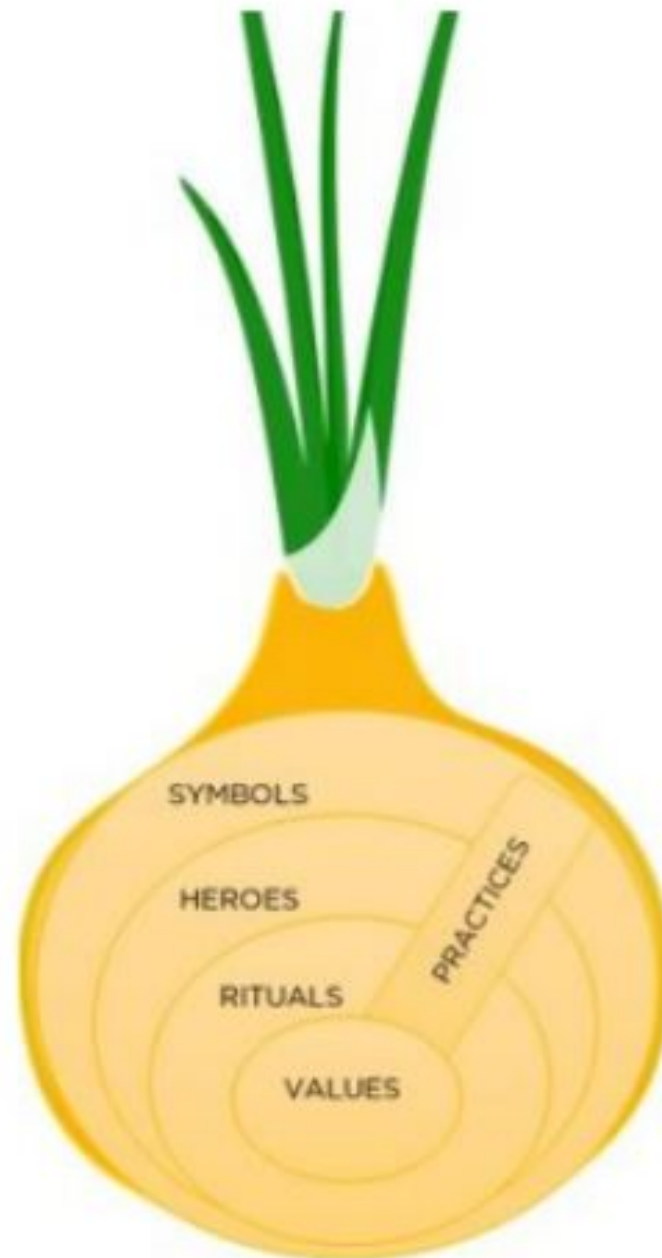


Teachers Training course
Intercultural learning in education

Il mio sé interculturale

COS'È LA CULTURA?

E.B. Taylor (1871) ha definito la cultura come *“quell’unità complessa che comprende conoscenza, credenza, arte, morali, legge, costumi e molte altre capacità e abitudini acquisite dall’uomo come membro di una società”*



Hofstede, 1991.



The iceberg concept of culture

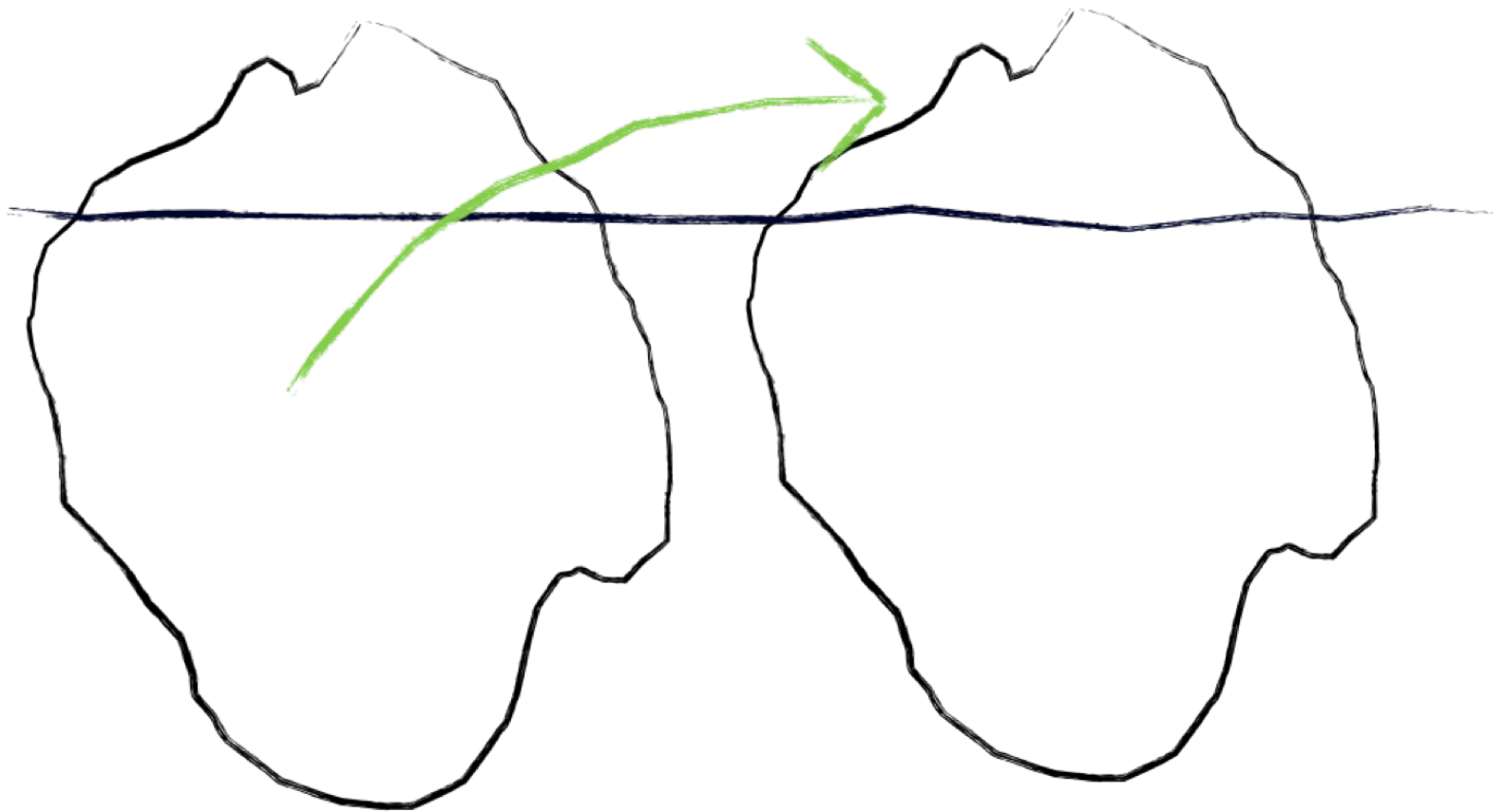
Primarily in awareness

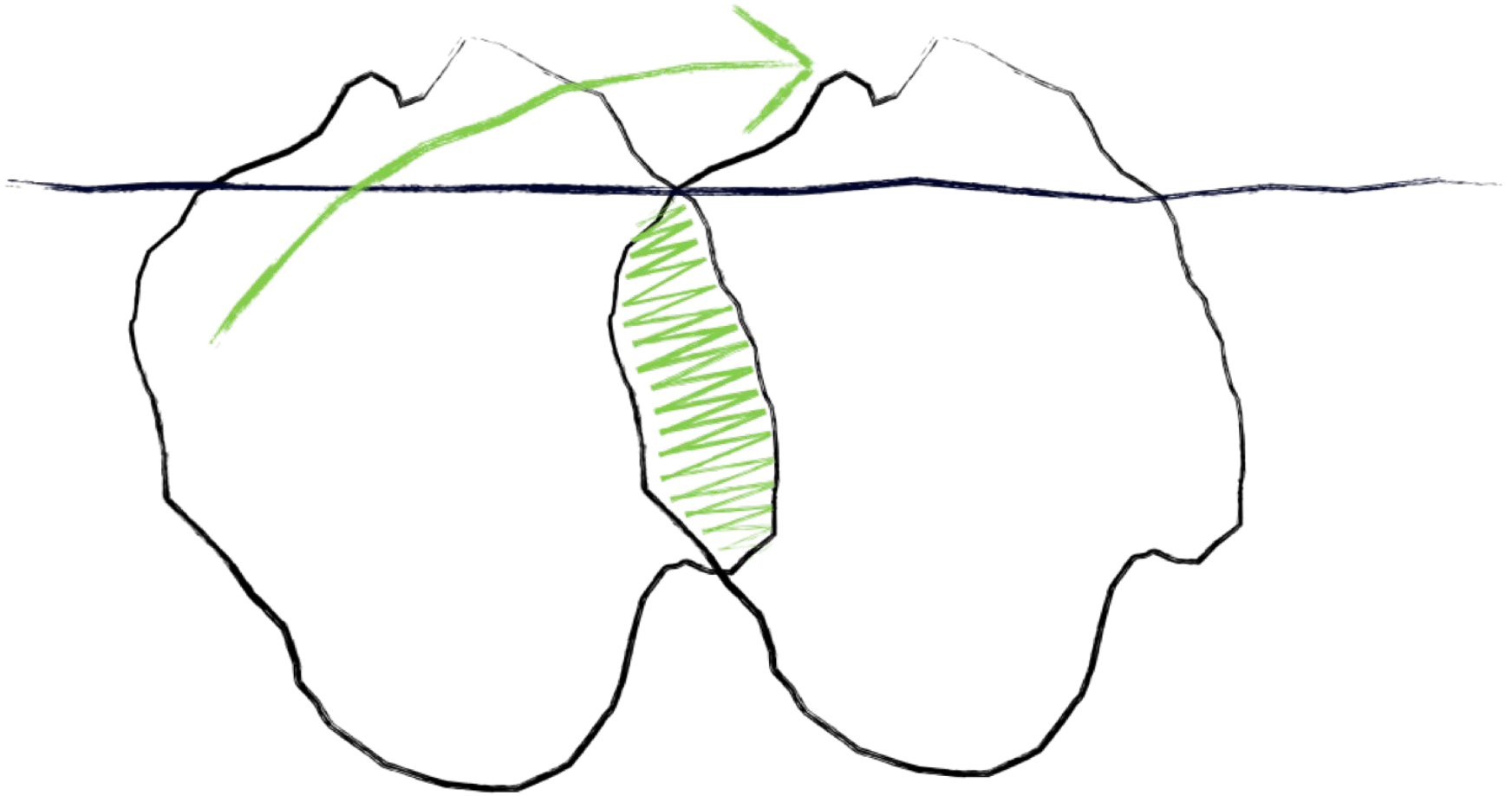
Fine arts Literature
Drama Classical music Popular music
Folk-dancing Games Cooking Dress

Primarily out of awareness

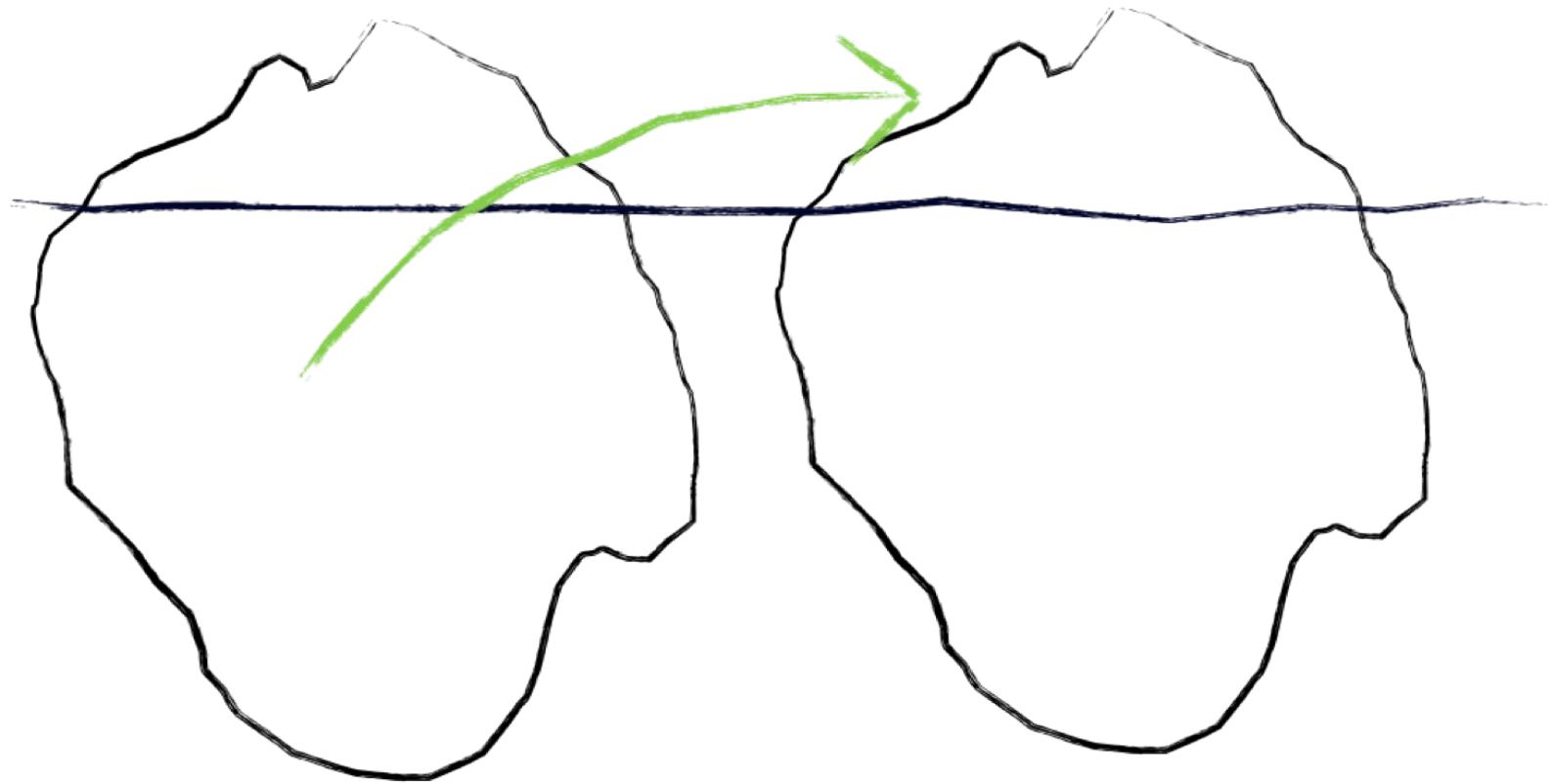
Notions of modesty Conception of beauty
Ideals governing child raising Rules of descent Cosmology
Relationship to animals Patterns of superior/subordinate relations
Definition of sin Courtship practices Conception of justice Incentives to work
Notions of leadership Tempo of work Patterns of group decision-making
Conception of cleanliness Attitudes to the dependent Theory of disease
Approaches to problem solving Conception of status mobility Eye behaviour
Roles in relation to status by age, sex, class, occupation, kinship, etc. Definition of insanity
Nature of friendship Conception of "self" Patterns of visual perception Body language
Facial expressions Notions about logic and validity Patterns of handling emotions
Conversational patterns in various social contexts Conception of past and future Ordering of time
Preference for competition or co-operation Social interaction rate Notions of adolescence
Arrangement of physical space Etc.

AFS Intercultural Programs Inc., Copyright 2010

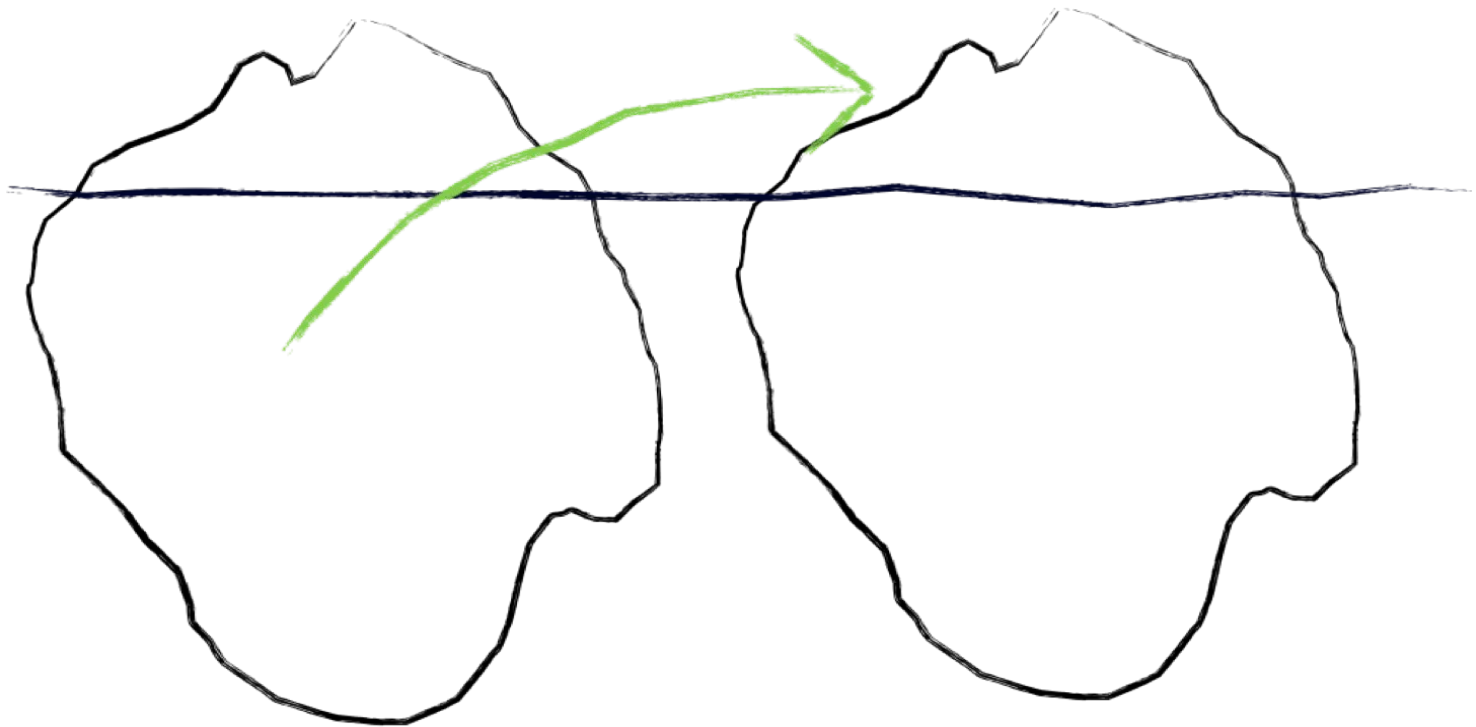




STESSI VALORI COMPORAMENTI DIFFERENTI



STESSI COMPORAMENTI VALORI DIFFERENTI



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This digital magazine explores intercultural and global citizenship education, voluntarism and social impact, through articles, interviews, and learning tools created by respected thought leaders and experts.

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Series of insightful and concise essays on key intercultural concepts based on research and practical experiences. The series is produced by AFS education experts for anyone studying about or working with intercultural topics.

[Access the series](#)

AFS Intercultural Learning Program ICL for AFS & Friends

Tools to Suspend Judgment

How do you best defend a view on a controversial issue? Do you have a right to hold that view? The **Describe, Interpret, Verify, Evaluate, and Engage (D.I.V.E.)** model is a grounded theory model for suspending judgment on controversial issues. It is based on the idea that people do not hold views in a vacuum. They are shaped by their experiences, their relationships, and the social norms of their culture. The D.I.V.E. model is a process that helps people to understand the complexity of controversial issues and to suspend judgment on them.

DESCRIPTION, INTERPRETATION, VERIFICATION, EVALUATION (D.I.V.E.) MODEL

CRUCIAL

James Bennett, executive director of the Intercultural Communication Institute, and Neil Bennett, founding director and CEO of the Intercultural Development Research Institute, created the **Describe, Interpret, Verify, Evaluate, and Engage (D.I.V.E.)** model in the 1970s while working in a group of intercultural workplace facilitators at the University of Minnesota. Their goal was to help participants in their training to suspend judgment on controversial issues. The D.I.V.E. model has become one of the most widely used intercultural learning models.

AFS has adapted the D.I.V.E. model for students in intercultural classrooms. The model is designed to help students to understand the complexity of controversial issues and to suspend judgment on them. The model is a process that helps students to understand the complexity of controversial issues and to suspend judgment on them.

English

AFS Intercultural Learning Program ICL for AFS & Friends

Overview of AFS Research

Since AFS' adoption of the research-based learning model, the International Intercultural Learning Program (IILP) has been a ground-breaking program. The program has been designed to help students to understand the complexity of controversial issues and to suspend judgment on them.

AFS has a long-standing history of significant contributions to the field of intercultural education. Our research has been grounded in the idea that people do not hold views in a vacuum. They are shaped by their experiences, their relationships, and the social norms of their culture. The D.I.V.E. model is a process that helps people to understand the complexity of controversial issues and to suspend judgment on them.

IMPACT STUDY (2015)

One of the central studies on the impact of cultural exchange programs conducted by AFS began in 1966 and continued in 1969. Thousands of AFS students were interviewed at different points during their exchange programs to measure their learning and personal growth across 17 different variables:

1. Academic Achievement
2. Academic Self-Concept
3. Academic Self-Efficacy
4. Cultural Awareness
5. Cultural Interest
6. Communication Skills
7. Language of Study
8. High Academic Achievement
9. High Academic Self-Concept
10. High Academic Self-Efficacy
11. Intercultural Competence
12. Intercultural Understanding
13. Intercultural Sensitivity
14. Intercultural Tolerance
15. Intercultural Openness
16. Intercultural Acceptance
17. Intercultural Rejection

The findings were surprising. An overall trend across all variables **greater increase in understanding other cultures, awareness and appreciation of local customs and values, foreign language acquisition and ability, international awareness, and adaptability.** The AFS research also shows how these students became more independent, more responsible in their thinking, more aware of their home country and culture, better able to communicate in other settings and to work effectively, and happier in one of the most significant areas of research.

English

AFS Intercultural Learning Program ICL for AFS & Friends

Concepts and Theories of Culture

In the story called "The blind men and an elephant", originally developed in South Asia, an elephant was brought to the first time. Each of them touches a different part of the animal and their variety of perceptions leads to different interpretations of what an elephant is. The story illustrates how reality can be perceived in many different ways and that there may be no one true way to see things. This leads to a central truth: **there is no one true way to see things.** Culture is a complex entity, not easy to define, not only because it is so vast and so varied, but because it is so deeply intertwined with the social and political systems of the world and so deeply intertwined with the history, mythology, and identity of the people who live in it. The study of culture is a complex task that requires a deep understanding of the social and political systems of the world and so deeply intertwined with the history, mythology, and identity of the people who live in it.

According to James Bennett, an intercultural communication theorist and AFS Executive Director, culture is a complex entity that can be defined as **shared characteristics, behaviors, attitudes, roles and values** that are characteristic of a group that are transmitted from one generation to the next and can change slowly over time. Culture is a complex entity that can be defined as **shared characteristics, behaviors, attitudes, roles and values** that are characteristic of a group that are transmitted from one generation to the next and can change slowly over time. Culture is a complex entity that can be defined as **shared characteristics, behaviors, attitudes, roles and values** that are characteristic of a group that are transmitted from one generation to the next and can change slowly over time.

The definition of culture involves a variety of different views and is a complex task that requires a deep understanding of the social and political systems of the world and so deeply intertwined with the history, mythology, and identity of the people who live in it.

English
Spanish
Portuguese (BR)
Danish
Turkish

AFS Intercultural Learning Program ICL for AFS & Friends

Debriefing Experiential Learning

Experiential learning can occur during a structured activity or in situations that are not structured. The purpose of experiential learning is to help people to understand the complexity of controversial issues and to suspend judgment on them.

EXPERIENTIAL LEARNING AS THE FOUNDATION

In order to understand the complexity and range of the subject matter, it is essential to explore the experience and to reflect on it. This is the foundation of the experiential learning process. The experiential learning process is a process that helps people to understand the complexity of controversial issues and to suspend judgment on them.

DEBRIEFING EXPERIENTIAL LEARNING IN FIVE STEPS

Experiencing: The experiential learning process begins with a structured activity in which participants are engaged in a shared experience. This experience is designed to help participants to understand the complexity of controversial issues and to suspend judgment on them.

Processing: After the activity, participants are given time to reflect on their experience. This is the processing stage of the experiential learning process. The purpose of processing is to help participants to understand the complexity of controversial issues and to suspend judgment on them.

Generalizing: After processing, participants are encouraged to apply what they have learned to other situations. This is the generalizing stage of the experiential learning process. The purpose of generalizing is to help participants to understand the complexity of controversial issues and to suspend judgment on them.

Applying: After generalizing, participants are encouraged to apply what they have learned to their own lives. This is the applying stage of the experiential learning process. The purpose of applying is to help participants to understand the complexity of controversial issues and to suspend judgment on them.

English
Spanish
German
Portuguese (BR)

<https://woca.afs.org/education/p/icl-for-afs-and-friends>

This training has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Think of a critical incident* ...



** To be critical, the incident must have resulted in a conflict, in some sort of learning, and be rooted in an intercultural misunderstanding*

- When and where did the incident happen ?
- Who was involved? How did it begin?
- Who does what? Who says what? What's the problem?
- How does the story end ? What follow up is there?

Need to be more competent ?

What is Intercultural Competence (IC) ?

How can you learn to be more competent ?

Competenza Interculturale

Darla K. Deardorff (2006): *“la capacità di comunicare in modo efficace e appropriato in situazioni interculturali basate sulla propria **conoscenza, abilità e atteggiamenti** interculturali”.*

Martyn Barrett (2011): *“l’insieme di **atteggiamenti, abilità, conoscenza e comportamenti** necessari per una appropriata ed efficace interazione e comunicazione con persone che percepiscono di essere di diverso background culturale da sé”.*

Fantini e Termizzi (2006): *“un complesso di abilità necessarie per eseguire efficacemente e adeguatamente quando si interagisce con altri che sono linguisticamente e culturalmente diversi da se stessi”*

CoE (2016): *“La competenza democratica e interculturale è definita come capacità di mobilitare e distribuire **valori, atteggiamenti, competenze, conoscenze e/o comprensioni rilevanti** per rispondere in modo appropriato ed efficace alle esigenze, alle sfide e alle opportunità presentate da situazioni democratiche e interculturali. La competenza democratica e interculturale è definita come la capacità di attivare ed utilizzare **valori, atteggiamenti, competenze, conoscenze rilevanti** per rispondere in modo adeguato ed efficace alle esigenze, alle sfide e alle opportunità presentate da situazioni democratiche e interculturali. La necessità di adattarsi a situazione sempre nuove e diverse, quando esse si presentano, determina il naturale dinamismo delle capacità di impiego delle proprie **competenze e abilità psicologiche**”.*

L'apprendimento interculturale è...

....un processo di **apprendimento permanente** che porti i migliori risultati attraverso **l'apprendimento esperienziale consapevole, pianificato e guidato**

D. Kolb, *Experiential Learning*, 1984