



4. Methods

4.1 Energisers

4.1.1 Introduction

Depending on your target group, energisers can be useful to:

- set a mood or create an atmosphere,
- wake people up before or during an activity,
- introduce a topic in a light-hearted way.

There are lots of energisers around. Often they involve participants standing in a circle, singing a song, making particular movements, or chasing each other in different ways.

We have chosen a few energisers which could be related to intercultural learning – but you might judge them differently.

Attention!

Some people swear by energisers (finding them indispensable for creating a group atmosphere), others swear at them (because they don't like them and find them just "silly").





4.1.2 "Can you see what I see? Can I see what you see?"

Everybody sees things differently – so how about looking at your meeting room? Participants choose a particular view they like and show it to others. In addition to encouraging empathy between people, this energiser can be useful for helping team and participants create a more informal setting for the activity.



Resources needed

- Meeting room which allows participants to move around relatively freely
- A piece of A4 paper and a pen or pencil for each person
- Sticky tape (approximately one per every six persons)
- Only one facilitator is needed



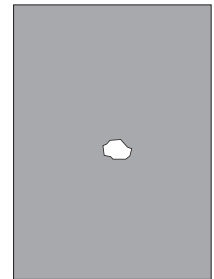
Group Size

Any

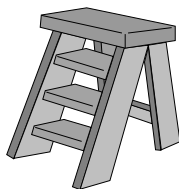


Time

15 to 20 minutes minimum

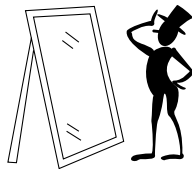


Step-by-step



- 1 Each participant receives a piece of A4 paper and a pen/pencil
- 2 The facilitator explains that participants should write their names on and then tear a hole in their paper so that it looks then like a picture frame (actually, it does not really matter what shape the hole has as long as you can see through it).
- 3 Then everyone has to find a view or an object on which to stick their frame. They are invited to use their imagination – nothing is prohibited!
- 4 After this the participants invite each other to look through their frames and describe what they see.
- 5 The energiser is finished once the facilitator has the opinion that participants have seen through the majority of frames.

Reflection and evaluation

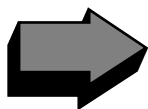


No debrief is necessary for this energiser, but a discussion can be productive.

Suggested questions:

- how was it for you to choose something you found interesting with no restrictions?
- how did you help others to see exactly what you see?
- what surprised you?
- how did you manage to see what others could see in their frames?

This method alive



Do not be surprised by the range of positions which participants find themselves in when they stick their frames to (or near) their preferred object. It has been known for frames to be fixed on lamps 3 metres high, or on the underneath of radiators, etc. This energiser can be useful for starting discussions about empathy or constructivism.

Source: Andi Krauss, Network Rope



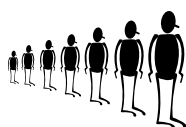
4.1.3 "GRRR – PHUT – BOOM!"

Chanting something which seems to be without meaning can be an interesting challenge. And it could also be interesting to look at what it might mean....



Resources needed

- Flip chart, or other surface on which to write the words
- Enough space for participants to move about freely
- One facilitator



Group Size

Any

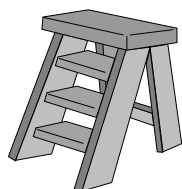


Time

About 5 minutes

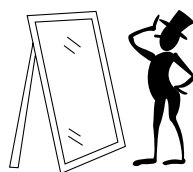
Step-by-step

- 1 Facilitator writes the following "words" on a flip chart or other surface so that participants can read them:



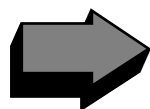
ANA
NA
GRRRR
PHUT
BOOM!

- 2 The facilitator says the words slowly and asks the participants to join in.
- 3 Then the facilitator increases the intensity – makes the chant louder and softer, faster and slower, (it is even possible to include a little dance to go with the chant).
- 4 The energiser ends with a big "BOOOM!"



Reflection and evaluation

In effect, what has happened is that the participants have learned a small part of a new language with its different rhythms, light and shade. So it is possible to have a discussion about what makes up a language after everyone has got their breath back!



This method alive

Be careful with the intensity of this energiser. It can be very loud and funny. It could also appear to be a little embarrassing for some participants, especially if they do not know each other fairly well.

Source: Mark Taylor (1998) "Simple ideas to overcome language barriers" in Language and Intercultural Learning Training Course Report, European Youth Centre, Strasbourg



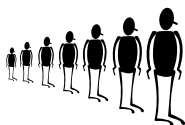
4.1.4 "60 seconds = one minute, or does it?"

We all know time is relative – but what does this really mean? Participants live through their own minute of time and compare the results.



Resources needed

- the facilitator needs a watch
- each participant needs a chair
- if there is a clock in the room, cover it with paper; if the clock ticks then remove it



Group Size

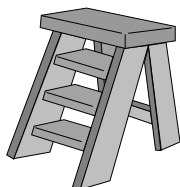
Any



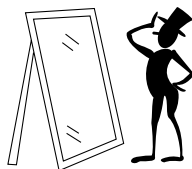
Time

Anything up to 2 minutes and 30 seconds!

Step-by-step

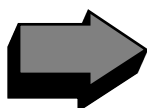


- 1 The facilitator asks the participants to hide any watches they might have.
- 2 Then everybody has to practice sitting down on their chairs silently – and with their eyes closed.
- 3 Then the facilitator asks everyone to stand up and close their eyes. On the command "GO!", each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.



Reflection and evaluation

Clearly this energiser opens up the whole concept of time and each individual's relationship to it. You can then go on to discuss whether there are culturally different perceptions of time.



This method alive

Even within culturally homogeneous groups, this energiser can produce fairly spectacular results. Be careful not to laugh at the people who are last. They might just be having a very "slow" day.

Source: Swatch, Timex, etc



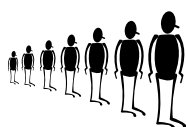
4.1.5 "The onion of diversity"

Never mind what group, we have a lot in common and many differences, which complement each other. A small exercise to discover it – fun!



Resources needed

Big free space in a room



Group Size

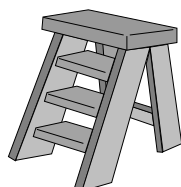
From 10 to 40, even number of participants required!



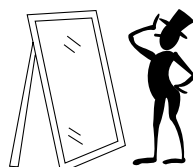
Time

Up to 30 minutes

Step-by-step

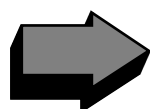


- 1 Participants are asked to form an inner and an outer circle (standing for the onion layers), people face each other in couples.
- 2 Each couple has to find (very fast) one thing (habit, aspect, background, attitude...) they have in common and find one form of expression for it (you can leave the form of expression free or indicate every time a different one: "Sing a song", "make a short mime", "create a poem in two lines", "express it with noises", "express it with a symbol"...).
- 3 Once this is done, the outer onionskin moves to the right and each new couple has to find a similarity and express it. You can as well give indications for the type of similarity (favourite food, what I disliked in school, family, music, habit, attitude, political statement...), going every time a bit "deeper" in our onions.
- 4 The couples can change several times, till the circle is finished (depending on group size). A more difficult variation would be to search for differences in the couple and to express their complementarities (or find an expression / situation integrating both).



Reflection and evaluation

Can be followed by discussions about: Which similarities/differences amazed us? Where do they stem from? How far can our differences be complementary?



This method alive

Can be a great icebreaker, but could also be used at the end of a unit (farewell onion), or to work out identity elements or... (it all depends on the questions you put)! Attention: can be loud and chaotic!

Source: Claudia Schachinger



4.2 Individual exercises

4.2.1 Introduction

Individual exercises are, as the name says already, to be exercised individually (nevertheless in a common group spirit). You might ask: "Is intercultural learning not about encounter?" Well, yes, but we will not be able to learn all we could from our encounters if we do

not take some time to step back and look at what is happening to ourselves in all of these processes. In that sense, these exercises are included to encourage a self-critical, questioning and curious attitude, a dialogue between heart and brain. Learning by discovering ourselves.

4.2.2 "My path towards the Other"

Our approach to the Other (basic for intercultural learning, no?) is influenced throughout our lives, from childhood on, by different factors, education... This 'journey' leads physically, emotionally and mentally through different stages and influences which contribute or hinder a constructive approach to encountering others in life. A trip into myself about chances and obstacles, perceptions and stereotypes.

Resources needed



A building with at least five rooms, to be structured in various "cells"; items to adapt the rooms (paper and pens, scissors and glue, toys, disposable tools according to subjects, music tapes or CD, photos, paint, soft clothes, red wool, pillows, coffee...) and items to structure them (chairs, curtains, ropes...). Facilitators need time to prepare the rooms without participants. For every participant, paper and pen (or a kind of "diary"). Make sure that other people in the building have been informed about the exercise, so that they are not surprised about any "decorations".

Group Size



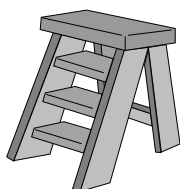
From two to many according to space (a few would be good at least to exchange experiences afterwards, too many can disturb each other if there is not enough space in the rooms).



Time

The preparation of the rooms takes – if well organised – 30 minutes. The exercise itself: 45 to 90 minutes individual journey, 30 minutes for exchange.

Step-by-step



1 Every room is structured in various little "cells", centring around particular aspects of our development (childhood - family - school - society...), corresponding to "stages" of our journey through life. The "path towards the Other" can be symbolised by a red rope (or wool) leading from cell to cell. In every cell, items, dynamics, questions and reflective inputs will invite participants to deep and comprehensive reflection and try to awaken their memory.



- 2 Before doing the individual exercise, participants will have a common introduction, explaining the objectives and will receive a “plan” for the journey (where the rooms are situated, their themes, the stages to follow, the timing and process...), clarifications where necessary. The voluntary character of the exercise (go just as far as you want!) has to be stressed.
- 3 Participants are invited to go through the rooms, one by one, without disturbing each other, finding comfortable spaces to sit down and reflect, taking their individual time. They should keep a kind of diary or take notes during their “journey”, which can later be used in various forms of sharing, depending on the group situation (personal!). The following room descriptions are given as an inspiration and can be adapted as you wish.

- *1st room: childhood* (my roots, a sheltered space, first developments...)
This room should try to encourage “flashes” of childhood’ memory and feelings, the first and deepest experience of “culture”.
 - Cell 1 and, possibly, 2: Questions around my family
First experiences of encounter and proximity, relations, trust... (supported by baby photos, cosy environment, soft music, good home-creating smells, possibility to paint, make things visible, smell, sound...)
 - Cell 3: Perception and difference, own spaces and development... (there should be toys and tools around, things the people can feel, play with, experience with their hands, like flowers and earth, construction material, dolls, cloths, cooking pots, scissors, paper and pens, a whistle, children books, a phone...)
 - Cell 4: Culture, Values, Attitudes and their origin (pictures and symbols - books, TV, games... - shall help to imagine different values and their ‘sources’, their origins.)
- *2nd room: first steps...* (difficulties and discoveries)
This room should signify the tensions experienced in different areas: between encouragement, the discovery of possibilities and opportunities on one side; and the difficulties, restrictions and disappointments on the other hand. This can be symbolised by dividing the cells in two parts with different colours, every part contains possible sentences or statements perhaps once heard from different ‘social actors’ in this frame. In the centre of the cell, a key-question or a statement to be completed by participants could be placed. Issues touched upon could be grading, competition, attitudes and values transmitted, learning about relation and co-operation, prejudices, religion, promotion of individual talents, contact with foreign cultures...
 - Cell 1: School
 - Cell 2: family and closer environment
 - Cell 3: society
- *3rd room: “islands”* (spaces of reflection and repose)
The islands should be ‘warm’ and comfortable spaces, with mattress and pillows, coffee and so on. They signify the places of rest and reflection, where the participants shall have calm to think about particular situations, discussions, activities, persons... which have helped and enabled encounter and the positive affirmation of difference.
 - Cell 1: friends
 - Cell 2: my organisation
 - Cell 3: other reflection spaces



- *4th room: on my way...* (stages of awareness)

Along the way, there are symbols, pictures, questions... which tackle/remind participants about different issues and aspects, which could be important becoming aware of differences, and how they have been promoted or hindered. Questions could address curiosity and empathy, attitudes and behaviours, confrontation, obstacles and barriers towards others, reality and "vision", perceived needs, experiences of change, new discoveries....

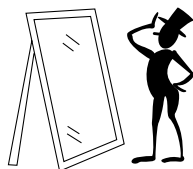
- *5th room: perspectives* (my courage, my objectives...)

'Window places' should signify the perspectives we have. In every corner there is space to reflect on key-issues like 'encounter', 'empowerment', 'key-experiences...'; 'positive examples', 'encouragement'...

Reflection and evaluation

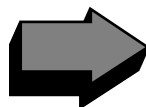
It is very important to give participants time and space to express their different experiences and discoveries and to respect what they do not want (or cannot) share. The respect for privacy has to be stressed clearly. Facilitators have to be ready to accompany participants who need it. A safe setting for the sharing has to exist. It can happen even in a symbolic way if more appropriate. Plenary is not suitable after such an exercise. Simple questions (What did I discover?) are enough to stimulate sharing in small groups (personally chosen, where participants feel comfortable). Depending on the group, you could set up a wall full of blank posters (or "wall of discoveries") or other methods can provide an anonymous form of sharing with the group at the end.

It can be interesting to follow up with subjects such as how we learn, perceptions and stereotypes... It is important to always stress the constructive potential of experiences, the value of different life stories, the respect for individual perception, and the fact that we are not "slaves" to what we have lived, but that we can learn from it...



This method alive

This method has been used (with a different subject of reflection) first in the EYC Budapest with around 30 participants. The elevator was blocked with red strings, the staff amazed. The building was full with people in all positions, writing diaries. Overwhelming discoveries and deep reflection were taken into the process of the activity and later taken home. Great sharing afterwards.



The questions in the various cells have to be adapted in their formulation and contents to the target group and previous process. Careful preparation is necessary. Integrate participants' experiences, but be attentive not to hurt or provoke anybody. Not every group (or person) is ready for an hour of personal reflection. Respect different speeds. Don't underestimate the effects of emerging experiences and "hidden" memories of people. Facilitators have to be easily available at all times. Respect the freedom of every participant to go as deep as they want.

(Source: adapted from JECI-MIEC Study Session 1997, EYC Budapest)



4.2.3 "My own mirror"

An exercise of self-observation and awareness raising about myself, an invitation to participants to observe themselves and their behaviour and reactions relating to a certain subject. We will be amazed what we discover if we try to look at ourselves through different eyes...



Resources needed

Participants ready and willing to be involved, maybe with some awareness raising units beforehand (about body language, perception, stereotypes, theory of culture and intercultural learning...)
Notebook for each participant.



Group Size

Any

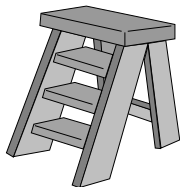


Time

Can be done during one particular exercise, unit or even a whole day (week...).

Step-by-step

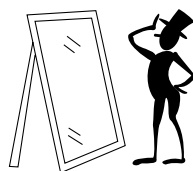
- 1 At the beginning of the unit, the idea of self observation is introduced to the participants. They are invited to "observe themselves" during the day with great attention, their behaviour, reaction to others (what we hear, see and smell...), body language, preferences and feelings...
- 2 They keep a confidential "research diary" and note down any kinds of observation they consider important, as well as the circumstances, the situation, people involved, probable reasons...
- 3 Participants receive a set of main guiding questions, depending on the focus of the observations. The observation could be for example used to talk about stereotypes (How do I perceive and react to others, to which aspects, in which way...?) or elements of culture (What disturbs and attracts me about others? Which reactions or behaviours do I like / dislike? How do I react to things different to me? Which distance do I keep? In which way does this have an impact on my interactions?. You could also use Hall & Hall (1990) theories about space and time as a basis for questions.
- 4 The framework of the observation (beginning and end) should be very clear, maybe with some simple rules (respecting each other, confidence of diaries...). It is important that the exercise continues throughout the whole time, as well as in breaks, free time... As a starting point to get into the mood, participants can be invited to "step out of their bodies" and see themselves in a mirror (short exercise). Then, the "normal" programme can be continued. The exercise can be facilitated if after every programme point a short break invites people to note things in their diaries.





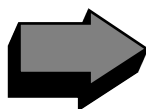
- 5 At the end of the unit, participants need to get out of the exercise and “step back into their bodies”. Then, a personal time is needed to go through the day and the diary, to re-read it, to reflect upon reasons... (this can have the form of an interview with yourself)
- 6 As a last step, a sharing can be initiated, in the form of an interview between two persons or in very small groups. If the group is very open and has a confident atmosphere, participants can be invited later on to discuss informally with others where they felt certain reactions, in order to exchange their perceptions and develop together new strategies for dealing with them.
- 7 A final round in plenary can enable participants to share how they have lived the exercise, what was interesting, difficult...

Reflection and evaluation



- Personal: How was it to observe myself? What was difficult? What did I discover? How do I interpret it? Why did I react like this? What does this say about me? Are there similarities, patterns of behaviour I have? Where do certain things come from? Can I link any of my conclusions with any of the theories about culture? Would I react differently if I would be more (or less) conscious about doing the exercise? Are their parallels to my daily life and encounters with other people?
- For the sharing: It is important to stress that people just tell each other what they want to tell, and take the exercise as departure points for further reflections and questions to themselves.

This method alive



It always depends highly on how the atmosphere in the group is, if we are willing to question our own behaviours, if a positive tension can be created... The exercise can help to discover more closely our own cultural attachments. We can be more attentive in our intercultural encounters, to the mechanisms we develop in coping with it.

The questions have to be specifically adapted to the purpose of the exercise (the more precise the questions are, the better) and the process the group has gone through so far. Attention: it is not always easy for everybody to “observe myself” instead of observing others – it is important to stress that we are asking ourselves questions, rather than others. It is also not easy to remain natural in this exercise.



4.2.4 "Facing identity"

How we see ourselves might not necessarily be the same as how others see us: an exercise about the (changing) faces of our identity...



Resources needed

- Participants having had a basic introduction about concepts of identity
- A big sheet of paper and a pen for each person
- Different coloured pens and/or pencils



Group Size

Various



Time

Around 45 minutes personal, 45 minutes exchange

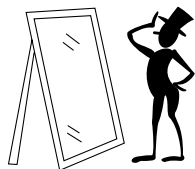
Step-by-step

- 1 every participant receives paper and pen and draws the profile of his/her face on the paper (alone or with the help of somebody else)
- 2 participants reflect personally about various aspects of their identity (elements to be put inside of the drawn face) and how others might see them (elements to be put outside of the drawn face). The participants should be given sufficient time for this, trying to think through different elements constituting identity (family, nationality, education, gender, religion, roles, group belongings...). They should be encouraged to think about both personal aspects and attitudes they both like and dislike.
- 3 In a second step, participants reflect on
 - the relation between what they see and others might see and the relation between different aspects (can be visualised with linking lines and flashes)
 - the development of different aspects / attitudes throughout their life and the factors relevant for it (they can visualise this with colours signifying different moments in life, or indications on a "time scale" they draw beside the face, or different bubbles...)
- 4 Participants are asked to join together in small groups (maximum five) and exchange their reflections very personally, but just as far as they want to go: How do we see ourselves? How do others see us? What influences me? What were my reference points? How do perceptions and attitudes change over time and why? Which dynamics can I perceive in terms of changes and how are they linked? How do I deal with elements of myself I dislike and where do they come from? Which linkage can I perceive between different aspects?





Reflection and evaluation

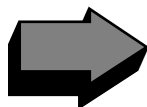


The sharing should probably remain in the small groups, but some general remarks can be brought back to plenary, or participants can give feedback on what they learnt from the exercise in one huge face drawn in plenary (with symbols or remarks).

Continuing questions can be: How do we work with our own and others' perception of ourselves? How far is identity a "dynamic concept" and what are relevant factors influencing changes? What impacts in this group on my identity? Which influences in society impact on my identity and how are they linked? (discussion about nationality, minorities, references...).

Subjects to follow could be "perception & stereotypes", "identity & encounter" "deepening research on elements of culture".

This method alive



"Identity" is a vital aspect of intercultural learning, but not easy to deal with. Respect for personal differences and limits is essential, feedback given has to be extremely careful. It is better to rather share one's own histories if possible instead of interpreting the ones of others.

A lot of time (respecting people's different speeds) has to be given for personal work and attention paid to creating an open atmosphere. The elements discovered here have to be deeply respected and should never be addressed personally, but can be important indicators to encourage people to go further in their discoveries or to point out themes for the group to explore further.

Source: adapted from "EYC Course on Intercultural Learning June 1998"



4.3 Discussion, argument, confrontation

4.3.1 "Where do you stand?"

A discussion exercise to start thinking about different issues.



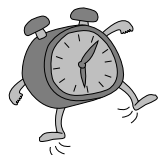
Resources needed

- Enough room so that the group can split into smaller groups of maximum 10 participants.
- Flipchart with statements written on its pages, one statement per page
- Two signs "Yes" and "No" stuck on opposite walls



Group Size

At least 5, and at the maximum 10 participants to work together. Working in an unlimited number of small groups of this size is possible as a structured presentation of results of the small group into plenary is not necessary. The only limiting factors are the number of facilitators and spaces to work in.



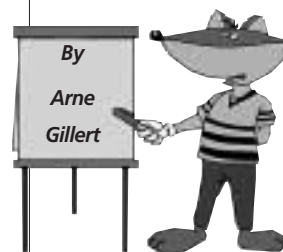
Time

Total time between 30 and 60 minutes, depending on the number of statements discussed. As there is usually no conclusion of the various discussions, the time per statement can be easily limited to 5-10 minutes, and the discussion can be interrupted according to the time.

Step-by-step

Prepare a number of statements (approx. 5-10) that touch various aspects of the issue you would like participants to start thinking about. A good statement:

- uses words that all participants understand,
- is formulated in such a way that there is hardly any discussion on what the statement means,
- is a clear statement ("There is no such thing as national culture" and not: "There could be something like national culture, but it looks like there is not"),
- is not completely obvious to participants ("The earth has the form of a ball" is not a good statement for this purpose),
- invites people to (dis)agree by touching one (and not three) crucial aspects of the issue that should be discussed ("There is no such thing as national culture" and not "National culture does not exist, every generation has their own culture"; this last statement would be better divided in two).





A good technique for designing statements is to reflect in the preparation team what you feel are the important issues around, e.g. culture. Once you have come up with a list of items that you feel deserve discussion, look at what are the (two opposing) extreme points of view one could take on each item. Finally formulate one statement per item that puts one fairly extreme view into words. Try to find a good balance of making the statement not too obvious to be (dis)agreed on (so it should not be too extreme), and saying something so relative that everybody can agree to it (so avoid words that make things relative and diffuse, e.g. “rather”, “maybe”, etc.)

For each small group that you are going to have, prepare a set of flipcharts with the statements on them, one statement each, in order for participants to only see one statement at a time.

Prepare one room for each small group, putting the flipchart in the room and fixing the signs on opposing walls. Remember each group should have between 5 and 10 members.

Introduce the exercise to the participants. A statement is going to be presented to them. They are asked to decide whether they agree or disagree with the statement and go to the appropriate side of the room (if you agree, you go to the side with the “Yes” sign, if you disagree, you go to the side with the “No” sign). Everybody has to take a stand, you cannot remain in the middle. Once everybody has taken a side, participants are asked to explain to each other why they (dis)agree. Everybody is free to change sides during the discussion, if you have been convinced by an argument you heard.

Also point out that the exercise is a tool for the participants to get stimulated to think about the issue, collect different arguments and be confronted with a diversity of opinions. Although everybody should try to be convincing, it is not a shame to be convinced by arguments somebody else brings up, or to change your mind several times during the discussion.

Start the exercise by showing the first statement. Give people time to read and understand the statement. Often participants will ask clarifying questions. If these are really about not understanding the essence of the statement, you can answer – but try to avoid answering questions when your answer will already be an argument for or against the statement.

Ask people to take their side, and, once everybody has decided, invite them to explain their decision. If needed, you can stimulate the discussion by asking people directly about how they feel, but usually the discussion takes off by itself. As a facilitator, only make sure that there is room for everybody to participate and try to make sure that a few people do not dominate the whole discussion.

It is not the purpose of the exercise at this stage to reach a consensus. Decide for yourself when you feel it is a good time to finish the discussion and move on to the next statement. This can easily be while everybody is still actively discussing – the game in itself can anyway only be the start of a longer thinking process.



Move through all the statements following this routine. When you have finished, you might want to ask participants about how they felt and give room to resolve any outstanding issues. If any statement is so controversial that people cannot even settle with noticing that they have different opinions, take note of the issue and try to address it in the remainder of your programme. Or move to the optional step 2:

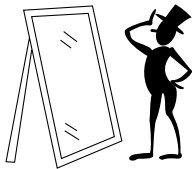
Step 2 (optional)

After having gone through all the statements, go back to them one by one. This time, participants are asked to reformulate the statement in such a way that they can all agree on it, without changing the issue the statement is addressing. Give participants time to work through the statements that were presented, ensuring that people don't just agree to disagree.

Reflection and evaluation

Often this exercise does not need an in-depth evaluation. Still, some questions might be good to talk about with the group:

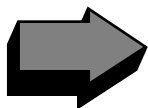
- Why was it so difficult to find agreement on some statements? Why was it easier with others?
- Do participants feel stronger about some of the issues than about others? Why?
- Are there any issues people would like to spend more time exchanging ideas about?



If you are working with a multilingual group, this exercise can give a lot of stimulus to discussions about the role and power of language and, in particular, the challenges related to really agreeing on a text in such a group.

This method alive

It has been used for a wide array of topics with very different outcomes. With issues the group had been acquainted with for quite some time, the exercise turned out to be only the start of an ongoing debate on these issues during the whole seminar. This happened during a seminar on intercultural learning with participants who had been dealing with this topic for quite some time prior to the course. In this situation, most of the participants had very strong opinions about the issues and it was a challenge to facilitate the small groups in a way that people listened to each other and dared to put their own ideas into question.



In another course, the statements surrounded questions of values in training. Many of the participants had not discussed about these issues in depth before, so the exercise started people thinking about the ideas. Here the challenge was much more to make the consequence of the statements meaningful to the participants and not just merely theoretical ideas.

You can find more examples of statements to use in "Coyote" magazine, where this is a regular feature.



4.3.2 "Can you trade values?"

An exercise about exchanging and negotiating on values.



Resources needed

- A room big enough for participants to walk about in
- Cardboard cards, each holding one value (e.g. "Most people cannot be trusted", "Humans should, in every way, live in complete harmony with nature", etc.). Enough cards so that every participant can have eight. There can be duplicates, but there should be at least 20 different value-cards



Group Size

At least 8 and maximum 35 participants.



Time

The necessary time will vary, but is estimated between 1 and 2 hours (approximately 10 minutes to explain the exercise, 20 minutes of trading, between 20 and 60 minutes of compromising, and another 30 minutes for the debrief). Variations are possible which will require more time (e.g. leaving more time and room for the negotiation part).

Step-by-step

Prepare the value-cards. Make sure that they contain values, deeply rooted beliefs about what is good and what is bad. Also, try to ensure that each value you note down could be actively supported by at least one of the participants. After explaining the exercise to the participants, randomly hand out the value cards to the participants, and make sure everybody receives 8 cards. Ask participants to "upgrade" the cards through trading – that is, exchange values they have on their cards with values they prefer. There is no obligation to trade 1:1, the only rule is that nobody should end up with less than 2 cards.



Once trading has stopped, ask participants to get together in groups holding similar value-cards. They should discuss what it is they have in common. If you like, you could also ask them to focus on where these values came from and why they hold similar values.

Then ask them to find somebody that holds values that are very different than theirs. These pairs should try to formulate values they can both agree on, on the basis of what they have on their cards. Although participants might be tempted to simply find compromises by finding more and more abstract or very broad and almost meaningless statements, motivate them to stay as concrete as possible.

Finish the exercise when you feel that most of the pairs have come up with two or three compromise statements.

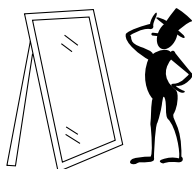
With the whole group, hold an evaluation meeting.



Reflection and evaluation

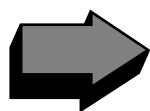
The following questions might be interesting to address during the evaluation:

- How did participants feel about the exercise? Was it easy to trade values? What made it easy/difficult?
- Did they find out something about their own values – and where they come from?
- How was it to compromise on their values? What made it particularly difficult? How can you compromise on values?



If you like, you can link this discussion with a reflection on the role values play in intercultural learning. Values are very often seen as at the foundation of “culture”, and they are so deeply rooted that most people find it difficult to negotiate about them. How can we really live together interculturally then? Are there some common values everybody can agree on? How do you live together if you cannot agree on values? What kind of “working arrangements” could you make?

This method alive



This method has been used in different group settings. It has proven to be particularly powerful in groups that had not been strongly confronted with intercultural learning before and worked as a good starting point for a reflection on values. The formulation of the values on the cards is very important – some of the values we used proved too broad (everybody could agree on them), some too specific. The best thing is to discuss in your team about the values and see if you can find a good variety of opinions on the values for the cards.



4.3.3 "Abigale"

Discussing about a sad love story: Who's the worst, who's the best?

Resources needed

- Per participant one copy of the following story:



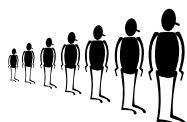
Abigale loves Tom who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Abigale asks Sinbad, the owner of the boat, to bring her to the other side. Sinbad agrees, but insists that Abigale has to sleep with him in return.

Abigale does not know what to do and runs to her mother and asks her what she should do. Her mother tells Abigale that she does not want to interfere with Abigale's own business.

In her desperation Abigale sleeps with Sinbad who, afterwards, brings her across the river. Abigale runs to Tom to happily embrace him and tell him everything that has happened. Tom pushes her away bluntly and Abigale runs away.

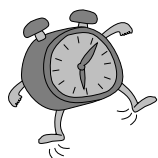
Not far from Tom's house, Abigale meets John, Tom's best friend. She tells everything that has happened to him as well. John hits Tom for what he has done to Abigale and walks away with her.

- Enough space for participants to work individually, in small groups of 4-5, and in plenary.



Group Size

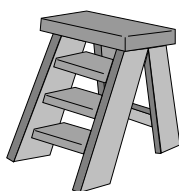
At least 5 participants, and at the most 30 (larger groups can be split and also do the evaluation separately).



Time

Total between 1 hour 15 minutes and 2 hours and 15 minutes

- 5 minutes introduction
- 10 minutes individual reading and rating
- 30-45 minutes small group work
- (optional) 30 minutes in larger group
- 30-45 minutes evaluation in plenary



Step-by-step

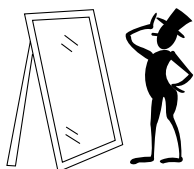
Introduce the exercise to the participants as being one about finding out about different values. Ask everybody to read the story by him/herself and to rank the each character (Abigale, Tom, Sinbad, Abigale's mother, and John) according to their behaviour: Who acted worst? Who second worst? Etc. After most of the people have done their ranking, ask them to get together in small groups (3 to 6), to discuss about how they perceive the behaviour of the characters. The task of the small groups is to come up with a common list – a list that everybody in the small group can agree on. Ask them to avoid



using mathematical methods in order to establish the list, but rather to build that list on the basis of a shared understanding of what is good and what is bad.

After the small groups have come up with their lists, you can optionally repeat this phase by bringing two small groups together to form medium-size groups (if you do that, don't make the initial small groups larger than 4). Evaluate the exercise in plenary by first bringing together the results and by discussing the similarities and differences between them. Slowly move on to ask on which grounds people made their ranking. How could they decide what was good and what was bad behaviour?

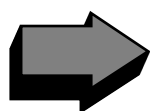
Reflection and evaluation



One focus of the evaluation is the relevance values have for us to determine what we think is good and what is bad. After having established that insight, the next step is to look at how easy or difficult it is to negotiate about values when having to establish a common list. You can ask people how they managed to come up with a common list – which arguments worked to convince them, and why, and where there was a border of being able to understand and/or follow the other.

A possible follow up is to then look at where we learned what is good and what is bad – and what that tells us about what we have in common and what makes us different.

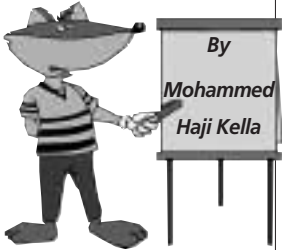
This method alive



Abigale has very often been used to prepare participants of an intercultural exchange for their experience. It is useful when introducing the otherwise abstract concept of values to people, since it very clearly puts participants in a situation where they have to apply values in order to make a ranking. A variation to the exercise is to play it as done here, and then to repeat it with a changed story, in which all the women become men, and vice-versa. Does the same ranking still apply? Why do things change?

More variations are possible: Include the age of the characters in the story and play around with it, make them all have the same gender, include ethnic or national background. And then look at how the changes in the story make a difference to your ranking and why that is.

In order to get the best results from the exercise, it is essential that you establish an open atmosphere in which every ranking of the story is okay and where you do not start "blaming" people for arguments you might consider strange or bad yourself.



4.4 Simulation games

4.4.1 Some practical considerations

What are we talking about?

Games used to replicate and teach behavioural models and processes that employ the use of a human in a particular role, actual or simulated, are called simulation games – according to Shubik (1975). The simulation game experience is a model of reality in which the potential exists for players to test boundaries and discover facets of themselves they never knew before. The better the game design, the better players are able to connect simulated actions and decisions to their everyday experiences in order to build a knowledge base of behavioural skills. Also simulation games provide opportunities to practice new behaviours and attitudes in a non-threatening, non-judgemental setting. Simulations are a very powerful means of working with young people especially in an intercultural perspective to confront and address prejudices and stereotypes of other cultures.

Why do we use simulation exercises in intercultural learning?

Simulation games are practically designed to facilitate group development and understanding of differences. From a youth work perspective, simulation games trigger a co-operative atmosphere where young people feel confident to explore their full potentials and creativity – this does not necessarily take place in conventional classrooms.

There are several benefits to using simulation games to facilitate intercultural learning. First, players learn critical thinking skills that better prepare them to rationally plan future strategies as well as spontaneously realise the consequences of their decisions. Second, players also learn to apply the theories and models explored in the simulated situation to real-world situations. The simulation gaming process also provides players with an opportunity to practice real-world behaviours associated with competition, empathy, and communication in a simulated reality. Third, perhaps one of the most valuable benefits for interculturalists is that a simulated reality is a safer arena for

many people to confront cultural differences. Particularly when addressing some cultural issues of potential controversy, simulation games provide a safe place to explore dangerous questions such as religious beliefs, gender roles and gender equality in a more specific form. Fourthly, it can be an alternative method especially in a non-formal setting to impart knowledge to young people through experiential learning. Fifthly, it can be an effective way to motivate and empower young people when constructively used.

What to consider when using simulation games as a method?

Simulation as a learning method can have a greater impact when it is (a) accompanied by a maximum amount of emotional involvement (b) takes place within an environment of safety, and (c) is accompanied by adequate processing time and a clear summary providing a cognitive map for understanding the experience. In other words, it should be an “integrative learning,” a holistic process of learning that focuses on learning from differences in content, point of view, and learning style within an open learning climate. Three points are particularly important to achieve this:

- 1) The dissemination of new ideas, principles, or concepts (defined as “content”);
- 2) An opportunity to apply content in an experiential environment (defined as “experience”);
- 3) Debriefing as to the result of actions taken and the relationship between performance at each stage of the simulation. What was the experience, what was learned and what can be made better relating to daily realities.

Structuring your simulation

There are many different ways of structuring a simulation game, indeed many different outcomes. The following elements are most common and particularly popular in intercultural youth work practices.

Setting: This includes the physical atmosphere, the group’s motivation and how well they are



known to each other. It useful to note that the choice of the content determines the setting of the game.

Content and purpose: every game has a purpose and content. The facilitator must ensure this is clear and explicit to the players. In most cases the content and purpose reflects an everyday reality.

Rules: these are usually known as ground rules, they are particularly important to guide the communication and definition of roles. It is also a guide for the facilitator of the game.

Timing: a successful simulation game is determined by the time allowed from the preparation to the debriefing process. There should be enough time for the participants to become involved in the game and willing to participate

in it. Simulation games last for days, others last for an hour or more. Timing of a game is determined by the content and purpose. Enough time should also be given to participants to come out of their roles before a debriefing starts.

4.4.2 Limit 20

Limit 20 is a very powerful simulation, which helps participants to explore discrimination and exclusion. It addresses issues such as inequality, minority – majority relations and power. During the simulation, participants will experience injustices which are a common reality in our societies and the debriefing allows them to reflect on this and link to their own experiences. For a full description of the use of this method, see *Education Pack*, page 110.





4.4.3 "Appreciative inquiry"

Appreciative inquiry is a most valuable method in celebrating differences and appreciating the values of cultures. Appreciative inquiry is used to reconnect the values and importance of society especially where there is mistrust between different cultures. It is not a simulation game in its strict sense, but has been used by experienced facilitators as a simulation exercise to help participants engage in dialogue on very deep and sensitive issues on intercultural relations like cultural values. You may also adapt this method to your own reality and the target group you work with.



Resources needed

Pens, flip charts, markers and tape



Group Size

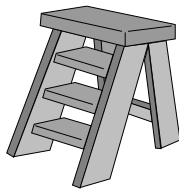
Minimum 4



Time

1-2 hrs. Depending on group size

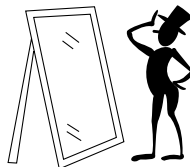
Step-by-step



- 1 Divide the group into pairs, a minority person and a majority person
- 2 Distribute the questionnaires and guidelines. Explain the content and purpose of the exercise as in the introduction. Give 15 minutes to each to ask questions (30 mins in all)
- 3 Ask the interviewers to summarise individually the values they found during the interviews prioritising the most common in his or her own culture and write them on a flip chart (10mins)
- 4 Invite the group to make a common list of the values and different values that were found: allow the participants to do this in an ample time (15 mins)
- 5 Debriefing (40 mins)

Reflection and evaluation

Debriefing



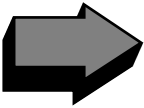
Ask the participants how they felt when they were asked and how they felt as an inquirer. When was the last time they were appreciated by a majority or a minority. Ask how can they relate this to minority-majority relations. Are values common? Are there significant differences in values between minority and majority? What values are usually proclaimed but not adhered to?



This method alive

This method is becoming very popular with European facilitators, what is best about it is the amount of material for personal reflection it gives participants.

Questions for the majority

- 
- A) Describe your most positive experience with a minority in your country, a time when you felt really alive, proud, creative or effective. What were the circumstances at the time? How did you feel? What was the most positive thing you found about them?
 - B) What would be necessary for you to have more experience like this in the future?

Questions for the minority

- A) Describe your most positive experience in the company of majority. Think of an occasion when you felt really alive, proud creative or effective. What were the circumstances at the time? How did you feel? what was the positive thing you found about this relationship.
- B) What would be necessary for you and other minority young people to have more experiences like this in the future?

Tips for conducting the interviews

Use the questions as your script, i.e. ask the questions as they are written and don't attempt to influence the answers.

Allow the interviewee to tell his or her story. Please don't tell yours or give your opinion about their experiences.

Listen carefully and seek to find the values underlying the experience.

Use the following questions to probe further:

Tell me more? Why do you feel that way? Why was that important to you? How did that affect you? Can this experience change your perceptions about minority/majority?

Some people will take longer to think about their answers- allow for silence. If someone doesn't want to, or can't answer some of the interview questions, that's OK.

*Adapted from Brhama Kumaris,
World Spiritual University, London, UK.*



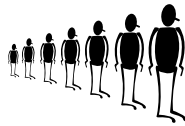
4.4.4 "The Derdians"

This game is a simulation of a meeting of two cultures. Find the key to foreign cultural behaviour, analyse the effects of meeting with a foreign culture. A team of engineers goes to another country in order to teach the people there how to build a bridge.



Resources needed

Strong paper (cardboard), glue, scissors, ruler, pencil, game descriptions for Derdians and engineers. Two rooms.



Group Size

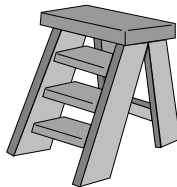
Minimum: 12 people, who are divided into two groups.



Time

1 1/2 - 2 hours, including debriefing.

Step-by-step



1 Depending on the size of your group, have 4-8 people play a team of engineers, who will teach the Derdians how to build the bridge. They receive the instructions for the engineers and are brought to a separate room.

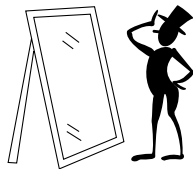
2 The rest of the group will be Derdians. They receive the Derdian instructions. If you have too many people, you can also make a team of observers, who just watch and take notes. These observers should not be introduced to the Derdian culture beforehand, so keep them with the engineers in the beginning.

Reflection and evaluation

Debriefing:

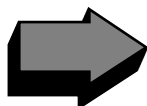
After the game the two groups of participants take a piece of flipchart and note their comments to the following three points:

- | | | |
|-----------|--------------|---------------------|
| 1.) Facts | 2.) Feelings | 3.) Interpretations |
|-----------|--------------|---------------------|



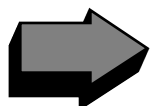
The following points should be discussed in plenary:

- We have a tendency to think that others think the way we do.
- We often interpret things right away, without being aware of the differences in cultural behaviour.
- How were the roles distributed/What role did I take? What does that reveal of my identity? Did I feel comfortable with my role?
- Is that image I have the same that was perceived by the others?
- What influence did my cultural background have on the role I took on?



Cards:

See following pages.



Instructions for the Derdians

The Situation:

You live in a country called Dardia. The village you live in is separated from the next city where there is a market by a deep valley. To reach the market you have to walk for two days. If you had a bridge across the valley, you could get there in 5 hours.

The government of Dardia made a deal with a foreign firm to come to your village and teach you how to build a bridge. Your people will then be Dardia's first engineers. After having built that first bridge with the foreign experts you will be able to build bridges all over Dardia to facilitate other people's lives.

The bridge will be built out of paper, using pencils, rulers, scissors and glue. You know the materials and tools, but you don't know the construction techniques.

Social behaviour:

The Dardians are used to touch each other. Their communication doesn't work without touching. Not being in contact while talking is considered very rude. You don't have to be in direct contact, though. If you join a group, you just hang on to one member and are instantly included in the conversation.

It is also very important to greet each other when you meet, even when you just pass someone.

Greetings:

The traditional greeting is a kiss on the shoulder. The person who starts the greeting kisses the other on the right shoulder. The other then kisses on the left shoulder. Every other form of kissing is insulting! Shaking hands is one of the biggest insults possible in Dardia. If a Dardian ever is insulted by not being greeted or touched while being talked to, he/she starts shouting loudly about it.

Yes/No:

Dardians don't use the word no. They always say yes, although if they mean 'no', they accompany the 'yes' with an emphatic nodding of the head (you should practise this well).

Work behaviour:

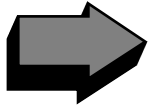
While working, the Dardians also touch a lot. The tools are gender-specific: scissors are male, pencil and ruler are female. Glue is neutral. Men never ever touch a pencil or a ruler. The same goes for women and scissors (I think it's got something to do with tradition or religion).



Foreigners:

Derdians like company. Therefore they also like foreigners. But they are also very proud of themselves and their culture. They know that they'll never be able to build the bridge on their own. On the other hand they don't consider the foreigner's culture and education as superior. Building bridges is just a thing they don't know. They expect the foreigners to adapt to their culture. But because their own behaviour is natural to them, they can't explain it to the experts (this point is VERY important).

A Derdian man will never get in contact with another man unless he is introduced by a woman. It does not matter whether the woman is Derdian or not.



Instructions for the engineers

The situation

You are a group of international engineers working for a multinational construction company. Your company has just signed a very important contract with the government of Derdia in which it committed itself to teach Derdians how to build a bridge. According to the contract signed, it is very important that you respect the deadline agreed, otherwise the contract will be cancelled and you will be unemployed.

The Derdian government has a great interest in this project, which is funded by the European Union. Derdia is a very mountainous country, with many canyons and deep valleys, but no bridges. Therefore it always takes many days for Derdians to go from the villages to the market in the main city. It is estimated that with the bridge the Derdians could make the trip in only 5 hours.

Since there are many canyons and rivers in Derdia, you can't just put a bridge there and take off again. You'll have to instruct the Derdians how to build a bridge themselves.

Playing the simulation

First you should take time to carefully read these instructions and decide together about the way you are going to build the bridge. After a specified time, two members of your team will be allowed to go and make contact for 3 minutes with the Derdian village where the bridge will be built (e.g. to check the natural and material conditions, make contact with the Derdians, etc.). You will then have 10 minutes to analyse their report and complete the preparations.

After this the whole team of engineers goes to Derdia to teach the Derdians how to build the bridge.

The bridge

The bridge will be symbolized by a paper bridge. The bridge will link two chairs or tables over a distance of approximately 80 cm. It has to be stable. At the end of the building process it should support the weight of the scissors and glue used in its construction.

The pieces of the bridge cannot just be cut out and assembled in Derdia because otherwise the Derdians would not learn how to do it themselves. They have to learn all the stages of the construction.

Each piece needs to be drawn with pencil and ruler and then cut out with the scissors.

Materials

The bridge will be made with paper/cardboard.
You can use for the planning and building: paper, glue, scissors, ruler, pencils.

Time

For planning and preparation before going to Derdia: 40 minutes
To teach the Derdians to build: 25 minutes