

TABLE OF CONTENTS

INTRODUCTION	
FACILITATOR'S GUIDE	2
PREPARING FOR THE TRAINING	2
AGENDA	3
DETAILED FACILITATOR'S GUIDE	8
DEFINITIONS	9
WORKING DEFINITIONS	10
SECTION I: UNDERSTANDING CULTURE	
OBJECTIVES	13
DETAILED AGENDA AND FACILITATOR'S NOTES	14
THE "ICEBERG ANALOGY" OF CULTURE	17
CULTURE IS THE SUM TOTAL OF THE WAY PEOPLE LIVE	18
CHARACTERISTICS OF CULTURE	19
DIMENSIONS OF CULTURE	20
ASPECTS OF CULTURE	21
ASPECTS OF CULTURE	22
CULTURAL SELF AWARENESS	23
VISUALIZATION: ADANAC STORY	24
STORY OF ADANAC	26
ADANAC VISUALISATION	27
BRIEF ENCOUNTERS	28
CHARACTERISTICS AND SKILLS OF EFFECTIVE INTERCULTURALISTS	33
FACTORS THAT IMPACT CULTURAL UNDERSTANDING OF SPONSORED REFUGEES	34
REFERENCES	35
SECTION II: THE REFUGEE EXPERIENCE	
OBJECTIVES	37
DETAILED AGENDA AND FACILITATOR'S NOTES	38
THE REFUGEE JOURNEY	40
NINE QUALITIES NEEDED BY REFUGEE SPONSORS ASSISTING REFUGEES THROUGH CULTURAL INTEGRATION	41
CASE STUDY	43
REFERENCES	44
SECTION III: CROSS-CULTURAL COMMUNICATION	
OBJECTIVES	47
DETAILED AGENDA AND FACILITATOR'S NOTES	48
THE COMMUNICATION PROCESS	53
THE LADDER OF INFERENCE	54
LISTENING SKILLS	55
ACTIVE LISTENING	56
CULTURALLY-APPROPRIATE COMMUNICATION	57
CROSS-CULTURAL ROLE PLAY	59
REFERENCES	62

INTRODUCTION TO THE FACILITATOR'S GUIDE

OBJECTIVE: *to provide an outline of the Facilitator and Participant Guides.*

The Facilitator's Guide provides an overview of the Cross-Cultural Awareness Module as well as additional information as to the set up of the Facilitator's Guide.

THE CROSS-CULTURAL MODULE IS PARTITIONED INTO THREE DISTINCT SECTIONS:

- Section I: Understanding Culture
- Section II: Understanding the Refugee Experience
- Section III: Cross-Cultural Communication

EACH SECTION INCLUDES:

- learning objectives
- discussion and theory content
- overheads
- each activity, content piece and overhead page will have a number on the bottom right hand corner which identifies the corresponding objective.
- recommended readings

PREPARING FOR THE TRAINING:

Before one begins training a Cross-Cultural Training Module it is important that they acknowledge what they bring to the training and how it may impact the training process.

Attitudes and value questions to be answered before delivering the module:

- Are you comfortable talking about diversity issues?
Refugee issues?
- Are you able to cope with unexpected situations?
- Are you able to analyse personal biases?
- Do you have knowledge of the area?
- Are you aware of your own limitations?
- Are you willing to learn?

To be an effective facilitator, you must acknowledge and identify values, biases, cultural identity and stereotypes within yourself. Not doing so could negatively impact on:

- delivery of the program
- interaction with participants
- sensitivity to cultural differences
- sensitivity of issues related to the refugee experience

AGENDA FOR TRAINING: OPTION A

OPTION A: THREE HALF DAYS VERSION
Each section is trained separately on a half-day schedule.

SECTION I: UNDERSTANDING CULTURE (*3 hours, 5 minutes*)

- 25mins* Introduction, Guidelines, Learning Objectives, Agenda
- 60mins* What Is Culture?
•Group brainstorm
•Iceberg Theory
•Dimensions and Aspects of Culture
•Cultural Dyads exercise
- 15mins* Break
- 20mins* Values exercise
•“Brief Encounters” exercise OR
- 30mins* *Adanac* Story
- 20 mins* Factors that impact cultural understanding

Stereotypes, Prejudice, Discrimination
- 5 mins* Skills of effective interculturalists
- 10 mins* Closing Round

QUESTIONS:

1. “One thing each person has learned today?”
2. “How will this learning impact you as a member of a refugee sponsoring group?”

N O T E S

N O T E S

SECTION II: THE REFUGEE EXPERIENCE: CULTURE SHOCK AND COPING MECHANISMS (3 hours)

<i>15mins</i>	Introduction, Objectives, Agenda, and Review of Last Section
<i>20mins</i>	Discussing and valuing the refugee experience
<i>30mins</i>	Three Dimensions of the Cross-Cultural Integration Process
<i>15mins</i>	Break
<i>35mins</i>	Understanding the Refugee/Sponsor Relationship
<i>10mins</i>	Debriefing the process: What did you learn by discussing some of these challenging questions with your group?
<i>30mins</i>	Cultural Adjustment Process / Culture Shock Process
<i>5mins</i>	Nine qualities needed by refugee sponsors assisting refugees through cultural integration
<i>10mins</i>	Closing Round

QUESTIONS:

1. "One thing each person has learned today?"
2. "How will this learning impact you as a member of a refugee sponsoring group?"

SECTION III: CROSS-CULTURAL COMMUNICATION

(3 hours, 5 minutes)

<i>15mins</i>	Introduction, Objectives, Agenda, and Review of Last Section
<i>10mins</i>	Understanding the communication process (receiver–sender) Seven assumptions of intercultural communication
<i>5mins</i>	Assumptions and Communication
<i>60mins</i>	Effective Listening Skills Paraphrasing (do exercise in manual and interactive exercise) Questioning (do exercise in manual and interactive exercise)
<i>15mins</i>	Break
<i>30mins</i>	Communication and Cultural Appropriateness High context vs. low context communication Individualist vs. collectivist
<i>40mins</i>	Cross-Cultural Communication Role-Plays
<i>10mins</i>	Closing Round

QUESTIONS:

1. “One thing each person has learned today?”
2. “How will this learning impact you as a member of a refugee sponsoring group?”

N O T E S

AGENDA FOR TRAINING: OPTION B

OPTION B: One Day Version

Time frames for each section in the 1-day version are listed in the Facilitator's Guide on pp 16-18 (Section I), pp 42-43 (Section II) and pp 53-57 (Section III).

SECTION I: UNDERSTANDING CULTURE

Introduction: Guidelines, Learning Objectives, Agenda

What Is Culture?

- Group brainstorm
- Iceberg Theory
- Dimensions and Aspects of Culture

Factors that impact cultural understanding

- Stereotypes
- Prejudice
- Discrimination

Values exercise

Skills of effective interculturalists

SECTION II: THE REFUGEE EXPERIENCE-CULTURE SHOCK AND COPING MECHANISMS

Discussing and valuing the refugee experience

- Three Dimensions of the Cross-Cultural Integration Process

Understanding the Refugee/Sponsor Relationship

Cultural Adjustment Process (Culture Shock Process)

Nine Qualities Needed By Refugee Sponsors for Assisting Refugees through Cultural Integration

SECTION III: CROSS-CULTURAL COMMUNICATION

Understanding the communication process (receiver-sender)

- Seven assumptions of intercultural communication

Perception and Communication

- The feedback exercise

Effective Listening Skills

- Paraphrasing
- Questioning

Communication and Cultural Appropriateness

- High Context vs. Low Context communication
- Individualist vs. Collectivist

Cross-Cultural Communication Role-Plays

Close

CROSS-CULTURAL AWARENESS TRAINING OPTION C

N O T E S

OPTION C: ONE HALF Day Version

SECTION I: UNDERSTANDING CULTURE

20 mins Introduction: Introduce facilitators and participants, Guidelines, Learning Objectives, Agenda

10 mins What Is Culture?
•Group Brainstorm
•Iceberg Theory
•Dimensions and Aspects of Culture

15 mins Cultural dyads exercise

5 mins Skills of effective interculturalists

SECTION II: THE REFUGEE EXPERIENCE: CULTURE SHOCK AND COPING MECHANISMS

5 mins Discussion and valuing the refugee experience

10 mins Understanding the Refugee / Sponsor relationship

20mins Cultural Adjustment process (Culture Shock Process)

20 mins Navigating the Culture Shock process exercise
•Nine Qualities needed by refugee sponsors assisting refugees through cultural integration

SECTION III: CROSS-CULTURAL COMMUNICATION

5 mins Understanding the communication process (receiver–sender)
•Seven assumptions of intercultural communication

5 mins Assumptions and Communication
•The Ladder of Inference

15 mins Effective Listening Skills
•Paraphrasing – discuss (no practice)
•Questioning – discuss (no practice)

15mins Communication and Cultural Appropriateness
•High Context vs. Low Context communication
•Individualist vs. Collectivist

40 mins Cross-Cultural Communication Role-Play

5 mins Close (*no individual reflection, only facilitator's closing comments*)

INTRODUCTION

Time: *25 minutes*

Tools: Flip chart

Process: The Facilitator will welcome participants to the training and give a few brief introductory remarks about him/herself and the course. The Facilitator will ask participants to form groups of 3.

The Facilitator will write the following instructions on a flip chart:

- Share your name
- Find three things in common that you share
- Name one goal or hope that you would like to get out of this workshop

The Facilitator will give participants *10 minutes* in their small groups to discuss these things.

Participants will then be asked to share these things with the large group.

The Facilitator will develop guidelines for the training together with the participants (e.g. respect peoples' comments).

The Facilitator will draw out the learning objectives that are listed in the beginning of each section and share them with the group.

The Facilitator will review the Agenda, which will be posted in a flip chart.

DEFINITIONS¹

It is important to acknowledge that there will be many definitions and understandings of the various terms that will be used throughout this course. However, it will also be important for us to have some common understanding of the key concepts that we will be exploring. The following definitions are a starting place for us to begin speaking about values, biases, stereotypes and cultural identities.

VALUES are the core of one's beliefs and are manifested in all behaviours. Everyone has biases and prejudices based on their values.

Values impact on:

- attitudes
- judgement of behaviour
- codes of conduct

BIAS is a tendency to affiliate with one side, showing a preference or choice.

Factors influencing our biases are:

- cultural background
- values
- learned behaviour
- socialisation
- experience

CULTURAL IDENTITY defines who we are. Various factors contribute to an individual's cultural identity. For example, socialisation, cultural background, personal factors and psychological factors.

N O T E S

¹ Definitions taken from the Intercultural Training Manual: A Resource for Intercultural Trainers, MB Culture, Heritage and Citizenship, 1999

WORKING DEFINITIONS²

PREJUDICE can be defined as pertaining to:

- a preconceived opinion, thought or feeling (to prejudge)
- the tendency to hold on to an attitude, idea or feeling despite the availability of contrary information, experience or without any valid proof or supporting evidence
- an unfavourable opinion or feeling about an individual, group or thing formed beforehand or without knowledge, thought or reason
- the tendency to dislike or be hostile to individuals and groups that are identifiably different from one's own reference group (nationality, language, religion, etc.)
- the tendency to negatively perceive and define individuals on the basis of narrow group characteristics (stereotype)
- personal attitudes towards other individuals that are not inborn but are learned from the family, media, peer groups, schools, etc.

When our prejudices are “acted out” resulting in some form of negative treatment of disliked groups and their members or preferential treatment for one's own reference group, discrimination occurs. Discrimination is unlike prejudice—it is more than an attitude or feeling. Discrimination is action and therefore is intimately connected to power.

Prejudice & Power = Discrimination

DISCRIMINATION can be defined as pertaining to the following:

- It is not always the result of a conscious decision or intentional. However, regardless of whether or not the action is wilful or intentional, the impact on the individuals or group experiencing discrimination is the same.
- Discrimination is the ACTION that arises out of prejudice.
- Systemic discrimination, which is often unintentional, refers to discrimination which results from long standing practices that have not been re-evaluated for their ramifications.

STEREOTYPES can be defined as pertaining to the following:

- Clusters of preconceived notions regarding various groups. Unfortunately, such stereotypes often include strong tendencies to over generalize about individuals solely on the basis of their membership in particular racial, ethnic, or religious groups, and an unwillingness to consider new information which might lead to alterations or revisions in one's opinions. In short, all members of a particular group are perceived in very much the same manner, regardless of their unique traits and characteristics. (Baron and Byrne, 1977)
- A fixed and distorted generalization made about all members of a particular group.
- Stereotypes ignore individual differences and do not take into account the here and now specifics of the person or the situation.
- Stereotypes support underlying prejudice or fundamental bias about others.
- Stereotypes support a superiority/inferiority belief system.
- Stereotypes are used to justify unfair differential treatment.
- We learn stereotypes through socialisation and they are often reinforced or perpetuated by the media.

² Adapted by S. Hemphill and B. Bruce

N O T E S

OBJECTIVES

In this section, participants will have the opportunity to:

- 1.1 develop an understanding of the role and aspects that make up culture
- 1.2 identify causes and forms of prejudice, stereotyping behaviours and discrimination, and discuss how they are perpetuated
- 1.3 examine how personal biases and attitudes impact cultural diversity
- 1.4 examine the relationship between culture and our own values and behaviours
- 1.5 recognize the importance of being culturally self-aware, and how it plays a role in successful intercultural relations
- 1.6 examine positive outcomes that can develop out of discussing cultural differences

SECTION I: UNDERSTANDING CULTURE**What Is Culture?****Group brainstorm (large group)**

Time *10 min.*

Tools Flip chart or transparencies, markers

Process

The Facilitator will write on a flip chart or transparency and ask the question, "What is Culture?" Participants will be asked to reflect on their own for two minutes. Then the Facilitator will ask the participants to share their responses with the larger group. The Facilitator will take responses from the group and add them to the flipchart. As the Facilitator fills the flipchart he/she can comment that culture can mean many things to different people. Culture relates to who we are, how we think, and how we relate to others. Referring to the text, "What is Culture", highlight the distinction between generalizations that help us understand cultures, and cultural stereotyping.

Iceberg Analogy of Culture (lecture)

Time *10 min.*

Tools

Overheads: "Iceberg Analogy of Culture"; "Culture is the sum total of..."

Process

From the discussion on "What is Culture?," the Facilitator will put up the overhead labeled "Iceberg analogy of culture" and discuss how culture is similar to an iceberg. The Facilitator can begin by asking participants, "Has anyone ever seen an iceberg?" When we see icebergs, we only see the portion of the iceberg that lies above the surface. However, this portion only represents about 10% of the iceberg - 90%, lies underneath the water. The same is true of culture. We tend to see external culture (behaviours, beliefs) but do not see the internal aspects of culture (values, thought patterns). It is important to go beyond the external culture to the internal aspects of culture to fully understand the differences and similarities of culture. The Facilitator puts up the overhead "Culture is the sum total of..." and explains that each circle represents another layer of culture. The Facilitator reads a description of each layer, and finally explains that all the layers put together represent the total sum of culture.

Dimensions and Aspects of Culture (Lecture, Large Group Discussion)

Time *5-10 min.*

Tools

Overheads “Dimensions of Culture,” “Aspects of Culture”

Process

The Facilitator puts up the overhead “Dimensions of Culture” and discusses the sample questions listed on the adjacent page that highlight cultural similarities and differences. The Facilitator then puts up the overhead “Aspect of Culture” and reads the information on each point on the adjacent page. At the end of the overhead, the Facilitator will ask participants if there are other aspects to culture that they believe should be added to the list.

Cultural Dyads Exercise

Time *15 min.*

Tools Manual

Process

The Facilitator will ask participants to turn to p. 11 entitled “Understanding My Culture.” Participants will take five minutes writing down the various sources of their culture, and the rules and values they learned from them.

Additional Questions for a Reflection on Understanding My Culture

Time

10 min (this exercise is specific to the half-day sectional agenda or the one-day agenda)

Tools

Manual; Overhead: “Cultural Self Awareness”

Process

This exercise can either take place in large or small groups. The Facilitator will read out the questions on p. 12 in the Participant’s Guide, and ask participants for their thoughts and answers. Throughout the discussion, it is important for the Facilitator to name that the process of reflecting on our own culture can be a difficult journey. For some people it can feel uncomfortable, because it may force them to name aspects of their culture of which they were not aware. It is by understanding who you are in terms of culture that you then begin to help others to better understand their culture. The Facilitator will put up the Overhead “Cultural Self Awareness” in the Facilitator’s Guide and ask participants to turn to p. 13 of the Participant’s Guide, and continue to emphasise the importance of understanding our culture.

Values exercise: “Brief Encounters” or Adanac Story

Time *20 min.*

Tools Facilitator’s Guide, Participants’ Guide

Process See section entitled “Brief Encounters” or Adanac Story

(After the exercise, the Facilitator refers back to the Overhead “Cultural Self Awareness” and read its contents to the group)

Skills of Effective Interculturalists

Time *5 min.*

Tools

Overhead: “Characteristics and skills of effective interculturalists”

Process

The Facilitator will read the overhead entitled “Characteristics and Skills of Effective Interculturalists” and ask participants for any questions or comments.

Factors That Impact Cultural Understanding

Stereotypes, Prejudice, Discrimination

Time *20 min.*

Tools

Flip chart; Overhead: “Factors That Impact Cultural Understanding of Sponsored Refugees

Process

The Facilitator will name that three factors impact cultural understanding - Stereotyping, Prejudice, Discrimination. The Facilitator will give definitions for each factor (refer to p.18-19 of Participants’ Guide).

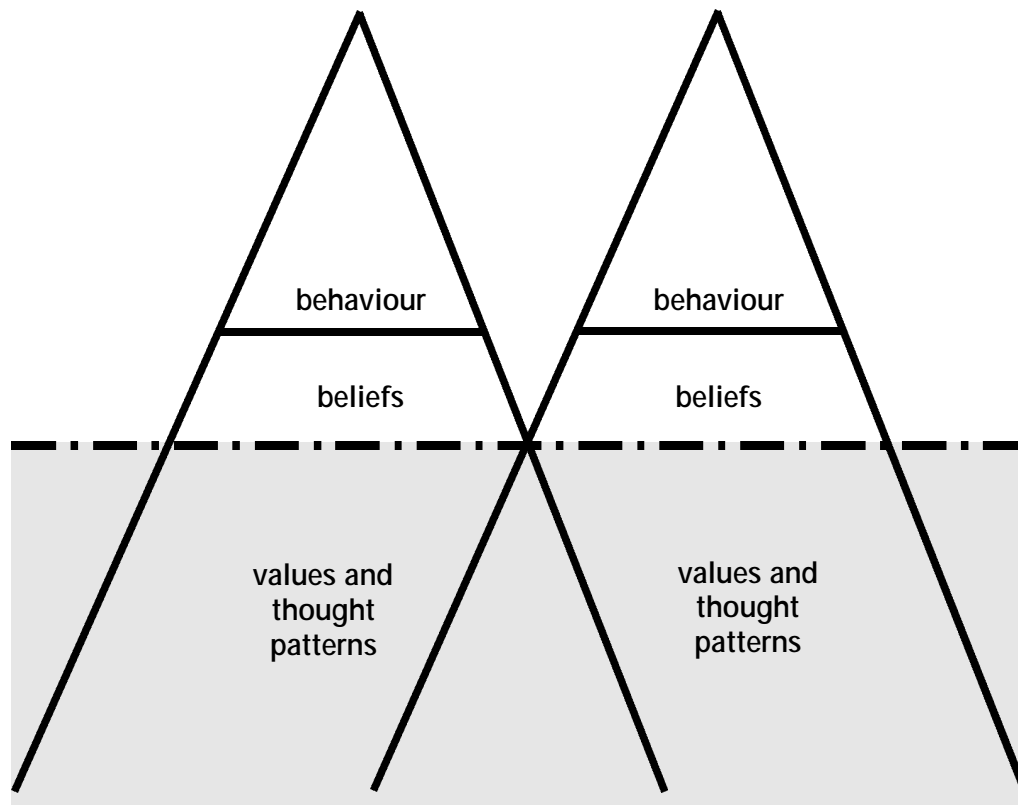
Additional information related to each factor can be found on pp.20-22 of the Participants’ Guide. Depending on time, the Facilitator can read the contents of each page to the participants or ask the participants to read the information on their own time.

The Facilitator will put up the Overhead “Factors That Impact Cultural Understanding of Sponsored Refugees.” In a large group discussion, the Facilitator will write some of the responses on the flip chart.

OVERHEAD: THE "ICEBERG ANALOGY OF CULTURE"³

EXTERNAL CULTURE

Explicitly learned
Conscious
Easily changed
Objective knowledge

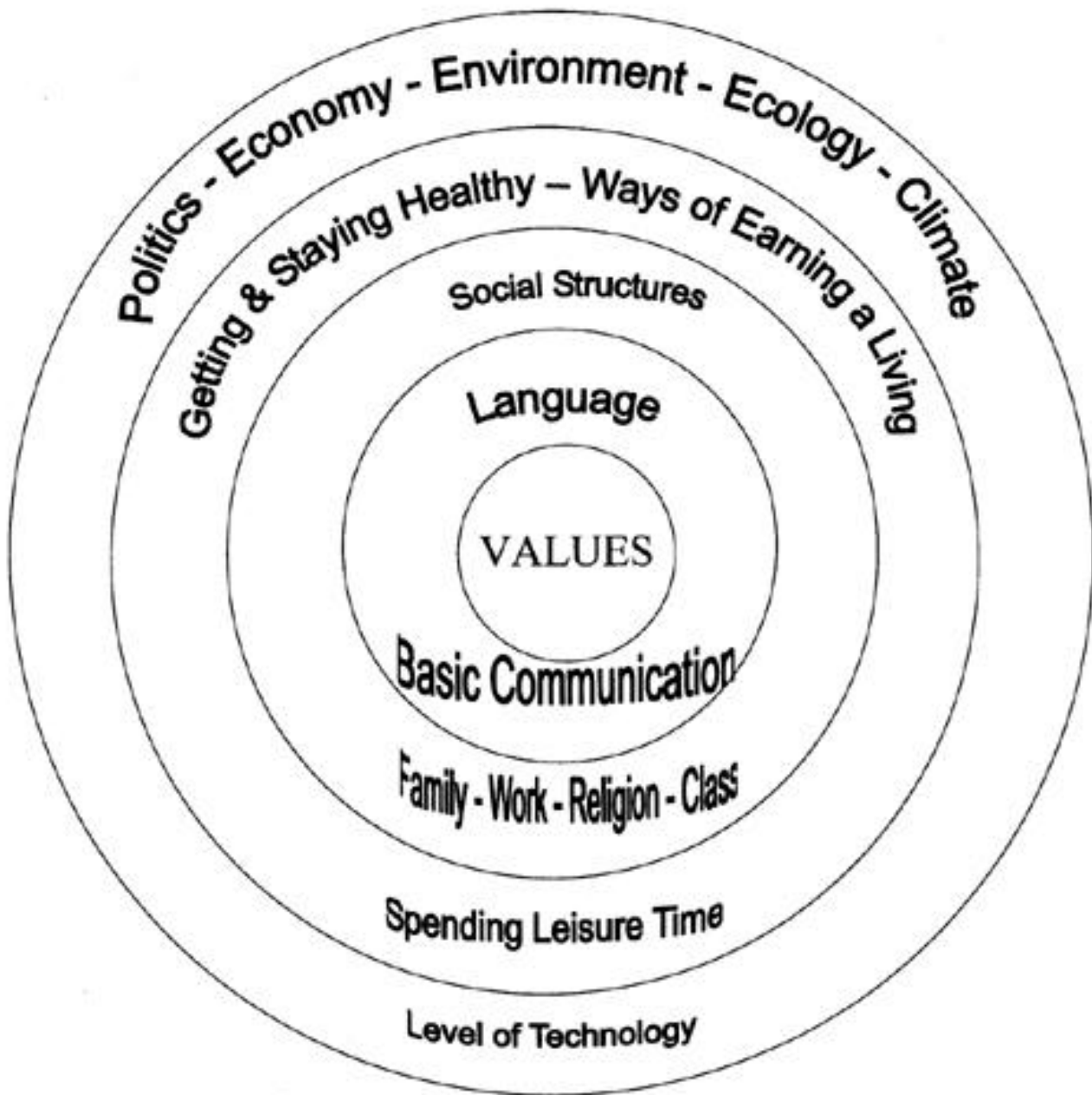


INTERNAL CULTURE

Implicitly learned
Unconscious
Difficult to change
Subjective knowledge

³From: Paige, Michael R., ed. *Cross Cultural Orientation: New Conceptualization and Applications*. Landham, MD: Gary R. Weaver, 1986, p. 135

**OVERHEAD: CULTURE IS THE
SUM TOTAL OF THE WAY PEOPLE LIVE⁴**



All cultures are alive and changing.
They are not fixed.

⁴Developed by Jim Potts, RCMP Training

Time and Time Consciousness

Sense of Self and Space

Communication and Language

Dress and Appearance

Food and Eating Habits

Relationships

Values and Norms

Beliefs and Attitudes

Mental Processes and Learning

Work Habits and Practices

It is useful to consider these core dimensions when comparing cultural similarities or differences. The questions raise just some of the examples that define a culture.

Time and Time Consciousness

-What value is put on use of time and punctuality?

Sense of Self and Space

-Is it appropriate to touch someone during a conversation? How close should you stand?

Communication and Language

-What are appropriate topics of discussion? How do you use body language and hand gestures?

Dress and Appearance

-What type of clothing is appropriate? How important is appearance?

Food and Eating Habits

-Are there rules and rituals around food, and mealtimes?

Relationships

-How important is your nuclear or extended family? What value is placed on titles, age?

Values and Norms

- Is conformity or individualism more important?

Beliefs and Attitudes

-What is the role of religion or spirituality? How are gender roles defined?

Mental Processes and Learning

-Is thinking logical and linear, or holistic and lateral? What role does fate play?

Work Habits and Practices

-What value is placed on work? How are rewards based?

OVERHEAD: ASPECTS OF CULTURE

- Culture is learned
- Culture is shared
- Culture experiences vary
- Culture changes continuously
- Every exchange with others is intercultural

CULTURE IS LEARNED**Learning can take the form of:**

- role modeling (behaviours, attitudes)
- rewards & punishments (compete vs. co-operate)
- media
- legislation (rules governing behaviour)

Culture is Shared

Shared patterns of behaviour, attitudes, communication and values make it possible for people to have meaningful interaction.

- social norms and rituals (e.g. social roles at weddings/funerals)
- terminology
- spoken and unspoken language
- organization

Cultural Experiences Vary within a Cultural Group

Individuals within any cultural group will identify with some combination of values, beliefs, and roles that make up culture for them.

Culture Changes Continuously

Some cultures change rapidly, while others experience very slow change. Certain aspects of a culture may change at a faster pace than others (fashion vs. customs). As certain aspects of a culture change, accommodations will often be made by other elements of that culture.

Every Exchange With Others is Intercultural

Once we understand that culture is learned, shared, individual, and changing continuously, we can begin to see the potential of every exchange as an opportunity to share cultures.

•RECOGNIZE

•ARTICULATE

•APPRECIATE

OUR OWN CULTURAL IDENTITY AND BACKGROUND.

**CULTURAL SELF AWARENESS IS THE
SINGLE MOST IMPORTANT FACTOR
FOR SUCCESSFUL INTERCULTURAL
RELATIONS.**

VISUALIZATION: ADANAC STORY⁵**Objective**

To experience how our own cultural “baggage” affects our perceptions.

Rationale

This exercise provides participants with the opportunity to “travel” to another culture via their imagination. It touches participants on an emotional and experiential level because they become aware first-hand of their own unacknowledged prejudices, values, assumptions, etc.

Facilitator Tips

It is important that participants have time to centre themselves, close their eyes and relax, before the Facilitator proceeds to read the Adanac story.

Read slowly and calmly in a soothing voice. The aim is to aid participants' imagination not interfere with it by speaking too loudly or by giving a disjointed or awkward rendition of the story.

If possible, classroom lights can be dimmed before beginning the story.

One or two participants may realise that Adanac is “Canada” spelled backwards. If so, just use this fact to reinforce the idea that the customs and traditions of Canada are just as strange to many newcomers to Canada as Adanac may be to workshop participants.

Process

1. Mention to participants that you are now going to tell them a story. Ask them to assume a relaxed position with both feet on the ground and their eyes closed. Have a minute or so of silence and quiet.

Gently tell participants to try to visualise in their mind's eye the scene you are about to describe: “Picture the setting and the actions in the story.”

2. Read story slowly and reflectively. Facilitator: Refer to The Adanac Story.

3. At end of the story, allow a few seconds of silence. Then, still using a quiet, gentle voice, ask participants to turn to Handout Adanac Visualisation in their Manuals and answer the questions without talking to anyone. Give five minutes or so to complete. The Facilitator tells participants they need only jot down words or points for answers, not complete sentences)

⁵ Employment Equity—Cross Cultural Awareness Workshop

4. While participants are writing, the Facilitator should prepare Flipchart: Adanac Story: Senses/Interpretation.

5. Now, ask participants to give a response to question one. Emphasize senses, hearing, seeing, feeling, etc., not interpretation of scene (record responses on flip chart under Senses Column). Ask questions such as:

- Describe the room/building.
- Was it carpeted?
- What shape was the room?
- What colour were the robes?
- Where were you in the room?

Compare and contrast similarities and differences in responses (point: We each see the same thing from different angles depending on our own culture, values and experiences. Therefore, we often find it hard to communicate with or understand each other's world).

6. Next, go on to Interpretation Column and follow similar procedure. Encourage input by questioning.

7. Ask about question #3 on participants' handout: Did anyone feel angry? Why? How do you think the Adanacan males/females felt?

When the discussion winds down, tell participants about the worldview of the people of Adanac.

End this exercise by giving the following information on the world view of Adanacans:

The earth rather than the heavens is the seat of the gods. Women are superior beings; hence, they sit directly on the earth, bare their feet, kneel and pray, for they alone have access to the gods.

STORY OF ADANAC⁶

You and some colleagues are visiting a new society called Adanac. Upon arrival you find yourself in a large room. At one end of the room are a male and a female, both wearing robes. The male is seated and the female is kneeling beside him.

There are chairs around the room. Some of you sit on them, others sit on the floor. A period of silence follows. Then the robed man touches the back of the head of the female kneeling beside him, and she bows touching the floor with her forehead.

Quietly they rise and move through the group uttering “hms,” “clicks,” “hisses” as they move the females from the chairs to the floor, and the males in the group to the chairs.

They return to the front of the room, repeat the bowing routine, and then circulate once again. This time the robed male, with the female beside him, gestures to each male to rise. He then gently places his forehead against each of theirs, moving from side to side.

Again the pair circle the group. This time the robed female takes the initiative: kneeling beside each female in the group, removes her shoes, and caresses her feet and lower leg.

Upon returning to the front of the room, the male again puts his hand behind his partner’s head and she bows low again, touching the floor with her forehead.

After a while, she offers a bowl of water (apparently for cleansing fingers) to her partner, and then to all the other males. She returns to her place, kneels and bows again. She next passes the male a bowl of food, and a bowl containing a strange, bitter drink. In each case, the routine is the same; she bows, and then serves her partner. Then, she serves the rest of the males in the room, and finally the females.

Finally, the man places his hands behind the head of the kneeling woman and, both bow to the floor. The central figures then leave the room.

⁶ From Employment Equity–Cross Cultural Awareness Workshop

ADANAC VISUALISATION

1. What did you see (senses)?

2. What is your interpretation of what was happening (interpretation)?

3. How do you feel? And/or how do you think the Adanacan male/female felt?

Purpose:

To explore how people perceive cross-cultural differences through a physical activity.

Time Required: *20-30 minutes (3-5 for briefing, 5-10 for playing, 12-15 for debriefing)*

Learning Outcomes:

Skills: Interacting with other groups, and observing and describing behaviours.

Concepts: Initial Impressions, enculturation, and ethnocentrism

Contracts: First Impressions vs. reality; our group vs. the other group; objective vs. subjective descriptions

Players: 6 to 60. The best game involves 20-30 players.

Materials:

Copies of the norms sheets for the Pandya and Chola culture (Give half the players a Pandya sheet, and the other half a Chola sheet.)

A whistle and a timer

Room Arrangement:

Two groups need to brief themselves without being overheard, and then meet in the centre of the room.

Procedure:

1. **Divide the participants** into two groups, roughly the same size, and with a gender mix.

2. **Separate the groups.** Distribute copies of the Pandya cultural norms to one group, and the Chola cultural norms to the other group. Ask the members of each culture to read these sheets and to discuss their norms among themselves. If asked about scoring, tell the players that you will look after this.

3. **Visit each group in turn and clarify their values.** Emphasize to the Pandyas that men should be chaperoned. Emphasize to the Cholas the importance of making several brief contacts rather than lengthy ones. Define a contact as eliciting a verbal or non-verbal response from a member of the other culture.

⁷Diversity Simulation Games, Sivasailam Thinagarajan, Ph.D. ISBN 087425262-8 HRD Press, Amherst, MA

4. **Return to the Pandyas** and tell them that they have been invited to a party at the embassy. Remind them of their reluctance to initiate contacts with people of other cultures.

5. **Return to the Cholas** and tell them that they have been invited to a party at the embassy. Remind them of their friendly, outgoing, party-loving cultural norm and their eagerness to meet people from other cultures.

6. **Announce the beginning of the party.** Go to the middle of the room, get everyone's attention, and say something like this:

“On behalf of the ambassador, I welcome all of you to our annual party. Unfortunately the ambassador is at a security briefing and cannot be present this evening. She sends her regrets. She wants to stress the importance of these social occasions as opportunities for cultural exchange. I hope you all have an enjoyable time.”

7. **Move aside and let the cultures interact.** Walk around, observing behaviours that can be described and discussed during debriefing.

8. **End the party.** After about 4 minutes, blow the whistle to get the players' attention. Tell them that the party is over, ask them to return to their original locations, without sharing their norms sheets with member of the other group.

DEBRIEFING QUESTIONS

How do you feel?

1. How do you feel about the behaviour of the members of your own group?
2. How do you feel about the behaviour of the members of the other group?
3. Which behaviours of your own group made you uncomfortable?
4. Which behaviours of the other group made you uncomfortable?
5. What words would you use to describe the other group's behaviour?

What happened?

6. What interesting things happened?
7. How did you get organized to observe the norms of your culture?
8. What were your expectations at the beginning of the party?
9. What happened during the initial stages of the party?
10. What happened in the later stages of the party?

What did you learn?

11. People have difficulty with describing the behaviours of other groups in objective, non-judgemental terms. Do you agree or disagree with this statement?
12. People seldom question the cultural norms that are handed to them. Do you agree, or disagree?
13. Most of the groups norms are maintained through peer pressure. Do you agree, or disagree?
14. We feel uncomfortable without eye contact, even though in several parts of the world, eye contact is considered rude. Do you agree, or disagree?
15. The same behaviour can be perceived differently depending on your group's norms. For example, the same behaviour appears friendly to Cholas, and pushy to Pandyas. Comment.
16. Does this activity reflect things that happen in the real world?
17. Pandya women had to speak for their men. In what real-world situations does one group speak for another?

What if?

18. What would have happened if Cholas had been asked to negotiate a business deal with the Pandyas? Or organize a sponsoring group?
19. If we repeated this activity, how would you behave differently, knowing what you do now?
20. How would you behave differently in similar situations in the real world?

YOU ARE A PANDYA

PANDYA CULTURAL NORMS

- Pandyas are self-contained. They prefer to interact with members of their own culture
- Pandyas don't initiate conversation. They speak only when spoken to.
- Pandyas are formal. They say *sir* and *madam*.
- Among Pandyas, men are chaperoned by Pandya women.
- Pandya men avoid eye contact with alien women, and don't talk directly to them.
- Pandya men can talk to alien men. They can maintain eye contact with alien men.

SCORING

- Pandyas lose 1 point for initiating conversations with any alien.
- Pandya men lose 2 points for talking directly to alien women
- Pandya women gain 1 point each time they respond to an alien woman as an intermediary for one of their men.

YOU ARE A CHOLA

CHOLA CROSS-CULTURAL NORMS

- Cholas are informal and friendly
- Among Cholas, men and women behave the same way.
- Cholas are outgoing. They love to make several alien contacts.
- Chola contacts are brief and friendly.
- Cholas call everyone by their first name.
- Cholas value cross-gender contacts more than same-gender contacts.

SCORING

- Cholas get 1 point for making a same-gender contact.
- Cholas get 2 points for making a cross-gender contact.
- Cholas lose 5 points if they fail to make a cross-gender contact within a minute.

CHARACTERISTICS AND SKILLS OF EFFECTIVE INTERCULTURALISTS

N O T E S

Self Understanding

- a) to be aware of one's own culture
- b) to be aware of one's own limitations

Understanding Others

- a) to practise empathy
- b) to respect the other culture
- c) to learn from interactions
- d) to avoid attributions
- e) to be non-judgemental
- f) to avoid stereotypes

Interacting with Others

- a) to be able to communicate
- b) to relate to people
- c) to listen and observe
- d) to be flexible
- e) to adjust according to people's reactions

General Skills

- a) to tolerate ambiguity
- b) to be persistent

OBJECTIVE 1.5

OVERHEAD: FACTORS THAT IMPACT CULTURAL UNDERSTANDING OF SPONSORED REFUGEES

WHAT ARE SOME STEREOTYPES CANADIANS TYPICALLY HAVE OF SPONSORED REFUGEES?

WHY DO PEOPLE CONTINUE TO HOLD SUCH STEREOTYPES?

WHAT DO YOU BELIEVE IS THE IMPACT OF PREJUDICE AND DISCRIMINATION ON SPONSORED REFUGEES?

WHAT ROLE CAN SPONSORS AND REFUGEES PLAY IN ADDRESSING STEREOTYPES, PREJUDICE AND DISCRIMINATION?

REFERENCES

Achaibar-Morrison, Kumarie, *An Introduction to Cultural Sensitivity Workshop material*, Intercultural Education Program, Catholic Social Services, Edmonton, Alberta

Agger-Gupta, Niels: (1997). *Terminologies of Diversity 97: A Dictionary of Terms for Individuals, Organizations & Professions*. Alberta: Citizenship Services Branch, Alberta Community Development.

Dickerson-Jones, Terri. (1993). *50 Activities for Managing Cultural Diversity*. Amherst, Massachusetts: HRD Press.

Estable, A. Mechthild, M and Don, G. (1997). *Teach Me to Thunder: A Training Manual for Anti-Racist Trainers*. Ottawa: Margin Publishing.

Gargenswartz, Lee, and Rowe, Anita, (1994) *Diverse Teams at Work*, Irwin.

Hall, E.T., Hall, M.R. (1995). *Understanding Cultural Differences*. Yarmouth.: International Press Inc.

James, C. (1989). *Seeing Ourselves: Exploring Race, Ethnicity and Culture*. Ontario: Instructional and Human Resource Development, Sheridan College.

Seelye, N. (1996). *Experiential Activities for Intercultural Learning*. Vol. 1. Vermont: Intercultural Press Inc.

Thinagarajan, Sivasailam, *Diversity Simulation Games*, HRD Press, Amherst, MA. ISBN 087425262-8.

N O T E S

OBJECTIVES

In this section, participants will have the opportunity to:

- 2.1 discuss and gain insight into the challenges faced by refugees when adjusting to a new culture
- 2.2 identify potential systemic factors that act as barriers for refugees adjusting to a new culture
- 2.3 become familiar with the four stages of cross-cultural adjustment (aka culture shock)
- 2.4 identify strategies and coping mechanisms to successfully navigate in each stage

DISCUSSING AND VALUING THE REFUGEE EXPERIENCE

Time *20 min.*

Tools

Worksheet in Participants' Guide; Flipchart; Overhead: "9 Qualities Needed By Refugee Sponsors For Assisting Refugees Through Cultural Integration"

Process

In small groups, participants will turn to p.29, The Refugee Journey. Groups will brainstorm factors and experiences that create challenges for refugees along their journey to resettlement. The goal is to recognize the depth of continual challenges that refugees face through the resettlement process.

(Small Group discussion: *10 Minutes*)

The Facilitator will bring all groups back into the large group. Discuss responses in the large group. The Facilitator will flip chart responses and refer to p.40 in the Facilitator's Guide to highlight any points the group missed. The Facilitator will display the overhead "Nine Qualities Needed By Refugee Sponsors Assisting Refugees Through Cultural Integration."

THREE DIMENSIONS OF THE CROSS-CULTURAL INTEGRATION PROCESS

Time *25 min.*

Tools

Guide; Overhead: "Three Dimensions of Cross Cultural Integration Process"

Process

The Facilitator will describe the "Three Dimensions of the Cross-Cultural Integration Process" and its importance for gaining awareness and understanding of the refugee/sponsor relationship. The Facilitator should explain that, ideally, both refugees and sponsoring groups should answer each question. Using the Case Study found on p.35 of the Participants' Guide, the Facilitator will divide the participants into small groups and each group will address the question found at the bottom of the page. After ten minutes each group will report back to the large group.

UNDERSTANDING THE REFUGEE / SPONSOR RELATIONSHIP

Time *25 min.*

Tools Participants' Guide

Process

The Facilitator will direct participants to p.33 in the Participants' Guide. In small groups participants will discuss each of the questions about the "challenges and pitfalls in the sponsor/refugee relationship." Questions will allow for identification of the challenges/issues and what some of the solutions might be. Then the Facilitator will moderate a large group discussion focussing on the questions that raised the most issues for people. The Facilitator needs to emphasize in closing that a relationship is mutual, involves give and take, sharing power and there is a mutual investment in the relationship. If you're asking yourself these questions you should find opportunities to discuss these questions, fears/concerns with the refugees, to hear their perspectives and to collaborate on the solutions together.

CULTURAL ADJUSTMENT PROCESS (CULTURE SHOCK PROCESS)

Time *30 min.*

Tools Participants' Guide

Process

The Facilitator will discuss stages of culture shock and recommendations for supporting the refugee in each stage referring to pp.34 and 35. Option – could share examples at each stage. Participants (small groups) will use case study found on p.36 of the Participants' Guide to practice assessing where people are at in the stages and what support they might need.

Then the Facilitator will refer to the Participants' Guide pp.37 and 38 on post-traumatic stress, torture and healing and discuss these factors. The Facilitator should acknowledge that these are factors that could have a significant impact on the refugee's Cultural Adjustment Process. The Facilitator encourages participants to look at external resources to address post-traumatic stress, i.e., counselling.

The Facilitator will refer participants to p.36 of Participants' Guide. In small groups, participants will read the case study and answer questions related to culture shock.

(10 minutes for small group discussion)

After 10 minutes, the Facilitator will bring all small groups together in a large group and lead a discussion of the responses participants gave each question.

(10 minutes for large group discussion)

N O T E S

OVERHEAD: NINE QUALITIES NEEDED BY REFUGEE SPONSORS ASSISTING REFUGEES THROUGH CULTURAL INTEGRATION⁸

PERSONS SHOULD BE:

1. Approachable

Willing and interested in meeting new people.

2. Curious

Interested in learning more about people and different ways of life.

3. Positive

Expecting that one can succeed in living and working with others.

4. Forthright

Able to act and speak out readily in a polite way.

5. Socially Open

Inclined to interact with people regardless of their differences.

6. Enterprising

Tending to approach tasks and activities in new and creative ways.

7. Open-Minded

Tolerant of differences and ambiguity.

8. Sensitive

Show respect and awareness of the importance of politeness and the willingness to treat others in ways that make them feel valued.

9. Persevering

Tend to remain in a situation and feel positive about it even in the face of some difficulties.

⁸ Adapted from International Education, Red River Community College

THREE DIMENSIONS OF THE CROSS-CULTURAL INTEGRATION PROCESS⁹

It is important for both the refugee and sponsor to understand and have awareness about those things that each brings into the new Refugee/Sponsor relationship. A new, third culture is being created through the interaction and integration and it is helpful to look closely at what are the important elements of both the refugee's culture and the culture that the refugee is joining. The refugee and the sponsor are encouraged to, separately, ask themselves these questions about the Cross-Cultural Integration Process and spend some time together examining these dimensions.

Related to the Refugee's Culture	Related to the New Culture the Refugee is Joining	Related to the Construction of a Third Culture
What cultural traits will the refugee keep from his or her own culture?	What cultural traits of the new culture must the refugee know and understand?	Create new cultural traits, building upon the differences
What traits will the refugee modify according to the new environment?	To which cultural traits of the new culture must the refugee adjust?	Create new traits from the similarities
What traits will the refugee give up?	What cultural traits of the new culture will the refugee reject?	Cultural Synergy: Innovation and bringing cultures together to form new ones

⁹ From: Pierre Casse, 1981. *Training for the Cross-Cultural Mind*, Washington, DC: SIETAR, p.91

CASE STUDY

N O T E S

CROSS-CULTURAL INTEGRATION CASE STUDY

Ten years ago, Fatima, a 30-year-old Afghan woman, arrived in Canada with her 5 young children. They were forced to flee their home country as a result of the violence and civil war that had ravaged the communities there. It was terribly difficult for Fatima to leave her brothers and sisters behind. Upon their arrival, they moved into an apartment set up by their sponsors.

Fatima and her family faced many challenges. Her husband had gone missing back in Afghanistan and she did not know whether he was even alive. The children were confused and frightened. Communication was difficult—Fatima and her children did not speak any English and needed to use the services of an interpreter to communicate with their sponsoring group.

The day that Fatima's eldest son, Moustafa, was to start school in Canada, Judy, a member of the sponsor group, took Fatima aside and explained to her that in English the first part of his name sounds like "Moose" a kind of animal. Judy was concerned that Moustafa would be ridiculed and made fun of by his classmates. After thinking about this carefully, Fatima decided to rename her son, Ahmed, meaning "most praised".

One day Judy picked up Ahmed from school and when they got home he asked Judy why she could drive a car. Women did not drive cars in Afghanistan, he said. When Judy told him that lots of women drove cars in Canada, he replied that he was going to grow up and make lots of money so he could buy a car for his mother so she could drive too.

Several years later, Ahmed, reflecting on the changes he has gone through within Canadian culture decides to change his name back to Moustafa, "the chosen one".

Question:

Think about this family and their experiences. Where do their experiences fit within the dimensions of the Cross-Cultural Integration Process (see previous page)?

OBJECTIVE 2.1, 2.2

REFERENCES

THE REFUGEE EXPERIENCE: CULTURE SHOCK AND COPING MECHANISMS

- Casse, Pierre (1981). *Training for the Cross-Cultural Mind*. Washington: SIETAR.
- Driedger, Leo (1996). *Multi-Ethnic Canada: Identities & Inequalities*. Ontario: Oxford University Press.
- Hofstede, G. (1984). *Cultural Consequences: International Differences in Work-Related Values*. Beverly Hill: Sage Publishing Co.
- Paige, M. (1986). *Cross-Cultural Orientation: New Conceptualizations and Applications*. Boston: University Press of America.
- Stevens, Bowen S. (1993). *Community-Based Programs for a Multicultural Society: A Guidebook for Service Providers*. Manitoba: Kromar Printing Ltd.

OBJECTIVES

In this section, participants will have the opportunity to:

- 3.1 recognize the impact culture has on the communication process
- 3.2 identify how our assumptions impact communication
- 3.3 identify key assumptions (guidelines) for effective intercultural communication
- 3.4 gain insight into the importance of culturally-appropriate communication as a key in successful intercultural communication
- 3.5 learn and practise key skills for improving intercultural communication

**UNDERSTANDING THE COMMUNICATION PROCESS
(RECEIVER-SENDER)**

Time *10 minutes*

Tools Overhead: "Communication Process"

Process

The Facilitator will describe the Communication Process on p.44 of Participants' Guide. The Facilitator will relate and discuss some assumptions on intercultural communication (read "Seven Assumptions of Intercultural Communication", p.45, of Participants' Guide). The Facilitator will then refer to p.46 of Participants' Guide ("Five Facts About Intercultural Communication...") and read material to participants.

ASSUMPTIONS AND COMMUNICATION

Time *5 minutes*

Tools Participants' Guide; Overhead: "Ladder of Inference"

Process

The Facilitator will refer participants to p.47 of the Participant's Guide and discuss the role that assumptions and perceptions play in effective communication. The Facilitator will display the overhead "Ladder of Inference". The Facilitator will name each level, beginning at the bottom of the ladder, working up to the top. The Ladder of Inference is a common guide that allows participants to visualise how people take and interpret information, and, therefore, how easily information can be misinterpreted in intercultural communication.

EFFECTIVE LISTENING SKILLS

Time *40 minutes*

Tools Participants' Guide; Overhead: "Active Listening"

Process

The Facilitator will refer to Listening Objectives on p.61 of the Facilitator's Guide. These objectives are for the Facilitator's benefit. Refer to p.48 in Participant's Guide "Effective Listening" and read material. Refer to p.49 "Active Listening", reading points 1 – 6. The Facilitator will refer to Overhead "Active Listening" and describe key active listening skills. Optional – The Facilitator can refer to the "Checklist for Communicating with Someone who Speaks English as a Second Language" P.51 of Participants' Guide

PARAPHRASING

Paraphrasing can be a useful skill for effective cross-cultural communication. The Facilitator will read p.52-53 “Paraphrasing” of the Participants’ Guide describing paraphrasing and giving examples of effective paraphrasing. In pairs, the Facilitator will direct participants to p.54 “Paraphrase Exercise” in the Participants’ Guide to work on the Paraphrase Exercise. Debrief in large group.

PARAPHRASING EXERCISE (INTERACTIVE VERSION)

Time *10 minutes*

Process

The Facilitator will ask the participants to find a partner. The Facilitator will also put a long piece of tape on the floor (the length of the tape is dependent on the amount the pairs that will participate in the exercise). The Facilitator will ask the pairs to line up on the tape opposing each other. The group will have the opportunity to practice paraphrasing with their partner.

Round #1

One side of the line will be the Listeners, the other side will tell a short story. It is important to emphasize to the group that the stories need to be short, in order for the listener to paraphrase the statement (ie. Between 3-6 sentences). In round #1, the stories should be simple. For example, have Storytellers talk about what they did on the weekend. The Storyteller will begin by telling the story, the Listener will paraphrase at the end of the story. All the pairs will begin the exercise at the same time. After approximately 1 minute, the Facilitator will stop the entire group and ask, *Did you have the chance to paraphrase the storyteller? How did it go?*

The pairs will then switch roles. The Storyteller will become the Listener; the Listener will become the Storyteller. The pair will do the same exercise for approximately 1 minute.

Round #2

One side of the line will be the Listeners, the other side will tell a short story. In round 2, the story should be more difficult compared to round #1. For example, have the Storytellers talk about a time when they were part of a situation that made them uncomfortable or angry. Again, it is important to keep the stories short. The Storyteller will begin by telling the story; the Listener will paraphrase at the end of the story. All the pairs will begin the exercise at the same time. After approximately 1 minute, the Facilitator will stop the entire group and ask, *Did you have the chance to paraphrase the Storyteller? Were there any challenges in round #2 compared to the first round?*

N O T E S

The pairs will then switch roles. The Storyteller will become the Listener; the Listener will become the Storyteller. The pair will do the same exercise for approximately *1 minute*.

Round #3

The pairs will use the same process as in round #1 and #2. This time the Storyteller will pretend that they have a problem with the Listener.

This round is the most difficult of the three rounds, therefore, the Facilitator may want to get the Storytellers to think of someone they do not like and pretend to make the Listener that person.

The Storyteller will begin by telling the story; the Listener will paraphrase at the end of the story. All the pairs will begin the exercise at the same time. After approximately 1 minute, the Facilitator will stop the entire group and ask, *Did you have the chance to paraphrase the Storyteller? Were there any challenges in this round?*

The Facilitator should also remind the groups that the communication skill practice in this module would continue in the Conflict Management and Resolution Module.

QUESTIONING

The Facilitator will read p.55 “Questioning: Moving From Judgement To Curiosity” of the Participants’ Guide describing questioning and give examples of effective questioning. In pairs, the Facilitator will direct participants to p.57 in the Participants’ Guide to work on the “Questioning Practice”. Debrief in large group.

QUESTIONING EXERCISE (INTERACTIVE VERSION)

Time *10 minutes*

Process

This exercise is an opportunity to practice the difference between closed and opened-ended questions. Participants will also learn that you can get more information from open-ended questions than close-ended questions.

The Facilitator will divide participants into groups of 4 or 5. The Facilitator will tell the groups that he/she will begin by telling the groups a short story. After the Facilitator tells either of the story examples found below, each small group will need to think of closed ended questions to either get more information or find out what the story is really about. The groups will have two minutes to develop a list of closed-ended questions. After two minutes, the Facilitator will begin the game by asking each group to read out one question one group at a time. After each question the Facilitator will answer with either a “yes” or “no” response. After 6-9 questions have been asked,

the Facilitator will ask the large group if they have any more information than they had when they began, and if they know what is really going on in the story. The Facilitator should anticipate that groups would not have much more information than when they started. The Facilitator will then ask the large group if there is one open-ended question that could be asked to obtain more information or find out what really happened in the story. The large group should come up with at least two open-ended questions. The Facilitator will then tell the group the real story.

Story examples:

1. When they found Harry and Sally, they were lying dead on the floor in a puddle of water.

(real story)

Harry and Sally are goldfish. They were in their fishbowl when the cat jumped on top of the table where the fishbowl lay. The fishbowl tipped over and fell to the floor. Harry and Sally flew out of the fishbowl, landed in a puddle of water next to the broken fishbowl and died from a lack of oxygen.

2. A man is found dead in the middle of the desert with a pack on his back. How did he die?

(real story)

The man was wearing a parachute. After diving from an aeroplane, his parachute did not open.

COMMUNICATION AND CULTURAL APPROPRIATENESS

Time *30 minutes*

Tools Participants' Guide;

Process

The Facilitator will explain that certain communication skills may be more appropriate in certain cultures than others. The Facilitator will discuss the main differences or distinctions between Individualist and Collectivist Cultural Patterns/Orientations. In small groups participants will look at p.59 in their Guide and discuss where they see themselves on the continuum. Then in those groups participants will answer the following questions:

N O T E S

Ask: How can we use this knowledge and cultural patterns to help us to communicate and be understood?

Answer: This knowledge and these cultural patterns can help us to understand what is important for people and their logic (especially when it's different than our own).

Highlight: Don't make assumptions when using cultural patterns, use them as cultural "cues" and check out perceptions.

CROSS-CULTURAL COMMUNICATION ROLE-PLAY

Time *40 minutes*

Tools Participants' Guide; Role Play Handouts

Process

The Facilitator will explain to the participants that they will do a role play that will attempt to incorporate each of the verbal and non-verbal skills they have addressed thus far. Participants will be divided into pairs. Participants will refer to p.61 in Participants' Guide. The Facilitator will read the general scenario and the basic instructions to the role players. Each participant will identify which role they will play. The Facilitator will hand out the roles to the participants. Participants will be in role for 15 minutes and then debrief with each other for an additional 5 minutes. The Facilitator will bring the large group back together and debrief for 10 minutes.

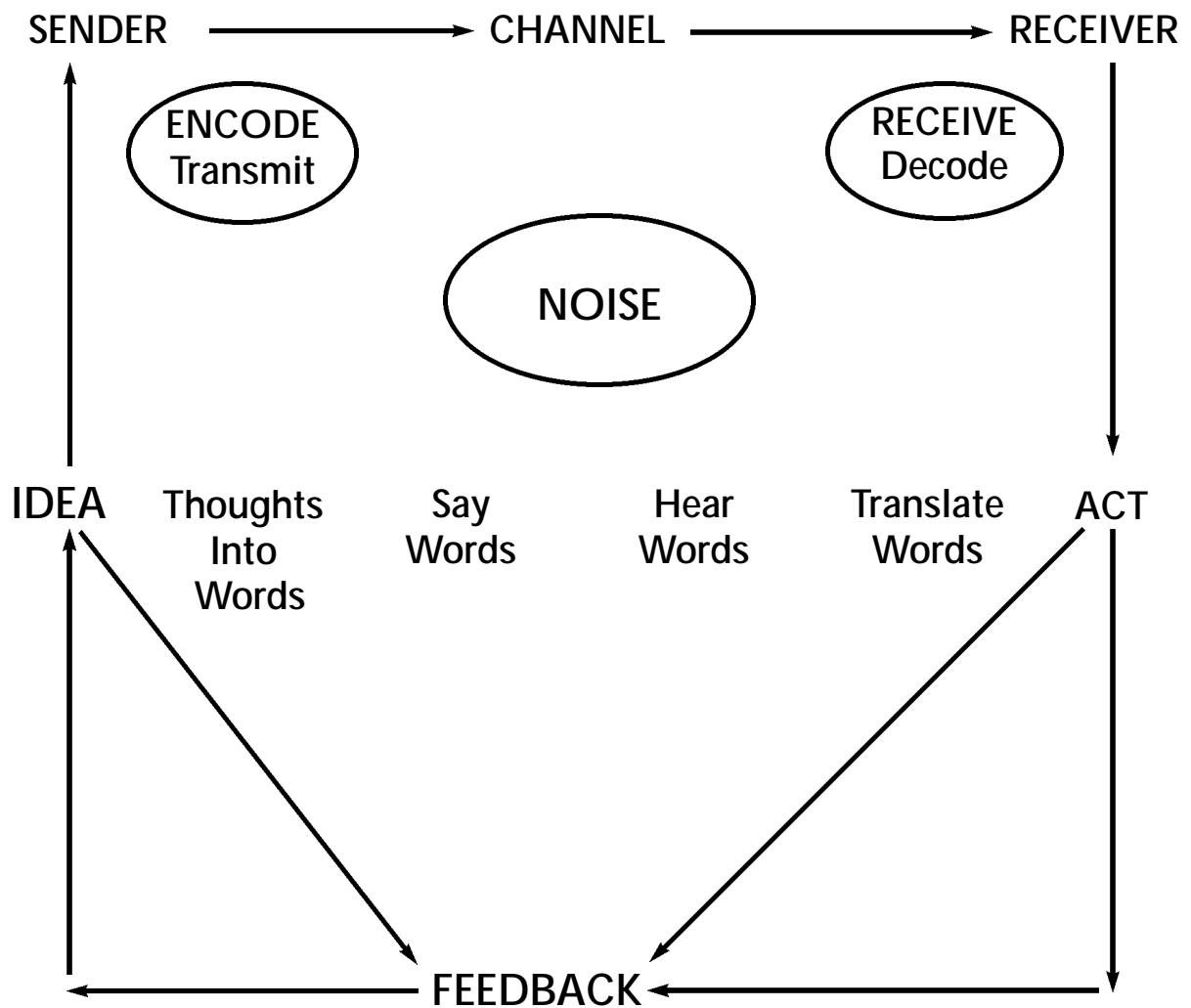
CLOSE

Time *15 minutes*

Process

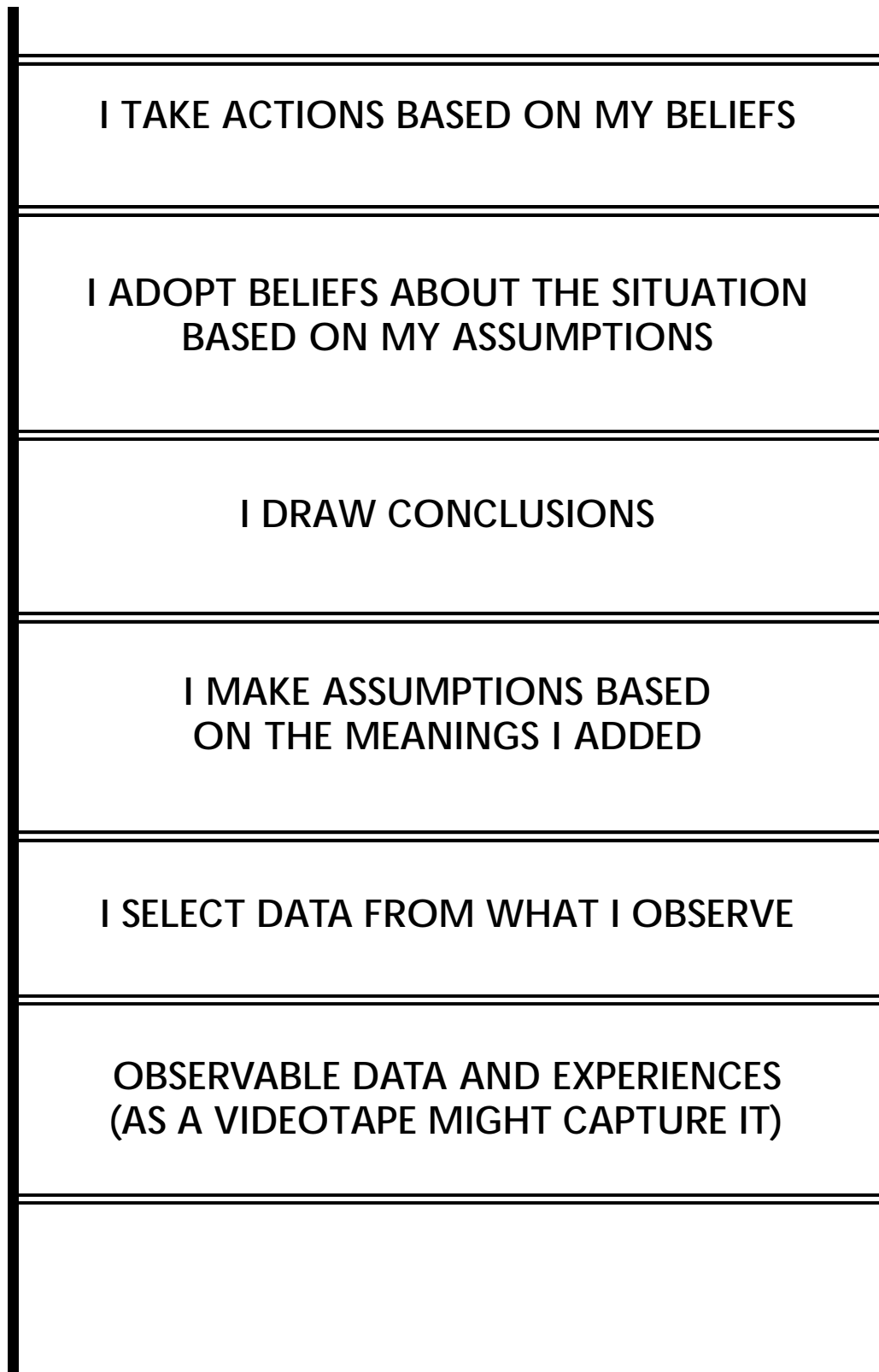
The Facilitator will close the training session by asking participants to think about one thing they either liked, they learned, or they will use. Each participant will have the opportunity to answer the question in a large group round format. The Facilitator will thank participants for their participation and close discussion.

OVERHEAD: THE COMMUNICATION PROCESS



OBJECTIVE 3.1

OVERHEAD: THE LADDER OF INFERENCE



OBJECTIVE 3.2

LISTENING SKILLS

OBJECTIVES

Effective Listening:

To assist participants to increase their awareness of the range of behaviours and attitudes that are associated with effective listening.

Second, to demonstrate to participants the degree to which effective listening can assist him/her toward successful cross-cultural interactions.

Paraphrasing:

To introduce participants to the specific, critical interpersonal listening skill of paraphrasing and to help them understand why this skill can be so useful in cross-cultural interaction.

To allow participants the opportunity to “name” both their fears and concerns about using paraphrasing in cross cultural interactions and the ways and contexts some of them may have found it effective.

To allow participants to experiment with paraphrasing so as to increase their self-awareness of the degree to which they can use this skill effectively.

Finally, through practice, to increase their comfort and proficiency with this particular skill and their experiential knowledge of why and how it can be effective.

Questioning:

As with paraphrasing, to help participants understand the effective and ineffective behaviours associated with questioning and to demonstrate the degree to which asking effective questions at the right time is a learned skill.

To assist participants to understand several specific questioning forms which are more effective both in terms of what information is learned and the effect on the other person(s).

Finally, to help participants understand that “open” forms of questioning (based on a non-judgmental, “curious” stance) are the most neglected form of effective questioning in cross-cultural interactions and to give them the opportunity to practice this form.

OVERHEAD: ACTIVE LISTENING¹⁰

STATEMENT	PURPOSE	TO DO THIS...	EXAMPLES
Encouraging	<ul style="list-style-type: none"> • to convey interest • to encourage the other person to keep talking 	<ul style="list-style-type: none"> ...don't agree or disagree ...use neutral words ...use varying voice intonations 	"Can you tell me more about..."
Clarifying	<ul style="list-style-type: none"> • to help clarify what is said • to get more information • to help the listener understand the other's point of view 	<ul style="list-style-type: none"> ...ask questions ...check out assumptions ...check out word interpretation 	"What does respect mean for you?"
Restating	<ul style="list-style-type: none"> • to show that you are listening and understanding what is being said • to check your meaning and interpretation 	<ul style="list-style-type: none"> ...restate the basic ideas and facts 	"So, you would like your parents to trust you more, is that right?"
Reflecting	<ul style="list-style-type: none"> • to show that you understand what is being said • to check your meaning and interpretation 	<ul style="list-style-type: none"> ...reflect the speaker's basic feelings 	"You seem upset."
Summarising	<ul style="list-style-type: none"> • to review progress • to pull together important ideas and facts • to establish a basis for further discussion 	<ul style="list-style-type: none"> ...restate major ideas expressed, including feelings 	"These seem to be the key ideas you've expressed..."
Validating	<ul style="list-style-type: none"> • to acknowledge the worthiness of the other person 	<ul style="list-style-type: none"> ...acknowledge the values of their issues and feelings ...show appreciation for their efforts and actions 	"I appreciate your willingness to resolve this matter."

¹⁰ Excerpted from *The Community Boards Program, Inc.* San Francisco CA. 1987.

CULTURALLY-APPROPRIATE COMMUNICATION



Individualist Society

Emphasis on individual goals

Societal values promote self-realisation

Each person has a unique set of talents and potentials. The highest purpose to which one can devote one's life is the translation of these potentials into actuality. This is accompanied by a subjective sense of rightness and personal well being.

People are supposed to look after themselves and their immediate family

The "I" identity has precedence

There is emphasis on initiative and achievement

People apply the same value standards to all

Emphasis on goals, needs and views of the individual

Emphasis is on individual pleasure

Individuals allowed to have unique beliefs

Value on maximising individual outcomes

Collectivist Society

Group goals have precedence over individual goals

Individual must fit the group

Emphasis is on collectivity and harmony and co-operation among the group tends to be emphasized more than individual function and responsibility. This is accomplished by a subjective sense of rightness and personal well-being.

People belong to in-groups or Collectives which are supposed to look after them in exchange for loyalty

The "WE" identity has precedence

There is emphasis on belonging to groups

People apply different value standards for members of their in-groups and out-groups

Emphasis on goals, needs and views of the in-group

Emphasis on social norms of the in-group

Emphasis on shared in-group beliefs

Value on co-operation with in-group members

OBJECTIVE 3.3



Low Context (Specialist)

High Context (Generalist)

Emphasis is on the worth and fulfillment of the individual. Decisions made by individuals.

Emphasis is on the group. Individuals fill roles in the group. Resistance to outsiders may sometimes exist. Decisions made by group.

Secular – religion is compartmentalised and not usually part of everyday life.

Religious – everything has a spiritual dimension or aspect.

Fragmented (e.g. separation of physical and emotional health).

Holistic – people see themselves as related to everything else.

Egalitarian (by belief but often a myth)

Hierarchical — often male-dominated.

Gender integrated – fewer norms and formal rules about sex roles and relationships between men and women.

Gender separated – strict rules about male and female roles and relationships.

Independence is highly valued.

Interdependence is valued. Everyone has clear expectations for their relationships with others.

Beliefs are questioned (most values are open to question).

Traditional beliefs and ways are unquestioned and unchallenged.

Rigid beliefs and behaviours related to time. Time is monochronic – tasks done sequentially. Punctuality is important.

Relaxed and more functional beliefs and behaviours related to time. Time is polychronic – many tasks done at the same time. Relationships are more than punctuality.

Sense of Isolation and Loneliness is frequently found

Most people have a clear sense of purpose and place.

Great need for lots of space (physical and psychological).

Little felt need for much space.

More reliance on words to carry a message. Message directly and explicitly.

More reliance on context and non-verbal cues to carry given messages. One talks around and embellishes the point.

Priorities

These dimensions or aspects of culture are *polarities*. Most cultures are somewhere on the continuum or dotted line between each extreme and within cultures, *individuals* will be on their own dotted lines vis-à-vis these cultural patterns.

(This is an adaptation of material developed by Monica Armour of Transcultural Consultant Services and Staff Sgt. Jim Potts of the Training Division of the Canadian RCMP, based on the work of Edward T. Hall.)

CROSS-CULTURAL ROLE PLAY

N O T E S

Peter is a refugee from Sudan. He was forced to come to Canada with his wife and four children as a result of the violence in his home country. The last few years in Sudan were hell. Peter saw and experienced much pain and suffering. After fleeing, he and his family spent three years in Kenya and during that time they were hopeful that they would be able to return home. That was impossible. Their home had been burned to the ground and their village was destroyed. They would have surely been killed if they had returned to their homeland.

Ron is part of the group that sponsored Peter's family to come to Canada as refugees from Sudan almost a year ago. At this point the children seem to be adjusting fairly well, but things have been very difficult for Peter and his wife. Ron has tried to be supportive and feels that he and Peter have a solid relationship.

Yesterday, David, Peter's oldest son, called Ron about some problems he is having with his dad. David has asked Ron if he could talk to Peter for him.

Ron

Using your communication microskills, such as active listening, paraphrasing and questioning, probe into what is really going on for David. Try to get at what is at the heart of the issue.

Peter

Respond to Ron as is appropriate. You are feeling very vulnerable about this issue and disclose only as much as you feel comfortable with.

OBJECTIVES 3.4, 3.5

Peter

You are a refugee from Sudan. You were forced to come to Canada with your wife and four children as a result of the violence in your home country. The last few years in Sudan were hell. You saw and experienced much pain and suffering. After fleeing, you and your family spent three years in Kenya and during that time you were hopeful that you would be able to return home. That was impossible. Your home had been burned to the ground and your village was destroyed. You would have surely been killed if you had returned to your homeland.

You have been in Canada for almost one year. During that time you have discovered that your education is not valid here. In Sudan you had a good job as an accountant at a bank. In Canada, no one will hire you. You don't have the proper degree. Reluctantly you accepted help from provincial welfare. You can hardly look your family in the eye. To make things worse, your wife has accepted a job outside of the home—cleaning rooms at a downtown hotel—and this makes you very ashamed.

You still struggle with English. It is very frustrating for you that everyone seems to be learning faster than you are. Your children have to translate for you most of the time. They seem to be losing their mother tongue and don't even care. This bothers you a great deal. You feel that the children no longer have any respect for you. You wish you had never come to this country.

Your oldest son, David, has just come to you and told you that his teacher at school wants to talk to you. You immediately responded and told your son you would not go. You gave no explanations to him—it is not his place to challenge your decisions.

Secretly, you know that facing your son's teacher would be humiliating for you. You would need to have one of your children there to help translate the conversation. You hate having to speak through your children—you are supposed to be the head of the family! You are already feeling like coming to this country was a big mistake and hearing it again from your son's teacher won't make it any easier. Besides, you know that the teacher wants to talk to you because your son is in trouble. Doesn't the teacher understand that you no longer have any control over your son? You have lost him to this new land.

Now Ron, your sponsor, has called you to talk about David. Why is David causing so much trouble?

ROLE PLAY CONTINUED

N O T E S

Ron

You are part of a group of community members that sponsored Peter's family to come to Canada as refugees from Sudan almost a year ago. At this point the children seem to be adjusting fairly well, but things have been very difficult for Peter and his wife. You have tried to be supportive and feel that you have a solid relationship with Peter.

Yesterday, David, Peter's oldest son, came to you with a problem. It is parent/teacher interview time at David's school. David told you that when he tried to explain this to his dad, Peter just flat out refused to go. He did not offer any explanation and was not willing to talk about it at all. David wants his dad to go to the interview really badly. He has been doing really well in school and wants his dad to hear about it from the teacher. He wants his dad to be proud of him. David is really upset about Peter's refusal to speak with his teacher. He feels like his dad doesn't care about his schooling.

Peter has asked you to speak with his dad. He wants you to find out why Peter is refusing to go and see his teacher. You have agreed to do this.

REFERENCES

Axtell, R. (1991). *Gestures: The Do's and Taboos of Body Language Around the World*. New York: John Wiley & Sons.

Borden, G. (1991). *Cultural Orientation: An Approach to Understanding Intercultural Communication*. New Jersey: Prentice Hall, Inc.

Brislin, R. and Cushier (1996). *Intercultural Interactions: A Practical Guide*. California: SAGE Publications.

Callan, V. and Gallois, C. (1997). *Communication and Culture*. New York: John Wiley & Sons Inc.

Scallon, R. & Scollon, S.W. (1995). *Intercultural Communication: A discourse approach*. Oxford U.K & Cambridge U.S.A.: Blackwell

Lancaster, Phil. (1996). *Cross-Cultural Conflict*, Mediation Services