

# TALK Facilitator Weekly Session Manual

## Weekly Session Agendas

Session 1: Welcome to TALK

Session 2: What is Culture Really?

Session 3: What Does My Cultural Iceberg Look Like?

Session 4: Interpersonal Communication & Cultural Values

Session 5: How Cultural Values Impact Perceptions

Session 6: Strategies for Cultural Conflict Management

Session 7: Closing

Flex Session: International Dinner

## Appendix I: Key Concepts

## Appendix II: Icebreakers

Type I Icebreakers: Introductions

Type E Icebreakers: Energizer

## Appendix III: Activities

Type I Activity: Introductions

Type N Activity: Needs Assessment

Type S Activity: Simulation

Type G Activity: Group

## Appendix IV: Handouts

## Appendix V: Debriefing Guide

## Appendix VI: References

<b>Theme</b>	Introduction / Community-Building / Needs Assessment
<b>Purpose</b>	This session introduces the group to each other and to the TALK program. Participants will build a framework of trust and respect for future discussions (community contract); participants and facilitators will have a good idea of what motivates the group and why they are participating
<b>Objectives</b>	<ul style="list-style-type: none"> <li>✓ Explain the philosophy &amp; purpose of TALK to participants.</li> <li>✓ Introductions and begin the community building process</li> <li>✓ Establish a <b>[Community Contract]</b></li> <li>✓ Determine ① Needs ② Interests ③ Expectations ④ Motivations</li> </ul>
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...understand the philosophy and purpose of TALK.</li> </ol>
<b>Skills</b>	<i>None</i>
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...begin to feel 'safe' in the TALK environment.</li> <li>2. ...realize what their motivations &amp; expectations are for participating.</li> <li>3. ...begin building friendships with other participants.</li> <li>4. ...realize that TALK is a participant-driven dialogue, <u>not</u> a formal class.</li> </ol>
<b>Google Site Pre-Session</b>	<ul style="list-style-type: none"> <li>✓ Set-up your <b>[Google+ Site]</b></li> <li>✓ Visit the Facilitator Site to view examples of the following documents: <ul style="list-style-type: none"> <li>○ Facilitator Bio PDF.</li> <li>○ Schedule PDF.</li> </ul> <p>Complete these documents and place them in the appropriate folder.</p> </li> <li>✓ <b>Send an email to participants a few days before the first session with a link to both the Facilitator Bio &amp; Schedule</b></li> </ul>

AGENDA		
Segment	Time	Description & Suggested Activities
Arrival & Sign-In	10 min	<b>Purpose / Description</b>
		This time provides a buffer to ensure all participants arrive before starting the session. Begin the icebreaker as soon as everyone has arrived; <b>but don't wait more than 10 minutes.</b>  Greet participants & hand them a nametag as they walk in. Get them started on a simple task that occupies them, begins the introductions, & completes the first part of a <b>[Type I Icebreaker]</b> or <b>[Type I Activity]</b> that can be completed later in the session.
		<b>Suggested Activities</b>
		<b>Bingo (Part 1)</b> <span style="float: right;"><b>What's in a Name? (Part 1)</b></span> <b>Where is Your Home? (Part 1)</b>
Icebreaker	10 min	<b>Description / Purpose</b>
		Select a <b>[Type I Icebreaker]</b> that introduces the group to each other, begins the conversation, & facilitates the discovery of shared interests or experiences
		<b>Suggested Activities</b>
		<b>Bingo (Part 2)</b> <span style="float: right;">The Sun Always Shines On...</span> Candy Instructions <span style="float: right;">Sorts &amp; Mingles</span>
Introductions	25 min	<b>Description / Purpose</b>
		Select a low-impact, structured, & simple <b>[Type I Activity]</b> that safely allows participants & facilitators to introduce themselves and to further highlight connections in the group.
		<b>Suggested Activities</b>
		<b>What's in a Name? (Part 2)</b> <span style="float: right;"><b>Where is Your Home? (Part 2)</b></span>
BREAK	15 min	If you wish to incorporate <b>[cultural sharing]</b> segments into your TALK group, this is the perfect time to introduce it.
		Facilitators should <b>model</b> a cultural sharing break during this week by bringing in cultural items that have meaning to them (i.e. a favorite dish, song, etc.).

<p><b>Program Overview</b></p>	<p>10 min</p>	<p><b>Description / Purpose</b></p> <p>Facilitators should introduce the TALK program, the philosophy, &amp; the general objectives of the group (a detailed overview can be found in the Facilitators folder). Especially highlight the following points:</p> <ol style="list-style-type: none"> <li>1. TALK is participant-driven; emphasize that it is not a class.</li> <li>2. The program uses experiential activities to elicit emotions &amp; reactions that are then used to drive dialogue.</li> <li>3. Along with learning about cross-cultural learning, the aim of the program is to build a community and make friends.</li> </ol>
<p><b>Needs Assessment</b></p>	<p>20 min</p>	<p><b>Description / Purpose</b></p> <p>The purpose of this activity is to determine:</p> <p>① Needs ② Interests ③ Expectations ④ Motivations</p> <p>Pick an activity that not only tells you, as a facilitator, what the group wants and where they are in their cultural continuum, but highlights these attributes for the participants themselves.</p> <p><b>Suggested Activities</b></p> <p><a href="#">Socio-Gram*</a> <span style="float: right;"><a href="#">Traditional Needs Assessment</a></span></p>
<p><b>Community Contract</b></p>	<p>30 min</p>	<p><b>Description / Purpose</b></p> <p>The goal of this activity is to establish a [<b>Community Contract</b>] and begin the process of establishing a 'safe-space' for the group to properly dialogue.</p> <p><i>IMPORTANT: When confidentiality is brought up in the discussion you <u>must</u> talk about the [<b>AU Policy</b>] surrounding confidentiality.</i></p> <p>After the discussion, re-write the contract neatly on flipchart paper. <b>Put the contract up in a visible spot in the room every time the group meets as a visual reminder of the contract the group created.</b></p> <p><b>Suggested Activities</b></p> <p><a href="#">Free-Form Discussion*</a> <span style="float: right;"><a href="#">Cued Discussion</a></span></p>

<b>Theme</b>	Intercultural Competence / Culture Clash / Culture General Themes
<b>Purpose</b>	<p>This session introduces participants to the theory of cross-cultural communication on an intellectual and experiential level. They first encounter simulated culture shock; this is then connected to their real-world experiences through debriefing.</p> <p>Once participants have connected the simulated experience with the real world, a theoretical framework is provided to solidify their understanding of cross-cultural communication theory.</p>
<b>Objectives</b>	<ul style="list-style-type: none"> <li>✓ Experience a cross-cultural encounter where rules are different.</li> <li>✓ Understand the <a href="#">[Iceberg Model of Culture]</a>.</li> <li>✓ Learn about the difference between <a href="#">['C' culture and 'c' culture]</a>.</li> <li>✓ Start to understand that cultural lens inform perceptions.</li> </ul>
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...learn about the Iceberg Model of understanding Culture.</li> <li>2. ...understand that culture is more than art or music.</li> </ol>
<b>Skills</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...gain experience in dealing with culturally ambiguous situations.</li> </ol>
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...begin to gain self-awareness of their personal culture.</li> <li>2. ...recognize that different cultures perceive things differently.</li> <li>3. ...understand differences in order to work more effectively in an intercultural group.</li> </ol>
<b>Google Site Pre-Session</b>	<ul style="list-style-type: none"> <li>✓ Post links to the following video: <a href="#">One Story TED Talk</a></li> <li>✓ Send an email with links to the <b>Week 2 Folder</b>. Ask them to view the videos in the folder and think about the questions.</li> <li>✓ Send a reminder email to participants and ask for confirmations since <b>both 'recommended' activities are highly affected by numbers</b>.</li> </ul>

AGENDA				
Segment	Time	Description & Selection of Activities		
Icebreaker	10 min	<b>Description / Purpose</b>		
		Pick a <b>[Type I Icebreaker]</b> that reintroduces everyone, strengthen bonds made the previous week, and energies the group to tackle the experiential component of the week.		
		<b>Suggestions</b>		
		<table border="0"> <tr> <td><b>Candy Instructions*</b></td> <td>Unique &amp; Shared</td> </tr> <tr> <td>Two Truths &amp; a Lie</td> <td>Fabulous Flags</td> </tr> </table>	<b>Candy Instructions*</b>	Unique & Shared
<b>Candy Instructions*</b>	Unique & Shared			
Two Truths & a Lie	Fabulous Flags			
Intercultural Simulation --Game--	30 min	<b>Description / Purpose</b>		
		Pick an <b>[intercultural simulation game]</b> that helps participants recognize that varies cultures perceive things differently; it should also raise awareness of participants' own culture; and elicit feelings similar to culture shock: isolation, confusion, etc.		
		<b>Suggestions</b>		
		<b>BARNGA</b>		
Intercultural Simulation --Debrief--	40 min	<b>Description / Purpose</b>		
		<p>Proper debriefing is essential and plays an integral part of the learning process.</p> <p>Follow the <b>[Debriefing Guide]</b> regardless of the simulation selected. Suggested questions for each activity are included in the activity explanation. The emotions and insights that these simulations elicit are comparable so the debriefing stage will be quite similar.</p>		
<b>BREAK</b>	15 min	Conduct a <b>[cultural sharing]</b> segment if chosen by your group.		
Cross-Cultural Theory "The Iceberg"	25 min	<b>Description / Purpose</b>		
		<ul style="list-style-type: none"> <li>✓ Provide a common understanding of what culture is.</li> <li>✓ Provide a conceptual framework for the emotions and reactions felt in the simulation.</li> </ul> <p>-----</p> <p>Follow the activity associated with the <b>[Iceberg Model of Culture]</b></p>		

## SESSION 3: What does my cultural iceberg look like?

[Return to Table of Contents](#)

<b>Theme</b>	Cultural Self-Awareness / Values Orientation / Culture in Language
<b>Purpose</b>	<p>This session helps participants take the lessons of Week 2 and apply them to themselves. Through the layer cake exercise, participants take the framework provided in Week 2 and use it to better understand their own cultural make-up.</p> <p>In addition to self-discovery, this process forces the group to take risks in dialogue – putting the community contract to use. Once participants understand how complex their personal culture is they are more apt to appreciate the cultures of other people in the group.</p>
<b>Objectives</b>	<ul style="list-style-type: none"><li>✓ Help participants understand their own cultural layers.</li><li>✓ Provide participants a safe framework to share their culture with others.</li><li>✓ Build community through open dialogue and storytelling.</li><li>✓ Encourage risk taking among the group.</li></ul>
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"><li>1. ...learn about each other's cultural identity.</li><li>2. ...discover how [<b>C' culture and 'c' culture</b>] are connected.</li></ol>
<b>Skills</b>	<p>Participants will...</p> <ol style="list-style-type: none"><li>1. ...feel more comfortable taking risks in dialogue.</li></ol>
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"><li>1. ...have a clearer understanding of their personal culture.</li><li>2. ...feel more connected to the group.</li></ol>
<b>Google Site Pre-Session</b>	<ul style="list-style-type: none"><li>✓ Upload the "layer cake" activity sheet to the <b>Week 3 Folder</b>.</li><li>✓ Fill-in the layer cake activity and set-up a <b>Google On-Air</b> where you record yourself discussing your layer cake. Link the YouTube video to the <b>Week 3 Folder</b>.</li><li>✓ Send an email to participants with a link to the <b>Week 3 Folder</b> explaining that they should think about how they would fill in their layer cake.</li></ul>

## AGENDA

Segment	Time	Description & Selection of Activities
<b>Cultural Self-Reflection</b>	50 min	<b>Description / Purpose</b>
		The activity chosen for this week helps participants become more fully aware of their own culture. Through a series of scenarios, participants discover their culturally based tendencies, otherwise known as their 'cultural lens'. These cultural tendencies are based on Hofstede's cultural dimensions.
		Ideally, this activity not only highlights aspects of personal culture they already know but also unknown 'givens' they hadn't attributed to their culture yet.
		It is highly suggested that you use the activity selected below, since it was designed to work in conjunction with the follow-up activity this week. If you choose to incorporate another activity ensure it fulfills the goals mentioned above.
		<b>Suggestions</b>
		<b>My Cultural Mosaic*</b> <b>Cultural Compass</b>
<b>BREAK</b>	15 min	Conduct a [cultural sharing] segment if chosen by your group.
<b>Energizer</b>	10 min	<b>Description / Purpose</b>
		Pick a [Type E Icebreaker] that reenergizes the group after the first activity and the break. The activity should be quick and engaging, but shouldn't distract the group too much from the task at hand.
		<b>Suggestions</b>
		<b>Winds of Change</b> <b>Tap</b>
<b>Visualizing Your Culture</b>	45 min	<b>Description / Purpose</b>
		The activity chosen for this segment should provide a framework for participants to share their personal culture. Through this sharing experience the group will better understand their own culture and how it relates to others (both in the group and out of the group).
		Risk-taking should be encouraged and the community contract should be fully implemented in this segment since this level of introspection may leave some participants feeling vulnerable. Facilitators should



		<p>encourage risk taking by reiterating what they modeled on Google Sites. This will set the tone and create the space for participants to take their own risks.</p> <p>During the activity, encourage participants to incorporate the insights they gained during the [<b>cultural self-reflection activity</b>] from earlier in the session. If they cannot fully incorporate what they learned, ask them to talk about how the insights they gained were similar or different from what they thought of themselves.</p>
		<b>Suggestion</b>
		<b>One Culture or Many</b>

SESSION 4: Interpersonal Communication & Cultural Values		Return to Table of Contents
<b>Theme</b>	Cultural Norms & Communication / Culturally-based Value Judgment	
<b>Purpose</b>	<p>In this session participants discover how cultural norms influence communication and what they can do in conversations that are impacted by clashing cultural norms. Through an interactive activity, participants will begin to understand that what might feel 'weird' to one person is normal for another. They will start to realize that when conversing with someone from another culture, you should not let the perceived 'weirdness' or 'strangeness' of the other speaker hinder your communication.</p> <p>They will also discover how their cultural iceberg impacts their value judgments. They will see what they value and more importantly that others value very different things. This knowledge is very important when they try to navigate cultural ambiguous situations they do not fully understand.</p>	
<b>Objectives</b>	<ul style="list-style-type: none"> <li>✓ Participants will realize that what they find 'strange' in culturally influenced conversations could simply be clashing cultural norms.</li> <li>✓ Help participants be more confident in culturally ambiguous situations.</li> <li>✓ Participants will understand how assumptions and initial perceptions shape their decision making process.</li> </ul>	
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...reinforce their understanding of the cultural iceberg theory.</li> </ol>	
<b>Skills</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...experience the frustrations associated with culturally ambiguous situations and practice new ways to cope &amp; adapt.</li> </ol>	
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>3. ...have a better understanding of how their cultural make-up effects their assumptions and values.</li> <li>4. ...start to develop [<a href="#">realistic cultural empathy</a>].</li> </ol>	
<b>Google Site Pre-Session</b>	<i>None</i>	

## AGENDA

Segment	Time	Description & Selection of Activities										
<p><b>Discuss the Josh Video</b></p>	<p>20 min</p>	<p><b>Description / Purpose</b></p> <p>Let the participants know that they'll be watching a 5 minute video for discussion afterwards. As they watch, ask them to think about how this is related to their understanding of culture and cultural identity.</p> <p>PLAY [<a href="#">Cross Examination</a>] but <b>STOP BEFORE</b> Josh is identified -- at 05:26 (the bearded man saying "John?").</p> <p>ASK participants to share what they think the answers are to (some of) the same questions (<i>alternatively, ask them these questions before they view the video, showing them only the initial image of Josh's face</i>):</p> <table border="0"> <tr> <td>How old is he?</td> <td>What makes up his identity?</td> </tr> <tr> <td>Where is he from?</td> <td>What's the worst thing he's done?</td> </tr> <tr> <td>What does he do for a living?</td> <td>What is a secret that he keeps?</td> </tr> <tr> <td>Who is he? What is his story?</td> <td>Is he in love?</td> </tr> <tr> <td>What's his family like?</td> <td>What's his name?</td> </tr> </table> <p>Play the rest of the video.</p> <p>Concluding discussion:</p> <ul style="list-style-type: none"> <li>• Which of our assumptions were right? Wrong?</li> <li>• How are his assumptions/biases about other people revealed in the video?</li> <li>• What do his questions tell you about him as a person?</li> <li>• What do you think Josh as the director is trying to say?</li> <li>• <b>What does this video have to do with culture?</b> What does this video tell us about how we see others? The world? (stereotypes, bias, assumptions are inevitable)</li> <li>• <b>What does this tell us about ourselves? our cultural identity?</b></li> <li>• How can the video help us understand how people interact across cultures?</li> </ul> <p>✓We see people and situations through culturally influenced lenses. Our perceptions and assumptions about others are culturally influenced (i.e. how we define norms, gender roles, work ethic, etc.)</p> <p>✓What you <i>see</i> is what you <i>thought</i> before you <i>looked</i>.</p> <p>✓Having biases, assumptions, and judgments about others is unavoidable; the challenge is to not allow them to remain fixed, to inquire through interaction and dialogue, and to be introspective about the source of them.</p>	How old is he?	What makes up his identity?	Where is he from?	What's the worst thing he's done?	What does he do for a living?	What is a secret that he keeps?	Who is he? What is his story?	Is he in love?	What's his family like?	What's his name?
How old is he?	What makes up his identity?											
Where is he from?	What's the worst thing he's done?											
What does he do for a living?	What is a secret that he keeps?											
Who is he? What is his story?	Is he in love?											
What's his family like?	What's his name?											

<b>Cultural Encounter</b> <b>--Simulation--</b>	15 min	<b>Description / Purpose</b>
		<p>The activity chosen for this segment should provide a simulated experience where participants feel the frustration associated with interacting with people from different cultures. The key element of this activity is having conversations or transactions where each participant in the exchange is operating under different cultural rules. The differences and the associated distractions should be highlighted.</p> <p>Facilitators will take the experience that participants have and use it as a launching pad to debrief their understanding of culturally ambiguous interactions.</p>
		<b>Suggestions</b>
		<b>Chatter Exercise</b>
<b>Cultural Encounter</b> <b>--Debrief--</b>	25 min	<b>Description / Purpose</b>
		<p>Proper debriefing is essential and plays an integral part of the learning process.</p> <p>Follow the <b>[Debriefing Guide]</b> regardless of the simulation selected. Suggested questions for each activity are included in the activity explanation. The emotions and insights that these simulations elicit are comparable so the debriefing stage will be quite similar.</p>
<b>BREAK</b>	15 min	Conduct a <b>[cultural sharing]</b> segment if chosen by your group.
<b>Energizer</b>	10 min	<b>Description / Purpose</b>
		Pick a <b>[Type E Icebreaker]</b> that reenergizes the group after the first activity and the break. The activity should be quick and engaging, but shouldn't distract the group too much from the task at hand.
		<b>Suggestions</b>
		<b>Who Am I?</b> <span style="float: right;"><b>Knot a Problem</b></span>
<b>Values Orientation</b>	20 min	<b>Description / Purpose</b>
		<p>The purpose of this segment is to help participants discover what values motivate their decisions and assumptions about others. Through a simulated experience, participants are forced to categorize and prioritize people based on cultural attributes: gender, intellectual ability, education, beliefs, etc...</p> <p>The activity chosen should force participants to make these decisions</p>

		<p>quickly, from their gut. By the end of the activity, participants will recognize that decisions are often motivated by core values, and the prioritization done in certain situations <i>may</i> reflect elements of their own culture.</p>
		<p><b>Suggestions</b></p>
		<p><b>Space Odyssey</b></p>
<p><b>Values Orientation</b> <b>--Debrief--</b></p>	<p>25 min</p>	<p><b>Description / Purpose</b></p> <p>Proper debriefing is essential and plays an integral part of the learning process.</p> <p>Follow the [<a href="#">Debriefing Guide</a>] regardless of the simulation selected. Suggested questions for each activity are included in the activity explanation. The emotions and insights that these simulations elicit are comparable so the debriefing stage will be quite similar.</p>

<b>Theme</b>	Cultural & relational influence on perceptions & assumptions
<b>Purpose</b>	<p>In this session participants will discover how their cultural values act like a [cultural lens] which helps them interpret the world. Participants will realize what we all do intuitively: make assumptions – based on our cultural values - that impact our understanding of every situations we encounter.</p> <p>In addition, participants discover that no two people view a situation in the same way – each informed by a different set of cultural values.</p>
<b>Objectives</b>	<ul style="list-style-type: none"> <li>✓ Help participants identify the cultural values that impact their perceptions and judgments of others' behavior.</li> <li>✓ Explore how your perceptions can change based on the type of relationship you have with the other person.</li> </ul>
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...understand the difference between [universalism vs. particularism]</li> </ol>
<b>Skills</b>	<i>None</i>
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...better understand how cultural values shape their perceptions and assumptions.</li> <li>2. ...explore how they interpret situations different based on their relationship to the other person involved.</li> </ol>
<b>Google Site Pre-Session</b>	None

## AGENDA

Segment	Time	Description & Selection of Activities
<b>Assumptions Exposé</b>  <b>--Activity--</b>	20 min	Description / Purpose
		<p>The activity chosen for this segment should provide participants with a situation where they must make assumptions. The ideal story chosen provides a “scaffold” which forces participants to fill in the important details. How participants fill in the blanks is often informed by assumptions and stereotypes they bring to the story. These assumptions stem from core cultural values.</p> <p>Key conclusions that the activity you choose should bring out through debriefing include:</p> <ol style="list-style-type: none"> <li>1. Our judgments of others’ behaviors in difficult situations often stem from core cultural values that we hold or have learned to embrace.</li> <li>2. For many of us, our values are part of who we are. We don’t take time to analyze them until someone has transgressed our values, and we experience an uncomfortable feeling based on what we think is the difference between right and wrong.</li> <li>3. <u>Effective interculturalists try to avoid imposing their value judgments on others.</u> Such impositions can be perceived as ethnocentric and create barriers to forging equal relationships across cultures.</li> <li>4. We can stay true to our core values and also accept that other sets of values can co-exist and are also legitimate.</li> </ol>
		Suggestions
		The Parable
<b>Assumptions Exposé</b>  <b>--Debrief--</b>	25 min	Description / Purpose
		<p>Proper debriefing is essential and plays an integral part of the learning process.</p> <p>Follow the [<a href="#">Debriefing Guide</a>] regardless of the simulation selected. Suggested questions for each activity are included in the activity explanation. The emotions and insights that these simulations elicit are comparable so the debriefing stage will be quite similar.</p>

<b>BREAK</b>	15 min	Conduct a [ <a href="#">cultural sharing</a> ] segment if chosen by your group.
<b>Energizer</b>	10 min	<p><b>Description / Purpose</b></p> <p>Pick a [<a href="#">Type E Icebreaker</a>] that reenergizes the group after the first activity and the break. The activity should be quick and engaging, but shouldn't distract the group too much from the task at hand.</p> <p><b>Suggestions</b></p> <p>Tap <span style="float: right;">Dance!</span></p>
<b>Moral Dilemma</b> --Activity--	20 min	<p><b>Description / Purpose</b></p> <p>In this segment, participants will discuss how culture influences the decisions they make and actions they take during difficult situations. The goal of this activity is to lead participants to understand the difference between <u>universalism</u> (rule making) and <u>particularism</u> (exception finding).</p> <p>The key take away participants should understand by the end of this activity include is -- what seems right, wrong, or fair in a moral dilemma is subjective and influenced by our own cultural lenses.</p> <p><b>Suggestions</b></p> <p><a href="#">Moral Dilemma</a></p>
<b>Moral Dilemma</b> --Debrief--	25 min	<p><b>Description / Purpose</b></p> <p>Proper debriefing is essential and plays an integral part of the learning process.</p> <p>Follow the [<a href="#">Debriefing Guide</a>] regardless of the simulation selected. Suggested questions for each activity are included in the activity explanation. The emotions and insights that these simulations elicit are comparable so the debriefing stage will be quite similar.</p>



## SESSION 6: Strategies for Cultural Conflict Management

[Return to Table of Contents](#)

<b>Theme</b>	Conflict Styles / Conflict Resolution / Management Strategies
<b>Purpose</b>	This session ties everything participants have learned and experienced throughout TALK together and offers a set of practical tools to help them with the inevitable conflicts they will encounter. They learn what their conflict styles is and how to deal with a variety of different conflict styles they may encounter.
<b>Objectives</b>	<ul style="list-style-type: none"><li>✓ Participants will be able to identify their own approach to conflict and understand where it comes from.</li><li>✓ Participant will know about the common strategies for resolving conflict and when to use which strategies.</li><li>✓ Participants will be able identify how culture impacts conflict and communication.</li></ul>
<b>Knowledge</b>	Participants will... <ol style="list-style-type: none"><li>1. ...know the various conflict styles that manifest in a cultural conflict.</li><li>2. ...be able identify how culture impacts conflict and communication.</li></ol>
<b>Skills</b>	Participants will... <ol style="list-style-type: none"><li>1. ...learn strategies to deal with conflict when it arises.</li></ol>
<b>Attitudes</b>	Participants will... <ol style="list-style-type: none"><li>1. ...understand their own conflict style and how it relates to other styles.</li></ol>
<b>Google Site Pre-Session</b>	Complete "What is My Conflict Style?" Online

## AGENDA

Segment	Time	Description & Selection of Activities
What Does My Conflict Style Mean?	30 min	Description / Purpose
		This segment is meant to take the results of the conflict survey the participants filled out and provide a framework for them to understand what the conflict styles mean. Pick an activity that can introduce the definitions in an engaging way.
		Suggestions
		Conflict Jigsaw
BREAK	15 min	Conduct a [cultural sharing] segment if chosen by your group.
Energizer	10 min	Description / Purpose
		Pick a [Type E Icebreaker] that reenergizes the group after the first activity and the break. The activity should be quick and engaging, but shouldn't distract the group too much from the task at hand.
		Suggestions
		Knot a Problem                      Red Light, Green Light
Conflict Management Strategies	45 min	Description / Purpose
		This segment aims to help participants identify the advantages and disadvantages of certain conflict styles and when to use which style. All the while, they are keeping in mind that they have a preferred conflict style.
		Participants should learn strategies to best leverage their preferred conflict style or stretch out of their comfort zone to another style depending on the situation.
		Suggestions
		What is My Style of Conflict Management?

## SESSION 7: Closing

[Return to Table of Contents](#)

<b>Theme</b>	Closure / Reinforcement of Learning / Goodbyes
<b>Purpose</b>	This is the final session of TALK. The session is meant to provide closure for the participants by looking back on what they learned over the 7 weeks of the program and identifying what they can do in the future to take what they learned in TALK and apply to their lives.
<b>Objectives</b>	<ul style="list-style-type: none"><li>✓ Participants will review the lessons they've learned throughout TALK.</li><li>✓ Participants will create an action plan for how they intend to use the learning from TALK in their everyday lives.</li><li>✓ Participants will complete the TALK evaluations</li><li>✓ Participants will celebrate &amp; socialize</li></ul>
<b>Knowledge</b>	Participants will... <ol style="list-style-type: none"><li>1. ...recall the general themes they learned in TALK.</li></ol>
<b>Skills</b>	Participants will... <ol style="list-style-type: none"><li>1. ...create an action plan for how to implement knowledge gained.</li></ol>
<b>Attitudes</b>	Participants will... <ol style="list-style-type: none"><li>1. ...continue to strengthen ties to the group, hopefully extending beyond TALK.</li></ol>
<b>Google Site Pre-Session</b>	None

## AGENDA

Segment	Time	Description & Selection of Activities
Lessons Learned		<b>Description / Purpose</b>
		<p>Participants share lessons in general from TALK - understanding of themselves, their cultural experiences and influences (people, places, events, etc.) into their own cultural identity and journey towards intercultural awareness.</p> <ul style="list-style-type: none"> <li>Given what has been discussed in TALK, what are the significant events, people, influences that have shaped their cultural identity? Their understanding of culture?</li> <li>How do they plan to use what they've learned in their relationships? at AU?</li> </ul> <p><b>Additional Concluding questions:</b></p> <ul style="list-style-type: none"> <li>What are the obstacles to more frank, open communication?</li> <li>What do we need to do more or less of in TALK?</li> <li>What, if any, obstacles did you overcome while in TALK?</li> <li>Where do you want to go from here?</li> <li>Where should TALK go from here?</li> <li>What realizations have you had during these 7 weeks?</li> <li>What will you take away from this experience?</li> <li>How has your perspective changed?</li> <li>Has anything surprised you about yourself during this process?</li> </ul>
<b>BREAK</b>	15 min	Conduct the final [ <b>cultural sharing</b> ] segment if chosen by your group. <b>Suggestion: Potluck with everyone willing bringing in a dish.</b>
TALK Program Evaluations		<b>Description / Purpose</b>
		<p>Participants complete [<b>TALK program evaluations</b>] individually.</p> <p><b>Comments from the evaluations will be given to the facilitators anonymously so please ask participants to be as honest as possible.</b></p>
Wrap Up		<b>Description / Purpose</b>
		<p><b>Concluding comments from facilitators</b></p> <p><b>Have participants discuss ways the group might like to stay connected. Whatever they decide, have them own it and implement it.</b></p>

<b>Theme</b>	Socialize / Culture & Food / Energizing
<b>Purpose</b>	<p>This FLEX week can be used at any point during the TALK program. <b>It is strongly suggested that you place it between Session 3 and 4;</b> but every group is different and yours may need it before or after.</p> <p>This week is meant to be low-impact, fun, and bonds the group while learning about food culture.</p> <p><b>Facilitators <b>MUST</b> notify ISSS as soon as they determine which date to have this session. ISSS must order food, etc..</b></p>
<b>Objectives</b>	<ul style="list-style-type: none"> <li>✓ Group bonding and re-energizing.</li> <li>✓ Exploring notions of hospitality &amp; guest/host dynamics in various cultures.</li> <li>✓ Socializing</li> </ul>
<b>Knowledge</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...learn about different food cultures.</li> </ol>
<b>Skills</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. none</li> </ol>
<b>Attitudes</b>	<p>Participants will...</p> <ol style="list-style-type: none"> <li>1. ...bond with the group</li> </ol>
<b>Google Site Pre-Session</b>	None

## AGENDA

Segment	Time	Description & Selection of Activities
Traditional Foods & Guest/Host Roles	10 min	<b>Directions</b>
		<ul style="list-style-type: none"><li>✓ Create a flip chart paper for each of the following questions and hang them around the room. List your own thoughts in order to encourage participation:<ul style="list-style-type: none"><li>○ What special/unique food traditions are important in your culture?</li><li>○ What is the role of a host?</li><li>○ What is the role of a guest?</li></ul></li><li>✓ As participants arrive, invite them to contribute their responses to the three questions above by writing on post-it notes and posting them on the flip chart paper. Facilitators should participate in this first to encourage participant participation.</li><li>✓ Converse/socialize casually until it is time to start cooking.</li><li>• Have someone bring speakers and music for background noise. Participants could all bring music representative of their cultures.</li></ul>
Cooking Dinner	45 min	<b>Directions</b>
		<ul style="list-style-type: none"><li>✓ Introductions – introduce everyone to the guest chef.</li><li>✓ The guest chef leads the group through a cooking experience. The chef should be aware that the goal is to delegate all preparation and cooking tasks to the participants and then manage them as they carry them out.</li><li>✓ Divide participants into small groups. Each small group will work on one dish or task. <b>Each small group should contain at least one participant or facilitator who cooks often and is comfortable with kitchen tasks.</b></li></ul>

<p style="text-align: center;"><b>Dinner &amp; Simulation</b></p>	<p>45 min</p>	<p><b>Directions</b></p>
		<p>✓ If possible, do not serve the meal buffet style, but instead have everyone sit down together.</p> <p>✓ Share the following rules for serving and eating dinner:</p> <ol style="list-style-type: none"> <li>1) No one can serve themselves their own food (or drink), including any second helpings.</li> <li>2) Everyone must have what they want to eat on their plate (and to drink) before anyone starts eating.</li> </ol> <p><b>Debriefing Process:</b></p> <p><i>*Note to Facilitators: The debriefing of this simulation can be as formal or informal as facilitators see fit, or omitted. The primary goal of the session is for participants to have fun together and build community so they have the trust to move into more challenging conversations in later weeks. Gauge what you think your group needs; the questions below are suggestions for any level of conversation (including ideas for just socializing).</i></p> <p>❖ <b>How did it feel?</b></p> <ul style="list-style-type: none"> <li>• To serve, be served?</li> <li>• To be a "guest"? To be a "host"?</li> <li>• Eating the food offered?</li> <li>• Waiting to be asked?</li> <li>• Not being able to serve yourself.</li> <li>• What may have stretched your comfort zone?</li> </ul> <p>❖ <b>How does this relate to other situations in real life?</b></p> <ul style="list-style-type: none"> <li>• What patterns of hospitality are you accustomed to? Not accustomed to?</li> <li>• What have been your experiences as a guest (interculturally or not)?</li> <li>• How do you invite others to things?</li> <li>• How does this simulation relate to intercultural communication?</li> <li>• How does this simulation relate to one's behavior in a foreign culture?</li> <li>• To being "received" by another culture or to receiving someone else into your culture/home?</li> <li>• How do we recognize an "invitation" as expressed by someone in a different culture?</li> <li>• How does socializing among peers look different across cultures?</li> </ul>

❖ **What next?**

- How can we be more conscious of extending and receiving hospitality towards others at AU - whether we are from the U.S. or not?
- Whose responsibility is it to create an inclusive atmosphere at AU?
- In what ways can we intentionally move out of our comfort zones to create new relationships?
- What is the difference between diversity and integration?
- Do diverse groups socialize “naturally”?

**Debriefing Conclusions:**

- ✓ Hospitality is conceived differently across cultures, including what the roles of guest and hosts should be.
- ✓ If we are aware of what has shaped our own notions of hospitality, “guest”, and “host”, we are more likely to be able to recognize similar and different expressions of hospitality.
- ✓ The exchange of hospitality at a dinner table can reflect relational dynamics carried out in the broader sense of cultural exchange - in new places/cultures we must be mindful that culturally, we are always a “guest” and need to carefully observe and graciously accept invitations and hospitality when they are extended to us. If we are from a host culture, we also need to be attentive to those who are “guests”.
- ✓ Socializing among peers looks very different across cultures.
- ✓ Meaningful integration of diverse groups doesn’t tend to happen as “naturally” as it may seem possible; as interculturalists, we can take opportunities to move out of our comfort zones and be intentional about building relationships with people from other cultures.



## Appendix I: Key Concepts

### Community Contract

A community contract is a set of rules and guidelines - set forth by the group – that dictate conduct within the dialogue group. The rules set forth in the contract are meant to build a safe and trustworthy dialogue environment (safe-space) to allow participants to go deeper in their discussion than they'd otherwise go. It is important that the contract is built by the group, and that each participants takes ownership of the rules from the beginning. When deciding how to build the contract, keep in mind that elements that are self-generated from discussion "stick" better. Click [here](#) to see two approaches to developing a community contract.

### Google+ Site

The Google+ site will facilitate continued discussion outside the dialogue space and the delivery of pertinent information each week. Go to the facilitator site to see the proposed structure of the site. Generally there is a weekly folder that holds the articles, videos, or questions the group should look at before coming to the session. The site will also be used to continue the conversation from that week after the session. Follow this link to the [facilitator site](#) to find more information on how to set up your Google Drive Site.

### Cultural Sharing

If your group decides to pursue culture sharing as a weekly activity it can be a great way to bond the group and to showcase different cultures. Every week a member of the group brings in something of cultural or personal significance and shares it with the group. Examples of cultural sharing subjects include food, music, film, art, parables, etc... After bringing in something for the Day 1 Break ask the group if they want to continue. Then ask them to decide which cultural subject they want to pursue over the course of their time in TALK.

### AU Policy On Confidentiality

There are three situations where you will need to break confidentiality and share details of an incident with others.

You are not expected to be a detective; you don't need to seek out or ask questions to get to this information. When you are notified, however, AU policy requires you to provide resources and respond.

- **Threats of harm to self or others**

- Can include others who are not students.
- Does not have to be specific or planned.
- Resources:
  - Counseling Center: 202-885-3500 (business hours). If it is after hours, Public Safety or University Housing Staff can contact the Counselor on Call.
  - AU Public Safety: 202-885-2527 (non-emergency). 202-885-3636

(emergency).

- Residential Education on Duty Staff (University Housing): Page via Public Safety.
- Dean of Student's Office: 202-885-3300

- **Criminal acts**

- Committed by (not necessarily against) an AU affiliate.
- Unresolved (i.e. you are unsure if the criminal act has already been reported and investigated).
- Do not need to report acts that are a violation of Student Conduct Code, but not a violation of criminal law (ex: don't need to report marijuana use; need to report marijuana distribution).
- Resource: AU Public Safety 202-885-2527 (non-emergency). 202-885-3636 (emergency).

- **Harassment that interferes with access to education/employment**

- "The University prohibits discrimination and discriminatory harassment (including sexual harassment and sexual violence) against any AU Community member on the basis of race, color, national origin, religion, sex (including pregnancy), age, sexual orientation, disability, marital status, personal appearance, gender identity and expression, family responsibilities, political affiliation, source of income, veteran status, an individual's genetic information, or any other bases under federal or local law." –AU Discrimination and Sexual Harassment Policy
- Harassment, sexual assault, sexual harassment, stalking, etc. (NB: Harassment vs. Negative Experience)
- University employees (barring licensed health professionals and clergy) are required to report the above. The University is required to respond to any such reports.
- Resources: Dean of Student's Office, Human Resources
- "AU community members who are aware of or witness sexual harassment, discrimination, or discriminatory harassment must report these matters to the appropriate responsible official." –AU Discrimination and Sexual Harassment Policy

### How to Manage Disclosure

When you are setting up guidelines for a dialogue, make clear your confidentiality limits from the beginning.

If you believe someone is about to disclose, pause the conversation and say, "I'm not sure what you're going to tell me, but I wanted to be sure you remembered that I need to disclose certain information to others on campus. If you'd like to speak with someone confidentially, the Counseling Center, campus clergy, and the Sexual Assault Prevention Coordinator are available and not required to disclose information. I can walk you to one of their offices."

### Campus Security Act

The Campus Security Act (a.k.a. Jeanne Clery Act) requires all campus security officials to report generic, non-identifying information for the purpose of the University's Annual Security Report. "Campus security officials" is very broadly defined and includes your position.

If any of the following take place **on or adjacent to campus property**, they must be reported to Public Safety's Clery Compliance Officer (Adam Cooper [acooper@american.edu](mailto:acooper@american.edu)). The Campus Security Act reports numbers, not names.

**Criminal Homicide:** Murder and Non-Negligent Manslaughter, Negligent Manslaughter.

#### **Forcible Sex Offenses**

- Forcible Rape.
- Forcible Sodomy.
- Sexual Assault with an Object.
- Forcible Fondling.

#### **Non-Forcible Sex Offenses**

- Incest.
- Statutory Rape.

#### **Other Crimes**

- Robbery.
- Aggravated Assault.
- Burglary.
- Motor Vehicle Theft.
- Arson.

#### **Hate Crimes**

Any of the aforementioned offenses and any other crime involving bodily injury reported to local police agencies or to a campus security authority that manifests evidence that the victim was intentionally selected because of the perpetrator's bias. Additionally, any crime listed below if there is evidence that it occurred due to the perpetrator's bias.

*Larceny, Simple Assault, Intimidation, Vandalism*

For more information, please view the campus's Annual Security Report, published online at <http://www.american.edu/finance/publicsafety/asr.cfm>

#### **Other Resources**

Academic Support and Access Center: 202-885-3360

DC Rape Crisis Center: 202-333-7273

Financial Aid: 202-885-2200

Center for Diversity and Inclusion: 2002-885-3651:

Housing and Dining Programs: 202-885-3370

International Student and Scholar Services: 202-885-3350

Kay Spiritual Life Center: <http://american.edu/ocl/kay/index.cfm>  
Student Conduct and Conflict Resolution Services: 202-885-3328  
Student Health Center: 202-885-3380  
Sexual Assault Prevention Coordinator: 202-885-3055  
Veterans Services Administrator, AU Central: 202-885-8012

## Iceberg Model of Culture

The "Iceberg Model" of Culture is the standard model used by interculturalists to explain a society's 'culture' as well as the culture of individuals. In this model the tip of the iceberg, in other words the visible portion, represents all of the visible 'artifacts' of a society's culture, i.e. the food, music, art, traditions, holidays, language, etc. which identify the culture. The water line is representative of cultural elements that are expressed on the individual level but can still be seen, generally classified as 'attitudes'. These include gender roles, family structure, power distance, etc. Finally, the largest level underwater that is invisible represents 'believes & assumptions'. This portion of culture is the most important and often the least understood. Here all the assumptions and believes of a people can be found, this level informs the layers above. It is at this level where 'culture crash' occurs when the icebergs of two people collide near the bottom. This explains the deep level of self-reflection that often accompanies culture shock. Most people take the deepest underwater portions of their iceberg for granted unless it is challenged.

## 'C' Culture vs. 'c' culture

This is a simply way to distinguish between the two types of culture. Big 'C' refers to Culture as described by interculturalists, i.e. the set of assumptions, believes, & attitudes that help define a society and he individuals within it. Little 'c' culture refers to the type of culture that most people think about when they hear the world culture. This includes art, music, language, etc. It is important that participants understand the distinction between these types of culture and how they are interconnected.

## Universalism vs. Particularism

According to Trompenaars and Hamden-Turner<sup>1</sup>, the moral dilemma activity is an example of reconciling Universalism (rule making) with Particularism (exception finding), which is one dimension in practicing logic/reasoning that is cross-culturally competent. The following is their explanation of the resolutions given in the scenarios and the conceptual framework of intercultural competency that lies behind them:

Resolutions given:

- a) This is a polarized response in which the law is affirmed but the friend (brother, acquaintance) is rejected (universalism excludes particularism).
- b) This is an integrated response in which first the rule is affirmed and then everything else possible is done for the friend (brother, acquaintance) (universalism joined to particularism).
- c) This is a polarized response in which the friend is affirmed as an exception to the

rule, which is then rejected (particularism excludes universalism).

- d) This is an integrated response in which exceptional friendship (family tie, acquaintance relationship) is affirmed and then joined with the rule of law (particularism joined with universalism).
- e) This is a standoff or compromise where both the rule of law and the principle of loyalty to a friend (brother, acquaintance) are blunted (universalism compromised by particularism).

Explanation:

- Integrated responses (b) and (d) show more cross-cultural competence than do polarized responses (a) and (c) and compromised response (e).
- Compromise is often misunderstood as being an integrated response, but the strengths of both choices are not fully optimized and neither party's values are sufficiently honored.
- U.S. Americans typically (a generalization) put universalism first, while East Asian and southern European typically (a generalization) put particularism first, but each can integrate with the opposite.

There are **at least** two paths to integrity/a cross-culturally competent resolution to any dilemma, not one "best way".

## Realistic Cultural Empathy

Realistic cultural empathy, as described by AU professor Dr. Gary Weaver, is the ability of someone to understand the cultural perspective of another person. This does not mean that one accepts or adopts those culture views. Realistic Cultural Empathy is simply the ability to step into someone else's cultural shoes and understand their actions. This skill is important to interculturalists because it allows them to deceive cultural ambiguous situations without compromising on their own cultural values.

## Appendix II: Icebreakers

### Type-I: Introducers

'Introducer' icebreakers are designed to help participants become more acquainted with each other. They provide a fun & safe activity to get the conversation started. They also have the added benefit of highlighting connections in the group right from the beginning, making the group that much stronger.

### Bingo

Time: 15 min

Prep: Print Materials

Print: [[Human Bingo Worksheet](#)]

#### Part 1 (5 min)

This icebreaker is designed for participants to join as they arrive. Start participant-ownership from the beginning by asking the first 1-2 people to explain the directions to others as they come in.

Pass out the Human Bingo worksheets once a few students have arrived. This is an easy activity to start before everyone has arrived and incorporate people into as they come in.

Participants have to fill in as many of the 16 spaces they can by asking their peers whether they fit the different criteria, i.e. Find someone who (eats *mochi*, likes Italian movies...). Each person may only sign one square on a paper. The activity can be stopped at any time, if

#### Part 2 (10 min)

Ask the group to share any interesting discoveries. Try to see if connections were made within the group or if some people have interesting stories.

**Variation:** Facilitators can ask the group "Who likes to..." by going through the game board. Participants can see what shared experiences they have with other people in the group and start getting to know a little about each other.

## Candy Instructions

Time: 10 min

Prep: Bring a bag of multicolored candy

Print: None

### Activity

Each person takes two differently colored candies from the bag. Everyone in the group shares according to the colors they have. Questions can be changed to fit any level of risk/sharing, or even to introduce or debrief a topic. Suggested Questions:

- Red – Name one of your favorite things about someone in your family.
- Yellow – What's your dream job? Why?
- Pink – If you could have any superpower what would it be and why?
- Orange – What is the greatest gift you ever received?

Alternative questions:

- If you were an animal, what would you be and why?
- What is one goal you'd like to accomplish during your lifetime?
- Who is your hero? (a parent, a celebrity, an influential person in one's life)
- What's your favorite thing to do in the summer/on vacation?
- If you could visit any place in the world, where would you choose to go and why?
- What are your favorite hobbies?
- A funny or embarrassing story about yourself.
- Tell us about a unique or quirky habit of yours.
- If you had to describe yourself using three words, it would be...
- If someone made a movie of your life would it be a drama, a comedy, a romantic-comedy, action film, or science fiction?

## The Sun Always Shines On...

Time: 10 min

Prep: None

Print: None

### Activity

All participants (with the exception of one) form a circle. The one person stands in the middle and says, "The sun always shines on\_\_\_\_\_." (see below for samples). Then those who fit the statement have to step forward and find another chair in the circle. Whoever is left over has to stand in the middle. Then that person begins the cycle again with a "The sun always shines on \_\_\_\_\_" statement.

Sample statements: "The sun always shines on people who are wearing jeans"

This activity helps to introduce the group to each, highlighting potential connections, & provides a space for low-level risk taking.

### Sorts & Mingles

Time: 10 min

Prep: Four Pieces of Paper

Print: None

### Preparation

Place a piece of paper on each wall (for a total of 4). Label as follows: N, S, E, W for North, South, East, & West.

### Activity

There are two parts to this icebreaker. The first half is the "sorts" game. The facilitator offers a choice to the group and everyone has to move to either the east or west of the room (ex: "go east if you prefer cities; go west if you prefer nature"). Provide two more choices and ask participants to move North/South. Examples of sorts: dogs vs. cats; books vs. movies; sweet vs. salty; casual vs. dressed up and so on.

The second half is the "mingles" game. The facilitator states a general category (ex: favorite movie). The participants then must mingle around to find others that have the same or similar answers. They clump up and form a larger group. After a minute or so the facilitator asks each group to call out their answer. It's okay to have participants in solo groups, ask them to share as well if they are comfortable. Examples of mingles: favorite place on Earth; favorite dessert; favorite animal; etc.



## Fabulous Flags

Time: 15 min

Prep: Bring paper, markers, & crayons

Print: None

### Activity

Participants share what represents them or what is important to them. Make available for each person a piece of 8.5x11 paper and markers, crayons, or colored pencils. Ask participants to spend about 5-7 minutes drawing a flag that represents or symbolizes them, including (but not limited to) symbols, pictures, objects that represent who they are or what they find enjoyable or important. Reconvene after about 5-7 minutes. Ask for volunteers to share their flags and explain the meaning of what they drew.

**Timesaver/Low risk options:** a) Share for 5 min in large or small groups then stop, and continue later. OR b) Share in small groups or pairs for 5 min and encourage everyone to ask people about their flags during breaks or before/after sessions.

## Two Truths and a Lie

Time: 15 min

Prep: None

Print: None

### Activity

Ask each participants to think of three statements about themselves. Two must be true statements, and one must be false.

After 2-3 minutes, go around the circle and ask each person to say their three statements (in any order). The goal of the icebreaker game is to determine which statement is false. The group votes on which one they feel is a lie, and at the end of each round, the person reveals which one was the lie.

## Unique & Shared

Time: 15 min

Prep: Bring paper & pens

Print: None

### Preparation

Split participants into groups of 5-6 people. Pass out sheets of paper and writing utensil to each group.

### Part I: Shared

Instruct a note-taker for each group to create a list of many common traits or qualities that members of the group have in common. Avoid writing things that are immediately obvious (e.g. don't write down something like "everyone has hair" or "we are all wearing clothes"). The goal is for everyone to dig deeper than the superficial. Allow about 4-6 minutes and then have a spokesperson from each subgroup read their list. If there are too

many groups, ask for a few volunteers to read their list.

## Part I: Unique

Keep the same groups or, optionally, you can ask everyone to rearrange themselves into new groups. On a second sheet of paper, have each group record unique traits and qualities, i.e. things that apply to only one person in the group. Instruct the group to find at least two unique qualities and strengths per person. Again, strive for qualities and strengths beyond the superficial and past the obvious things anyone can readily see. Allow another 4-6 minutes. When time is up, share the unique qualities in one of the following ways:

1. Each person can share one of their unique qualities themselves;
2. Each person read the qualities of the person to their right; or
3. A spokesperson from each group reads a quality one at a time, and the others guess whose it is.

## Type-E: Energizers

'Energizer' icebreakers are designed to reenergize participants after a long activity. These icebreakers are typically done in the middle of a session in between the two main activities or right before a particularly taxing activity. Use these if you notice the group waning.

## Winds of Change

Time: 5-8 min

Prep: None

Print: None

### Activity

Facilitators and participants are seated on chairs in a circle. The number of chairs equals one less than the total of the group with the extra person (a facilitator to start) standing in the middle of the circle. The facilitator calls out, "Winds of change are blowing for ...anyone who speaks two languages!" Those in the group who speak two languages scramble for a new seat. The person left standing calls for new winds of change...

## Knot a Problem

Time: 5 min

Prep: None

Print: None

### Activity

Have participants stand in a close circle facing inward. Each person puts one hand in the circle and then connects hold hands with someone across the circle. Then have all of them put in their second hand and hold hands with someone else. The group must then untangle themselves without letting go of anyone's hands. You can make this more challenging by giving them a time limit or not allowing talking.

## Tap

Time: 8-10 min

Prep: Bring an object & a coin

Print: None

### Activity

Divide the group into two teams. Have them stand in two parallel rows about 5 feet apart. The facilitator should be standing at one end of the two rows with a coin. At the other end of the rows, there should be an object like a ball, a bottle, a piece of chalk, etc. Have all the participants stand facing the object with their eyes closed, except for the two participants closest to the facilitator, who should be facing you with their eyes open.

Each participant should have one hand behind their back which will be holding on to the hand of the person behind/next to them. The facilitator flips a coin for the two open-eyed participants. Heads = do nothing, Tails = Tap. If the coin turns up tails, the open-eyed participant taps the shoulder of the person in front of them, and the tap is passed down the line as quickly as possible to the end. No one may open their eyes, talk or make any noises. When the last person in the line receives the tap, s/he grabs the object as quickly as possible.

The team to grab the object first rotates so that the person from the front of the line is at the back, and the process begins again with a new coin flip. The team to rotate all members through and reach its original order first is the winner.

## Dance!

Time: 5-10 min

Prep: None

Print: None

### Activity

The person who starts says "My name is XXX and I do this..." and does a silly dance move (or a real dance move). The next person repeats the first person's name and mimics the first person's dance move, then introduces him or herself and does a new dance move. The third person repeats each person's name and dance move, then introduces him or herself and adds another move. It continues around the circle till all have had a turn, and it can often turn into more of a group activity. This is a good break activity late in the semester (weeks 6-8) because people are fairly comfortable together.

## Who Am I?

Time: 10-15 min

Prep: Paper, Tape, & Pen

Print: None

### Preparation

Write down the names of 10-12 famous people on sheets of paper.

## Activity

Participants are asked to identify the names of famous person. The facilitator tapes the name of a famous person on the back of each participant (i.e. Ghandi, the Pope, Tony Blair, etc.). Participants must find out who they are by asking others yes/no questions only. If a participant receives a "yes" answer, they can continue to ask that same individual questions until they receive a "no" answer. Then they must move on to ask someone else. When a participant figures out who they are, they take off the tag, put it on the front of their shirt, and write their own name on it. The member then can help other members find out who they are. The exercise concludes when all members have discovered who they are.

## Red Light, Green Light

Time: 5-10 min

Prep: None

Print: None

## Activity

Participants line up in two lines facing each other, making sure there is one person across from each. If there is an odd number, a facilitator can join in. One line moves slowly towards the person opposite them until that person indicates (verbally or nonverbally) that they want them to stop. Ask participants to take a moment to look around and note how they are feeling. Switch; the other line does the same.

## Appendix III: Activities

### Type I: Introductions

Type I (Introduction) activities are similar to Type I Icebreakers in that they are designed to help participants become more acquainted with each other. The difference is the amount of time necessary to complete the activity and the depth participants can potentially go in discussions. Type I Activities tend to yield deeper conversations and insights than Icebreakers but not to the level of Type S or Type G Activities.

### Where is Your Home?

**Time:** 15-20 min

**Prep:** Bring map & dots

**Print:** None

#### Preparation

Hang the map on a visible spot on the wall and set up three boxes of pins (one red, one green, one blue).

#### Activity

**Part 1 (10 min):** This icebreaker is designed for participants to join as they arrive. Start participant-ownership from the beginning by asking the first 1-2 people to explain the directions to others as they come in.

Ask participants to use pins to indicate the following on the map:

- RED dot on your country of origin (place of birth or passport country).
- GREEN dot(s) the country(s) of your *ethnic or cultural roots*.
- BLUE dot(s) where you consider "*home*" to be.

**Part 2 (10 min):** Once all the pins are on the map, ask participants to talk about where they placed their pins. If there is a cluster of pins somewhere in the world make an observation and have a discussion about it.

### What's in a Name?

**Time:** 35 min

**Prep:** None

**Print:** None

#### Activity

**Part 1 (10 min):** Ask participants to think about the following questions:

- What does your name mean?
- Does your name have a particular significance in your culture?
- Who named you? Is there a story behind how your name was chosen?
- Does your name suit you?

**Part 2 (25 min):** The facilitators should start by demonstrating the activity then ask each participant to..

1. Write full name on the flip chart (if applicable, original script & Latin letters)
2. Talk about any or all of the questions asked above

For groups that seem shy/quiet, have them pair up and discuss their names, then of them introduce each other to the group.

Also, the time spent on this activity can vary from 15-45 minutes, depending on how shy or energetic your group is. Be prepared in either case; what will you do if this activity goes very long? What will you do if it ends very quickly?

## Type N: Needs Assessment

A needs assessment activity helps the facilitator(s) and the participants to understand why they are in the group. By the end of a needs assessment the facilitators and participant should understand the following: a. what were their motivations for joining the group & what they hope to get out of the experience; b. what interests drew them to the group, and more importantly, which interests they share with the other group members; c. how they fit into the group dynamic and the most comfortable way for them to interact with the group.

## Socio-Gram

**Time:** 15-20 min

**Prep:** None

**Print:** None

A socio-gram is an exercise that elicits the various characteristics of the group. Through this process, facilitators gain insight into the motivations, background, and expectations of the group.

Keep in mind that there is no right or wrong answer, so try to avoid responses that evaluate their self-assessment. Take note of their responses to consider in planning other sessions.

Let participants know that we are going to visually represent some of the characteristics of the group. Ask the group to line up along the wall based on the following criteria:

**1. Height:** ask students to line up according to their height. Repeat for **age**. **These groupings are meant to help participants understand the mechanics of the exercise.**

**2. Intercultural experiences:** Ask participants to place themselves in a line that reflects a spectrum of how much intercultural experience they have had. Encourage them to talk with each other to help figure out where they want to place themselves.

{ a lot ----- some ----- little to none }

Ask for volunteers to share with the group their thoughts on the following questions:

- a) How did they define "intercultural experiences" - *travel, crossing borders, living somewhere, being among diverse people, etc.?*
- b) What have their intercultural experience(s) been?

**3. Comfort level in an intercultural environment:** Ask participants to place themselves according to how they feel interacting in a culturally diverse group or in new country/culture. Ask a couple volunteers to share.

{very comfortable-----somewhat comfortable-----not comfortable}

**4. Group dynamics** – How are they most comfortable sharing in a new group setting? Then ask them to rearrange themselves to reflect if their preference changes at all after they get to know the group. Ask a couple volunteers to share.

{pairs ----- small groups ----- whole group}

Take notes on the make-up of your group, this information can be used to determine appropriate activities etc...

## Traditional Needs Assessment

**Time:** 15-20 min

**Prep:** Write on four pieces of flipchart paper

**Print:** None

### Preparation

Write each of the following on its own piece of paper "Needs", "Interests", "Expectations", & "Contributions". Hang the four sheets around the room.

### Activity

Have the group walk around the room and write down their response(s) to each of the four posters. Encourage the group to talk amongst themselves while they fill in the charts.

After everyone has written down their response(s), bring the group together and read over the charts together. You may ask if anyone wants to elaborate on what they wrote. Try to draw themes from what everyone wrote down and address them.

Take note on what was written and try to incorporate interests into cultural sharing for example.

## Type C: Community Contract Creation

A community contract is a set of rules and guidelines - set forth by the group - that dictate conduct within the dialogue group. The rules set forth in the contract are meant to build a safe and trustworthy dialogue environment (safe-space) to allow participants to go deeper in their discussion than they'd otherwise go. It is important that the contract is built by the group, and that each participant takes ownership of the rules from the beginning. When deciding how to build the contract, keep in mind that elements that are self-generated from discussion "stick" better.

### Free-Form Discussion

Time: 15-20 min

Prep: None

Print: None

#### Activity

The goal of the free-form discussion is to allow the group to come up with their own "community contract" through discussion. The key to this form of contract development is that the group takes ownership of the rules.

Start the conversation by briefly explaining what a community contract is and why it's important to the group (referring to the definition above). Once the participants understand the purpose and importance of a community contract, allow them to talk freely about what should be included in the contract. All the while, take notes on a flipchart to track what is said.

After it seems the group has exhausted ideas for the contract, re-read the list to the group and acknowledge the different elements. If there are particular items you deem important to include, but the group did not mention them, this is the time to bring it up and ask the group whether they would consider the rule. Often if they didn't mention a contract element, it's because they did not even think about it (i.e. no cell phones).

**Once the group has solidified their contract, remind the group that these can be amended at any time.**

Re-write the contract nicely on flipchart paper to be posted during future sessions.



## Cued Discussion

Time: 15-20 min

Prep: None

Print: [\[Community contract elements\]](#)

### Activity

The main difference between a free-form & cued contract creation discussion is that in a cued discussion the participants are provided with a list of possible contract elements. They choose the elements, through discussion, that best suit the group.

The goal is to help the participants create a strong community contract that can create the 'safe-space' necessary for a strong dialogue.

Start the conversation by briefly explaining what a community contract is and why it's important to the group (referring to the definition above). Once the participants understand the purpose and importance of a community contract, distribute all the [\[community contract elements\]](#) to the group. Have the participants examine the various sheets and discuss as a group which ones are best suited for their particular group.

**Once the group has solidified their contract, remind the group that these can be amended at any time.**

Re-write the contract nicely on flipchart paper to be posted during future sessions.

## Type S: Intercultural Simulation Game

An intercultural simulation game is an activity that exposes participants to what they may experience when interacting with people from different cultures. These cross-cultural encounters are often accompanied with a sense of isolation, confusion, and frustration among others. Simulation games provide an opportunity for participants to experience these feelings in the safety of a game. The emotions elicit in the game can be used in debriefing to better prepare participants for similar real-world interactions. **Proper debriefing is absolutely necessary for these exercises.**

## BARNGA

Activity: 30 min

Debriefing: 40 min

Prep: Prepare card decks & organize rule sheets

Print: [\[Rule Sheets\]](#) &

[\[Tournament Instructions\]](#)

BARNGA is designed to explore factors related to communication problems in intercultural situations. Specifically, BARNGA entraps participants into assuming that everyone abides by the same rules of acceptable behavior.

BARNGA participants experience the shock of realizing that despite many similarities, people of

differing cultures perceive things differently or play by different rules (norms). Players learn that they must understand and reconcile differences if they want to function and communicate effectively in an intercultural group.

## Preparation

1. Modify each deck of playing cards (one per table) to the following configuration: cards 2-7 in each suit as well as aces in each suite. **There should be 28 cards per deck.**
2. Prepare different versions of the "Five Tricks" instructions. Print each version three times, and place the sheets into a stack with the following order: Type A (3), Type B (3), etc
3. Print enough copies of the 'Tournament Instruction' sheets

## Activity

### A) Introduce the Game

Have participants set 3 to a table, preferably with a total of 4 tables. If necessary you can reduce the number of participants to 2 starting at table 4 and moving back... so T1: 3, T2: 3, T3:3, T4: 2, if fewer show: T1: 3, T2: 3, T3: 2, T4: 2... etc. **Ensure that you keep track of the 'Five Trick' instructions so everyone at one table has the same rules!!**

Explain the game to participants as follows:

*This game is called FIVE TRICKS and is a simulation game that focuses on non-verbal communication. The objective of the game is to play cards and to win 'tricks'.*

### B) Play the Game

1. Give a copy of the **[Tournament Instructions]** to each participant. Read the instructions aloud to participants **emphasizing the most important rule: the game must be played in silence.**
2. After reading the instructions, collect the **[Tournament Instructions]** sheets and distribute the **[Rule Sheets]** rules **ENSURING each person at the same table receives the same sheets!!** Make sure that participants think they are all getting the same rules.
3. Start a practice round – set a timer on your phone for 2:00 minutes. Let the groups practice with the sheets on the table **IN SILENCE**, until the timer on your phone rings.
4. Collect the **[Rule Sheets]** rules.
5. Inform the participants that the first round is starting. Set the timer for 2:00 min and let them play.
6. The alarm signals the end of the round, the 'loser' moves down a table (i.e. 4 to 3 or 1 to 4) and the 'winner' up a table (i.e. 2 to 3 or 4 to 1). The middle player stays at the table.
7. Coordinate the shuffle while making sure the participants stay silent.

8. Play another two 2:00 min rounds.

After the players move tables, chaos and confusion will ensue because of the differences in the rules operating at each table. **DO NOT INTERFERE**. Take down notes to use during the debriefing.

If any players ask you for clarification, simply shrug your shoulders and tell the group to do the best they can through nonverbal communication.

### **C) Conclude Play**

Once the final round is finished, inform the participants that they can now talk. Quickly gather the group into a circle for the debriefing.

## **Debriefing**

Follow the [**Debriefing Guide**] – the following are BARNGA specific questions you may consider for each phase of the debrief:

### **Phase 1a: How do you feel?**

Invite participants to get in touch with their feelings. Point out that it is often difficult to reflect and talk at the same time. Observe a couple of minutes of silence to permit people to reflect on their emotional reactions to the play of FIVE TRICKS and its outcomes.

Invite participants to share their feelings. Encourage (but don't force) participants to express their feelings. Whenever a participant talks, ask others to listen in a nonjudgmental fashion.

**Postpone intense conversations.** While it is important for you to encourage free expression of emotions and feelings, make sure that this phase does not become a therapy session. If some overwhelmed participant has emotional needs beyond what can be met immediately, suggest an individual conversation at a later time.

Suggest some feelings that participants may have experienced, and if they experienced these feelings during the play of FIVE TRICKS. Ask for specific details of what happened to cause these feelings: anxiety, suspicion, frustration, stupidity, tension, friendliness, sympathy, etc...

### **Phase 1b: What Happened?**

Begin this phase with this broad question:

What important things happened during the game?

Follow up by using other adjectives:

What surprising things happened during the game?

What amusing things happened during the game?

What stressful things happened during the game?

Follow up with questions about specific events. Identify several events from the following list. Try to pick events where you noticed something happening (refer to your notes), and then ask participants to recall what happened during that event:

- Team formation (i.e. who talked first? was there a clear leader at the table?)
- Learning FIVE TRICKS
- Practice play
- Competitive play during Round 1
- Being sent to the next table for Round 2
- Being left behind at the same table during Round 2
- Noticing "incorrect" play by the other players for the first time
- Trying to communicate nonverbally
- Agreeing on a new set of rules
- Conclusion of Round 2
- Switching partners in Round 3
- Conclusion of play

## **Phase 2: What did you learn?**

Identifying lessons learned: Ask participants to share what they discovered from playing and listening to others' experiences.

Discuss the validity of each lesson learned: Encourage participants to provide data from the play of FIVE TRICKS and from real-world experiences to back up their opinions. Encourage open discussion and inquiry.

Sample list of lesson learned: These were suggested by earlier participants in BARNGA sessions. Many of them may be rediscovered by your participants. If there are long periods of silence during this phase, select and present some principles from this list to keep the discussion going.

- Assertive people have an advantage.
- People engaged in the same activity may use different procedures.
- Communication problems exacerbate intercultural clashes.
- During chaotic situations, people tend to blame the "others".
- Having a partner reduces the impact of culture shock.
- When other people behave differently from your expectations, you assume that they are dishonest or ignorant.
- Few people consider the possibility that different people may have different rules.

- Whenever you learn a standard set of rules, you feel that they are the only correct set of rules.
- In a conflict situation, some people give up easily rather than explain their views.
- Some people are too embarrassed to communicate in unconventional ways.
- The home team has an advantage in being able to impose its rules on people coming from the outside.
- After being through a culture shock, people find it easier to accept further shocks.

### Phase 3a: How does this relate to the real world?

Ask participants to suggest everyday analogies. Also suggest that playing FIVE TRICKS is a metaphor for some real-world event, and ask participants to speculate on what those events might be.

Present specific events from the simulation game. Use the list under Phase 2 (important/surprising/amusing/stressful things that happened) and ask the players to come up with similar incidents from their own lives (AU, work, intercultural experiences).

Relate different objects and procedures. Use the following list and ask participants to identify analogies in their life experiences:

FIVE TRICKS card game → living abroad or engaging in intercultural relationships

Set of directions you received → own cultural assumptions/norms/preferences

Another table → a different culture/country

Score sheets → judgments/measure (own & others') of success; pressure

Gag order (no talking) → language and communication barriers

Switching partners → leaving the familiar behind; a new, unexpected, unwanted challenge

Staying at the table → feeling of being left behind, failure, not being good enough

### Phase 3b: What are the next steps?

Ask for improved FIVE TRICKS strategies. Use these open-ended questions:

- ✓ If we played FIVE TRICKS again with a new group, how would you behave differently – knowing what you know now?
- ✓ What advice would you give to a friend who is about to play FIVE TRICKS Follow up with real-world action planning. Ask this question:
- ✓ How will your behavior in an intercultural situation/encounter change as a result of the insights gained from playing FIVE TRICKS?

# Chatter Exercise

Activity: 15 min  
Debriefing: 20 min

Prep: None

Print: [\[Etiquette Rules\]](#)

## Preparation

Print the [\[Etiquette Rules\]](#) sheet and cut each rule into strips.

## Activity

1. Arrange the room so there is plenty of space for participants to stand and walk around.
2. Give each participant a strip of paper with their [\[Etiquette Rules\]](#) on it (one for each person; there may be repetition if there are more than 12 participants). You can choose who gets which rule or hand them out randomly.
3. Instruct participants to gather in groups of 4-6 people and begin a conversation (assigned or not assigned depending on the group), taking on the etiquette rule ascribed to them but not revealing to anyone what it is.
  - ✓ Assign a conversation topic by pulling from the topics students said they were interested in during the first week's Needs Assessment or on their applications. They have to act out their etiquette style while trying to have such a conversation.

Give the participants "permission" to take on these etiquette rules, ensuring them that everyone knows this might not be how they would normally interact.

Students may or may not be able to get into a good conversation on the topic because of the distraction of different etiquette styles. This can be useful to debrief – when people from different cultures try to solve problems together (fight for human rights, etc.), it may be challenging for them to communicate because of how distracted they get by each other's "etiquette styles."

4. Allow the conversation to go on for about 5 minutes – they can talk about any topic they want or you can assign the topic – current events, their weekend, etc.
5. After 5 minutes, reshuffle the groups and ask them to begin a new conversation.
6. After another 5 minutes, stop the conversation and ask participants to guess each other's etiquette rules, but no one should confirm or deny their guesses at this time.
7. After everyone made guesses, ask each participant to share what their etiquette rule was.

Before debriefing be sure to "de-role" everyone so they are clear that everyone is interacting as themselves from this point forward.

## Debriefing

Follow the [\[Debriefing Guide\]](#) – the following are CHATTER specific questions you may consider for each phase of the debrief:

### Phase 1a: How do you feel?

- ✓ How did you feel at the end of the activity? Did you feel relieved, disappointed, etc.?
- ✓ How did you feel during the conversations?
- ✓ What made you feel the most embarrassed during the conversations? Was it one of your behavior or someone else's behavior? Why does this behavior embarrass you?
- ✓ Which behavior did you consider to be the most rude or offensive? Was it one of your behaviors, or someone else's? Why does this behavior offend you?

### Phase 1b: What Happened?

- ✓ What topics did you discuss in your groups?
- ✓ What were the differences between your conversations in the first group and in the second group? Why do you think these differences occurred?
- ✓ Were you tempted to reveal your etiquette rule? Did you want to ask the others about their etiquette rules?
- ✓ Did you correctly guess the etiquette-rule behaviors at the conclusion of the activity?
- ✓ Did you mistake somebody's behavior as his or her natural ("Be yourself") behavior when it was actually what he or she was instructed to do?

### Phase 2: What did you learn?

- ✓ There is more to a conversation than just the words and sentences. Do you agree or disagree with this statement? What data do you have from the activity and from your real-world experiences to support your view?
- ✓ We tend to judge other people's behaviors based on the norms of our culture. Do you agree or disagree with this statement?
- ✓ Behaviors that we consider to be bizarre (or rude or weird) may be acceptable (or polite or expected) to other cultures. Do you agree or disagree with this statement?
- ✓ Sometimes you may feel negative about another person without being aware of this happening. You probably feel negative because you are disturbed by his or her conversational style. Do you agree or disagree with this statement?
- ✓ After some time, people get used to unusual behaviors and begin paying more attention to the topic of conversation. Do you agree or disagree with this statement?
- ✓ Other than the content of the conversation, what kept your attention on the

conversation?

### **Phase 3a: How does this relate to the real world?**

- ✓ What does conversation style reflect about what a culture values? Give examples from your own culture.
- ✓ Revisit the analogy to further integrate Chatter exercise. How does the Chatter exercise reflect the iceberg analogy?
- ✓ What real-world object or process do the etiquette rules represent?
- ✓ Have you ever met a person whose conversational style distracted you from paying attention to what he or she was talking about?
- ✓ Can you think of any conversational behaviors you exhibit that other students may find distracting or strange? Can you think of any conversational behaviors in the U.S. that people from other countries (or cultures) may find distracting or strange?

### **Phase 3b: What if?**

- ✓ What would have happened if this activity had involved one-on-one conversation between two people?
- ✓ What would have happened if the conversations had lasted for 45 minutes instead of 5 minutes?
- ✓ What would have happened if you had been asked to work on a team assignment with other members of your group?
- ✓ What would have happened if you had been given the topic for your conversation?
- ✓ What would have happened if you had been given a different etiquette rule for the second conversation?
- ✓ What would have happened if you had been instructed to behave in an unusual manner during the conversation? Do you feel you could have pulled it off?

### **Phase 3c: What next?**

- ✓ How would you behave differently if we were to conduct another round of this activity now?
- ✓ What strategies would you use to keep your attention on the topic of conversation and ignore distracting behaviors?
- ✓ Assume you are living or going to live in a foreign country. Based on your experiences, what would be some of the things you would do?
- ✓ One strategy for improving the effectiveness of intercultural communications is to mirror, or reflect, the conversational style of the people from the other culture (at least until you have a better understanding of their meanings and can integrate appropriate style with your own style). Do you feel capable of doing that? Do you think that's a good strategy?



## Debriefing Conclusions

- ✓ Aspects of conversational messages, content, language, personal distance, vocal characteristics, and nonverbal messages differ across cultures.
- ✓ Some contrasts that one may see in one's own and others' behaviors across cultures include: spoken vs. non-verbal behaviors; objective vs. subjective descriptions, and positive vs. negative reactions.
- ✓ To strive to be a more effective intercultural communicator, we have to be aware of the norms of conversational behavior in our own culture, our own personal style of conversation, and of how we are reacting to other behaviors/styles that are different or foreign to us.
- ✓ Making judgments about whether a behavior is appropriate or inappropriate can be a barrier to listening well in a conversation and to building a relationship with the other person.

## Space Odyssey

Activity: 30 min  
Debriefing: 25 min

Prep: None

Print: [[Space Odyssey](#)]

## Preparation

Print the [[Space Odyssey](#)] sheet.

## Activity

1. Pass out the handout called "Space Odyssey" and explain the scenario.
2. Ask participants to think for 3 minutes about which 5 persons they would personally select to go into space. Have them underline the part of each person's description that is the most compelling trait to them. Be aware of any needs for extra time due to English ability.
3. Split participants into groups of 3-4 people and tell them they have 15 minutes to discuss the scenario, following the guidelines on the handout to come to a consensus (this is explained on the handout) of which 5 people they would choose for the space odyssey.
4. After the groups have come to a consensus, have each group explain their selections. Tally the group votes for each person in the activity – this will be used in the debriefing.

## Debriefing

Follow the [[Debriefing Guide](#)] – the following are SPACE ODYSSEY specific questions you may consider for each phase of the debrief:

### Phase 1a: How did you feel?

- ✓ About the scenario?
- ✓ About the information given about the participants?

- ✓ About having to choose 5 out of 10? Who lives and who dies?
- ✓ When deciding on your own?
- ✓ In the process of coming to a consensus?
- ✓ With the added pressure of time?
- ✓ With knowing that these would be the only 5 people left in the human race?

### **Phase 1b: What surprising/uncomfortable/interesting/challenging things happened in the group?**

- ✓ How did you personally make your decision?
- ✓ Which participants did your group select?
- ✓ What did you observe in the group dynamics while in the process of coming to a consensus (who was talking, not, dominating, agreeing, disagreeing, etc.)
- ✓ What assumptions were made about people? (ex. unstated sexual orientations, race, capability, etc.)
- ✓ How did cultural lenses (values, priorities) of those in the group affect the decision?
- ✓ Top three categories used to decide as a group?

Feel free to add how you observed group dynamics. Be cautious to not single groups or individuals out; speak generically.

### **Phase 2: What did you learn?**

- ✓ About yourself? Your approach to decision-making in a group?
- ✓ About others?
- ✓ About consensus?

### **Phase 3a: What if:**

- ✓ Procreation is taken care of?
- ✓ You were in space too – does that change your answer?
- ✓ If you had to choose one trait/characteristic/value that is most important in choosing the 5 people, what would it be? (i.e. job, age, gender, sexual orientation, etc.)

### **Phase 3b: How does this simulation relate to real life?**

- ✓ The process of coming to consensus?
- ✓ Selecting participants?
- ✓ Experiences you have had?
- ✓ Systems that require decisions or policies around inclusion and exclusion of people?

### **Phase 3c: What next?**

- ✓ In what other situation might you use the values you focused on as priority when making a decision?

## Debriefing Conclusions

- ✓ The life and death extreme and time pressure in this exercise are designed to force participants to choose and prioritize cultural categories (i.e. gender, intellectual ability, education, beliefs, etc.).
- ✓ The exercise also brings out participants' own behavioral tendencies when working under pressure with a group; dynamics that can also be observed and discussed.
- ✓ The assumptions we make about people can be a reflection of our own biases.
- ✓ Our decisions are motivated by different values or ways that we see things. We often prioritize or rank different values at different times or in different contexts/situations.
- ✓ The traits/categories that we chose as the most important *may* reflect what is prioritized in constructing our own identity (e.g. my job is who I am), but keep in mind that this can change in a different context.

## Type G: Group Activities

The following are a set of activities that were created and/or adapted for the TALK program. They have a history of working well, but suggestions and ideas are always welcome. In this dynamic facilitator guide new activities can be added at any time. If you have an activity you want to use or want to develop an idea you have contact the TALK coordinator.

## Explanation of the Iceberg Analogy of Culture

Time: 20 min

Prep: Cultural post-it notes

Print: [\[Cultural Iceberg Sheet\]](#)

## Preparation

1. Write a few 'cultural characteristics' from the [\[Cultural Iceberg Sheet\]](#) onto Post-It notes (pick 1-2 per participants so 10-20 total for 10 participants).
2. Draw a black iceberg on a whiteboard or flipchart.

## Activity

Ask participants to tell you everything they know about an iceberg – may get responses like "only the tip is above the surface", "the majority of it is hidden", etc.

Use their responses and relate the [\[iceberg to culture\]](#), focusing on the following points:

- The Iceberg Analogy of culture is a common theory used to describe a conception of culture and culture clash.
- 1/10 (10%) of an iceberg is in plain sight or above the water line= 1/10 (10%) of culture is primarily in our awareness, also called "objective" culture.
- So 9/10 (90%) of an iceberg is out of sight or below the water line=9/10 (90%) of culture is primarily outside of conscious awareness, also termed

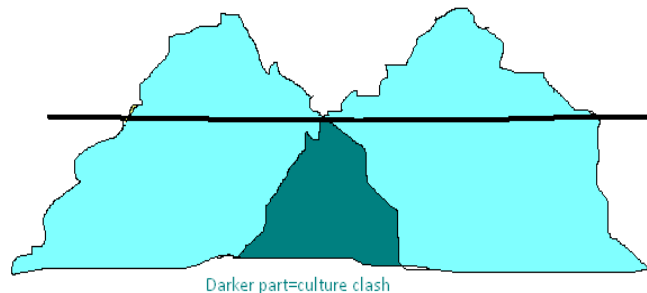
“deep culture” or “subjective culture”.

Pass out the Post-It notes with different aspects of culture written on them. Ask the participants to place their post-its where they think their aspect of culture might fall on the iceberg.

Expand on 1-2 aspects to show how they are complex and to explain the difference between [**c**] and [**C**] culture]

All aspects of the iceberg (and more) constitute culture – which can be defined (loosely) as: **All the values, beliefs, behaviors, etc. that people and societies create to give meaning to their lives and to organize themselves and their world.**

Draw a second iceberg next to the first one so that at the surface the icebergs are close, while under the surface they are overlapping. Use this to explain [**Culture Clash**] to the group.



Ask the group to relate the explanation of culture clash and the iceberg to the [**cultural simulation**] done earlier in the session

## The Parable

Time: 60 min

Prep: None

Print: [**The Parable**]

## Preparation

Print [**The Parable**] sheet.

## Activity

- ✓ Divide the group evenly (two groups of 6 or 7) and separate the group so they don't overhear one another.
- ✓ Give each individual a copy of [**The Parable**]; and give them about 5 minutes to read it and rank the characters according to who they respect most and least
- ✓ When the participants are finished, ask each group to come up with a ranking

consensus-- in order of who the group respected/disrespected the most (on scale of 1-5, 1=most respected, 5 is the least). **Remind the group of the consensus making process from Week 3.**

- ✓ While the group is coming up with a consensus ranking, write down OBSERVATIONS (on a flip chart paper) about any judgments, name calling/labeling, assumption making that is heard during the group consensus making process.
- ✓ After about 10 minutes, stop the discussion and ask for a final consensus (if they've arrived to it), if not, that's part of the learning process.
- ✓ Bring the two groups together and begin the debriefing process.

## Debriefing

Follow the **[Debriefing Guide]** – the following are THE PARABLE specific questions you may consider for each phase of the debrief:

### Phase 1a: How did you feel?

- ✓ Initial reactions to the story? Ranking of characters and why?
- ✓ What feelings did you have towards the characters? Toward having to be one of the characters?
- ✓ Feelings about coming to group consensus?

### Phase 1b: What happened?

- ✓ Which participants spoke up first in group? Spoke the loudest or strongest?
- ✓ Did your group come to a consensus?
  - If so, how?
  - If not, why?

### Phase 2: What did you learn?

- ✓ What did you learn about yourself and others while going through ranking process? When hearing others' rankings and trying to reach consensus?
- ✓ What might account for differences among participants in their answers?

### Phase 3a: How does this simulation relate to real life?

- ✓ What are underlying values participants may have drawn upon to make their decisions? From whom/where did they learn those values?

### Phase 3b: What if?

- ✓ What if Rosemary and Geoffrey's roles were switched?

### Phase 3c: What Next?

- ✓ What are you taking away from this discussion?
- ✓ What have you discovered about cultural values and judgments of others' behaviors?

## Debriefing Conclusions

- ✓ Our judgments of others' behaviors in difficult situations often stem from core cultural values that we hold or have learned to embrace.
- ✓ What seems right, wrong, or fair in a moral dilemma is subjective and influenced by our own cultural lenses.
- ✓ For many of us, our values are part of who we are. We don't take time to analyze them until someone has transgressed our values, and we experience discomfort based on what we think is the difference between right and wrong."
- ✓ Effective interculturalists try to avoid imposing their value judgments on others. Such impositions can be perceived as ethnocentric and create barriers to forging equal relationships across cultures.
- ✓ We can stay true to our core values and also accept that other sets of values can co-exist and are also legitimate.

## My Cultural Mosaic

Activity: 50 min

Prep: Printing color cards & explanation cards

Print: [\[Explanation Cards\]](#); [\[Dimensions Handout\]](#)

## Preparation

1. Based on the number of groups you will explore, cut the following colors of paper into strips: blue, purple, violet, red, orange, pink, brown, yellow, tan, green, white, grey.
2. Cut each sheet into predesigned cards.
3. Print 9-12 [\[Explanation Cards\]](#) for each of the colors above.
4. Place all card piles on a table in the room.

## Activity

1. Have participants stand in the middle of the room in front of the table of the cards.
2. Read 3-4 of the statements listed below (1 chosen from each group – one question is school related & one is more general for each group). **Depending on the size and/or energy level of the group, facilitators should choose between 3 or 4 statements to read.**

--Do not announce the group names to participants, simply read the statements --

Group A: Power Distance (pick #1 or #2)

1. "How comfortable are you with openly disagreeing with your professor in class, especially when they encourage open debate in class? Pick a **blue card** if you are comfortable with this, a **violet card** if you are somewhat comfortable, or a **purple card** if you very uncomfortable with this.
2. "If you worked for a small company and you had an issue that needs to be resolved, what are you most comfortable doing? Pick a **blue card** if you walk into the CEO's office and state your point of view on the issue; a **violet card** if you schedule a meeting to meet with the CEO and your direct manager to ask the CEO's opinion on the issue; a **purple card** if you ask your direct manager about the issue, who in turn meets with the CEO.

Group B: Individualism (pick #1 or #2)

1. "When you work on a group project in school, what do you tend to do? Pick a **red card** if you focus on your portion of the project to ensure that at least you succeed even if the group does not; pick an **orange card** if you work with others primarily to ensure you succeed; or pick a **pink card** if you work with your group to make sure everyone succeeds including you."
2. "What would you expect family and friends to do for you if you broke your leg? If you expect both your friends & family to help you often and with many different things pick a **red card**; if you expect your family to help (if they are nearby) pick a **orange card**; if you expect a few well-wishing messages from family & friends but you generally will take care of yourself pick a **pink card**.

Group C: Uncertainty Avoidance (pick #1 or #2)

1. "Clear instructions are critical for any school project I undertake... If you agree with this statement pick a **brown card**, if you somewhat agree pick a **tan card**, and if you disagree pick a **yellow card**."
2. "If you pull up to a red light at two in the morning, what do you do? Pick a **brown card** if you stop and wait until it is green; a **tan card** if you slow down and double check to make sure there are no cops, and then you keep going; a **yellow card** if you go through the red light after yielding briefly to make sure no other cars are coming."

Group D: Long Term Orientation (pick #1 or #2)

1. "You are invited to celebrate an important holiday in your culture, but the internship fair is on the same day, what is your response? Pick a **green card** if you skip the fair and celebrate the holiday, a **grey card** if you pick one but feel bad about missing the other; and a **white card** if you go to the fair.
2. "Which of the following most closely matches your belief... pick a **green card** if you believe people should enjoy life now and not worry about working so hard, pick a **grey card** if you believe that you should work as much as you play, pick a **white card** if you believe that you must work hard now to enjoy life later.

3. Once each participant picks one card per question (3-4 in hand depending on the number of groups chosen), the facilitator should ask them to look at their “cultural mosaic” – the various color cards they hold, and how different or similar they are to others.
4. At this point ask every participant with a blue card to go to one group, with violet cards to go to another, and purple to another.
5. Provide each group with an **[Explanation Cards]** that matches their color.
6. Once the groups form, have them talk about their cultural element and whether they agree/disagree with it.
7. Give the groups 3-5 minutes for discussion.
8. Repeat steps #4 to #7 for the remaining groups (3-4).
9. After all the groups have met, bring everyone together and hand them the **[Dimensions Handout]**. Explain the theory of Hofstede’s Dimensions and how they related to their personal culture.
10. **Emphasize** that these dimensions are built for nation-level cultures in general. Their individual culture is often different from the main culture, but can include elements of the national culture.

## Culture Compass

Time: 50 min	Prep: Print profiles; Cut the quotes into strips	Print: <b>[Cultural Compass Quotes]</b> <b>[Cultural Compass Profiles]</b>
--------------	--	--

### Preparation

1. Make Copies of **[Cultural Compass Profiles]**
2. Print 1 copy of each page of the **[Cultural Compass Quotes]** onto colored paper (see instructions for colors)
3. Copy and cut into strips the **[Cultural Compass Quotes]** here are 4 categories (Time, Nature, Relationships, and Activity) with 3 quotes that are associated with each category.
4. Place the **[Cultural Compass Quotes]** on a table, grouped according to the four main dimensions (Time, Nature, Relationships, and Activity), but do not label the dimensions.

### Activity

There are three quotes for each dimension, so there should be twelve quotes in all on the table (see below):

Time (colored paper=3 shades of red)

-I tend to take each day as it comes. (present)

-I tend to keep lists of tasks that I need to accomplish each day. (future)

-In time things tend to work themselves out. (past)



### Nature (colored paper=3 shades of green)

- No matter where we live, in the country, or city, a variety of forces control destiny. (yielding)
- We are meant to attend to the needs of nature as much as to our own. (harmonious)
- We are better off now that we can make more effective use of our natural resources. (controlling)

### Relationships (colored paper=3 shades of blue)

- I have to be guided by what I think is right, even if I can't please everyone. (individual)
- Decisions affecting a group are more effective if everyone participates in the process. (mutual)
- Having a good leader makes the decisions works best; everyone should cooperate accordingly. (ranked)

### Activity (colored paper=3 shades of yellow/orange)

- I prefer to relax and enjoy life as it comes. (being)
- Developing my potential and my sense of self is the most important thing I can do with my life. (becoming)
- Taking action is more important than commitment to a belief. (doing)

Give participants 3-5 minutes to read and select one quote that sounds most like them from each dimension (so each participant will select 1 of the 3 quotes relating to Time, 1 of the 3 for Nature, etc. and have 4 quotes total).

Explain the general principles of Cultural Compass:

- o This is an abbreviated version of a "self test" that looks at an individual's cultural values orientations or cultural perspectives (our preferred way of seeing the world).
- o It gives us a sense of our own preferred perspectives as well as how others' perspectives may be different yet equally valid.
- o It is called a "Cultural Compass" because it is just a guide, or a starting point, rather than how we see things or behave all the time or in every situation.

Use a socio-gram to reveal their preferences and explain the specific cultural values orientations. See facilitator's information on "**Profile of Cultural Perspectives**"

- o Let participants know we will demonstrate their answers in a socio-gram.
  - 1) The first group of quotes refers to one's orientation to Time.  
Read the quote that corresponds to each orientation (Past, Present, and Future) and have participants line up according to the quote they chose.  
Past -----Present-----Future
  - 2) Briefly summarize more about each of the three perspectives (see **[Cultural Compass Profiles]** handout).
  - 3) Based on what they've heard, give participants an opportunity to move along the spectrum to a different place, if that better describes how they tend to perceive Time.
  - 4) Repeat steps 1-4 for Nature, Relationships, and Activity.

Time: 60 min

Prep: Post Your "Layer Cake" to Google

Print: [Layer Cake Activity]

## Preparation

Each facilitator should complete the [Layer Cake Activity] and record their explanation using Google Air Time.

## Activity

1. Pass out the [Layer Cake Activity] sheet to the participants. They should have thought about their layer cake before the session, so provide them 3-4 minutes to write down their thoughts on the worksheet.
  - I. Remind them that the purpose is to think about themselves as a cultural being – and **go beyond** cultural characteristics on the surface (gender, dress, language, country of origin, etc.).
2. Write the following questions on the flip chart so all can clearly see them as they fill out their handouts:
  - I. **What influences (events, people, experiences, etc.) have shaped who you are and how you think, behave, and believe – your iceberg below the surface?**
  - II. **What aspects of your cultural identity tend to be most important to you when relating to others at AU? (as a woman, as someone from a rural area, as a member of a religious group, etc.)**
3. The facilitators should give their examples again to start the conversation. Taking a risk when giving the example may encourage participants to also take risks and dig a little deeper in exploring their cultural identities.
4. Encourage participants to draw connections between their "layer cake" and the cultural iceberg analogy and their 'cultural mosaic' they explored earlier in this session when they share their story.
5. Sit in the large group or in small groups (ask them what they prefer). Give each participant 3 min (depending on the number of participants) to describe their cake and explain/answer the questions above, sharing their cultural identity/background stories. Encourage deep listening within the group, meaning it is not a time for feedback or sharing opinions about the stories but just listening and appreciating.

## Moral Dilemma

Time: 45 min

Prep: None

Print: [Moral Dilemma]

## Preparation

Print [[Moral Dilemma](#)] sheet.

## Activity

1. Divide the group into small groups of 3-4 participants.
2. Distribute one scenario per group and ask them to decide the best response based on the choices given. Each scenario is slightly different – one involves a friend as the passenger, one involves a sibling as the passenger, and one involves an acquaintance as the passenger.
3. Give the groups **15 min** to discuss the dilemma. Then have each team share their scenario and how they arrived at their resolution.

The “life and death” nature of this dilemma increases the intensity of the conversation and often brings out the resolutions to which people are most attached.

## Debriefing

Follow the [[Debriefing Guide](#)] – the following are MORAL DILEMMA specific questions you may consider for each phase of the debrief:

### Phase 1a: How did you feel?

- ✓ During the conversation about the dilemma?
- ✓ About the resolution chosen in your group?
- ✓ About having to choose one of the resolutions given?

### Phase 1b: What happened?

### Phase 2: What did you learn?

### Phase 3a: How does this relate to real world situations you may have encountered?

### Phase 3b: What if?

- ✓ What would have been different about each person’s considerations if the passengers had different types of relationships to the driver (i.e. if they had to consider a family relationship instead of a friend or acquaintance? A friend as the passenger instead of a family member or acquaintance?)?

## Debriefing Conclusions

According to Trompenaars and Hamden-Turner, the moral dilemma activity is an example of reconciling Universalism (rule making) with Particularism (exception

finding), which is one dimension in practicing logic/reasoning that is cross-culturally competent. The following is their explanation of the resolutions given in the scenarios and the conceptual framework of intercultural competency that lies behind them:

#### Resolutions given:

1. This is a polarized response in which the law is affirmed but the friend (brother, acquaintance) is rejected (universalism excludes particularism).
2. This is an integrated response in which first the rule is affirmed and then everything else possible is done for the friend (brother, acquaintance) (universalism joined to particularism).
3. This is a polarized response in which the friend is affirmed as an exception to the rule, which is then rejected (particularism excludes universalism).
4. This is an integrated response in which exceptional friendship (family tie, acquaintance relationship) is affirmed and then joined with the rule of law (particularism joined with universalism).
5. This is a standoff or compromise where both the rule of law and the principle of loyalty to a friend (brother, acquaintance) are blunted (universalism compromised by particularism).

#### Explanation:

1. Integrated responses (b) and (d) show more cross-cultural competence than do polarized responses (a) and (c) and compromised response (e).
2. Compromise is often misunderstood as being an integrated response, but the strengths of both choices are not fully optimized and neither party's values are sufficiently honored.
3. U.S. Americans typically (a generalization) put universalism first, while East Asian and southern European typically (a generalization) put particularism first, but each can integrate with the opposite.
4. There are **at least** two paths to integrity/a cross-culturally competent resolution to any dilemma, not one "best way".

## Conflict Jigsaw

Time: 45 min

Prep: Cut the conflict style cards

Print: [[Conflict Styles Cards](#)],  
[[Conflict Styles Description](#)] &  
[[Conflict Styles Worksheet](#)]

## Preparation

Print [**Conflict Styles Cards**] & cut 5 strips per table.

Print [**Conflict Styles Worksheet**] & [**Conflict Styles Description**].

## Activity

1. Ask the group to split up into four groups based on the style they received for Situation 1 on the [**Conflict Styles Worksheet**]. **\*If the group did not complete the sheet ahead of time, hand out the sheet to the group and have them fill it out. Facilitators should add 10 minutes to the activity and shorten the break and energizer each by 5 min.**
2. Give everyone at each table the [**Conflict Styles Card**] for that table's style.
3. Tell the participants that they should become 'experts' in their style; they do this by reading their conflict style explanation then talking among themselves to solidify understanding.
4. After 5 minutes, facilitate a participant swap where they each find someone who has a different style.
5. Once they form pairs they should spend 10 minutes each explaining their conflict style to the other person. Along with simply explaining the style, the pairs should discuss how they feel about the conflict style they were given.
6. This swap occurs a few more times until everyone has learned about each of the four conflict styles from others in the group. **\*If there are enough participants or if one style is underrepresented a facilitator should join the activity as an expert in that style.**

## Debrief

1. After everyone has learned about each conflict style have the group come together and debrief their experience of learning about their own conflict styles and those of others. Hand everyone a [**Conflict Styles Description**] handout.
2. Some debriefing questions you may ask:
  - a) How did you feeling doing the survey? About the results?
  - b) Have you ever interacted with someone who exhibited the conflict styles described?
  - c) Why is it important to understand these styles?
  - d) Do you think this list is exhaustive? Are there other conflict styles out there?
  - e) What cultural values (refer to iceberg) are reflected in your conflict style?
  - f) Did anyone have a different conflict style for situation B? Why do you think that is the case?

## Preparation

Write the following headings on flip chart paper or the white board (each in a column):

Denial/Suppression  
Power/Authority  
Indirectness  
Group Consensus  
Direct Discussion

## Activity

1. Explain that each of the categories written on the flip chart are **strategies** used to resolve conflict. Descriptions can be found on the [[Conflict Management Handout](#)]
2. Ask participants to draw which animal(s)/conflict style(s) from the previous exercise correspond with these strategies (generally). For example, a shark would probably use power/authority, while a turtle would use denial/suppression.
3. Divide the group into teams of 3 or 4, each with a piece of paper.
4. Assign numbers to each of following statements.
  - (+) If the issue is relatively unimportant, this style allows a cooling off period or simply lets time "heal" the problem.
  - (-) If the issue is important, this style allows the problem to build into a more severe situation that is more difficult to resolve.
  - (+) When speed or efficiency is most important, this style may be effective. It also demonstrates the status of the person or group in authority.
  - (-) The people who "lose" the conflict may feel devalued and may cause disruptions in the future to get even.
  
  - (+) This style allows the preservation of surface harmony while still addressing the conflict and possibly resolving it.
  - (-) The conflict may become more confused or more complicated because of the misinterpretations of a third-party intermediary. People in the conflict may not feel their feelings have been sufficiently understood.
  - (+) A group may come up with better ideas for resolving a conflict than an individual could alone. Agreement of the whole group is powerful.
  - (-) This style is very time-consuming. The group might avoid facing difficult issues and only concentrate on unimportant aspects of the conflict.
  - (+) The conflict is clear and understood by everyone involved. Resolution of the conflict is supported by the participants because they come up with it.
  - (-) Involved individuals may not have the skills to engage in constructive confrontations

and they feel worse after it.

5. Explain to teams that you will read statements that correspond to the advantages and disadvantages of each strategy. They need to write the statement number by the animal/strategy for which it applies.

6. The team with the most correct out of 10, win something.

## Debriefing

- ✓ One of the primary influences in shaping one's preferred conflict style is family background; norms are learned.
- ✓ People use a variety of styles for a variety of reasons, i.e. different settings (work vs. home) or varied relationships to the other person, i.e. a co-worker vs. a boss; a friend vs. a co-worker.
- ✓ Styles used are not static or set in stone across settings or relationships.
- ✓ The relationship between gender, ethnicity, and conflict is not clear.
  - Some research on gender and conflict concludes there are differences due to gender and some research does not. For example, one study shows that in the work setting, young adult U.S. women have more of a collaborative style, while men have a competitive one, but those gender differences are not present in older adults.
  - When ethnicity is added into the mix, variation is even more complex.
- ✓ When dealing with intercultural conflict there are no easy answers.
- ✓ Religion is a common cause of conflict in intercultural relationships.

~~~~~

Additional information from Martin and Nakayama:

- ❖ Language used around these issues is shifting from "conflict management" and "conflict resolution" to "conflict transformation"
- ❖ Contemporary Western models for conflict transformation tend to ignore cultural variations
- ❖ Mediation can be informal (i.e. a friend) or formal (i.e. U.S. tends to use judicial/legal system)
- ❖ Some cultural generalizations about conflict style preferences:
  - Many Western/North American models for conflict transformation are characterized as:
    - Formal (i.e. mediation through judicial, legal channels)
    - Direct
  - "Traditional societies" use varying models but many have some similar characteristics:
    - Informal (i.e. mediation with a friend, known third party)

- In-direct
- Communally based
- Involve trusted leaders



## Appendix IV: Handouts

[Community Contract Elements](#)

[BARNGA: Rule Sheets "Five Tricks"](#)

[BARNGA: Tournament Rules](#)

[ICEBERG MODEL: Cultural Iceberg Handout](#)

[CHATTER: Etiquette Sheets](#)

[SPACE ODYSSEY: Space Odyssey](#)

[THE PARABLE: The Parable](#)

[CULTURAL MOSAIC: Explanation Cards](#)

[CULTURAL MOSAIC: Dimensions Handout](#)

[CULTURAL COMPASS: Quotes](#)

[CULTURAL COMPASS: Profiles](#)

[ONE CULTURE OR MANY: Layer Cake Activity](#)

[MORAL DILEMMA: Moral Dilemma Worksheet](#)

[CONFLICT JIGSAW: Conflict Style Worksheet](#)

[CONFLICT JIGSAW: Conflict Style Cards](#)

[CONFLICT JIGSAW: Conflict Style Explanation](#)

[CONFLICT MANAGEMENT STRATEGIES: Strategies Worksheet](#)

## Guidelines (Agreements) for Dialogue

- 1) Speak personally, for yourself as an individual, not as a representative of an organization or position, use "I" language
- 2) Listen to understand, reflect and respond, rather than to react.
- 3) Avoid assigning intentions, beliefs, or motives to others. (Ask others questions instead of stating untested assumptions about them)
- 4) Honor each person's right to "pass" if he or she is not ready or willing to speak
- 5) Allow others to finish before you speak.
- 6) Share "air time"
- 7) Stay on topic
- 8) Respect all confidentiality requests
- 8) Take risks
- 8) No cell phones

## Guidelines List for Gallery Walk

1. Right to pass
2. Only English can be spoken
3. Allow emotions to be intense
4. No cell phones
5. Do not interrupt others
6. Use eye contact
7. Everyone must speak at least once each session
8. Honesty and transparency
9. Take risks
10. Share "air time" - be aware of how much you and others are speaking
11. Speak from own experience using "I" language
12. Reflect and respond rather than react
13. Ask follow up and clarifying questions
14. Recognize and question your assumptions
15. Use thoughtful language
16. Be respectful
17. Confidentiality



# Right to Pass



**Only  
English can  
be spoken**



**Allow  
emotions to  
be intense**



**No cell  
phones**

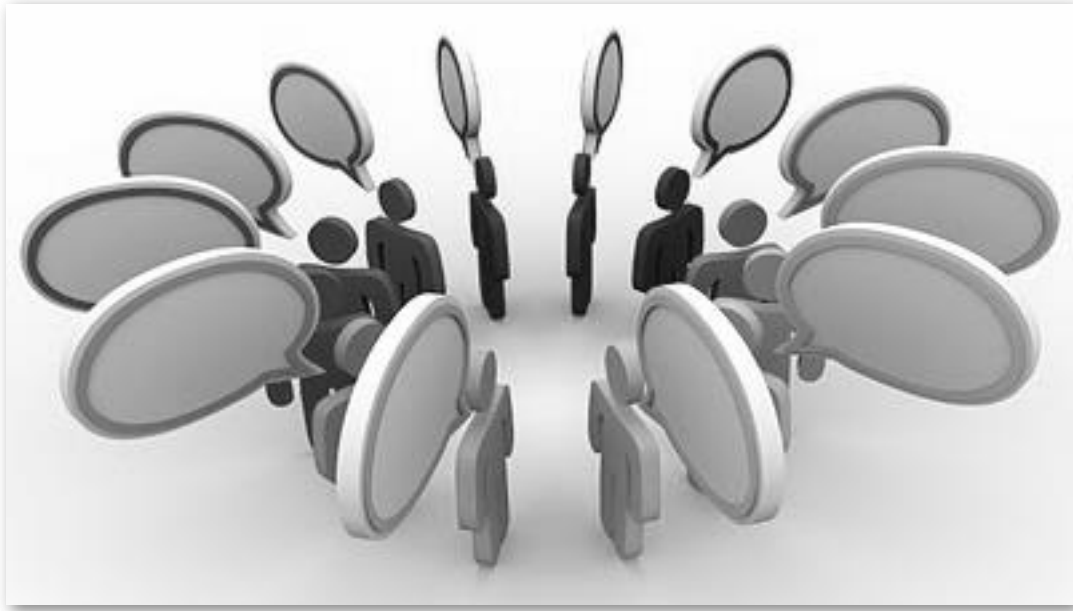
**Do not  
interrupt  
others**







**Use eye  
contact**



**Everyone must  
speak at least  
once each  
session**



**Honesty and  
transparency**



**Take risks**



**Share**

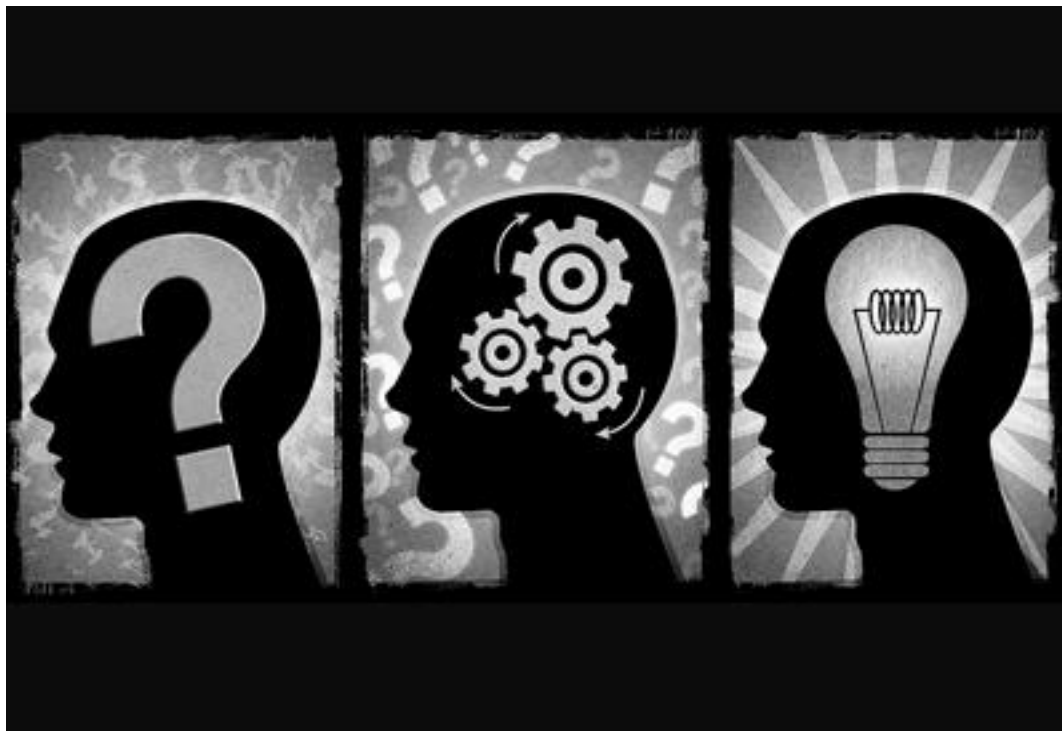
**“air time”**

**Be aware of how much  
you and others are  
speaking**



**Speak from  
own experience  
using “I”  
language**

# Reflect and respond rather than react





**Ask follow-up  
and clarifying  
questions**

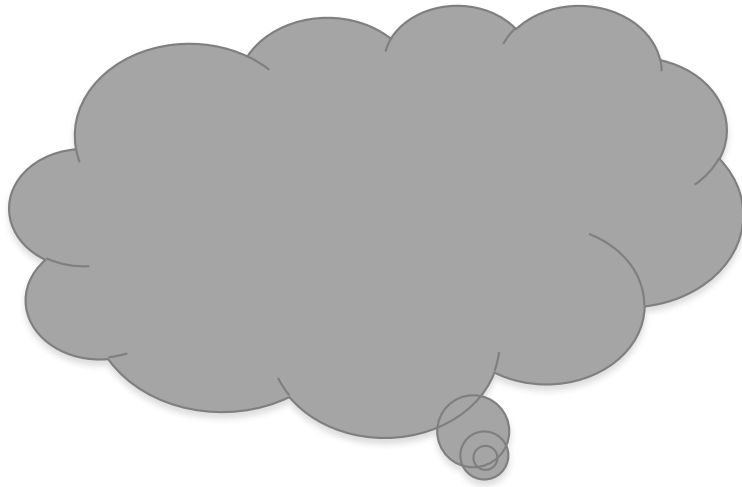




**Recognize and  
question your  
assumptions**



**Be**  
**respectful**



**Use  
thoughtful  
language**







**Confidentialiy**

## FIVE TRICKS: A CARD GAME THAT IS EASY TO LEARN AND EASY TO PLAY

|                        |                                                                                                                                                                                                         |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Cards:</b>          | Your deck has 24 cards: cards 2 through 6 and the ace (A) from each suit*. The order of strength: <b>Weakest {2 – 3 – 4 – 5 – 6 – A} Strongest</b>                                                      |
| <b>Dealing Cards:</b>  | One player mixes the cards and hands them out one at a time around the table to each player. Each player will end up with 8 cards.                                                                      |
| <b>Starting Play:</b>  | The player to the left of the dealer plays first. Each player places a card in the middle of the table. <u>These cards together make a 'trick'.</u>                                                     |
| <b>Following Suit:</b> | The player who starts each round can play a card from any suit*. The other players must play cards in the same suit. If a player does not have a card of the same suit, he/she can play any other card. |
| <b>Taking a Trick:</b> | Once everyone at the table has placed a card in the middle, the person who played the strongest card in the first suit chosen takes the "trick" and sets it aside.                                      |
| <b>Next Round:</b>     | The person who took the trick starts the next round. This is repeated until all cards have been played.                                                                                                 |
| <b>Ending Game:</b>    | The game ends when all cards have been played. The player with the most tricks wins the game.                                                                                                           |





**\*Suit:** Each set of cards (2, 3, 4, 5, 6, Ace) come in the following four suites:

| HEARTS                                                                              | DIAMONDS                                                                            | CLUBS                                                                                | SPADES                                                                                |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
|  |  |  |  |

## FIVE TRICKS: A CARD GAME THAT IS EASY TO LEARN AND EASY TO PLAY

|                        |                                                                                                                                                                                                         |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Cards:</b>          | Your deck has 24 cards: cards 2 through 6 and the ace (A) from each suit*. The order of strength: <b>Weakest</b> {A – 2 – 3 – 4 – 5 – 6} <b>Strongest</b>                                               |
| <b>Dealing Cards:</b>  | One player mixes the cards and hands them out one at a time around the table to each player. Each player will end up with 8 cards.                                                                      |
| <b>Starting Play:</b>  | The player to the left of the dealer plays first. Each player places a card in the middle of the table. <u>These cards together make a 'trick'.</u>                                                     |
| <b>Following Suit:</b> | The player who starts each round can play a card from any suit*. The other players must play cards in the same suit. If a player does not have a card of the same suit, he/she can play any other card. |
| <b>Trumping:</b>       | If a player does not have a card in the correct suit, he/she can play any <b>SPADES</b> card. The strongest <b>SPADES</b> played is the strongest card regardless of the initial suit.                  |
| <b>Taking a Trick:</b> | Once everyone at the table has placed a card in the middle, the person who played the strongest card takes the "trick" and sets it aside.                                                               |
| <b>Next Round:</b>     | The person who took the trick starts the next round. This is repeated until all cards have been played.                                                                                                 |
| <b>Ending Game:</b>    | The game ends when all cards have been played. The player with the most tricks wins the game.                                                                                                           |





\***Suit:** Each set of cards (2, 3, 4, 5, 6, Ace) come in the following four suites:

| HEARTS                                                                              | DIAMONDS                                                                            | CLUBS                                                                                | SPADES                                                                                |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
|  |  |  |  |

## FIVE TRICKS: A CARD GAME THAT IS EASY TO LEARN AND EASY TO PLAY

|                        |                                                                                                                                                                                                         |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Cards:</b>          | Your deck has 24 cards: cards 2 through 6 and the ace (A) from each suit*. The order of strength: <b>Weakest</b> {2 – 3 – 4 – 5 – 6 – A} <b>Strongest</b>                                               |
| <b>Dealing Cards:</b>  | One player mixes the cards and hands them out one at a time around the table to each player. Each player will end up with 8 cards.                                                                      |
| <b>Starting Play:</b>  | The player to the left of the dealer plays first. Each player places a card in the middle of the table. <u>These cards together make a 'trick'.</u>                                                     |
| <b>Following Suit:</b> | The player who starts each round can play a card from any suit*. The other players must play cards in the same suit. If a player does not have a card of the same suit, he/she can play any other card. |
| <b>Trumping:</b>       | If a player does not have a card in the correct suit, he/she can play any <b>DIAMONDS</b> card. The strongest <b>DIAMONDS</b> played is the strongest card regardless of the initial suit.              |
| <b>Taking a Trick:</b> | Once everyone at the table has placed a card in the middle, the person who played the strongest card takes the "trick" and sets it aside.                                                               |
| <b>Next Round:</b>     | The person who took the trick starts the next round. This is repeated until all cards have been played.                                                                                                 |
| <b>Ending Game:</b>    | The game ends when all cards have been played. The player with the most tricks wins the game.                                                                                                           |





\***Suit:** Each set of cards (2, 3, 4, 5, 6, Ace) come in the following four suites:

| HEARTS                                                                              | DIAMONDS                                                                            | CLUBS                                                                                | SPADES                                                                                |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
|  |  |  |  |

## FIVE TRICKS: A CARD GAME THAT IS EASY TO LEARN AND EASY TO PLAY

|                        |                                                                                                                                                                                                         |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Cards:</b>          | Your deck has 24 cards: cards 2 through 6 and the ace (A) from each suit*. The order of strength: <b>Weakest</b> {A – 2 – 3 – 4 – 5 – 6} <b>Strongest</b>                                               |
| <b>Dealing Cards:</b>  | One player mixes the cards and hands them out one at a time around the table to each player. Each player will end up with 8 cards.                                                                      |
| <b>Starting Play:</b>  | The player to the left of the dealer plays first. Each player places a card in the middle of the table. <u>These cards together make a 'trick'.</u>                                                     |
| <b>Following Suit:</b> | The player who starts each round can play a card from any suit*. The other players must play cards in the same suit. If a player does not have a card of the same suit, he/she can play any other card. |
| <b>Trumping:</b>       | If a player does not have a card in the correct suit, he/she can play any <b>HEARTS</b> card. The strongest <b>HEARTS</b> played is the strongest card regardless of the initial suit.                  |
| <b>Taking a Trick:</b> | Once everyone at the table has placed a card in the middle, the person who played the strongest card takes the "trick" and sets it aside.                                                               |
| <b>Next Round:</b>     | The person who took the trick starts the next round. This is repeated until all cards have been played.                                                                                                 |
| <b>Ending Game:</b>    | The game ends when all cards have been played. The player with the most tricks wins the game.                                                                                                           |

\***Suit:** Each set of cards (2, 3, 4, 5, 6, Ace) come in the following four suites:

| HEARTS                                                                              | DIAMONDS                                                                            | CLUBS                                                                                | SPADES                                                                                |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
|  |  |  |  |



## **Instructions for the Tournament**

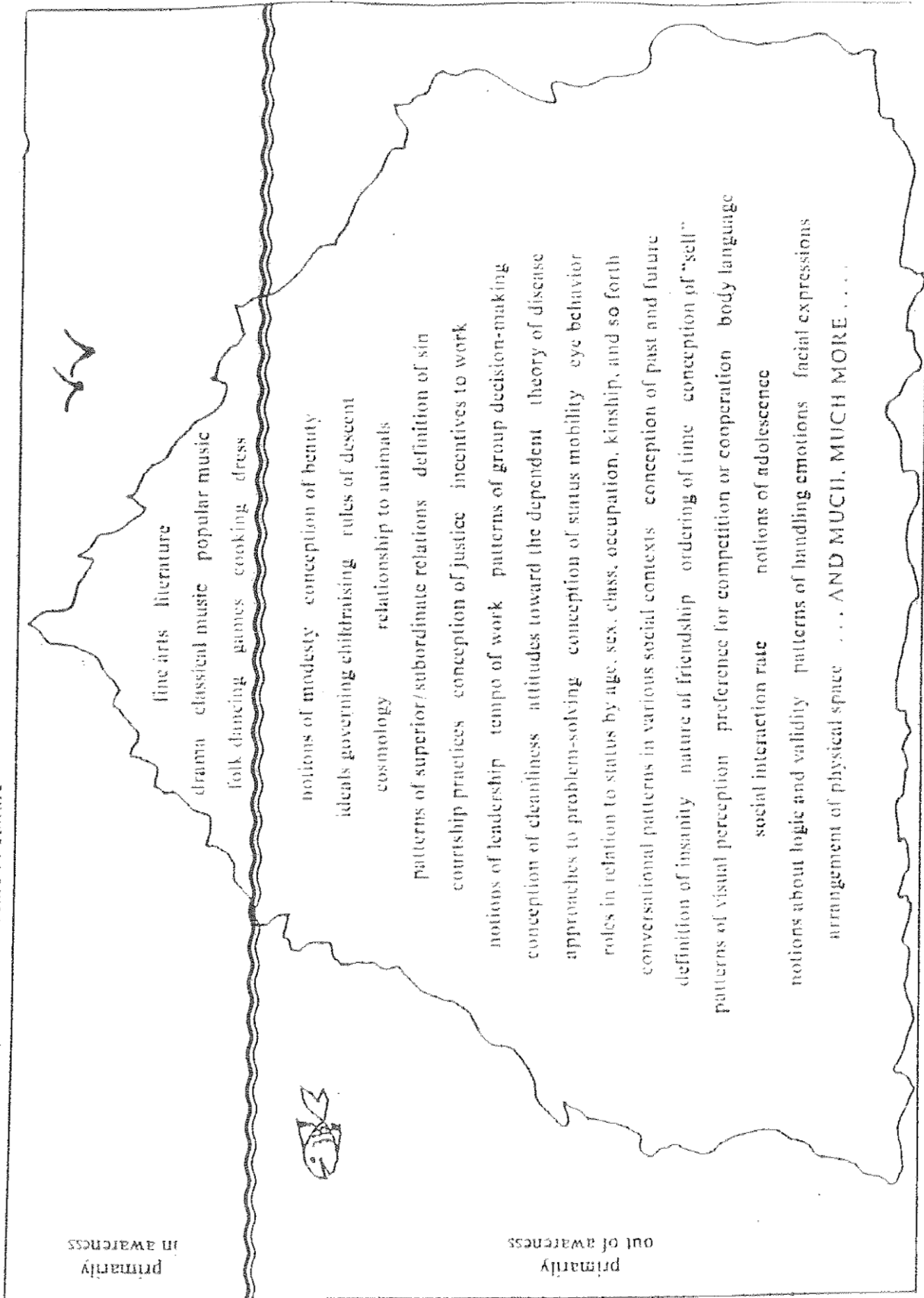
You will have five minutes to study the rules of the card game and practice with your tablemates. **Throughout the practice period and the tournament, all verbal and written communication is forbidden. You can draw or use gestures, but you may not speak or write.**

At the end of the practice round, the tournament begins at your table. Each round of the tournament will be five minutes. Try to play as many games as you can in the five minutes. After each round the player with the most tricks and the player with the fewest tricks will stand up.

These players will change tables. The player with the most tricks will now play at the table to their right. The player with the least tricks will now play at the table to their left.

# Iceberg Analogy of Culture

The iceberg conception of the nature of culture



Just as nine-tenths of an iceberg is out of sight (below the water line), so is nine-tenths of culture out of conscious awareness. The out-of-awareness part of culture has been termed "deep culture."

Reprinted with permission from  
AFS Intercultural Programs  
*Orientation Handbook*, Volume IV  
New York, NY

## **Etiquette Sheets** *Cut each of the following statements into strips*

It is impolite to embarrass people by directly pointing out a problem. Instead you talk with a friend who can gently bring up the topic with them.

It is polite to be totally honest and straightforward and tell people exactly what you feel. This avoids confusion and frustration.

It is impolite to be aloof, so stand close to others until you nearly touch them. If someone backs off, keep moving closer.

It is impolite to crowd people, so maintain your distance. Stand back so there is at least an arm's length between you and the nearest person. If anyone gets too close to you, back off until you have achieved the required distance.

It is impolite to shout, so talk softly. Whisper. Even if people cannot hear you, do not raise your voice.

It is impolite to talk to more than one person at the same time. Always talk to a single individual standing near you so that you can have a private conversation. Do not address your remarks to the group as a whole.

It is polite to be warm and friendly. Touch people on the arm or the shoulder when you speak to them.

It is important to show your enthusiasm, so jump in before other speakers have finished their sentences and add your ideas. It is rude to hold back your thoughts.

It is impolite to stare at people, so avoid eye contact. Look at the floor or the speaker's shoes. Do not look at the speaker's face.

It is friendly to share your thoughts and feelings without any inhibition, so make several self-disclosure statements. Describe your intimate feelings about different subjects. Ask personal questions of the other members of the group.

It is impolite and tactless to be blunt. It is preferable to talk in abstractions and to approach subjects in an indirect fashion.

It is rude to speak impulsively. Whenever somebody asks you a question, silently count to seven before you give the answer.

Be yourself.

## The Parable

Rosemary is a young woman of about 24 years of age. For several months she has been engaged to a young man named Geoffrey. The problem she faces is that between her and her fiancé is a river. This is no ordinary river, but a deep, wide river infested with hungry crocodiles.

Rosemary ponders how she can cross the river. She thinks of a man that she knows who has a boat. We will call him Joseph. So she approaches Joseph, asking him to take her across. He replies, "Yes, I will take you across if you will spend the night with me." Shocked at this offer, she turns to another acquaintance, Frederick, and tells him her story. Frederick responds by saying, "Yes, Rosemary, I understand your problem, but it is your problem, not mine." Finally, after exhausting all options, Rosemary decides to return to Joseph and spend the night with him. In the morning he takes her across the river.

Rosemary's reunion with Geoffrey is warm. But on the evening before their wedding, she feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, "I would not marry you if you were the last woman on earth."

Rosemary turns to the last character, Joel. Joel listens to her story and says. "Well, Rosemary, I do not love you...but I will marry you." And that's all we know of the story.

# Space Odyssey

## Scenario

The Earth is dying so the only hope for the human race to continue is to start a new civilization in space. There are 10 candidates from which to choose but only enough resources for 5 of them to actually go. In building this new civilization they will not have any contact with Earth and everyone left behind will perish.

## Group Task

- 1) The group must come to a decision through consensus -- *In a consensus, every group member's opinion is seriously considered, and everyone must agree upon a collective decision.*
  - Voting is not an example of consensus.
  - Consensus usually involves collaboration, rather than compromise
  - Consensus seeks to reconcile minority objections
- 2) The group must decide who they will send to space within 15 minutes or the window of opportunity to send the team will be lost forever.

## Participants (choose 5)

1. Canadian, female, pregnant, physically handicapped
2. African-American, male, gay, second year medical student
3. Japanese, female, agriculturalist and environmental conservationist
4. Mexican, male, Olympic athlete, 21 years old
5. South African, white, male, police officer also skilled in wilderness survival
6. Egyptian, male, Muslim, leads Friday prayers, 54 years old
7. Ukrainian, female, famous historian, 42 years old
8. Guatemalan, indigenous, female, university student, studying linguistics and oral traditions
9. Spanish, female, musician, 18 years old, plays 15 instruments, composes and performs a diversity of music
10. Thai, female, 6 months old

## **Mosaic Explanation Cards** *Cut each of the following sections into strips*

### **Power Distance (PD) -- High**

This dimension looks at the interaction between those in charge and their subordinates (the people under them). A culture that is high on the PD scale accepts an unequal distribution of authority; people know their place and accept it. In the university setting, the professor (person in authority) is seen as the expert and students should accept the knowledge as fact. Professors are always addressed by their last name and students have a formal relationship.

### **Power Distance (PD) -- Mid**

This dimension looks at the interaction between those in charge and their subordinates (the people under them). A culture that is high on the PD scale accepts an unequal distribution of authority; people know their place and accept it. In the university setting, the professor (person in authority) is seen as the expert and students should accept the knowledge as fact. Professors are always addressed by their last name and students have a formal relationship.

A culture that is low on the PD scale strives for a sharing of power. Everyone is equal and can contribute freely. In the university, cultures in the low PD range view students and professors as equal partners in learning. Debates between professors and students are encouraged and it is acceptable for a student to correct a professor.

### **Power Distance (PD) -- Low**

This dimension looks at the interaction between those in charge and their subordinates (the people under them). A culture that is low on the PD scale strives for a sharing of power. Everyone is equal and can contribute freely. In the university, cultures in the low PD range view students and professors as equal partners in learning. Debates between professors and students are encouraged and it is acceptable for a student to correct a professor.

### **Individualism (IDV) – High**

This dimension looks at the interaction between people and the community. A culture that is high on the IDV scale emphasizes the individual. People in these cultures tend to 'look out for themselves' and work toward self-advancement, even at the expense of others. Values appreciated in these cultures include perseverance, self-reliance, etc.

### **Individualism (IDV) – Mid**

This dimension looks at the interaction between people and the community. A culture that is high on the IDV scale emphasizes the individual. People in these cultures tend to 'look out for themselves' and work toward self-advancement, even at the expense of others. Values appreciated in these cultures include perseverance, self-reliance, etc.

A culture with a low score on the IDV scale value the connection between people and society more than the individual. Values appreciated in these cultures include loyalty, respect of tradition, & harmony. Individuals tend to care deeply about the well-being of the group and all the people in the group, even at the expensive of their own advancement, well-being, etc.

### Individualism (IDV) – Low

This dimension looks at the interaction between people and the community. A culture with a low score on the IDV scale value the connection between people and society more than the individual. Values appreciated in these cultures include loyalty, respect of tradition, & harmony. Individuals tend to care deeply about the well-being of the group and all the people in the group, even at the expense of their own advancement, well-being, etc.

### Uncertainty Avoidance (UAI) - High

This dimension looks at how anxious a society is with uncertainty / the unknown. A culture on the high end of the UAI scale strives to avoid ambiguous situations. They do this by have very strict rule and a strong sense of the 'rule of law'. Members of the culture try to construct universal 'truths' that explain things.

### Uncertainty Avoidance (UAI) - Mid

This dimension looks at how anxious a society is with uncertainty / the unknown. A culture on the high end of the UAI scale strives to avoid ambiguous situations. They do this by have very strict rule and a strong sense of the 'rule of law'. Members of the culture try to construct universal 'truths' that explain things.

A culture on the low end of the scale tends to not worry as much about uncertainty. There are fewer rules or laws because to these cultures, life is too unpredictable to stress over. Individuals are encourage to find their own 'truth'.

### Uncertainty Avoidance (UAI) - Low

This dimension looks at how anxious a society is with uncertainty / the unknown. A culture on the low end of the scale tends to not worry as much about uncertainty. There are fewer rules or laws because to these cultures, life is too unpredictable to stress over. Individuals are encourage to find their own 'truth'.

### Long-Term Orientation (LTO) -- High

This dimension looks at which direction in time a culture tends to look in. For a culture on the high end of the LTO scale, emphasis is placed on the future. People in these cultures are willing to delay material or emotional rewards now for rewards in the future. Saving, perseverance, and hard work are all valued in these cultures. People also tend to be optimistic, not dwelling on the past, they 'make their own destiny'.

### Long-Term Orientation (LTO) -- Mid

This dimension looks at which direction in time a culture tends to look in. For a culture on the high end of the LTO scale, emphasis is placed on the future. People in these cultures are willing to delay material or emotional rewards now for rewards in the future. Saving, perseverance, and hard work are all valued in these cultures. People also tend to be optimistic, not dwelling on the past, they 'make their own destiny'.

A culture on the low end of the scale tends to focus on the past and present. Events that have happened or are happening are considered more important that what might happen in the future. The role of fate is important because individuals cannot control the future. Tradition and present obligations are very important to these cultures.

## Long-Term Orientation (LTO) -- Low

This dimension looks at which direction in time a culture tends to look in. A culture on the low end of the scale tends to focus on the past and present. Events that have happened or are happening are considered more important than what might happen in the future. The role of fate is important because individuals cannot control the future. Tradition and present obligations are very important to these cultures.



# Hofstede's Dimensions of Culture

## Power Distance (PD)

This dimension looks at the interaction between those in charge and their subordinates (the people under them). A culture that is high on the PD scale accepts an unequal distribution of authority; people know their place and accept it. In the university setting, the professor (person in authority) is seen as the expert and students should accept the knowledge as fact. Professors are always addressed by their last name and students have a formal relationship.

A culture that is low on the PD scale strives for a sharing of power. Everyone is equal and can contribute freely. In the university, cultures in the low PD range view students and professors as equal partners in learning. Debates between professors and students are encouraged and it is acceptable for a student to correct a professor.

## Individualism (IDV)

This dimension looks at the interaction between people and the community. A culture that is high on the IDV scale emphasizes the individual. People in these cultures tend to 'look out for themselves' and work toward self-advancement, even at the expense of others. Values appreciated in these cultures include perseverance, self-reliance, etc.

A culture with a low score on the IDV scale value the connection between people and society more than the individual. Values appreciated in these cultures include loyalty, respect of tradition, & harmony. Individuals tend to care deeply about the well-being of the group and all the people in the group, even at the expense of their own advancement, well-being, etc.

## Uncertainty Avoidance (UAI)

This dimension looks at how anxious a society is with uncertainty / the unknown. A culture on the high end of the UAI scale strives to avoid ambiguous situations. They do this by have very strict rule and a strong sense of the 'rule of law'. Members of the culture try to construct universal 'truths' that explain things.

A culture on the low end of the scale tends to not worry as much about uncertainty. There are fewer rules or laws because to these cultures, life is too unpredictable to stress over. Individuals are encourage to find their own 'truth'.

## Long-Term Orientation (LTO)

This dimension looks at which direction in time a culture tends to look in. For a culture on the high end of the LTO scale, emphasis is placed on the future. People in these cultures are willing to delay material or emotional rewards now for rewards in the future. Saving, perseverance, and hard work are all valued in these cultures. People also tend to be optimistic, not dwelling on the past, they 'make their own destiny'.

A culture on the low end of the scale tends to focus on the past and present. Events that have happened or are happening are considered more important that what might happen in the future. The role of fate is important because individuals cannot control the future. Tradition and present obligations are very important to these cultures.

**Cultural Compass Quotes** *Cut each of the following statements into strips*

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to take each day as it comes.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

I tend to keep lists of tasks that I need to accomplish each day.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

In time things tend to work themselves out.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

No matter where we live, a variety of forces control destiny.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are meant to attend to the needs of nature as much as to our own.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

We are better off now that we can make more effective use of our resources.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

I have to be guided by what I think is right, even if I can't please everyone.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.

Decisions affecting a group are more effective if everyone participates in the process.





I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

I prefer to relax and enjoy life as it comes.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Developing my potential and my sense of self is the most important thing I can do with my life.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

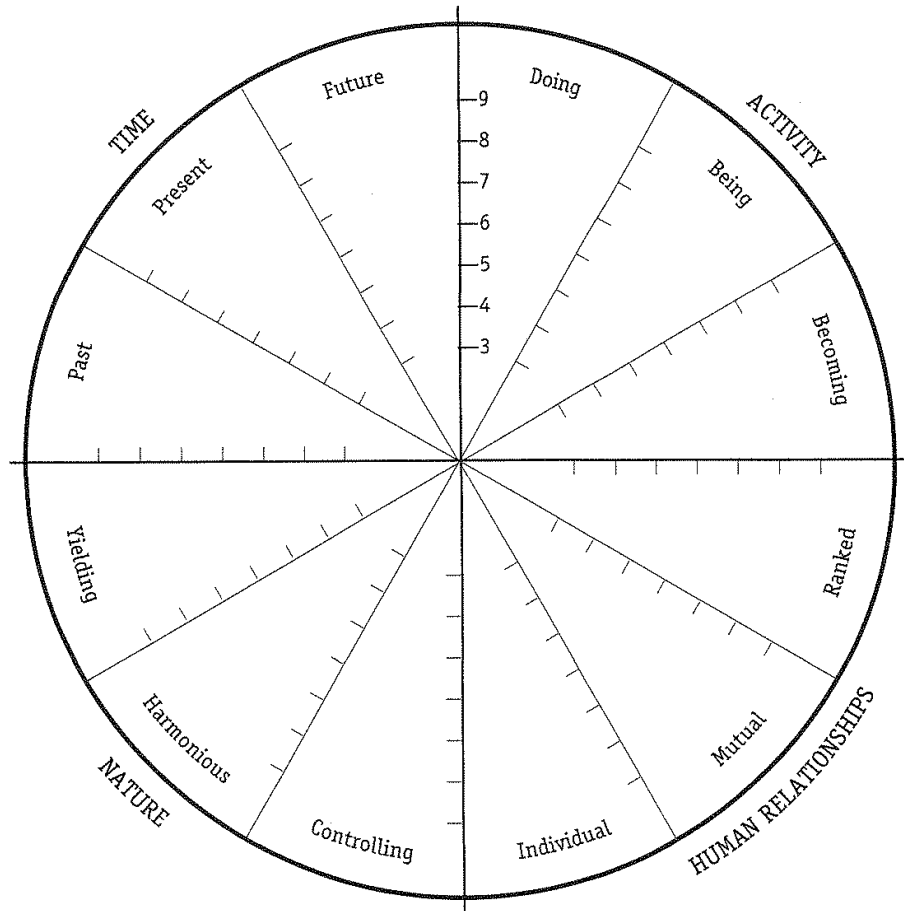
Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

Taking action is more important than commitment to a belief.

# Individual Culture Compass Handout

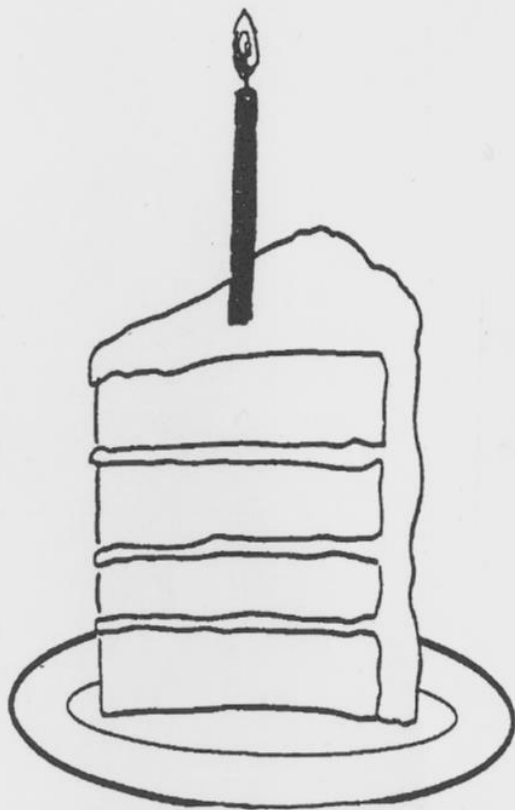


Adapted from an activity by Paula Chu in *Experiential Activities for Intercultural Learning*, edited by H. Ned Seelye.

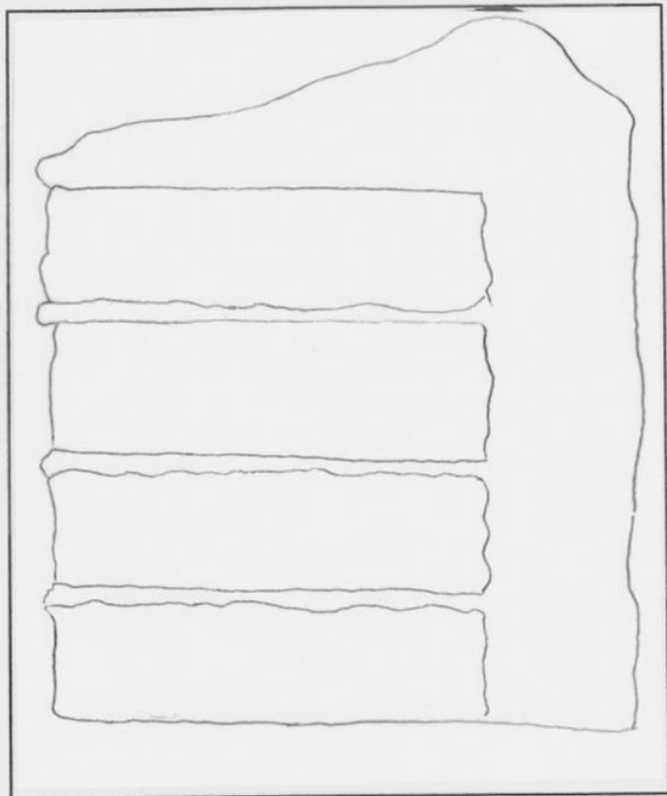
## ONE CULTURE OR MANY?

A few people belong to only one or two cultures. Most of us are like a slice of layer cake. We have several cultural layers. Each teaches us something about how to interpret everyday events and how to behave. Our "layers" make us like other people in some ways and different from them in others.

Imagine you are a slice of cake. Using the picture below, write on each layer some of the things which make you culturally different from other people at work or in your neighborhood. Start with the basics, like gender, race, where you or your ancestors came from, religion, etc.



**My Layers**



### **WHEN IT COMES TO PEOPLE, DIFFERENT IS NORMAL**

A normal human being is a person with a variety of biological and cultural distinctions as well as an individual personal history that sets her or him apart from every other person. Each of us is a unique recipe.

The candle on the drawing of the cake should remind us that each of us has some light to bring to the world. Every person has something to contribute.

## SCENARIO 1

You are riding in a car driven by a close friend. He hits and kills a pedestrian. You know he was going at least 45 miles an hour (mph) in an area of the city where the maximum speed is 30. There are no witnesses. His lawyer says that if you testify under oath that he was traveling only 30 mph, it may save him from serious consequences. What right does your friend have to expect you to protect him?

- a) There is a general obligation to tell the truth as a witness. I will not perjure myself before the court by lying. Nor should any real friend expect this from me.
- b) There is a general obligation to tell the truth in court, and I will do so, but I owe my friend an explanation and all the social and financial support I can organize for his defense.
- c) My friend in trouble always comes first. I am not going to desert him before a court of strangers on the basis of an abstract principle.
- d) My friend in trouble gets my support whatever his testimony, yet I would urge him to find in our friendship the strength to allow us both to tell the truth.
- e) I will testify that my friend was going a little faster than allowed and say that it was difficult to read the speedometer.

## SCENARIO 2

You are riding in a car driven by your brother. He hits and kills a pedestrian. You know he was going at least 45 miles an hour (mph) in an area of the city where the maximum speed is 30. There are no witnesses. His lawyer says that if you testify under oath that he was traveling only 30 mph, it may save him from serious consequences. What right does your brother have to expect you to protect him?

- a) There is a general obligation to tell the truth as a witness. I will not perjure myself before the court by lying. Nor should my brother expect this from me.
- b) There is a general obligation to tell the truth in court, and I will do so, but I owe my brother an explanation and all the social and financial support I can organize for his defense.
- c) My brother in trouble always comes first. I am not going to desert him before a court of strangers on the basis of an abstract principle.
- d) My brother in trouble gets my support whatever his testimony, yet I would urge him to find in our familial ties the strength to allow us both to tell the truth.
- e) I will testify that my brother was going a little faster than allowed and say that it was difficult to read the speedometer.

## SCENARIO 3

You are riding in a car driven by an acquaintance. He hits and kills a pedestrian. You know he was going at least 45 miles an hour (mph) in an area of the city where the maximum speed is 30. There are no witnesses. His lawyer says that if you testify under oath that he was traveling only 30 mph, it may save him from serious consequences. What right does your acquaintance have to expect you to protect him?

- a) There is a general obligation to tell the truth as a witness. I will not perjure myself before the court by lying. Nor should any acquaintance expect this from me.
- b) There is a general obligation to tell the truth in court, and I will do so, but I owe my acquaintance an explanation and all the social and financial support I can organize for his defense.
- c) An acquaintance in trouble always comes first. I am not going to desert him before a court of strangers on the basis of an abstract principle.
- d) An acquaintance in trouble gets my support whatever his testimony, yet I would urge him to find in our relationship the strength to allow us both to tell the truth.
- e) I will testify that my acquaintance was going a little faster than allowed and say that it was difficult to read the speedometer.



# What is my Conflict Style?

Think of two different situations (A and B) where you could have a conflict, disagreement, argument, or disappointment with someone. For **situation A**, try to choose someone who is **close to you** (a friend, romantic partner, close family member) and for **situation B**, choose a **less personal relationship** (a classmate, someone you do not know well at work) could be with a friend or someone you work with. Or choose someone from your culture for situation A, and someone not from your culture for Situation B.

Then according to the following scale, fill in your scores for situation A and situation B.

**For each question, you will have two (2) scores.**

For example, on question 1, the scoring might look like this: 1. 2/4

Write the name of the person in each situation here:

Situation A \_\_\_\_\_

Situation B \_\_\_\_\_

**1 = never      2 = seldom      3 = sometimes      4 = often      5 = always**

|     | A | B |                                                                                    |
|-----|---|---|------------------------------------------------------------------------------------|
| 1.  |   |   | I avoid being "put on the spot"; I keep conflicts to myself.                       |
| 2.  |   |   | I use my influence to get my ideas accepted.                                       |
| 3.  |   |   | I usually try to investigate an issue to find a solution acceptable to us.         |
| 4.  |   |   | I generally try to satisfy the other's needs.                                      |
| 5.  |   |   | I try to investigate an issue to find a solution acceptable to us.                 |
| 6.  |   |   | I usually avoid open discussion of my differences with the other.                  |
| 7.  |   |   | I use my authority to make a decision in my favor.                                 |
| 8.  |   |   | I try to find a middle course to resolve an impasse.                               |
| 9.  |   |   | I usually accommodate the other's wishes.                                          |
| 10. |   |   | I try to integrate my ideas with the other's to come up with a decision jointly.   |
| 11. |   |   | I try to stay away from disagreement with the other.                               |
| 12. |   |   | I use my expertise to make a decision that favors me.                              |
| 13. |   |   | I propose a middle ground for breaking deadlocks.                                  |
| 14. |   |   | I give in to the other's wishes.                                                   |
| 15. |   |   | I try to work with the other to find solutions that satisfy both our expectations. |
| 16. |   |   | I try to keep my disagreement to myself in order to avoid hard feelings.           |
| 17. |   |   | I generally pursue my side of an issue.                                            |
| 18. |   |   | I negotiate with the other to reach a compromise.                                  |
| 19. |   |   | I often go with the other's suggestions.                                           |
| 20. |   |   | I exchange accurate information with the other so we can solve a problem together. |
| 21. |   |   | I try to avoid unpleasant exchanges with the other.                                |

|     |  |  |                                                                                     |
|-----|--|--|-------------------------------------------------------------------------------------|
| 22. |  |  | I sometimes use my power to win.                                                    |
| 23. |  |  | I use "give and take" so that a compromise can be made.                             |
| 24. |  |  | I try to satisfy the other's expectations.                                          |
| 25. |  |  | I try to bring all our concerns out in the open so that the issues can be resolved. |

Scoring: Transfer your scores to the columns below.

Add up your scores in each column.

|       | A        | B |     | A         | B |     | A            | B |     | A             | B |     | A             | B |
|-------|----------|---|-----|-----------|---|-----|--------------|---|-----|---------------|---|-----|---------------|---|
| 1.    |          |   | 2.  |           |   | 3.  |              |   | 4.  |               |   | 5.  |               |   |
| 6.    |          |   | 7.  |           |   | 8.  |              |   | 9.  |               |   | 10. |               |   |
| 11.   |          |   | 12. |           |   | 13. |              |   | 14. |               |   | 15. |               |   |
| 16.   |          |   | 17. |           |   | 18. |              |   | 19. |               |   | 20. |               |   |
| 21.   |          |   | 22. |           |   | 23. |              |   | 24. |               |   | 25. |               |   |
| Total |          |   |     |           |   |     |              |   |     |               |   |     |               |   |
|       | Avoiding |   |     | Competing |   |     | Compromising |   |     | Accommodating |   |     | Collaborating |   |

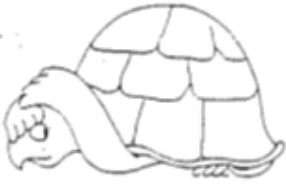




**My preferred conflict style in Situation A is:**

---

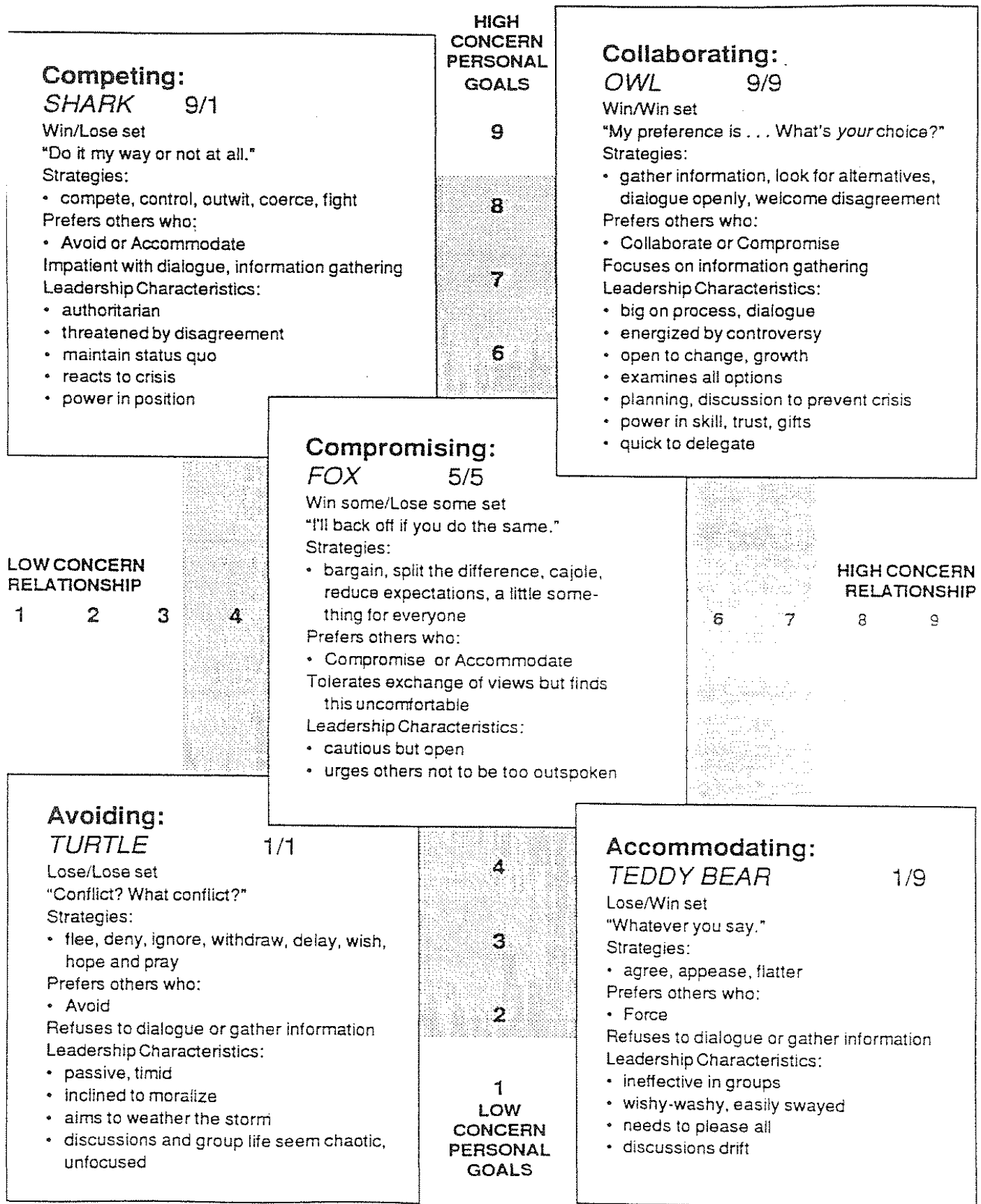
**My preferred conflict style in Situation B is:**

---

## Conflict Style Cards *Cut each of the following sections into strips*

|                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|-------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    | <p><b>Avoiding</b> (<i>The Turtle</i>): Turtles withdraw into their shells to avoid conflicts. They give up their personal goals and relationships. They stay away from the issues over which the conflict is taking place and from the people they are in conflict with. Turtles believe it is hopeless to try to resolve conflicts. They feel helpless. They believe it is easier to withdraw (physically &amp; psychologically) from a conflict than to face it.</p>                                                                                                                                                                                                                                                                  |
|    | <p><b>Competing</b> (<i>The Shark</i>): Sharks try to overpower opponents by forcing them to accept their solution to the conflict. Their goals are highly important to them and relationships are of minor importance. They seek to achieve their goals at all costs. They are not concerned with the needs of other people. They do not care if other people like or accept them. Sharks assume that conflicts are settled by one person winning and one person losing. They want to be the winner. Winning gives sharks a sense of pride and achievement. Losing gives them a sense of weakness, inadequacy, and failure. They try to win by attacking, overpowering, overwhelming, and intimidating other people.</p>                |
|   | <p><b>Accommodating</b> (<i>Teddy Bear</i>): To Teddy Bears, relationships are of great importance, while their own goals are of little importance. Teddy Bears want to be accepted and liked by other people. They think that conflict should be avoided in favor of harmony and believe that conflicts cannot be discussed without damaging relationships. They are afraid that if the conflict continues, someone will get hurt and that would ruin the relationship. They give up their goals to preserve the relationship. Teddy Bears say, "I'll give up my goals, and let you have what you want, in order for you to like me." Teddy Bears try to smooth over the conflict in fear of harming the relationship.</p>              |
|  | <p><b>Compromising</b> (<i>The Fox</i>): Foxes are moderately concerned with their own goals and about their relationships with other people. Foxes seek a compromise. They give up part of their goals and persuade the other person in a conflict to give up part their goals. They seek a solution to conflicts where both sides gain something – the middle ground between the two extreme positions. They are willing to sacrifice part of their goals and relationships in order to find agreement for the common good.</p>                                                                                                                                                                                                        |
|  | <p><b>Collaborating</b> (<i>The Owl</i>): Owls highly value their own goals and relationships. They view conflicts as problems to be solved and seek a solution that achieves both their goals and the goals of the other person in the conflict. Owls see conflicts as improving relationships by reducing tension between two people. They try to begin a discussion that identifies the conflict as a problem. By seeking solutions that satisfy both themselves and the other person, owls maintain the relationship. Owls are not satisfied until a solution is found that achieves their own goals and the other person's goals. And they are not satisfied until the tensions and negative feelings have been fully resolved.</p> |

# STYLES of CONFLICT MANAGEMENT



# CONFLICT STYLES

*When to Use Which Style?*

## **Competing:**

*Often Appropriate When*

- an emergency looms.
- you're sure you're right, and being right matters more than preserving relationships.
- the issue is trivial and others don't really care what happens.

*Often Inappropriate When:*

- collaboration has not yet been attempted.
- Cooperation from others is important
- used routinely for most issues.
- self-respect of others is diminished needlessly.

## **Collaborating:**

*Often Appropriate When*

- the issues and relationship are both significant.
- cooperation is important.
- a creative end is important.
- reasonable hope exists to address all concerns.

*Often Inappropriate When:*

- time is short
- the issues are unimportant
- you're over-loaded
- the goals of the other person certainly are wrong.

## **Compromising**

*Often Appropriate When:*

- cooperation is important but time or resources are limited.
- when finding some solution, even less than the best, is better than a complete stalemate.
- when efforts to collaborate will be misunderstood as forcing.

*Often Inappropriate When:*

- finding the most creative solutions possible is essential.
- when you can't live with the consequences.

## **Avoiding**

*Often Appropriate When:*

- the issue is trivial.
- the relationship is insignificant.
- time is short and a decision not necessary.
- you have little power but still wish to block the other person.

*Often Inappropriate When:*

- you care about both the relationship and the issues involved.
- used habitually for most issues.
- negative feelings may linger
- others would benefit from caring confrontation.

## **Accommodating**

*Often Appropriate When:*

- you really don't care about the issue
- you're powerless but have no wish to block the other person.
- when you realize you are wrong

*Often Inappropriate When:*

- you are likely to harbor resentment.
- used habitually in order to gain acceptance (Outcome: depression and lack of self-respect).
- When others wish to collaborate and will feel like enforcers if you accommodate.



## Appendix V: Debriefing Guide

### I. Steps of Debriefing

*"People don't learn from experience; they learn from reflecting on their experience." - Thiagi*

#### **Phase 1: WHAT? (How do you feel? What are your reactions? What happened?)**

In this phase, collect data about what happened during the activity and people's reactions to what happened. Ask participants to recall important events from the training activity. Ask questions about specific events. Encourage participants to compare and contrast their recollections. This phase gives the participants an opportunity to get strong feelings and emotions off their chest. It makes it easier for them to be more objective during the later phases.

#### **Sample Questions:**

1. What happened in this game? What was your principle challenge?
2. How did you react? What emotions did you experience and when?
3. How do you perceive your colleagues' behavior?
4. What strategies did you employ to overcome the challenges?
5. What actions did you take? What decisions did you make? Did you make any decisions with your group? Where they effective? Did they change anything?
6. What was a "turning point" or noteworthy events during the activity?
7. At what point, if at all, did you have an "aha" or a realization about the activity or your behavior?

#### **Phase 2: SO WHAT? (So, what did you learn? What are the parallels with real life?)**

In this phase, encourage the participants to generate, discuss, and test different hypotheses. Perhaps draw out a few key principles and ask participants for data that supports or refutes it. Hypotheses may evolve and eventually take the form of conclusions. Be sure to explore the relevance of the activity to the participants' real-world experiences.

#### **Sample Questions:**

1. What tips would you give people who will do this activity in the future?
2. How could you have handled the situation differently?
3. What lessons could be learned from the activity?
4. What specific real-life situations does this activity remind you of?
5. Have you had any parallel real-life experiences (at work or in any other social situations)?

### **Phase 3: NOW WHAT? (How does this relate to the real world? What actions will you take? What lessons can you apply?)**

Begin this phase by asking the participants to suggest strategies they would use if they did the activity again. Then, ask the participants to apply the strategies and lessons learned to a real world context. Ask how they will change their real-world behavior as a result of the insights gained from the activity.

#### **Sample Questions:**

1. How will you apply the tips or strategies from this activity to a real-life situation? What experiences do you want to have in that situation? What improvement can you plan?
2. What can you do (what actions to take) to increase the probability of having such experiences?
3. What is one most important principle you learned from the activity today?

## **II. Tips for Debriefing**

### **Why is debriefing important?**

When engaging learners in an experiential activity, you **must** conduct a debriefing discussion to help your participants reflect on their experiences, relate them to the real world, discover useful insights, and share them with each other. Debriefing also helps you to wind down the learning activity, reduce negative reactions among the participants, and increase insights.

### **How structured should it be?**

A major dilemma in debriefing is maintaining a balance between structure and free flow. Prepare several questions before the debriefing session. During actual debriefing, encourage and exploit spontaneous comments from the participants. If the conversation degenerates into a stream-of-consciousness meandering, fall back on your prepared list of questions.

### **What is your role as facilitator of the debrief?**

Your role is to provide structure and safety so that the individuals and group can make sense of the activity and plan for applying lessons. Resist the temptation to give them the prescribed answers. This lessens the relevance and impact of the activity. If a "technical expert" is needed, this person should be different from, and in addition to, the process facilitator.

### **How much time will be devoted to the debrief?**

Allow for at least the same amount of time as for the activity. If too little time is dedicated to the debrief, then you will not get to the "now what" step. This often results in participants saying that the activity was too "touchy-feely" and not relevant to their experiences or needs.



**What do you do if people get “stuck” in one step?**

Often you as the facilitator will want to move to the second step when people are not yet done reacting and emoting. If this happens, be patient. You have not had the (potentially) emotional experience that they just had. Also realize that different participants will be move through the steps at different paces and that there are not clear lines that separate one step from the next. Groups will often bounce back and forth from one step to another. This is normal.

**How to accommodate different learning styles and personalities?**

If conduct an activity and fully explore each of the three steps in the debrief process, you will cover the several learning styles – Diverging, assimilating, converging and accommodating. Also, because a large group debrief might favor extroverts, consider using writing activities, small group work or pairs to explore the suggested questions.

## Appendix VI: References

**Cross-Examinations:** Weinstein, Josh. 2005. "Cross-Examination," <http://insidecinema.net/about.html> (accessed March 30, 2009). Used with permission from director.

**BARNGA:** Thiagarajan, Sivasailam. *Barnga: A Simulation Game on Cultural Clashes*. Boston: Intercultural Press, 2006.

**One Culture or Many?:** Simon, George. *Working Together*. Crisplearning.com, a 50 minute book.

**Chatter Exercise:** Adapted from Thiagarajan, Sivasailam, "Chatter Exercise", Peace Corps <http://www.peacecorps.gov/www/educators/lessonplans/pdf/looking.chatter.a.pdf> (accessed April 8, 2009).

**The Parable:** Simon, Sidney. "The Parable." In *A Manual of Teaching Techniques for Intercultural Education*, ed. Henry Holmes and Stephen Guild: University of Massachusetts, 1971.

**Moral Dilemma:** Trompenaars, Fons and Charles Hampden-Turner "Transcultural Competence: Learning to Lead through-through Thinking and Acting, Part 1." In *Twenty-One Leaders for the Twenty-First Century*, 13-43 New York: McGraw-Hill, 2002.