

Living and Learning Heart to Heart



*Intercultural Learning Experiences
to Build Positive Relationships
in a Multicultural World*

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Build Positive Relationships in a Multicultural World*

*A Project of the Lutheran Women's Missionary League
Gospel Outreach Committee*

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History of Diversity

The LWML's History of Appreciating and Promoting Diversity



The LWML has a long history of appreciating and promoting diversity.

In the 1950s Lillian Preisinger was LWML President when the LWML convention was scheduled to be held in a New Orleans hotel used previously by other synodical entities. When Lillian found out that the hotel was segregated, she knew that would make it impossible for the African American LWML members to attend. So Lillian took a **stand against segregation and for inclusion of all women in the LWML**. She cancelled the convention in New Orleans and held a delegate-only convention in Colorado the following year. We are proud of that decision she made and the different efforts LWML has made to become an organization that represents all women of the church.

In the 1980s Discipling Woman to Woman focused on involving North American women from a variety of ethnic backgrounds.

In the 1990s Support and Encouragement to Missionary Wives sent teams to three different countries to spend quality time with missionary wives and lead them in a retreat. The **Sister to Sister** project sent 42 women to nine countries to visit women missionaries and their national counterparts, bring back their stories to share with LWML members, and use these stories and experiences to build relationships with women from diverse cultural backgrounds in the U.S.

In 2000 Bridging Cultures brought 13 women of various ethnicities from the U.S. together to dialogue with LWML leaders about how the organization could involve more women of diverse cultures.

In 2001 the LWML realized its need to do more to welcome and involve women who represent the full range of diverse backgrounds of members of the Lutheran Church-Missouri Synod. Deciding to be very intentional about these goals, the LWML tasked the **Gospel Outreach Committee** with visioning and planning for increased participation of women from all cultures who are part of the church.

In 2003 the Gospel Outreach Committee facilitated the first Heart to Heart Sisters Pre-Convention Gathering, inviting 22 Hispanic and African American women who had already been identified as church leaders. The Committee wrote a mission grant for \$50,000 to continue this work that was adopted at the 2003 LWML Convention in Oklahoma City. As a result of this grant, the **Heart to Heart Sisters Task Force** was formed.

In 2004 the Heart to Heart Sisters Task Force provided training for the LWML Board of Directors using the cross-cultural simulation experience **BaFá BaFá**.

In 2005 the Heart to Heart Sisters Task Force, in partnership with LCMS Board for Mission Services and Ablaze, invited 40 women leaders from Hispanic, African American, Hmong, and African immigrant groups to participate in the **Heart to Heart Sisters 2005 Pre-Convention Gathering** in Tampa, Florida.

In 2007, 15 women who are Native Americans or converts from Islam and other eastern religions participated in **Heart to Heart Sisters 2007** at the Sioux Falls, South Dakota, LWML Convention.

The Gospel Outreach Committee is currently focusing on deepening the knowledge and skills of LWML members to understand and relate to women from different cultural backgrounds through the publication of **Living And Learning Heart To Heart: Intercultural Learning Experiences to Build Positive Relationships in a Multicultural World.**

Learning is a life-long endeavor, and we pray that you will find the activities in this manual supportive of your growth, challenging of your mind, and nurturing of your heart so that you may indeed build positive relationships in our wonderful, multicultural world!



Introduction

Living & Learning: Heart to Heart



PURPOSE:

Living and Learning Heart To Heart is designed to enhance the abilities of LWML women of all cultural backgrounds to develop positive relationships with each other in their churches and communities.

Through structured learning activities, users of this Resource can:

- ✧ develop new insights about themselves while learning to appreciate each other in a positive, relational manner;
- ✧ study cultural concepts and recognize how culture influences thinking and behaviors;
- ✧ learn a process that can help them understand specific cultures in their communities; and
- ✧ gain skills that will help them serve their churches and communities in a proactive way.

FEATURES:

- ✧ Cultural information on various cultural groups
- ✧ Bible studies that emphasize the role of Biblical characters from different cultures
- ✧ Critical incidents to guide learning about different cultural perspectives
- ✧ Specific guidelines for group leaders to present the material to groups
- ✧ List of resources available on the internet and in libraries to extend intercultural learning experiences beyond the activities in Living and Learning Heart to Heart

SUGGESTIONS FOR USING LIVING AND LEARNING HEART TO HEART

This Resource can be used in a variety of settings:

- ✧ Congregational LWML society meetings
- ✧ Other congregational group meetings
- ✧ LWML Retreats
- ✧ LWML Zone rallies
- ✧ LWML District conventions
- ✧ LWML National conventions

PLANNING NOTES FOR LEADERS:

1. The learning activities in Living and Learning Heart to Heart are developmental. Because each one builds upon the previous activities, it is important to use them in the order presented.
2. Learning activities can be broken and used in a wide variety of time frames and meeting formats. Be flexible and divide up the units and activities in ways that make sense for your group's meeting schedules, time demands, and other parameters. You could do the entire set of activities in a two-day retreat or do just one activity at each LWML meeting and spread the activities out over the course of a year or two – and there are all sorts of other ways to work through this manual. Just plan to present the activities in the order presented in the manual.
3. The chart below gives only an approximate time needed to complete each activity. However, the actual time you will need will depend on the size of your group, how deep your discussion becomes, and the extent to which you can get everyone to participate in the discussions.

4. The reflection activity at the end of each unit is an important activity designed to cement and extend the learnings of the unit. Don't short-change this opportunity. And feel free to do this reflection activity at any time, especially if you divide up the activities over longer time frames.
5. The activities in this manual are meant to be interactive, thought-provoking, and fun, too! Try to find ways to help all members feel comfortable being active and involved.

PROCESS RECOMMENDATIONS FOR LEADERS

When you are leading the activities in this resource:

1. Use the Approximate Time in the chart below as suggested timings, especially as you plan.
2. Don't try to rush your group through an activity – provide enough time to help the learnings evolve through the activity and the discussion.
3. Recognize the need to be open to learning for us all. Even as leaders of these activities, you will find more success in thinking and acting like a “fellow learner” than an expert.
4. Encourage each other as new ideas are presented and explored. Remember, this is “new territory” for many of us!
5. Remember, learning something new requires taking risks. Reinforce for your group that risks are okay and no one's ideas or questions should be rejected.
6. Find time for your own personal reflection upon the content of each activity both before and after your meetings. You may find additional insights when you take the time to think about the material when you are not in the middle of leading your group.
7. Use the resource materials available in your community and church. This includes people of different cultures, those who speak other languages, visiting missionaries, international students at a local college or university, book stores, university professors, etc. Your group may enjoy having lunch at the end of your meeting at a local restaurant that serves food from another country.

Suggested Timeframes for Intercultural Learning Activities

	Discussion Questions and Interactive activity	Approx.Time (Min.)
Unit 1	Terms and Definitions Bible Study Reflection	25-30 20-30 15-25
Unit 2	Defining and Understanding Culture An Example of Two Cultures Coming into Contact with Each Other An Example of Cultural Misunderstanding from Bongobongo Additional Thoughts about Culture and Intercultural Learning Bible Study Reflection	30-40 20-30 35-45 35-45 20-30 15-25
Unit 3	Stereotypes Country Profiles of Three Countries where LCMS Missionaries Live Create a New Country Profile Cultural Insights – A WebQuest Bible Study Reflection	15-25 45-60 30-45 60-70 (or two 35min time slots) 20-30 15-25
Unit 4	Introduction to Intercultural Effectiveness Intercultural Effectiveness Depends Upon the Understanding of Culture How Does Stereotyping Affect My Ability to Develop Trusting Relationships with People from Other Cultures? Critical Incidents 1 Critical Incidents 2 Critical Incidents 3 Bible Study Reflection	45-55 30-40 15-25 45-55 45-55 45-55 20-30 15-25
Unit 5	Summarizing Learning Practical Suggestions for Relating Interculturally Making a Plan Reflection	30-40 30-45 30-45 15-25

Note: This chart provides only an approximate time needed to complete each activity. However, the actual time you need will depend on the size of your group, how deep your discussion becomes, and the extent to which you can get everyone to participate in the discussions.

Unit 1

An Introduction to Intercultural Learning Experiences



Unit 1 Focus Questions:

What are the primary terms and concepts used in
Living and Learning Heart to Heart?
What is meant by each of the terms and concepts?

Unit 1 Activities

Terms and Definitions
Bible Study
Reflection

Unit 1 Activity: Terms & Definitions

An Introduction to Intercultural Learning Experiences



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Directions page
Terms & Definitions page
Reflection page
 - ☐ 8 ½ x 11" blank paper (1 per participant)
 - ☐ Markers
- ☐ *Approximate time for this activity: 25-35 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Chairs and/or tables in a circle*
- ☐ *I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.*
- ☐ *Other: _____*

Unit 1 Activity: Terms & Definitions

An Introduction to Intercultural Learning Experiences



DIRECTIONS:

1. Assign each participant a term and a definition (note that “culture” has four definitions, so four different participants can be assigned a different definition).
2. Give each participant a blank sheet of paper and ask her to draw a symbol or picture to illustrate the concept behind her definition.
3. After all illustrations are completed, ask each participant to share her drawing with the group, explaining what it means and why it fits her definition.
4. As a group, discuss these questions:
 - a. What new insights did you get from looking at the illustrations and hearing others’ interpretations of their definitions?
Answers will vary.
 - b. On the basis of these concepts what do you think will be some of the main ideas your group will explore in this manual?
Answers will vary
 - c. How do you feel about beginning these intercultural learning experiences?
Answers will vary. Your group may feel intrigued, interested, or excited. Or there may be some nervousness. All feelings are okay – you can reassure them that as they learn, they will most likely gain more insights and confidence.
5. Now read through the points under “Intercultural effectiveness does NOT mean...”
Compare each point to the definitions you have just discussed. Why is it important for us to be just as clear about what intercultural effectiveness is NOT as about what it is?

Sometimes people make assumptions that intercultural interactions mean they must “give up” important aspects of their cultural identity. In fact, we hope the activities in this manual will help us all become more aware of our own culture AND learn about other cultures at the same time. The items listed under “NOT” are intended to help address this concern.

Unit 1 Activity: Terms & Definitions

An Introduction to Intercultural Learning Experiences



Term	Definitions
Culture	<ol style="list-style-type: none"> 1. "It's the way we do things around here!" 2. The values, behaviors, practices, assumptions we've learned from our membership in groups that share those same values, behaviors, practices and assumptions. (http://www.intercultures.ca/) 3. The behaviors and beliefs characteristic of a particular social, ethnic, or age group: <i>the youth culture; the drug culture</i>. The sum total of ways of living built up by a group of human beings and transmitted from one generation to another. (Random House Unabridged Dictionary, © Random House, Inc. 2006) 4. The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought. These patterns, traits, and products considered as the expression of a particular period, class, community, or population: <i>Edwardian culture; Japanese culture; the culture of poverty</i>. (American Heritage Dictionary from Dictionary.com)
Intercultural learning	The process of increasing <u>awareness and understanding</u> of one's own culture as well as other cultures in the world.
Intercultural awareness	<p>The ability to recognize four perspectives of culture:</p> <ul style="list-style-type: none"> • looking at your own culture from the point of view of your <u>own culture</u> • being aware of <u>how your culture is viewed by other</u> countries, cultures, groups, or individuals • being aware of and understanding what people from another culture think of <u>their own culture</u> • being aware of <u>how you view the other culture</u>

Intercultural effectiveness	<p>An interculturally effective person is someone who is able to live contentedly and work successfully in and/or with another culture. Interculturally effective people have</p> <ul style="list-style-type: none"> • an ability to <u>communicate</u> with people of another culture in a way that earns their respect and trust • the capacity to <u>adjust</u> personally and be content and generally at ease in the host culture
Identity	Identity is a process, not a possession. (Simmons, 1998)
Stereotyping	<p>The attribution of a predominant characteristic of a group to an individual in the group without recognizing the reality of individual variation within a group</p> <p><i>Example: "Susan is Canadian so we assume she favors public funding for health care."</i></p>
Cultural Information	Information about the ways of thinking, doing, and feeling, and the deeper cultural assumptions associated with those behaviors of people in any given culture

Intercultural effectiveness does NOT mean...	<ol style="list-style-type: none"> 1. knowing and using fluently the language of another culture 2. abandoning your own culture 3. merely going to a Mexican restaurant, having an Oktoberfest, or making lanterns for Chinese New Year 4. jumping to conclusions about the reasons behind the behaviors of people from another culture
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Unit 1 Activity: Bible Study

An Introduction to Intercultural Learning Experiences



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Bible Study
 - ☐ Bibles
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 20-30 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Chairs in a circle*
- ☐ *I have prepared or asked another LWML member (_____) to lead the Bible Study*
- ☐ *Other: _____*

Unit 1 Activity: Bible Study

An Introduction to Intercultural Learning Experiences



READ AS A GROUP OR INDIVIDUALLY:

Unless you are of Jewish descent and background, the Bible is a stage for observing a culture different from your own. The study of stories in the Bible is an intercultural learning experience. The terms and definitions, as presented and learned in Unit 1, should now be a back-drop as you investigate the Biblical texts. Look for clues to the character's culture. Observe behaviors that are unique to a non-Jewish culture. Watch for conversations in the Biblical text that caused some problems or misunderstandings among those listening. Then examine how God worked through the people's different cultures to deepen relationships between people and their relationship with a loving, grace-filled God.

DISCUSS AS A GROUP:

1. List at least ten stories and characters from the Bible that are non-Jewish (Gentiles). (Look through your Bible if you like.)

Abraham and Sarah in Egypt with the Pharaoh
Hagar brought back from Egypt
Joseph and Potiphar in Egypt
Moses and Pharaoh - the plagues
Canaanite woman, Rahab, and the Hebrew spies
Elijah and the widow at Zarephath
Ruth, the Moabite and mother-in-law Naomi
Jonah - his directive to speak to the people of Nineveh
Vashti, wife of Xerxes
Nehemiah directed by the King of Persia to build the wall in Jerusalem
Daniel and the Babylonian king
Magi from the East visiting Jesus
Jesus and the little children
Good Samaritan
The Canaanite woman from Syrophenecia
Samaritan woman's encounter with Jesus at Jacob's Well
Roman centurion requesting that Jesus heal his daughter
Peter baptizing Cornelius
Paul and jailer in Philippi
Ethiopian Eunuch asking Phillip how to read the Scriptures

2. Using the Terms and Definitions from Unit 1, identify the cultural problems between the characters or misunderstandings that occurred in these stories.

Different beliefs, values, behaviors, social patterns, arts, power, language, religious practices, etc.

3. What are ways that God worked through these cultural encounters and experiences that informed or deepened the people's relationship with a loving, grace-filled God?

The God of Israel was introduced to many of these people. Kindnesses were shared. Forgiveness was practiced. Persons were recognized as individuals with gifts and talents. Religious practices were changed. Barriers between people were broken down. Miracles happened. Honor was restored.

4. Using maps from Biblical times or a concordance, list at least 10 non-Jewish countries that are mentioned in the Bible.

Moab, Ammon, Gilead, Bashan, Edom, Philistia, Amalek, Egypt, Canaan, Syria, Persia, Macedonia, Babylonia, Assyria, Italy, Samaria, Decapolis, Phoenecia

Unit 1 Activity: Reflection

An Introduction to Intercultural Learning Experiences



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Reflection page
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 15-25 min.*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Circle of chairs and/or tables*
- ☐ *I have reviewed the Unit Focus Questions, the text of the activities, the Discussion Questions, and Worksheets*
- ☐ *Other: _____*

Unit 1 Activity: Reflection

An Introduction to Intercultural Learning Experiences



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 2

Intercultural Understanding Depends on Intercultural Learning



Unit 2 Focus Questions:

- What is culture?
- How is culture a part of our daily lives?
- What is intercultural learning?
- What process can be used to understand cultures?

Unit 2 Activities

- Defining and Understanding Culture
- An Example of Two Cultures Coming into Contact with Each Other
- An Example of Cultural Misunderstanding from Bongobongo
- Additional Thoughts about Culture and Intercultural Learning
- Bible Study
- Reflection

Unit 2 Activity: Defining and Understanding Culture

Culture and Intercultural Learning



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Defining and Understanding Culture pages
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 30-40 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Chairs and/or tables in a circle
- ☐ I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.
- ☐ Other: _____

Unit 2 Activity: Defining and Understanding Culture

Culture and Intercultural Learning



READ TOGETHER OR INDIVIDUALLY:

Culture is often defined as “the way we do things around here”. (You may also want to refer back to the Terms and Definitions in Unit 1.)

This definition could mean: How We Do Things...

- ✧ **in our country** (Americans are gregarious and love to meet new friends.)
- ✧ **on the West Coast of the U.S.** (We hardly ever wear business suits – every day is casual day!)
- ✧ **among those who speak my language** (Americans say exactly what’s on their minds.)
- ✧ **at our workplace** (We start our days at Toyota with group exercise and singing the company song.)
- ✧ **at our church** (We clap and shout “hallelujah” when we sing in church.)

ANSWER THESE QUESTIONS INDIVIDUALLY

AND THEN SHARE YOUR ANSWERS WITH THE GROUP:

1. Give additional examples of each of the five bullet points that describe “how you do things” in your culture or in a culture that you know well, observed, or have visited. *Answers will vary.*

In our country_____

In our part of the country_____

Among those who speak the same language_____

At our workplace_____

At our church_____

READ TOGETHER OR INDIVIDUALLY:

Another way to define culture is that Culture is:

- ✧ **a way of life** (We Minnesotans spend our summer weekends at the lake.)
- ✧ **a set of social practices** (We Japanese bow to greet others and show our respect for them.)
- ✧ **a system of values** (We Chinese live frugal lives so we can invest in the long-term welfare of our children.)
- ✧ **a shared history or set of experiences** (We Floridians have lived through dozens of hurricanes and are not afraid of them!)
- ✧ **as a family** (We open presents on Christmas Eve/Morning.)
- ✧ **as a congregation** (We have Easter sunrise services at the beach.)

Culture is often associated with a country, a region of the world, a religion, or a nationality but culture may also extend beyond these types of borders. A person can also consider oneself a member of more than one culture!
(Adapted from The British Council, 2007)

ANSWER THESE QUESTIONS INDIVIDUALLY
AND THEN SHARE YOUR ANSWERS WITH THE GROUP:

1. What are some of the cultures that are part of your life? Name as many as you can that have a way of life, a set of social practices, a system of values, and a shared history or set of experiences. ***Answers will vary.***

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____

2. Culture: "The way we do things here." List two examples of your cultural identity for the following:

a. Your LWML group

b. Your congregation

c. Your community

d. Your personal or family life

e. Your family or community celebrations

3. You notice a new person who knows nothing about your congregation attending your church service or your LWML meeting. She asks you 'how things are done around here'. How would you describe the culture of your congregation and LWML? ***Answers will vary.***

4. Describe a time when you misinterpreted something in another culture. This may have happened on a trip to another country or when conversing in another language.

5. Describe a time when your behavior has been misinterpreted by someone in another culture. This may have happened when you have entertained people from another country.

6. What did you learn from these incidents? ***Answers will vary***

7. Have you ever studied another language and realized later on that by studying that language, your understanding of English grammar and syntax improved? The same is often true when people learn about other cultures. When we visit another country or get to know a person well from a different cultural background in our neighborhood, we often find ourselves learning more about our own culture! Knowing this, what might you predict you could learn about your own culture as your LWML group works through the activities in this manual? _____ ***Most people learn that they actually have a culture and that it is not just "others" who come from a particular culture. People also realize that their own culture is viewed as "another culture" by people from the outside. Other answers possible as well.***

Unit 2 Activity: An Example of Two Cultures Coming into Contact With Each Other

Culture and Intercultural Learning



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: An Example of Two Cultures pages
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 20-30 min.
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 2 Activity: An Example of Two Cultures Coming into Contact With Each Other

Culture and Intercultural Learning



We often assume that everyone in the world sees things the way we do. But sometimes we encounter confusion when we interact with people from other cultures who act differently from our expectations.

Culture manifests itself in values, behaviors, words, and objects that convey particular meanings that are specific to one culture. So it is not surprising that people visiting other cultures often “misinterpret” what are to them “foreign” behaviors, words, and objects. We might call this “putting the worst construction” on their behavior.

However, we also have the choice to “put the best construction” on other’s behaviors. This is a Christ-like behavior, and it is a critical skill when interacting with people from cultures different from our own. To illustrate and practice this kind of skill, work through the exercise below.

TWELVE ANGRY MEN

Consider this short dialogue among two jurors from the movie *Twelve Angry Men*. During the jurors’ discussion to decide the guilt or innocence of the defendant, the 10th juror begins to mock or make fun of the 11th juror.

11th juror: “I beg your pardon, but in discussing...”

10th juror: (interrupting and mimicking the 11th juror)
“I beg your pardon! What are you being so darn polite about?”

11th juror: (looking straight at the 10th juror)
“For the same reason you’re not. It’s the way I was brought up”.

(Hofstede & Hofstede, 2005)

DISCUSSION QUESTIONS:

1. Why do you think the 10th juror mocked the 11th juror?
He seemed to be frustrated or angry with the 11th juror.
2. What does the 11th juror mean when he says “For the same reason you’re not”?
He means they were each raised with particular behaviors being taught to them by their cultures/families. For juror 11, he was taught to be polite. For juror 10, he was taught to be direct.

3. Using the chart below, try to identify the reasons behind the behaviors of each juror. First describe each juror's behavior with negative ideas/language and then with positive ideas/language.

	<i>Juror 10</i>	<i>Juror 11</i>
Negatively state the reasons for the juror's behavior	<i>He was rude.</i>	<i>He was acting like he was better than the others by being overly polite.</i>
Positively state the reasons for the juror's behavior	<i>He was clear about his ideas and wanted others to be as direct as he was – this would help the jury make its decisions more efficiently.</i>	<i>He was extending respect to the other juror through his use of “I beg your pardon” to introduce his disagreement with juror 11's ideas.</i>

What did you learn from this short analysis of these jurors comments? ***Answers will vary.***

Unit 2 Activity: An Example of Cultural Misunderstanding from Bongobongo

Culture and Intercultural Learning



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: An Example of Cultural Misunderstanding pages
 - ☐ Computer or laptop with internet access and LCD projector and screen (or transcript)*
 - ☐ Pens or pencils
 - ☐ Paper for writing skits or stories
- ☐ Approximate time for this activity: 35-45 minutes
- ☐ I have reserved and set up this meeting location: Room with internet access and computer set-up: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables (facing screen if using the internet version of Bongobongo)
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

*If you have a computer or laptop with internet access and LCD projector available, you can show the short video to your LWML group available at

http://www.dfait-maeci.gc.ca/cfsi-icse/cil-cai/what_is_intercultural_effectiveness-en.asp?lvl=3 . The video provides an illustration of what culture is. If you don't have a computer available, read the transcript to your group. Follow the video or transcript reading with a discussion of the questions.

Transcript

Everyone who lives in Bongobongo wears yellow sunglasses. Quite naturally, everything they see — the sky, the trees, the people, the food — has a sunny yellow tint. It has always been like this and the citizens of Bongobongo live quite contentedly in their yellow universe.

Into this world comes a visitor, a citizen of Adanac. As you may have heard, all Adanacians wear blue sunglasses. When they wake up each day, they kiss their beautiful blue children, and look out on to blue fields, forests and farms, all of course, under a perfect blue sky.

Being a culturally sensitive visitor, the Adanacian feels it is only right that he tries to understand the Bongobongo perspective of the world. So he acquires a pair of yellow sunglasses and puts them on over his own blue ones. "Ah!" he says with some satisfaction. "Now I get it. Everything here in Bongobongo is green!" (Centre for Intercultural Learning, Foreign Affairs and International Trade Canada, 2007).

Unit 2 Activity: An Example of Cultural Misunderstanding from Bongobongo

Culture and Intercultural Learning



After viewing the video clip on the internet or reading the transcript about Bongobongo (Foreign Affairs and International Trade Canada, 2007), discuss these questions:

1. How do the people in Bongobongo view the world?

Through yellow colored glasses.

2. How do the people in Adanac view the world?

Through blue colored glasses.

3. Which way of viewing the world is better?

Neither is better than the other, they are just different.

4. In what ways was the Adanacian being culturally sensitive?

He wanted to understand how the people in Bongobongo viewed the world. He also took the step of “walking in the others’ shoes” by putting on their yellow glasses.

5. What mistake does the Adanacian make in his effort to be culturally sensitive to the people of Bongobongo?

He ‘added’ the yellow glasses over his own blue ones and assumed that what the people of Bongobongo saw was green.

6. What lessons should we learn from this story?

We need to learn directly from the other people. We need to be careful not to put our own interpretation on to the experiences of others.

7. Create a skit or write a new story to illustrate the main points of this story. You can use your congregation, your LWML society, or other groups as either the people of Bongobongo or the Adanacian visitor. Share your skit or story!

☞ Unit 2 Activity: Some Additional Thoughts About Culture and Intercultural Learning ☞

Culture and Intercultural Learning



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Some Additional Thoughts pages. Fold the page to cover up the right column so that your participants cannot see the sentences in that column when you hand out these copies
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 35-45 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 2 Activity: Some Additional Thoughts About Culture and Intercultural Learning

Culture and Intercultural Learning



Read the following sentence. What is your first impression about what it means?

Our behaviors and thinking — *what we do, think, and feel* — are simply outward manifestations of the deeper assumptions and values of our cultures.

Divide your group into pairs and assign a role to each partner. “A” is from a culture different from the rest of the women in your LWML group. “B” is from the culture of the majority of the women in your LWML group. Discuss each of the following questions with a partner, then share your ideas with the entire group:

1. Step 1: “A” should read the first example of “things I do and feel...” out loud to her partner. Step 2: Assume that “B” does not know much about “A’s” culture, so she finds A’s statement strange. “B” should then tell “A” what she thinks about this statement. (Remember, you are trying to role-play typical human behavior, which is to “put the worst construction” on behavior we don’t understand.) Repeat steps 1 and 2 for the rest of the statements on the handout. Now, step outside of your assigned roles and think about the effects of these sorts of interactions on both “A” and “B” and upon their relationship. **Answers will vary.**
2. “A”, how do you feel about “B’s” “explanation” of your behavior?
Likely answers may include: offended, angry, insulted.
3. Now unfold the right hand column of your chart and read through the “best construction explanation” about the ‘things A does’.
“B”, what is your reaction to hearing these new explanations for A’s behavior? **Likely answers may include: surprise, bewilderment.**
4. Often our initial (perhaps even knee-jerk) reaction to the behavior of people from another culture is negative. (“Chinese people in Hong Kong do not care about anyone else except themselves. Look how they push and shove on the subway!”) We recommend that you try to do two things:

STOP and THINK of the reasons or positive possibilities for the reasons for the behavior. Seek to understand the other person rather than judging them by your cultural standards. Most behaviors in all cultures are based on cultural assumptions or values that are regarded as positive to the people from that culture.

If you are “B”: How might you begin to change yourself and reduce the number of times you follow the very human tendency to put the “worst” rather than the “best” construction on the behaviors of people from other cultures?

Likely answers include: I need to make myself think of a “best construction” explanation whenever I’m in a situation with another person; I will ask the other person “What do you mean by...?”

If you are “A”: How might you try to help people “B” understand your behaviors better?

Likely answers include: I need to stop and imagine how odd my behavior may look to another person, knowing that they may assume a “worst construction”. I need to think hard about why I am behaving the way I am and then explain to the other person if there is a cultural reason why I am doing something. In addition, I may need to consider changing my behavior if it is getting in the way of a positive relationship with another person.

Interpreting others' behaviors

<i>Things I think, do, feel... and</i>	<i>the cultural assumptions upon which they are based:</i>
I have dinner with my grandparents every Sunday afternoon along with my other adult siblings and parents.	As a Mexican-American, this habit is based on our cultural beliefs of honoring our parents and staying close to family.
I am excited about my children leaving home, going to college, getting a job and living in their first home.	As an American with Anglo-Saxon heritage, I think it is important for children to be independent and live on their own.
My parents made the decision about which university I would attend.	As a Chinese-American, I realize that my parents know what is best for me and I obey their wisdom.
I had an arranged marriage, and the wedding was in our Lutheran church.	As a Hmong-American, my parents are ensuring what is best for me.
I greet people I pass on the street on my way to work each day.	As an African-American, when I meet others like me, I like to acknowledge our kinship.
My children do not look their teacher in the eye whenever she talks to them.	As a Navajo, my children are taught to show their respect for elders by averting their gaze.

Unit 2 Activity: Bible Study

Culture and Intercultural Learning



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Bible Study
 - ☐ Bibles
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 20-30 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement:
- ☐ I have prepared or asked another LWML member (_____) to lead the Bible Study
- ☐ Other: _____

Unit 2 Activity: Bible Study

Culture and Intercultural Learning



Intercultural Learning: *The process of increasing awareness and understanding of one's own culture and other cultures around the world.*

HAGAR, THE EGYPTIAN-Genesis 16; 21:9-17; 25:12

After reviewing the definition of intercultural learning above, read together this introduction:

If you have ever moved to a different part of the country or the world, you recognize the challenges of being “the new person on the block.” What you need to learn is “the way we do things around here” (our working definition for culture). We listen closely, observe, and often ask questions about how daily life is lived in the community and about what the social practices are. We try to find out about the common beliefs people share and we seek to share experiences with the local people. Hagar, an Egyptian, was a “newcomer”, and she had the difficult task of learning Sarah and Abraham’s culture.

Cultural Setting for this story:

Scholars teach that this Biblical story took place about 2000 BC. Looking into Egyptian life at that time in history we would see the pyramids, the Sphinx, hieroglyphics, a written language, books of poetry and prose, a trading culture and organized government. There are several traditions about Hagar’s background. One is that she was a princess, a daughter of the Pharaoh who chose to live with Abraham and Sarah after they had visited Egypt, reflecting this attitude, “It is better to be a handmaiden in the tents of Abraham than a princess in this palace.” The more traditional idea is that Hagar was a slave-girl, since the Pharaoh had become enamoured of Sarah when Abraham and Sarah visited Egypt. This was the occasion when Abraham told the Pharaoh that Sarah was his half-sister. Either way, Hagar left her home country and went to live with Abraham and Sarah in the area of Shechem. Her name means flight or alien/immigrant.

Since Sarah could not conceive a child, she gave Abraham her slave-girl and Hagar became pregnant. (“It’s the way we do things around here.”) The Sumero-Babylonian law said, in a clause from Hammurabi’s Code:

If she has given a maid to her husband and she has borne children and afterwards that maid has made herself equal with her mistress, because she has borne children her mistress shall not sell her for money, she shall reduce her to bondage and count her among the female slaves.

But human nature often complicates the law!

With these cultural understandings, discuss the following questions, using the Biblical texts as a guide.

1. What kind of adjustments would Hagar have to make as a result of her move from Egypt to the various homes of Abraham and Sarah?

Genesis 12:10-13:2 (*Wealthy, nomadic, beautiful mistress, learning about their God*)

Cultural setting information about Egypt (*language, arts, sports, commerce, comfortable city life*)

2. How do you think Hagar felt when she was given to Abraham as a 'concubine'? What does the text say Hagar felt when she got pregnant? What would happen with the relationships between these three people as a result of the cultural acceptance of two women and one man in a household?

Genesis 16:1-6 (Sarah's suggestion, accepted practice in their culture, Hagar is arrogant, and Sarah is jealous, Sarah mistreats Hagar.)

Unit 2 Activity: Culture and Intercultural Learning Reflection

Culture and Intercultural Learning



Preparation Checklist for Leader

- ☐ I need these materials:
 - ☐ Copies of: Reflection Sheet
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 15-25 min.
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have reviewed the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 2 Activity: Reflection

An Introduction to Intercultural Learning Experiences



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 3

Intercultural Awareness



Unit 3 Focus Questions:

- How do stereotypes hinder our relationships with others?
- How do stereotypes help our relationships with others?
- Why does learning about other cultures help in understanding our own cultural identity?
- Why is it important to learn some facts about countries in the world?
- How can we use the internet as a resource to learn about cultures?

Unit 3 Activities

- Stereotypes
- Cultural Awareness
- Learning about Other Countries and Cultures:
- Profiles of Three Countries where LCMS Missionaries Live
- Create a New Country Profile
- Cultural Insights - A WebQuest
- Bible Study
- Reflection

Unit 3 Activity: Stereotypes

Intercultural Awareness



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Stereotypes pages
 - ☐ Poster paper
 - ☐ Markers
 - ☐ Masking Tape
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 15-25 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.*
- ☐ *Other: _____*

Unit 3 Activity: Stereotypes

Intercultural Awareness



Work as a large group to reflect on stereotypes you have heard about “Americans”. Your discussion leader may want to write the group’s answers to each of the questions on flip chart paper for everyone to see. Begin by reading the paragraph below:

It is important to note that there are many cultures represented in the United States today. To say that everyone who lives in the U.S. is a stereotypical “American” would be inaccurate. For the purposes of this exercise on stereotypes, however, we will focus on that “stereotypical American”!

<p>1. How do people from other countries describe Americans?</p> <p><i>Loud, aggressive, quick to become your friend, fat, materialistic, wasteful</i></p>	<p>2. In what ways are these stereotypes about Americans true? Not true?</p> <p><i>Some Americans are loud, aggressive, etc. Others are not. You can also think that “aggressive” can be the “worst construction” of “quick to become your friend”</i></p>
<p>3. Have these stereotypes about Americans changed over the years?</p> <p><i>Probably not too much, unless people have gotten to know individual Americans well through work, study, or living among them.</i></p>	<p>4. How do you feel when someone assumes you fit the stereotype of an American?</p> <p><i>Usually offended when they assume the “worst” interpretations.</i></p>

Discussion Questions about the Stereotypical American:

1. Are these images positive? Negative? Neutral?

Some images are positive while others are negative or neutral.

2. Do these stereotypes come from firsthand or second hand experience?

Usually from secondhand experience, though not always.

3. Are they linked to positive or negative experiences?

Often both

4. What role might fear play in the formation of stereotypes?

Sometimes fear “lets us off the hook” of investing time in developing positive, long-term relationships with people who come from backgrounds that are different from ours. In history, political leaders have whipped up hatred and actions against other groups by making people afraid of others from different backgrounds (e.g., Hitler) in order to take and maintain their own grip on power.

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: The three country profiles
 - ☐ Pens or pencils
 - ☐ Computers with internet access, if possible
- ☐ Approximate time for this activity: 45-60 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



Divide into three groups and give each group one of the country profiles (updated from The LWML Sister to Sister kit).

Note: Step A can be done either as a homework assignment or, if you have resources available (in your congregation's or school's library or computer lab), during the meeting.

Step A. Prepare a brief presentation or skit about your country to present to the whole group. Try to be as creative as possible so that others can remember what your country is like! You may want to consider:

- ✧ looking up the country's tourism web site for pictures and other interesting information
- ✧ checking out the web page of an LCMS missionary who lives in your assigned country:
<http://www.lcms.org/pages/internal.asp?NavID=1231>
- ✧ bringing along some artifacts from that country to share, if you or a friend has ever visited your assigned country
- ✧ showing where your country is on a globe or world map
- ✧ checking out "coffee table" books on your assigned country from your local library with large pictures of your country

Step B. Share your presentations or skits.

Step C. Discuss these questions:

1. What did you learn from each other's presentations?
Answers will vary.
2. What surprised you about what you learned?
Answers will vary.
3. Did the presentations spark an interest for you in learning more about any of the three countries?
Answers will vary.
4. What countries and cultures are represented in your LWML group? Your congregation? Your community? Your state?
Answers will vary.
5. The U.S. has always been a nation of immigrants, represented most publicly by the Statue of Liberty in New York. What do you think this means for your LWML group and your congregation?
Answers will vary.

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

THAILAND

A Southeast Asian country slightly more than twice the size of Wyoming, Thailand is bordered by Myanmar (formerly known as Burma), Laos, Cambodia, and Malaysia. Its climate is tropical, with a rainy, warm, cloudy southwest monsoon from mid-May to September and a dry, cool northeast monsoon from November to mid-March. The terrain consists of a central plain, a plateau in the east, and mountains elsewhere. Its lowest point is the Gulf of Thailand; the highest is Doi Inthanon at more than 7,700 feet. In terms of natural resources, Thailand boasts tin, rubber, natural gas, tungsten, timber, lead, fish, and gypsum. Among its current environmental issues are air pollution from vehicle emissions, water pollution from organic and factory wastes, deforestation, soil erosion, and wildlife populations threatened by illegal hunting.

As of July 2006 Thailand's population was slightly more than 64 million with a growth rate of almost 0.68 percent each year. Its infant mortality rate is approximately 19 deaths for every 1,000 births. Life expectancy is 72 years. The fertility rate is 1.64 children per woman. The population is 75% Thai and 14% Chinese, with the remaining 11% consisting of other nationalities. Ninety-five percent of the population is Buddhist, with Muslims, Christians, and Hindus making up most of the remaining 5 percent. The languages spoken are Thai, English (the second language of the elite), and various ethnic and regional dialects.

Thailand is a constitutional monarchy with universal suffrage at 18 years of age. It has been independent since 1238. Its national capital is Bangkok.

Economically, Thailand's rate of inflation was 4.5% in 2005 with an unemployment rate of 1.8 percent. Its industries are tourism, textiles and garments, agricultural processing, cement, and light manufacturing, such as jewelry, electric appliances, computers, and furniture. It is the world's second largest tungsten producer and the third largest tin producer. Its agricultural products consist of rice, cassava (tapioca), rubber, corn, sugarcane, coconuts, and soybeans. Its currency is the baht; US \$1 equals slightly less than 40 baht.

Thailand has an adequate public telephone system, but the bulk of service is to government activities. There are 111 television stations as part of a government controlled network. Transportation is by rail, highway, and water.

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

JAPAN

An island chain between the North Pacific Ocean and the Sea of Japan, and east of the Korean peninsula, Japan is slightly smaller than the state of California. Its climate varies from tropical in the south to cool and temperate in the north. Its terrain is mostly rugged and mountainous, with its highest point being Fujiyama at more than 12,270 feet.

Japan faces several current environmental issues, including air pollution from power plant emissions resulting in acid rain and the acidification of lakes and reservoirs, which degrades water quality and threatens aquatic life. Japan's appetite for fish and tropical timber contributes to the depletion of these resources in Asia and elsewhere.

As of July 2006 Japan's population was slightly less than 127 million with a growth rate of 0.02 percent. There are 1.4 children born per woman, and an infant mortality rate of three deaths for every 1,000 births. The life expectancy for the total population is 81 years.

Japan is a constitutional monarchy with its capital in Tokyo. Its legal system is modeled after the European civil law system with English-American influence. Suffrage is universal at 20 years of age.

In 2005 the rate of inflation in Japan was -0.3 percent, with an unemployment rate of 4.4 percent. It is among the world's most technologically advanced nations. Its currency is the yen; and US \$1 equals less than 110 yen.

☞ Unit 3 Activity: Learning About Other Countries and Cultures ☞

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

THE PHILIPPINES

Located east of Vietnam in Southeast Asia between the Philippine Sea and the South China Sea, the total land-mass of the Philippine islands is slightly larger than Arizona. It has a tropical marine climate and its terrain is mostly mountainous, with a high point at Mount Apo, at approximately 9,600 feet. It also has narrow to extensive coastal lowlands. Its natural resources are timber, petroleum, nickel, cobalt, silver, gold, salt, and copper. Among its current environmental issues are uncontrolled deforestation in watershed areas; soil erosion; air and water pollution in Manila; and increasing pollution of coastal mangrove swamps, which are important fish-breeding grounds.

As of July 2006 the population of the Philippines stood at just under 86 million with a growth rate of 1.8 percent. The infant mortality rate is about 22 deaths for every 1,000 births, with a life expectancy of 70 years. According to a 2005 estimate, there are 3.11 children born per woman.

Of the ethnic groups represented in the Philippines, 91.5% are Christian Malay and 4% are Muslim Malay. Chinese constitute 1.5%, while others make up 3%. Eighty-three percent of the population is Roman Catholic. Protestants comprise 9% and Muslims 5%, with Buddhists and others making up the remaining 3%. Filipino and English are both spoken.

The Philippines has a republican type of government. The nation's capital is Manila. Its legal system is based on Spanish and Anglo-American law.

The Philippines had a 7.6% estimated rate of inflation in 2005 with an unemployment rate of 8.7%. In 2005 the US \$1 was worth 55 Philippine pesos. The nation has a good telephone and television system. Transportation is via rail, highway, water, and air.

Unit 3 Activity: Learning About Other Countries and Cultures

CREATE A NEW COUNTRY PROFILE

Cultural Awareness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Create a New Country Profile page
 - ☐ Pens or pencils
 - ☐ Computers with internet access, if possible
- ☐ Approximate time for this activity: 45-60 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Assignments should be made at one meeting with members bringing enough copies of their completed charts for the entire group to the next meeting.

Unit 3 Activity: Learning About Other Countries and Cultures

CREATE A NEW COUNTRY PROFILE

Cultural Awareness



READ TOGETHER:

The purpose of this activity is to broaden our understanding of a variety of countries in the world. Country-names can be drawn from a hat, identifying peoples of your community (Somalia, Sudan, Mexico, Hmong, etc.), or chosen from other countries where LCMS missionaries live. Feel free to add or delete categories in the left column to focus on information which is of most interest to your group.

SOURCES FOR INFORMATION:

Library reference materials

Library books

Recommended Web Site: (there are many others you can find with Google!)

The CIA World Factbook <https://www.cia.gov/cia/publications/factbook/index.html>

Country	
Size Comparison	
Climate	
Geography	
Natural Resources	
Environmental Issues	
Birth/death rates	
Population make-up	
Type of Government	
Inflation	
Major Industries	
Other interesting information	

Unit 3 Activity: Country Insights – A WebQuest

Cultural Awareness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: WebQuest directions
 - ☐ Country Insights Worksheet
 - ☐ Computers with internet access, if possible
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 60-70 minutes*
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

This activity can be assigned at one meeting for presentation at the next. Alternatively, LWML members can work together during one meeting if you have computers with internet available. Some members may prefer to work on the computer in pairs.

If your LWML members are not very confident using the internet, consider asking your congregation's Youth Group, Confirmation Class, or a class from your Lutheran grade school or high school to meet with your group to help with the research! This could be a great way to have a inter-generational activity!

** You may want to consider splitting this activity into two sessions:*

What is a WebQuest? and the research.....45-60 minutes

Sharing country information.....45-60 minutes

Unit 3 Activity: Country Insights – A WebQuest

Cultural Awareness



Read through the description of a WebQuest together. Make sure everyone understands the purpose of a WebQuest, the goals of this activity, and her assignment.

WHAT IS A WEBQUEST?

A WebQuest is an inquiry-oriented activity in which most or all of the information is drawn from the Web. WebQuests help you collect, process, and organize information in a meaningful way, thus helping you to analyze, synthesize, and evaluate information. The model was developed in early 1995 at San Diego State University by Bernie Dodge with Tom March.

(The WebQuest Page, 2007).

INTRODUCTION

Culture is often defined as “the way we do things around here”. Since culture manifests itself in behaviors, words, and objects that convey particular meanings, it is not surprising that people visiting other cultures often “misinterpret” those “foreign” behaviors, words, and objects.

THE TASK

The goal of this WebQuest is to explore the ways in which cultures commonly exhibit differences in their:

- ✧ Conversation styles
- ✧ Communication styles
- ✧ Displays of emotion
- ✧ Dress, punctuality, and formality
- ✧ Ideas about hierarchy and decision-making
- ✧ Ways of building relationships
- ✧ Ideas about religion, class, ethnicity, and gender
- ✧ Thinking about privileges and favoritism

(Foreign Affairs and International Trade Canada, 2007: http://www.intercultures.ca/cil-cai/country_insights-en.asp?lvl=8)

THE PROCESS:

1. Countries to be studied can be assigned by the leader, selected by individuals (make sure everyone selects a different country!), or chosen on the basis of their presence in your community.
2. Do the research on your country and write the information on your worksheet.
3. Follow the directions on the page “Sharing Information from WebQuests”.

Unit 3 Activity: Country Insights – A WebQuest

Cultural Awareness



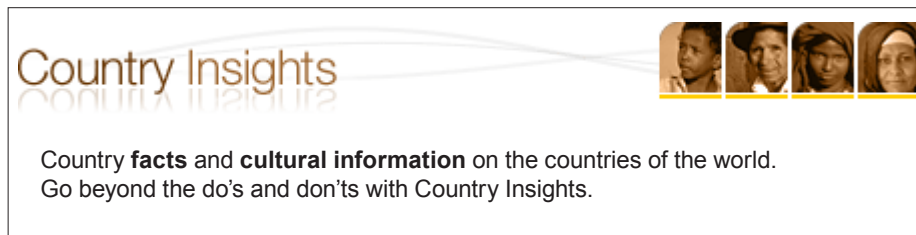
WEBQUEST STEP 1.

Access the web site of the Centre for Intercultural Learning of the Foreign Affairs and International Trade Department of the Canadian government: <http://www.dfait-maeci.gc.ca/cfsi-icse/cil-cai/home-en.asp>

WEBQUEST STEP 2.

Click on: **Go to Country Insights »**

The next web page you see looks like this at the top of the page:



WEBQUEST STEP 3.

Select your Country from the pull-down menu labeled Country List and click on Submit.

Country List ▼

Guatemala ▼

WEBQUEST STEP 4.

Select a cultural topic to read about, such as “Conversations”

ci Guatemala Cultural Information

Conversations ▼

WEBQUEST STEP 5.

Read about the cultural topic you selected and summarize the key points on the worksheet/chart. Fill in only the column on the left labeled “In the country I am researching”.

WEBQUEST STEP 6.

Continue researching all the Cultural Topics listed under the Task instructions above:

- ✧ Conversation styles
- ✧ Communication styles
- ✧ Displays of emotion
- ✧ Dress, punctuality, and formality
- ✧ Ideas about hierarchy and decision-making
- ✧ Ways of building relationships
- ✧ Ideas about religion, class, ethnicity, and gender
- ✧ Thinking about privileges and favoritism

WEBQUEST STEP 7.

Repeat steps 3-6 for your own country/culture. Write your findings in the right-sided column on your worksheet/chart.

WEBQUEST STEP 8.

Share the results of your research on each country with your entire group.

Country Insights – A WebQuest

The Country I am researching is _____ My own country/culture is _____

	In the country I am researching:	My own country/culture is:
Conversation Styles		
Communication Styles		
Displays of Emotion		
Dress, punctuality, and formality		
Ideas about hierarchy and decision-making		
Ways of building relationships		
Ideas about religion, class, ethnicity, and gender		
Thinking about privileges and favoritism		

Unit 3 Activity: Country Insights – A WebQuest

Cultural Awareness



SHARING INFORMATION FROM WEBQUESTS

1. Give each group a piece of flip chart paper and a marker.
2. At the top of the flip chart paper, write the name of your country.
3. Write #1-8 at the left side of the flip chart paper.
4. Next to each number, write a few words to convey the information you have learned about your country's culture:

Country _____

1	Conversation Styles	
2	Communication Styles	
3	Displays of Emotion	
4	Dress, punctuality, and formality	
5	Ideas about hierarchy and decision-making	
6	Ways of building relationships	
7	Ideas about religion, class, ethnicity, and gender	
8	Thinking about privileges and favoritism	

5. Ask each individual/group to present their learnings about the culture of their country.
6. As a large group, discuss these questions:
 - a. What commonalities are there among the cultural practices of all these countries? **Answers will vary.**
 - b. What differences are there among the cultural practices of all these countries? **Answers will vary.**
 - c. Why do you think these differences exist? Are some cultural practices “better” than others? Why do you think so? **Answers will vary.**
 - d. Now that you have this information about the cultural practices of these different countries, what implications are there for your relationships with women from different cultures in your community? Your LWML group? Your church? **Answers will vary.**
7. Finally, think about your own culture and try to fill in the right column of your worksheet. What does this task teach you about your own culture? How might someone from another culture view you/your culture on the basis of these categories? (Think about how someone might put a “best construction” and a “worst construction” on your culture.)

Unit 3 Activity: Bible Study

Cultural Awareness



Intercultural Awareness-*The ability to recognize four perspectives in relationship to a different culture:*

1. looking at your own culture from the point of view of your own culture
2. being aware of how your culture is viewed by other countries or cultures
3. being aware and understanding what people from another culture think of their own culture
4. being aware of how you see the other culture

THE CANAANITE WOMAN FROM SYROPHOENICIA-Matthew 15:21-28, Mark 7:24-30

Introduction:

Can you remember a time in your life when you asked another person for something that was very important to you but the person didn't respond as you had hoped? How did that feel? Can you recall the reasons for this helpless and uncomfortable feeling between you both? Did you pursue the issue with the person or just leave it and go away? With those feelings in mind, read the story of the encounter between the Canaanite woman and Jesus.

The cultural setting for this story:

Tyre and Sidon were two agriculturally-lush seaport cities on the coast of Phoenicia (today known as Lebanon.) The citizens of the cities were artisans, makers of purple dye, sea-traders, and they built temples dedicated to Astarte, Dagon and Baal. Tyre became known in Ezra's day as a "city of renown, peopled by men of the sea." (Ezra 26:17) The Matthew and Mark texts tell us that Jesus needed some "get-away quiet time," away from the growing crowds that were attracted to Him. There wasn't a better place to go than to a seaside resort in Gentile country, a home for many Canaanites. (The Canaanites were from Ham's ancestral line, Genesis 10:6-20, and the Hebrews were from Shem's ancestral line, Genesis 10:21-30, both sons of Noah. The Hebrews were instructed (Exodus 33:2) to drive the Canaanites out of the land that was promised by God to the Hebrews.) The culture clash between the Canaanites and Jews was based upon generations of family stories and mistrust of each other. (Sound familiar?)

Read the stories in Matthew 15: 21-28 and Mark 7:24-30, keeping in mind the cultural setting and cultural beliefs of both groups of people. (It's important to note that each writer of the Gospels had a different perspective of the events that surrounded Jesus life and as a result, these stories are not exactly alike.)

1. What titles did the Canaanite woman use for Jesus that showed her honor and respect for Him? What would be some reasons she would use these titles?

Matthew 15:22, 25; Mark 7: 28 (Lord, Son of David, Lord - have mercy on me, help me)

2. Jesus identifies His culture to the woman when she asks for help for her daughter. How does He explain Himself?

Matthew 15:24 (Sent to the lost sheep of Israel)

Jeremiah 50:6 (My people have been lost sheep)

Ezekiel 34:6 (My sheep wandered)

Matthew 9:36 (Jesus' compassion for sheep without a shepherd)

3. This Gentile woman crossed a cultural barrier by asking Jesus for help. They get into an interesting conversation where both speakers continued to 'stand their ground.' What was Jesus' quick reply to the woman's request for help for her daughter?

Matthew 15:26 and Mark 7:27 (Not right to take the children's bread [Israel] and toss it to the dogs [a slur commonly used for Gentile people])

4. Notice how the disciples respond to her and to her request.

Matthew 15:23 (Send her away!)

5. The woman knows the cultural bias of people "from the south." Yet she knows there's something different about this Jew and continues her dialogue with Jesus. What is her response to Jesus, and what does it tell us about this woman?

Matthew 15:27 and Mark 7:28 (Even dogs get the crumbs at the Master's table. Persistent.

Courageous. Wise. Desperate for her daughter to be healed. Know that she is considered an 'outsider', but still makes her appeal. Recognition of a compassionate God who loves Gentiles, too.)

6. Jesus affirms the woman and her faith. What are some we lessons can we learn from Jesus' reply?

Matthew 15:28 and Mark 7:29-30 (God loves all people of all cultures, take the first step to talk to someone of a different culture, listen to each other's story)

Unit 3 Activity: Reflection

Intercultural Awareness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Reflection page
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 15-25 min.
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have reviewed the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 3 Activity: Reflection

Intercultural Awareness



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 4

Intercultural Effectiveness



Unit 4 Focus Questions:

- What attitudes or actions discourage us from being open to people of another culture?
- Why do stereotypes prevent us from engaging with people of another culture?
- How do stereotypes get started and how should we work to change the influence they may have on our attitudes and actions?
- How does putting ourselves in other people's shoes help us create more effective relationships with others?

Unit 4 Activities

- Introduction to Intercultural Effectiveness
- Intercultural Effectiveness Depends upon the Understanding of Culture
- How Does Stereotyping Affect My Ability to Develop Trusting Relationships with People from Other Cultures?
- Critical Incidents
- Bible Study
- Reflection

Unit 4 Activity: Introduction to Intercultural Effectiveness

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Introduction to Intercultural Effectiveness pages
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 45-55 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.
- ☐ Other: _____

Unit 4 Activity: Introduction to Intercultural Effectiveness

Intercultural Effectiveness



Review the definitions from Unit 1 and fill in the blanks together:

An interculturally _____ person is someone who is able to _____
_____ and _____ in another
_____.

The interculturally effective person has two primary attributes:

1. An ability to communicate with people of another culture in a way that
_____ their _____ and _____.
2. The capacity to adjust personally so that she is content and generally at ease with the other culture.

Why do we need to go beyond intercultural awareness to intercultural effectiveness? Read the statement below and discuss the questions:

The goal of intercultural effectiveness is to minimize the risk of failure and enhance both the individual's and the organization's chances of success in a multicultural environment.

1. Why would you want to enhance your own chances for "success in a multicultural environment"?
Answers will vary.
2. Why would your LWML group want to enhance its collective chances for "success in a multicultural environment"?
Answers will vary
3. What would you/your LWML group be able to do in the future if you were able to increase your intercultural effectiveness?
Answers will vary

INDIVIDUAL ACTIVITY:

1. Draw a picture or symbol on this page to illustrate each of the four perspectives on communication with another culture in the four boxes below:
 - a. looking at your own culture from the point of view of your own culture
 - b. being aware of how your culture is viewed by other countries, cultures, groups, or individuals
 - c. being aware and understanding what people from another culture think of their own culture
 - d. being aware of how you view the other culture
2. Share your illustrations with the group and explain how each one illustrates the perspective.
Answers will vary.

<i>a.</i>	<i>b.</i>
<i>c.</i>	<i>d.</i>

Discuss these questions with a partner, then share your answers with the group:

a. What can you learn about yourself and your group from these four perspectives? _____

b. How do you think these four perspectives will help you with intercultural effectiveness? _____

c. How do we move from being more aware to being more effective in our relationships with people from other cultures? _____

DISCUSS THE FOLLOWING AS A GROUP:

1. Share examples of times you have visited or lived in another culture/country. Share any instances of cultural confusion or misunderstanding you may have encountered.

Answers will vary.

2. Think of a person from another culture who has earned your respect and trust. What did that person do to build your trust and respect?

Answers will vary.

3. Why do think it's important for you to become an interculturally effective person?

Answers will vary.

4. Why is it important for your congregation to be interculturally effective?

Answers will vary.

Unit 4 Activity: Intercultural Effectiveness...

DEPENDS UPON THE UNDERSTANDING OF CULTURE

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Intercultural Effectiveness Depends Upon...pages
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 30-40 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 4 Activity: Intercultural Effectiveness...

DEPENDS UPON THE UNDERSTANDING OF CULTURE

Intercultural Effectiveness



Read these paragraphs with a partner and discuss the questions below with her. After you have pooled your ideas, share them with the rest of your LWML group.

Culture is part and parcel of virtually every aspect of our lives and most of us are completely unaware of this. Behaviors appropriate to their culture are taught to children by their parents and other members of their society/country. Because that learning is such a natural part of life, we are generally unconscious of its influence on the manner in which we perceive the world and interact within it.

All individuals exist within a culture, so culture is taught to and learned from others in our families, communities, and countries. When we work with people from our own culture, we obviously share the same cultural behaviors and values. We do not have to constantly negotiate the meaning of each word and action we take. Sharing cultures with another person can increase our own efficiency in working with her because we “just understand” what the other person is doing and why.

When we live and work with people of cultures different from our own, we may find our cultural differences impede our ability to understand and work effectively together. We cannot just “take for granted” that we understand what the other person is doing and why, nor can we just “take for granted” that she or he understands what we are doing and why.

Adapted from the Centre for Intercultural Learning, Foreign Affairs and International Trade Canada, 2007

DISCUSSION QUESTIONS:

1. What does it mean that “sharing a culture with another person can increase our own efficiency in working with her”?

When the two of you have the same background, you don't have to think very hard about what to say, do, eat, etc, or why each of you does something. It's almost like you have a type of “shorthand” that you share.

2. The third paragraph above states that when we live and work with people of cultures different from our own, “we may find our cultural differences impede our ability to understand and work effectively together”. List some examples from your own life, work, or travels where you had difficulty understanding or working together with someone from another culture. You may even remember some examples from a movie or TV show you have seen, or stories you have heard from friends' travels.

Answers will vary.

3. Since culture is “taught to and learned from others in our families, communities, and countries”, it is logical that we should be able to learn about a new culture and put those acquired understandings into practice by deepening relationships with people of other cultures.

List 5 ideas your LWML group could pursue to deepen relationships with people of other cultures. Make your suggestions specific, practical, and doable.

Answers will vary.

1. _____
2. _____
3. _____
4. _____
5. _____

4. Gather all your ideas into one list. Then, if you are ready, decide which one or two ideas you would like to pursue. If your group isn't quite ready to decide yet, you may want to come back to this activity after completing all of the activities in the workshop.

☞ *How does stereotyping affect my ability to develop a trusting relationship with people from other cultures?* ☞

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: How does stereotyping... pages
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 15-25 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate*
- ☐ *Other: _____*

Note: This activity on Stereotyping extends the activity in Unit 2 on stereotyping with a slightly different emphasis.

☞ *How does stereotyping affect my ability to develop a trusting relationship with people from other cultures?* ☞

Intercultural Effectiveness



REFLECT ON AND DISCUSS THE FOLLOWING STATEMENTS:

“Stereotypes are a major barrier to communicating across cultures”.

(Hofstede, Pedersen, & Hofstede, p. 18)

Yet, stereotyping has the potential to be useful as well as detrimental in certain situations.

Finish these sentences to consider examples of how stereotyping has the potential to be useful:

- a. Knowing that Germanic culture values promptness and efficiency, if I were invited to someone's home in Berlin, ***Suggested answer: I would make sure to arrive punctually.***
 - b. Knowing that Mediterranean cultures place a strong value on enjoying the present moment, if I invited guests from Spain to my home for dinner at 6:00 pm and they arrived at 7:30pm, ***Suggested answer: I would be understanding and would plan to have the meal ready at 8:00.***
 - c. Knowing that Asian cultures show special respect to older people, when visiting a Chinese friend's home in which her grandparents live I would... ***Suggested answer: immediately greet her grandparents and spend a little time with them before offering to help my friend with dinner.***
 - d. Knowing that Australian culture emphasizes casualness and deemphasizes job titles and formalities, when talking with my new Australian boss, I would... ***Suggested answer: probably address her by her first name.***
2. Stereotyping has the potential to be useful in certain situations when I... ***Suggested answer: use it to think about how the other person feels and what would make her more comfortable – and when I make the “best construction” out of the situation.***
 3. Stereotyping has the potential to be detrimental in certain situations when I... ***Suggested answer: rush to judgment about why the other person did something or when it gets in the way of treating people as individuals.***
 4. Knowing that any stereotype, positive or negative, never applies to every single individual in a particular culture, when interacting with people from another culture, I need to... ***Suggested answer: always take care to get to know others as individuals and never assume that an individual is exactly like the stereotype of her culture.***

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Critical Incidents 1 page
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 45-55 minutes
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



Read the following explanation of critical incidents and why they are useful learning tools:

We often assume that everyone in the world sees things the way we do. But sometimes we encounter confusion or problems when we interact with people from other cultures who act differently from our expectations. This activity can help us practice analyzing these kinds of “critical incidents” and identify positive responses to an experience with a person from another culture.

A critical incident (intercultural incident) involves people from different cultures and is experienced as being problematic in some way.

In other words, while neither person intends to cause a problem, nevertheless, a problem develops in their communication or relationship because of what they do not know or understand about the other person’s culture or how their own culture “gets in the way” of effective interaction, communication, and relationships.

Since culture manifests itself in values, behaviors, words, and objects that convey particular meanings, it is not surprising that people visiting other cultures often “misinterpret” those “foreign” behaviors, words, and objects.

How do critical incidents work?

1. First, an intercultural situation is described and the problem is put in front of the readers.
2. Second, the readers need to think about the specific cultures and cultural values of each person in the intercultural situation.
3. Third, the readers need to think of many possible reasons to explain why the situation occurred as described in the critical incident. It is very important to find reasons that fit with each character’s culture, especially reasons that are tied to the positive assumptions behind the character’s culture.
4. Fourth, readers need to select the most probable rationale to explain why the situation occurred as it did.
5. Finally, readers of critical incidents need to “re-imagine” the story so that the intercultural interaction is effective rather than problematic. Often this is done by rewriting the story or creating a skit of the “new story”.

To try your hand at critical incidents, your LWML group can work through the next three stories together or divide into three groups with each group taking a different story and reporting their ideas to the large group.

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



The following critical incidents are adapted from The Interculture Project <http://www.lancs.ac.uk/users/interculture/deliver11.htm>

CRITICAL INCIDENT #1

Pastiera Problem

Elizabeth Windsor, an American college student, has been living in an apartment in Naples, Italy since August and by October has yet to get to know her neighbors. Sophia, the middle-aged woman next door, is very friendly and has been promising to make Liz try the famous pastiera, a traditional Neapolitan Easter cake. On Good Friday morning, Sophia informs Elizabeth that she'll bring the cake to her apartment about 7:00pm that evening. Liz starts panicking, unsure of what might be expected of her.

1. What sorts of things might be worrying Liz?

Possible answers: Does Liz need to reciprocate with a gift? If so, what is appropriate? Should she invite Sophia in to her apartment and share the cake with her? What is the culturally appropriate way to say thank you?

CRITICAL INCIDENT #2

Family Living

Emily, a young American employee of a multi-national company, is the new manager of the company's office in Beijing, China. She gets along well with her Chinese colleagues and they go out for dinner one evening. To become better acquainted, they begin to talk about themselves. Emily explains that she comes from a "typical American family." Her father works in an office, her mother is a nurse and her brother goes to high school. They all live together in a semi-detached house. She mentions that her grandparents live in an assisted-care facility. Suddenly Emily's Chinese colleagues glance at each other and the conversation seems to stop with an awkward silence filling the air.

1. What might have happened to cause the conversation to end so abruptly?

Possible answers: Emily's Chinese colleagues may have been shocked and not known how to respond. They may have never heard of a family not caring for their elders themselves and had no idea how to respond. They may have realized just then that they were late for a meeting and not known how to leave at that particular moment.

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



CRITICAL INCIDENT #3

Bilingual Apartment Living

Heidi is an American student abroad who has been invited to share a flat in Valencia, Spain with Spanish friends, Mercedes and her brother Carlos. The three usually speak Spanish in the apartment, but when Mercedes' and Carlos' friends come around, they all speak Valencian. Although Mercedes asks them to speak Spanish for Heidi's sake, the visitors are very reluctant to do so because they feel Spanish is not their language and they are less comfortable speaking it. Heidi feels uncomfortable, too, and thinks she must move out so as to ease the situation.

1. Should Heidi move out? Why or why not?
2. What are some alternative solutions to Heidi moving out of the apartment?

Possible answers:

Some alternatives to moving out: talk with her friends about the situation and ask them if it is a problem. Explore other issues about Heidi's feeling uncomfortable with their living situation, if there are any, (for example, is Heidi really messy while Mercedes and Carlos are very tidy?) to see if there is something else that is the "real problem". Heidi can ask her friends to teach her some Valencian. Heidi can be seated next to a different friend each visit to "interpret" the Valencian into Spanish for her.

Unit 4 Activity: Critical Incidents 2

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Critical Incidents 2 page
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 45-55 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate*
- ☐ *Other: _____*

Unit 4 Activity: Critical Incidents 2

Intercultural Effectiveness



Another way to use critical incidents as learning tools is to consider alternative rationales provided by the writer. For this activity, you will need:

- ☐ the story of the critical incident
- ☐ the alternative explanations printed on notecards (print the answers on the following page on separate notecards with corresponding rationales below on the back of each)

After you read the story, read through all the possible explanations. Then select the one that you think provides the best explanation for what actually occurred in the critical incident. Turn that card over to see if you selected the best explanation. If you didn't, try again until you have selected the best explanation.

CRITICAL INCIDENT #1

Settling In*

Following the exodus of the Boat People from Vietnam in the mid-1970's, New Zealand, in common with many other countries, accepted large numbers of refugees. The first batch of families were settled in the two main cities and tended to group together socially and geographically. Some government administrators in charge of resettlement felt this was hindering assimilation by allowing small ghettos of refugees to develop. Consequently the next wave of Vietnamese were dispersed throughout the country to small towns – in many cases only one or two families per town. However, when an evaluation of the resettlement program was carried out a year later by qualified, independent evaluators, it was found that the separated families were rated poorer in English skills and higher rates of health and adjustment problems and work absenteeism. The administrators were puzzled by these results and questioned the reliability of the evaluation.

How would you satisfactorily explain the results to the administrators? What do you think the root of the problem is?

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Alternate Explanation

1. The isolation of the separated families caused depression and consequent maladjustment.

Alternate Explanation

2. The separated families were more closely attended to by their sponsors and social workers and so their problems were made more obvious.

Alternate Explanation

3. The loss of support groups by the separated families led to a lesser ability to cope with the stresses of resettlement.

Alternate Explanation

4. The second wave of immigrants had spent longer in refugee camps and had reduced resourcefulness and capacity to deal with the stresses of resettlement.

Rationales for the alternative explanations

1. This is a partial explanation. Depression may have been a factor in some cases of maladjustment, but this explanation does not get at the root cause of what variables in the isolation led to depression. There is another explanation. ***Please choose again.***

Rationales for the alternative explanations

2. This is plausible, but the evaluation was done systematically by independent researchers and so it seems less likely. ***Please try again.***

Rationales for the alternative explanations

3. This seems the most adequate explanation and that preferred by the evaluators upon reflection and reexamination of their data. For people settling in to another culture, support from others of their own cultures can be very important in the initial period. Needs are more easily recognized and mutual assistance networks quickly established that provide practical, social, and moral support on an informal and readily understandable basis. At the practical level, cooperative child care can allow parents to attend English classes and reduce their absenteeism once classes are underway. At the social level it allows the immigrants to see others with the same fears and problems and reduces concern about their ability to adapt. There is some evidence that extensive interaction within such immigrant groups does not interfere with adjustment as contact and interaction with the host society is gradually increased, although in different roles and situations than that which occurs among the immigrant group. This belonging to two cultural groups may thus (paradoxically) lead to a better and more rapid adjustment to the new environment.

Rationales for the alternative explanations

4. This is a plausible suggestion, but there is no mention of this in the story. In fact, a survey of the refugees' records showed that the mean time spent in camps was only slightly longer for the second group. There is another factor inherent in their present situation. ***Please try again.***

Unit 4 Activity: Critical Incidents 2

Intercultural Effectiveness



CRITICAL INCIDENT #2

Using the Local Language*

Danny Johnson was assigned to a prospective Asian area (in a country undergoing technological development) to do a field site study of the region. Excited at the prospect of doing well on his first foreign project, he began to bone-up on the language of the area. He had studied the language in college and did very well. After he arrived in the country, he began immediately to talk to some of the local people to get a better idea of the area. Although Danny used mostly the host language, he noticed that the people would usually giggle and then answer him in English, even if they only knew a little. He continues talking to various individuals about different aspects of the society. Often when Danny was trying to explain a more complex or intricate aspect of his interest, the people, in a smiling manner, would encourage him to use English. Even when Danny was confident that what he was saying was correct, people would laugh, grin, nod their head, and then encourage him to continue. This left Danny very discouraged and confused as to whether or not people were really understanding him.

What is a good explanation of what was happening? Please take into account as much information as possible.

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Alternate Explanation

1. The people were offended that Danny thought they did not know any English, and wanted to prove their ability in speaking.

Alternate Explanation

2. The people wanted to learn English so were trying to use conversations with Danny as opportunities where they could get some authentic practice.

Alternate Explanation

3. The people simply did not understand Danny's attempts at speaking their language.

Alternate Explanation

4. The people thought that they were being polite and considerate of Danny by letting him use a language (English) more comfortable to him.

Rationales for the alternative explanations

1. In many cases, people in various countries do have the ability to speak English and would welcome an opportunity to use it or to show a native speaker that they have that ability. However, it is unlikely they would take offense at a foreigner speaking their language. There is a better answer. ***Please choose again.***

Rationales for the alternative explanations

2. This is partially correct. In most developing countries where people are trying to learn English, any speaker of that language, no matter how poor, would often be a target for practice and authentic usage. However, this would not explain the cases where Danny persisted in trying to speak the language and was met with giggles and more English. There is something more going on here. ***Please try again.***

Rationales for the alternative explanations

3. This is also partially correct. The large majority of people in countries who also sometimes use English, or at least understand it, are aware of the awkward situations English speakers find themselves in when the general language used is not understandable to them. If they have the ability to use English they might do so in deference to an English speaker who is present. However, Danny did display some knowledge of the language. ***Please choose again.***

Rationales for the alternative explanations

4. This is the best answer in light of all the data given. Foreigners do not often speak the “local” language. When they do, the people are surprised and do not know how to take it. In many cultures such as Asian ones, laughter or giggles express an outlet for such awkwardness, but it also expresses delight that someone would take the time to invest in learning their mode of communication. Learning the language in an unfamiliar environment is often a threatening experience that can be very tedious and unrewarding, as well as requiring many hours of hard work and discipline. This can be a very discouraging experience. However, this is a fact about which one should be aware so as to learn to deal with it.

Unit 4 Activity: Critical Incidents 3

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Critical Incidents 3 page
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 45-55 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate*
- ☐ *Other: _____*

Unit 4 Activity: Critical Incidents 3

Intercultural Effectiveness



A third and fun way to work with critical incidents is to act them out. First show the scenario with the problem, then show the scenario “rewritten” to avoid the intercultural problem. Since LWML members are such pros with skits, we’re pretty sure you’ll do a great job with this activity and enjoy yourselves, too!

STEP 1:

Dramatize the incident - “Settling In” or “Using the Local Language”.

Act out the critical incident. Some members of your group will be in the skit and the others can take on the role of neutral observers. Following the drama, choose one of the suggested solutions supported with an explanation.

STEP 2:

Discuss the incident again, using these questions:

1. What do you think happened in this incident? (Be sure to articulate the answer to this question from the point of view of each character in the skit.)
2. How was the incident interpreted by the “foreigner” involved?
3. How was it interpreted by the host culture member(s) involved?
4. Why do you think these difficulties occurred?
5. What other interpretations are possible?
6. Which interpretation of the incident seems to be the most likely cause of the problems?
7. How could the problems have been avoided?

STEP 3:

Dramatize the critical incident again.

Role play the incident again, this time avoiding the “problem” in order to practice effective intercultural interactions.

STEP 4:

Work with host culture members.

If you are able to work with representatives from the host culture depicted in the critical incident, you will be able to have a rich resource to learn from. Ask them to help you understand:

1. How would you interpret this incident?
2. How would the host culture members have interpreted the interaction?
3. Are there disagreements between host culture members?
4. What can they suggest as strategies for repair in a similar situation?
5. How could the problems have been avoided?

STEP 5:

Write your own critical incident.

Create your own story similar to the critical incidents presented using personal experiences, stories you've heard or internet resources.

Unit 4 Activity: Bible Study

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Bible Study
 - ☐ Bibles
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 20-30 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Chairs in a circle*
- ☐ *I have prepared or asked another LWML member (_____) to lead the Bible Study*
- ☐ *Other: _____*

Unit 4 Activity: Bible Study

Intercultural Effectiveness



Review the definition of intercultural effectiveness:

An interculturally effective person is someone who is able to live contentedly and work successfully in another culture. She or he has:

1. an ability to communicate with people of another culture in a way that earns their respect and trust; and
2. the capacity to adjust personally so the person is content and generally at ease in the host culture.

Read together the Introduction and the Cultural Setting of this Bible Story:

Can you think back to a time in your life when you felt ridiculed and/or even ostracized? Remember when you were playing on the playground in kindergarten and a girl who was older than you came up and said: “Pam’s dress is much prettier than yours is.” Or maybe it was in fifth grade when girls in your class wouldn’t talk to you at lunch or recess for a reason you never did learn. Then there were the experiences in junior high and high school when your so-called friends had gathered together and would stop talking as soon as you entered the room. As an adult, have you ever felt left out? If so, try to bring back those uncomfortable feelings to your head and heart as you re-read the story of the Samaritan woman in John 4:7-42. This woman was fetching water from Jacob’s Well at noon. Women from her village would gather at the well early in the day to talk and share news. But this woman came at noon. She was left-out, ostracized, and alone. Yet when this stranger, a male Jew, came to the well, she showed she was caring, religious, courageous, direct, and a strong woman.

The cultural setting for this story:

The cultural differences between the Samaritans and the Jews resulted from an historic war generations before Jesus and this woman met at Jacob’s Well. The Assyrians had conquered and settled in Northern Israel from 726-721 B.C. and married the local Jews who had stayed behind. The Assyrians brought their religious beliefs with them and the Jewish/Assyrian people, known at the time of this even as Samaritans, incorporated the local Jewish traditions and beliefs into their religious practices. During Jesus’ time, devout Jews who had to travel from Jerusalem to the region of Galilee would often alter their route so as not to have to go through Samaritan territory. Also, during the first Century in a region of the Middle East, the cultural traditions between men and women dictated that men and women did not speak socially in public and never discussed religion.

With these cultural understandings, discuss the following questions, using the Biblical texts as a guide.

1. Why did Jesus talk to the Samaritan woman at Jacob's Well?

1 Samuel 16:7 - Samuel choosing a king for Israel. (The Lord doesn't look at the things people look at. People look at outward appearances, but the Lord looks at the heart.)

Acts 10:28 - Peter at the home of Cornelius. (He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean.)

2. What cultural barriers was Jesus crossing?

II Kings 17:21-41 (History of Jewish and Samaritan relationship)

Nehemiah 4 (Building of the Wall after the Babylonian Exile)

Luke 9:51-56 (Jesus' disciples understanding of Samaritans)

John 4:27 (Disciples were surprised to find him talking with a woman.)

Jewish practice and tradition in the first century: Eliezer, a first-century rabbi, stated: "Rather should the words of the Torah be burned than entrusted to a woman... Whoever teaches his daughter the Torah is like one who teaches her lasciviousness." The Talmud states: "Let a curse come upon the man who (must needs have) his wife or children say grace for him." There was a three-fold thanksgiving in the daily prayers of Jews: "Praised be God that he has not created me a gentile; praised be God that he has not created me a woman; praised be God that he has not created me an ignorant man."

3. What cultural barriers was the Samaritan woman crossing? ("This is the way we do things in Sychar!")

John 4:6-7 (Woman alone drawing water alone at noon)

John 4: 19-20 2 Kings 17:24-33 (Theological talk - where to worship)

John 4:17-18 (The shame and lack of social status by not having a husband.)

4. The conversation between the Samaritan woman and Jesus shows that they gained respect for each other as the conversation continued. Identify some of those phrases that show these qualities of respect and trust.

- a. How did the woman respond to the theological conversation with Jesus?

John 4:28-29 (She went to tell the people of the village that she had found the Messiah.)

- b. How did the woman's neighbors respond to her story about her encounter with Jesus?

John 4: 39-42 (They listened and came to see Jesus.)

Unit 4 Activity: Reflection

Intercultural Effectiveness



Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Reflection page
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 15-25 min.
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have reviewed the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate
- ☐ Other: _____

Unit 4 Activity: Reflection

Intercultural Effectiveness



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 5

Summary and Practical Applications



Unit 5 Focus Questions:

Why is it important for congregation members to expand the circle of friendships to other people in our community?
What are some practical suggestions about getting started on building stronger relationships with other women in our community?
What are some ways we can continue learning about others and ourselves?

Unit 5 Activities

Summarizing Learning
Practical Suggestions for Relating Interculturally
Making a Plan
Reflection

Unit 5 Activity: Summarizing Learning

Summary and Practical Applications



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Summarizing Learning pages
 - ☐ Pens or pencils
 - ☐ Poster paper and markers if you want to post everyone's answers
- ☐ *Approximate time for this activity: 30-40 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.*
- ☐ *Other: _____*

Unit 5 Activity: Summarizing Learning

Summary and Practical Applications



Look back through all the activities you have done in this manual. Jot ideas down in the boxes below:

<i>Things I learned...</i>	<i>Things I knew before but understand a bit better now...</i>
<i>Insights I gained from the Bible studies...</i>	<i>Anything else...</i>

Share your answers with your LWML group. Then discuss together these questions:

1. What are the implications of your learning for your LWML group? Your congregation?
2. What concrete plans does your group want to make to:
 - i. Reach out to others
 - ii. Extend your learning beyond the manual
3. Read the “Reminder” below. What lessons do we need to keep in mind as we “build positive relationships in our multicultural world”?

A Reminder...

EVERY PERSON IN THE WORLD IS A VALUED CHILD OF GOD.

People of every culture are individuals - first and foremost. While they may exhibit some of the general characteristics of their culture, we must be careful not to confuse the ‘individual’ with the ‘groups’ to which they belong.

Our own family members are probably similar to each other because of the common “family culture” we share, but each one of our family members has a unique personality that may be very different from the “family culture.”

Becoming interculturally effective is a life-long journey. Don’t expect to ever be a master. It is not a skill that we can easily check off or measure. So be patient with yourself and with others.

Your journey of intercultural learning is actually an exciting process of learning to build positive relationships with people who have a different cultural background than you. Each one of them, just like you, is also a precious Child of God.

☞ Unit 5 Activity: Practical Suggestions for Relating Interculturally ☞



Summary and Practical Applications

Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: Practical Suggestions pages
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 30-45 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate*
- ☐ *Other: _____*

Review the Practical Suggestions for Relating Interculturally drawn from conversations with missionary women and first published in the LWML Sister to Sister Kit.

Randomly assign one “suggestion” (or more than one) to a small group of women (you may want to cut out each suggestion and draw the strips of paper from a hat). Each group can create a short skit to illustrate the suggestion(s) they have drawn.

Unit 5 Activity: Practical Suggestions for Relating Interculturally



Summary and Practical Applications

Practical Suggestions for Relating Interculturally

The LWML Sister to Sister kit included many practical suggestions on how to relate interculturally. These suggestions were gathered from national and missionary sisters in response to two questions:

1. What have you learned about working with people from a different culture or with a different language?
2. What suggestions do you have for others who may have little or no experience interacting with people from different backgrounds?

The group may want to have some fun with these suggestions by turning each statement into a one-minute skit or “commercial” to illustrate each message.

1. Think about how you would like to be treated by others -- and do likewise for them.
2. Smile from the heart. Give others a friendly face to view.
3. Take risks and don't be afraid to try something new.
4. Practice your sense of humor and be able to laugh about yourself!
5. Try putting yourself in someone else's shoes thinking how they would respond to a particular situation.
6. Maintain an open mind and intentionally be positive about an experience.
7. Personal humility is important when learning to know new people.
8. Showing interest in a different culture or custom rather than deciding that 'your way of doing things is the best' will provide the opportunity for a trusting relationship.
9. Greet people warmly.
10. Be hospitable and open your home to someone new.

11. Recognize that others may be hesitant to welcome you into their home at the beginning of your relationship.
12. Learn about others' cultures and history so that you won't offend them.
13. Be aware of verbal and physical language that could be offensive.
14. Try not to assume that your way is the right way.
15. Be sensitive of others so as not to embarrass them (or yourself!).
16. Remember that "rules" may be set aside from time to time so as not to offend.
17. Rely on grace to overcome mistakes or failures in bridging cultural differences – and try again!
18. Avoid generalizations that group people of different ethnicities into a general category – as if all Europeans, American Indians, or Asians are all the same.
19. Learn and grow through experience with others. Some cultures have strong family ties and emphases on relationships, which is different from the American emphasis on individualism.
20. Getting to know people of other cultures helps to break down prejudices and stereotypes. It also helps us understand our own beliefs, values, and culture.
21. Affirm other cultures by acknowledging their holidays. Pray for their home countries.
22. Help your congregation to think and act cross-culturally.

Unit 5 Activity: Making a Plan

Summary and Practical Applications



Preparation Checklist for Leaders

- ☐ *I need these materials:*
 - ☐ Copies of: The LWML's History of Appreciating and Promoting Diversity (from the Introduction to this manual)
 - ☐ Making a Plan pages
 - ☐ Pens or pencils
- ☐ *Approximate time for this activity: 30-45 minutes*
- ☐ *I have reserved and set up this meeting location: _____*
- ☐ *Recommended Room Arrangement: Semicircle chairs and/or tables*
- ☐ *I have studied the Unit Focus Questions, the text of the activity, prepared the Discussion Questions, and Worksheets, as appropriate*
- ☐ *Other: _____*

Unit 5 Activity: Making a Plan

Summary and Practical Applications



Read The LWML's History of Appreciating and Promoting Diversity found on pages 4 and 5 of Living and Learning Heart to Heart.

1. How has the LWML led the church in reaching out to people of other cultural backgrounds?
2. What are the needs you see in your community for extending the LWML's outreach and continuing to lead the way in reaching out to people of other cultural backgrounds? In your church? In the U.S.?
3. What new goals does your LWML group want to set for the next 1-3 years related to outreach to others? Decide on at least one new goal and create a plan together about how you will accomplish that goal. You may want to consider using the planning sheet on the next page to guide your discussion.

The LWML of _____ Church in _____
(your church's name) *(city, state)*

Our Goal: _____

To be completed by _____
(date)

STEP	WHO IS RESPONSIBLE	RESOURCES TO USE	DATE TO COMPLETE	OTHER INFORMATION
1.				
2.				
3.				
4.				
5.				

Unit 5 Activity: Reflection



Summary and Practical Applications

Preparation Checklist for Leaders

- ☐ I need these materials:
 - ☐ Copies of: Reflection page
 - ☐ Pens or pencils
- ☐ Approximate time for this activity: 15-25 min.
- ☐ I have reserved and set up this meeting location: _____
- ☐ Recommended Room Arrangement: Semicircle chairs and/or tables
- ☐ I have studied the Unit Focus Questions and the text of the activity and prepared the Discussion Questions and Worksheets, as appropriate.
- ☐ Other: _____

Unit 5 Activity: Reflection

Summary and Practical Applications



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Living and Learning Heart to Heart



APPENDICES

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MOVIES WITH INTERCULTURAL THEMES AND PLOTS

(Reviews from website: <http://www.imdb.com/>)

Note: We recommend that the leaders of Intercultural Learning Groups examine carefully and preview any movies they are considering using with their LWML Intercultural Learning Experiences groups. After reviewing the rating assigned to the film [PG, etc.], the leader needs to watch the movie in its entirety to determine its suitability and appropriateness. While all movies listed below have multicultural themes, neither the authors nor the LWML are endorsing any of these movies by including them on this list.

This list of movies with intercultural themes and plots is intentionally broad so as to provide resource ideas for a wide range of types of LWML groups around the country. We urge each group leader to select with care movies that will enhance the positive learning of their Intercultural Learning Experiences group.

The list includes many exceptional films with high impact about racism and cultural differences, and there are scenes in some movies which some people may find disturbing and shocking. Rather than arbitrarily eliminating the films from your group's learning experience, however, we urge you to consider the opportunities they would give your group to talk about the fact that racism in its varied forms, as it is experienced by many people in the US, still exists and operates in often very shocking ways. As Christians, it is important NOT to pretend racism and intercultural tensions are a thing of the past. We need to educate ourselves and then change ourselves and our institutions to truly reflect unconditional love and acceptance of all God's peoples.

High impact movies can be good, fertile ground for high impact learning.

American Chai

Sureel is a first generation Indian American college graduating senior music major whose controlling father believes that he is still planning to attend medical school. His desires in life conflict with both his family's traditional values and the usual Indian way of assimilating into America by becoming a doctor or engineer. As graduation approaches, he has an opportunity to be nationally recognized for his music which will simplify telling his father the truth. Value conflicts are explored as the rationale behind internal racism and dating objectives are also explored.

Anna and the King

This is the story of Anna Leonowens, the English schoolteacher who came to Siam (Thailand) in the 1860s to teach the children of King Mongkut. She becomes involved in his affairs, from the tragic plight of a young concubine to trying to forge an alliance with Britain to a war with Burma (Myanmar) that is orchestrated by Britain. In the meantime, a subtle romance develops between them.

Bend It Like Beckham

The daughter of orthodox Sikh parents rebels against their traditionalism by running off to Germany with a football team (soccer in America is called “football” in the rest of the world). A comedy about bending the rules to reach your goal, “Bend It Like Beckham” explores the world of women’s football, from kick-about in the park to freekicks in the Final. Set in Hounslow, West London and Hamburg, the film follows two 18-year-olds with their hearts set on a future in professional soccer. Heart-stopping talent doesn’t seem to be enough when your parents want you to hang up your football boots, find a nice boyfriend and learn to cook the perfect chapatti.

City of Joy

Hazari Pal lives in a small village in Bihar, India, with his dad, mom, wife, Kamla, daughter, Amrita, and two sons, Shambhu and Manooj. As the Pal are unable to repay the loan they had taken years ago from a moneylender, their land and property are auctioned, and they are rendered homeless. Hazari and his family relocate to Calcutta with hopes of starting life anew, save some money and go back to Bihar, as well as get Amrita married. Things do not go as planned, as they lose their entire savings to a con-man, Gangooly, who took their money as rent by pretending to be a landlord. Then Hazari gets an opportunity to take up driving a rickshaw manually through a local godfather, Ghatak. He meets an American, Dr. Max Lowe, and together they strike up a friendship along with a local social worker, Joan Bethel. Misunderstandings crop up between Joan and the godfather, resulting in the shutting down of their shanty medical clinic. When Hazari sides with Joan, his rickshaw is taken away. Things get worse when the godfather passes away, leaving his estate to his wayward son, Ashok Ghatak, since Ashok has plans to do away with the slums, especially the lepers who have now started frequenting the locality, along with Max, Joan and above all Hazari himself, and he is determined to take away the “joy” of living in Calcutta.

Crash

Several stories interweave during two days in Los Angeles involving a collection of inter-related characters. The characters include a police detective whose mother is addicted to drugs, a thieving younger brother, two car thieves who are constantly theorizing on society and race, a white district attorney and his irritated and pampered wife, a racist white veteran police officer (caring for a sick father at home) who disgusts his more idealistic younger partner, a successful Hollywood director and his wife who must deal with the racist police officer, a Persian-immigrant father who buys a gun to protect his shop, a Hispanic locksmith and his young daughter who is afraid of bullets, and more.

Dances with Wolves

Lt. John Dunbar is dubbed a hero after he accidentally leads Union troops to a victory during the Civil War. He requests a position on the western frontier, but finds it deserted. He soon finds out he is not alone, but meets a wolf he dubs “Two-Socks” and a curious Indian tribe. Dunbar quickly makes friends with the tribe, and discovers a white woman who was raised by the Indians. He gradually earns the respect of these native people, and sheds his white-man’s ways.

The Gods Must Be Crazy

A Shona in the Kalahari desert encounters technology for the first time--in the shape of a Coke bottle. He takes it back to his people, and they use it for many tasks. The people start to fight over it, so he decides to return it to the gods from whom he thinks it comes. Meanwhile, we are introduced to a school teacher assigned to a small village, a despotic revolutionary, and a clumsy biologist.

House of Sand and Fog

Massoud Amir Behrani, an Iranian immigrant, has spent most of his savings trying to enhance his daughter's chances of a good marriage. Once she is married, he spends the remaining funds on a house at an auction, unwittingly putting himself and his family in the middle of a legal tussle with the house's former owner. What begins as a legal struggle turns into a personal confrontation with tragic results.

Iron and Silk

Mark Salzman always was interested in Kung-Fu and the Chinese culture and he claims to have seen every Kung-Fu movie. In 1982, with a degree in Chinese literature, he visits a province university in China for two years to teach Chinese teachers the English language. He learns the refinements of correct behavior among Chinese people, makes friends with his pupils, falls in love with the young doctor Ming, and learns Uschu (similar to Kung-Fu) from the famous teacher Pan. But he also learns about political repression, especially when he is forbidden contact with some of his friends.

The Joy Luck Club

Through a series of flashbacks, four young Chinese women born in America and their respective mothers born in feudal China, explore their past. The search helps them understand their difficult mother/daughter relationships.

The Milagro Beanfield War

In Milagro, a small town in the American Southwest, Ladd Devine plans to build a major new resort development. While activist Ruby Archuleta and lawyer/newspaper editor Charlie Bloom realize that this will result in the eventual displacement of the local Hispanic farmers, they cannot arouse much opposition because of the short-term opportunities offered by construction jobs. But when Joe Mondragon illegally diverts water to irrigate his bean field, the local people support him because of their resentment of water use laws that favor the rich like Devine. When the Governor sends in ruthless troubleshooter Kyril Montana to settle things quickly before the lucrative development is cancelled, a small war threatens to erupt.

Mississippi Masala

An Indian family is expelled from Uganda when Idi Amin takes power. They move to Mississippi and time passes. The Indian daughter falls in love with an African American man, and the respective families have to come to terms with it.

My Big Fat Greek Wedding

Toula Portokalos is 30, Greek, and works in her family's restaurant, Dancing Zorba's, in Chicago. All her father Gus wants is for her to get married to a nice Greek boy. But Toula is looking for more in life. Her mother convinces Gus to let her take some computer classes at college (making him think it's his idea). After taking those classes, she then takes over her aunt's travel agency (again making her father think it's his idea). She meets Ian Miller, a high school English teacher, WASP, and dreamboat over whom she had made a fool of herself at the restaurant. They date secretly for a while before her family finds out. Her father is livid that she has dated a non-Greek and has to learn to accept Ian. Ian has to learn to accept Toula's huge family, and Toula has to learn to accept herself.

Thunderheart

An FBI man with Sioux background is sent to a reservation to help with a murder investigation, where he has to come to terms with his heritage. Slowly he rejects the intimidating tactics of his fellow FBI agents, who are not as interested in solving the crime as they are in covering up an incriminating situation with the locals. As he becomes in tune with his heritage, the locals begin trusting him. Based on actual occurrences of the 1970's.

Whale Rider

One young girl dared to confront the past, change the present, and determine the future. A contemporary story of love, rejection and triumph as a young Maori girl fights to fulfill a destiny her grandfather refuses to recognize. On the east coast of New Zealand, the Whangara people believe their presence there dates back a thousand years or more to a single ancestor, Paikea, who escaped death when his canoe capsized by riding to shore on the back of a whale. From then on, Whangara chiefs, always the first-born, always male, have been considered Paikea's direct descendants. Pai, an 11-year-old girl in a patriarchal New Zealand tribe, believes she is destined to be the new chief. But her grandfather Koro is bound by tradition to pick a male leader. Pai loves Koro more than anyone in the world, but she must fight him and a thousand years of tradition to fulfill her destiny.

QUESTIONS FOR INVITED GUESTS

These questions were included in the Sister to Sister kit and were intended to give LWML members ideas for questions to ask guests (international students, community women from different cultural backgrounds) who were invited to Sister to Sister celebrations. If possible, provide your guests with the questions in advance to allow them to prepare the kinds of information they may be asked to share.

1. Tell us about your background: your family (sisters, brothers, children), your birthplace and your present home, for how long you have lived here, where you went to school.
2. Tell us about celebrations in your country or community. Are there any in particular that were, or are, especially meaningful to you?
3. When you think about your country or community, of what are you most proud?
4. Is there anything you would like to ask about the US or about the ethnic backgrounds of any of us?
5. What is life like for you as an a(n) _____ woman (insert appropriate term such as “Asian”, “Asian American”, “Mexican”, “Somali”, etc.) woman living in the US?
6. What would you like other people to know about being an “Asian or Asian American” in a predominately European American country?
7. You may want to ask all your guests to bring something representative of their country, a place they have lived or visited. The item may be something that has a special meaning for them or holds a special memory. It may also say something about the identity of the guest.

CROSS-CULTURAL CONVERSATION STARTERS

These questions were included in the Sister to Sister kit and were intended to give LWML members ideas for starting conversations with guests (international students, community women from different cultural backgrounds) who were invited to Sister to Sister celebrations. These suggested questions facilitate conversations between people who are meeting each other for the first time.

1. Think of the home where you grew up. Where did you like to spend most of your time?
2. At age seven, where were you living and who else lived in your house?
3. As children, we sometimes have fears as we are growing up. Do you recall a certain fear? What was it? How do you remember overcoming that fear?
4. What were some of your favorite celebrations as a child?
5. We all have memories of funny things that have happened to us. Tell us about something funny you have experienced.
6. What would you like to share about your religious beliefs?

LWML MISSION SPEECHES FROM HEART TO HEART SISTERS

Introduction and Suggestions for Use

The following pages contain two mission speeches presented at LWML conventions by Heart to Heart Sisters Jacqueline Green in 2007 and Angelina Gomez in 2005. Both speeches are powerful and inspiring messages that could be used with your Intercultural Learning groups, your LWML chapter, or with other groups at your church. Some ideas for using either or both speeches are included on this page.

1. As you begin raising awareness of the need for more intercultural learning at your church, give your LWML group a copy of one of the speeches. Ask someone to read it aloud as everyone else follows along. Afterwards, discuss these questions:
 - a. What does the writer tell us about her Heart to Heart experiences?
 - b. What has the writer gained from these experiences?
 - c. What vision does the writer have for the LWML? The church?
 - d. What ideas in the speech have the most meaning or power for you? Why?
 - e. What implications do you think these ideas have for you and your LWML group?
 - f. Share other thoughts the speech sparks for you.
 - g. How might you start up an Intercultural Learning group in your church/ community?
2. Consider repeating the process outlined in #1 above with the second article at another meeting.
3. Use one or both of the speeches as the basis to create a new Bible study to use with your Intercultural Learning group. In addition to the questions above, you may want to include Bible passages or stories that relate to the points made by the speech writers.
4. After completing the activities in Living and Learning Heart to Heart, have one or more “post-learning group” meetings to discuss what your LWML group could do to reach out to more women in your church and community. Use the speeches to look for and spark new, practical ideas and joint projects you can undertake with a more diverse group of women than you typically work with in your church.
5. After completing the Intercultural Learning activities and studying the speeches using some of the ideas listed above, have each LWML member in your chapter write her own “mission speech”. Create a special event (luncheon, afternoon tea, adult Bible study session, mission Sunday event, etc.) at which each of your members shares her own mission speech.

Heart to Heart Sisters Mission Speech, presented by Jacqueline Green at the 2007 LWML Convention

I am privileged to stand before you and speak from the hearts of 80 women in the LWML Heart to Heart Sisters program. The program is one that began in 2003 as a cross-cultural pre-convention gathering which celebrated diversity in leadership.

Heart to Heart sisters wear a pin that has a special meaning to us. The pin is a gold cross, it has two hearts in different colors that are intertwined and attached to the cross which also bears the letters LWML. The pin represents our simple but profound message that we are one in Christ, serving in the LWML. Our simple message is also reflected in the representation of cultures thus far. In 2003 we started with Hispanic and African American women; in 2005 we included Hmong and African Immigrant sisters; and this year we have included Native American women and women born in Muslim countries, living in the United States and converted to Christianity. These women have powerful testimonies of life-threatening situations, because of their conversion to Christianity. Yet they remain passionate about serving Christ, and they bring their gifts and their willingness to serve to this organization.

In order to come this far, the road to embrace diversity has been long, slow and lonely for some, but with the Heart to Heart program the pace quickened. But that is not enough. We must take the program to another level in the districts, zones, and societies. We must all see the mission field that surrounds us. Just look around your community and you may find that everyone does not look or sound like you. If that is the case, I encourage you to get busy. There are women in other ethnic groups who are already equipped to be Lutheran Women in Mission. How can we include them? Well, it begins with each of us and 10 little 2 letter words - and those words are: IF IT IS TO BE, IT IS UP TO ME! Please say those words with me - If it is to be, it is up to me.

So now that you have affirmed your part in this movement, I want to remind you of the chorus of a song that we sing. The chorus is:

Here I am, Lord, Is it I, Lord?
I have heard you calling in the night
I will go Lord, if you lead me.
I will hold your people in my heart.

The Lord is calling each of us to this mission field. The field has already yielded Heart to Heart sisters serving on several national committees, serving as Mission Ministry Vision consultants, speakers and presenters at conventions and serving the church at-large on various boards and committees.

As the Heart to Heart sisters celebrate our differences and rejoice in our oneness in Christ, we want to share with you that: We have a dream, that one day women will not be judged by the color of their skin but by the content of their creed.

We have a dream, that one day women will not be pushed aside or passed over because of the perception of their lack of talent; and

We have a dream, that when we hear the melodious thunder of thousands of conventioners singing the chorus "Here I Am, Lord" it will mean that we all burn with passion to join our hearts and hands in the beauty of the rainbow of God's people.

So in conclusion I say to you, "If it is to be, it is up to me." What about you?

Heart to Heart Sisters Mission Speech, presented by Angelina Gomez at the 2005 LWML Convention

¡Hola Hermanas! That is Hello Sisters and I say that because we are part of the same family, the family of God, and as LWMLers we are all about the same purpose and that is to share the love of Christ with all people regardless of their language or the color of their skin.

Some years ago, the leadership of the LWML had a vision. The vision was of a women's organization that was representative of all women of our church... young and mature, women from rural and urban communities, homemakers and professional women and women from the different ethnic groups that make up our church.

The LWML leadership knew that to reach that vision of all women of our church being a part of the organization, it would take a focused and intentional effort. In 2001, recognizing the need for greater diversity, a cross-cultural program called Heart to Heart Sisters was born.

It was an honor for me to have been selected as a participant of the Heart to Heart Sisters, a cross-cultural experience during the 2003 convention in Oklahoma City. This multicultural gathering brought together Hispanic and African American women from all over the United States. We had the opportunity to share the joys and challenges of our ministries. The Holy Spirit was at work in each and every participant of the Heart to Heart Sisters.

We became one group with one goal. We all realized that it doesn't matter what language you speak or what color you are, as Christians we have one common goal. We have been commissioned by our Lord and Savior Jesus Christ to spread the Good News of His never-ending Love and Sacrifice for us to the people in the communities in which we live.

When we arrived in Oklahoma City, we had no idea what the Heart to Heart program was. Some of us didn't even know what the LWML was all about. A two-day program was prepared for us before the convention began, to introduce us to the LWML and the opportunities to develop our God-given gifts and leadership skills, so that we could be more effective in our ministries back home.

That was just the beginning for us, because then we were able to attend the convention, a gathering of Christian women the size of which many of us couldn't even imagine. We got to see first hand how the LWML works. We sang, we prayed, and then came the mission grants. One of those grants was entitled "Heart to Heart Sisters-A Cross Cultural Gathering for 2005." When the results of the voting were read and we learned that this grant was approved, we were overjoyed. Sometimes in our small ethnic churches we don't feel very important to the church. This was the moment that we knew we were loved.

The money from that grant is being used, and this year's Heart to Heart Sisters group includes 40 women who have had a pre-convention gathering and who are with us here. Ten Hmong sisters, ten Hispanic sisters, ten African Immigrant sisters and ten African American sisters. And I know they are loving this experience! In addition, many of the sisters of 2003 came back to this convention and attended a leadership luncheon where they shared their experiences with their new Heart to Heart Sisters.

When I attended the convention in Oklahoma City, I never anticipated the bond of friendship that resulted within the Heart to Heart Sisters group. One night two of my African American sisters, the vivacious Debra Barnett and the lovely Elaine Perry came to the room where my friend, Mercedes Maguiño, and I were staying and asked about our mission work in East Los Angeles.

Mercedes talked about our outreach to an orphanage in Tecate, Mexico, where we visit each year and take food and clothing to help them. We spend the day with them and cook them a special lunch which they really enjoy. The orphan children give us so much love, and they stand in line for us to hug them. Both Debra and Elaine asked to accompany us on our next trip.

In January 2004, Debra traveled from her home in Orlando, Florida to California to make the trip with us. She was thrilled and sat down to braid the children's hair, singing and enjoying the company of the children at the orphanage. The next day she attended St. John's Lutheran Spanish service.

I asked pastor if we could sing "Alabaré" since we had all sung this song at the convention in Oklahoma City. Debra has a beautiful voice, and she joined the congregation in singing "Alabaré". It was the most beautiful rendition of the song I had experienced since the convention. After all, when you sing praises to the Lord on High, it doesn't matter what color you are or what language you speak. The Lord accepts our praises to His Glorious Name. After church, since Debra is a "hugger" she hugged every member of our congregation individually. That Heart to Heart bond just keeps going!

My Heart to Heart sister Elaine Perry, from the state of Washington, sent me VBS material which helped my congregation have a very successful outreach to the many children of our community. It was a wonderful gift of love.

The Heart to Heart Sisters gathering had such an impact on my friend Mercedes Maguiño and me. We couldn't wait to get back home. The first need we addressed was to begin a Spanish bible class. This bible class has given us much spiritual growth and has brought our members to a closer relationship with our Lord and Savior Jesus Christ.

Next, we gathered the women of the Spanish congregation, and with the strong support of our wonderful pastor, the Rev. Douglas Jones, we planned a beautiful LWML rally with bible study, lunch and a workshop on how to start an LWML society. In attendance were Hispanic women from five local Lutheran churches in Southern California and a district LWML mentor. By June 2004, we formed a Spanish LWML society called Priscilla Guild, which was officially recognized and accepted at the Pacific Southwest District LWML convention in June, 2004.

So you see now why the Heart to Heart experience has been so important to me. I have a special connection to the LWML, but we need to continue to make connections with ethnic women throughout our organization. That means on a district level, having opportunities for ethnic women to develop their leadership skills. It means on the society level, having women who will be intentional, mentoring, befriending, encouraging and ensuring that women, who are not familiar with this organization, can find their place and serve the Lord through the LWML.

That vision that the LWML had so many years ago can become a reality if we join our hands and our hearts to follow the Lord's command as it is written in Acts 13:47, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

God bless you, hermanas!

**SAMPLE FLYER INVITING PEOPLE TO JOIN AN LWML LIVING AND LEARNING
HEART TO HEART LEARNING GROUP**

The next page is a sample flyer which you can use or modify when announcing the purpose and details of your learning group.

Lutheran Women In Mission Intercultural Learning Workshops



**COME AND JOIN US AS WE LEARN TOGETHER HOW TO DEVELOP
POSITIVE RELATIONSHIPS IN OUR CHURCHES AND COMMUNITIES!**



- ✧ We ALL have a culture. Learn about your own culture!
- ✧ Learn about cultures in our own community!
- ✧ Learn how to avoid common mistakes in communicating with people from other cultures!
- ✧ Gain insights about culture from Scripture!

Where? _____

When? _____

For more information, contact: _____

Lutheran Women In Mission Intercultural Learning Workshops



- ✧ Do you have neighbors from another country or culture?
- ✧ Do you travel to other countries?
- ✧ Does your LWML group want to reach out in ministry to women in your community who come from other countries or cultural backgrounds?
- ✧ Do you have a child or grandchild who was adopted from another country?
- ✧ Do you have an interest in learning about yourself while learning about others?
- ✧ Do you want to build positive relationships in our multi-cultural world?

If you answered “YES!” to any of these questions, then you should consider joining our Intercultural Learning Workshops that feature:

1. Developmentally designed activities
2. Bible studies within cultural contexts
3. Ideas for extending learning beyond the Workshops
4. A framework for making plans for outreach

Unit 1 Activity: Terms & Definitions

An Introduction to Intercultural Learning Experiences



DIRECTIONS:

1. Assign each participant a term and a definition (note that “culture” has four definitions, so four different participants can be assigned a different definition).
2. Give each participant a blank sheet of paper and ask her to draw a symbol or picture to illustrate the concept behind her definition.
3. After all illustrations are completed, ask each participant to share her drawing with the group, explaining what it means and why it fits her definition.
4. As a group, discuss these questions:
 - a. What new insights did you get from looking at the illustrations and hearing others’ interpretations of their definitions?
 - b. On the basis of these concepts what do you think will be some of the main ideas your group will explore in this manual?
 - c. How do you feel about beginning these intercultural learning experiences?
5. Now read through the points under “Intercultural effectiveness does NOT mean...”
Compare each point to the definitions you have just discussed. Why is it important for us to be just as clear about what intercultural effectiveness is NOT as about what it is?

Unit 1 Activity: Terms & Definitions

An Introduction to Intercultural Learning Experiences



Term	Definitions
Culture	<p>1. “It’s the way we do things around here!”</p> <p>2. The values, behaviors, practices, assumptions we’ve learned from our membership in groups that share those same values, behaviors, practices and assumptions. (http://www.intercultures.ca/)</p> <p>3. The behaviors and beliefs characteristic of a particular social, ethnic, or age group: <i>the youth culture; the drug culture</i>.</p> <p>The sum total of ways of living built up by a group of human beings and transmitted from one generation to another. (Random House Unabridged Dictionary, © Random House, Inc. 2006)</p> <p>4. The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought.</p> <p>These patterns, traits, and products considered as the expression of a particular period, class, community, or population: <i>Edwardian culture; Japanese culture; the culture of poverty</i>. (American Heritage Dictionary from Dictionary.com)</p>
Intercultural learning	The process of increasing <u>awareness and understanding</u> of one’s own culture as well as other cultures in the world.
Intercultural awareness	<p>The ability to recognize four perspectives of culture:</p> <ul style="list-style-type: none"> • looking at your own culture from the point of view of your <u>own culture</u> • being aware of <u>how your culture is viewed by other</u> countries, cultures, groups, or individuals • being aware of and understanding what people from another culture think of <u>their own culture</u> • being aware of <u>how you view the other culture</u>

Intercultural effectiveness	<p>An interculturally effective person is someone who is able to live contentedly and work successfully in and/or with another culture. Interculturally effective people have</p> <ul style="list-style-type: none"> • an ability to <u>communicate</u> with people of another culture in a way that earns their respect and trust • the capacity to <u>adjust</u> personally and be content and generally at ease in the host culture
Identity	Identity is a process, not a possession. (Simmons, 1998)
Stereotyping	<p>The attribution of a predominant characteristic of a group to an individual in the group without recognizing the reality of individual variation within a group</p> <p><i>Example: "Susan is Canadian so we assume she favors public funding for health care."</i></p>
Cultural Information	Information about the ways of thinking, doing, and feeling, and the deeper cultural assumptions associated with those behaviors of people in any given culture

Intercultural effectiveness does NOT mean...	<ol style="list-style-type: none"> 1. knowing and using fluently the language of another culture 2. abandoning your own culture 3. merely going to a Mexican restaurant, having an Oktoberfest, or making lanterns for Chinese New Year 4. jumping to conclusions about the reasons behind the behaviors of people from another culture
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∞ Unit 1 Activity: Reflection ∞

An Introduction to Intercultural Learning Experiences



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 1 Activity: Bible Study

An Introduction to Intercultural Learning Experiences



READ AS A GROUP OR INDIVIDUALLY:

Unless you are of Jewish descent and background, the Bible is a stage for observing a culture different from your own. The study of stories in the Bible is an intercultural learning experience. The terms and definitions, as presented and learned in Unit 1, should now be a back-drop as you investigate the Biblical texts. Look for clues to the character's culture. Observe behaviors that are unique to a non-Jewish culture. Watch for conversations in the Biblical text that caused some problems or misunderstandings among those listening. Then examine how God worked through the people's different cultures to deepen relationships between people and their relationship with a loving, grace-filled God.

DISCUSS AS A GROUP:

1. List at least ten stories and characters from the Bible that are non-Jewish (Gentiles). (Look through your Bible if you like.)
2. Using the Terms and Definitions from Unit 1, identify the cultural problems between the characters or misunderstandings that occurred in these stories.
3. What are ways that God worked through these cultural encounters and experiences that informed or deepened the people's relationship with a loving, grace-filled God?
4. Using maps from Biblical times or a concordance, list at least 10 non-Jewish countries that are mentioned in the Bible.

Unit 2 Activity: Defining and Understanding Culture

Culture and Intercultural Learning



READ TOGETHER OR INDIVIDUALLY:

Culture is often defined as “the way we do things around here”. (You may also want to refer back to the Terms and Definitions in Unit 1.)

This definition could mean: How We Do Things...

- ✧ **in our country** (Americans are gregarious and love to meet new friends.)
- ✧ **on the West Coast of the U.S.** (We hardly ever wear business suits – every day is casual day!)
- ✧ **among those who speak my language** (Americans say exactly what’s on their minds.)
- ✧ **at our workplace** (We start our days at Toyota with group exercise and singing the company song.)
- ✧ **at our church** (We clap and shout “hallelujah” when we sing in church.)

ANSWER THESE QUESTIONS INDIVIDUALLY

AND THEN SHARE YOUR ANSWERS WITH THE GROUP:

1. Give additional examples of each of the five bullet points that describe “how you do things” in your culture or in a culture that you know well, observed, or have visited.

In our country_____

In our part of the country_____

Among those who speak the same language_____

At our workplace_____

At our church_____

READ TOGETHER OR INDIVIDUALLY:

Another way to define culture is that Culture is:

- ✧ **a way of life** (We Minnesotans spend our summer weekends at the lake.)
- ✧ **a set of social practices** (We Japanese bow to greet others and show our respect for them.)
- ✧ **a system of values** (We Chinese live frugal lives so we can invest in the long-term welfare of our children.)
- ✧ **a shared history or set of experiences** (We Floridians have lived through dozens of hurricanes and are not afraid of them!)
- ✧ **as a family** (We open presents on Christmas Eve/Morning.)
- ✧ **as a congregation** (We have Easter sunrise services at the beach.)

Culture is often associated with a country, a region of the world, a religion, or a nationality but culture may also extend beyond these types of borders. A person can also consider oneself a member of more than one culture!

(Adapted from The British Council, 2007)

ANSWER THESE QUESTIONS INDIVIDUALLY
AND THEN SHARE YOUR ANSWERS WITH THE GROUP:

1. What are some of the cultures that are part of your life? Name as many as you can that have a way of life, a set of social practices, a system of values, and a shared history or set of experiences.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____

2. Culture: "The way we do things here." List two examples of your cultural identity for the following:

a. Your LWML group

b. Your congregation

c. Your community

d. Your personal or family life

e. Your family or community celebrations

3. You notice a new person who knows nothing about your congregation attending your church service or your LWML meeting. She asks you 'how things are done around here'. How would you describe the culture of your congregation and LWML?

4. Describe a time when you misinterpreted something in another culture. This may have happened on a trip to another country or when conversing in another language.

5. Describe a time when your behavior has been misinterpreted by someone in another culture. This may have happened when you have entertained people from another country.

6. What did you learn from these incidents?

7. Have you ever studied another language and realized later on that by studying that language, your understanding of English grammar and syntax improved? The same is often true when people learn about other cultures. When we visit another country or get to know a person well from a different cultural background in our neighborhood, we often find ourselves learning more about our own culture! Knowing this, what might you predict you could learn about your own culture as your LWML group works through the activities in this manual?

Unit 2 Activity: An Example of Two Cultures Coming into Contact With Each Other

Culture and Intercultural Learning



We often assume that everyone in the world sees things the way we do. But sometimes we encounter confusion when we interact with people from other cultures who act differently from our expectations.

Culture manifests itself in values, behaviors, words, and objects that convey particular meanings that are specific to one culture. So it is not surprising that people visiting other cultures often “misinterpret” what are to them “foreign” behaviors, words, and objects. We might call this “putting the worst construction” on their behavior.

However, we also have the choice to “put the best construction” on other’s behaviors. This is a Christ-like behavior, and it is a critical skill when interacting with people from cultures different from our own. To illustrate and practice this kind of skill, work through the exercise below.

TWELVE ANGRY MEN

Consider this short dialogue among two jurors from the movie *Twelve Angry Men*. During the jurors’ discussion to decide the guilt or innocence of the defendant, the 10th juror begins to mock or make fun of the 11th juror.

11th juror: *“I beg your pardon, but in discussing...”*

10th juror: (interrupting and mimicking the 11th juror)
“I beg your pardon! What are you being so darn polite about?”

11th juror: (looking straight at the 10th juror)
“For the same reason you’re not. It’s the way I was brought up”.

(Hofstede & Hofstede, 2005)

DISCUSSION QUESTIONS:

1. Why do you think the 10th juror mocked the 11th juror?
2. What does the 11th juror mean when he says “For the same reason you’re not”?

3. Using the chart below, try to identify the reasons behind the behaviors of each juror. First describe each juror's behavior with negative ideas/language and then with positive ideas/language.

	<i>Juror 10</i>	<i>Juror 11</i>
Negatively state the reasons for the juror's behavior		
Positively state the reasons for the juror's behavior		

What did you learn from this short analysis of these jurors comments?

Unit 2 Activity: An Example of Cultural Misunderstanding from Bongobongo

Culture and Intercultural Learning



After viewing the video clip on the internet or reading the transcript about Bongobongo (Foreign Affairs and International Trade Canada, 2007), discuss these questions:

1. How do the people in Bongobongo view the world?
2. How do the people in Adanac view the world?
3. Which way of viewing the world is better?
4. In what ways was the Adanacian being culturally sensitive?
5. What mistake does the Adanacian make in his effort to be culturally sensitive to the people of Bongobongo?
6. What lessons should we learn from this story?
7. Create a skit or write a new story to illustrate the main points of this story. You can use your congregation, your LWML society, or other groups as either the people of Bongobongo or the Adanacian visitor. Share your skit or story!

Unit 2 Activity: Some Additional Thoughts About Culture and Intercultural Learning



Culture and Intercultural Learning

Read the following sentence. What is your first impression about what it means?

Our behaviors and thinking — *what we do, think, and feel* — are simply outward manifestations of the deeper assumptions and values of our cultures.

Divide your group into pairs and assign a role to each partner. “A” is from a culture different from the rest of the women in your LWML group. “B” is from the culture of the majority of the women in your LWML group. Discuss each of the following questions with a partner, then share your ideas with the entire group:

1. Step 1: “A” should read the first example of “things I do and feel...” out loud to her partner. Step 2: Assume that “B” does not know much about “A’s” culture, so she finds A’s statement strange. “B” should then tell “A” what she thinks about this statement. (Remember, you are trying to role-play typical human behavior, which is to “put the worst construction” on behavior we don’t understand.) Repeat steps 1 and 2 for the rest of the statements on the handout. Now, step outside of your assigned roles and think about the effects of these sorts of interactions on both “A” and “B” and upon their relationship.
2. “A”, how do you feel about “B’s” “explanation” of your behavior?
3. Now unfold the right hand column of your chart and read through the “best construction explanation” about the ‘things A does’.
“B”, what is your reaction to hearing these new explanations for A’s behavior?
4. Often our initial (perhaps even knee-jerk) reaction to the behavior of people from another culture is negative. (“Chinese people in Hong Kong do not care about anyone else except themselves. Look how they push and shove on the subway!”) We recommend that you try to do two things:

STOP and THINK of the reasons or positive possibilities for the reasons for the behavior. Seek to understand the other person rather than judging them by your cultural standards. Most behaviors in all cultures are based on cultural assumptions or values that are regarded as positive to the people from that culture.

If you are “B”: How might you begin to change yourself and reduce the number of times you follow the very human tendency to put the “worst” rather than the “best” construction on the behaviors of people from other cultures?

If you are “A”: How might you try to help people “B” understand your behaviors better?

Interpreting others' behaviors

<i>Things I think, do, feel... and</i>	<i>the cultural assumptions upon which they are based:</i>
I have dinner with my grandparents every Sunday afternoon along with my other adult siblings and parents.	As a Mexican-American, this habit is based on our cultural beliefs of honoring our parents and staying close to family.
I am excited about my children leaving home, going to college, getting a job and living in their first home.	As an American with Anglo-Saxon heritage, I think it is important for children to be independent and live on their own.
My parents made the decision about which university I would attend.	As a Chinese-American, I realize that my parents know what is best for me and I obey their wisdom.
I had an arranged marriage, and the wedding was in our Lutheran church.	As a Hmong-American, my parents are ensuring what is best for me.
I greet people I pass on the street on my way to work each day.	As an African-American, when I meet others like me, I like to acknowledge our kinship.
My children do not look their teacher in the eye whenever she talks to them.	As a Navajo, my children are taught to show their respect for elders by averting their gaze.

Unit 2 Activity: Bible Study

Culture and Intercultural Learning



Intercultural Learning: *The process of increasing awareness and understanding of one's own culture and other cultures around the world.*

HAGAR, THE EGYPTIAN-Genesis 16; 21:9-17; 25:12

After reviewing the definition of intercultural learning above, read together this introduction:

If you have ever moved to a different part of the country or the world, you recognize the challenges of being “the new person on the block.” What you need to learn is “the way we do things around here” (our working definition for culture). We listen closely, observe, and often ask questions about how daily life is lived in the community and about what the social practices are. We try to find out about the common beliefs people share and we seek to share experiences with the local people. Hagar, an Egyptian, was a “newcomer”, and she had the difficult task of learning Sarah and Abraham’s culture.

Cultural Setting for this story:

Scholars teach that this Biblical story took place about 2000 BC. Looking into Egyptian life at that time in history we would see the pyramids, the Sphinx, hieroglyphics, a written language, books of poetry and prose, a trading culture and organized government. There are several traditions about Hagar’s background. One is that she was a princess, a daughter of the Pharaoh who chose to live with Abraham and Sarah after they had visited Egypt, reflecting this attitude, “It is better to be a handmaiden in the tents of Abraham than a princess in this palace.” The more traditional idea is that Hagar was a slave-girl, since the Pharaoh had become enamoured of Sarah when Abraham and Sarah visited Egypt. This was the occasion when Abraham told the Pharaoh that Sarah was his half-sister. Either way, Hagar left her home country and went to live with Abraham and Sarah in the area of Shechem. Her name means flight or alien/immigrant.

Since Sarah could not conceive a child, she gave Abraham her slave-girl and Hagar became pregnant. (“It’s the way we do things around here.”) The Sumero-Babylonian law said, in a clause from Hammurabi’s Code:

If she has given a maid to her husband and she has borne children and afterwards that maid has made herself equal with her mistress, because she has borne children her mistress shall not sell her for money, she shall reduce her to bondage and count her among the female slaves.

But human nature often complicates the law!

With these cultural understandings, discuss the following questions, using the Biblical texts as a guide.

1. What kind of adjustments would Hagar have to make as a result of her move from Egypt to the various homes of Abraham and Sarah?

Genesis 12:10-13:2

Cultural setting information about Egypt

2. How do you think Hagar felt when she was given to Abraham as a 'concubine'? What does the text say Hagar felt when she got pregnant? What would happen with the relationships between these three people as a result of the cultural acceptance of two women and one man in a household?

Unit 2 Activity: Reflection

An Introduction to Intercultural Learning Experiences



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 3 Activity: Stereotypes

Intercultural Awareness



Work as a large group to reflect on stereotypes you have heard about “Americans”. Your discussion leader may want to write the group’s answers to each of the questions on flip chart paper for everyone to see. Begin by reading the paragraph below:

It is important to note that there are many cultures represented in the United States today. To say that everyone who lives in the U.S. is a stereotypical “American” would be inaccurate. For the purposes of this exercise on stereotypes, however, we will focus on that “stereotypical American”!

1. How do people from other countries describe Americans?	2. In what ways are these stereotypes about Americans true? Not true?
3. Have these stereotypes about Americans changed over the years?	4. How do you feel when someone assumes you fit the stereotype of an American?

Discussion Questions about the Stereotypical American:

1. Are these images positive? Negative? Neutral?
2. Do these stereotypes come from firsthand or second hand experience?
3. Are they linked to positive or negative experiences?
4. What role might fear play in the formation of stereotypes?

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



Divide into three groups and give each group one of the country profiles (updated from The LWML Sister to Sister kit).

Note: Step A can be done either as a homework assignment or, if you have resources available (in your congregation's or school's library or computer lab), during the meeting.

Step A. Prepare a brief presentation or skit about your country to present to the whole group. Try to be as creative as possible so that others can remember what your country is like! You may want to consider:

- ✧ looking up the country's tourism web site for pictures and other interesting information
- ✧ checking out the web page of an LCMS missionary who lives in your assigned country:
<http://www.lcms.org/pages/internal.asp?NavID=1231>
- ✧ bringing along some artifacts from that country to share, if you or a friend has ever visited your assigned country
- ✧ showing where your country is on a globe or world map
- ✧ checking out "coffee table" books on your assigned country from your local library with large pictures of your country

Step B. Share your presentations or skits.

Step C. Discuss these questions:

1. What did you learn from each other's presentations?
2. What surprised you about what you learned?
3. Did the presentations spark an interest for you in learning more about any of the three countries?
4. What countries and cultures are represented in your LWML group? Your congregation? Your community? Your state?
5. The U.S. has always been a nation of immigrants, represented most publicly by the Statue of Liberty in New York. What do you think this means for your LWML group and your congregation?

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

THAILAND

A Southeast Asian country slightly more than twice the size of Wyoming, Thailand is bordered by Myanmar (formerly known as Burma), Laos, Cambodia, and Malaysia. Its climate is tropical, with a rainy, warm, cloudy southwest monsoon from mid-May to September and a dry, cool northeast monsoon from November to mid-March. The terrain consists of a central plain, a plateau in the east, and mountains elsewhere. Its lowest point is the Gulf of Thailand; the highest is Doi Inthanon at more than 7,700 feet. In terms of natural resources, Thailand boasts tin, rubber, natural gas, tungsten, timber, lead, fish, and gypsum. Among its current environmental issues are air pollution from vehicle emissions, water pollution from organic and factory wastes, deforestation, soil erosion, and wildlife populations threatened by illegal hunting.

As of July 2006 Thailand's population was slightly more than 64 million with a growth rate of almost 0.68 percent each year. Its infant mortality rate is approximately 19 deaths for every 1,000 births. Life expectancy is 72 years. The fertility rate is 1.64 children per woman. The population is 75% Thai and 14% Chinese, with the remaining 11% consisting of other nationalities. Ninety-five percent of the population is Buddhist, with Muslims, Christians, and Hindus making up most of the remaining 5 percent. The languages spoken are Thai, English (the second language of the elite), and various ethnic and regional dialects.

Thailand is a constitutional monarchy with universal suffrage at 18 years of age. It has been independent since 1238. Its national capital is Bangkok.

Economically, Thailand's rate of inflation was 4.5% in 2005 with an unemployment rate of 1.8 percent. Its industries are tourism, textiles and garments, agricultural processing, cement, and light manufacturing, such as jewelry, electric appliances, computers, and furniture. It is the world's second largest tungsten producer and the third largest tin producer. Its agricultural products consist of rice, cassava (tapioca), rubber, corn, sugarcane, coconuts, and soybeans. Its currency is the baht; US \$1 equals slightly less than 40 baht.

Thailand has an adequate public telephone system, but the bulk of service is to government activities. There are 111 television stations as part of a government controlled network. Transportation is by rail, highway, and water.

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

JAPAN

An island chain between the North Pacific Ocean and the Sea of Japan, and east of the Korean peninsula, Japan is slightly smaller than the state of California. Its climate varies from tropical in the south to cool and temperate in the north. Its terrain is mostly rugged and mountainous, with its highest point being Fujiyama at more than 12,270 feet.

Japan faces several current environmental issues, including air pollution from power plant emissions resulting in acid rain and the acidification of lakes and reservoirs, which degrades water quality and threatens aquatic life. Japan's appetite for fish and tropical timber contributes to the depletion of these resources in Asia and elsewhere.

As of July 2006 Japan's population was slightly less than 127 million with a growth rate of 0.02 percent. There are 1.4 children born per woman, and an infant mortality rate of three deaths for every 1,000 births. The life expectancy for the total population is 81 years.

Japan is a constitutional monarchy with its capital in Tokyo. Its legal system is modeled after the European civil law system with English-American influence. Suffrage is universal at 20 years of age.

In 2005 the rate of inflation in Japan was -0.3 percent, with an unemployment rate of 4.4 percent. It is among the world's most technologically advanced nations. Its currency is the yen; and US \$1 equals less than 110 yen.

Unit 3 Activity: Learning About Other Countries and Cultures

COUNTRY PROFILES OF THREE COUNTRIES WHERE LCMS MISSIONARIES LIVE

Cultural Awareness



(Updated from the LWML Sister to Sister kit)

THE PHILIPPINES

Located east of Vietnam in Southeast Asia between the Philippine Sea and the South China Sea, the total land-mass of the Philippine islands is slightly larger than Arizona. It has a tropical marine climate and its terrain is mostly mountainous, with a high point at Mount Apo, at approximately 9,600 feet. It also has narrow to extensive coastal lowlands. Its natural resources are timber, petroleum, nickel, cobalt, silver, gold, salt, and copper. Among its current environmental issues are uncontrolled deforestation in watershed areas; soil erosion; air and water pollution in Manila; and increasing pollution of coastal mangrove swamps, which are important fish-breeding grounds.

As of July 2006 the population of the Philippines stood at just under 86 million with a growth rate of 1.8 percent. The infant mortality rate is about 22 deaths for every 1,000 births, with a life expectancy of 70 years. According to a 2005 estimate, there are 3.11 children born per woman.

Of the ethnic groups represented in the Philippines, 91.5% are Christian Malay and 4% are Muslim Malay. Chinese constitute 1.5%, while others make up 3%. Eighty-three percent of the population is Roman Catholic. Protestants comprise 9% and Muslims 5%, with Buddhists and others making up the remaining 3%. Filipino and English are both spoken.

The Philippines has a republican type of government. The nation's capital is Manila. Its legal system is based on Spanish and Anglo-American law.

The Philippines had a 7.6% estimated rate of inflation in 2005 with an unemployment rate of 8.7%. In 2005 the US \$1 was worth 55 Philippine pesos. The nation has a good telephone and television system. Transportation is via rail, highway, water, and air.

Unit 3 Activity: Learning About Other Countries and Cultures

CREATE A NEW COUNTRY PROFILE

Cultural Awareness



READ TOGETHER:

The purpose of this activity is to broaden our understanding of a variety of countries in the world. Country-names can be drawn from a hat, identifying peoples of your community (Somalia, Sudan, Mexico, Hmong, etc.), or chosen from other countries where LCMS missionaries live. Feel free to add or delete categories in the left column to focus on information which is of most interest to your group.

SOURCES FOR INFORMATION:

Library reference materials

Library books

Recommended Web Site: (there are many others you can find with Google!)

The CIA World Factbook <https://www.cia.gov/cia/publications/factbook/index.html>

Country	
Size Comparison	
Climate	
Geography	
Natural Resources	
Environmental Issues	
Birth/death rates	
Population make-up	
Type of Government	
Inflation	
Major Industries	
Other interesting information	

Unit 3 Activity: Country Insights - A WebQuest

Cultural Awareness



Read through the description of a WebQuest together. Make sure everyone understands the purpose of a WebQuest, the goals of this activity, and her assignment.

WHAT IS A WEBQUEST?

A WebQuest is an inquiry-oriented activity in which most or all of the information is drawn from the Web. WebQuests help you collect, process, and organize information in a meaningful way, thus helping you to analyze, synthesize, and evaluate information. The model was developed in early 1995 at San Diego State University by Bernie Dodge with Tom March.

(The WebQuest Page, 2007).

INTRODUCTION

Culture is often defined as “the way we do things around here”. Since culture manifests itself in behaviors, words, and objects that convey particular meanings, it is not surprising that people visiting other cultures often “misinterpret” those “foreign” behaviors, words, and objects.

THE TASK

The goal of this WebQuest is to explore the ways in which cultures commonly exhibit differences in their:

- ✧ Conversation styles
- ✧ Communication styles
- ✧ Displays of emotion
- ✧ Dress, punctuality, and formality
- ✧ Ideas about hierarchy and decision-making
- ✧ Ways of building relationships
- ✧ Ideas about religion, class, ethnicity, and gender
- ✧ Thinking about privileges and favoritism

(Foreign Affairs and International Trade Canada, 2007: http://www.intercultures.ca/cil-cai/country_insights-en.asp?lvl=8)

THE PROCESS:

1. Countries to be studied can be assigned by the leader, selected by individuals (make sure everyone selects a different country!), or chosen on the basis of their presence in your community.
2. Do the research on your country and write the information on your worksheet.
3. Follow the directions on the page “Sharing Information from WebQuests”.

Unit 3 Activity: Country Insights – A WebQuest

Cultural Awareness



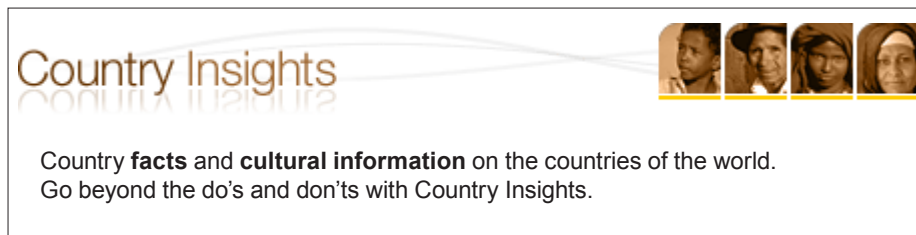
WEBQUEST STEP 1.

Access the web site of the Centre for Intercultural Learning of the Foreign Affairs and International Trade Department of the Canadian government: <http://www.dfait-maeci.gc.ca/cfsi-icse/cil-cai/home-en.asp>

WEBQUEST STEP 2.

Click on: **Go to Country Insights »**

The next web page you see looks like this at the top of the page:



WEBQUEST STEP 3.

Select your Country from the pull-down menu labeled Country List and click on Submit.

Country List ▼

Guatemala	▼	_ubmit
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WEBQUEST STEP 4.

Select a cultural topic to read about, such as “Conversations”

ci Guatemala Cultural Information

Conversations	▼
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WEBQUEST STEP 5.

Read about the cultural topic you selected and summarize the key points on the worksheet/chart. Fill in only the column on the left labeled “In the country I am researching”.

WEBQUEST STEP 6.

Continue researching all the Cultural Topics listed under the Task instructions above:

- ✧ Conversation styles
- ✧ Communication styles
- ✧ Displays of emotion
- ✧ Dress, punctuality, and formality
- ✧ Ideas about hierarchy and decision-making
- ✧ Ways of building relationships
- ✧ Ideas about religion, class, ethnicity, and gender
- ✧ Thinking about privileges and favoritism

WEBQUEST STEP 7.

Repeat steps 3-6 for your own country/culture. Write your findings in the right-sided column on your worksheet/chart.

WEBQUEST STEP 8.

Share the results of your research on each country with your entire group.

Country Insights – A WebQuest

The Country I am researching is _____ My own country/culture is _____

	In the country I am researching:	My own country/culture is:
Conversation Styles		
Communication Styles		
Displays of Emotion		
Dress, punctuality, and formality		
Ideas about hierarchy and decision-making		
Ways of building relationships		
Ideas about religion, class, ethnicity, and gender		
Thinking about privileges and favoritism		

Unit 3 Activity: Country Insights - A WebQuest

Cultural Awareness



SHARING INFORMATION FROM WEBQUESTS

1. Give each group a piece of flip chart paper and a marker.
2. At the top of the flip chart paper, write the name of your country.
3. Write #1-8 at the left side of the flip chart paper.
4. Next to each number, write a few words to convey the information you have learned about your country's culture:

Country _____

1	Conversation Styles	
2	Communication Styles	
3	Displays of Emotion	
4	Dress, punctuality, and formality	
5	Ideas about hierarchy and decision-making	
6	Ways of building relationships	
7	Ideas about religion, class, ethnicity, and gender	
8	Thinking about privileges and favoritism	

5. Ask each individual/group to present their learnings about the culture of their country.
6. As a large group, discuss these questions:
 - a. What commonalities are there among the cultural practices of all these countries?
 - b. What differences are there among the cultural practices of all these countries?
 - c. Why do you think these differences exist? Are some cultural practices “better” than others? Why do you think so?
 - d. Now that you have this information about the cultural practices of these different countries, what implications are there for your relationships with women from different cultures in your community? Your LWML group? Your church?
7. Finally, think about your own culture and try to fill in the right column of your worksheet. What does this task teach you about your own culture? How might someone from another culture view you/your culture on the basis of these categories? (Think about how someone might put a “best construction” and a “worst construction” on your culture.)

Unit 3 Activity: Bible Study

Cultural Awareness



Intercultural Awareness-*The ability to recognize four perspectives in relationship to a different culture:*

1. looking at your own culture from the point of view of your own culture
2. being aware of how your culture is viewed by other countries or cultures
3. being aware and understanding what people from another culture think of their own culture
4. being aware of how you see the other culture

THE CANAANITE WOMAN FROM SYROPHOENCIA-Matthew 15:21-28, Mark 7:24-30

Introduction:

Can you remember a time in your life when you asked another person for something that was very important to you but the person didn't respond as you had hoped? How did that feel? Can you recall the reasons for this helpless and uncomfortable feeling between you both? Did you pursue the issue with the person or just leave it and go away? With those feelings in mind, read the story of the encounter between the Canaanite woman and Jesus.

The cultural setting for this story:

Tyre and Sidon were two agriculturally-lush seaport cities on the coast of Phoenecia (today known as Lebanon.) The citizens of the cities were artisans, makers of purple dye, sea-traders, and they built temples dedicated to Astarte, Dagon and Baal. Tyre became known in Ezra's day as a "city of renown, peopled by men of the sea." (Ezra 26:17) The Matthew and Mark texts tell us that Jesus needed some "get-away quiet time," away from the growing crowds that were attracted to Him. There wasn't a better place to go than to a seaside resort in Gentile country, a home for many Canaanites. (The Canaanites were from Ham's ancestral line, Genesis 10:6-20, and the Hebrews were from Shem's ancestral line, Genesis 10:21-30, both sons of Noah. The Hebrews were instructed (Exodus 33:2) to drive the Canaanites out of the land that was promised by God to the Hebrews.) The culture clash between the Canaanites and Jews was based upon generations of family stories and mistrust of each other. (Sound familiar?)

Read the stories in Matthew 15: 21-28 and Mark 7:24-30, keeping in mind the cultural setting and cultural beliefs of both groups of people. (It's important to note that each writer of the Gospels had a different perspective of the events that surrounded Jesus life and as a result, these stories are not exactly alike.)

1. What titles did the Canaanite woman use for Jesus that showed her honor and respect for Him? What would be some reasons she would use these titles?
2. Jesus identifies His culture to the woman when she asks for help for her daughter. How does He explain Himself?
3. This Gentile woman crossed a cultural barrier by asking Jesus for help. They get into an interesting conversation where both speakers continued to 'stand their ground.' What was Jesus' quick reply to the woman's request for help for her daughter?
4. Notice how the disciples respond to her and to her request.
5. The woman knows the cultural bias of people "from the south." Yet she knows there's something different about this Jew and continues her dialogue with Jesus. What is her response to Jesus, and what does it tell us about this woman?
6. Jesus affirms the woman and her faith. What are some we lessons can we learn from Jesus' reply?

Unit 3 Activity: Reflection

Intercultural Awareness



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 4 Activity: Introduction to Intercultural Effectiveness

Intercultural Effectiveness



Review the definitions from Unit 1 and fill in the blanks together:

An interculturally _____ person is someone who is able to _____
_____ and _____ in another
_____.

The interculturally effective person has two primary attributes:

1. An ability to communicate with people of another culture in a way that
_____ their _____ and _____.
2. The capacity to adjust personally so that she is content and generally at ease with the other culture.

Why do we need to go beyond intercultural awareness to intercultural effectiveness? Read the statement below and discuss the questions:

The goal of intercultural effectiveness is to minimize the risk of failure and enhance both the individual's and the organization's chances of success in a multicultural environment.

1. Why would you want to enhance your own chances for “success in a multicultural environment”?
2. Why would your LWML group want to enhance its collective chances for “success in a multicultural environment”?
3. What would you/your LWML group be able to do in the future if you were able to increase your intercultural effectiveness?

INDIVIDUAL ACTIVITY:

1. Draw a picture or symbol on this page to illustrate each of the four perspectives on communication with another culture in the four boxes below:
 - a. looking at your own culture from the point of view of your own culture
 - b. being aware of how your culture is viewed by other countries, cultures, groups, or individuals
 - c. being aware and understanding what people from another culture think of their own culture
 - d. being aware of how you view the other culture
2. Share your illustrations with the group and explain how each one illustrates the perspective.

<i>a.</i>	<i>b.</i>
<i>c.</i>	<i>d.</i>

Discuss these questions with a partner, then share your answers with the group:

a. What can you learn about yourself and your group from these four perspectives? _____

b. How do you think these four perspectives will help you with intercultural effectiveness? _____

c. How do we move from being more aware to being more effective in our relationships with people from other cultures? _____

DISCUSS THE FOLLOWING AS A GROUP:

1. Share examples of times you have visited or lived in another culture/country. Share any instances of cultural confusion or misunderstanding you may have encountered.

2. Think of a person from another culture who has earned your respect and trust. What did that person do to build your trust and respect?

3. Why do think it's important for you to become an interculturally effective person?

4. Why is it important for your congregation to be interculturally effective?

Unit 4 Activity: Intercultural Effectiveness...

DEPENDS UPON THE UNDERSTANDING OF CULTURE

Intercultural Effectiveness



Read these paragraphs with a partner and discuss the questions below with her. After you have pooled your ideas, share them with the rest of your LWML group.

Culture is part and parcel of virtually every aspect of our lives and most of us are completely unaware of this. Behaviors appropriate to their culture are taught to children by their parents and other members of their society/country. Because that learning is such a natural part of life, we are generally unconscious of its influence on the manner in which we perceive the world and interact within it.

All individuals exist within a culture, so culture is taught to and learned from others in our families, communities, and countries. When we work with people from our own culture, we obviously share the same cultural behaviors and values. We do not have to constantly negotiate the meaning of each word and action we take. Sharing cultures with another person can increase our own efficiency in working with her because we “just understand” what the other person is doing and why.

When we live and work with people of cultures different from our own, we may find our cultural differences impede our ability to understand and work effectively together. We cannot just “take for granted” that we understand what the other person is doing and why, nor can we just “take for granted” that she or he understands what we are doing and why.

Adapted from the Centre for Intercultural Learning, Foreign Affairs and International Trade Canada, 2007

DISCUSSION QUESTIONS:

1. What does it mean that “sharing a culture with another person can increase our own efficiency in working with her”?
2. The third paragraph above states that when we live and work with people of cultures different from our own, “we may find our cultural differences impede our ability to understand and work effectively together”. List some examples from your own life, work, or travels where you had difficulty understanding or working together with someone from another culture. You may even remember some examples from a movie or TV show you have seen, or stories you have heard from friends’ travels.

3. Since culture is “taught to and learned from others in our families, communities, and countries”, it is logical that we should be able to learn about a new culture and put those acquired understandings into practice by deepening relationships with people of other cultures.

List 5 ideas your LWML group could pursue to deepen relationships with people of other cultures. Make your suggestions specific, practical, and doable.

1. _____
2. _____
3. _____
4. _____
5. _____

4. Gather all your ideas into one list. Then, if you are ready, decide which one or two ideas you would like to pursue. If your group isn't quite ready to decide yet, you may want to come back to this activity after completing all of the activities in the workshop.

☞ *How does stereotyping affect my ability to develop a trusting relationship with people from other cultures?* ☞

Intercultural Effectiveness



REFLECT ON AND DISCUSS THE FOLLOWING STATEMENTS:

“Stereotypes are a major barrier to communicating across cultures”.

(Hofstede, Pedersen, & Hofstede, p. 18)

Yet, stereotyping has the potential to be useful as well as detrimental in certain situations.

Finish these sentences to consider examples of how stereotyping has the potential to be useful:

- a. Knowing that Germanic culture values promptness and efficiency, if I were invited to someone’s home in Berlin,
 - b. Knowing that Mediterranean cultures place a strong value on enjoying the present moment, if I invited guests from Spain to my home for dinner at 6:00 pm and they arrived at 7:30pm,
 - c. Knowing that Asian cultures show special respect to older people, when visiting a Chinese friend’s home in which her grandparents live I would
 - d. Knowing that Australian culture emphasizes casualness and deemphasizes job titles and formalities, when talking with my new Australian boss, I would
2. Stereotyping has the potential to be useful in certain situations when I
 3. Stereotyping has the potential to be detrimental in certain situations when I
 4. Knowing that any stereotype, positive or negative, never applies to every single individual in a particular culture, when interacting with people from another culture, I need to

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



Read the following explanation of critical incidents and why they are useful learning tools:

We often assume that everyone in the world sees things the way we do. But sometimes we encounter confusion or problems when we interact with people from other cultures who act differently from our expectations. This activity can help us practice analyzing these kinds of “critical incidents” and identify positive responses to an experience with a person from another culture.

A critical incident (intercultural incident) involves people from different cultures and is experienced as being problematic in some way.

In other words, while neither person intends to cause a problem, nevertheless, a problem develops in their communication or relationship because of what they do not know or understand about the other person’s culture or how their own culture “gets in the way” of effective interaction, communication, and relationships.

Since culture manifests itself in values, behaviors, words, and objects that convey particular meanings, it is not surprising that people visiting other cultures often “misinterpret” those “foreign” behaviors, words, and objects.

How do critical incidents work?

1. First, an intercultural situation is described and the problem is put in front of the readers.
2. Second, the readers need to think about the specific cultures and cultural values of each person in the intercultural situation.
3. Third, the readers need to think of many possible reasons to explain why the situation occurred as described in the critical incident. It is very important to find reasons that fit with each character’s culture, especially reasons that are tied to the positive assumptions behind the character’s culture.
4. Fourth, readers need to select the most probable rationale to explain why the situation occurred as it did.
5. Finally, readers of critical incidents need to “re-imagine” the story so that the intercultural interaction is effective rather than problematic. Often this is done by rewriting the story or creating a skit of the “new story”.

To try your hand at critical incidents, your LWML group can work through the next three stories together or divide into three groups with each group taking a different story and reporting their ideas to the large group.

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



The following critical incidents are adapted from The Interculture Project <http://www.lancs.ac.uk/users/interculture/deliver11.htm>

CRITICAL INCIDENT #1

Pastiera Problem

Elizabeth Windsor, an American college student, has been living in an apartment in Naples, Italy since August and by October has yet to get to know her neighbors. Sophia, the middle-aged woman next door, is very friendly and has been promising to make Liz try the famous pastiera, a traditional Neapolitan Easter cake. On Good Friday morning, Sophia informs Elizabeth that she'll bring the cake to her apartment about 7:00pm that evening. Liz starts panicking, unsure of what might be expected of her.

1. What sorts of things might be worrying Liz?

CRITICAL INCIDENT #2

Family Living

Emily, a young American employee of a multi-national company, is the new manager of the company's office in Beijing, China. She gets along well with her Chinese colleagues and they go out for dinner one evening. To become better acquainted, they begin to talk about themselves. Emily explains that she comes from a "typical American family." Her father works in an office, her mother is a nurse and her brother goes to high school. They all live together in a semi-detached house. She mentions that her grandparents live in an assisted-care facility. Suddenly Emily's Chinese colleagues glance at each other and the conversation seems to stop with an awkward silence filling the air.

1. What might have happened to cause the conversation to end so abruptly?

Unit 4 Activity: Critical Incidents 1

Intercultural Effectiveness



CRITICAL INCIDENT #3

Bilingual Apartment Living

Heidi is an American student abroad who has been invited to share a flat in Valencia, Spain with Spanish friends, Mercedes and her brother Carlos. The three usually speak Spanish in the apartment, but when Mercedes' and Carlos' friends come around, they all speak Valencian. Although Mercedes asks them to speak Spanish for Heidi's sake, the visitors are very reluctant to do so because they feel Spanish is not their language and they are less comfortable speaking it. Heidi feels uncomfortable, too, and thinks she must move out so as to ease the situation.

1. Should Heidi move out? Why or why not?
2. What are some alternative solutions to Heidi moving out of the apartment?

Unit 4 Activity: Critical Incidents 2

Intercultural Effectiveness



Another way to use critical incidents as learning tools is to consider alternative rationales provided by the writer. For this activity, you will need:

- ☐ the story of the critical incident
- ☐ the alternative explanations printed on notecards (print the answers on the following page on separate notecards with corresponding rationales below on the back of each)

After you read the story, read through all the possible explanations. Then select the one that you think provides the best explanation for what actually occurred in the critical incident. Turn that card over to see if you selected the best explanation. If you didn't, try again until you have selected the best explanation.

CRITICAL INCIDENT #1

Settling In*

Following the exodus of the Boat People from Vietnam in the mid-1970's, New Zealand, in common with many other countries, accepted large numbers of refugees. The first batch of families were settled in the two main cities and tended to group together socially and geographically. Some government administrators in charge of resettlement felt this was hindering assimilation by allowing small ghettos of refugees to develop. Consequently the next wave of Vietnamese were dispersed throughout the country to small towns – in many cases only one or two families per town. However, when an evaluation of the resettlement program was carried out a year later by qualified, independent evaluators, it was found that the separated families were rated poorer in English skills and higher rates of health and adjustment problems and work absenteeism. The administrators were puzzled by these results and questioned the reliability of the evaluation.

How would you satisfactorily explain the results to the administrators? What do you think the root of the problem is?

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Alternate Explanation

1. The isolation of the separated families caused depression and consequent maladjustment.

Alternate Explanation

2. The separated families were more closely attended to by their sponsors and social workers and so their problems were made more obvious.

Alternate Explanation

3. The loss of support groups by the separated families led to a lesser ability to cope with the stresses of resettlement.

Alternate Explanation

4. The second wave of immigrants had spent longer in refugee camps and had reduced resourcefulness and capacity to deal with the stresses of resettlement.

Rationales for the alternative explanations

1. This is a partial explanation. Depression may have been a factor in some cases of maladjustment, but this explanation does not get at the root cause of what variables in the isolation led to depression. There is another explanation. ***Please choose again.***

Rationales for the alternative explanations

2. This is plausible, but the evaluation was done systematically by independent researchers and so it seems less likely. ***Please try again.***

Rationales for the alternative explanations

3. This seems the most adequate explanation and that preferred by the evaluators upon reflection and reexamination of their data. For people settling in to another culture, support from others of their own cultures can be very important in the initial period. Needs are more easily recognized and mutual assistance networks quickly established that provide practical, social, and moral support on an informal and readily understandable basis. At the practical level, cooperative child care can allow parents to attend English classes and reduce their absenteeism once classes are underway. At the social level it allows the immigrants to see others with the same fears and problems and reduces concern about their ability to adapt. There is some evidence that extensive interaction within such immigrant groups does not interfere with adjustment as contact and interaction with the host society is gradually increased, although in different roles and situations than that which occurs among the immigrant group. This belonging to two cultural groups may thus (paradoxically) lead to a better and more rapid adjustment to the new environment.

Rationales for the alternative explanations

4. This is a plausible suggestion, but there is no mention of this in the story. In fact, a survey of the refugees' records showed that the mean time spent in camps was only slightly longer for the second group. There is another factor inherent in their present situation. ***Please try again.***

Unit 4 Activity: Critical Incidents 2

Intercultural Effectiveness



CRITICAL INCIDENT #2

Using the Local Language*

Danny Johnson was assigned to a prospective Asian area (in a country undergoing technological development) to do a field site study of the region. Excited at the prospect of doing well on his first foreign project, he began to bone-up on the language of the area. He had studied the language in college and did very well. After he arrived in the country, he began immediately to talk to some of the local people to get a better idea of the area. Although Danny used mostly the host language, he noticed that the people would usually giggle and then answer him in English, even if they only knew a little. He continues talking to various individuals about different aspects of the society. Often when Danny was trying to explain a more complex or intricate aspect of his interest, the people, in a smiling manner, would encourage him to use English. Even when Danny was confident that what he was saying was correct, people would laugh, grin, nod their head, and then encourage him to continue. This left Danny very discouraged and confused as to whether or not people were really understanding him.

What is a good explanation of what was happening? Please take into account as much information as possible.

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Alternate Explanation

1. The people were offended that Danny thought they did not know any English, and wanted to prove their ability in speaking.

Alternate Explanation

2. The people wanted to learn English so were trying to use conversations with Danny as opportunities where they could get some authentic practice.

Alternate Explanation

3. The people simply did not understand Danny's attempts at speaking their language.

Alternate Explanation

4. The people thought that they were being polite and considerate of Danny by letting him use a language (English) more comfortable to him.

Rationales for the alternative explanations

1. In many cases, people in various countries do have the ability to speak English and would welcome an opportunity to use it or to show a native speaker that they have that ability. However, it is unlikely they would take offense at a foreigner speaking their language. There is a better answer. ***Please choose again.***

Rationales for the alternative explanations

2. This is partially correct. In most developing countries where people are trying to learn English, any speaker of that language, no matter how poor, would often be a target for practice and authentic usage. However, this would not explain the cases where Danny persisted in trying to speak the language and was met with giggles and more English. There is something more going on here. ***Please try again.***

Rationales for the alternative explanations

3. This is also partially correct. The large majority of people in countries who also sometimes use English, or at least understand it, are aware of the awkward situations English speakers find themselves in when the general language used is not understandable to them. If they have the ability to use English they might do so in deference to an English speaker who is present. However, Danny did display some knowledge of the language. ***Please choose again.***

Rationales for the alternative explanations

4. This is the best answer in light of all the data given. Foreigners do not often speak the “local” language. When they do, the people are surprised and do not know how to take it. In many cultures such as Asian ones, laughter or giggles express an outlet for such awkwardness, but it also expresses delight that someone would take the time to invest in learning their mode of communication. Learning the language in an unfamiliar environment is often a threatening experience that can be very tedious and unrewarding, as well as requiring many hours of hard work and discipline. This can be a very discouraging experience. However, this is a fact about which one should be aware so as to learn to deal with it.

Unit 4 Activity: Critical Incidents 3

Intercultural Effectiveness



A third and fun way to work with critical incidents is to act them out. First show the scenario with the problem, then show the scenario “rewritten” to avoid the intercultural problem. Since LWML members are such pros with skits, we’re pretty sure you’ll do a great job with this activity and enjoy yourselves, too!

STEP 1:

Dramatize the incident - “Settling In” or “Using the Local Language”.

Act out the critical incident. Some members of your group will be in the skit and the others can take on the role of neutral observers. Following the drama, choose one of the suggested solutions supported with an explanation.

STEP 2:

Discuss the incident again, using these questions:

1. What do you think happened in this incident? (Be sure to articulate the answer to this question from the point of view of each character in the skit.)
2. How was the incident interpreted by the “foreigner” involved?
3. How was it interpreted by the host culture member(s) involved?
4. Why do you think these difficulties occurred?
5. What other interpretations are possible?
6. Which interpretation of the incident seems to be the most likely cause of the problems?
7. How could the problems have been avoided?

STEP 3:

Dramatize the critical incident again.

Role play the incident again, this time avoiding the “problem” in order to practice effective intercultural interactions.

STEP 4:

Work with host culture members.

If you are able to work with representatives from the host culture depicted in the critical incident, you will be able to have a rich resource to learn from. Ask them to help you understand:

1. How would you interpret this incident?
2. How would the host culture members have interpreted the interaction?
3. Are there disagreements between host culture members?
4. What can they suggest as strategies for repair in a similar situation?
5. How could the problems have been avoided?

STEP 5:

Write your own critical incident.

Create your own story similar to the critical incidents presented using personal experiences, stories you've heard or internet resources.

Unit 4 Activity: Bible Study

Intercultural Effectiveness



Review the definition of intercultural effectiveness:

An interculturally effective person is someone who is able to live contentedly and work successfully in another culture. She or he has:

1. an ability to communicate with people of another culture in a way that earns their respect and trust; and
2. the capacity to adjust personally so the person is content and generally at ease in the host culture.

Read together the Introduction and the Cultural Setting of this Bible Story:

Can you think back to a time in your life when you felt ridiculed and/or even ostracized? Remember when you were playing on the playground in kindergarten and a girl who was older than you came up and said: “Pam’s dress is much prettier than yours is.” Or maybe it was in fifth grade when girls in your class wouldn’t talk to you at lunch or recess for a reason you never did learn. Then there were the experiences in junior high and high school when your so-called friends had gathered together and would stop talking as soon as you entered the room. As an adult, have you ever felt left out? If so, try to bring back those uncomfortable feelings to your head and heart as you re-read the story of the Samaritan woman in John 4:7-42. This woman was fetching water from Jacob’s Well at noon. Women from her village would gather at the well early in the day to talk and share news. But this woman came at noon. She was left-out, ostracized, and alone. Yet when this stranger, a male Jew, came to the well, she showed she was caring, religious, courageous, direct, and a strong woman.

The cultural setting for this story:

The cultural differences between the Samaritans and the Jews resulted from an historic war generations before Jesus and this woman met at Jacob’s Well. The Assyrians had conquered and settled in Northern Israel from 726-721 B.C. and married the local Jews who had stayed behind. The Assyrians brought their religious beliefs with them and the Jewish/Assyrian people, known at the time of this even as Samaritans, incorporated the local Jewish traditions and beliefs into their religious practices. During Jesus’ time, devout Jews who had to travel from Jerusalem to the region of Galilee would often alter their route so as not to have to go through Samaritan territory. Also, during the first Century in a region of the Middle East, the cultural traditions between men and women dictated that men and women did not speak socially in public and never discussed religion.

With these cultural understandings, discuss the following questions, using the Biblical texts as a guide.

1. Why did Jesus talk to the Samaritan woman at Jacob's Well?

2. What cultural barriers was Jesus crossing?

3. What cultural barriers was the Samaritan woman crossing? ("This is the way we do things in Sychar!")

4. The conversation between the Samaritan woman and Jesus shows that they gained respect for each other as the conversation continued. Identify some of those phrases that show these qualities of respect and trust.
 - a. How did the woman respond to the theological conversation with Jesus?

 - b. How did the woman's neighbors respond to her story about her encounter with Jesus?

Unit 4 Activity: Reflection

Intercultural Effectiveness



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Unit 5 Activity: Summarizing Learning

Summary and Practical Applications



Look back through all the activities you have done in this manual. Jot ideas down in the boxes below:

<i>Things I learned...</i>	<i>Things I knew before but understand a bit better now...</i>
<i>Insights I gained from the Bible studies...</i>	<i>Anything else...</i>

Share your answers with your LWML group. Then discuss together these questions:

1. What are the implications of your learning for your LWML group? Your congregation?
2. What concrete plans does your group want to make to:
 - i. Reach out to others
 - ii. Extend your learning beyond the manual
3. Read the “Reminder” below. What lessons do we need to keep in mind as we “build positive relationships in our multicultural world”?

A Reminder...

EVERY PERSON IN THE WORLD IS A VALUED CHILD OF GOD.

People of every culture are individuals - first and foremost. While they may exhibit some of the general characteristics of their culture, we must be careful not to confuse the ‘individual’ with the ‘groups’ to which they belong.

Our own family members are probably similar to each other because of the common “family culture” we share, but each one of our family members has a unique personality that may be very different from the “family culture.”

Becoming interculturally effective is a life-long journey. Don’t expect to ever be a master. It is not a skill that we can easily check off or measure. So be patient with yourself and with others.

Your journey of intercultural learning is actually an exciting process of learning to build positive relationships with people who have a different cultural background than you. Each one of them, just like you, is also a precious Child of God.

Unit 5 Activity: Practical Suggestions for Relating Interculturally



Summary and Practical Applications

Practical Suggestions for Relating Interculturally

The LWML Sister to Sister kit included many practical suggestions on how to relate interculturally. These suggestions were gathered from national and missionary sisters in response to two questions:

1. What have you learned about working with people from a different culture or with a different language?
2. What suggestions do you have for others who may have little or no experience interacting with people from different backgrounds?

The group may want to have some fun with these suggestions by turning each statement into a one-minute skit or “commercial” to illustrate each message.

1. Think about how you would like to be treated by others -- and do likewise for them.
2. Smile from the heart. Give others a friendly face to view.
3. Take risks and don't be afraid to try something new.
4. Practice your sense of humor and be able to laugh about yourself!
5. Try putting yourself in someone else's shoes thinking how they would respond to a particular situation.
6. Maintain an open mind and intentionally be positive about an experience.
7. Personal humility is important when learning to know new people.
8. Showing interest in a different culture or custom rather than deciding that 'your way of doing things is the best' will provide the opportunity for a trusting relationship.
9. Greet people warmly.
10. Be hospitable and open your home to someone new.

11. Recognize that others may be hesitant to welcome you into their home at the beginning of your relationship.
12. Learn about others' cultures and history so that you won't offend them.
13. Be aware of verbal and physical language that could be offensive.
14. Try not to assume that your way is the right way.
15. Be sensitive of others so as not to embarrass them (or yourself!).
16. Remember that "rules" may be set aside from time to time so as not to offend.
17. Rely on grace to overcome mistakes or failures in bridging cultural differences – and try again!
18. Avoid generalizations that group people of different ethnicities into a general category – as if all Europeans, American Indians, or Asians are all the same.
19. Learn and grow through experience with others. Some cultures have strong family ties and emphases on relationships, which is different from the American emphasis on individualism.
20. Getting to know people of other cultures helps to break down prejudices and stereotypes. It also helps us understand our own beliefs, values, and culture.
21. Affirm other cultures by acknowledging their holidays. Pray for their home countries.
22. Help your congregation to think and act cross-culturally.

Unit 5 Activity: Making a Plan



Summary and Practical Applications

Read The LWML's History of Appreciating and Promoting Diversity found on pages 4 and 5 of Living and Learning Heart to Heart.

1. How has the LWML led the church in reaching out to people of other cultural backgrounds?
2. What are the needs you see in your community for extending the LWML's outreach and continuing to lead the way in reaching out to people of other cultural backgrounds? In your church? In the U.S.?
3. What new goals does your LWML group want to set for the next 1-3 years related to outreach to others? Decide on at least one new goal and create a plan together about how you will accomplish that goal. You may want to consider using the planning sheet on the next page to guide your discussion.

The LWML of _____ Church in _____
*(your church's name)**(city, state)*

Our Goal: _____

To be completed by _____
(date)

STEP	WHO IS RESPONSIBLE	RESOURCES TO USE	DATE TO COMPLETE	OTHER INFORMATION
1.				
2.				
3.				
4.				
5.				

Unit 5 Activity: Reflection

Summary and Practical Applications



What did we do/learn in this unit? (A list)

So What does it mean to me? (How do the items I listed above affect my understanding of culture?)

Now What should I do as a result of what I've learned?

Authors

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The author of *Living and Learning Heart To Heart*, Jan Westrick earned her Ed.D. from the University of Minnesota in Educational Policy and Administration. She currently serves as Chair and Associate Professor of Education at Valparaiso University in Valparaiso, Indiana, USA. In addition to 26 years of experience as a teacher and administrator in international education, she has written extensively and led numerous workshops on international education, accreditation, leading educational change, the school as a learning organization, principals as leaders of learning, professional development, intercultural sensitivity, and service-learning. She has consulted with numerous K-12 schools in Asia on Western Association of Schools and Colleges (WASC) accreditation, has worked with Miske Witt & Associates since 2004 on projects for UNICEF and UNESCO, and is currently training secondary principals in Oman through the U.S. State Department's Middle East Partnership Initiative.



The author of the Bible studies in *Living and Learning Heart To Heart*, as well as editing consultant, is Lois Voeltz. She has been involved in religious education all her life – first as a student in Lutheran schools in Nebraska and then as a teacher. Her teaching career spans 1969-present, from junior high and high school settings as well as several congregations. She has led numerous retreats (high school, young adult, and women), seminars (Sunday school, church groups, district conferences) and Bible studies (conventions, conferences, 1996 and 2004 Pacific Southwest LWML convention, LWML Zone Rallies, congregations and homes), and was a keynote speaker at the Women's Leadership Institute convention and Pacific Southwest District Presidential Commission on Women. Lois has also developed curriculum for Lutheran high school classrooms and Lutheran Confirmation program. She and her husband have returned to the States after two separate tours, each for 7 years, teaching at Hong Kong International School. They are now retired in Woodland Park, Colorado.

Living and Learning: Heart to Heart

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Intercultural Interactions: A Practical Guide

Richard W. Brislin, Kenneth Cushner, Craig Cherrie, Mahealani Yong

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