect and *listening for understanding* each participant in the Story Circle.

*Debriefing/discussion questions* After the two rounds of personal sharing/storytelling and flashbacks, the participants get involved in guided group reflection and discussion (a minimum of 30 minutes of debriefing time is recommended). Debriefing is an integral part of the Story Circle experience and is key in supporting the development of intercultural competencies (thanks to the value of “stepping back” and reflecting on the process itself and in learning from that process). Debriefing/discussion can be organized first within the small Story Circle groups and then later in plenary. The possible debriefing/discussion questions are given to participants in a handout. Possible questions stimulating discussion: 1) What is memorable to you in what you heard? 2) What surprised you? 3) What challenged you in the stories you heard? 4) What did you learn about yourself through this experience (this refers to the goal of increased cultural self-awareness)? 5) What common themes did you hear from the stories? 6) What do you want to explore further after hearing these stories?

### Answer questions

1. What are the fundamental elements of intercultural competencies the Story circles method focuses on?
2. Why is the *Debriefing* session at the end of the experience so important?

### Reflect

- How has the Story circles experience helped you practice listening for understanding?
- What lessons have you learned from this experience?

### Learn more

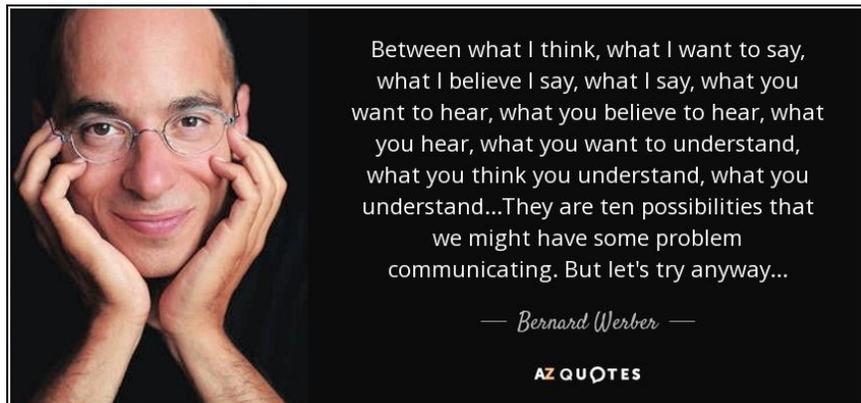
Links to all mentioned sources and additional materials:

- [Deardorff, D. K. \(2020\), The UNESCO Story Circles](#)
- <https://iccglobal.org/resources/resources/>
- [Intercultural Communication Resource Pack. SALTO Youth](#)
- [Critical Incidents for Intercultural Communication: An interactive tool for developing awareness, knowledge, and skills](#)
- [Intercultural Training Pack](#)

Communication exercises

### Warm-up

Read the poem and reflect on its message.



Source: <https://www.azquotes.com/quote/802362>

Read the definition of intercultural communication below and then reflect on the question. Share and discuss your answers with peers.

## What is Intercultural Communication?

Intercultural communication refers to the effective communication between people/workers/ clients of different cultural background. It also includes managing thought patterns and non verbal communication.



Source: <https://www.slideshare.net/DhanBharathi/intercultural-communication-presentation>; <https://youtu.be/sGRkVar8EII>

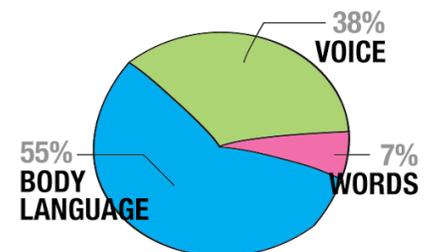


### Predict:

What are the main components of communication and how much do they affect the meaning of the message?

### Learn

Being able to communicate effectively is one of the most important life skills. Communication is vital in all our actions, when we build relationships, share ideas, negotiate issues, delegate responsibilities, work in a team, etc. There are basically three elements in any communication, which affect the meaning of the message. Have a look at the image to see how much each element accounts for the message!



Metrabian & Ferris' research results of communication during a presentation.  
"Inference of Attitude from Nonverbal Communication in Two Channels"  
The Journal of Counselling Psychology 31,  
S. 248-252, 1987

Source: <http://www.aoc-training.de/communication/non-verbal-communication>

These three components, verbal (words), non-verbal (body language) and paraverbal (voice, tone, intonation, etc), are interrelated and culture specific and they differ dramatically across and within cultures. The message conveyed by words and phrases which differ from one language to another can't be understood without a clear understanding of the accompanying nonverbal and paraverbal elements. The meaning of the message depends on all three elements. Therefore, people who get into contact with individuals from other cultures must consider those culture-specific features and act accordingly.

References with more information:

- [Elements of Speech Communication](#)



### Think and discuss:

What are the main components of communication?

Why do they play an important role in communication?



## ▣ Learn

### ***What is verbal communication?***

Verbal communication refers to what you say: the contents of your message. Cultures vary in terms of the topics that are discussed in public; such topics, hotspots or taboos (i.e. death, money, politics etc) are situations that might cause a difficult atmosphere among the interacting persons if not handled carefully and sensitively. Also, there are words or phrases the meanings of which are culture-specific, ambiguous, cannot be described clearly nor can they be directly translated. Knowing them prepares you to handle them and enables you to improve your intercultural communication skills. For instance, 'How are you?' is usually perceived as a greeting and the speaker does not expect details about your health. British trainers were confused when people insisted on details about their health 'Hi, Anna, how are you?' 'I'm fine, thanks.'

### ***What is nonverbal communication?***

Nonverbal communication uses gestures and body language and it is the oldest form of communication. Non-verbal messages have much more ambiguity, situationally, and spontaneity and they depend on cultural contexts. Thus nodding or shaking your head as an expression of agreement or disagreement is not universal. It evolved differently in Bulgaria, for example.

### ***What is paraverbal communication?***

Paraverbal communication is how we say it. Tonality, pauses between sentences or words, inflexions (saying words lowering and raising your voice), pitch, quality of voice, etc. can influence the message. To be effective intercultural communicators, we need to align our gestures, appearance and tone with the words we're trying to get our message across and overcome any cultural differences across cultures.

*References with more information:*

- [Forms of communication: verbal, nonverbal and paraverbal](#)
- [Intercultural communication](#)
- [What is Intercultural communication?](#)
- [Intercultural communication](#)



### **Think and discuss:**

What is verbal communication? Can you share some examples of culture-specific words?

Can you share your own examples of hotspots or taboos? What is nonverbal communication?

Can you share some examples of culture-specific gestures?

What do you do if you perceive cultural hotspots in an interaction?

## Learn

The activities below aim at raising trainees' awareness about the role that body language and paraverbal elements of communication play in intercultural relations. Debates and discussions, role-plays, simulations, action-oriented tasks, etc. help improve not only verbal but also other culturally determined aspects of communicative competence.

**Role-play** is a very effective technique raising participants' awareness about communication channels and practising verbal, paraverbal or non-verbal communication in an intercultural context. Role-plays also help trainees to identify and observe features of other cultures, which are not accessible otherwise. Role plays provide learners with opportunities to practice real-life situations. Thus, learners will know how to react in unfamiliar intercultural settings. Role-plays are suitable for all language levels and age groups.



Source: <https://www.diva-portal.org/smash/get/diva2:1337091/FULLTEXT01.pdf>

The trainer sets the scene: trainees are participants in a reception (a party or a meeting) and observers. They get role cards and colourful ribbons according to the country they represent (red, blue, and white). Participants have to wear the ribbons as ties or necklaces during and after the game. What they have to do is to meet and talk with as many people as possible according to their role. The participants come from three different countries: Redland (You like to talk with foreigners, but you don't like being touched by strangers. You always avoid eye contact. You eat with a spoon.); Blueland (People in your country gently each other's arms all the time when they talk. You eat with your hands. You avoid people from Whiteland; Whiteland (You love to meet and talk with people. You are enthusiastic and use a lot of gestures. When you meet someone, you touch your earlobes and bow a little to say "hello" politely. You eat with chopsticks.).

After about eight to twelve minutes of partying they should be asked to sit down in groups of four or five, having representatives from all countries as well as one or two observers. Participants get a set of questions for the discussion, answer the questions and discuss the issues in their groups. Their answers and conclusions are presented in the plenary (possible focus on intercultural misunderstandings with people from other cultures; share own similar experiences).

### Questions:

What did you learn about the three different cultures?

What is the role of physical contact?

What caused (or could have caused) conflicts? How did you avoid/solve conflicts?

Are there any similarities between your culture and any of these three cultures?

What are some of the differences?

Which culture did you find the strangest of all? What else would you like to learn about these cultures?

How did you feel while you were participating in the game?

What did you notice when you were observing the role-play?

**Games: Babel Tower/ Mission Impossible** Source Intercom TC, Lorenzo Nava

*Activity description*

This exercise is based on the “Mission Impossible” team-building game in a multicultural context. The group should be divided into subgroups in order to complete some tasks; they can only use body language and their mother tongues but are not allowed to use foreign languages a common language, English. Samples of tasks: Make a birthday list of everybody in their team, write a poem together, dance something all together, say a tongue twister in all the languages in their group, design a poster promoting cultural diversity, draw a favourite landscape, etc.

*Debriefing and evaluation*

Start with a summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no? Then proceed to a discussion on learning what was the most difficult task and why.

What was the easiest task and why? How much easier would it have been if all had spoken in English?

Is it really necessary to have a common language in order to understand each other?

What tools did you use to communicate and make sure everybody understood correctly?

**Games: Guess the word** through several communication channels (Source Lorenzo Nava, Filiz Ayseli)

*Aims: Understanding different levels and channels of communication*

Prepare beforehand small pieces of paper on which you have written a word expressing an object. Split the group into subgroups of four. Give a person in each group a piece of paper with the word. Tell them to read it and draw the object it represents on a piece of paper for Person 2. Person 2 has to figure out the meaning of the drawing and describe it verbally to Person 3. Person 3 has to identify what word person 2 has described and go to the last person, Person 4, and mime the word. Person 4 returns to the trainer and says the word. If it's right Person 4 gets another word; if the word is wrong then they have to start again with the first word. A team wins when they have completed five words and stops when all teams have finished.

*Debriefing and evaluation*

The debriefing is very important. Ask the participants to get together in a large group for the discussion and invite them to talk about what happened in the role-play.

Start with a summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no? In the feedback, the discussion will focus on these questions: What was the most difficult stage? What was the purpose of this exercise?/How were communication channels different from each other?/ Was it equally easy/difficult to use various channels of communication?/ Which of these channels do you use more/less often? Why?

*Reflection*

- Which communication tool would you use more comfortably in a multicultural context?
- Which communication tool do you feel less comfortable using?
- Would you share with us an interesting experience related to communicating with people from other cultural backgrounds?
- How can you make communication more effective with people?

**Cultoons** (cartoons on cultural misunderstandings) are like visual culture assimilators. Learners are given a series of (usually) four pictures depicting points of surprise or possible misunderstanding for people coming into the target culture. Their task is to describe the pictures and say whether in their opinion the reactions of the characters seem appropriate or not. *Variation:* Give learners a set of emojis (pictograms, logograms, ideograms and smileys) and ask them to write detailed descriptions for a person who has never used them.

## What is the source of the problem?



Figure 9.1 The cultural meanings of 'Yes'. (Source: Feign, 1987.)

Source: <https://www.pinterest.fr/pin/397513104592256128>; <https://slideplayer.com/slide/5834255>

### Action-oriented task: “All around the world” (Source Isabel Alonso-Belmonte & María Fernández-Agüero)

This activity can be carried out in small groups over several weeks. The participants focus on a country and have to find cultural similarities and differences with their own country. Their task is to present common intercultural communication hotspots to peers with the help of visuals such as PowerPoint presentations or posters. To do this participants need to do research on the internet and read articles, blogs or watch online videos related to the topic etc. The presenters should also be ready to answer personal questions (“Why did you choose that topic?”, “What makes it special?”).

### Discussions and debates: “What would you do?”

The participants are presented with a problem related to intercultural encounters and in groups invited to discuss and solve it. The solutions are presented in the plenary. Trainees have to take sides, discuss the options and, if possible, agree on a common solution. The trainer stimulates the discussion through thought-provoking questions or “for and against” statements. *Other applications:* We invite trainees to contextualize the topic of discussion of the debates.

### Using videos to observe body language

The activity aims to develop trainees' ability to attend to the body language of others; to enable trainees to speculate on the meaning of some important elements of nonverbal communication.

This activity provides an opportunity for learners to pay active attention to the body language of people they see, and to speculate on what people may be trying to communicate in non-verbal ways, either consciously or unconsciously. The trainer preselects a three or four-minute video showing some elements of interaction or communication between people in another country or culture of interest. The trainer provides some basic background information about the context in which the video is set: then s/he describes who the participants are and what situation they are in. The trainer asks participants to watch the video whose sound has been switched off and closely observe how people greet and interact with each other (focus on handshaking, smiling, faces, touching, emotions, their gestures and eye contact). Trainees reflect on what the individuals concerned are trying to communicate and share their findings with their peers. What are the individuals concerned trying to communicate through their greetings? What are the individuals trying to communicate through their gestures and

personal space? It is also useful to ask the learners to speculate on how their own body language is similar (or dissimilar) to that of the individuals they observe.

*References with more information:*

- [Nonverbal Communication and Body Language](#)
- [Bennett, J., 2026, Interactive Methods for Teaching about Cultural Differences](#)
- [Intercultural communication Resource Pack](#)
- [Role Play: A Practical Way to Teach Intercultural Communication](#)
- [A Practical Way to Teach Intercultural Communication](#)
- [Intercultural encounters](#)
- [8 Strategies for Teaching Intercultural Communication through Film](#)
- [Keynote: The Power of Nonverbal Communications | Joe Navarro](#)



### Think and discuss:

Were the activities useful? Why? What did you learn from the activities?  
Which would you use with your learners?

### Answer questions

1. What are the main components of communication?
2. Give examples of verbal, non-verbal and paraverbal communication

### Reflect

- Is it equally easy/difficult to use various channels of communication?
- Which is your most/least favourite? Why? Did you experience any unpleasant experience? Would you share it with your peers?
- How did you feel while being involved in the above-mentioned activities?
- Which activity would you use with your trainees? Why? How would you change the activities to match your context and meet your trainees' needs?
- What other activities would you suggest? Why?

### Learn more

Links to all mentioned sources and additional materials:

- [Forms of communication: Verbal, Paraverbal and Non-Verbal](#)
- [Case work - Hotspots: Talks](#)
- [Defining intercultural communication](#)
- [Intercultural dialogue](#)
- [World Council on Intercultural and global competence](#)
- [Non-Verbal Communication | Leyla Tacconi | TEDxBritishSchoolofBrussels](#)



## ▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?



## Unit 2 – Case studies and simulations on intercultural competence of adult educators

**Recommended duration:** 15 hours

**Description:** In this unit, learners are introduced to case studies of real situations that happened in formal, non-formal, and higher adult education institutions in Romania, Lithuania, Greece, Spain, Italy, and Cyprus. They describe intercultural misunderstandings, how they were dealt with and solved, and different alternative suggestions on how to avoid or solve these types of misunderstandings. In this unit, there are also simulations/role-play exercises provided for developing role-play participants' intercultural awareness and skills. These simulations could be used in adult education settings as written or could be modified according to each trainer's and their learners' needs.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic (quotes or discussion questions) and/or test the learners' prior knowledge of that particular subject. After that, the main content of the topic is presented using text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and discuss" questions are recommended during parts of the main content and after it. Each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information. And finally, after each set of case studies and simulations, an evaluation form is provided to be used by trainers after conducting a training session of the given case study and simulation.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.



**Most simulations in this unit will follow a common procedure:**

1. If necessary, remove all furniture from the centre of the room. Learners will need space to move around. Explain to the class that they will adopt the cultures of two unfamiliar groups A and B, interact with each other, and then examine their reactions. At this point, the *Background* information would be read to the participants.
2. Divide the participants into small groups of 4–6 (more than one group can participate at once). Each group should have 2–3 members from group A and 2–3 members from group B. You could also assign two or three participants from the whole class to act as observers. Give participants in A and B groups a copy of the appropriate briefing sheet (i.e., A or B).
3. Ask the observers to watch closely as two different cultural groups A and B interact. They may move among the participants, but they may not touch or speak to them. Their observations will help the class view the lesson with a wider perspective during debriefing.
4. Separate participants into two rooms (or two opposite corners of the room): one for group A, the other for group B. Allow them several minutes to read the information on the briefing sheet. Then take a few minutes to acquaint the As and the Bs with their new cultures and to discuss their new norms among themselves.
5. Visit the As and the Bs separately and clarify their values. Emphasize the importance of staying in character.
6. Be sure to emphasize the goal of the interaction between the two cultures as stated in the briefing sheets.
7. Begin the exercise with setting the scene and inviting the members of both groups to enter the room.
8. The instructor and student observers should walk among the groups, looking for behaviours that can be described and discussed during debriefing.
9. After 10 to 20 minutes, call time and end the interaction. Ask the learners to meet once more in different rooms or opposite corners of the room and to make notes for their intercultural interaction.
10. Call all learners back into the room for debriefing.



## Case study and simulation in non-formal adult education institutions in Romania

### ▣ Warm-up

- Have you ever participated in an international course as part of your Continuing professional development (CPD)? Think of an intercultural interaction that you were part of or witnessed. Share it with us. Did you encounter any problems? How did you react?
- What are the barriers trainees may face in participating in international courses?
- What are the barriers trainers may face when delivering international courses?

### ▣ Case study – Training of trainers delivering international courses



#### Introduction

Non-formal adult education institutions promote and organize national and international programmes and projects that offer access to new skills and knowledge to a large percentage of people. International training courses that run within the framework of European programmes and projects are very popular as such courses can contribute to the continuing professional development of staff working in a multicultural context. Participants receive a focused and useful/adequate learning experience while also enjoying the benefits of different social and cultural environments.

In the culturally diverse learning environment, trainers face a great challenge in accommodating culture-determined differences. Existing research suggests that cultural differences can have a negative effect on participants' wellbeing and engagement in such courses, delivered either face-to-face or online (Liu, S. et al.,

2010). The question is: How do cultural differences in organising international courses affect the success of these courses?

## Background

Our institution is a non-governmental organisation involved in European projects. Our long experience in organising national and international training courses taught us how important it is to consider and bridge cultural and linguistic differences, communicate successfully across cultures and establish meaningful relationships with and among adult trainees. Trainers' abilities to deal with these differences establish the success of the course, participants' wellbeing and sometimes the prestige of the institution organising the course.

## Problems

- **Language barriers**

One of the problems we had was participants' language level. All our courses were in English and sometimes trainees' language competences were low. As a result, those participants did not understand the content and felt ignored and isolated. Having a colleague translate the content was not a solution (Q1).

### Alternative

One alternative was for trainers to do detailed planning and preparation and use more audio/visual aids.

### Solutions

To help ease the language barriers, trainers also gave trainees the course structure, its detailed plan and materials to study before the start of the course. Participants were able to better prepare for the course by going through the materials before each session and get familiar with new vocabulary. Trainers also used the flipped classroom approach. Thus they provided trainees with video clips introducing and explaining the main concepts and summarising the main ideas. The trainees watched the videos at home at their own pace and as many times as necessary. This approach not only helped them to understand the course content but also allowed them to review the content several times in order to overcome the language barriers.

To raise participants' awareness about the difficulties that people face when overcoming the language barrier the trainer can initiate the [Language barrier game](#).

- **Little relevance of the content to participants' context**



Another problem trainees complained about was that the course content had little relevance to their cultural context. In one of our international courses the participants complained that the content we were delivering was

not relevant to their country and, therefore, they could not apply what they had learned to their context. Thus, they requested that the instruction cases be tailored to practical issues faced by their companies, which was difficult to implement in a group with participants from eight countries.

### *Alternatives*

We realised that the course needed to balance the use of local and global cases to meet participants' needs. To this end, we included multiple sources and approaches in the course content to present a balanced view. We even invited local experts in the field to have QA sessions with participants and present their perspectives. However, these strategies did not work because they were all implemented from our viewpoints. The sources selected and the experts all presented the same local perspectives (Q2).

### *Solutions*

We knew that the trainer must elicit from trainees what they know about the topic and build on this. In order to balance diversity and localization, we realised that we needed to consider both the micro and macro levels of cultural learning and come up with ideas to integrate diverse experiences in order to foster intercultural understanding (McLoughlin & Oliver, 2000). To our knowledge, the best courses which solved the problem of the relevance of content to context were those when trainees were invited to contribute to the content with their own experience and knowledge. This strategy that asked the trainees to share personal cases from their cultural contexts was also a better way to ensure equal participation in the course. The lesson we gained was to critically evaluate the curriculum and create learning materials that go beyond the limitations of local structures, scaffold learning and organize learning activities that enhance active participation and encourage trainees to contribute to the teaching/learning process.

Trainers' lack of knowledge about trainees' prior knowledge and skills, participants' familiarity with the teaching methods or interaction of the course, 'rigorous learning' vs 'learning with entertainment' are other problems that trainers should reflect on when organising an international course (Q3).

### **Recommendations**

Trainers should:

- Anticipate, value and accept differences among learners and ways of learning in order to create a safe atmosphere based on trust.
- Model and encourage non-judgmental sharing of experience/opinions on cultural issues commonly agreed upon.
- Identify risk factors and barriers trainees may face in participating in the course.
- Facilitate discussion among students with a variety of communication styles.
- Provide feedback across cultures in a variety of ways.
- Create opportunities for interaction among diverse trainees.
- Discuss the roles of trainers/teachers and learners across cultures.
- Integrate content and learning resources in courses that represent diverse perspectives, paradigms, or disciplinary approaches.
- Organise learning activities that encourage trainees to explore difference and practice perspective-taking.

(Adapted from Dimitrov, N. & Haque, A. (2016) Intercultural Teaching Competence,  
<https://teaching.uwo.ca/teaching/itc.html>)





### Think and discuss:

Could you think of any other reasons why the mentioned problems exist?

How can trainers customise messages to audiences with different levels of linguistic ability and thus get their message across?

Can you think of other solutions to balance the use of local and global cases and make the content relevant to all participants?

What other problems may come in an international course? How would you solve them?

### Answer questions

1. What were the main problems described in the case study?
2. How far do you agree with the solutions given to language barriers?
3. What are the most suitable methods which would meet participants' needs and expectations related to the relevance of the course content?

### Reflect

- What are the challenges that trainers encounter in international courses?
- How can trainers develop their intercultural teaching competence?
- What types of learning and teaching experiences allow them to enrich their training skills?
- How far do you agree with the following: “intercultural teaching competent instructors are open to diverse ways of knowing, are reflective in their approaches to assessment and curriculum design and promote multiple perspectives when they select content, readings, and learning activities”?

### Learn more

Links to all mentioned sources and additional materials:

- Council of Europe, <https://www.coe.int/en/web/compass/language-barrier>
- Dimitrov et. al., Centre for Teaching and Learning, 2016. *Intercultural Teaching Competence. A Multidisciplinary Framework for Instructor Reflection.* <https://teaching.uwo.ca/teaching/itc.html>
- Liu, S., Magjuka R., 2010. *Cultural Differences in Online Learning: International Student Perceptions*, [https://www.researchgate.net/publication/220374832\\_Cultural\\_Differences\\_in\\_Online\\_Learning\\_International\\_Student\\_Perceptions](https://www.researchgate.net/publication/220374832_Cultural_Differences_in_Online_Learning_International_Student_Perceptions)
- McLoughlin, C. & Oliver, R. 2000. *Designing learning environments for cultural inclusivity: A case study of indigenous on-line learning at tertiary level*, [https://www.researchgate.net/publication/229439470\\_Designing\\_learning\\_environments\\_for\\_cultural\\_inclusivity\\_A\\_case\\_study\\_of\\_indigenous\\_on-line\\_learning\\_at\\_tertiary\\_level](https://www.researchgate.net/publication/229439470_Designing_learning_environments_for_cultural_inclusivity_A_case_study_of_indigenous_on-line_learning_at_tertiary_level)

## ▣ Simulation – The banana peel

**Time required:** 60 minutes

**Participants:** two groups, 4-6 per group

**Materials:** 1 banana (or one for each trainee)

**Objectives:**

- Trainees will gain skills in observing and describing behaviour.
- Trainees will develop an understanding of how culture influences and shapes our behaviour, performance (e.g., peeling a banana) and attitudes towards other groups whose behaviour is different. What we usually consider the only logical thing to do, “common sense”, is often “cultural sense”, shared with those who learned the same pattern of behaviour.
- Trainees will learn that everything can be seen and perceived from different angles and perspectives. “My way” is neither the “only way” nor the “best way” to do a task. Our life is enriched when we embrace alternatives and diversity; knowing more than one way to do something is an invaluable asset in our lives.



**Procedure:**

Give each of them a banana (check for allergies). (Face-to-face) Ask trainees to peel their bananas and hold onto the peels. Invite them to eat the bananas if they feel like it. If this is not possible (online), you can demonstrate the process (by peeling the banana) and discuss the procedure you adopted with the trainees.

**Discussion and further suggestions:**

- Ask trainees how they peel their bananas.
- Ask trainees who taught them to peel bananas and how they learned to peel a banana. When was that? Where? Explain to them that this is the way culture is learned. Culture is our “common sense,” (learned behaviour, habits) which helps us to make decisions and interact.
- Ask trainees if everyone in the group peel their bananas the same way. There will be, at least, two different ways they usually peel their bananas (from the stem end or the top).
- Ask trainees if they have ever thought that other people peel their bananas differently. If they have not, why not? Why couldn't they see the difference? What assumptions did they make?
- Ask trainees if they consider their way of peeling a banana better than another way. You can organise a debate where participants present their pros and cons of the different methods of peeling; ask them to justify their arguments; don't accept them if they aren't justified.
- Discuss the conclusions of the *debate* (look into the analogy between banana peeling and culture). Note that people tend to be perfectly happy with gained habits that everybody shares in their context and hardly ever question the way they learned to do things (e.g., peeling a banana). The same process happens with culture. We think “our” way is the “only” way or the “right” way of doing things. Later, through our experience and interaction with other people, we discover there are other ways of doing things. Elicit other examples (differences) trainers came across (e.g. which must come first: the family names or the first/ Christian names?; how to write the date).
- Summarize the main points, e.g., that differences provide us with alternatives and add salt and pepper to life. Instead of feeling threatened by differences we should learn from them and choose what works best

for our team, family or organization. Discuss the training course situation and its cultural problems (e.g., differences in teaching/learning methods/ activities).

Links to all mentioned sources and additional materials:

- *Intercultural learning Classroom activities – guide.* <http://intercultural-learning.eu/wp-content/uploads/2018/11/ICL@School-Toolbox-final-1.pdf>
- *Bloxham, J., Icebreakers and energisers in cross cultural training.* [https://www.aqcas.org.uk/write/MediaUploads/Resources/ITG/Icebreakers\\_and\\_warmers.pdf](https://www.aqcas.org.uk/write/MediaUploads/Resources/ITG/Icebreakers_and_warmers.pdf)
- *Hill, M., Trainer Resources – 6 Ice Breaker Exercises for Intercultural Trainers, Available at* <https://culture99.wordpress.com/2015/04/02/trainer-resources-6-ice-breaker-exercises-for-intercultural-trainers/>

Videos:

- *Classic Intercultural Simulation Activity - Five Tricks,* <https://youtu.be/b-Y5wiSzWIM>
- *Simulations in non-formal education,* <https://youtu.be/3tikJrB5beo>
- *What is INTERCULTURAL SIMULATION? What does INTERCULTURAL SIMULATION mean?* <https://youtu.be/pmpEBWolRIk>

## ▣ Evaluation of the case study and simulation

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1 Case study</b>						
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2 Simulation</b>						
2.1	The simulation's objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Case study and simulation in higher education institutions in Romania

**Warm-up**

Teachers will present themselves and the disciplines that they are teaching. They will express their general opinion about teaching activity during the last 12 months and how it influenced their personal, familial and professional life.

Few questions addressed to participants will guide them to point the differences between working with national and international students groups (especially those who are teaching separated groups – teaching international students in national language OR teaching in English language).

A pre-questionnaire will be delivered to the teachers that must fill-in before starting the activity.

Please answer to the following questionnaire rating your answers from 1 to 5 where:

(1) *totally disagree*..... (5) *totally agree*

Item	1	2	3	4	5
1. I consider that the online activity is much more difficult to carry out than the activity in the classroom					
2. I consider that I invest more time than before to prepare the course support for the online activity					
3. I consider that it is much more difficult to evaluate foreign students through online platforms					
4. I changed the way I teach notions for online courses					
5. I changed the way I evaluate students for online exams					
6. There are cultural differences in the way international students participate in the course					
7. I believe that online activity has a positive impact on the level of assimilated knowledge of students					
8. I believe that online assessment has a positive effect on students' academic results					
9. I think that online activity has a negative effect on the teacher-student relationship					
10. I encountered difficulties in working online with international students because I did not have computer skills					
11. I encountered difficulties in working online with international students because they did not have computer skills					
12. I believe that online assessment does not really reflect the student's level of knowledge					
13. The number of unethical behavior among students increased during online meeting					

Age \_\_\_\_\_

Gender \_\_\_\_\_

Discipline that you are teaching \_\_\_\_\_

Years of experience in teaching international students: \_\_\_\_\_

Conducting theoretical lectures: Yes No

Conducting practical stages: Yes No



## Introduction

On 11 March 2020, the World Health Organization (WHO) declared the COVID-19 a pandemic. By 31 July 2020, COVID-19 had spread across 217 countries and territories, with almost 17.1 million confirmed cases and 668,073 deaths. America then had confirmed 9.15 million cases, Europe 3.31 million, South-East Asia 2 million, Eastern Mediterranean 1.53 million, Africa 0.75 million, and the Western Pacific 0.31 million cases.

As of 1 April 2020, the number of learners required to stay at home due to the closure of their educational institution on all levels reached a peak of 1.598 billion from 194 countries, as some studies estimated. The pandemic has had a big impact on higher education students' practices regarding:

- academic work (e.g., the switch to online lectures/tutorials, closed libraries, changed communication channels for teachers' and administrative support, new assessment methods, different workloads, and performance levels. etc.),

- daily life (the limitation of physical and sport activity, limiting hobbies, waiting for special context to reach food or medical suppliers, wearing masks, stopping seeing family members or staying away from grandparents etc)

- social life (closed dorms and therefore moving back home, no meetings with friends, university colleagues or relatives, no parties, no traveling, remaining trapped abroad, etc.)

- personal financial situation (loss of student job, worries about their own financial situation, future education and career) and emotional health (fears, frustrations, anxiety, anger, boredom, etc.),

- experiencing limitation in their academic activity due to online activities (the need for more computers in the family, internet connection, environmental problems like noise, family members in the same room etc)

An important category of students was represented by international students. Apart from the problems experienced by their domestic colleagues, international students experienced more difficulties. The most important one was the impossibility to reach their country of origin while academic activity pass to online: air travel was canceled; public transport was restricted and travel between countries was done only with the consent of the authorities. Also, the trip to a European country imposed, for many months, to self-isolate in a location for a period of 14 days. For many of them, spending too much time in the host country (even during holidays) determined important financial problems (accommodation, food etc).

After six months from the beginning of the COVID 19 pandemic, in the beginning of the new academic year, some universities proposed online lectures for theoretical knowledge and in site stages for practical one. Human medical studies, veterinary medical studies and many others had to mix online and onsite classes. Many international students, especially those from specialties that are supposing to have a lot of practical stages, especially during their last years, choose not to live the host-country being afraid that, at their return from the holiday, they will be obliged to spend 2 weeks at home so they will miss practical stages.

## Background

Many studies conducted during the first months of pandemic period proved that, in all universities in Europe, confinement and social distance restrictions were applied. Students were not allowed to live in campuses or to come to school and all academic activity passed through a transition from onsite to online lectures

The only category of students who was continuing to develop practical stages were medical students from different specialties (general, medicine, pharmacy, kineto-therapy etc) who were asked to be in frontline of fighting COVID 19. So, many medical students enrolled themselves and worked with infected patients or helped overloaded hospital to provide medical services for different type of patients.

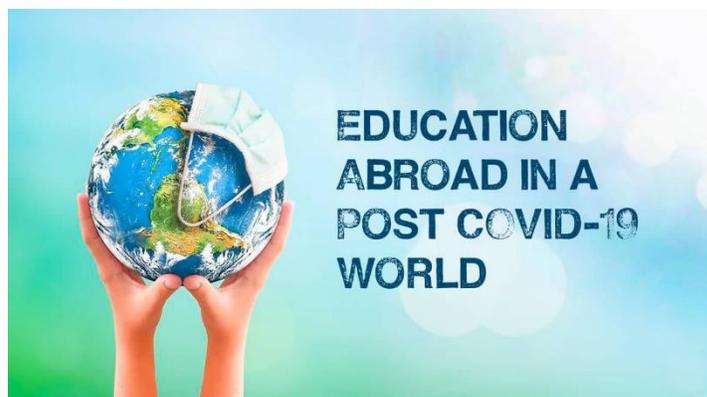
A limited number of scientific articles proposed some guidelines for academics and institutions about online activity. After several month of experience, researchers pointed out some conclusions:

1. online learning cannot produce desired results in **underdeveloped countries**, where a vast majority of students are unable to access the internet due to technical as well as monetary issues. (Adnan & Anwar,



2020) Students from undeveloped, remote, and rural areas had problems with poor Internet connectivity or even a lack of electricity. We also **cannot ignore poverty; with the final result they hold a negative attitude to the online mode.**

2. there are five high-impact principles for online education: (a) high relevance between online instructional design and student learning, (b) effective delivery on online instructional information, (c) adequate support provided by faculty and teaching assistants to students; (d) high-quality participation to improve the breadth and depth of student's learning, and (e) contingency plan to deal with unexpected incidents of online education platforms. (Bao et al, 2020)
3. There is a great need for **online use for teaching and learning, including webinars to disseminate research** and for international students and student mobility, which had been heralded, up to Covid-19, as a victory of globalization and an essential revenue stream for tertiary institutions. (Tesar, 2020)
4. During the COVID-19 pandemic, **teaching and support staff have played a key role in maintaining students' satisfaction with the university**, as established by the highest positive and highly significant coefficients for satisfaction with the teaching staff. Also, students from Europe may have 16.1% higher chances of attaining better overall satisfaction with their university compared to students from other continents, keeping the other variables constant in the model. During the lockdown, students were (on the global level) 'most of the time' or 'all of the time' worrying about their professional career in the future (42.6%) and study issues, e.g., lectures, seminars, practical work (40.2%). European students were the most concerned of all regarding leisure activities, e.g., sports and cultural activities, parties, hanging out with friends, etc. (32.1%) (Aristovnik et al, 2020)
5. On the global level, 86.7% of students reported that the **onsite classes had been cancelled** due to the COVID-19 pandemic. The most dominant forms of online lectures were real-time video conferences (59.4%), followed by asynchronous forms: Sending presentations to students (15.2%), video recording (11.6%), and written communication using forums and chats (9.1%). The rarest form was audio recording (4.7%).
6. **Studying from home** commonly requires greater self-discipline and motivation to follow through online lessons, particularly in the earlier period when students are getting used to the new system, which might affect the feeling of an increase in study obligations. On the other hand, lecturers unfamiliar with the new mode of delivery could overload their students with study materials and assignments – THEY ARE DIFFERENTLY REACT TO TASKS, HOMEWORK
7. The use of **technology for both teachers and students**, in the sense of making sure that students are equipped with the skills needed to use those online platforms (supposing that teachers were instructed how to use and develop technology and tools for their activity)
8. **Lockdown in countries where they are studying** – away from families for a long period of time,





### Think and discuss:

What were the restrictions imposed by different governments in the European countries?

What were the restrictions imposed by universities during the first year of COVID-19 pandemic?

How international students were affected by the restrictions?

What changes in their personal life were determined by COVID-19 restrictions?

What was the impact of COVID-19 confinement on their physical and mental life?

What changes in their professional life were determined by COVID-19 restrictions?

Who was more prone to experiences difficulties related to the COVID 19 restrictions?

What factors could increase the risk to develop physical and mental problems related to COVID-19 restrictions among international students?

How could universities help international students in need?

How teachers working with international students could help learners to better cope with COVID 19 restrictions that impact their personal and professional life.?

What were the most difficult challenges that teachers had to deal with working with multicultural and multilingual students?

**Alternatives / Proposed Solutions and Recommendations** – they will be mentioned by working the following Worksheets.



**WORKING SHEET 1**

**Difficulties encountered during online activities with international students**

Identify difficulties that were characterizing your **online academic activity with international students groups** focusing on: a) student's activity (4 examples), b) teacher's activity (4 examples), and propose some solutions or practices that prove to work (see e.g.)

Problem	Negative impact	Solutions
<i>Disruptive internet connection</i>	<i>Information was not delivered in a proper way with great impact on student's knowledge.</i>	<i>PPT support was more detailed and supplementary material was sent to all students at the end of the lectures.</i>
1.		
2.		
3.		
4.		
1.		
2.		
3.		
4.		

WORKING SHEET 2

Providing help to international students throughout academic activities

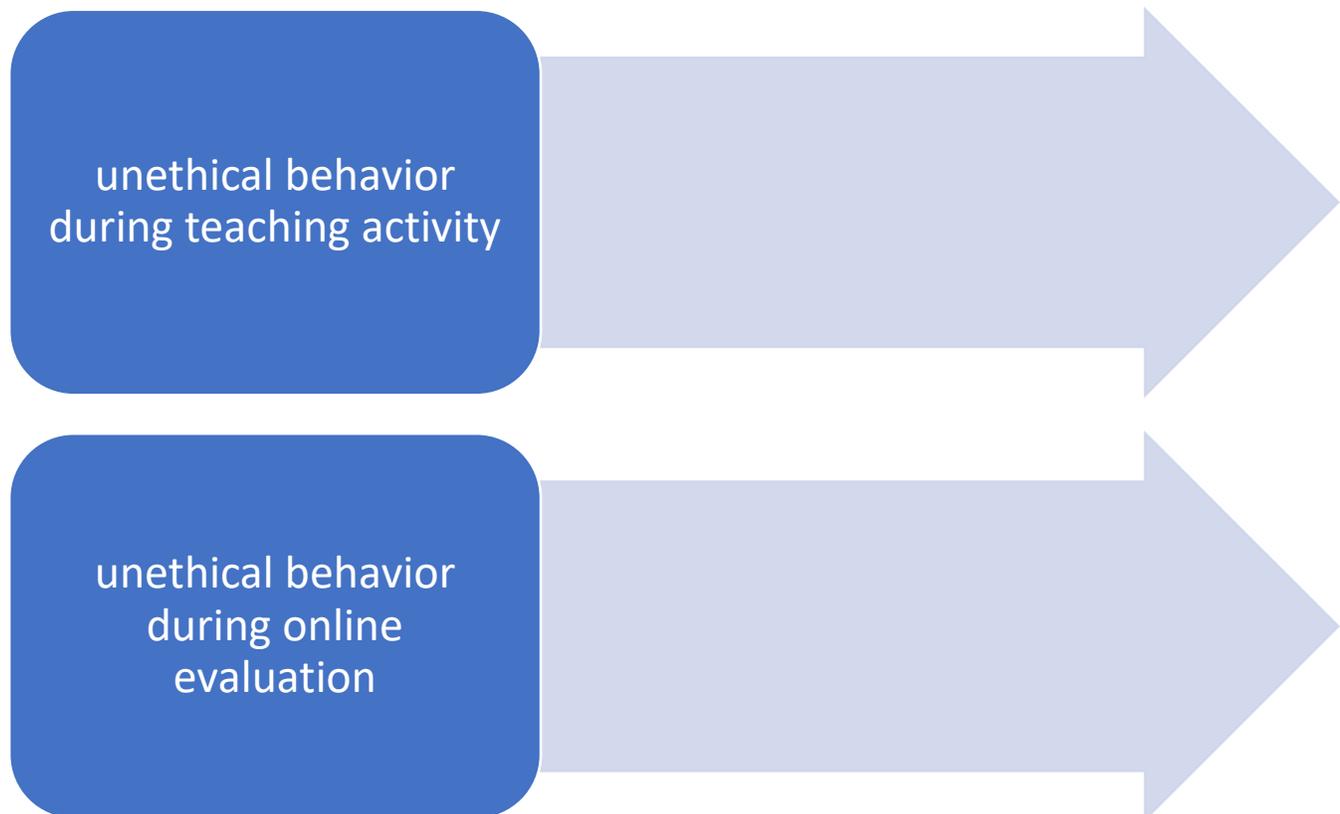
Confinement affected international students' life. Identify the most 6 important problems and explain how teachers could help students in need during their activities. (see e.g.)

Challenge	Negative impact	Solutions/practices
<i>Social distance restriction</i>	<i>Some students living alone could experience <b>depression due to self-isolation</b></i>	<ul style="list-style-type: none"> <li>- <i>proposing tasks/projects in small groups over the weekend,</i></li> <li>- <i>working in breakout rooms to let them connect better</i></li> </ul>
1.		
2.		
3.		
4.		
5.		
6.		

### WORKING SHEET 3

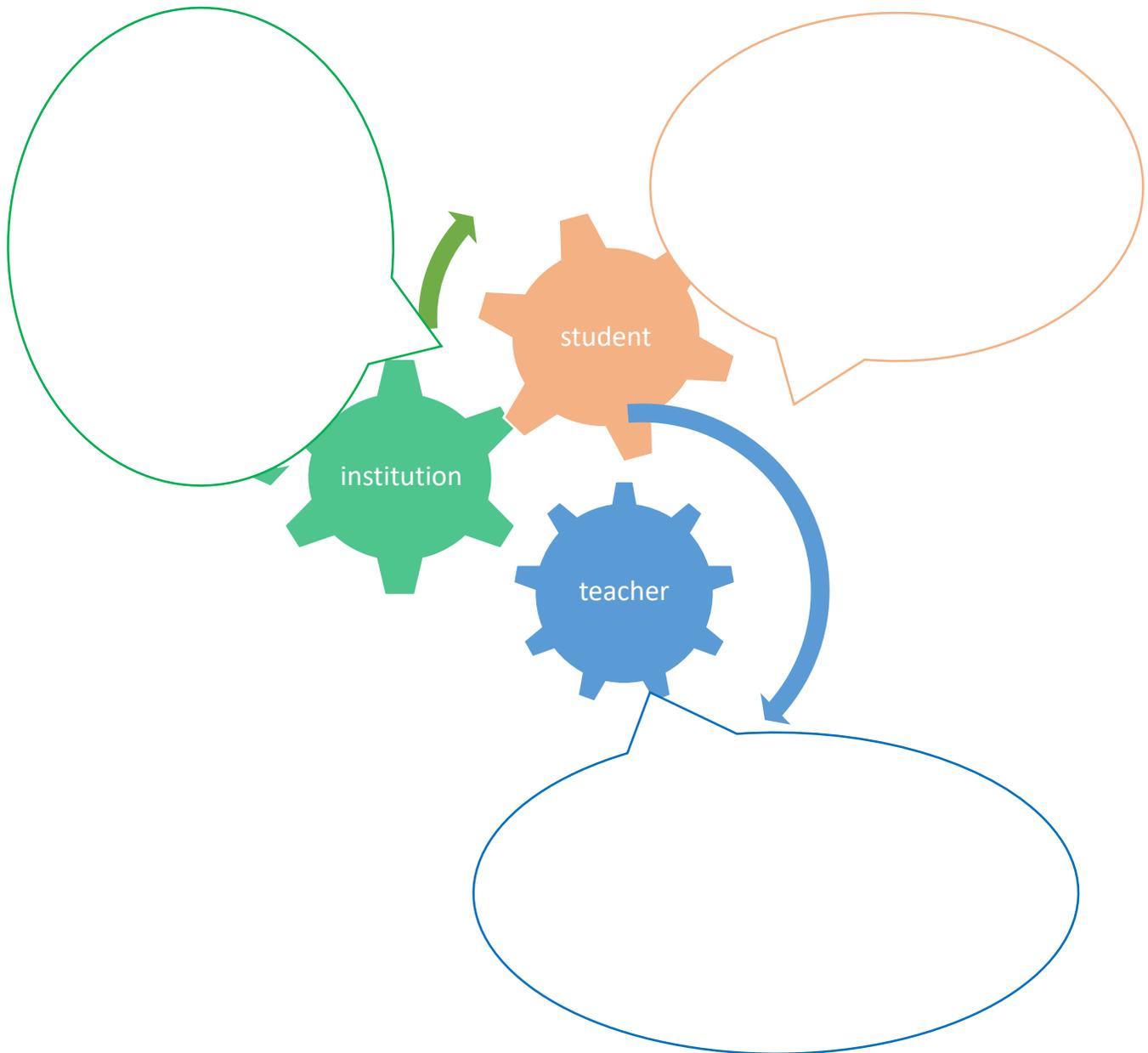
#### Unethical behaviours of international students and strategies used by teachers

Teaching and evaluating activity during online meetings registered a series of unethical behaviours practiced by students. Please mention 4 examples and point how you succeed in dealing with them.



**WORKING SHEET 4**

**What institution, teachers and international students did to adjust the academic activity to the new context of online learning**



### ▣ Answer questions

1. How pandemic period and online activity improved skills in using technology devices?
2. How pandemic period determined teachers to change their teaching and evaluating activity?
3. What factors disturbed online activity with international students?
4. In what measure the academic achievement was affected by pandemic restrictions?
5. What ethical problems you identified during online activity?

### ▣ Reflect - Will we ever be able to return the genie back into the bottle?

- What were the most challenging problems of teachers in working online with international students?

- Identify strong and weak points in online activity.

- What activities/methods/practices/behaviors were newly applied, and you consider that must be kept for future academic activity (at school)

### ▣ Learn more

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## ▣ Simulations

### Activity 1

Working groups – 10-12 teachers  
Time – 45 minutes/per activity

Teachers will create a list with the most occurred situations in which they were during their classes and now considered that could do better.

(ex: a) one of the students sustained that his/her religion was better than the other's;  
b) some students don't agree with the video connection during online exams and with the identification of their faces by teachers, etc.)

- Teachers should give examples of how they could solve the issues (closing the dispute between students) with no more than 3 steps.



OR

- Teachers could split themselves into 3 smaller groups and organize a scenario play the role of students//teachers/classmates and create a role-play session (not long than 3 mins). In this case; the play role could be video recorded to be seen and analysed after the presentation.

## Activity 2

Working groups – 10-12 teachers

Time – 45 minutes/per activity

A table-list of countries will be delivered to the teachers – countries that are represented by students from UMF. Teachers will be separated in small groups of 4 persons, and they should fill in the table – to associate **to each country** some **positive characteristics, names of: historians, scientists, painters, celebrities, researchers, singers, sports-players, monuments, etc.**

Teachers could use any resources that they need.

Both activities will generate new ideas for collaborating with students in difficult situations related to cultural and linguistic particularities - situations specific to activities with international students.

Teachers will be asked to make, together, a sheet entitled **TIPS for TEACHERS** in which to gather all the ideas that can be put into practice (those resulting from their own experience but also those resulting from discussions and work activities carried out together during the training) then when working with multicultural and multilingual groups.

<b>TIPS FOR TEACHERS</b>	
<b>WHEN WORKING WITH MULTICULTURAL AND MULTILINGUAL GROUPS</b>	
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## ▣ Evaluation of the case study and simulation

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1</b>	<b>Case study</b>					
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2</b>	<b>Simulation</b>					
2.1	The simulation's objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Case study and simulation in non-formal adult education institutions in Lithuania

### ☐ Warm-up

- Do you know how many adults are involved in non-formal education in Lithuania every year?
- Do you know how many of them are foreigners?

### ☐ Case study – The Case of Mistaken Assumptions

#### Introduction

While every year Lithuania sees an increase in its international students in higher education, the number of foreign adult learners in non-formal adult education institutions is also increasing. If we look at Lithuanian language courses, only in the capital Vilnius there are about a dozen non-formal education institutions to choose from.

With the number of foreign adult learners growing, so does the number of challenges and previously unforeseen situations related to intercultural communication. One of them is the mismatch between teaching and assessment methods used by Lithuanian adult educators, and the teaching and assessment methods expected by and familiar to the foreign adult learners. One such case that will be described here happened in the context of Lithuanian language courses in a non-formal adult education institution in Vilnius, in a group of multicultural learners, some of whom were from various African countries.

This study will highlight the importance of clear communication and the mistake of making assumptions.

#### Background

This case with African adult learners happened in 2016 when they were taking a Lithuanian language course in one of the non-formal adult education institutions in Vilnius, Lithuania. There were 3 African students in a group of 8. Other learners were from Russia, Ukraine, and United Kingdom. At the beginning of the course, there seemed to be no issues or disagreements with any of the students. In fact, the African learners were particularly active in class, asking questions and participating readily in all language practice activities in pairs, groups, etc.

Throughout the course, the students were given short written homework assignments. Although the African students never submitted them, and other students did, the teacher did not find this strange or unusual – after all, homework is something adult students can choose not to do if they wish so. However, she noticed the first signs of miscommunication after a more important, essay assignment. All students had submitted their homework except for the ones from Africa. There seemed to be a pattern among the African students of not completing any of the written assignments. In the meantime, they remained active and positive. So, it came as a shock to them when the teacher asked them about the missing written assignments. They thought that they had already reported on the given topic... orally! It had not occurred to them that they actually needed to submit the assignment in written form because they never had to do that back in their countries. And in no way could the teacher have assumed that the form of submitting an essay should be clarified to anyone.

Moreover, since all the other students had sent their essays to the teacher by email (not on paper during class), the African students thought that they were the only ones who were required to submit written essays. This unpleasant “special treatment” from the teacher in their minds could only have been explained by the fact that the teacher (and consequently, probably all Lithuanian people) was racist and prejudiced against them.



Source: [https://s18670.pcdn.co/wp-content/uploads/work\\_place\\_conflict.jpg](https://s18670.pcdn.co/wp-content/uploads/work_place_conflict.jpg)

Here are the key problems and issues of this particular situation:

- The teacher did not clearly explain the form of assignments that needed to be submitted nor the assessment procedure to the students.
- The African students did not know what assessment methods would be used by the teacher and so they did not expect them to differ from the ones used in their respective countries.
- These students incorrectly assumed that the language course requirements were different for them than for other foreign students.
- They mistakenly assumed the reason for these different requirements – they believed the teacher to be racist.

The main reasons for the listed issues were ignorance about other cultures and education systems, and miscommunication on both sides. The existence of these issues is quite natural and understandable – neither side had had any experience with the other culture before.

However, the implications of such miscommunication and consequent misinterpretations could have a serious impact on the organization, adult learners, adult educators, and even society. Both the educators and the learners could develop a false view of the other, which would impede the teaching and learning process. The negative view of each other's cultures could influence the development of prejudices in society. The adult education institution would also suffer negative consequences of losing the learners' trust and damaging its reputation.

### Alternatives

There were several things that could have been done to prevent this situation from ever developing:

- The teacher should not have assumed that all students understand her instructions equally. What one person considers to be obvious, is not that obvious to another. As they say, "common sense is not common".
- The African learners should have asked questions about the form of the assignment. Just because things were done in a certain way in their countries, does not mean they are done the same way abroad.
- The African students should not have assumed that the requirement to write the essay was applied only to them nor should they have jumped to the conclusion that it was racism.



### Think and discuss:

What do you think happened in the end? What would be the best thing to do?

#### Proposed Solution

However, one cannot change the past, and the teacher, as well as the learners in this situation needed to find a way of mending the trust and helping each other succeed in the educational process and in the process of developing intercultural communication competence.

How this particular situation was resolved was, the teacher clearly explained that the African students were valued just as much as the other students and all of the students were equal in terms of requirements. She continued to say that all students needed to submit their written assignments in writing, which is the usual way of submitting all tasks in most formal and non-formal adult education institutions in Lithuania.

On a more interesting note, the teacher sensed that the African students may have exaggerated their outrage against the perceived unfairness, especially when they accused her of being racist in front of other adult learners of the institution. She recognized this as possibly being a way of trying to get out of doing the written assignment. However, she did not voice this suspicion and in a clear and calm manner reassured the African students of their equal position in the group.

In the end, the students were reassured and content with the teacher's words, their doubts and suspicions were cleared up, and they were happy to go on doing the written assignment and continuing with the course. In fact, their rapport with the teacher and consequently, their trust in the Lithuanian society grew.

#### Recommendations

There are plenty of similar situations in formal and non-formal adult education institutions in Lithuania and around the world. Most of them can be avoided or resolved by all parties keeping an open mind about others and listening. In this particular situation, there was a miscommunication about teaching and assessment methods. Therefore, these should be stated clearly by the educators at the beginning of the educational process.

In general, though, these tips should always be kept in mind when dealing with people from different cultures:

- Research other cultures in advance.
- Ask questions when having doubts.
- Learn from your mistakes and apologize if you offend anyone.
- Listen and observe, repeat or confirm what you think was being said.
- Pay attention to nonverbal communication.

#### Answer questions

1. What were the main problems described in the case study?
2. How did the teacher resolve the situation?



## Reflect

- Do you think she was correct in not accusing the students of trying to get out of doing the assignment? Why?
- What similar situations have you experienced or heard about? How were they resolved?
- What would you do in a situation like this?

## Learn more

Links to all mentioned sources and additional materials:

- [White Teachers, Here's How to Handle Being Called Racist \(educationpost.org\)](https://www.educationpost.org/white-teachers-here-s-how-to-handle-being-called-racist/)
- [10 Tips for Improving Intercultural Communications - Blog - Perficient Latin America](https://www.perficient.com/blog/10-tips-for-improving-intercultural-communications/)
- [705\) How miscommunication happens \(and how to avoid it\) - Katherine Hampsten - YouTube](https://www.youtube.com/watch?v=705...)

## Simulation – Time for Values

**Time required:** 45 – 60 minutes

**Participants:** teams of 3 people

**Materials:**

- *Secret instructions* to participants A and B, printed.

**Objectives:**

- Learners will increase awareness of how external pressure can come in conflict with their values.
- Learners will learn to identify conflicts in values.
- Learners will learn to solve problems and suggest ways to avoid conflicts in values.



Source: <https://www.financegurukul.in/what-is-time-value-of-money/>

### Background

Not only people from different cultures have different values, sometimes there is a variety in values among people in the same culture. We have all experienced situations when we were under pressure to compromise on our values, such as work, family, religion, recreation, etc.

In this role-playing exercise, participants will be asked to put each other under such pressure in order to test their ability to identify conflicts in values and to solve problems and suggest ways to avoid conflicts in values.

### Summary of simulation

- All participants are divided into 3 groups.
- Ask group C to leave the room.
- Participants from groups A and B are paired off to form sub-groups of two people, who are given the secret instruction below.

- After the sub-groups of two people have read the secret instruction, the facilitator pretends to change the plan and tells participants from group C that they will join the existing pairs, thus creating sub-groups of 3 people each.
- Each group try to agree on the time for meetings.
- The facilitator reveals the secret instructions to group C. All participants convene to compare and contrast their experiences.

### **Debriefing**

The facilitator reveals the secret instructions to group C. All participants convene to compare and contrast their experiences. When all participants have joined in one large group, ask the following questions:

1. (For participants C):
  - a. What was your experience like?
  - b. What value or values were in conflict, such as work, family, religion, recreation, etc.?
  - c. How did it feel to be pressured to compromise on your values?
2. (For all participants):
  - a. How could you have balanced participant C's values with the project?
  - b. What situations have you experienced in which your values came in conflict with external pressures or the values of others?
  - c. What strategies can you suggest for avoiding conflicts in values?

### **Time for Values**

#### **Secret Instructions to participants A and B**

Tell participant C that you will be working on a group project together, such as researching the culture of another country. This project is imaginary. You will need to meet regularly to work on this project. Ask participant C when he or she can meet, and more importantly, absolutely cannot meet. Be sure to ask about weekdays, weekends, and evenings, 7 days a week, 6 a.m. to 11 p.m., etc.

After receiving availability information from participant C, participants A and B tell participant C they can only meet at the time that is least convenient for participant C. Be specific and realistic – e.g., Sunday mornings at 7 a.m. Engage participant C, but remain stubborn and unyielding. Continue the discussion as long as possible, until:

- a) participant C agrees to your request,
- b) participant C refuses to discuss any more, or
- c) the facilitator decides the role play is complete.

**Learn more**

Source of this role-play and many more: [exercises - cultural aware \(trainingabc.com\)](https://www.trainingabc.com/exercises-cultural-aware)

**Evaluation of the case study and simulation**

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1</b>	<b>Case study</b>					
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2</b>	<b>Simulation</b>					
2.1	The simulation's objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Case study and simulation in formal adult education institutions in Greece

### ☐ Warm-up

1. Do you know the difference between formal education and non-formal education?
2. Do you believe that the training procedure must be adapted according to the age and the cultural characteristics of the target group of the trainees?
3. Do you agree that learning about cultural and historical issues of the hosting country is necessary for faster inclusion in the local societies?

### ☐ Case study – Online Training of Adult Trainers on Greek Culture and Traditions

#### INTRODUCTION

On issues related to the culture and the traditions of a nation, trainers must be able to provide correct information about the older and the recent history, geographical characteristics of the country, the main occupational activities of the inhabitants, local music and dances, recipes, local traditions, etc.

All the above compose the cultural and traditional characteristics of a nation.

To train on the above-mentioned issues, the trainer must enrich the training procedures with audio-visual material in order to make the training more interesting for the adult trainees.

#### BACKGROUND

During the last few years, people from many countries, with different cultural and religious backgrounds, have been migrating to Greece, and the majority of them are planning to remain in Greece and to start a new life there. For a faster and better inclusion of them in the local society they must be informed, among other things, about the Greek culture and the existing traditions in different parts of Greece.

The role of the Formal Adult Education Providers and of adult trainers is very important for adult migrants.

In our organization, we organised a course for 12 adults. Four of them were from Central and North African countries, four from Syria, and four from European countries (Bulgaria, Romania, and Albania).

During the first face-to-face gathering, they were asked by the trainers to present themselves to others.

All the participants reacted positively and presented themselves, their families, and their home places. Duration of this presentation about 90 minutes.

The trainer presented, in brief, the topic and the aims of the course (Greek culture and traditions) and answered the questions of the group. Duration about 30 minutes.

Before they left, they were asked to prepare a short written description about the following as homework:

- why they chose Greece to migrate,
- what their plans for their near future were.

They would be asked to submit this homework to the trainer during their face-to-face meeting, one week later.

Only the students from Africa did not submit their written assignment and they were negative to submit any written documents, although they participated in the group activities.

The students were asked to express their opinion about distance learning using their home computer or their mobile phones and the combination of distance learning and face-to-face training.

They all decided that the second choice will be more suitable for them and they asked the trainer for some more specific information and requested that during the next face-to-face meeting the trainer will help them to organise the distance learning part of their training better.

## **KEY PROBLEMS**

Problem 1: Different levels of understanding of the English language.

Solution to Problem 1: For each group of trainees of the same nationality the trainer asked the most advanced in English to help the less advanced, to translate for them the discussions and all the relevant texts and questionnaires.

Problem 2: Different ways for social communication among different ethnic groups.

Solution to Problem 2: this was the most difficult problem for the trainer to solve. He made a long introduction, explaining to each one of the trainees and each ethnic group that the ethnic origin of each person defines and determines a lot, their personal behaviour and their ways of communicating with others and that this is quite normal. He also explained to the trainees that since they have decided to be included in a different society, they must try to change and adapt their customs to the customs of the hosting society's.

Problem 3: Different expectations they had when they decided to attend the training course.

Solution to Problem 3: The trainer explained to the trainees that the training programme and the training procedures are designed by experienced educators for a multinational and multicultural audience, aiming to meet the expectations of all the groups. So, he advised them not to criticize the training procedures from the beginning but to try to be more flexible and discuss with the trainer if the training programme meets their expectations later.

Problem 4: Different experience with using ICT apps.

Solution to Problem 4: When the trainer realised the different abilities of the trainees in ICT applications he decided to spend extra time, after the end of the course, with the less experienced in order to help them acquire the minimum required digital literacy, so they would be able to attend the training procedures with the others.

## **KEY POSITIVES**

The key positives of the training procedures appeared from the very beginning until the end of the training courses and were expressed as comments in the questionnaire the trainees completed at the end of the training period.

- The enthusiasm they expressed when they realised how the content of the course would help them to be included in the local society,
- the very friendly atmosphere they created among them,
- the relation they built with the trainer,
- the extensive use of the supporting training material they could use (CDs, Videos, Books, etc.),
- the useful links where they could find updated information.

The trainer organised for the trainees a Farewell event after the end of the training with local food, traditional music, and dances for a better understanding of the cultural/ethnic differences.

The main positive of the training programme was the continuation of the good relations among the trainees. They decided to continue to meet each other in person and online the first Monday of each month to exchange information about their lives and to propose solutions that will improve the quality of their life in the hosting country.

### **ALTERNATIVES**

To prevent the negatives in the training procedures the trainer

- should be prepared about the ethnic differences among the trainees,
- should be ready to replan the training procedure according to the understanding of the trainees,
- should offer extra time to train separately those trainees who may need extra support.

### **PROPOSED SOLUTIONS**

To achieve better final results in the training procedures and after our experience in implementing multinational and multicultural training activities, we may propose the following:

- very strict selection criteria of the trainers,
- very easy and friendly training material to the trainees,
- a very clear description of the obligations and the rights of the trainees during the training procedure,
- for trainers, strict instructions to avoid any kind of discrimination (on the grounds of gender, skin colour, age, etc.)

### **RECOMMENDATIONS**

After completing the course “Greek Culture and Greek Traditions for Migrants and Refugees” in our country, having studied similar courses implemented in Greece or other countries in non-formal adult education, and having collected “good practice” examples on similar activities in other countries, we may say that the methodology used in almost all cases is more or less the same and the points which have to be revised by the organisers of the course and the trainers are for all the cases almost the same.

So we recommend the following:

- be informed in advance about the ethnic synthesis of the trainees and their cultural characteristics,
- avoid any kind of discrimination,
- help all the trainees and offer extra help to those who need it, for as long as they need it,
- create a friendly environment among the trainees.



### **Think and discuss:**

What are the positives and negatives between distance and face-to-face learning?

What are the main difficulties while teaching multicultural groups?

### ▣ Answer questions

1. If you had known from the beginning the difficulties you would have during the training of a multicultural group, what would you have changed in your training methodology?
2. Is there anything you would have done differently during the training?
3. With which ethnic group did you have the most difficulties communicating and with which one the least?

### ▣ Reflect

- Do you think it is better to use traditional ways of teaching or to introduce digital apps for training multicultural and multinational trainees?
- Which ethnic group reacted better to your training?
- Were the trainees interested to learn about the culture and traditions of Greece?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- <https://www.greeka.com/greece-culture/traditions/>
- <https://www.mfa.gr/missionsabroad/en/about-greece/history-and-culture/culture.html?page=8>
- <https://www.greeka.com/greece-culture/>
- <https://www.discovergreece.com/travel-ideas/cover-story/traditions-greece>
- <https://www.definitelygreece.com/greek-traditions/>
- <https://gr.pinterest.com/greekacom/traditions-in-greece/>
- <https://theculturetrip.com/europe/greece/articles/11-cultural-festivals-on-the-greek-islands-to-know-about/>
- <https://www.novinite.com/articles/115027/Greek+Culture+and+Traditions+-+Where+the+West+Meets+the+East>
- <https://www.greecetravel.com/holidays/>
- <https://www.everyculture.com/Ge-It/Greece.html>

Videos:

- <https://www.youtube.com/watch?v=RhhOdEFm678>
- <https://www.youtube.com/watch?v=EP0QuKs-uDE>
- <https://www.youtube.com/c/greece/videos>
- <https://www.youtube.com/watch?v=6bDrYTXQLu8>
- <https://www.youtube.com/watch?v=W8SxfUmgEjl>
- <https://www.youtube.com/watch?v=0xrLnFIYGY>
- <https://www.youtube.com/watch?v=7ms-xaTeLt4>
- <https://www.youtube.com/watch?v=jKEF1HTVRPA>

### ▣ Simulation – Different People, Different Cultures, Different Traditions



**Time Request:** 60-75 minutes

**Number of Participants:** 12 divided into 3 groups of 4. Each group with as many similar characteristics as possible.

**Required material:**

- Books for reference
- CDs and Videos
- CD player, Video player, Laptop

**Objectives:**

- To increase the students' interest in the culture and traditions of the hosting country
- To accept differences among people
- To increase mutual understanding
- To increase the use of the ICT app in people's lives
- To discover new sources of information and knowledge

**SUMMARY OF SIMULATION**

- 1) The students will be divided into 3 groups of 4.
- 2) Each group will work for 30 minutes on a different round table, collecting info according to the instructions, using the relevant material provided.
- 3) After the 30 minutes, the 3 groups will meet together and one representative from each group will present for a maximum of 10 minutes, the information collected by his group.
- 4) The trainer will summarise the 3 presentations.
- 5) The students will comment on the procedure.
- 6) The conclusion of the training, prepared by the trainer and approved by the students, will be disseminated to each student for his file.

**DEBRIEFING**

When all the students meet together again, they exchange their experiences on the previous procedure.

- 1) How did they manage the time to complete the mission they had undertaken?
- 2) How easy was it for them to prepare and present the report?
- 3) How are they going to use the information they got after the end of the work?
- 4) Do they believe that they got any benefit at the end of this learning procedure?

**Learn more**

Links to all mentioned sources and additional materials:

- <https://www.theacropolismuseum.gr/en>



- [http://www.visitgreece.gr/en/culture/museums/acropolis\\_museum](http://www.visitgreece.gr/en/culture/museums/acropolis_museum)
- <https://www.athensguide.com/plaka.html>
- <https://theculturetrip.com/europe/greece/articles/the-top-7-things-you-must-do-in-plaka-athens/>
- <https://foursquare.com/top-places/athens/best-places-live-music>

Videos:

- <https://www.youtube.com/watch?v=B8Z6BXJWBf0>
- <https://www.youtube.com/watch?v=8KA0C26Vzs8>
- <https://www.youtube.com/watch?v=WtYQBkyfb9A>
- [https://www.youtube.com/watch?v=OPV\\_I\\_HXZt0](https://www.youtube.com/watch?v=OPV_I_HXZt0)

**▣ Evaluation of the case study and simulation**

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
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1.4	The case study could be useful in my work.	<input type="checkbox"/>				
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2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Case study and simulation in non-formal adult education institutions in Spain

### ☐ Warm-up

Spain is at the bottom of the OECD in adult education due to family responsibilities.

Other obstacles are being too busy at work, being expensive to study or not meeting the prerequisites to be able to take the desired course.

It is also affected by the lack of support from the company, that the course is offered at an inappropriate time or place or that something unexpected arises that prevents the training.

Spain has been receiving many immigrants with a low level of skills before the economic crisis and who now have few skills for employment.

The situation of adult learning and education in Spain has slightly deteriorated during 2020, mainly influenced by the COVID-19 pandemic, showing how little digital skills exist among the adult learners so it is crucial to make ICT and other digital technologies available to all of them.

### ☐ Case study – How the digital divide affects adult education of migrants in Spain

#### Introduction

- The digital divide affects adults who still do not have access to the internet or basic digital skills.
- Restriction of mobility has forced them to study or work from home, making electronic devices essential tools.
- But the problem goes beyond the lack of equipment. During confinement, it became clear that these computer skills were more necessary than ever.
- And all of these considerations are even more apparent when it comes to the adult immigrant population.

#### Background

- There is a recent study by a non-profit organisation providing counselling and reception to immigrants and refugees in Spain, which finds that the digital divide has important consequences for the foreign-born population.
- First, migrants may be able to take advantage of digital tools to reduce, to some extent, social inequalities.
- However, the second main finding is that new technologies have the power to amplify existing inequality or even create new forms of discrimination.
- Thirdly, the study stresses the risk related to fake news with xenophobic and racist content. Dis/misinformation has especially damaging effects on society, which can be used to justify prejudices against groups and increase discrimination.
- Effects of the digital divide are immensely felt in many areas, like education, job opportunities, communication, health information, community involvement, and so on.
- Non-formal adult education institutions in Spain have to face the repercussions of this digital divide, as well as other problems derived from the time availability of the students, the lack of motivation, the lack of linguistic competencies and the difficulty of forming homogeneous groups.



### **Think and discuss:**

Does the digital divide exist?  
What has caused the digital divide?  
What are examples of the digital divide?  
Who is most affected by the digital divide?  
What problems does the digital divide cause?  
How does the digital divide affect migrants?  
What is the digital divide in adult education?  
What qualities of the digital divide make it a big issue in non-formal adult education institutions?

### **Alternatives / Proposed Solution**

- Non-formal adult education institutions should, especially through their teachers, minimize the effects of the digital divide on adult migrants.
- Teachers don't have to stand by and watch as their learners struggle from a lack of adequate computer access outside of the training centre.
- The first step is to understand the problem, it means knowing the learner access (what sort of technology access each learner has outside of the classroom) as early as possible, delivering quality instruction.
- Developing lesson plans with bad access in mind is also an option. The capabilities and learning styles of every learner and every classroom are different, so teachers are already familiar with the need to personalize assignments to fit this variability.
- Teaching digital literacy. If learners have lower digital literacy, teachers can address it by building digital etiquette into their classroom assignments – even if the subject matter is not directly related to technology.
- Helping provide access. Teachers must go beyond the assumption that disadvantaged learners know their options and how they can use available resources to compensate, providing learners with a guide on basic library information such as location, policies and hours, as well as how to maximize the technology already in the home.
- Finally, helping the learners by advocating on their behalf for resources and technology.

### **Recommendations**

- The availability of free access points, providing both an internet connection and computers, is imperative so that those who do not have the equipment at home can still access the digital world.
- Drawing positive attention to migrants who have significantly contributed to the development of new technologies can motivate those who identify with these groups to join the digital world.
- Digital competency workshops can reduce inequities.
- Non-formal adult education institutions can play an important role by reinforcing a critical view of online content and encouraging people to discern between reliable sources of information and to confront misinformation.

- It is absolutely necessary that all of us, civil society, ICT professionals, training centres, educators, governments, the third sector and technology companies, mobilize to reduce inequalities and ensure that people have equal opportunities in terms of access and use of the Internet.

### ▣ Answer questions

1. How does the digital divide affect non-formal adult education institutions?
2. What steps can be taken by teachers to bridge the digital divide?
3. Are teachers prepared to face the digital divide of their students?
4. How does the digital divide affect adult education in poorer neighborhoods?
5. How does the digital divide impact society?
6. How does the digital divide affect learners as citizens of a global community?
7. Why is digital equity important?
8. What is the best way to narrow the digital divide?

### ▣ Reflect

- Think about the idea that money, language, education or infrastructure creates a gap between those who have access to information technologies and those who do not.
- Is the digital divide widening or narrowing?
- How does age and gender contribute to the digital divide?
- How does poverty contribute to digital divide?
- How is digital divide creating new challenges in society?
- How does digital divide affect economy?
- What steps can be taken by us to bridge the digital divide?
- Who benefits from digital divide?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- [https://eacea.ec.europa.eu/national-policies/eurydice/content/adult-education-and-training-79\\_en](https://eacea.ec.europa.eu/national-policies/eurydice/content/adult-education-and-training-79_en)
- <https://countryreport.eaea.org/spain>
- <https://www.maqisnet.com/2019/06/espana-a-la-cola-de-ocde-en-educacion-de-adultos-por-culpa-de-las-cargas-familiares/>
- <https://www.lavanuardia.com/vida/formacion/20200616/481813246528/ofimatica-competencia-digital-basica-brecha-digital-herramientas-programas.html>
- <https://observatory.tec.mx/edu-news/digital-divide-older-adults>
- <https://ec.europa.eu/migrant-integration/librarydoc/divides-impact-of-the-digital-divide-on-the-foreign-population>
- <http://www.digitaldividecouncil.com/the-impacts-of-digital-divide/>
- <http://www.digitaldividecouncil.com/top-five-digital-divide-solutions/>
- <https://www.powerschool.com/resources/blog/teachers-can-narrow-digital-divide-classrooms/>



Videos:

- *The Digital Divide: Impact on Education*  
<https://www.youtube.com/watch?v=ounC6NHCu0k>
- *Closing the Digital Divide: 5 Digital Literacy Strategies to Help Adult Learners*  
<https://www.youtube.com/watch?v=T8CLlqsqDIw>
- *Education continuity in Spain during the COVID-19 crisis*  
<https://www.youtube.com/watch?v=IMpwz75XBRQ>



Source: <https://www.newsclick.in/Digital-Divide-JU-Professor-Declines-Late-Answer-Scripts-Student-Caused-Mental-Trauma>

### ▣ Simulation – Aid to Minorians exercise

**Time required:** 90 - 120 minutes

**Participants:** two groups, 4-6 per group

**Materials for Minorians:**

- Instructions for Minorians Handout
- Old cloth arm bands from old white sheet (one per person)
- 1 small newspaper
- 1 small grocery bag
- 15 brass fasteners
- 1 ball of string

### Materials for Majorians:

- Instructions for Majorians and Minorians Handout
- Classy arm bands from fancy fabric (one per person)
- Various colours of crepe paper
- Various colours of tissue paper
- 40 paper doilies
- 2 rolls of scotch tape
- 2 rolls of masking tape
- 4 pairs of scissors
- A new box labelled “Foreign Aid”
- Newsprint flip chart sheets

### Objectives:

- Learners will gain skills in observing and describing behaviours.
- Learners will develop an understanding of how our cultural values influence the way we view other groups.
- Participants will learn that to bring in aid by outsiders is not the way to start “something”.
- Participants will realize that outsiders should not impose their ways on people living in the village.

### Background

In what ways do power differentials foster feelings of prejudice?

How can bigotry be reduced?

These issues were explored through a simulation developed by Robert Kohls and John Knight known as **Minoria-Majoria**.

Like many cross-cultural simulations, it has four phases: (1) an introduction, (2) intra-group orientation, (3) inter-group interaction, and (4) a debriefing-reflection.

Participants receive an overview of the famous Robber's Cave Experiment. The main point is that inter-group conflict could be reduced by cooperating on common goals. To reduce expectancy effects, little information about Minoria-Majoria is given at this point.

The overall time schedule is mentioned, along with a brief historical note about the simulation.

The Minoria-Majoria raises a number of fascinating questions about how simulations can (or can not) heighten awareness about cross-cultural issues. One final point worth considering is the difference between role-plays, simulations and discussions.

The Minoria-Majoria simulation was designed to get participants to experience what discrimination and rejection felt like first-hand. It deals with raw emotions and sometimes not all participants are able to handle the ensuing anger or frustration effectively.

This simulacrum works best if participants are able to feel engaged in the inter-group interaction phase of the activity, then disassociate from their roles in the final phase. Not all participants can switch roles easily. In this sense, simulations are a good way to stimulate lateral thinking because they require participants to process information in different ways.

## Debriefing

After thirty minutes or so, a short debriefing session is held. The classic simulation questions are:

1. “What did it feel like to be in X-culture?”
2. “How did you perceive Y-culture?”

Ask each small group whether or not they came to an agreement and what that agreement was.

If a group did not come to an agreement, ask them why they did not.

Then, as a large group, ask the following discussion questions:

3. For the Majorians: “How did you feel about the Minorians and their acceptance?”
4. For the Majorians: “What kinds of cultural differences did you notice in your discussion with the Minorians?”
5. For the Minorians: “How did you feel about the Majorians and their approach?”
6. For the Minorians: “What things did the Majorians do that you found offensive?”
7. What did you observe in the exercise?
8. What did you learn from the exercise?
9. Do you agree with the idea that “outsiders have a tendency to give away a lot of money and materials which will inhibit a project”?
10. Do you agree with the idea that “insiders will accept whatever given but then see as outsiders”?
11. What are the “real world” implications of an exercise such as this one?

Varied responses are noted and possible adaptations of this simulation are discussed. The facilitators write down participant comments on a whiteboard without exegesis. Though a handful of persons from each culture are vocal, some can prefer to be quiet and simply observe. A list of video resources for teaching about racism and discrimination can be distributed at the end of the simulation.

## Summary of simulation

19. Divide participants into two small groups of 4-6 people each (Majorians and Minorians).
20. Give the following instructions to the two groups together: this is an intercultural communications exercise called “Aid to Minorians” and we will supply all that you will need for the exercise.
21. One group is identified as the Minorians and the second as the Majorians. Have each group’s members put on their armbands identifying who they are.
22. Separate the Majorians and Minorians. Allow each group time to read their briefing sheet and learn their task. Briefly train Majorians and Minorians in the cultural aspects that they must demonstrate.
23. Reunite both groups and begin the simulation.
24. End the simulation and begin the debriefing, asking each small group to reveal whether or not they came to an agreement.
25. Ask discussion questions.

## Aid to Minorians

### Majorians

You are the fortunate citizens of Majoria. Majoria's technology, natural resources, and wealth make it a country without peer in the modern world. Your people have solved the scourges of earlier centuries: epidemics, hunger, limited production, illiteracy, etc. People in your country worry little about survival and more about opportunity in a land of abundance.

Unfortunately, there are other countries that are far less fortunate. Many people in your country are concerned about their plight B some out of guilt of having so much while others have so little; others out of the realism that the world will no longer be safe if the current imbalance of technology, resources, and materials continues; some out of a need to find new markets for their own products, which will help the developing nations as well as your own country. Because of your genuine concern for less fortunate people and your idealism, you have volunteered to go to an obscure little country called Minoria.

Minoria is a poor, underdeveloped nation. Side by side there are the contrasts: affluence and want, the handsomely dressed leaders and the starving beggars, new buildings and shacks without sanitation, the bespectacled professor and the illiterate country people. Behind the plush front, the statistics of hunger, disease, and unemployment tell the real story. Minoria is new among the nations of the world, and its leaders, policy-makers and technicians are inexperienced at their work. Frequently, things seem to be done at the merest whim and have little relations to the basic needs of the country.

Minoria needs many things. It is struggling to survive in the modern world. Many fear it will not. Its primary need is a firm insistence on an ordering of priorities to place the few resources where the greatest need is. Second, the country needs other resources to supplement its own. Third, they need technical assistance and foreign investments to make sure what they construct endures and what they have will be used well.

You have ten minutes to plan what you will do to help before arriving in that country. After your arrival, you will be expected to help the Minorians plan a major project that will benefit their country, and to help execute that plan using the materials you have on hand.

Remember, you will be evaluated on your ability to:

1. Help them reset priorities which match their needs
2. Help them use the materials you have brought wisely
3. Make helpful construction hints and give technical aid on the project that is finally decided upon

## **Aid to Minorians**

### **Minorians**

You are residents of the country Minoria. Minoria is not a new country, but a very old one with a noble history and a rich culture. Unfortunately, your country has been dominated by other nations for so long that you are just now beginning to regain a sense of independence and pride. You have finally been able to shake yourself free to those countries which had dominated you and exploited you for so long. And you have great jealousy of your hard-won freedom to run your own country the way you want to.

Unfortunately, one of the problems that beset you is the fact that you have a few natural resources, and because you have been dominated by others for so long, you have not been able to develop the ones you have nor the technology to make use of them. Poverty is a problem in your country, but it is one you have learned to live with and even to accept as the normal way of life.

This is the anniversary of your independence, and you are searching for some appropriate focus around which the new national pride can develop: perhaps a monument, symbol, or something similar. Your task is to begin discussing what kind of project will best symbolize the pride and then construct it with the materials and resources you have at hand. You want (partly out of pride) to use your own native materials to the extent possible, but also because you do not have the money to import materials, and, too, because you do not want to become indebted to outsiders. You are especially wary of gifts with political strings attached.

You have just received word from the Ministry that within the next twenty minutes a team of people will be arriving from a country called Majoria. Although you have never had an opportunity to meet any Majorians, Majoria is well-known to you, since it is one of the leading countries in the world. Its resources seem to be endless. While you are pleased with suggestions and appreciative of the help, you resist any type of patronizing and are anxious to do your own thing. Other nations have dominated you for centuries and you are suspicious of Trojan horses.

After you finish your planning, you will have no more than thirty minutes to execute the plans you have made. On with your monument! Long live Minoria!



**Learn more**

Links to all mentioned sources and additional materials:

- <https://aib.msu.edu/resources/exercisessimulations.asp>
- <https://carla.umn.edu/culture/res/exercises.html>
- <https://www.ufic.ufl.edu/PD/downloads/ici-Activities/Activities,%20Resource%20List.pdf>
- <https://www.tnewfields.info/Articles/minmaj.htm>
- <https://baringfoundation.org.uk/wp-content/uploads/2012/10/InterculturalismHandbook.pdf>
- [http://msue.anr.msu.edu/uploads/236/67555/YEA\\_Issues\\_book.pdf](http://msue.anr.msu.edu/uploads/236/67555/YEA_Issues_book.pdf)
- <https://chenetwork.org/dvd/03%20CHE%20TOTs/TOT%201/TOT%201-Electronic%20Version/4-TOT%201%20Electives/3-Extra%20Lessons--DC/Short%20Term%20Missions/Short%20Term%20Missions%20Lessons/Aid%20to%20Minorians%20Exercise.doc>

Videos:

- What is INTERCULTURAL SIMULATION? What does INTERCULTURAL SIMULATION mean?  
<https://www.youtube.com/watch?v=pmpEBWoIRIk>
- Classic Intercultural Simulation Activity - Five Tricks  
<https://www.youtube.com/watch?v=b-Y5wiSzWIM>
- Simulations in Non-formal Education  
<https://www.youtube.com/watch?v=3tikJrB5beo>



Source: <https://www.emprendedores2020.es/news/4-startups-espanolas-finalistas-programa-inclusion-financiera/>



Source: <https://www.michaelpage.es/advice/empresas/desarrollo-profesional-y-retenci%C3%B3n-de-talento/alinear-los-empleados-con-los>

## ▣ Evaluation of the case study and simulation

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1</b>	<b>Case study</b>					
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2</b>	<b>Simulation</b>					
2.1	The simulation's objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

Case study and simulation in formal adult education institutions in Italy

▣ **Warm-up**

- Where is the Calabria region located in Italy? In the North or in the south of Italy?
- What was the ancient name of the Calabria region?
- Have you ever heard about the so-called "Modello Riace"?

*"Ours is just a little story, but it can be a small step towards a different world", Mimmo Lucano, mayor of Riace*

▣ **Case study – The “Riace model”**



Source: <https://www.udinetoday.it/cronaca/modello-riace-montagna-friulana-pierluigi-di-piazza.html>

**Introduction**

- *Key problems in the current case study: integration of immigrants, depopulation of old villages, loss of ancient traditions and jobs.*
- *“In a negotiation, we must find a solution that pleases everyone, because no one accepts that they MUST lose and that the other MUST win... Both MUST win!“. The current case study is a typical win-win situation.*

Once upon a time, there was Magna Graecia, with its prominent characters: **Alcmaeone di Crotona**, father of modern medicine; **Filippo di Medma**, astronomer and mathematician; **Milone di Crotona**, the most muscular athlete of all time; **Pythagoras**, an adopted Calabrian and famous mathematician and philosopher; **Zaleuco di Locri**, first legislator of the modern world. Magna Graecia was the result of several intertwining cultures. Once upon a time, Magna Graecia evolved into Calabria. Some main characters contributed at national and worldwide levels: **Renato Dulbecco**, Nobel Prize for Medicine; **Umberto Boccioni**, noble father of futurism; **Bernardino**

**Telesio**, philosopher and naturalist. Once upon a time, the Calabria region was that. But now, because of economic crises, the Italian gap between North and South, and the chronic insufficiency of infrastructures, the migratory flows towards the North of Italy are drastically reduced. Once upon a time, there was Calabria, but now it is gone. Or better, once upon a time, there was Calabria and, only recently, it started reaffirming once again its identity through interculturalism and integration. The case study we will present represents a win-win situation, in which everyone gains: the local population, the institutions, and, in particular, the school and immigrants. This case study boasts a name recognized worldwide – the Riace model – and a specific author, **Domenico Lucano**, mayor of Riace, named in 2016 by Fortune among the world's 50 most outstanding leaders for his work.

The Riace model began in 1998, with the landing of two hundred refugees from Kurdistan in the small Calabrian town of Riace. On that occasion, the Mimmo Lucano created the **Città Futura** association. The association aims to help newly disembarked migrants by making available apartments left abandoned by those owners who emigrated to the North of Italy. The main goal was to revitalize a municipality suffering from high levels of depopulation. The Città Futura association had the objective of managing the asylum and the hospitality practices of migrants within the Sprar (Protection system for asylum seekers and refugees) project. From that moment on, the town was alive again.

Thanks to its inclusion policies, Riace managed to give hospitality to refugees and irregular immigrants with the right of asylum, keeping vital services of primary importance, such as schools, and financing the Municipality through micro-entrepreneurial activities, e.g. craftsmanship and agriculture. The Riace model promotes the integration of various sectors belonging to the society and, amongst them, formal education has a pivotal role:

### **Kindergarten**

While in other small towns near Riace, many schools had to close due to lack of students, the Riace kindergarten, funded by the Calabria Region, currently hosts 30 children, all of the different nationalities, and provides employment to 14 operators.

### **Compulsory schools**

Compulsory schools (primary, elementary and middle schools) are now active, multi-ethnic, and guarantee to the children of immigrant people an adequate level of literacy, equal to the one offered to native-born Italian children.

### **Vocational secondary schools**

Vocational high schools are attended mainly by children of immigrants, facilitating them to learn job related skills. Also – as further confirmation that the Riace model represents a win-win situation – children of immigrants learn those jobs that Italian people snub or prefer not to do anymore (in bakery, pastry, catering, construction, agriculture).

### **Adult education**

So far, what has been done, in the framework of the Riace model, for the children of immigrants? What happens to their parents, including in adult education? The Municipality offers vocational training courses to adult immigrants.

The courses aim to update skills the immigrants already acquired and brought from their home countries. The courses can also foster the acquisition of new skills relevant in new social contexts.

After completing professional courses, most adult immigrants are employed in work activities allowing them to work side by side with the local population. The result is an improvement of the integration process. Furthermore, immigrants earn salaries guaranteeing subsistence and autonomy. The work activities in which adult immigrants are involved are the following:

- Educational farm, inaugurated in 2018, where local people work together with migrants in raising animals and cultivating land products through fair and sustainable methods;
- Commercial activities: Many migrants found employment in local shops, trying to revitalize disused and vintage crafts and traditions. Over the years, several workshops in ceramic and textile products have been held addressed to immigrants. An old mill, intended for the production of olive oil, has been renovated with modern equipment.
- Widespread hotel: with a loan of 51 thousand euros, granted by Banca Etica, the Municipality restored several apartments belonging to local people who moved to the North to host tourists from all over the world. Through the recovery of the abandoned apartments (about twenty), a total of 100 sleeping places are available.

Until now, we have seen the advantages for immigrants. On the other hand, what are the advantages for the local population?

- Avoiding depopulation;
- Traditional crafts and trades, which were close to disappearing, have been saved;
- Creation of new jobs: in addition to the activities mentioned, the Municipality hired seventy cultural mediators to facilitate migrant integration.

According to foreign journalists, the Riace model – which doubled its population in twenty years – represents a positive story. In 2011, the BBC underlined the "virtuous circle" triggered by apprentice artisans coming from distant countries to revive the forgotten job practices. In 2013 "The Guardian" described immigrants / new citizens' commitment to road maintenance and waste collection. The "New York Times" recounted the story of decayed apartments in Riace to illustrate the condition of many remote Italian villages threatened by demographic change and abandonment.



### **Think and discuss:**

Could you think of any other solution to solve the problems mentioned in the case study above?

### **Answer questions**

1. What was the role of adult education in the Riace model?
2. What were the main problems described in the case study?
3. What is the name of the association created in 1998?
4. What is the name of the Riace mayor?
5. What was the role of adult education in the Riace model?



## Reflect

- Do you know any other situations similar to the Riace model?
- In your opinion, how could the Riace model be implemented in other towns and in other countries?
- Do you know of any other win-win situation in managing intercultural issues?

## Learn more

Links to all mentioned sources and additional materials:

- *The Riace Model on the [BBC](#)*
- *The Riace Model on [The Guardian](#)*
- *The Riace Model on [The New York Times](#)*

Videos:

- <https://www.youtube.com/watch?v=JwYpwOL8j7w>
- <https://www.youtube.com/watch?v=zV31KZqp2xM>
- <https://www.youtube.com/watch?v=1doeV9QUobY>

## Simulation – Thinking in other cultures’ shoes: opening a kebab shop in Vicenza

**Time required:** 45 – 60 minutes

**Participants:** 2 per group (multiple groups can participate at once)

### Overview:

Everyone has a culture. It shapes how we see ourselves, others, and the world. Behaviour is affected in large part by cultural beliefs, values and – sometimes - stereotypes. Culture is like an iceberg: some aspects are visible; others are beneath the surface. Invisible aspects influence and cause the visible ones.

### Objectives:

Participants will gain skills in observing and describing behaviours. Students will develop an understanding of how our cultural values and – sometimes – stereotypes influence the way we view other groups.

### Materials:

- Cultural-norms sheets (below) for the Egyptian culture and the Italian culture (a specific culture belonging to a geographic area and a political affiliation): half of the players will receive Egyptian sheets and the other half Italian sheets.
- Links related to the concrete situation to be put on performance:  
<https://www.thelocal.it/20170508/venice-cracks-down-on-takeaway-food-with-new-law>



Source:  
<https://www.italiaatavola.net/articolo.aspx?id=6397>

<https://www.theguardian.com/world/2017/may/05/venice-bans-kebab-shops-preserve-decorum-traditions-city>

## Background

This exercise simulates an intercultural exchange between:

- Two Egyptian guys living in Italy and interested in opening a kebab shop in Vicenza.
- A couple from Vicenza, looking for people interested in renting the building they have always been using for their work.

In particular, the two Egyptian guys – with legal residency permit – moved to Italy 10 years ago, opening a successful kebab shop chain entitled "The kings of Kebab". After careful market research, they discovered no kebab shop was open in the city of Vicenza. So they moved there, looking for a building to rent for their kebab shop. They identified possible premises in a facility for rent belonging to a couple - two senior citizens (husband and wife). They are 60 and 59 years old, never had children, and have consistently been voting for political parties overtly against immigrants. The building for rent used to be their primary business, as they possessed a laundry. But, because of the lockdown imposed by COVID19, the laundry is not working anymore, and they would prefer renting out the building. Once the two building owners were talking on the phone with the two Egyptians, they recognized a non-Italian accent. Even worse, according to them, they understood that the persons interested in their building were from the Middle East. The owners decided not to meet with them, as they were not interested in renting to "dirty and noisy immigrants" (that's what they say and what they think, also fostered by some stereotypes and political ideas). Anyway, no serious rental proposal was made to the couple, while the two Egyptian guys seemed to have a solid economic position.

For this reason, they decided to meet with the Egyptian guys to understand the feasibility of a rental relationship. This exercise aims to act out and perform the meeting between the two parties, with group 1 representing the two Egyptians and group 2 representing the couple from Vicenza. Each group should try to think in another culture's shoes, trying to 1) defend the position related to the defined culture and 2) find the best compromise in a dialogue that seems almost impossible.

## Debriefing

Use questions such as the following to guide discussion on how our own cultural biases and stereotypes influence how we view other groups. Be sure to ask a small group of observers for their views on the participants' attempts to communicate across cultures and maintain cultural norms.

1. How did you feel about the behavior of the members of your group? Of the other group? Did your group use positive, negative, or neutral terms to describe the other group?
2. How well did your group members observe the norms of their assigned culture?
3. What are the real-world advantages of following cultural norms?
4. Ask participants to discuss whether they agree or disagree with each of the following statements:
  - People have difficulty describing the behaviours of other groups in non-judgmental terms
  - People acquire cultural norms fairly quickly



- The same behaviour can be perceived differently depending on your group' norm
  - How much was the dialogue between the two groups affected by common stereotypes?
  - What are some real-world situations that were illustrated during the game?
5. What lessons from this activity would you want to keep in mind if you were going to start a business in an unfamiliar culture?
  6. Ask students to list as many examples of cross-cultural experiences as they can. Remind them that not all cross-cultural experiences occur in other countries or between people who speak different languages or come from different racial backgrounds. Brainstorm ideas about what students can do to encourage clear communication in such situations.

### Summary of simulation

*Write a brief list of all the steps of the simulation. For example:*

1. *Divide participants into small groups of 2 (A and B)*
2. *Allow each group time to read their briefing sheet and learn their task. Briefly train group A and B in the cultural aspects that they must demonstrate*
3. *Reunite both groups and begin the simulation*
4. *After about 15-20 minutes, end the simulation and begin the debriefing; ask each small group to reveal whether or not they came to an agreement*
5. *Ask discussion questions.*



## Cultural norms

### You are an Egyptian

- The Egyptians are known for their funny personality. Even in the darkest situations, an Egyptian will make a joke out of it. They are the best people to convert sadness to a source of laughter, and when a massive event happens in the country, Egyptians are the first ones to make a joke out of their struggles.
- Egyptians are the most generous people ever. If you visit an Egyptian at their home, it is guaranteed that they will keep offering you all the food and the drinks they have.
- If an Egyptian saw any tourist on the street, they will randomly welcome them to Egypt. If you haphazardly met your Egyptian neighbour at the door, he/she might invite you for a drink or even dinner.
- Egyptians always have an optimistic look at life. They have a belief that tomorrow will always be better.
- Egyptians are very faithful and religious. They think of God all the time, and they leave everything to God.
- Egyptians are very confident about themselves. Of course, they have the right to be that proud. Ancient Egyptian history is the most remarkable history of all time.
- Egyptians are known for their brave character. They created two revolutions in 4 years. This shows how heroic and adventurous they could be.
- When it comes to family affairs, Egyptians pay special attention to family values and relationships.
- Speaking of parties, Egyptians love celebrations. Close and extended family members and friends gather during holidays and special celebrations. Due to their love of food, all celebrations include sharing special meals prepared for the occasion. Women usually take pride in cooking several dishes and compete among themselves for what makes the most delicious dishes. Restaurants are among the most flourishing businesses as Egyptians like to try new cuisines, and they appreciate a good meal.
- Religion plays a significant role in Egyptians' lives, and it is intermingled with the daily activities of Muslims and Christians living in Egypt. You can see this clearly during Ramadan, Eids, and Christmas, where festive spirits are everywhere.
- Egyptian women are required, according to Islamic law, to cover their bodies in an abaya (black robes and face coverings) as a sign of respect for Muslim modesty laws.
- Men never bring flowers to women, and alcohol is a wrong gift choice for religious reasons.

## Cultural norms

### You are an Italian

- Italians gesticulate all the time. One of the main characteristics you will notice when you meet Italian people is that they gesticulate a lot. So, it's essential to understand their body language. Please have a look at our post about Italian hand gestures to discover their meanings.
- Italians speak loudly. This characteristic is linked to the previous one because not only do Italians gesticulate a lot, but they also speak loudly to emphasize what they say.
- Everybody knows that Italians love coffee. However, they only drink cappuccino when they have breakfast, and it's almost impossible to see them drinking it after lunch.
- Italians eat a lot of pasta and pizza. Even if the Italian cuisine is varied, the main dishes in Italy are pasta and pizza. Some Italian people can eat pasta every day!
- Italians like designer clothes and always wear sunglasses, even when it rains. Italian people love brand-name clothes and like wearing beautiful clothes. Most of them also like sunglasses and use them 365 days per year.
- Italians are "mammoni" (mommy's boys). Italians have a solid relationship with their mothers. They usually gain true independence only when they get married, and it generally happens at later ages.
- Italians are very passionate lovers. Many people also agree that Italians are very intense lovers.
- Italians are crazy drivers. Many people also say that Italians are crazy drivers because they don't observe traffic rules and don't respect pedestrian crossings.
- Italians are extroverted. Italian people are usually quite extroverted so that you can establish relationships with them very quickly.

Specific characteristics of people living in the North and voting for political parties against immigrants:

- They are proud of what they have and do not want to share it with other people.
- They live in the myth of the self-made man
- They strongly believe in private property
- They have many stereotypes about immigrants: immigrants are dirty, immigrants are noisy, immigrants steal 'our jobs and our women', etc.
- They are profoundly Christian and do not tolerate any other religion
- They are suspicious of any different culture and any other cuisine



## ▣ Learn more

Videos:

- <https://www.youtube.com/watch?v=zFeAywYZBCI>
- [https://www.youtube.com/watch?v=HPg3WHRGk\\_U](https://www.youtube.com/watch?v=HPg3WHRGk_U)
- <https://www.youtube.com/watch?v=B6MhMjdQcIM>

## ▣ Evaluation of the case study and simulation

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1</b>	<b>Case study</b>					
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2</b>	<b>Simulation</b>					
2.1	The simulation's objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation's objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Case study and simulation in formal adult education institutions in Cyprus

### ☐ Warm-up

- Do you know if the government offers English language programmes for migrants?
- Do you think that a migrant learner who studies in a classroom with native-born students, faces any difficulties?
- What do you think that a multicultural classroom can do (in terms of students and teachers' behaviour, skills etc.), in order to support a foreign adult learner's educational process and social adaptation in the host country?

### ☐ Case study – The case of monocultural approach

#### Introduction

Following the migration crisis in 2015 till now, Cyprus has the most asylum seekers per capita in Europe. Thousands of people are crossing borders to arrive in Cyprus, and later on, continue their journey in the European Union. Most of them decide to stay in Cyprus and apply for asylum. Once their application is approved, they enjoy a range of benefits from the local government which offers services to new asylees, including housing, employment, and more.

In order to apply for job opportunities etc., these foreigners, and in our case, adult learners need, firstly, to learn to speak and write the local language of the host country. The government offers free of charge language courses for migrants. With the number of foreign adult learners growing in Cyprus, a number of challenges and previously unforeseen situations related to intercultural skills appeared. One of them is the lack of intercultural skills by adult educators. One such case, that will be described here, happened in the context of English language courses (as English is one of the main languages spoken in Cyprus, 73% of Cypriots can speak English) in a formal adult education institution in Cyprus, in an advanced level classroom with Cypriot learners and 1 Syrian refugee.

#### Case study

Amir is a migrant from Syria currently living in Cyprus. He arrived in Cyprus by boat 6 years ago, in 2015, trying to escape from the civil war in his country. His goal was to go to Germany and find a job there as an engineer as Amir has a Bachelor in Engineering. Cyprus was just a transit country. But when he arrived in Cyprus, he decided to stay and start a new life on the island.

The fact that Amir had very good verbal and written English skills was an advantage, as in Cyprus, the English language is the second most spoken language on the island, after Greek. When he started applying for job positions, most of the employers asked him if he had an English language certificate. Unfortunately, in Syria, he wasn't able to study and receive an English certificate as he was taking care of his 3 brothers and sisters in his free time.

So, Amir decided to register for English language courses provided by the formal adult education centres in Cyprus and receive a language certificate.

In his class, Amir was the only student with a migrant background. All of his classmates were Cypriots and younger than him. The other students didn't talk to him much, and the teacher was paying more attention to the Cypriots. Amir wasn't disturbed by that, as he knew that his classmates had difficulties in writing and speaking English. Most

of the times, within the classroom, his classmates and teacher made small talk in Greek and Amir wasn't able to understand.

One week before the National Independence Day on the 1<sup>st</sup> of October, where the Republic of Cyprus celebrates the declaration of its Independence from the United Kingdom, the teacher asked students to make a presentation on their country's characteristics, culture, values etc. She provided them with a set of instructions on how to prepare the presentation, what to include etc.

At first, Amir felt awkward because this was his first year living in Cyprus and he didn't know the island's history very well. Later, he decided that he could find information online and be able to make the presentation. The days passed, and students needed to present their work in the classroom.

During the presentations by his classmates, Amir realized that his presentation included also other information relating to the division of the island and the so-called "Northern Cyprus". He got anxious and wasn't sure if he wanted to present his work. When his turn to present arrived, Amir asked his teacher if he could present the next day so he could modify his presentation and add more information regarding the Republic of Cyprus. His teacher didn't accept his request and Amir, hesitantly, started his presentation. While presenting, students started interrupting him, saying that his presentation was "offensive" and included "unacceptable" terms. The teacher tried to calm down Amir's classmates. Amir got upset, apologized to his classmates, and then left the classroom.

This case study is an example of the monocultural and monolingual approach that the formal adult education centres have in Cyprus, where the local culture and values dominate.

#### **More specific in the case study the teacher:**

- Didn't encourage Amir to teach/share within the classroom a few basic words in their national language and use them in the classroom when appropriate.
- Didn't encourage Amir to present his country and culture in order for students to get to know him more.
- Didn't respect the fact that Amir is not a Cypriot citizen and is not well aware of the country, its history, culture and values.

The current situation of monocultural and monolingual approach, forcing TCNs to focus on learning the local language (in our case study- English) and/or culture of the hosting society and not encouraging them to share with locals their culture and values, do not encourage adult migrants to actively participated in adult education and training.

Summing up, in this case study, the migrant learner was asked to present the characteristics of a country, different from his country of origin, and as a result, he made a presentation that included misleading information regarding the characteristics of the Cyprus Republic. Also, the teacher didn't make any effort to help Amir interact with his classmates and didn't respect the fact that Amir is from another country, is not well aware of the characteristics and episodes that took place in Cyprus between Turkish and Cypriots, the culture of the island etc.

#### **Alternatives**

There were several things that could have been done to prevent this situation from ever developing:

The teacher should not have assumed that a foreign adult learner that has lived in Cyprus for not more than 1 year is well aware of the history of the island and the negative perspectives/stereotypes that Greek Cypriots have for Turkish people.

The migrant learner should have informed the teacher that he would like to do something else or cooperate with a classmate for the presentation.

The teacher should have used specific methods and techniques to make Amir feel welcomed in the classroom and increase interaction with his classmates. Especially, that the students should have tried to interact more with Amir and explain to him why they got upset during his presentation.



**Think and discuss:** Could you think of any other reasons why the mentioned problems exist?

### Proposed Solution

In order to avoid this kind of events, these tips should always be kept in mind when dealing with people from different cultures:

- Make them feel welcomed in the classroom.
- Ask them to share their stories, culture, values, language.
- Use techniques to bring foreigners closer to native learners (team-building exercises, games, cooperation in essays).
- Encourage migrants to ask questions when in doubt.
- Never assume that a person living in a country different from their origin country is well aware of the host country's history.
- Pay attention in explaining to other learners, the difficulties that a migrant learner can face in a classroom.

### Answer questions

1. What difficulties do you think Amir was facing in the classroom with his classmates?
2. What could the teacher have done differently to support Amir from the beginning of the lessons?
3. Who is to blame at the end of this situation?
4. How do you think adult educators can support migrant learners?

### Reflect

- What's your opinion on the approach of adult education centres in Cyprus?
- How could the Ministry of Education and Culture respond to these challenges?
- Have you ever experienced any of the above-mentioned challenges with migrant learners?

### Learn more

Links to all mentioned sources and additional materials:

- *Language education in a multilingual city: The case of Limassol:*  
<https://files.eric.ed.gov/fulltext/EJ1160029.pdf>
- *Gravani, M. and Hatzopoulos, P. and Chinas, C. (2019) 'Adult education and migration in Cyprus: a critical analysis.'*, *Journal of adult continuing education.*: <https://dro.dur.ac.uk/28192/1/28192.pdf>
- *Glimer project:* [https://www.glimer.eu/wp-content/uploads/2019/09/Cyprus\\_Language.pdf](https://www.glimer.eu/wp-content/uploads/2019/09/Cyprus_Language.pdf)



## ▣ Simulation – Interacting with other cultures – A business trip to Limassol

**Time required:** 60 minutes

**Participants:** e.g., 4–6 per group (multiple groups can participate at once)

### Materials:

- **List of handouts and other things that need to be prepared by the facilitator/instructor,**
- Cultural-norms briefing sheets for Group A-Cypriot and Matis cultures (half of the learners will receive the Group A sheets and the other half the Group B sheets)

### Objectives:

- Learners will gain skills in observing and describing behaviours.
- Learners will develop an understanding of how our cultural values influence the way we view other groups.

### Background

This exercise simulates an intercultural exchange between Cypriots and a fictional culture. Participants role-playing either culture can learn from the experience. The task is simple, but the cultural barriers are considerable. One of the greatest challenges of this exercise is to teach the cultural patterns to the “Matisse” participants in a short period of time.

In the exercise, the two Cypriots employees working in the sales department of the EAT.CO catering company have to visit Limassol to propose to a Matissian family restaurant to become partners of the catering company. Their boss gives them clear instructions to seal the deal, with the catering company paying 10 euros per person, for each catering event and a 20% pre-payment before the catering event, a beneficial deal for their company. The Matissians, want to seal the deal with 15 euros per person and a 25% pre-payment, but their most important criterion for making the deal, is if they feel that Cypriots are trustworthy and respectful of their culture.

### Debriefing

Begin by asking each small group whether or not they came to an agreement, and what that agreement was. If a group did not come to an agreement, ask them why they did not.

Then, as a large group, ask the following discussion questions:

1. To Cypriots - **“What kinds of cultural differences did you notice in your discussion with the Matissians?”**  
Differences exist in the areas of nonverbal communication (lack of eye contact) and values (High Power-Distance and Collectivism), and in the nature of the discussion and bargaining itself (including “haggling”).
2. To Matissians - **“What kinds of cultural differences did you notice in your discussion with the Cypriots?”**
3. How did you feel regarding the behaviour of the members of your own group?
4. How well did your group members observe the norms of their assigned culture?
5. What are the real-world advantages of following cultural norms?
6. Ask participants to discuss whether they agree or disagree with each of the following statements:
  - People have difficulty in interacting with other cultures
  - People acquire cultural norms fairly quickly



- This exercise helps you to understand how people are affected by stereotypes
  - What are some real-world situations that were illustrated during the game?
7. What lessons from this activity would you want to keep in mind if you were going to cooperate with people with a migrant background?
  8. Ask students to list as many examples of cross-cultural experiences as they can.



## **A business visit to Jollof, a Matissian restaurant**

### **“Cypriots briefing sheet”**

You and another business associate are sales representatives from a Cypriot catering company. In a team meeting, your director informs the team that different cuisines need to be added to the catering menu as the clients are asking for different food rather than the Mediterranean. Following the meeting, he informs you and your partner, that you need to visit a Matissian restaurant located in Limassol run by Matissians (people from Matis, a big country located in South Africa) and propose to the owner to be part of the catering company’s new menu and close the deal with the owner with the lowest possible price.

Currently, you and your family are staying in a building where your neighbours from Matis talk very loudly, organize dance celebrations every Sunday, and there is a constant cooking smell in the corridors. In general, you have never tried to approach them and you do not have a very positive image of them, their culture, characteristics, etc. The only reason you accepted this challenge is that your director informed you that closing this deal would increase your monthly salary by 150 euros.

The day before the trip to Limassol, you found online basic characteristics of Matissians (culture, cuisine, values) in order to convince the owner to be your partner. You read that Matissians are very smiley, hard-working people, and they are very religious (50 per cent of them are Muslim, 40 per cent are Christian, and that the remaining 10 per cent practice various indigenous religions). Regarding food, you learned that they use a lot of spices and chillies and that the most famous dish is Jollof Rice and Pounded Yam. You are also informed by a colleague that many Matissians are victims of discrimination in Cyprus.

Your plan is simple: when you meet the restaurant owners, to make them like you by showing your enthusiasm for Matissian cuisine, your acceptance towards their different culture, ethnicity etc., disapproval against any discriminative practices, etc. Then, you will need to make them want to become part of your catering company. You are going to present to them the company’s profits, portfolio of clients, the company’s team spirit, benefits of cooperating with the company, the chances of networking with clients from other cities, etc.

Before entering the restaurant, you are thinking about how much your boss expects you to close the deal, which will be a great opportunity for your company but also for you, as you need this salary raise for covering your daughters’ university costs. Your goal is to seal the deal, with your company paying 10 euros per person, for each catering event and a 20% pre-payment before the catering event.

As you and your partner walk into “Jollof” Matissian restaurant, you are amazed at the surroundings: traditional African furniture, ethnic artwork, colourful walls, etc. Three people are waiting for you in the inside office (two women and one man), the restaurant owners. You approach them – ready to act in your friendliest manner – and ready to close the deal...

## **A business visit to Jollof, a Matissian restaurant**

### **Jollof restaurant owners briefing sheet**

You are owners of the Jollof, a Matissian restaurant located in Limassol. Two representatives of a catering company have requested a meeting. You are unaware of their purpose, status, or rank. One of you is Ibrahim—the founder and current owner of the restaurant. Your wife, Musa and her sister, Alyssa, are the company's associates and head of the kitchen. It is in Matissian culture, that families are working together. Musa and Alyssa, Ibrahim's subordinates, treat Ibrahim with great respect: never questioning his decisions, and always looking after the restaurant's best interests. Both women will be present at the meeting but are not allowed to talk. Like most of Africa, the Matissian culture, is patriarchal in nature, with attendant unequal gender relations which cast women in a subordinate position. Men make all decisions in both society and their family unit, hold all positions of power and authority and are considered superior. Women's role is primarily understood as mothers, sisters, daughters, and wives.

In Matis, when you meet someone for the first time, except handshake you also need to hug them. If you don't, it can be viewed as being rude and uncivilized. Direct eye contact is also essential. Matissians like to know your background, beliefs, values before closing any business deal. They use this approach as a way to judge the character of outsiders. Last, Matissians consider anyone who criticizes male dominance to be of questionable character and not worthy of being trusted.

You believe that the catering company will ask you to cooperate and cater for their clients' parties, business conferences, etc. You feel proud that your restaurant was chosen, but you also are biased towards Cypriots, because you had some bad experiences with many Cypriot families when you arrived in Cyprus. You and your family were not welcomed and you were treated differently or unfairly because of your race and skin colour. This business is your family's lifetime achievement. You dedicated body and soul to this restaurant, so did your wife and her sister. Most of your clients are foreigners who love Matissian food.

If they ask you to be partners and cook for their clients' events, you will not accept being paid less than 13-15 euros per participant in an event, and a 30% pre-payment before the event takes place. But, if you see that they hesitate, you can accept 13 euros per participants and a 25% pre-payment. If they hesitate to negotiate and insist on their offer, you will not proceed. It is in your culture to refuse any collaboration if your partner is not open to negotiating prices.

However, the basic criterion for starting a partnership with this catering company is how trustworthy and respectful they are of your culture, beliefs, and values. A bonus would be their knowledge of Matis' food culture.

Your guests are entering the restaurant. Musa and Alyssa are welcoming them. Then, they enter your office. Musa and Alyssa will also be present at the meeting but are not allowed to talk. You will show your guests respect by giving them the opportunity to start the conversation. You will listen to them for at least 15-20 minutes, and will always treat them with respect – regardless of their behaviour...

## Learn more

Links to all mentioned sources and additional materials:

- “THE ROLE OF EDUCATION IN A MULTICULTURAL CYPRUS”, <https://www.cyprushighlights.com/en/2013/07/03/the-role-of-education-in-a-multicultural-cyprus/>
- Cyprus periodic report, <https://en.unesco.org/creativity/governance/periodic-reports/2017/cyprus>
- Valiandes, S., Neophytou, L. and Hajisoteriou, C. (2018) ‘Establishing a framework for blending intercultural education with differentiated instruction.’ *Intercultural Education* Vol. 29, No. 3: 379-398.
- Valiandes, S. and Neophytou, L. (2018). ‘Teachers’ professional development for differentiated instruction in mixed-ability classrooms: investigating the impact of a development program on teachers’ professional learning and on students’ achievement’. *Teacher Development* Vol. 22, No. 1: 123-138.

## Evaluation of the case study and simulation

Please indicate your level of agreement with the statements listed below.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1 Case study</b>						
1.1	The situation described in the case study was relevant.	<input type="checkbox"/>				
1.2	The content of the case study was organized and easy to follow.	<input type="checkbox"/>				
1.3	The proposed solution and alternatives described in the case study were relevant.	<input type="checkbox"/>				
1.4	The case study could be useful in my work.	<input type="checkbox"/>				
<b>2 Simulation</b>						
2.1	The simulation’s objectives were clearly defined.	<input type="checkbox"/>				
2.2	The simulation’s objectives were achieved.	<input type="checkbox"/>				
2.3	The content of the simulation was organized and easy to follow.	<input type="checkbox"/>				
2.4	The simulation experience could be useful in my work.	<input type="checkbox"/>				

## Unit 3 – Practical application of ICC

**Recommended duration:** 10 hours per country

**Description:** In this unit, learners are presented with country profiles of Romania, Lithuania, Greece, Spain, Italy, and Cyprus. Specifically, all the information that would be important to know when interacting with adult learners in or from these countries. It provides culturally sensitive and useful information, as well as tips on the practical application of intercultural competence in these countries.

**Methods:** For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic (quotes or discussion questions) and/or test the learners' prior knowledge of that particular subject. After that, the main content of the topic is presented using text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and discuss" questions are recommended during parts of the main content and after it. Each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.



## Practical application of ICC in Romania

In this topic, we briefly present Romania and the situation there regarding multiculturalism and ICC. Romania's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ☐ Warm-up

- How do you usually present your country to foreigners?
- What main information do you mention?
- What do people usually know about Romania?

Discuss the following quotes and testimonials:

#### **What some visitors to Romania (one of whom is Prince Charles) think about the country**

*For my part, I shall greatly look forward, at some point in the future, to returning to Romania, a country which holds such a special place in my heart!* (Prince Charles)

Jeremy Clarkson described the Transfagarasan Highway in Romania as *"the world's best road"*.

*Romania is different... I have a different feeling which is difficult to capture: many traces carved by the communist regime, gothic architecture, an old Latin language, different cuisine; I felt as if the roots of this culture come from a place I have never been to and I know nothing about.* (Ernie, Alaska)

*Maramures is a cheerful region with cheerful people and lively colours; even their cemetery is cheerful and colourful!* (Anonymous visitor)

*I can't say I'd had a negative image of Romania before I visited it but I simply didn't know there is so much beauty there. I also adored their huge amounts of delicious fruits and vegetables, which are incredibly cheap at that!* (Becky, UK)

*Dracula is an imported vampire; in fact, Dracula is Vlad Tepes, impaler, who is a national hero in Romania!* (Anonymous visitor)

*While in Romania I felt like at home, surrounded by wonderful people who made my visit a memorable experience; no wonder I found it difficult to part with them!* (Matthew, Australia)



Source: <https://travelmakertours.com/tour/transfagarasan-medieval-city-sibiu-tour>



Source: [Libertatea.ro/Cimitirul Vesel din Săpânța](http://Libertatea.ro/Cimitirul_Vesel_din_Săpânța)

the



### Think and discuss:

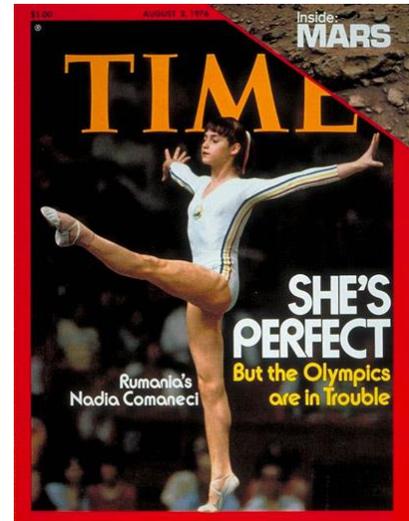
What do you know about Dracula? Was there a real historic figure in Romania's history which inspired Stoker?

Nadia Comaneci, Dracula and Ceausescu are the three Romania-related topics that everybody knows about. What do you know about them?

Which is the largest building in Romania?

Why is Nadia Comaneci so famous?

Which is the "newest" part of Europe?



Source: <http://www.istorie-pe-scurt.ro/patru-romance-care-au-facut-istorie-in-lume/nadia-comaneci-revista-time/>



### Extra resources

The Danube Delta – the natural wonder of Romania - <https://travelandkeepfit.com/en/2018/10/10/the-danube-delta-the-natural-wonder-of-romania>

Dracula Legend -<http://romaniatourism.com/dracula-legend.html>

Did You Know? -<http://romaniatourism.com/did-you-know.html>

Bucharest great city -<https://www.romania-insider.com/bucharest-great-city-remote-working>

Nadia Comănechi -[https://en.wikipedia.org/wiki/Nadia\\_Com%C4%83neci](https://en.wikipedia.org/wiki/Nadia_Com%C4%83neci)

Nicolae Ceaușescu -[https://en.wikipedia.org/wiki/Nicolae\\_Ceau%C8%99escu](https://en.wikipedia.org/wiki/Nicolae_Ceau%C8%99escu)

Palace of the Parliament -[https://en.wikipedia.org/wiki/Palace\\_of\\_the\\_Parliament](https://en.wikipedia.org/wiki/Palace_of_the_Parliament)

Top Gear on Transfagarasan Highway - <https://www.youtube.com/watch?v=ZCd7A-BD02c>

Bucharest: 2nd Largest Building in the World -<https://www.youtube.com/watch?v=Md7yHqBwkv0>

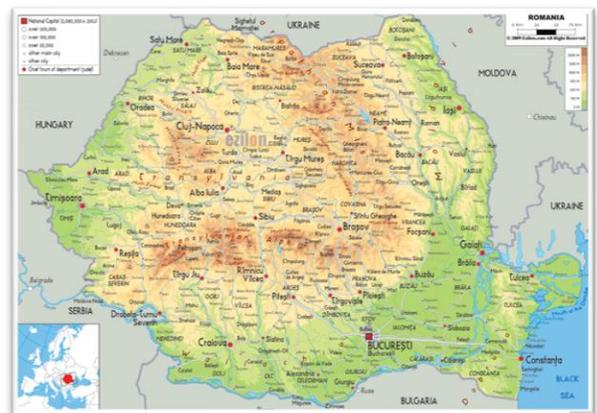
10 Best Places to Visit in Romania -<https://www.youtube.com/watch?v=wxyhpDww1eY>

### The country in brief

#### Geography and main sites

Romania lies in south-eastern Europe, halfway between the Equator and the North Pole. Romania is the 12th largest country in Europe. Its land is almost evenly divided between mountains, hills and plains.

The Carpathians extend over 600 miles in Romania, in the shape of an arch featuring a wide range of landscapes, which favour: climbing, hiking, biking, and river-rafting. The climate is temperate, with four distinct seasons.



Source: <http://www.hartaromanieonline.ro/>



Romania enjoys a substantial wealth of natural resources: fertile land for agriculture, pastures for livestock, forests, petroleum reserves, and rare metals. Numerous rivers supply hydroelectricity and the Black Sea coastline is the site of both ports and resorts. 98% of its rivers spring from the Carpathian Mountains. The upper streams are usually spectacular, featuring numerous gorges, caves, and precipices. The Danube is its longest river and forms the southern border with Serbia, Bulgaria, and Ukraine. It fosters the youngest continental land, the Danube Delta, which is home to the world's largest reed bed and hosts rare species of plants and animals, including endangered species. There are around 3,500 lakes in Romania, ranging from glacial, volcanic, artificial, coastal lakes and lagoons.



Source: <https://www.helloholidays.ro/blog/cele-mai-frumoase-lacuri-din-romania>

### ***Special sites***

**The Iron Gates**, the Danube's narrowest point between the Carpathians and the Balkans



Source: [https://www.theepochtimes.com/sailing-through-the-danubes-iron-gates\\_3075706.html](https://www.theepochtimes.com/sailing-through-the-danubes-iron-gates_3075706.html)

**The 3500-year-old Scărișoara glacier**, second largest underground glacier in Europe



Source: <http://www.romanianmonasteries.org/ro/romania/pestera-scarisoara>

**The Danube Delta**, a UNESCO Biosphere Reservation, a wildlife paradise.



Source: <https://discoverdobrogea.ro/in-delta-dunarii-este-o-atmosfera-magica-si-linistita-acum>

**Bigăr Waterfall**, an unusual waterfall where its water spreads and falls in tiny shreds



Source: <https://aventurainromania.ro/cascada-biagar>



### Extra resources

Romania Geography - <http://romaniatourism.com/geography.html>

Romania/Land - <https://www.britannica.com/place/Romania/Land>

Geography of Romania - [https://en.wikipedia.org/wiki/Geography\\_of\\_Romania](https://en.wikipedia.org/wiki/Geography_of_Romania)

The Carpathian Mountains - <http://romaniatourism.com/the-carpathian-mountains.html>

The Danube-delta - <http://romaniatourism.com/danube-delta.html>

### History

Romania's history has not been as idyllically peaceful as its geography. Over the centuries, various migrating people invaded Romania. The first inhabitants were the Dacians who were conquered by the Romans, who Romanised the country and imposed the language, laws and customs. Throughout the centuries Romania was divided into three provinces: Wallachia, Moldova and Transylvania. Wallachia and Moldova fought for their independence against the Ottoman Empire. Transylvania was under Austrian - Hungarian rule.

Modern Romania was formed in two stages: the first one in 1859 through the union of Wallachia and Moldova.

The new state, officially named Romania since 1866, gained independence from the Ottoman Empire in 1877. The next step towards modern Romania was in 1918 when Transylvania joined Romania.

Romania's post WWII history as a communist country is more known, mainly due to the former dictator Nicolae Ceausescu.

In December 1989, a national uprising led to his overthrow and the Communist regime in Romania suddenly collapsed. Romania then faced a difficult transition from Communism to democracy and a market economy.

The 1991 Constitution re-established Romania as a republic with a multiparty system, market economy and individual rights of free speech, religion, and private ownership.

Romania joined NATO in 2004 and the EU in 2007. History is often illustrated by our traditions, customs, and architecture/monuments, some of which have become part of UNESCO WORLD HERITAGE: 8 sites in Romania.

The eight outside painted monasteries



Source: <http://newsdiaspora.ro/2015/06/06/cele-7-minuni-ale-romaniei-manastirile-pictate-din-moldova/>

The 8 wooden churches of Maramureş



Source: <https://doxologia.ro/viata-bisericii/documentar/bisericile-de-lemn-ale-moldovei>

Sighisoara Historic Centre



Source: <https://patrimoni.ro/monumente-istorice/lista-patrimoniului-mondial-unesco/17-monumente-istorice/unesco/93-centrul-istoric-sighisoara>



Sarmizegetusa Regia - Discul solar și Sanctuarul circular

Source: <https://www.imperialtransilvania.com/ro/2020/11/21/citeste-stirea/argomenti/places-of-interest-1/articolo/cetatea-sarmizegetusa-semne-de-civilizatie-avansata-de-acum-2000-ani.html>

### Cuisine

The Romanian cuisine is influenced mostly by Balkan, German, Hungarian and French cultures. Its main ingredients include meat (pork), cereals (wheat and maize), vegetables, fruit and dairy products. Romanians eat a lot of soup (sour soup: ciorba, bors), fried meat (pork, chicken and beef/veal) or stewed meat (tocana) with potatoes, mushrooms, beans and cabbage. Romanian food is often seasoned with herbs, garlic, onion and spices. Mamaliga with cheese and cream is very popular. Breakfast is usually salty: eggs and sandwiches with butter and ham or cheese, sometimes jam or honey accompanied by black Turkish coffee, milk or tea. The largest meal is eaten in the early afternoon – two main courses and usually the first one is soup. Main dishes are usually meat-based, such as tocana, a pork stew flavoured with garlic and onions. Fish dishes are typical of the Danube Delta. Other popular dishes include sarmale and mamaliga (polenta) with cheese and eggs. Vegetables can make up the main dish (beans, cabbage, aubergines/eggplants or mushrooms) or are served as side dishes. Typical desserts include “plăcinte”, salty or sweet pies or ‘Papanasi’ – doughnuts with jam and sour cream. Local wines are very good and widely consumed; a lot of small vineyards have started to gain international fame in recent years. Romania is the 9th largest wine producer in the world with very good quality wine. Țuica and pălincă, a strong plum brandy, are also popular, as are beer and soft drinks.

The **mititei** sausages ‘Mititei’, grilled sausage seasoned with garlic, is a common appetizer.



**Sarmale** - cabbage leaves stuffed with rice and meat, and mamaliga (polenta). “each bite is a bit of heaven”.



**Ciorba** - a variety of sour soups. Wonderful to warm-up with on a rainy day.



**Local cheeses.** A very unique flavor: tree-bark-cheese (brânza de coșuleț).

**Papanash** - fried or boiled doughnut-shaped pastry filled with soft cheese, smothered with berries and sour cream.

**Salata de vinete** (eggplant spread)

A typical Transylvanian dessert is  
**Cozonac secuiesc** of Hungarian origin



Source: <https://ro.wikipedia.org/wiki>



### Extra resources

Romanian food wine - <http://romaniatourism.com/romanian-food-wine.html>

Easter in Romania traditions-food - <https://travelmakertours.com/easter-in-romania-traditions-food-fun-facts-and-more/>

10-traditional-dishes - <https://boutiqueromania.com/romanian-food-10-traditional-dishes-you-should-try/>

### Specifics of everyday life

Most Romanians' working day is 8 hours. They spend their weekends relaxing at home with families or friends over prolonged meals (starting from 2 to 7/8 pm), talking, complaining about politics, watching TV (lots of Romanian private and national TV channels) or going out to the countryside, mountains or seaside. Romanians love having fun and appreciate the humour. Sundays are busy days for restaurants, bars, and shops. Parks are also full of people, especially families with children.

Foreign visitors consider that Romanian people are warm, friendly, and hospitable. Wherever you go, you will meet that Romanians will want to help you, although they may not speak a foreign language. However, most young people speak English and tend to use it even when their interlocutor knows Romanian. Paradoxically, this makes it difficult for foreigners to practice their Romanian while visiting Romania (unless they insist on it).

Street and violent crime are barely visible in everyday society. Romanians love driving, so the only dangerous part of a visit may be crossing a busy street. Romania has the largest number of shopping malls in Eastern Europe, with hundreds of shops, cafés, restaurants, and cinemas.



Source:  
<https://www.lapensiuni.ro/ro/extra/ouale-incondeiate---o-traditie-straveche-romaneasca-163>

The Romanian culture is rich in complexity and traditions, as a result of its historical evolution. Romania is one of the most religious countries in Europe, and most of its population identifies as Orthodox Christian. The most important holidays are Easter and Christmas, offering good opportunities for family reunions.

Romanians have preserved many traditions, such as the celebration of Martisor (the first day of spring). Mărțișor celebrates the beginning of spring, when men offer women charms or other decorative objects tied with red and white ribbons.



### Extra resources

Medieval Towns - <http://romaniatourism.com/medieval-towns.html>  
 The World Heritage List - <http://whc.unesco.org/en/statesparties/RO>  
 Painted monasteries - <http://romaniatourism.com/painted-monasteries.html>  
 Traditional villages - <http://romaniatourism.com/traditional-villages.html>  
 World-heritage-sites - <http://romaniatourism.com/world-heritage-sites.html>  
 Romanian culture and lifestyle - <https://blog.whitemountain.ro/2014/08/romanian-culture-and-lifestyle>  
 Romania lifestyle and culture - <https://www.rocapply.com/study-in-romania/about-romania/romania-lifestyle-and-culture.html>  
 Daily life and social customs - <https://www.britannica.com/place/Romania/Daily-life-and-social-customs>  
 12-traditions-only-romanians-can-understand - <https://theculturetrip.com/europe/romania/articles/12-traditions-only-romanians-can-understand/>  
 Traditions folklore - <http://romaniatourism.com/traditions-folklore.html>  
 Romanian lifestyle...the good and the good- <https://www.youtube.com/watch?v=saqPKNrx5SQ>



### Think and discuss:

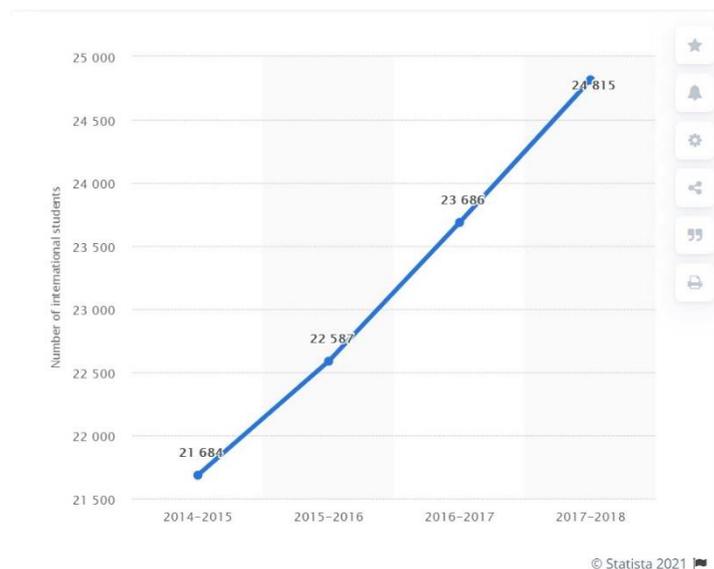
What surprised you most about the geography of Romania?  
 Are there any other main sites/attractions in Romania that you think are worth visiting?  
 What is the political system in Romania?  
 What cultures have influenced Romania?  
 Do you find any common features between your traditions and customs and Romanian ones?  
 Is there an interesting tradition you want to be part of?  
 How does Romanians' lifestyle differ from yours? Any points in common?  
 Are Romanian people friendly?  
 How would you describe the Romanian cuisine? Is it similar to yours?

## ▣ Multicultural adult education

### *Where and how does it take place?*

While many young Romanians choose to attend a university abroad, increasingly more international students choose to study in Romanian universities. Thus, the number of international students enrolled in Romanian universities has grown reaching over 25,000, in 2018, as compared to under 14,000 in 2010. About three-quarters of the international students come from non-EU countries, mainly from Middle-East countries (Israel, Syria, Jordan, Lebanon, Palestine, Iran), as well as Tunisia and Morocco. The highest number of EU students in Romanian universities comes from France and Germany. The offer of programmes and faculties is diversified with courses taught in international languages. Most of international students, over 70% are in faculties of medicine, pharmacy and dentistry. They come to Romania to study due to lower tuition fees, good climate, good food and competitive educational programmes, many taught in English or French. The qualifications the students obtain are internationally recognised. Some of them decide to stay in Romania after graduation.

Romanian higher education has been always opened to international students thus, even during the Communist regime – a lot of students from Asian and African countries did their studies in Romania as a result of the exchanges between Romania and partners countries; the number of foreign students enrolled in Romania was already 10 % of the total number of students. In the '80s, Romania was among the first 15 providers of academic services for international students. The latest policies of the Romanian universities include admission of as many international students as possible for economic reasons and for cultural reasons.



Number of international students enrolled in undergraduate degree programs in Romania from 2014 to 2018 source: Source: <https://www.statista.com/statistics/1098620/international-students-romania>

### *Other educational programmes/projects*

According to the Romanian General Inspectorate for Immigration (IGI) there were 84,228 third immigrants with a right to stay in Romania in 2019, most of whom from Moldova, Turkey and China. The majority came for labour, family reunion and studies. The number of work permits issued during the same period was 29,800, for workers mainly from Vietnam, Nepal, India and Turkey. In 2019 Romania received 2,592 asylum applications from Syria, Iraq, Afghanistan and Algeria. The refugees participated in governmental integration programmes as well a series

of programmes run by NGOs with the EU's Asylum, Migration and Integration Fund. Some projects offered social, psychological and educational services and provided social assistance and counselling services. They all target low-skilled immigrants, helping them to enter labour market. The programmes aim to facilitate their integration into the Romanian society by providing free Romanian language courses and linguistic, intercultural and educational workshops, adapted to the needs of the beneficiaries (adults and children).



### ▣ Extra resources

2019 statistical data on migrants and refugees in Romania - <https://ec.europa.eu/migrant-integration/news/2019-statistical-data-on-migrants-and-refugees-in-romania>

A bridge for TCN integration in Romania - <https://ec.europa.eu/migrant-integration/intpract/my-place-multifunctional-cultural-centre-a-bridge-for-tcn-integration-in-romania>

Where-to-study/Europe/Romania - <https://www.topuniversities.com/where-to-study/europe/romania/guide>

### *Attitude to multiculturalism*

In Romania, other ethnic communities (Hungarian, Roma, German, Turkish, Greek, Ukrainian) with specific cultural, linguistic and religious traditions, live alongside the Romanian communities. The regions with the highest ethnic diversity in Romania are Transylvania, Banat, Bucovina and Dobrogea, and the areas with the lowest ethnic diversity are Oltenia and Moldova. All ethnic communities are free to organise in terms of politics, social development and media while education reforms have helped to improve schooling in minority languages. The revised Strategy for the Inclusion of Romanian Citizens Belonging to the Roma Minority – 2012-2020, adopted in 2015, sets targets in the key areas of education, employment, health, and housing and addresses also promotion and protection of Roma culture and participation in public and political life.

Experts and historians often state that Romania has not been a strong facilitator and mediator for regional multiculturalism although it has not hindered it either; its most important priority has been to maximise cohesion at the national level.

Regarding the perception that Romanians have on recent immigrants to Europe and the possibility for them to come to Romania, 65% of respondents agree that Romania should admit a certain number of immigrants (according to IRES.com.ro). When they speak in general, the older generation is reticent when it comes to refugees and asylum seekers for reasons of safety; this changes the moment they meet the people in person. Young people and people from culturally diverse areas (such as Timisoara or Cluj) are generally open. Romanians generally think that 'most international students blend with Romanian students and feel integrated. They are welcome to Romania and they find their way in here. It is easy for them to fit and be competitive and some of them learn the language'.



### ▣ Extra resources

Immigrants crisis in Europe - Public perceptions of Romanians (EN) - <http://www.ires.com.ro/articol/304/criza-imigran-ilor-in-europa---percep%C8%9Bii-publice-ale-romanilor>

Multiculturalism within the postcolonial and post-communist frameworks. The cases of India and Romania - <http://www.synergy.ase.ro/issues/2015-vol11-no-2/17-Marinescu.pdf>



## ▣ The Romanian language

### *State language*

The official language is Romanian, spoken by approximately 89% of the population. It is a Latin language (such as French, Italian, Spanish, or Portuguese), which has evolved among peoples speaking Slavic and Hungarian and which was influenced by its historical evolution (Turkish, Greek, and German contacts). Hungarian is spoken by around 7% of the population, mainly in Transylvania. There is also a population of German speakers in Transylvania, around 1.5%. Other languages spoken especially in the eastern and south-eastern part of the country are: Aromanian, Turkish, Greek, and Russian.

Romanian is spoken by approximately 24–26 million people as a native language, primarily in Romania and the Republic of Moldova and is one of the official languages of the European Union. There are about 30 - 34 million people worldwide who can speak Romanian. Romanian does not have dialects within the country; Romanian is similar all over the country with minor differences of pronunciation which do not impede understanding. Romanian minorities live in Serbia, Ukraine, and Hungary. Large immigrant communities are also found in Italy, Spain, France, and Portugal. Romanian evolved from several dialects of Vulgar Latin.

Compared with the other Romance languages, the closest relative of Romanian is Italian. It is estimated that about 75%–85% of Romanian words is of Latin origin. Other influences: Slavic (10–15% of modern Romanian lexicon and its phonetics), German, Greek, Turkish and Hungarian. In the 20th century, an increasing number of English words have been borrowed and handled according to Romanian rules; thus "the manager" is *managerul*.

The Romanian alphabet is largely phonemic. Romanian has seven vowels: /i/, /î/, /u/, /e/, /ă/, /o/ and /a/. There are twenty-two consonants. It is easy to read Romanian texts. A few tips on particular sounds: ș (pronounced ſ like sh in fish; ț - the final sound in puts; ă like the final sound in reader, the schwa, /ə/; î - the nearest equivalent is a close vowel in the last syllable of the word roses; ghe/ ghi –ghețar/ghid like in **get/give**; ge/gi: **gem (jam)**, **girafă (giraffe)**, ce –cerc/ **cherries**; ci- cina/ **cheek**; che – **kettle**, chi - chioșc/**kiosk** - the letters c and g represent the affricates /tʃ/ and /dʒ/ before i and e, and /k/ and /g/ elsewhere.

### Oddities

- Romanian is the only Romance language where definite articles are enclitic: that is, attached to the end of the noun (such as in Sweden, Bulgarian and Albanian).
- Romanian is the only language where a sentence can comprise five words containing only vowels. „Oaia aia e a ei”. Or Oaia aia o iau eu.
- There are two words which do not have any equivalent in any language: dor and doina. The Romanian word "dor" has no exact translation. It is both a verb and a noun and expresses longing, love and missing all in one. "Dor" is a central theme for many Romanian folklore songs. Doina is a lyrical, solemn chant that is improvised and spontaneous.



## ▣ Extra resources

10-things-you-didnt-know-about-the-romanian-language

<https://theculturetrip.com/europe/romania/articles/10-things-you-didnt-know-about-the-romanian-language/>

Romanian: The Forgotten Romance Language - <https://www.youtube.com/watch?v=1xVkJRh7mEe0>

Latin vs Romanian -<https://www.youtube.com/watch?v=d5CYM0YSDR4>



Romanian Language. Can Spanish and French speakers understand it? -

<https://www.youtube.com/watch?v=xmpibOOz1qA>

Similarities between Romanian and Italian - <https://www.youtube.com/watch?v=obs4QMmzcv>

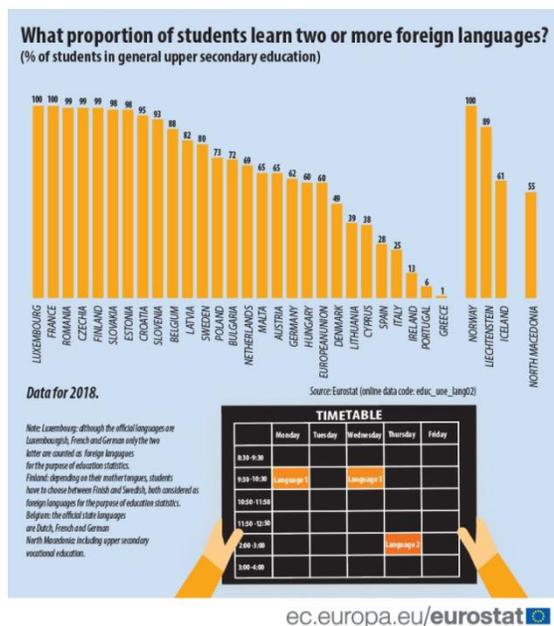
Similarities Between Turkish and Romanian - [https://www.youtube.com/watch?v=rN4bq\\_IR9BY](https://www.youtube.com/watch?v=rN4bq_IR9BY)

### Foreign languages in Romania

Romania has been interested in developing different programmes for language teaching and learning. The benefits of language learning may be seen in terms of cultural awareness, internationalisation, language competence, preparation for both study and working life. English is the foreign language that Romanians speak most, followed by Italian, German, French and Spanish. Over 70 percent of Romanians believe that every European should know at least one foreign language and 60 percent believe that English should be the best option.

The age at which children begin to study a foreign language has dropped even four or three. There are kindergartens with exclusive program in foreign languages, most in demand being English, then German or Spanish. All schools in Romania have foreign language programs. Students must study at least one language to an advanced level and a second one at a more basic level. In other cases there are more than two foreign languages available to study and the student can choose from several. Many schools also offer bilingual courses. All lower secondary school students (100%) in Romania learn at least one foreign language and 99% of them learn two or more languages, these being among the highest shares in the European Union, according to a Eurostat report. Parents are particularly interested and encourage their offspring to learn languages for real practical purposes, offering them better job prospects on the labour market.

Romanians generally are open to foreign languages.



Source: <https://ec.europa.eu/eurostat>



### Extra resources

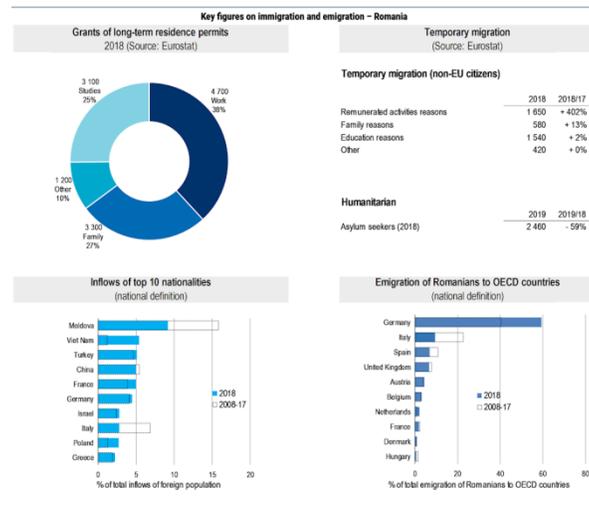
Study of foreign languages - <https://www.romania-insider.com/over-95-of-romanian-secondary-school-students-study-at-least-two-foreign-languages>

Statistics - [https://ec.europa.eu/eurostat/statistics-explained/images/a/a0/Students studying two or more foreign languages 2018data.JPG](https://ec.europa.eu/eurostat/statistics-explained/images/a/a0/Students_studying_two_or_more_foreign_languages_2018data.JPG)



## Reflection and application of ICC in Romania

Migration is a recent phenomenon in Romania although its people are friendly and hospitable. Romania became both a country of emigration and immigration after 1989. Until 2004 the number of immigrants was relatively low, the majority of immigrants coming from Syria, Jordan, Iran, Egypt, China and Turkey. Most of the foreigners came to Romania for commercial activities. There were also immigrants who studied at the Romanian universities continuing the tradition of the Communist regime. After 2007 when Romania joined the European Union more and more foreigners transited Romania. For example, in 2009, 49.406 people asked for a temporary stay (84%) as compared to 9.656 people (16%) who asked for permanent residence.



Source: <https://www.oecd-ilibrary.org/sites/89085e47-en/index.html?itemId=/content/component/89085e47-en>

In recent years, although Romania is still a country of transit, it started to become more and more a country of destination and the number of migrants has increased considerably. The main reasons why foreigners establish residence in Romania are family reunion, education (international/Erasmus students) and employment. Asylum seekers are a recent category of migrants. In 2019, the number of first asylum applicants increased by 26.2%, to reach around 2 500. The majority of applicants came from Iraq (600), Syria (500) and Afghanistan (200).

### Romania

Foreign-born population - 2019	
Size: 0.6 million, 46% women	Main countries of birth:
8% of the population	Moldova (40%), Italy (11%), Spain (9%)
Evolution since 2009: +278%	

Source: <https://www.oecd-ilibrary.org/sites/89085e47-en/index.html?itemId=/content/component/89085e47-en>

Programmes targeting legal migrants and government employees and adult educators who work with migrants have been implemented to meet these needs. Such programmes and projects focus on developing intercultural

competence and are organised by public institutions, NGOs and formal and non-formal educational institutions. Their number has been steadily increasing in the last years.



### **Think and discuss:**

Have you had any ICC training programmes in your workplace? If yes, could you share your experience with us?

### **Answer questions**

1. Is Romania a country of immigration or emigration?
2. How many official languages are there in Romania?
3. Which are the most common foreign languages studied in Romania?

### **Reflect**

- Why do you think that international students find Romania an attractive study destination?
- How would you define the Romanian's attitude towards migrants and refugees? Do you have any experiences in this regard?
- How would you explain Romanians' attitude towards foreign languages?



### **Resources**

OECD Library, Romania, <https://www.oecd-ilibrary.org/sites/89085e47-en/index.html?itemId=/content/component/89085e47-en>

## Practical application of ICC in Lithuania

In this topic, we briefly present Lithuania and the situation there regarding multiculturalism and ICC. Lithuania's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ▣ Warm-up

- How do you usually present Lithuania to foreigners?
- What main information do you mention?
- What do you think your country's image is around the world? What misconceptions are there?

What do you think the following quote and a famous Lithuanian proverb mean?

- "Lithuanian nation must be saved, as it is the key to all the riddles – not only philology but also in history – to solve the puzzle." Immanuel Kant
- "Nemesk kelio dėl takelio", roughly translates as "don't abandon a road for a small path."

### ▣ The country in brief

#### *Geography and main sites*

Lithuania is a democratic republic on the south-eastern shore of the Baltic Sea. It is divided into five regions: Dzūkija, Samogitia, Aukštaitija, Sudovia, and the Lithuania Minor. Since 2004 Lithuania has been one of the European Union countries and part of the Schengen zone, and also NATO. Since 2015 the country belongs to the euro area. Lithuania has borders with Poland, Latvia, Belarus, and ex-Karaliaučius (currently Kaliningrad) region. The length of the Baltic Sea coast is 90.66 km. The Lithuanian-Belarusian and Lithuanian-Russian Federation borders are also the borders of the European Union. The Lithuanian economic zone in the Baltic Sea (west) reaches the Swedish economic zone.

The largest city in the country is the capital Vilnius: [Visit Vilnius | Amazing wherever you think it is \(govilnius.lt\)](#)

Other big cities:

Kaunas: [Visit Kaunas - Visit Kaunas](#)

Klaipėda: [Klaipėdos Turizmas \(klaipedatravel.lt\)](#)

Šiauliai: [Šiauliai Tourism Information Center | visitsiauliai.lt](#)

Panevėžys: [English language \(panevezysnow.lt\)](#)



Source: [Lithuania | History, Population, Flag, Map, Capital, Currency, & Facts | Britannica](#)

The most beautiful sites in Lithuania:

Gediminas Tower: [The Gediminas' Tower | Go Vilnius](#)

Curonian Spit, included in the list of UNESCO World Heritage Site list: [Curonian Spit \(visitlithuania.net\)](#)

Vilnius old town, also a UNESCO World Heritage Site. It is unique for its history and architectural diversity, as well as its abundant green spaces, lakes, and forests: [Vilnius Historic Centre, Lithuania | World Heritage Journeys of Europe \(visitworldheritage.com\)](#)

Rumšiškės Open-Air Museum: [About us — Open-Air Museum of Lithuania \(lilm.lt\)](#)

Trakai Island Castle: [Trakai Castle | Go Vilnius](#)



Trakai Island Castle. Source: <https://exploretakaivilnius.lt/en/manors-and-parks/trakai-island-castle>

Lithuania, according to the Index of Economic Freedom compiled by the Heritage Foundation and the Wall Street Journal, in 2020 ranked 16th in the world.

According to the United Nations statistics published in 2020, Lithuania ranked 34th out of 189 countries and fell into the category of extremely developed countries, according to the Human Development Index.

**Think and discuss:**

What sites would you recommend/like to see in Lithuania?

In what ways is Lithuania similar to your country?

**History**

The first inhabitants came to Lithuania in the final ice age, in 10 000 BC. Most of the Baltic peoples, who traded amber with Romans and later fought Vikings, were a tribe called Lithuanians. This process of Lithuanians becoming the majority speeded up under Mindaugas who became a Christian and was crowned as the first and only king in 1253. After his death, the people of the Grand Duchy of Lithuania went back to their pagan ways.



Painting by Adomas Varnas, *Coronation of King Mindaugas*. Source: <https://lietuve.lt/parodykime-kitoms-tautoms-savo-vienybe/>

Eventually, the Lithuanian people adopted Christianity under Grand Duke Jogaila (1387). Lithuanians created a long-lasting alliance with Poland. Under the rule of Grand Duke Vytautas Lithuania became the largest country in Europe in the 15th century, stretching from the Baltic to the Black Sea.

There was a new threat from Moscow, so responding to it Lithuania and Poland formed a Commonwealth in 1569. By the 17th century, the Polish-Lithuanian Commonwealth became weak. The country lost several wars that destroyed its great position of power. In 1772-1795 the country was split up into part and annexed by Prussia, Austria, and Russia with the main Lithuanian lands being ruled by Russia.

During Russian rule, the Lithuanian language was banned, and the Catholic religion was suppressed. In 1831 and 1863 there were two unsuccessful rebellions to restore Poland-Lithuania but finally, Lithuanian independence from Russia and Poland was established after the collapse of the Russian Empire and the surrender of Germany in World War I.



During World War II (1940), Lithuania was occupied by the Nazi Germany and by the Soviet Union. The Soviet occupation ended in 1990, having lasted 45 years. During this time of occupation, hundreds of thousands of people were murdered, tortured, or exiled to Siberia. This period of history has left deep economical and psychological scars among the Lithuanian people.

In 1988 a massive *Sąjūdis* independence movement was established. On 11 March 1990, Lithuania became the first country to restore its independence from the Soviet Union. Soon after that, Latvia and Estonia joined, and this led to the complete collapse of the Soviet Union in late 1991.

One of the most inspiring events of that period was The Baltic Way, or The Baltic Chain – a peaceful political demonstration in 1989, during which around two million people joined hands to form a human chain spanning 675.5 kilometres across Estonia, Latvia, and Lithuania.



*Baltic Way – a human chain from Vilnius to Tallinn, 23 August 1989.*

Source: <http://www.kalvotoji.lt/2019/08/24/baltijos-kelias-pries-trisdesimt-metu/>

In the 1990s Lithuania's economy started to grow, building modern skyscrapers, department stores, and private homes. Due to many years spent in the Soviet Union, the Lithuanian economy was still behind other Western countries. Because of this a lot of Lithuanians emigrated. Emigration rose even more when Lithuania joined the European Union in 2004 – up to 20% of its people left the country, mostly to go work in other European countries. However, the situation has been slowly changing and now, more than 20 years later, there are more people arriving in Lithuania than leaving it.



*Office buildings in Vilnius. Source: [Modern office space leasing thrives in Vilnius - EN.DELFI](#)*

Manufacturing, production, lasers, fintech, and other future technologies in Lithuania have advanced a lot in the recent decades. It has become a hub of innovation. In the last decade, the number of start-ups has doubled and there are now more than 200 fintech companies operating, making Lithuania the second largest fintech hub in Europe. Lithuania is also home to a lot of IT talent. Universities work closely with the IT sector and produce a steady flow of IT professionals.



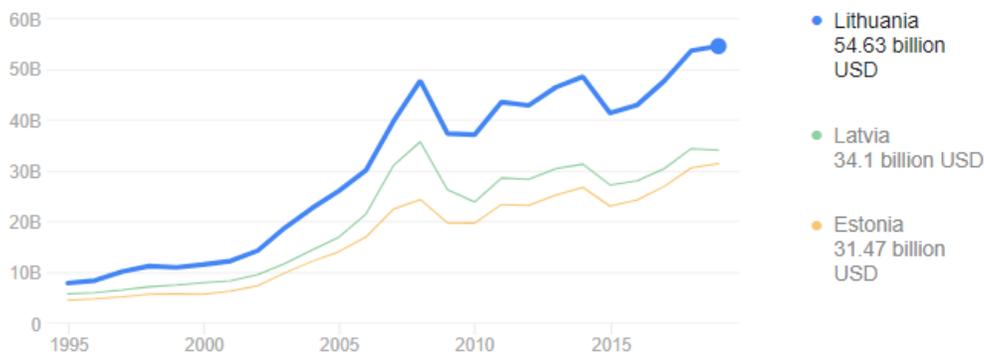
One of Vilnius' business districts.

Source: [bigstock-Vilnius-November-Modern-O-332522089](https://www.bigstock.com/stock-photo/332522089) - [Emerging Europe \(emerging-europe.com\)](http://emerging-europe.com)

Lithuania's economy is the largest economy in the Baltic states. Its GDP grew more than 500 per cent since it regained independence in 1990. According to the World Bank Group, Lithuania is ranked 11<sup>th</sup> in the world in the Ease of Doing Business Index, according to The Heritage Foundation, 16<sup>th</sup> (out of 178 countries) in the Index of Economic Freedom, and based on OECD data, it is in the top 5 countries in the world by postsecondary education attainment.

Lithuania / Gross domestic product

**54.63 billion USD (2019)**



Sources include: World Bank

Feedback



**Think and discuss:**

Have you heard about *The Baltic Way* in 1989 and the 2019 commemoration of its 30-year anniversary? Watch the video and discuss: <https://www.youtube.com/watch?v=0KoKq20RUj0>

Has there been a similar event of solidarity in your country?

More about *The Baltic Way*:

<http://www.balticway.net/>

A short introduction to Lithuania:

<https://www.youtube.com/watch?v=RPO4tbV4UHK>

Top 10 reasons to visit Lithuania:

<https://www.youtube.com/watch?v=7v9Wvkoae3Q>

**Cuisine**

Lithuanians like to eat a lot and enjoy good food. Lithuanian traditional cuisine is not overly complicated but has a good variety of interesting dishes, many of which are hearty and suited for cold Lithuanian winters. Wheat, rye, potatoes, beetroots and turnips, various meats, mushrooms, berries, and dairy products are widely used as key ingredients. Lithuanian cuisine has a lot in common with its Baltic neighbours, as well as northern countries. It was formed by long-lasting agricultural traditions and a variety of influences from Germany, France, Poland, and other countries.

Because of globalization and the world becoming smaller, Lithuanians eat a wide variety of European and other cuisines. The following are dishes that have survived the test of the times and are considered Lithuanian national dishes:

Here are some of the most popular and unique Lithuanian dishes.

- *Cepelinai* (or *didžkukuliai*): large dumplings made of a mix of war and boiled potatoes, filled with pork or cottage cheese, usually served with sour cream or bacon sauce. Fun fact: the first Sunday of February is World Cepelinai Day, celebrated since 2014, a holiday first suggested by American-Lithuanian Jonas Vaičiūnas.



Source: [cepelinai - Europe Language Cafe](#)

- *Šaltibarščiai* (cold beet soup): this cold summer soup’s main ingredients are pickled shredded beets and milk kefir or sour milk. It also usually has cucumber, dill, or green onions. This soup is eaten with hot boiled potatoes, cold sour cream, and cut hard-boiled eggs.



Source: [Šaltibarščiai Authentic Recipe | TasteAtlas](#)

- *Balandėliai* (stuffed cabbage): this dish is made from cabbage leaves that are stuffed with minced meat, sometimes with rice and onions. These “little doves” are served with sour cream or tomato sauce.



Source: [„Jaukusis maistas“ – balandėliai: 5 ruošimo gudrybės ir 2 receptai - LRT](#)

- Beer is the most popular alcoholic beverage in Lithuania and refried bread with garlic and cheese sauce is definitely the most popular beer snack:



Source: [Pasakė, kaip išsikepti skaniausią keptą duoną: skonis bus tiesiog tobulas | tv3.lt](#)



Source: [KEPTA DUONA SU ČESNAKINIŲ VARŠKĖS PADAŽU – ANT MEDINĖS LENTELEŠ \(antmedineslenteles.com\)](#)



**Think and discuss:** Are there similar dishes in other countries?

Resources: [Traditional Lithuanian Dishes - Delishably - Food and Drink](#)

### **Specifics of everyday life**

There are approximately 3 million people in Lithuania and there are no significant conflicts within the society. Its culture and values are influenced by Western, Eastern, and Christian cultures. Lithuanians do not like to speak much to people that they don't know. They value family and their home is particularly important to them since it is there that they can freely speak their mind.

Family is the basis of the nation. A typical Lithuanian family consists of two parents and two children. Unmarried couples also often live together. In the past due to the shortage of housing, several generations used to share the same flat. This has changed now – children move out of their parents' house, but sometimes are still supported by them financially.

In terms of business and work ethics, the main values in Lithuanian society include:

- hard work
- saving money for the future
- owning a home and having a family
- having a prestigious job

Before the COVID-19 pandemic, most Lithuanian people worked from 8 a.m. to 5 p.m. or from 9 a.m. to 6 p.m. Monday to Friday, with a break for lunch from noon to 1 p.m. But now more and more companies are offering flextime and remote work. The commute from home to the workplace is short for most people as they live and work in the same city, so a typical day would begin at 6:30 or 7 a.m., then breakfast and a drive to work (public transportation is also very popular, although people increasingly use their own cars). Lithuanians come home after work at around 6 or 7 p.m. and spend their free time in front of the TV, working in the house, or meeting friends, going to the theatre, cinema, the gym, going cycling, jogging, or walking in parks and forests.

Some kids are taken to private or public school by car in the morning, but some are enrolled into the public or private school that is nearest to the family's home. School lessons start at 8 a.m. or 9 a.m. and end between noon and 3:30 p.m. depending on the children's age. After lessons, some children stay in after-school programs at school, and some are taken to other activities, like schools or clubs of sports, dance, art, etc.

Saturdays and Sundays are free for most people. On Friday afternoons there are a lot of people leaving larger cities and go to their farmsteads or to the beaches by the sea or lakes. In autumn, picking mushrooms is very popular. Forests are full of mushroom pickers with full buckets of yield.

Throughout Lithuania, there are hundreds of educational walking trails, like Karmazinas, Skrebio, Lajų track in Anykščiai, and hundreds more – all listed on this website: [Pažintiniai takai - Nesėdėk Namuose \(nesedeknamuose.lt\)](http://Pažintiniai takai - Nesėdėk Namuose (nesedeknamuose.lt)). There is also a multitude of museums, popular among Lithuanians. Once a year, on May 18, commemorating the International Day of Museums, Lithuanian museums stay open until late hours of the night and organize various workshops for the public.

Those who stay in the city for the weekend, also don't usually stay at home. Lithuanians have a deep-rooted tradition to go to the cinema or theatre, and the infrastructures in cities reflect that. There are large spaces created as outdoor cinemas to be used in warm weather, like this one under Liubartas bridge in Vilnius:



Source: [Vilniaus miesto savivaldybė - Grijžta kinas po Liubarto tiltu: „Gilios upės tyliai plaukia“ \(vilnius.lt\)](http://vilniaus miesto savivaldybė - Grijžta kinas po Liubarto tiltu: „Gilios upės tyliai plaukia“ (vilnius.lt))

In warmer seasons people often spend time outside with friends. Both children and adults are involved in various sports activities in basketball courts, outdoor sports complexes, etc. Basketball is incredibly popular in Lithuania, some of the best basketball players come from Lithuania, and Lithuanian national basketball team has earned three golden medals, three silver medals, and one bronze medal in EuroBasket. It is often joked that basketball is the second religion in Lithuania. Read more: [Why is Lithuania So Good at Basketball? \(theculturetrip.com\)](http://theculturetrip.com)



Source: [Aktyviam vasaros laisvalaikiui atnaujintas Baltojo tilto aikštynas - LRT](http://www.lrt.lt)

Theater and classical music are also very popular in Lithuania. Some of the most outstanding opera stars come from Lithuania: Violeta Urmana ([Violeta Urmana | Mezzo-soprano](http://www.violetaurmana.com)), Asmik Grigorian ([Asmik Grigorian - Wikipedia](http://www.asmikgrigorian.com)) to name a few. Oskaras Koršunovas is a famous theatre director ([Oskaras Koršunovas - Wikipedia](http://www.oskaraskorsunovas.com)).

A list of other famous Lithuanian people: [Famous Lithuanians \(lietuva.lt\)](http://www.lietuva.lt)

The public is very involved in the form of community work and community event organizing. Initiatives in public space cleaning, music festivals (like the [Street Music Day](http://www.streetmusicday.com)), [Pancake Tuesday](http://www.pancaketuesday.com) (Shrovetide), [Kaziukas fair](http://www.kaziukasfair.com), and lots of other events are popular. They are not only centred around the capital but there are also plenty of initiatives in smaller towns, like the Pumpkin Festival in Švėkšna: [Moliugu Svente Sveksna 2018 - YouTube](http://www.moliugu.com). Libraries often become community centres that involve the public of all ages in various activities.



**Think and discuss:** Which famous Lithuanians do you know?

*References with more information:*

- *Lithuanian ethics, virtues, and morale:*  
<http://www.truelithuania.com/lithuanian-ethics-virtues-and-morale-4490>
- *Lithuanian etiquette:*  
<http://www.truelithuania.com/lithuanian-etiquette-meetings-and-presents-5564>
- *Lithuanian daily and annual routine:*  
<http://www.truelithuania.com/lithuanian-daily-and-annual-routine-4454>
- *Lithuanian etiquette rules:* <https://www.youtube.com/watch?v=zaPc5ytkBdc>



- *Simple DOS and DON'S in Lithuania:*  
[http://www.studyinlithuania.lt/en/living\\_in\\_lithuania/usefuladvice/somedosanddonsinlithuania](http://www.studyinlithuania.lt/en/living_in_lithuania/usefuladvice/somedosanddonsinlithuania)
- *Lithuanian lifestyle: culture, music, sports, cuisine, and more:*  
<http://www.truelithuania.com/topics/lifestyle-in-lithuania>
- *Vilnius International Film Festival Kino Pavasaris:* [About the Festival \(kinopavasaris.lt\)](http://www.kinopavasaris.lt)

Films about Lithuania:

- <https://www.youtube.com/watch?v=a64ixvIYSPM>
- <https://www.youtube.com/watch?v=WH9mTk1mxkl>

## ▣ Multicultural adult education

*Where and how does it take place?*

### *Multicultural higher education*

In Lithuania, there are two types of higher education institutions: universities and colleges (non-university higher education institutions). University studies award Bachelor's, Master's, and Doctoral degrees. Colleges offer studies awarding Professional Bachelor's degrees. In addition, both universities and colleges can offer non-degree granting studies.

According to [Study in LT](#), in 2020 there were around 6000 foreign students in Lithuania, and this number is growing every year. Most of the students are from India, Belarus, Ukraine, Nigeria, and Azerbaijan. In total there are citizens of about 100 different countries enrolled in Lithuanian higher education institutions. There are 500 study programmes being taught in English or Russian languages, and diplomas acquired in Lithuania are recognized internationally.

The institution with the largest number of foreigners is the Lithuanian University of Health Sciences. Most of them are Swedish and Israeli.

Lithuania is home to Vilnius University founded in 1579, one of the oldest and most famous universities in Eastern Europe. Vilnius University has more than 180 bilateral cooperation agreements with universities in 41 countries, and under the Erasmus+ programme, it has more than 800 agreements with 430 European universities for the academic exchanges.

Study in Lithuania: <https://youtu.be/ur-kiXii09w>





Source: [Study In Lithuania | Facebook](#)

### ***Other formal and non-formal multicultural adult education***

Formal adult education includes general education, vocational education and training, and higher education. The infrastructure of adult migrant education in Lithuania is linked to project-based activities, where education measures are applied unsystematically. Furthermore, nongovernmental activities are key instruments for building migrant integration infrastructure, including adult migrant education. Some of the main organizations providing non-formal education to foreigners are the Lithuanian Red Cross Society, Caritas Lithuania, International Organization for Migration Vilnius, Centre PLUS, Soros International House, Vilnius Business College, etc.

### ***Attitude to multiculturalism***

According to the findings of the 2017 research by V. Grazulis and L. Mockiene, *Premises of Multiculturalism in Lithuania from a Historic Perspective*, Lithuania historically has been viewed as a relatively homogenous European country with little migration, therefore it could be said that it is making its initial steps in integrating the multiculturalism concept in the society. Although it is well known that Lithuania used to be an open and tolerant country to foreigners during the times of grand duke Vytautas the Great (early 15th century). Some legislative frameworks have been introduced to regulate the entry of foreigners, secure their right to integrate into Lithuanian society and help them with the acquisition of Lithuanian citizenship. However, the development of multiculturalism is facing challenges because of the lack of mechanisms that would promote public tolerance issues.

Since the restoration of Lithuania's independence from the Soviet Union in 1990 and especially since becoming a member of the EU, multiculturalism has been significantly progressing. A study into multiculturalism trends in Lithuania was conducted by V. Grazulis and I. Kojelyte in 2014. According to their findings, most of the people interviewed did not face any intolerance but some experienced prejudice. The vast majority believe that it is necessary to pay more attention to multicultural education. Here are some more specific findings:

**Table 4:** *Communication with other cultures in working and informal environment frequency, %*

	Constantly (Once a week and more)	Often (Once per month)	Sometimes (1-2 times a year)	Never
Worked together	41.3	15.3	29.1	14.3
Communicated in an informal environment	37.2	23.9	36.7	2.1

**Table 5:** *Frequency of facing the cultural differences, %*

Cultural differences	Often	Sometimes	Never	Don't have a clear opinion
Language barriers	15.7	69.6	13.1	1.6
Custom and tradition differences	7.8	50.0	37.0	5.2
Different values in life	11.1	54.7	30.0	4.2
Religion and beliefs	4.7	24.1	64.4	6.8
Social status difference	6.3	33.5	49.2	11.0

**Table 6:** *Frequency of intolerance cases, %*

	Fell it often	Has felt it	Never felt it
Have you felt hostility towards you?	2.2	35.1	62.7
Have you felt any prejudice towards you?	3.7	42.6	53.7
Have you ever felt rejected or different?	3.7	31.1	65.2

## ▣ Lithuanian language

### *State language*

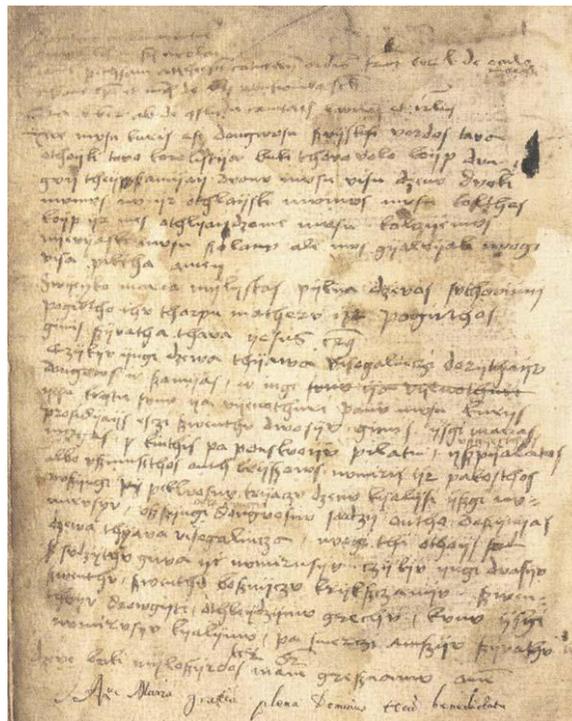
Almost all Lithuanians living in Lithuania (around 2.5 million) and a large part of the Lithuanian diaspora (around 1 million) speak Lithuanian, which is considered by linguists to be the most archaic of all living Indo-European languages. Lithuanian as the language of the Baltic language group is closely related to Latvian and the dead Prussian language.

The Lithuanian language, with the break-up of the Baltic parent language, as a separate language of the Eastern Baltic branch in the southern part of the Eastern Baltics, began to develop from the 7th century. In the 6th – 7th centuries, the Latvian and Lithuanian languages separated from each other, and later began to split into dialects. It is believed that around the 13th – 14th centuries, the main dialects of the Aukštaitians and Samogitians began to diverge.

There are now three main subdialects of Aukštaitija: eastern, western, and southern Aukštaitians (or Dzūkai), and also three Samogitian subdialects: western, north-western, and southern.

The basis of the current literary language is based on the western Aukštaitian southern (Suvalkian) dialect, which has retained the older genders of phonetics and morphology.

The oldest known monuments of the Lithuanian language date back to the beginning of the 16th century. The first known Lithuanian script is an anonymous text of prayers, handwritten on the last page of the book *Tractatus sacerdotalis*, published in Strasbourg in 1503. However, the oldest known printed Lithuanian book is Martynas Mažvydas' *Catechism* of 1547, written on the basis of the Samogitian dialect and published in Karaliaučius (currently Kaliningrad).



The oldest surviving manuscript in Lithuanian (around 1503), rewritten from 15th-century original text. Source: [Oldest surviving writing in Lithuanian language - Lithuanian language - Wikipedia](#)

Around 1620, the first dictionary of the Lithuanian language appeared - Konstantinas Sirvydas' *Dictionarium trium linguarum*, which received five editions, and in 1653 the first grammar of the Lithuanian language was published – Danielius Klein's *Grammatica Litvanica*. Thus, in the middle of the 17th century, the scientific research of the Lithuanian language began, which intensified especially in the 19th century, with the advent of comparative historical linguistics.

Read more: [Encyclopaedia Britannica – Lithuanian language](#)

### **Foreign languages in Lithuania**

Since there are about 15% of national minorities living in Lithuania, hearing someone in public speak a language which is not Lithuanian is quite common. A lot of those foreign languages are minority languages –

Russian, Polish, Ukrainian.



Russian is understood or spoken by 63%, Polish – by 8.5% of the population. English is spoken by 30.4%, and German – by 8.3%. A big factor in foreign languages spoken is age. English and German are most popular among young people – almost half of Lithuanians who speak English is 15-29 years old, and one third of those who speak Russian and Polish is 40-54 years old.

Nowadays, 99% of pupils learn English as a foreign language as part of their curriculum at school. Other languages learned at school or in after-school lessons are German and French.

*More statistical data: [Statistics Lithuania: 78.5% of Lithuanians speak at least one foreign language | News | Ministry of Foreign Affairs \(mfa.lt\)](#)*

## ▣ Reflection and application of ICC in Lithuania

It is a well-known fact among Lithuanians that their country is open and tolerant to foreigners, as illustrated by a famous example of grand duke Vytautas the Great, who, in 15th century, invited people from other countries to come and settle in Lithuania. However, for a long time since then, Lithuania has been a more or less racially and religiously homogeneous country. Only fairly recently, since the country regained independence and even more since its membership in the EU, Lithuania has been facing an ever-increasing influx of European and third-country nationals seeking to live and work here. Almost 75 000 foreigners live in Lithuania today, according to the Migration Department of the Ministry of the Interior of the Republic of Lithuania. And as we have seen earlier, around 6000 of them are enrolled in a higher education institution, and in addition, there are many who participate in non-formal adult education programs. Not only do they have to deal with language barriers but some of them also have to face cultural differences. Furthermore, many civil, public, and education service providers who should be dealing with these issues lack the requisite intercultural expertise, awareness, and experience.

As a result, special integration programs for legal immigrants and preparation for government employees and adult educators who work with immigrants become very important. As described earlier, most of such programs, aimed at developing intercultural competence, are linked to project-based activities and, therefore, are applied unsystematically. However, the interest in ICC of public institutions, NGOs, formal and non-formal educational institutions, and even the public in Lithuania has been steadily increasing in the last years, and with it, the number of ICC training programs.



### Think and discuss:

Have you had any ICC training programs in your workplace? If yes, what was your experience like?

## ▣ Answer questions

1. When did Lithuania join the EU?
2. Which countries were Lithuania occupied by in the 20<sup>th</sup> century?
3. What is one of the popular leisure activities in Lithuania in late summer and autumn?
4. What industries are developed in Lithuania?
5. Approximately how many foreign students are enrolled in Lithuanian universities?



## Reflect

- How would you describe Lithuanians' attitude towards immigrants?
- Are there any other interesting sites in Lithuania that you think are worth mentioning?
- What are your experiences with locals and their attitudes towards foreigners and multiculturalism?
- Discuss the similarities and differences between Lithuanian culture and your culture.

## Learn more

Links to all mentioned sources and additional materials:

- [True Lithuania](#)
- [Lithuania | History, Population, Flag, Map, Capital, Currency, & Facts | Britannica](#)
- [Trakų ir Vilniaus rajonai. Atrask. Pažink. Išsaugok \(exploretrekaivilnius.lt\)](#)
- [The Baltic Way](#)
- [Traditional Lithuanian Dishes - Delishably - Food and Drink](#)
- [Food In Lithuania \(25+ Dishes\) | Traditional Lithuanian Food in Vilnius \(foodfuntravel.com\)](#)
- [Main page - Study in Lithuania](#)
- [Encyclopaedia Britannica – Lithuanian language](#)
- [Most popular languages in Lithuania · Explore which languages are spoken in Lithuania \(languageknowledge.eu\)](#)
- [Lithuanian language - Wikipedia](#)
- [Economic overview of Lithuania](#)
- [Why is Lithuania So Good at Basketball? \(theculturetrip.com\)](#)
- [Statistics Lithuania: 78.5% of Lithuanians speak at least one foreign language | News | Ministry of Foreign Affairs \(mfa.lt\)](#)

Videos:

- *footage and official song of the 1989 August 23<sup>rd</sup> "The Baltic Way"*:  
<https://www.youtube.com/watch?v=0KoKq20RUl0>
- *films about Lithuania*:  
<https://www.youtube.com/watch?v=a64ixvIYSPM>  
<https://www.youtube.com/watch?v=WH9mTk1mxkl>
- *A short introduction to Lithuania*:  
<https://www.youtube.com/watch?v=RPO4tbV4UHK>
- *Top 10 reasons to visit Lithuania*:  
<https://www.youtube.com/watch?v=7v9Wvkoae3Q>
- *Švėkšna Pumpkin Festival*  
<https://youtu.be/Fx2PGzxICX8>



## Practical application of ICC in Greece

In this topic, we briefly present Greece and the situation there regarding multiculturalism and ICC. Greece's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ▣ Warm-up

- How do you usually present your country to foreigners?
- What main information do you mention?
- What do you think your country's image is around the world?
- Why do you consider that your country is attractive to foreigners?

### *Some quotes about Greece*

- "Happy is the man, who, before dying, has the good fortune to sail the Aegean Sea" (Nikos Kazantzakis)
- "Greece is a good place to look at the moon, isn't it" (Leonard | Kohen)
- "I want to have an 'Eat, Pray, Love' experience where I drop off the face of the planet and move to Greece." (Jennifer Hyman)
- "In many ways we are all sons and daughters of ancient Greece." (Nia Vardalos)
- "As you set out for Ithaca, hope your road is a long one, full of adventure, full of discovery." (Cavafy C. P.)
- "Athens, the eye of Greece, mother of arts and eloquence, native to famous wits." (John Milton)



### **Think and discuss:**

What are those miniature churches next to the roads?

How do I eat dried bread?

Why is Greece called Hellas?

How strict is punctuality in Greece?

### ▣ The country in brief

#### A. Mainland Greece

Mainland Greece forms the most southern part of the Balkan Peninsula. Part of the mainland are two additional peninsulas, the Chalkidiki and the Peloponnese. The regions of Macedonia and Thrace are situated in the Northern part of Greece and in the south of the mainland there is the regions of Epirus, Thessaly and Central Greece. The capital city of Athens and its broader region of Attica are situated in Central Greece. Further south, there is the small peninsula of Peloponnese separated from the rest of the Greek mainland by the Corinthian and Saronic gulfs and joined with it by the Isthmus of Corinth.

80% of the total Greek territory is covered by the mainland which is mostly mountainous. The “spine” of the Greek mainland is formed by the Pindus mountains which are the southern extension of the Dinaric Alps. Pindus separates Epirus from Macedonia and Thessaly. Mount Olympus is the highest Greek mountain, one of the reasons he inspired the residence of the ancient Greek gods to be there. Its highest peak rises to 3918 meters above the sea level, making it the second highest mountain in the peninsula.

## B. The Islands

As it was underlined above, there are about 3000 islands (small or big) in the Greek seas and they account for the remaining 20% of the country’s total territory. They vary greatly in size but also in climate. The largest island is Crete and the second largest is Evia. Other large Greek islands are Rhodes and Lesbos in the Aegean sea, Corfu and Cephalonia in the Ionian Sea. Many of the smaller Greek islands form groups or chains, often called Archipelagos. The most known examples of such groups are the Cyclades in the central-south Aegean and the Sporades in the central-north Aegean sea.



Source: <https://east-usa.com/world/greece-map.html>

Map of Greece with some of the biggest Cities and Islands

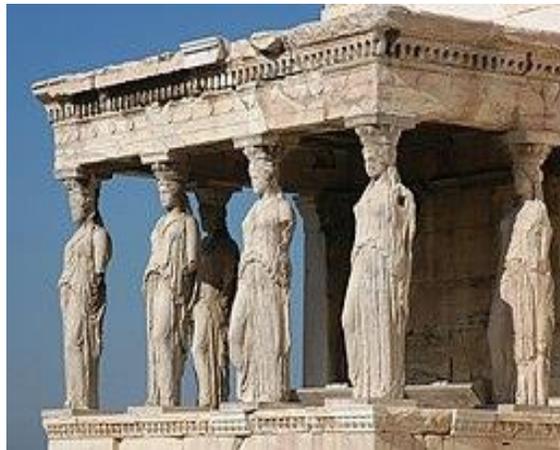
## History

The history of Greece is very old and is divided into the following periods:



- The **Neolithic Greece**, which starts with the establishment of the agricultural societies in 7000 BC and ends in 3200-3100 BC
- The **Bronze Age** (Cycladic, Minoan and Helladic periods ) chronologically covering a period between 3200-3100 BC and 1600-1100 BC which marks the rise and fall of the Mycenaean Greek Civilisation lasting for five centuries.
- The **Greek dark Ages**, most known as Iron Age or Homeric Age named after the epic poet Homer (1600-1100 BC)
- The **Archaic period**, from 800 BC to 500 BC
- The **Classical period** , (or Gold period) from 500- to 420 BC
- The **Hellenistic period** expanding from 420 BC to 146 BC, year of the Roman conquest of Greece
- The **Roman Greece**, from 146 BC to 324 AD, date of the establishment of Constantinople as the capital city of Byzantium which marks the start of
- The **Byzantine period**, lasting for over a thousand years until the fall of Constantinople in 1453 AD.
- The **Frankish-Latin Greece** (including the Venetian possession) starting in 1204 year of the fourth Crusade and ending in 1797 year of the disestablishment of the Venetian Republic
- The **Ottoman Greece** from 1453 until 1821 official year of the start of the Greek Revolution
- And finally the **Modern Greece**, expanding from 1821 until today.

When the Greek civilisation was at its cultural and geographical peak, it was spread all over the Mediterranean sea and from Egypt to Afghanistan. As a result, Greek minorities have remained in former Greek territories, for example in Turkey, in Italy, in Albania, in Armenia, etc and Greek emigrants have assimilated into a multitude of societies all over the globe. In North America, in Australia, in Northern Europe and in South Africa. In most recent times the great majority of Greeks lives in Greece and in Cyprus.



Source: <https://ancientsurfaces.org/2017/01/25/welcome-to-the-marble-universe/>

The Caryatid porch of the Erechtheion in Athens, Greece

## Cuisine

Food habits in European countries are an integral part of their heritage. Each country has its own traditional eating and drinking habits that have been shaped during the centuries as a result of distinctive geographic, social, linguistic, political and economic characteristics.

In Greece, as in most of the Mediterranean countries, their cuisine is based on olive oil, tomatoes, wine, and wheat. Vegetables, grains, fish, and meat are used in the great majority of the Greek recipes along with cheese,

herbs, and pasta. A Greek meal is never complete if it is not accompanied by bread made by wheat, oat, rye, etc., or by “paximadia” Greek hard bread.

Thanks to the great diversity of local products and the variety of spices, herbs, cheeses, grains, even in fish and meat, the Greek local recipes offer a considerable variety of savours and aromas, some of them specific to certain regions. The most common recipes that can be found in almost all Greece, like souvlaki, moussaka, pastitsio, chortopita (the most common of the pitas), are almost always adapted to the local products and flavours.

Home cooking among family members and friends is one of the strongest Greek traditions. An occasion to reinforce and fortify the connection between family members and between friends. Nevertheless, going out to eat, especially on holidays (religious or national) and during the summertime in tavernas, restaurants or estiatorio, as it is called in Greece, it is very common, as it is to eat street food. Do not forget that souvlaki originally is street food!!



*Souvlaki, photo by milspa from <https://freeimages.com/Souvlaki>*



*Greek salad, photo by [typofi](#) from [FreeImages](#)*

## Specifics of everyday life

The Greek society is known for its strong family values and a low crime culture.

The obligation to provide mutual support is placed on the core family members as well as the extended family. The rise of the middle class has not affected the centrality of the family in the society, although, that has been a feature of the development of Greek society since the end of World War II. Important changes were introduced in Greek family law during the 1980s as civil marriage was instituted in parallel with religious marriage, the dowry system was abolished (though marriages are sometimes still seen to some extent as economic alliances in theory), divorce was made easier, and the hitherto dominant position of the father in the family was restricted. The country's businesses are, for the most part, SMEs (small and medium enterprises) and remain family run. This is especially true of shipping, in which tightly knit clans of families dominate the industry. The family structure of industry acts as an impediment to modernization.

The main Greek-specific holiday periods are two. The first is before and during Easter and the second one is the days leading up to the Feast of Dormition (Assumption) of the Virgin in mid-August. Easter is the most important religious and family celebration. It's a moving holiday, when many people returning to their native villages for the traditional festivities. The most widespread Easter traditions include the vigil in church on Saturday evening, the lighting of the Holy Fire at midnight on Easter morning, and the roasting of whole lambs on spits for the Easter meal. On The Feast of Dormition (Assumption) of the Virgin in the 15<sup>th</sup> of August, usually the family gathers and celebrates while feasting.

Greece's hot summers, push the social life outdoors. The residents of small towns and villages continue the tradition of the *volta*, strolling up and down the main street or along the shore, when on the islands. Most of the leisure time is passed in the numerous cafés, which have been traditionally a male preserve.

### References with more information:

- <https://www.greeka.com/greece-culture/>
- <https://www.nytimes.com/2012/02/19/magazine/the-way-greeks-live-now.html>
- <https://internationalliving.com/countries/greece/>
- <https://greekcitytimes.com/greek-lifestyle-and-events-from-around-the-world/>



### Think and discuss:

What cultures have influenced the Greek "way of life" today?

From which countries Greece's immigrants come from?

For what reasons they come to Greece?

Do you consider Greece an inclusive country?

Do Greeks speak English?



## ▣ Multicultural adult education

### Where and how does it take place?

Greek Higher Educational Institutes, Public and Private Universities and Technical Universities offer more and more of their undergraduate and postgraduate programmes in the English language. Their ambition is to become more outward-looking and open to the new educational reality that supports and promote student (and teacher) mobility. The aim of those programmes is to attract students (and teachers) from different countries from all over the world.

On the 24<sup>th</sup> of January 2020, an event titled: “Building International Bridges: Opening Greek Universities to the World” (<https://www.mfa.gr/en/current-affairs/statements-speeches/event-titled-building-international-bridges-opening-greek-universities-to-the-world-athens-24-january-2020.html>) took place in Athens. It was organised by the Secretariat General for Public Diplomacy at the Ministry of Foreign Affairs and the Secretariat General for Higher Education in the Ministry of Education on the occasion of the International Day of Education.

This event aimed at highlighting and promoting the foreign-language programmes of Greek Higher Education Foundations and strengthen their position on the world’s educational map. Among other subjects it was underlined by the Greek Minister for Education and Religious Affairs the existence of University studies for foreigners in Greece that goes beyond the Classic Studies and offers knowledge and expertise in a variety of scientific fields like medicine, energy, shipping, refugee issues, etc.

The Greek Culture and Historical Legacy represent a major part in the Greek Educational System and it is a subject of pride. But it is not static. It evolves. It preserves the Greek Traditions enhancing them through education. A great number of English-taught studies in a variety of fields are provided by the Greek Universities and other Higher Institutions. Among them:

- Studies of Philosophy in Greece, the home of Socrates, Plato, Aristotle, Thales Pythagoras, Democritus, Epicurus and many others.
- Studies of Architecture, the educational programme being inspired by masterpieces like Parthenon and Acropolis among others
- Studies of Politics and History in the birthplace of Democracy
- Studies of medicine, in the homeland of Hippocrates who was the first to introduce ethics in medicine. Who’s methods in diagnosis and treatment are still used today.
- Studies in Physics, Chemistry and Mathematics.



Source: <http://studyingreece.edu.gr/el/archiki/>



*References with more information:*

- <https://greece.greekreporter.com/2020/02/10/study-abroad-in-greece-international-programs-for-foreign-students-at-greek-universities/>
- <https://studyinggreece.edu.gr/>
- <https://www.tuc.gr/index.php?id=5612>
- <https://studylink.com/countries/greece/>
- <https://greeknewsagenda.gr/index.php/topics/business-r-d/7138-international-educational-programmes-for-foreign-students-in-greek-universities>

### **Greek language as a foreign language**

In the last years, the number of immigrants living and working in Greece has been constantly increasing. This has proven to be a challenge for the Greek society and for the Greek educational system. The Greek state, in order to support and aid adult immigrants to integrate the Greek society and facilitate their access to the job market has introduced “special language education programmes”. A number of surveys were made aimed at exploring the immigrants language needs and preferences. The results of these studies were discussed in different papers but what the great majority of them indicate, on the one hand, the existence of high interest by the immigrants in learning Greek, and on the other hand, a very low level of involvement and attendance of Greek language courses.

As a result, it is necessary to create and promote a successful language programme which would be Greece’s policy of integration best advocacy. This will be achieved thanks to the successful and fruitful cooperation between Immigrant Associations and educational policy makers. Because knowledge of the Greek language is indispensable in order to improve the immigrants professional and socio-economic status.

An example of such educational programme is the “Learning Greek as a second language by working immigrants”. It is offered to immigrants regardless of their nationality and to those who wish to acquire the status of a long term resident in Greece. In order for someone to acquire the status of long term resident in Greece it is a requisite to hold a “certified Greek Language proficiency” and have basic knowledge of Greek culture and history. This programme is structured in four levels of learning: the first, second, and third levels of learning consist of 100 hours of study each, and the fourth level consists of 125 hours.



Photo by [Chrissi Nerantzi](#) from [FreelImages](#)

Other educational programmes are designed to improve adult training in various areas, such as new technologies, health education, land workers education, education for Roma and immigrants.

In the last few years, the great immigrant and refugee “wave” brought in the forefront this whole topic once again. In the beginning, Greece in particular was considered as a transit country for immigrants and refugees. However, in the most recent years, this picture has started to change as more and more people are obliged to stay in Greece for longer periods of time before they are permitted to advance, mainly to be united with members of their family

residing in other EU countries. An after effect of this is the necessity to educate those immigrants or refugees staying in Greece temporarily (in camps) or for longer periods of time.

This arrival in great numbers of immigrants and refugees in Greece in the last years has increased exponentially the need for adult education. The ministries, local municipalities, universities, and vocational training centers, in order to address this educational demand has implemented “special language training courses” and immigrants have been offered an important support in their efforts to become independent, sufficient and productive members of the local society.

#### *References with more information:*

- <https://www.inedivim.gr/en/programmes-actions/%E2%80%99Codysseus-education-immigrants-greek-language-greek-history-and-greek-culture>
- <https://xeniospolis.gr/holistic-adult-refugee-and-migrant-education-program/>
- <https://help.unhcr.org/greece/living-in-greece/access-to-education/>
- <https://asylumineurope.org/reports/country/greece/content-international-protection/employment-and-education/access-education/>
- <https://en.greekcourses.uoa.gr/>

#### **Attitude to multiculturalism**

The intercultural approach in Greek education appears in Greece in the early 1980s, coinciding with the return of a large number of Greek migrants from western traditional countries of emigration, mainly from Germany. In the years that followed, the mass and unregulated influx of immigrants, initially from neighboring countries and the states of the former Soviet Union, and later from Asia, Africa, and the Middle East, shaped and continues to shape the circumstances of multiculturalism in Greek society.

Greece, for the first time in its modern history, has to include people born and raised in countries with significant language and cultural differences. Regarding Greek education, the needed change is called forth as the adoption of major changes is deemed necessary to meet new and developing needs.

The Program for the “Education of Returning Greek and Foreign Migrant Students” has helped a tremendous amount in the school level, as well as the level of scientific research so as to shape the theoretical framework of intercultural education and of intercultural interventions. The intercultural educational programs and interventions, implemented by the Centre for Intercultural Studies at the University of Athens, are aiming to foster intercultural understanding and constructive cooperation between native born Greeks and people from migrant backgrounds. The philosophy and objectives of the intercultural policies adopted both at the level of scientific discourse and implementation is shown in efforts made towards the establishment of a ‘rule of law’ State where all citizens are able to be included and give legitimacy to the State. These type of intercultural educational activities assist all students to acquire knowledge and skills that will make them able to strive for the actualization of basic democratic principles of equality and justice.

In essence, the basic objective of these activities is the shaping of intercultural democratic citizens. The need for reinterpretation and expansion at national and supranational level of civic education as a means of acquiring knowledge on governance, democratic institutions, national, constitutional, and political history has to diverge from the traditional. In light of broader concepts such as rights and obligations of citizens who live and work in



multicultural environments, the courses of political and social education of the school curriculum have to be updated.

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- <https://respondmigration.com/wp-blog/refugee-integration-policies-practices-experiences-greece-country-report>
- <https://www.unhcr.org/gr/en/13585-conference-on-social-integration-of-refugees-in-greece.html>
- <https://greece.iom.int/en/supporting-%E2%80%98cities-network-integration%E2%80%99>

## ▣ The Greek language

### State language: Greek

Greek is the official language in Greece, and it is spoken by almost all of the population (99%). Among the living Indo-European languages, the Greek language has the longest documented history. Written records of the Greek language have existed for the last 3400 years, the great majority of them written using the Greek alphabet.

In the history and culture of the Western world, the Greek language occupies an important place. A lot of the ancient Greek literature, including the epic songs of Homer, the drama theatre of Sophocles and Euripides, retain until today an everlasting importance in the European anthology. In the science and philosophy also, a great number of their fundamental texts were written in the Greek language. And let's not forget that the New Testament, a fundamental text for the Christian religion, was written in Greek.

A consequence of the very important influence of the Greek culture, science, politics, and commerce in the ancient Mediterranean world was the fact that it was widely spoken, a sort of common language among those civilisations. During the middle ages, the Greek language became the official language of the Byzantine Empire. In more recent history, the Greek language is the official language in Greece and Cyprus and of course it is one of the 24 official languages of the European Union. Today, it is spoken by at least 18 million people in Greece and Cyprus, and in Albania, Italy, Turkey, and especially by the Greek of the first, second, and third generation (Greek in Diaspora) living all over the world.

### Local dialects

There are several Local Greek dialects, some of them are:

- The **Peloponnesian dialect**, spoken mostly in Peloponnese
- The **Northern dialects**, mostly spoken in the north mainland and in the islands of the north Aegean sea
- The **Old Athenian dialect**, still spoken by elderly Athenians, habitants of Megara and in the Kimi, in central Euboea.
- The **Cretan dialect**, spoken almost exclusively on Crete island
- The **South-Eastern dialects** of Rhodes, Chios, other island of the area and Cyprus.



*References with more information:*

- <https://www.greek-language.gr/greekLang/index.html>
- <https://www.greeka.com/greece-culture/language/>
- <https://www.britannica.com/topic/Greek-language>
- <https://omniglot.com/writing/greek.htm>
- <https://greeklanguage.gr/en/?v=f214a7d42e0d>
- <https://en.greekcourses.uoa.gr/>

**Foreign languages in Greece**

The primary foreign language spoken in Greece by most of the 48% of the population is the English language. English being the international language of commerce, science, etc., is included in the Greek education system and it is learned as a foreign language from the first grade in Greek schools. As second choice in most of the Greek school curriculums is the German language with almost 9% of the population being able to converse in German. Other foreign languages are French, with a percentage of 8.5%, Italian, with 8%, and Spanish.

The English language is so extensively spoken in Greece that people planning to move to Greece long term either for work, for their retirement, or even for long vacations, have the possibility to communicate with the locals only by speaking in English. Especially if they are dealing with people under the age of 45. In this case they have a decent chance of being able to get by only using English. In case they are dealing mostly with people over 45, it is recommended to learn some Greek in order to communicate more easily with the older generations which are less proficient in English.

Last but not least, one more difficulty for the long term visitors is their communication with the public sector, a necessary step for government visas, permits, fines, etc. In this particular case, the accommodations are not as easy as in the case of tourism. The public sector staff speak mostly Greek in contrast with the people working in the tourism sector. Ideally, learning to speak Greek or being accompanied by a Greek speaking friend to help out with administration and official paperwork will be a practical solution.

*References with more information:*

- <https://languageknowledge.eu/countries/greece>
- <https://www.worldatlas.com/articles/what-language-do-they-speak-in-greece.html>
- <https://www.quora.com/What-language-do-people-of-Greece-speak>
- <https://howwidelyspoken.com/how-widely-spoken-english-greece/>

**Reflection and application of ICC in Greece**

Immigration is not a recent phenomenon in Greece.

In the last years, Greece has been hosting a very big number of migrants, refugees, and citizens of the neighbouring countries. The total number of them is estimated around 1.2 million. Among them there are about 70,000 – 90,000 of migrants and refugees. Most of them are planning to move through Greece to another European country.



For those who are looking forward to remain in Greece and to acquire Greek nationality, there is a certain procedure and relevant legislation to be followed.

Among the different obligations they undertake, they have to acquire knowledge of the Greek language (at least level 2) and to prove that they are familiar with the Greek history, culture, and traditions in order to be included in the local society.

So, there is an increasing need for adult educators who are able to train them properly, and for adult training providers of the public or the private sector which are able to organise such training activities in Greece. There is also a need for special integration training programmes which have been developed by adult educating providers.

There are several training providers offering courses to migrants all over Greece.

Among the offered courses, there are:

- Free Greek language courses for immigrants
- International Organization for Migration
- language education for refugees and migrants
- University of Athens integration programme for adult migrants and refugees

In addition to the above, our organization has developed its own Introductory training course for this target group, for their faster inclusion in the Greek society.



### **Think and discuss:**

Have you had any ICC training programs in your workplace? If yes, what was your experience like?

### **Answer questions**

1. How many islands are there in Greece?
2. How strict is punctuality in Greece?
3. What is a “hilopites”?
4. Which are the most common foreign languages spoken in Greece?
5. Which are the most important religious festivals in Greece?
6. How many different types of Greek cheese exist?

### **Reflect**

- Can Greece be considered as a Tourist destination??
- What is the political system in Greece?
- Is Greece a “welcoming” country for the foreign students?
- Is Greece a welcoming country for the refugees?
- How would you qualify the inclination of Greeks to learn foreign languages?
- Why the Greek food is so famous?

**Learn more**

Links to all mentioned sources and additional materials:

- <https://www.greeka.com/greece-culture/>
- <https://www.nytimes.com/2012/02/19/magazine/the-way-greeks-live-now.html>
- <https://internationalliving.com/countries/greece/>
- <https://greekcitytimes.com/greek-lifestyle-and-events-from-around-the-world/>
- [Study Abroad in Greece: International Programs for Foreign Students \(greekreporter.com\)](http://StudyAbroadinGreece.com)
- <https://studyinggreece.edu.gr/>
- <https://www.tuc.gr/index.php?id=5612>
- <https://studylink.com/countries/greece/>
- [International educational programmes for foreign students in Greek Universities \(greeknewsagenda.gr\)](http://InternationalEducationalProgrammes.com)
- ["Odysseus" Education of Immigrants in the Greek Language, the Greek History and the Greek Culture | Youth and Lifelong Learning Foundation - INEDIVIM](http://OdysseusEducation.com)
- <https://xeniospolis.gr/holistic-adult-refugee-and-migrant-education-program/>
- <https://help.unhcr.org/greece/living-in-greece/access-to-education/>
- [Access to education - Asylum Information Database | European Council on Refugees and Exiles \(asylumineurope.org\)](http://AccessToEducation.eu)
- <https://en.greekcourses.uoa.gr/>
- <https://en.unesco.org/creativity/rappports-suivi/rappports-periodiques/rappports-disponibles-28>
- <https://journals.sagepub.com/doi/pdf/10.2304/power.2012.4.2.219>
- [OECD iLibrary | Working Together for Local Integration of Migrants and Refugees in Athens \(oecd-ilibrary.org\)](http://OECDiLibrary.org)
- <https://respondmigration.com/wp-blog/refugee-integration-policies-practices-experiences-greece-country-report>
- <https://www.unhcr.org/gr/en/13585-conference-on-social-integration-of-refugees-in-greece.html>
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- <https://www.worldatlas.com/articles/what-language-do-they-speak-in-greece.html>
- <https://www.quora.com/What-language-do-people-of-Greece-speak>
- <https://howwidelyspoken.com/how-widely-spoken-english-greece/>



## Practical application of ICC in Spain

In this topic, we briefly present Spain and the situation there regarding multiculturalism and ICC. Spain's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ▣ Warm-up

- How do you usually present your country to foreigners?
- What main information do you mention?
- What do you think your country's image is around the world?
- Why do you consider that your country is attractive to foreigners?

### *Some quotes about Spain*

How easy it is to make friends in Spain!

In Spain, the best way to keep a secret is to write a book

There is no nightlife in Spain. They stay up late but they get up late. That isn't nightlife. That is delaying the day

Three Spaniards, four opinions

I'm learning how to make a good paella, but that's a real art

Oh my Gaudi!



### **Think and discuss:**

Do you know the meaning of the famous 'Guernica', painted by Picasso in 1937?

What ingredients make a Spanish omelette (tortilla) different?

Do you know the name of the fiesta where people throw tons of tomatoes?

Where is the only desert in Europe?

The Cathedral of Santiago de Compostela is the end of the oldest pilgrimage route in Europe. Which route do we mean?

### ▣ The country in brief

#### *Geography and main sites*

The Iberian Peninsula (which Spain shares with Portugal and Andorra) is located in the southwest corner of Europe and contains the majority of Spain's national territory. The Canary Islands, the Balearic Islands, a few smaller islands and the North African cities of Ceuta and Melilla are all Spanish territory. Spain is one of the fifty largest countries in the world, with a total area of 506,030 square kilometers.

Mountains forming vast chains surround a high inland plateau positioned at over 600 meters above average sea level, thanks to the geological history of the Iberian Peninsula. The peninsula is characterized by a great range of distinctive enclaves and natural habitats as a result of its geography. If there is one feature that distinguishes the peninsula's surface from the rest of Europe, it is unquestionably its diversity.



Spain is influenced by two very different bodies of water due to its geographic location: the vast and open Atlantic Ocean and the Mediterranean Sea, whose only physical connection to the former is a narrow channel known as the Straits of Gibraltar, which allows water to exchange between the two masses of very different salinity and temperature. The Spanish coastline stretches over 5,755 kilometers.

The natural fluvial regime of Spain's rivers is mostly determined by the pattern of precipitation, which determines where the rivers' waters originate and turn into surface water or groundwater discharge. However, human intervention in the form of infrastructures used to manage and control its temporal distribution, as well as other sorts of acts that remove volumes of water from rivers, has an impact on this natural fluvial pattern.

The enormous contrasts in Spain's current hydrographic composition are explained by the country's diverse climates, as well as other morphological and geological factors.



*Relief map of Spain (Instituto Geográfico Nacional)*

Source: <https://www.lamoncloa.gob.es/lang/en/espana/historyandculture/geography/Paginas/index.aspx>

## **History**

The Kingdom of Spain is a kingdom with most of its land located on the Iberian Peninsula in Europe's extreme southwest. The Iberian Peninsula has functioned as a cultural bridge not just between Northern and Southern Europe, but also between Africa and the Mediterranean, due to its geographical location. Similarly, the ups and downs of its past have shaped it into a melting pot of civilizations. As a result, it has a rich cultural heritage with tangible living relics of vibrant history.

Over 35,000 years ago, the first modern people arrived in what is today Spain. The Roman conquest, which began in 218 BC, ushered in a long period of cultural amalgamation, the effects of which may still be felt today. Following

the fall of the Western Empire, Germanic tribes (Visigoths, Suevi, and Vandals) and eventually the Moors occupied Hispania. The Moorish influence on the peninsula continued until the Nasrid Kingdom of Granada fell in 1492. The marriage of the Catholic Kings resulted in a dynastic union between the Crown of Castile and the Crown of Aragon's domains. Following the discovery and conquering of America, Spain rose to prominence in Europe, establishing a vast empire that spanned four continents. The presence of the Spanish in America produced strong linkages between the two Atlantic beaches, with Spanish becoming a common language spoken by nearly 500 million people.

Spain is currently a member of the group of countries with the highest level of development. It participates actively in the UN, NATO, the OECD, and the G-20, among other international conferences and organizations. Spain is also a member of the European Union, the world's most powerful trading bloc, and it is committed to furthering European integration.



*Aqueduct of Segovia*

Source: [http://www.xn--espaacultura-tnb.es/es/estilos\\_artisticos/romano.html](http://www.xn--espaacultura-tnb.es/es/estilos_artisticos/romano.html)

### **Cuisine**

Spanish food is well-known around the world for being flavorful, nutritious, traditional, inventive and varied, as well as for its popular restaurants and fine dining, as seen by the chefs' international renown. The legendary Mediterranean diet, which is classified as Intangible Cultural Heritage by UNESCO, is an illustration of how nutritious it is. Olive oil, Iberian ham (a source of national pride), and Spanish wine (the appropriate companion for toasting) are the star ingredients.



Delicious meat dishes (such as suckling pig), fresh fish (which can be baked, stewed, or grilled), and shellfish (such as clams, mussels, or Octopus with cachelos, which are potatoes boiled with salt and bay leaf) can all be found in Spain's cuisine. Paella, gazpacho (cold vegetable soup), potato omelette, cocido madrileño (meat stewed chickpeas), Iberian ham, and the famous tapas are the most well-known Spanish dishes outside of the country.

A tapa is a little snack or appetizer (cold or hot). It could be a selection of meals ranging from ham, stuffed mussels, or fried squid to olives, sautéed mushrooms, and other vegetables. Tapas can be defined as tiny plates to share in a nutshell. But tapas have a much broader social meaning: it's all about the joy of savoring not only food but also camaraderie and happiness.

Finally, traditional Spanish cuisine is rich in desserts like tocinos de cielo, pestiños, crema catalana, sobaos, buñuelos and tarta de Santiago. Because flour, eggs and sugar are the key ingredients, they're as tasty as they are sweet. On Spanish dinner tables, however, there are many additional traditional recipes. Depending on the region, the main ingredients vary.



*Paella valenciana*

Source: <https://www.20minutos.es/noticia/2198531/0/paella-valenciana/pollo-conejo/valencia/>

### ***Specifics of everyday life***

Spain's daily life is very similar to that of other Western developed countries. However, there are a few essential customs that are unique to Spain. The most evident, especially for foreign visitors, is the day's organizing and food planning. Lunch is served between 2:00 and 3:00 p.m. and it is the primary meal of the day. Traditionally, it was followed by a nap—the famed siesta—but this ritual is fading as most people now commute between home and work. Supper, a lighter meal, is also served late, between 9:00 and 10:00 p.m. or even later in the summer.

This trend is reflected in business, retail, and school hours. In the middle of the day, there is a long break—generally two hours—during which most shops are closed and the streets are not very active. Bars, several restaurants, and large department shops are the only places that don't close at noon.

The main daily television news, as well as some of the most popular programs, are carried at this time. The workday begins again in the late afternoon, between 4:30 and 5:00 p.m., and lasts until around 8:00 p.m.

Saturday is, like other places, the busiest day of the week in city centers and towns, with most families going out to shop, see friends or simply stroll through parks while enjoying the sunlight. By the time the sun sets on Saturday evening, most bars and outside eateries are packed with people enjoying a leisurely drink and something to eat. Sundays vary depending on the size of the city, with most stores and supermarkets remaining open all day in big cities and all businesses closed in smaller pueblos and villages. Sunday is a day to unwind.

*References with more information:*

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- <https://www.spain.info/en/gastronomy-wine-tourism/>
- <https://www.britannica.com/place/Spain/Daily-life-and-social-customs>



### **Think and discuss:**

What cultures have influenced Spain?

Where do most of Spain's immigrants come from?

Do you consider Spain an inclusive country?

Do Spaniards speak English?

Is it rude to speak Spanish in Barcelona?

## **▣ Multicultural adult education**

### ***Where and how does it take place?***

Spain is a very appealing study destination for international students. Spain boasts a well-organized educational system, a diverse range of degree programs and unparalleled academic expertise. International students are drawn to Spain for a variety of reasons, including the excellent climate, active and fun-filled lifestyle and countless work options or just opportunities to progress intellectually. There are 84 universities in Spain (50 public and 34 private). Many Spanish institutions are regarded among the best in the world, indicating that their academic competence is respected and valued all over the world.

According to the Ministry of Science and Innovation, the total number of international students in higher education institutions in Spain is 194.743 (including students on mobility programs). This figure applies to international students from both public and private universities, as well as male and female international students.



Engineering, Management and Administration, Languages, Humanities, Law and Health Sciences are among the most popular subjects among overseas students in Spain.

The majority of higher education programs are taught in Spanish, but many are also offered in English.

There are several educational possibilities for adults, but given the problems that adult migrants face, the real potential of access is limited.

There are no comprehensive plans or procedures for adult immigrants' education, however, there are certain initiatives performed by the institutions themselves. There are also private centers that employ a variety of tools, methods, materials and approaches while not always adhering to the same legal framework. Rather, these separate institutions and centers focus on specific efforts that can help them gain a better understanding of the situation.

Some of these initiatives include a training path that begins with literacy and language for those who lack the most basic tool for communicating and functioning, continues with social skills training, management of information and communication technologies training, and concludes with job placement, professional retraining and specialization training.

Adult immigrants are primarily from Morocco, Romania, Ecuador, Colombia, Senegal, the United Kingdom and Brazil. Men participate at a substantially higher rate than women.



*Internationalisation of Spanish Higher Education*  
Source: <http://sepie.es/internacionalizacion>

### ***Attitude to multiculturalism***

Spain has always been seen as a country with geographic cultural variety rather than a country with cultural minorities. Despite the lack of a national constitutional declaration of multiculturalism, the government began to recognize the reality of cultural variety and began to focus on the social integration and inclusion of immigrants and minorities. This has mostly been accomplished under the aegis of its National Action Plans on Social Inclusion, which have been produced since 2001 in cooperation with a number of non-governmental organizations and pledge to improve immigrants' social integration. Meanwhile, the Strategic Plan for Citizenship and Integration describes Spain as a "plural society" with "immigrants of varied origins, cultures, and traits who make up our

shared identity as Spanish society.” And this is of critical social importance because the presence of these immigrants will, and is already causing, a profound transformation of our society, both demographically and economically, as well as culturally and politically.

Although Spaniards are generally favorable to migration, their government’s policy task should be to assuage, rather than aggravate, worries of migrant invasion.

Spain maintains a generally friendly attitude toward newcomers, broken by occasional public worry, but migration has been more politicized in recent years than in earlier periods.

Nonetheless, the Spanish population has maintained a generally positive attitude toward migrants and refugees. Two-thirds of Spanish folks have a favorable opinion of them.



Multicultural Spain

Source: <https://plataformaintercultural.es/>

## ▣ The Spanish language

### **State language: Spanish**

Castilian is the official Spanish language of the state, according to Article 3 of the Spanish Constitution, and all Spaniards (47 million) have a duty to know it and the right to speak it. In conformity with their statutes, the other Spanish languages will likewise be recognized as official in the respective Autonomous Communities. Furthermore, it establishes that the diversity of Spain's linguistic forms is a cultural legacy that must be maintained and conserved. The Constitution, along with legislation enacted by Spain's multilingual Communities, offers a comprehensive legal framework for the recognition of linguistic rights, regardless of whether the language is Spanish or Castilian.

Spanish, like the other Romance languages, sprang from the fragmentation of Latin. The advent of the Spanish language in America in 1492 was essential in the spread of the language. The Spanish Royal Academy, created in 1713, and the Association for Academies of the Spanish Language decide on the language's orthographic, grammatical and lexical standards.

**Spanish** is the second most spoken native language in the world, with 400 million native speakers (after Chinese and ahead of English and Hindi). It is now the official language in more than twenty nations around the world.

**Catalan** is the official language of Catalonia and the Balearic Islands Autonomous Communities. The release of Normes ortogràfiques, Diccionari ortogràfic and Gramàtica by the Institut d'Estudis Catalans (1907) allowed the language to be systematized.

**Valencian** is the Valencian Autonomous Community's official language. The Cortes Valencianas approved the formation of the Academy of the Valencian Language in 1998, with the goal of identifying and documenting the Valencian language's linguistic rules.

**Basque** is one of Europe's oldest languages. Its origins are the subject of numerous theories. It is currently spoken in the Spanish Basque Country, Navarre's northwestern provinces and the French Basque region. Basque became the official language of Comunidad Autónoma Vasca in 1979, according to the Regional Autonomy Statute. The Royal Academy of the Basque Language developed the norms for this language.

**Galician** is spoken throughout Galicia, as well as on its borders with Asturias, León and Zamora. The Galician Royal Academy was founded in 1905. This marked the formalization of the Galician language as well as the establishment of idiomatic usage standards.



*The Spanish languages*

Source: <https://es.slideshare.net/miprofedespanol/lenguas-de-espaa-40144276>

### **Foreign languages in Spain**

More than 6 million Spaniards were born outside of the country, accounting for just over 13% of the population. The majority of Spaniards are from other European countries, although they also come from Latin America, northern Africa and Asia.

Arabic, Romanian, English, French, Portuguese, German, Italian, Russian and Chinese are the most commonly spoken foreign languages in Spain.

Increasing the number of international students and keeping them in Spain has become a policy goal and a national goal. Many universities have increased their efforts to attract international students, for example, by incorporating an international, intercultural, and/or global dimension into the goals, functions (teaching/learning,

research, services), and provision of higher education, as well as by launching international recruitment campaigns.

The SEPIE is important in the field of promotion. This specific public organization helps to promote the Spanish university system internationally and manages scholarship and mobility programs through collaboration agreements with foreign governments for the integration of students, teaching and non-teaching staff into the Spanish university system.

Spaniards have a well-known language learning deficiency. For decades, all data have placed Spain near the bottom of the EU in terms of foreign language knowledge. Experts' most commonly claimed causes include educational and cultural issues, as well as economic concerns. This explains the Spanish people's aversion to learning foreign languages.



*Foreign languages*

Source: <https://studenttravelplanningguide.com/global-trends-in-foreign-language-demand-and-proficiency/>

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## Reflection and application of ICC in Spain

Spain has gone from being a country of emigrants to being a receptor of immigrants from other countries. Despite the great diversity that existed in the past in Spain, reflection, legislation, and educational concern about cultural pluralism began from the moment that immigration became apparent. Examining the intercultural perspective in education in Spain and the relationship between policy and practice, the result is highly satisfactory, especially considering how cultural diversity is approached, both from a legislative and a practical point of view.

Adult education in Spain includes many subjects, such as literacy, basic skills, employability and leisure activities. The training offer is shared by local authorities, employers, and independent training centres. Although participation in learning is increasing considerably, there is still no professional training to become an adult educator.

A review of education in Spain is absolutely necessary in order to adapt the didactic methodologies in the educational system to the needs of a pluricultural student body of the 21st century. Due to this pluriculturalism, educators are rethinking their way of teaching, as they belong to a generation that has not directly experienced the causes and effects of a pluricultural situation like the current one, beyond the evident fact that the territory of Spain was made up of migratory movements from different parts of the world.

That is why Spanish educators need training in the different educational options available for pluricultural contexts, including multicultural and intercultural education.



### Think and discuss:

Have you had any ICC training programs in your workplace? If yes, what was your experience like?



### ▣ Answer questions

1. How long is the Spanish coastline?
2. In what year did the Catholic Kings reconquer Spain?
3. What is a “tapa”?
4. Is “siesta” still in use among the Spaniards?
5. How many Universities are there in Spain?
6. Is Spain a country of immigration or emigration?
7. How many official languages are there in Spain?
8. Which are the most common foreign languages spoken in Spain?

### ▣ Reflect

- Can Spain be considered a country of sun-and-sea?
- What is the political system in Spain?
- Why the Mediterranean diet is so famous?
- What do you think about the organization of the day and the scheduling of meals in Spain?
- Why do you think that international students find Spain an attractive study destination?
- How would you define the Spanish attitude towards migrants and refugees?
- How would you evaluate the coexistence of several languages in Spain?
- How to explain the unreceptive attitude of the Spaniards towards foreign languages?

### ▣ Learn more

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- <https://www.educaweb.com/contenidos/educativos/estudiar-espana/acceso-sistema-educativo-espanol-personas-refugiadas-inmigrantes/>
- <https://www.studying-in-spain.com/spain-international-student-statistics/#:~:text=Number%20of%20International%20Students%20in%20Spain&text=The%20total%20number%20of%20international,Ministry%20of%20Science%20and%20Innovation.>

Videos:

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- <https://www.youtube.com/watch/nPcfZLaMoAo>
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## Practical application of ICC in Italy

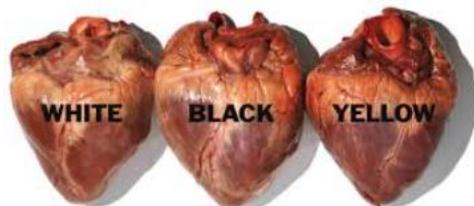
In this topic, we briefly present Italy and the situation there regarding multiculturalism and ICC. Italy's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ☐ Warm-up

- How do you usually present your country to foreigners?
- What main information do you mention?
- What do you think your country's image is around the world?
- Why do you consider that your country is attractive to foreigners?

### *Some quotes about Italy*

- "You may have the universe if I may have Italy", Giuseppe Verdi, Italian composer
- "The Creator made Italy from designs by Michelangelo", Mark Twain, author and humorist
- "A man who has not been in Italy, is always conscious of an inferiority, from his not having seen what it is expected a man should see", Samuel Johnson, writer and poet



- Oliviero Toscani, Italian photographer and his idea of multiculturalism



### **Think and discuss:**

How many copies are there of the famous David, sculpture done by Michelangelo?

Which is the typical image Italian geography is associated with?

Which is the Italian city composed by 118 small islands?

Where is the oldest library in the world?

Where are the Pope's headquarters located into?

Which are the typical stereotypes associated to Italy?

## ▣ The country in brief

### **Geography and main sites**

Italy is a Mediterranean country occupying a peninsula located in southern Europe. Italy is composed by some of the most varied landscapes available on Earth. Italian borders are represented by the Adriatic Sea on the east coast, the Tyrrhenian Sea on the west or Mediterranean coast, and the Ionian Sea to the south. In the north, Italy borders with France, Switzerland, Austria, and Slovenia. Italy is a long peninsula, looking like a tall boot: this is the main reason why Italy is usually referred to as "the boot," with the Puglia region in the southeast being the "heel of the boot" and the Calabria region in the southwest being the "toe of the boot". Italian main mountain range is represented by the Alps: highest points are along Monte Rosa, which peaks in Switzerland, and along Mont Blanc, which peaks in France. Tuscany, to the south of the cisalpine region, is perhaps the best-known Italian region because of art, architecture and landscape. Running down the length of the country, radiates the tall Apennine Range, which covers the entire width of the Italian peninsula. Much of the lower Apennine chain is near-wilderness, hosting a wide range of species rarely seen elsewhere in Western Europe, such as wild boars, wolves, asps, and bears. The southern Apennines are unstable with several active volcanoes, including Vesuvius. At the bottom of the country, in the Mediterranean Sea, lie the islands of Sicily and Sardinia.



Physical Map of Italy (source: Viaggiatori.net, <https://www.viaggiatori.net/>)

### **Interesting facts**

- Italy has the shortest river at worldwide level (Ri river, 175 meters)
- Italy boasts the highest number of UNESCO World Heritage sites at world level
- Italy has the only 3 active volcanos at European level (Stromboli, Etna and Vesuvio)



*The Etna volcano (source: SIVIaggia, <https://siviaggia.it/>)*

## **History**

Across a span of more than 3,000 years, Italian history has been marked by episodes of temporary unification and long separation, of intercommunal strife and failed empires. At peace for more than half a century now, Italy's inhabitants enjoy a high standard of living and a highly developed culture. Italian history begins with the Etruscans, an ancient civilization geographically located between the Arno and Tiber rivers. Anyway Italian ancient history is worldwide famous for the Romans, whose empire stretched from India to Scotland by the 2nd century CE. The Roman Empire fell in the 5th century CE after a succession of barbarian invasions through which Huns, Lombards, Ostrogoths, and Franks—mostly previous subjects of Rome—seized portions of Italy. The idea of a country divided into portions accompanied the Italian history as a lot of city-states flourished during the Renaissance era. This period was very significant, as it was characterized by a significant intellectual, artistic, and technological improvement. Italian unification was finalized in the 19th century, when Victor Emmanuel II became king after a liberal revolution. In World War I, Italy – which was ally France and Britain – gave a fundamental contribution to the victory of the conflict. Italy completed the unification by acquiring Trento and Trieste and gained a permanent seat in the League of Nations' executive council. The following twenty years were characterized by a dictatorship managed by Benito Mussolini, who opted for the participation in World War II with Nazi Germany and the Empire of Japan. The dictatorship ended in a military defeat, Mussolini's arrest and escape, and an Italian Civil War between the Italian Resistance, supported by American armies, and Nazi-fascists. Following the liberation of Italy, Italy abolished the monarchy with a referendum, reinstated democracy, enjoyed an economic miracle, and founded the European Union, NATO, and the Group of Six (later G7 and G20).



*The Coliseum (source: Parco Archeologico del Colosseo, <https://parcocolosseo.it/>)*

### Interesting facts

- The name Italia was originally used only for the southwestern point of the peninsula. Traditionally said to be from Vitali, name of a tribe that settled in Calabria, whose name is perhaps somehow connected with Latin *vitulus*, "calf"
- Once the Italian city of Syracuse used to be the biggest city of Ancient Greece
- St Peter cathedral is the biggest Christian building in the world

### Cuisine

If two out three stereotypes connected to Italy ("pizza, pasta and mandolin") are related to cuisine, there should be a reason: Italian cuisine is one of the most popular and copied in the world. It is a typical Mediterranean cuisine in terms of ingredients, recipes and cooking techniques developed across the Italian Peninsula since antiquity. Italy is famous for its regional differences, especially between the north and the south of the Italian peninsula: this reflects directly on Italian cuisine, which is famous for its regional differences in terms of typical products and recipes. Italian cuisine is characterized by its simplicity, with many dishes having only two to four main ingredients. Typical ingredients of Italian dishes comprehend fruits, vegetables, sauces, meats, etc., and most of them are used for the typical Italian dish, pasta. In the North of Italy, the most common ingredients are: fish (such as cod, or baccalà), potatoes, rice, corn (maize), sausages, pork, and different types of cheeses. Ligurian typical product is represented by "pesto", a crême composed by basil, nuts, garlic and olive oil. Emilia-Romagna is worldwide famous for ham (prosciutto), different sorts of salami, truffles, grana, Parmigiano-Reggiano, and tomatoes (Bolognese sauce or ragù). In Tuscany, pasta (especially pappardelle) is traditionally served with meat sauce (including game meat). In Southern Italy there is the biggest variety of fruits and vegetables: tomatoes (fresh or cooked into tomato sauce), peppers, olives and olive oil, garlic, artichokes,

oranges, eggplants, and zucchini. With reference to the most iconic Italian recipe, pasta, includes noodles in various lengths, widths, and shapes. There are hundreds of different shapes of pasta with at least locally recognized names. Examples include spaghetti (thin rods), rigatoni (tubes or cylinders), fusilli (swirls), and lasagne (sheets). Dumplings, like gnocchi (made with potatoes or pumpkin) and noodles like spätzle, are sometimes considered pasta. They are both traditional in parts of Italy.

### Interesting facts

- In Italy more than 9,3 million of coffees are consumed every day (50% of Italians usually have at least 1 cup of coffee per day)
- Every year each Italian eats an average of 25 kilos of pasta
- More than 5 million of pizza are made every year in Italy



*Italian cuisine (source: Taccuini Gastrofisici, <https://www.taccuiniqastrofisici.it/>)*

### Specifics of everyday life

The family (la “famiglia”) is the most important aspect of an Italian’s life. Families provide emotional and economic support to the individual and form the basis of their social circles. The main difference, in comparison with the past, is represented by the typical size of Italian families, which have become smaller as consequence of a decrease of fertility rate. The structure of families is changing as well, because one parent is often unavailable during the week due to commuting long distances for work. Nevertheless, relationships remain extremely close.

Most Italians seek autonomy and independence, but due to the economic climate, many stay at home for years into their adulthood. Indeed, Italians leave their parents’ home at one of the highest ages in Europe. On the other hand, there is a deep respect for elderly family members in Italian culture. Senior family members are deeply dedicated to their children and grandchildren, in particular in the South part of Italy where kindergartens are not

systematically diffused. The family still plays an important role in creating social cohesion and a sense of belonging: this is particularly true in some small villages and towns where families have resided next to one another for generations. This brings to a strong emphasis on maintaining family reputation. For Italian families, among the most popular daily leisure activities are watching television, listening to the radio, reading newspapers, and going to the cinema; reading books and engaging in sports are less common among the majority of people. Though the popularity of home entertainment has grown, the use of public spaces remains important. Young Italians meet friends on a daily basis, often in the cities' piazzas in the evenings, making frequent trips to bars, cinemas, pizzerias, and discos. Even more, Italian piazzas are the typical meeting point for elder people, who meet there to talk, play cards and tell the histories belonging to their past.



The Italian piazza (source: Margie in Italy, <https://margieinitaly.com/>)

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### **Think and discuss:**

What cultures have influenced Italy?

From which countries immigrants to Italy come from?

Do you consider Italy an inclusive country?

Who are the actors involved in multicultural adult education in Italy?

Is the Italian historical background an element towards multiculturalism or towards cultural closure?

## **▣ Multicultural adult education**

### ***Where and how does it take place?***

Immigrant adults moving to Italy come mainly from the following countries: North Africa, Romania, Albania, China and Ukraine. With reference to formal adult education, the Italian situation is characterized by the existence of public and private adult education providers. An economic and social connotation is given to lifelong learning, as the most recent changes in the Italian social structure and composition show. The strong difference between North and South and the recent increase in the migration phenomenon during the last few decades brought the political authorities to focus lifelong learning on social inclusion. Local public institutions offer several courses for adult learners with a strong priority on basic literacy and numeracy skills as well as on foreign languages and Information Technology (IT) competences. The private sector provides different categories of courses promoting the enhancement of adults' life skills. With reference to non-formal adult education, it is mainly managed by NGOs working within the field of Adult Education. A non-formal learning service is provided by the Folks Universities (Università Popolari), which are a series of private and public organizations whose specific aim is to promote the education of adults. They organize diverse typologies of activities, mostly addressed to adults, but are also open to younger people. The first universities were opened at the beginning of the 20th century, following the Danish and Swedish examples. Another example of non-formal learning is represented by the Università per la Terza Età, specifically dedicated to those over 50 years of age (usually retired people) who want to enhance their educational background. The association which coordinates these providers at a national and international level is called Unitre (National Association of Università per la Terza Età).



*Comunità di Sant'Egidio operating in the field of multicultural adult education (source: Comunità di Sant'Egidio, <https://www.santeaidio.org/>)*

### **Attitude to multiculturalism**

Like a majority of their European counterparts, Italians generally tend to have negative impressions of the overall impact of multiculturalism in their country. Only 18 per cent of Italians believe that multiculturalism has had a positive impact on Italy, while 57 per cent believe it has had a negative impact. Two factors help to account for this. First, Italians tend to inevitably link multiculturalism to immigration and perceive that many who are coming to Italy are not genuine refugees (that is, they are not escaping war or persecution) but are economic migrants, in search of a better life. This is also reflected in public debate which most often refers to newcomers merely as migrants, not making distinctions between different migrant categories. Second, perceptions of migrants and refugees are mainly influenced by individuals' attitudes towards 'the other', i.e. people who are different from them. Those who are more positively disposed towards refugees are also more positively disposed towards welcoming migrants in general, including from non-refugee backgrounds; and the same pattern is largely true for those who oppose refugees and migrants. The vast majority of Italians therefore express similar attitudes towards the reception of refugees and migrants. The lack of jobs and pessimism about persistent unemployment means that economic concerns play a greater role in shaping attitudes towards migrants in Italy and, consequently, towards multiculturalism. In addition, some emerging political parties have been riding the wave of a substantial closure towards multiculturalism. Despite this substantial closure towards multiculturalism, it is worth mentioning Italian case studies in which multiculturalism has been conceived as a tool for social enrichment. The so-called Riace model, for example. The hilltop medieval village of Riace on Italy's south coast was almost a ghost town 15 years ago. Houses were derelict and the local school was near to closing. The village was in danger of becoming extinct as residents disappeared to northern Italy, and abroad, for jobs during the economic boom. Since then, Riace has seen a change in its destiny, by openly welcoming a controlled number of migrants, who live and work as part of the community. This transformation was possible thanks to the mayor, Domenico Lucano, who created a scheme, funded by the Italian government, to offer refugees the abandoned apartments and training. It has helped to rebuild both the town's population and economy. About 450 migrants, drawn from more than 20 countries beyond Europe, are living in Riace – about a quarter of the village's total population. Riace model offers migrants the ability to participate in their new society, free from the extreme economic and social pressures many have faced as they tried to earn enough to sustain themselves. Migrants are then able to focus on inclusion, learning the local language, interacting with locals and getting the skills they need to build a better future for themselves.



Street paintings in Riace (source: *The Local*, <https://www.thelocal.it/>)

## ▣ Italian language

### ***State language: Italian***

The official language across the country is the Italian one, which has its origins in the Tuscan dialect. Despite being an official language, Italian has kept a wide variety of regional languages, some of which have gained official recognition (like Sardinian). These regional languages are not mere dialects, but languages in their own right that are quite different from Standard Italian. Northern regional languages are actually closer to French and Occitan than to standard Italian or southern varieties. Regional languages include: Cimbrian, a language of west-Germanic origin; Italkian, spoken mainly in urban areas in Rome and in central and northern Italy; Piedmontese, a language with considerable French influence distinct enough from Standard Italian to be considered a separate language spoken in Piedmont; Ladin, a Rhaeto-romance language spoken in the Dolomite mountains; Ligurian, a language closer to Piemontese, Lombard, and French than to Standard Italian; Lombard, a language very different from standard Italian; Neapolitan-Calabrese, spoken in the Campania and Calabria provinces; Emiliano-Romagnolo, a structurally separate language from Italian, related to Lombard, spoken in Northwest Italy, in parts of the territories of Emilia and Romagna; Venetian, a language distinct from Standard Italian spoken in Northern Italy, in the city of Venice, and the area of the Tre Venezie; Sicilian, distinct enough from Standard Italian to be considered a separate language; Mócheno, a language related to Bavarian and Cimbrian and spoken in Valle del Fersina (Trentino) by about 1,900 Italians.



Map of Italian dialects (source: *Linguaenauti*, <https://linguaenauti.com/>)

### Foreign languages in Italy

Foreign (or minority) languages are those which are official national languages in other countries and are spoken by local minorities within Italy. They are therefore different from Italy's regional languages, which are specific to Italy. Foreign languages that are the national language of another country or variants thereof: German, spoken in the province of South Tyrol in the North of Italy; Slovene, spoken in the north-eastern region of Friuli-Venezia Giulia near the border with Slovenia; Molise Croatian, a diaspora dialect of Croatian, which can be found in the southern Molise region; Arbëreshë Albanian, spoken in several areas located in Avellino, Potenza, Taranto, Cosenza, Catanzaro, and Palermo provinces in Southern Italy and in central Sicily; Franco-Provençal (called Patois in France) spoken by about 70,000 people who live in the Aosta Valley region; some 15,000 Catalan speakers reside around the area of Alghero in the north-west corner of Sardinia; Corsican, spoken in Maddalena Island, northeast coast of Sardinia. The immigration having Italy as destination also generated a plethora of new languages, including Arabic, Hindi, Punjabi, Urdu, Turkish, Kurdish, Mandarin Chinese, and others.



Bilingual signage (source: Il Piccolo, <https://ilpiccolo.gelocal.it/>)

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- <http://slowitaly.yourguidetoitaly.com/languages-of-italy/>
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## ▣ Reflection and application of ICC in Italy

For many years Italy has been a country of emigration; only in the last few decades Italy went through an inversion of this trend. Since the 1970s Italy has moved from being a net exporter of migrants to a destination country. Each year Italy continued to grow as a global destination for migrants and today it counts among the European countries with the highest volume of immigrants on its territory. Despite this phenomenon, the multicultural paradigm that developed in many parts of Europe in the 1970s has never taken root in Italy. Only at the beginning of the 1990s, a lively debate on intercultural issues started to emerge, and this discussion mainly impacted the Italian educational system.

Education is a fundamental right as specified in the Italian Constitution. According to Article 34 of Italian legislation “education should be available to all, compulsory and free for at least eight years. Schools should play a key role in creating thoughtful, caring and productive citizens”. And education – more than any other aspect of our lives - plays a pivotal role in the development of intercultural dynamics, as it can help foster the elimination of stereotypes, prejudices and racist behaviors. This brought to the political interventions described above. Despite its official adoption, the intercultural approach in Italy over the past few decades has been vaguely conceived of and poorly executed. Different aspects contributed to this partial result. First of all, the number of immigrants reaching Italy in the last years has been higher than any other European country. Secondly, the Italian school system and the public institutions in general found it extremely difficult to deeply commit themselves to the challenges offered by the cultural diversity agenda: public funds are sometimes used to promote a “fake” inclusion, while continuous monitoring of available resources is lacking. The main reason why the Italian way to interculturalism is anyway successful depends on the presence of the third sector, which is a recurrent aspect in Italian society. The third sector emerged over time as an important agent to fill the gap left behind by the politics and by schools’ lack of preparation. Interventions of volunteer-based organizations and NGO’s managed to deliver a number of valuable intercultural services to support immigrants (teaching Italian language as a second language, promoting foreign languages and cultures, etc.).

### ▣ Answer questions

1. Which are the main Italian mountain chains?
2. Which are the 3 active Italian volcanos?
3. Which Italian historical period has been marked by a huge artistic and cultural ferment?
4. To which animal was originally linked the name Italia?
5. How many kilos of pasta each Italian eat every year (average value)?
6. Which is the name of the famous historic horse race organized in Italy?
7. Which is the city taken into account as model of multiculturalism?
8. From which dialect is descendant the Italian language?

### ▣ Reflect

- Do you know some of the Italian UNESCO sites?
- What is the political system in Italy?
- Which are – apart from gastronomy – the typical Italian products which are famous all over the world?
- What are the key elements of the Italian cuisine?
- Are there differences between North and South Italy in terms of lifestyle?
- How would you define the Italian attitude towards migrants and refugees?
- How would you evaluate the coexistence of several languages in Italy?

### ▣ Learn more

Links to all mentioned sources and additional materials:

- <https://accademiadellacrusca.it/en>



- <http://www.italia.it/en/travel-ideas/gastronomy.html>
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- <https://www.youtube.com/watch?v=psdNX3o142s>
- <https://www.youtube.com/watch?v=ZSrnN9q7WYY>
- [https://www.youtube.com/watch?v=y\\_4p6\\_KsqoE](https://www.youtube.com/watch?v=y_4p6_KsqoE)
- <https://www.youtube.com/watch?v=myzzfwB-9Cc>
- <https://www.youtube.com/watch?v=Y16QLJOVP6s&t=77s>
- <https://www.youtube.com/watch?v=xd-sIRkEw>
- <https://www.youtube.com/watch?v=tUM2-JiynMo>
- <https://www.youtube.com/watch?v=FrMVRGuYxXw>
- <https://www.youtube.com/watch?v=8hAOxsTpVY>



## Practical application of ICC in Cyprus

In this topic, we briefly present Cyprus and the situation there regarding multiculturalism and ICC. Cyprus's adult educators who work with multicultural and multilingual adult learners in any context should find this information useful as it is extremely important to know one's own culture in order to be able to understand and accept others.

### ▣ Warm-up

- How do you usually present your country to foreigners?
- What main information do you mention?
- What do you think your country's image is around the world?  
*Also quotes about your country could be included and learners could be asked to say whether they think those opinions truly reflect the situation in their country.*
- Discuss the following quotes:

***"The deal with multiculturalism is that the only culture you're allowed to disapprove of is your own." — Martin Amis***

***"I've been waiting over 40 years to come to Cyprus, and it has not disappointed – the birthplace of Aphrodite, the Crossroads of Civilization" - Joe Biden***

References with more information:

- <http://www.heartcyprus.com/about-cyprus/cypriot-wisdom>
- <https://www.goodreads.com/quotes/tag/multiculturalism>
- <https://quotestats.com/topic/quotes-about-cyprus/>

### ▣ The country in brief



**Think and discuss:** What is the first thing you think of when you hear the word Cyprus?

#### **Geography and main sites**

Cyprus is the easternmost and third biggest island (9,251 km<sup>2</sup>) of the Mediterranean Sea. Its geographical position is unique as it is located at the crossroads of trade routes between Europe, Africa and Asia. Due to its significant location the island has been conquered and colonized throughout the years by a number of civilizations and cultures. Currently the island is divided into four segments. The Republic of Cyprus (South) which is the internationally recognized government and member of the European Union. The North part of the island the Turkish Republic of Northern Cyprus, which is occupied illegally and is only recognized by Turkey. The Green Line buffer zone between the North and the South part which is controlled by The United Nations and two British bases in the south of the island (Akrotiti and Dhekelia). The whole island is divided into six districts: Nicosia, Larnaca, Limassol, Paphos, Famagusta and Kyrenia. The population of Cyprus is approximately 1.2 million and its capital city is Nicosia. Nicosia is known as the only divided capital city in the world. Cyprus has a rich and diverse landscape which comprises of long sandy coasts, crystal blue waters, rocky mountains, green valleys, forests, numerous hiking trails and vineyards. The island's main mountain ranges are Pentadaktylos (1023 m), situated in the North,

and Troodos (1951 m) in the South. Cypriots enjoy more than 300 days of sunshine a year. Although, Cyprus is known for its hot and dry summers and mild winters the residents still have the opportunity to enjoy snow in the mountains during winter.

**Interesting facts:**

- There are more cats (1.5 million) living in Cyprus than people (1.2 million).
- There are more than 1950 species of flowering plants in Cyprus, 140 of which are found nowhere else in the world.

**Main sites:**

**1. Ancient Kourion Greek/Roman ruins:**



Source: <https://www.visitcyprus.com/index.php/en/discovercyprus/rural/sites-monuments/item/2402-kourion-archaeological-site>

**2. Aphrodite's Rock/ Petra tou Romiou:**

Known as the birthplace of Aphrodite the Goddess of Love. Legend says that swimming around the Aphrodite rock brings good luck and eternal youth.



Source: <https://cyprusconferences.org/sofsem2020/about-cyprus/>

### 3. Larnaca Salt Lake:

In winter flamingos inhabit the lake in search for food.



Source: <https://theculturetrip.com/europe/cyprus/articles/20-must-visit-places-in-cyprus/>

#### References with more information:

- <https://www.justaboutcyprus.com/geography/>
- <https://www.planetware.com/tourist-attractions/cyprus-cy.htm>
- <https://www.lonelyplanet.com/cyprus/attractions>
- <https://www.visitcyprus.com/index.php/en/>

#### Videos:

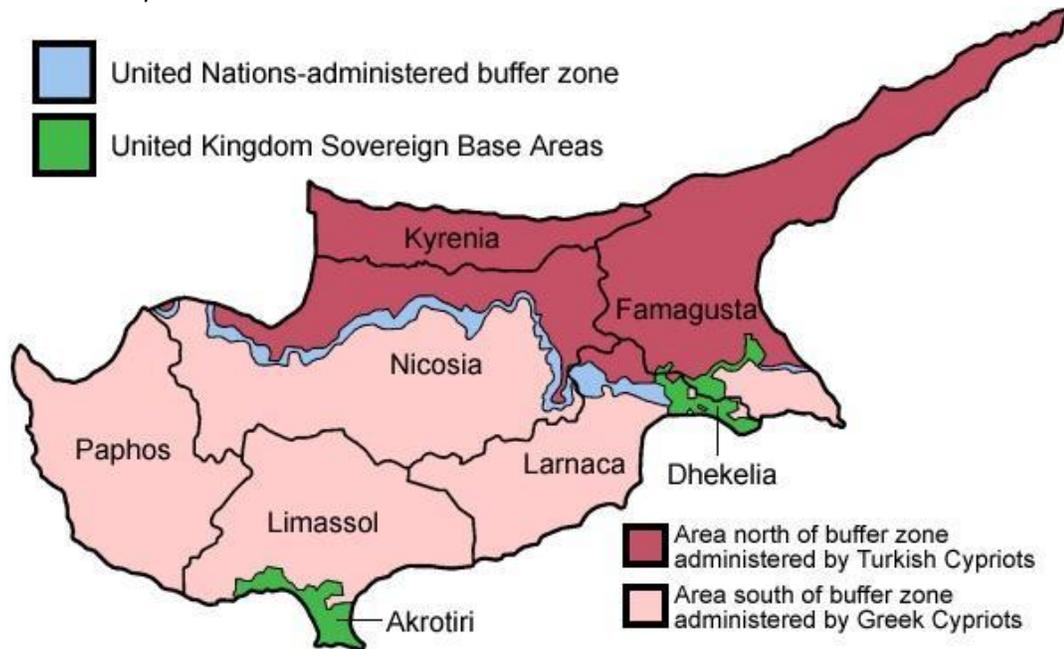
- *Time-lapse video of Cyprus: Experience the emerald ocean and sandy shores of the Mediterranean island of Cyprus:* <https://www.britannica.com/place/Cyprus/images-videos#/media/1/148573/241856>
- *Better Days are Here:* [https://www.youtube.com/watch?v=eCh3rN41\\_Nq](https://www.youtube.com/watch?v=eCh3rN41_Nq)
- *Cyprus welcomes the world!:* <https://www.youtube.com/watch?v=kb2-6zemmj8>

#### History

Although Cyprus is a relatively small nation, it undeniably has a long and rich history with a lifespan of more than 10.000 years. As mentioned in the previous section the island's ideal and strategic location made it a target for various cultures and civilisations. The Mycenaean Greeks were the first to set foot on the island more than 3,500 years ago and introduced and established their civilization and culture to the prehistorian age inhabitants of the island. Years after, several other cultures colonized the island such as the Phoenicians, the Assyrians, the Egyptians, the Romans, the Franks, the Venetians, the Ottomans and the British. As a result, the history of Cyprus is a unique blend of diverse cultures and periods. Cyprus is home to a number of UNESCO World Heritage Sites of Greek Temples, prehistoric settlements, Roman ruins, Byzantine churches, castles, Muslim mosques, British colonial buildings and many more. In the 1500s, Cyprus was under the control of the Ottoman Empire for more than 300 years. It was then officially colonized by the British in 1925. In 1960, the island finally managed to gain

its independence. However, a few years later, in 1974, Turkey invaded Cyprus and as a result the island is now divided in two parts, the Greek-Cypriot part (South) and the Turkish-Cypriot part (North). There is a buffer zone between the North and the South controlled by the United Nations that acts as a peacekeeping force. Despite the unfortunate situation, Cyprus officially became a member of the European Union in 2004. The Turkish Republic of Northern Cyprus is recognized as an official government only by Turkey.

1. *Cyprus Political map:*



Source: [https://www.reddit.com/r/MapPorn/comments/awxe4z/political\\_map\\_of\\_cyprus/](https://www.reddit.com/r/MapPorn/comments/awxe4z/political_map_of_cyprus/)

2. *Choirokoitia Archaeological Site (Neolithic Settlement) UNESCO World Heritage Site:*



Source: <https://www.visitcyprus.com/index.php/en/discovercyprus/rural/sites-monuments/item/757-choirokoitia-archaeological-site-neolithic-settlement>

3. *Commandaria “the gift of the gods”*: world’s oldest wine originates in Cyprus:  
<https://www.youtube.com/watch?v=oh8KFGbdYUK>



Source: <https://www.visitcyprus.com/index.php/en/discovercyprus/food-drink/local-drinks1/item/384-commandaria>

### **Cuisine**

Cypriots are extremely passionate and proud of their local cuisine, hence why sharing and enjoying food is part of every social event including family get-togethers, special occasions, festivals etc. The Cypriot diet and gastronomy comprise of various delicacies influenced mostly by Greek, Middle-Eastern and Roman cultures. The main ingredients of the Cypriot diet include olive oil, seasonal vegetables, meat, legumes, fresh fish and unique dairy products. The most famous local produce of Cyprus is the Halloumi cheese which has been produced on the island for centuries. It is made of goat’s milk and is part of Cyprus’s cultural heritage. Locals consume it on a daily basis in various forms (sandwiches, barbeque, stuffed in Cypriot ravioli, soups, pasta etc. Another popular traditional food custom of the island is the Cypriot “meze”. It is best described as a large feast which is normally part of a social event and includes various diverse small dishes such as traditional dips, grilled meats, sausages, cheeses, legumes, stewed and clay cooked dishes and traditional deserts. Other dishes unique to Cyprus that are worth mentioning are “kolokasi”, “koupepia”, and “souvla”. Kolokasi is a root vegetable similar to a sweet potato and can only be found in Cyprus. It is normally fried and stewed with pork in a tomato and celery sauce. Koupepia is a traditional dish made of grape leaves, stuffed with rice, minced pork or beef, fresh herbs and other seasoning and then cooked in a tomato sauce. Finally, Souvla is the ultimate Cypriot barbeque. It involves the slow-cooking process of big chunks of pork or lamb meat on a long skewer over a charcoal. The process of cooking the souvla is considered as a “ritual” and a fundamental part of Cypriot culture and is usually done by men.

1. Cypriot Meze:



Source: <http://www.cyprusbeat.com/why-we-love-cypriot-meze/>

2. Kolokasi dish:



Source: <https://www.visitcyprus.com/index.php/el/discovercyprus/food-drink/local-recipes/item/360-kolokasi-taro-root>

3. Souvla:



Source: <https://globalstorybook.org/10-traditional-dishes-try-cyprus/>

*Links:*

- Traditional Cypriot deserts: <http://www.cyprusbeat.com/10-traditional-cypriot-desserts/>
- <https://www.visitcyprus.com/index.php/en/discovercyprus/food-drink>
- <https://www.delightfulcyprus.com/en/the-cypriot-gastronomy/>

**Specifics of everyday life**

Despite the island's intense and violent history, it is considered one of the safest countries in the world and is regarded as a family-friendly destination. Crime levels are quite low when compared to other EU countries and people feel safe walking alone during all hours of the day<sup>1</sup>. Cypriot people are known worldwide for their hospitality and their *laid back* Mediterranean mentality. The majority of the residents work a normal 8-hour shift and usually have the weekends off to relax and spend time with their loved ones. The warm weather and the 300+ days of sunshine per year allow the residents to enjoy numerous outdoor activities such as going to the beach, diving, mountain hiking and even skiing during the winter time. Cyprus is known for its café culture. Most coffee shops in Cyprus stay open until 12 o'clock at night. This might seem unusual to most European cultures but Cypriots love to hang out, socialize and enjoy their coffee in outdoor coffee shops for hours on end, even at night. The island has a vibrant nightlife with countless choices of bars and clubs in the main cities that stay open until the early morning hours. The main choice of transportation in Cyprus is driving a car. Unfortunately, public transportation is not as reliable and Cypriots are not that keen on using bicycles for transportation. An interesting fact that can be mentioned is that Cyprus is one of the four countries in the EU that drives on the left side of the road. Another important thing to add is that family and spending time with your loved ones is a key priority of Cypriot culture. Majority of Cypriot families spend their Sundays eating souvla with their families or go out to eat in a restaurant.

*References with more information:*

- <https://www.expats.com/en/guide/europe/cyprus/19629-the-cypriot-lifestyle.html>
- <https://www.chooseyourcyprus.com/9-reasons-why-we-love-cyprus.html>
- <https://johanneslarsson.com/living-in-cyprus-8-reasons-to-move-here-entrepreneur-perspective/>

*Video:*

- Cyprus | Discover Humanity [Episode 9]: <https://www.youtube.com/watch?v=VMaSw5dAGc0>



**Think and discuss:**

How do the specifics of everyday life in your country differ from the ones in Cyprus?

<sup>1</sup> [https://www.numbeo.com/crime/country\\_result.jsp?country=Cyprus](https://www.numbeo.com/crime/country_result.jsp?country=Cyprus)

## ▣ Multicultural adult education

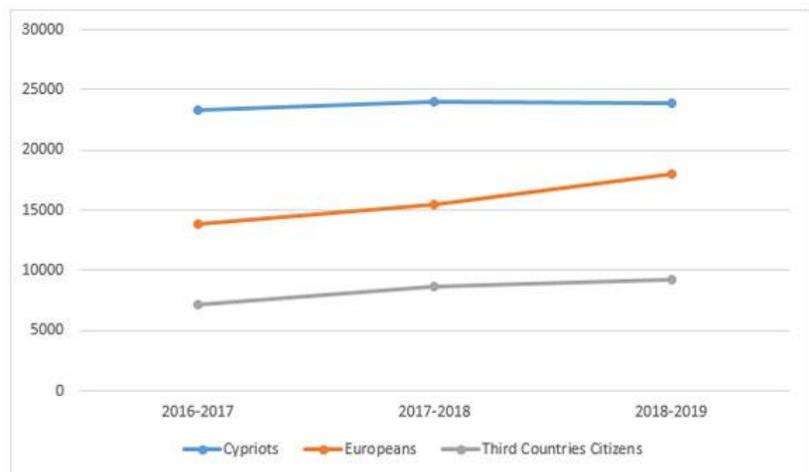
### *Where and how does it take place?*

- *multicultural higher education – number of students and where they come from, what they choose to study, what languages they study in, whether they stay in the country after graduation, etc.*
- *other multicultural adult education: formal and non-formal – who the adult learners are by nationality, age, and gender, what they learn and why.*

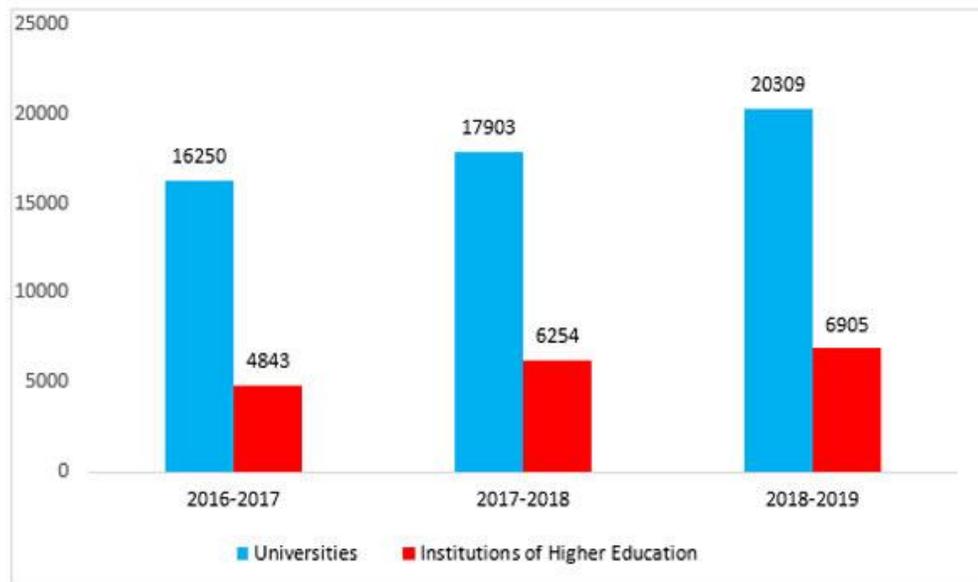
### **Multicultural higher education**

The number of foreign students in Cyprus has risen significantly over the past few years. According to the Cyprus Ministry of Education, Culture, Sport and Youth website, during 2018-2019, 27.214 foreign students were studying at Cyprus's Higher Education Institutions (20309 in universities and 6905 in institutions of Higher education). During 2018-2019, out of the 51,086 students in Cyprus's higher education institutions 17,959 (35%) were European citizens and 9,255 (18%) were third country nationals. The majority of foreign students in HEI's in Cyprus are from Greece, India, Bangladesh, Nepal, Pakistan, Nigeria and Russia (Ministry of Education, Culture, Sport and Youth Annual Report, 2019). The Ministry of Education, Culture, Sport and Youth attributes the significant increase of foreign students to the country's quality education and programs that are linked to the global work market, its safe and friendly environment and affordable living conditions, its ideal location and climate. In addition, Cyprus offers an abundance of courses in the English language, making it even more attractive for foreign students. The majority of higher education programmes in state universities are taught in Greek, however, private universities and higher education institutions offer almost all of their programmes in English (European Commission website). No specific statistics were found on what foreign students choose to study in Cyprus, however, according to infographics, the most popular fields of study of tertiary education graduates (aged 25-34) are Business Administration and Law (32,7% men, 29,2% women), Engineering, Manufacturing and Construction (21,5% men, 6,2% women), Social Sciences, Journalism and Information (14,6% women, 9,2% men). It is also important to mention that studying Medicine in Cyprus has become very popular among international students as it has been reported that the 650 medical students at UNIC (Cyprus's largest private university) come from 58 countries (Cyprus profile, 2019).

*Graph 1: Number of Foreign and Cypriot students in Cyprus for the period of 2016-2019*



Graph 2: Number of Foreign Students at the Higher Education Institutions of Cyprus for the period 2016-2019



Source for both graphs: <http://www.highereducation.ac.cy/en/international->

### Other multicultural adult education

Another programme that is offered on a formal education level is the Greek Language Learning Programme for adults provided by the University of Cyprus and the Cyprus Labour Institute. It is a multi-level Greek language learning programme for adults which aims to increase their knowledge of the Greek language. By learning Greek, foreigners will be able to achieve greater communication in their everyday lives, increase their chances of getting employed and overall become better integrated in the Cypriot society. Additionally, on a non-formal level, there are a number of programmes/workshops/seminars offered by Municipalities and NGOs that are targeted towards migrants. The workshops/seminars cover the following topics: cultural identity programs, management of emotions and situations in relation to migration, orientation and social skills, creative expression, empowerment, and cultural acquaintance.

### References with more information:

- <https://www.cyprusprofile.com/articles/cyprus-a-growing-international-education-hub>
- <http://www.highereducation.ac.cy/en/international-students.html>
- [https://www.unhcr.org/cy/wp-content/uploads/sites/41/2019/03/Perceptions\\_FULL-REPORT-FINAL\\_8March2019.pdf](https://www.unhcr.org/cy/wp-content/uploads/sites/41/2019/03/Perceptions_FULL-REPORT-FINAL_8March2019.pdf)
- [https://ec.europa.eu/education/study-in-europe/country-profiles/cyprus\\_en](https://ec.europa.eu/education/study-in-europe/country-profiles/cyprus_en)
- YOUNG ADULTS AND EDUCATION, 2nd QUARTER 2019: Infographic for young adults and education based on data from Labour Force survey for 2nd quarter 2019 Date of Release: 06/11/2019 :
- [https://www.mof.gov.cy/mof/cystat/statistics.nsf/all/CBEEABE5CDCFC987C22584A900335998/\\$file/Cystat-Young\\_Adults-EN-Nov19.pdf?OpenElement](https://www.mof.gov.cy/mof/cystat/statistics.nsf/all/CBEEABE5CDCFC987C22584A900335998/$file/Cystat-Young_Adults-EN-Nov19.pdf?OpenElement)
- <https://www.cyprusprofile.com/articles/cyprus-a-growing-international-education-hub>
- [http://www.moec.gov.cy/en/annual\\_reports/annual\\_report\\_2019\\_en.pdf](http://www.moec.gov.cy/en/annual_reports/annual_report_2019_en.pdf)



- <https://help.unhcr.org/cyprus/integration-support/>

### **Attitude to multiculturalism**

Although Cypriots are known for their hospitality and welcoming attitude there is still a portion of the population which feels threatened and is cautious when interacting and dealing with foreign people. This can be somewhat understandable having in mind the local's history of occupation and constant battle for freedom and independence. Over the past few years, foreign migrants have taken over manual and service jobs. A part of Cypriot citizens is unhappy with the fact that most workers in the food and retail industry can only communicate through the English language. Some locals feel that this increase of diversity opposes a threat to their traditional lifestyle and culture. On the other hand, majority of the residents, especially those that have travelled and lived abroad, have more positive attitudes towards this shift. As the years go by, the majority of Cypriots are becoming more aware about the benefits of multiculturalism and are starting to embrace it. Moreover, the number of locals marrying foreigners has also rapidly increased during the last years which suggests that any racial and cultural barriers still existent will slowly start to fade in the future (Lonely Planet website).

According to a study conducted by the University of Cyprus (2019), Cypriots perceptions of refugees and migrants are improving. The Cypriot community overall recognises that refugees are in need of support and that the state is responsible for taking care of them. Although some Cypriots are worried about the integration of refugees and often look down on them, the study reports that majority of Cypriots believe that refugees should be integrated in the local society and not placed in isolation camps.

#### *References with more information:*

- <https://www.lonelyplanet.com/cyprus/background/other-features/374f9213-c552-4c29-8caf-f017823f5d5f/a/nar/374f9213-c552-4c29-8caf-f017823f5d5f/358801>
- [https://www.unhcr.org/cy/wp-content/uploads/sites/41/2019/03/Perceptions\\_FULL-REPORT-FINAL\\_8March2019.pdf](https://www.unhcr.org/cy/wp-content/uploads/sites/41/2019/03/Perceptions_FULL-REPORT-FINAL_8March2019.pdf)

#### *Videos:*

- *Just another Youth story Burak Berk Doluay*  
[https://www.facebook.com/plugins/video.php?height=314&href=https%3A%2F%2Fwww.facebook.com%2FOrganismosNeolaiasKyprou%2Fvideos%2F147096690221461%2F&show\\_text=false&width=560](https://www.facebook.com/plugins/video.php?height=314&href=https%3A%2F%2Fwww.facebook.com%2FOrganismosNeolaiasKyprou%2Fvideos%2F147096690221461%2F&show_text=false&width=560)
- *Just another Youth story Νικόλ και Δήμητρα*
- <https://www.facebook.com/OrganismosNeolaiasKyprou/videos/471803807133726/>

## **▣ Cyprus's language**

### **State language**

The Republic of Cyprus has two official languages Greek and Turkish. According to its Constitution, both languages are used for legislation and public administration purposes. However, Greek- Cypriots which inhabit the South part of the island use the Greek language and a Cypriot Greek dialect in terms of everyday communication. Turkish is spoken mostly in the North part of the island. Greek was first introduced to Cyprus by the Greeks who arrived in the island in about the 12th to 11th century BC. There are only 2 countries in the world that have Greek as their official language, Greece and Cyprus. This means that there are approximately 13,5 million Greek speakers in the



world, 11 million in Greece and 1.2 million in Cyprus. It is important to note that there are also large Greek and Greek Cypriot communities in the United States, the United Kingdom, Canada and Australia. What is unique about Cyprus is that although Greek is the language that is used for instruction in education and for reading and writing purposes, Cypriots mainly use Cypriot Greek to communicate verbally in their everyday lives. Cypriot Greek is a unique dialect which is only spoken by Greek Cypriots living in Cyprus and Greek Cypriots living abroad. The Greek Cypriot dialect is quite different to standard Modern Greek, hence why people from Greece have difficulty in understanding it, especially when Cypriots speak very fast. The Greek Cypriot dialect differs in terms of phonology, vocabulary and grammar and syntax. It comprises of sounds, words, and idioms influenced by other languages such as Turkish, English and other languages of cultures that colonized the island in the past.

Main characteristics of the Greek Cypriot dialect (The online Greek Tutor website):

- Use of double consonants in various words, e.g. ποττέ (Cypriot Greek) ποτέ (Modern Greek)- never.
- Use of **-v (n)** at the end of nouns and verbs τραπέζιv (Cypriot Greek)- τραπέζι (Modern Greek)- table, παίζουμεv (Cypriot Greek)- παίζουμε (Modern Greek)- we play.
- Use of sounds like ‘tz’ for the ‘k’ sound e.g. “tze” instead of “ke” and the “sh” for the “h” sound e.g. “eshete” not “ehete”.
- The use of the pronoun after the verb. E.g. Greek Cypriot: “είπεν μου” = he said to me, Modern Greek: μου είπε (to me he said).

*References with more information:*

- <https://www.justaboutcyprus.com/learn-greek/>
- <https://www.theonlinegreetutor.com/cypriot-language-cypriot-dialect/>
- <https://www.worlddata.info/languages/greek.php>
- [https://www.kiprinform.com/en/cyprus\\_interesting/the-cypriot-language/](https://www.kiprinform.com/en/cyprus_interesting/the-cypriot-language/)
- [https://eacea.ec.europa.eu/national-policies/eurydice/content/population-demographic-situation-languages-and-religions-15\\_en](https://eacea.ec.europa.eu/national-policies/eurydice/content/population-demographic-situation-languages-and-religions-15_en)

### **Foreign languages in Cyprus**

Cyprus is considered a multicultural tourist hub, therefore, being able to speak a foreign language is a must as the island’s economy is mainly based on tourism. The English language is the most popular foreign language in Cyprus. According to statistics (Special Eurobarometer 386, 2012) an impressive 73% of Cypriots speak English. English is taught in Cypriot schools from a very early age and it is also the language of instruction in most universities and HE institutions. Having a basic knowledge of English is a requirement for almost any type of job in Cyprus. According to a recent study, (Kkese & Lokhtina, 2017) Cypriots consider English to be extremely useful to their professional careers and do not feel that it is a threat to their native dialect. The study also indicated that locals value the importance of working in multilingual environments and are inspired by it as they believe that it broadens the contexts of interaction which ultimately enhances their education and learning capacities. Overall, the study indicates that Greek Cypriots value the importance of learning foreign languages and acknowledge their significance related to the workplace, media and education. Other popular foreign languages learned by Cypriots include French, German, Italian, Spanish and Russian. An interesting thing to mention is that road signs in Cyprus are in 3 languages: Greek, Turkish and English. Additionally, restaurant and cafe menus are offered in Greek, English and Russian especially in tourist areas and cities like Limassol where there is a growing Russian community.



*References with more information:*

- <http://www.heartcyprus.com/about-cyprus/language>
- <https://languageknowledge.eu/countries/cyprus>
- [https://eacea.ec.europa.eu/national-policies/eurydice/content/population-demographic-situation-languages-and-religions-15\\_en](https://eacea.ec.europa.eu/national-policies/eurydice/content/population-demographic-situation-languages-and-religions-15_en)
- Kkese, Elena & Lokhtina, Irina. (2017). *Insights into Cypriot-Greek attitudes toward multilingualism and multiculturalism in Cyprus*. *Journal of Mediterranean Studies*. 26. :  
[https://www.researchgate.net/publication/325116116\\_Insights\\_into\\_Cypriot-Greek\\_attitudes\\_toward\\_multilingualism\\_and\\_multiculturalism\\_in\\_Cyprus](https://www.researchgate.net/publication/325116116_Insights_into_Cypriot-Greek_attitudes_toward_multilingualism_and_multiculturalism_in_Cyprus)

### ▣ Reflection and application of ICC in Cyprus

Cyprus is considered a highly multicultural island as migrants make up 13% of the country's population. It is estimated that around 13,000 migrants move to Cyprus every year. The number of foreign university students is constantly increasing due to the country's safe and friendly environment, ideal location and climate. Cyprus became an immigration destination in the mid-1980s, as a result of economic growth and the subsequent demand for a foreign labour force. Migrants have taken over manual and service jobs in Cyprus and although a portion of Cypriots is not very accepting of this situation, the majority of Cypriots are becoming more aware about the benefits of multiculturalism and are starting to embrace it. Even though migrants represent such a large part of the islands population, there is no mandatory and generalised integration programme in Cyprus. During the last decade, a number of projects have aimed to provide (free) Greek language classes or civic education to young and adult TCNs, as well as to promote integration awareness trainings to employers, teachers, journalists, public officials, etc. Moreover, four Migrant Information Centres (MICs) permanently operate across the country that serve as one stop-shops for services to TCNs and applicants or beneficiaries of international protection. Given the high numbers of migrants on the island, it can be concluded that more systematic application of intercultural competence programmes is needed.

### ▣ Answer questions

1. What is unique about Cyprus's capital city?
2. Cyprus is located on the crossroads of which continents?
3. Name some of the civilizations which colonized Cyprus in the past.
4. What is the buffer zone and where is it located?
5. How would you describe the Cypriot cuisine?
6. Why do international students choose to study in Cyprus?
7. How does the Cypriot Greek dialect differ from the Greek language?
8. What percentage of Cypriots speak English?

## Reflect

- *What surprised you most about the geography of Cyprus?*
- *Are there any other main sites/attractions in Cyprus that you think are worth mentioning?*
- *How does the Cypriot cuisine compare with your country's cuisine? Are there any similarities?*
- *Are you familiar with any other multicultural education initiatives in Cyprus? What are the needs and gaps?*
- *What are your experiences with locals and their attitudes towards foreigners and multiculturalism?*
- *Discuss the similarities and differences between Cypriot culture and your culture.*

## Learn more

- <https://www.justaboutcyprus.com/geography/>
- <https://www.planetware.com/tourist-attractions/cyprus-cy.htm>
- <https://www.lonelyplanet.com/cyprus/attractions>
- <https://www.visitcyprus.com/index.php/en/>
- <https://www.visitcyprus.com/index.php/en/discovercyprus/food-drink>
- <https://www.delightfulcyprus.com/en/the-cypriot-gastronomy/>
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**Videos:**

- *Time-lapse video of Cyprus: Experience the emerald ocean and sandy shores of the Mediterranean island of Cyprus:* <https://www.britannica.com/place/Cyprus/images-videos#/media/1/148573/241856>
- *Better Days are Here:* [https://www.youtube.com/watch?v=eCh3rN41\\_Nq](https://www.youtube.com/watch?v=eCh3rN41_Nq)
- *Cyprus welcomes the world!:* <https://www.youtube.com/watch?v=kb2-6zemmj8>
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### ▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?