



COURSE FRAMEWORK

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IntCultAE COURSE FRAMEWORK

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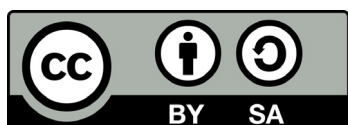
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Table of Contents

Glossary	4
Introduction	5
IntCultAE Framework of Competencies	6
Course Variants	16
Teaching – Learning Methods and Techniques	17
IntCultAE Educational Modules	22
Module 1: Culture and Us	22
Module 2: Migration	26
Module 3: Intercultural Competencies in Education	35
Bibliography	39



Glossary

Enculturation is the process of cultural internalisation in which an individual becomes part of and a bearer of the culture in which he or she is raised.

Acculturation is the adaptation of an individual to a culture different from the one in which he or she was raised, by acquiring new patterns of behaviour and abandoning his or her own.

Inculturation, on the other hand, is the process of integrating an element (e.g. the Church) into the culture of a given environment.



Introduction

The IntCultAE's main goal is to promote greater understanding and responsiveness to cultural diversity, intercultural dialogue, and democratic values. Our most relevant priority – improving the competence of educators and other adult education staff – guides our efforts to contribute to this goal by increasing adult educators' intercultural competencies.

This goal is composed of four objectives:

- 1) Successfully nurturing adult educators' and learners' attitudes of respect for other cultures, openness, tolerance of ambiguity,
- 2) The fostering of awareness and sensitivity about their own and other's cultural assumptions and how these influence their judgments during intercultural relations,
- 3) Successfully promoting content-specific and process cultural knowledge,
- 4) Successfully enhancing their intercultural relational skills related to tolerance of uncertainty, adaptability, empathy, and perceptual acuity.

Furthermore, the inclusive nature of these objectives and their focus on fostering respect for diversity and successful intercultural communication in adult education and training contexts align with our next priority – Inclusion and diversity in all fields of education, training, youth, and sport. Lastly, cultural diversity and intercultural understanding are core European values directly related to our last priority – Common values, civic engagement, and participation.

It is a coherent set of learning outcomes based on the Global Competencies related to 1/knowledge (defined as a 'body of information that an individual possesses'), understanding it ('comprehension and appreciation of meaning'), and 2/skills (defined as the capacity for carrying out a complex and well-organised pattern of either thinking (cognitive skill) or behaviour (behaviour skill)).

These learning outcomes, content, modules, and resources of the course are targeted at increasing Adult Educators' intercultural competence.



IntCultAE Framework of Competencies

The IntCultAE Framework of Competencies is associated with **European and National Qualifications Frameworks** to identify opportunities for learning outcomes' validation and formal recognition, and it will be used as the basis to develop, and pilot, a training course to promote adult educators' intercultural competencies.

Adult educators will be understood here very broadly. The course is aimed both at people involved in adult education in various types of institutions and organisations such as universities, foundations or associations. It is also aimed at those who are forced to play the role of adult educator incidentally, in order to carry out specific tasks within the framework of their job, e.g. employees of human resources departments.

European Qualification Framework (EQF) is an 8-level, learning outcomes-based framework for all types of qualifications that serves as a translation tool between different **national qualifications frameworks**. The EQF covers all types and all levels of qualifications and the use of learning outcomes makes it clear what a person knows, understands and is able to do. It is recommended that all levels relate to a specific field of learning or professional activity.

The IntCultAE project assumes that

- the knowledge, skills and attitudes of adult learners, at each of the levels described, address issues related to Intercultural Competencies based on them (field of learning)
- learning outcomes are related to **all social and occupational roles** – (universal in nature -social, including professional activity)
- the learning outcomes are described mainly for the use of non-formal adult education but can easily form a professional qualification profile under the exemplary title Adult Educator in Enculturation/Acculturation. Therefore, it can become a separate module in the formal education of educators, as well as managers responsible for creating anti-discrimination policies in business.



Taking into account the different backgrounds and levels of development of adult learners, the **IntCultAE FRAMEWORK OF COMPETENCIES** contains learning outcomes referenced to levels four (learners are present in or have general education) to seven (learners are realising or have tertiary education).

The **IntCultAE FRAMEWORK OF COMPETENCIES** contains **general learning outcomes** (GLO; identical to the course objectives) and **operational learning outcomes** (OLO) referenced to specific EQF levels.

TABLE 1. The General Learning Outcomes for the IntCultAE Competency Framework

GLO Code	KNOWLEDGE: IntCultAE learner
K_01	Knows and understands the concept of culture, enculturation/acculturation and adaptation strategies
K_02	Knows the integration spaces
K_03	Know and understand the factor influencing the process of enculturation/acculturation
GLO Code	SKILLS: IntCultAE learner
S_01	Identifies the elements that make up the concept of culture and can identify differences in adaptation strategies
S_02	Can identify strategies for receiving migrants
S_03	Is able to identify factors affecting the process of enculturation/acculturation
GLO Code	AUTONOMY/ATTITUDES: IntCultAE learner is able to
A_01	Identifies elements of the social context affecting the process of enculturation
A_02	Identifies individual factors affecting the migration process



TABLE 2. The Operational Learning Outcomes for the IntCultAE Competency Framework_
KNOWLEDGE

Level	4	5	6	7
EQF	Factual and theoretical knowledge in broad contexts within a field of work or study	Comprehensive, specialised, factual and theoretical knowledge within a field of work or study and an awareness of the boundaries of that knowledge	Advanced knowledge of a field of work or study, involving a critical understanding of theories and principles	Highly specialised knowledge, some of which is at the forefront of knowledge in a field of work or study, as the basis for original thinking and/or research Critical awareness of knowledge issues in a field and at the interface between different fields
GLO n°	KNOWLEDGE: Learner is able to			
K_01	K_01.1.4: defines the term "culture"	K_01.1.5: distinguish between aspects of culture (spiritual, material, intellectual, emotional)	K_01.1.6: distinguishes between ways of revealing particular aspects of culture in speech, action and self-perception	K_01.1.7: distinguish between ways of revealing particular aspects of culture in the speech, actions and feelings of others
	K_01.2.4: know that culture is a multilayered concept	K_01.2.5: understand how culture manifests and that it is not homogeneous	K_01.2.6: distinguishes between the different dimensions of culture in their experiences	K_01.2.7: distinguishes between the different dimensions of culture in the experiences of others
	K_01.3.4: knows that there is an inter/multicultural phenomenon	K_01.3.5: distinguish factors that distinguish other cultures	K_01.3.6: characterises its own culture	K_01.3.7: characterises other cultures
	K_01.4.4: defines the term "enculturation/acculturation"	K_01.4.5: distinguishes between two aspects of "enculturation/acculturation" (cultural and religious)	K_01.4.6: knows and understands the concept of "enculturation/acculturation"	



K_01	K_01.5.4: know and understand adaptation and integration strategies (Assimilation, Separation, Integration, Marginalization)	K_01.5.5: distinguish between different adaptation and integration strategies	K_01.5.6: identifies the existence of adaptation and integration strategies in their social contacts	
	K_01.6.4: knows that adaptation and integration strategies can be passive and active	K_01.6.5: distinguish between passive and active strategies of adaptation and integration	K_01.6.6: indicates in its experience the strategies adopted for adaptation and integration	K_01.6.7: identify strategies for adaptation and integration adopted by others
K_02	K_02.1.4: knows that there are different strategies for receiving migrants	K_02.1.5: distinguishes between reception strategies	K_02.1.6: knows the reception strategy prevailing in their country	
	K_02.2.4: knows that these reception stalls can have a declarative and an actual level of	K_02.2.5: distinguishes between reception strategies at the declarative and actual levels	K_02.2.6: knows the way in which the dominant strategy in their country is revealed	
	K_02.3.4: knows that there are different spaces for integration (socio-economic, cultural, legal)	K_02.3.5: distinguish between the spaces for integration (socio-economic, cultural, legal)	K_02.3.6: knows the extent of the integration of space	
	K_02.4.4: defines the socio-economic area	K_02.4.5: distinguish between aspects of socio-economic area	K_02.4.6: knows the general socio-economic opportunities in their country	K_02.4.7: knows what range of socio-economic benefits migrants are entitled to
	K_02.5.4: defines the cultural area	K_02.5.5: distinguish between aspects of cultural area	K_02.5.6: identifies elements of cultural area in their surroundings	K_02.5.7: identifies elements of the cultural area that can serve migrants
	K_02.6.4: defines the legal area	K_02.6.5: distinguish between aspects of the legal area	K_02.6.6: knows the legal differences between citizens and migrants	K_02.6.7: knows the legal rules to which migrants are entitled (especially as regards education)



K_03	K_03.1.4: names the factors influencing the process of enculturation/ acculturation	K_03.1.5: explains the factors influencing the process of enculturation/ acculturation	K_03.1.6: identifies factors influencing the process of enculturation/ acculturation in their environment	
	K_03.2.4: understands the role of similarity between two cultures (host and migrant country)	K_03.2.5: identifies spaces for similarities and differences between the host and migrant countries (religious, economic, appearance of citizens, stereotypes, role of women)		
	K_03.3.4: knows the role of the influence of individual upbringing on the process of enculturation	K_03.3.5: distinguish between areas of individual upbringing (values, attitudes, skills)	K_03.3.6: identifies their own areas of upbringing	K_03.3.7: identifies areas of upbringing in others
	K_03.4.4: understands the importance of knowing the language of the host country for the enculturation/ acculturation process	K_03.4.5: indicates places and situations where knowledge of the language of the host country is important	K_03.4.6: knows the attitude of their country's citizens towards their own language	K_03.3.7: identifies the problems that a lack of knowledge of the language of the host country can cause
	K_03.5.4: lists the personal characteristics of a migrant	K_03.5.5: knows the role of the migrant's personal characteristics in the process of enculturation	K_03.5.6: distinguishes between the personal qualities of the migrant which are favourable and unfavourable to enculturation	K_03.5.7: discerns the personal qualities that are and are not conducive to enculturation in oneself and in others



TABLE 3. The Operational Learning Outcomes for the IntCultAE Competency Framework_ SKILLS

Level	4	5	6	7
EQF	A range of cognitive and practical skills required to generate solutions to specific problems in a field of work or study	A comprehensive range of cognitive and practical skills required to develop creative solutions to abstract problems	Advanced skills, demonstrating mastery and innovation, required to solve complex and unpredictable problems in a specialised field of work or study	Specialised problem-solving skills required in research and/or innovation in order to develop new knowledge and procedures and to integrate knowledge from different fields
GLO n°	SKILLS: learner is able to			
S_01	S_01.1.4: is able to identify the different elements that make up the term "culture"	S_01.1.5: can distinguish between different aspects of culture in the world around him	S_01.1.6: is able to identify ways of revealing particular aspects of culture in their own speech, actions and feelings (private and professional)	S_01.1.7: can identify ways in which different aspects of culture are revealed in the speech, actions and feelings of others
	S_01.2.4: is able to identify the dimensions of culture (emotional, intellectual, etc.) in their perception of the world	S_01.2.5: knows how to navigate the different dimensions of culture	S_01.2.6: is able to identify the different dimensions of culture in their professional experience	S_01.2.7: is able to organise the work of the group, taking into account the different dimensions of culture
	S_01.3.4: differentiates their own culture from that of others	S_01.3.5: explains how their own culture influenced their socialisation process	S_01.3.6: can point out similarities and differences between cultures	S_01.3.7: organises the work of the group, taking into account cultural similarities and differences
	S_01.4.4: can distinguish between integration and adaptation strategies (enculturation/ acculturation, assimilation, integration, marginalisation separation)	S_01.4.5: is able to distinguish between the type of people she/he meets in their personal and professional life	S_01.4.6: is able to use knowledge of adaptation and integration strategies to build interpersonal relationships at personal and professional level	S_01.4.7: is able to create structures to favour assimilation processes



S_02	S_02.1.4: can distinguish between migrant reception strategies	S_02.1.5: identifies the reception strategy prevailing in their country at the declarative level	S_02.1.6: identifies ways in which the factual strategy can be revealed	S_02.1.7: organises its activities in the working environment taking into account the factual strategy
	S_02.2.4: identifies a framework for socio-economic functioning for 'cultural strangers'	S_02.2.5: is able to prepare application documents for socio-economic support of migrants	S_02.2.6: is able to make use of available socio-economic resources in their current professional activities	S_02.2.7: takes into account the available socio-economic resources to plan long-term strategies
	S_02.3.4: identifies the cultural areas that underpin the process of adaptation and integration	S_02.3.5: identifies cultural areas available in the resources of their surroundings that can foster the process of acculturation and assimilation	S_02.3.6: uses the available cultural resources of their environment in their actual work with migrants	S_02.3.7: creates further cultural areas for the assimilation and acculturation of migrants
	S_02.4.4: has the ability to navigate "culturally strangers" legislation	S_02.4.5: is able to prepare various types of legal documents concerning migrants	S_02.4.6: is able to apply the rules of existing law in their work	S_02.4.7: uses their knowledge of legislation to plan long-term strategies



S_03	S_03.1.4: identifies factors influencing the process of enculturation/ acculturation	S_03.1.5: identifies the dominant factors influencing the process of enculturation/ acculturation in their environment	S_03.1.6: uses factors influencing the enculturation/ acculturation process in their own work	S_03.1.7: is able to organise activities that favour the development of migrants in relation to the process of enculturation/ acculturation
	S_03.2.4: identifies similarities and differences between the two countries (host and migrant)	S_03.2.5: characterises the similarities and differences between the two countries (host and migrant)	S_03.2.6: takes into account the similarities and differences between the two countries (host and migrant) in their work	S_03.2.7: takes into account the similarities and differences between the two countries (host and migrant) in making plans for the future
	S_03.3.4: identifies factors shaping attitudes towards foreign cultures in their upbringing	S_03.3.5: can identify factors shaping attitudes towards foreign cultures in the behaviour of others	S_03.3.6: uses their knowledge and identification skills in their current work	S_03.3.7: takes into account factors shaping attitudes towards foreign cultures in the planning of future activities
	S_03.4.4: identifies situations in which knowledge of their national language is essential	S_03.4.5: identifies the problems that a lack of language skills in their country can cause	S_03.4.6: builds their working environment in such a way that lack of knowledge of the language of their country is not an exclusion factor	S_03.4.7: develops creative activities to support language learning
	S_03.5.4: can list the personal characteristics of a migrant	S_03.5.5: identifies the personal characteristics of the migrants he/she works with	S_03.5.6: builds its work environment to take into account the personal characteristics of migrants	S_03.5.7: creates procedures to eliminate barriers that may result from personal characteristics



TABLE 4. The Operational Learning Outcomes for the IntCultAE Competency Framework_
ATTITUDES

Level	4	5	6	7
EQF	Exercise self-management within the guidelines of work or study contexts that are usually predictable, but are subject to change; supervise the routine work of others, taking some responsibility for the evaluation and improvement of work or study activities	Exercise management and supervision in contexts of work or study activities where there is unpredictable change; review and develop performance of self and others	Manage complex technical or professional activities or projects, taking responsibility for decision-making in unpredictable work or study contexts; take responsibility for managing professional development of individuals and groups	Manage and transform work or study contexts that are complex, unpredictable and require new strategic approaches; take responsibility for contributing to professional knowledge and practice and/or for reviewing the strategic performance of teams
GLO nº	ATTITUDES: Learner is able to			
A_01	A_01.1.4: identifies cultural elements that are relevant to him/her	A_01.1.5: identifies cultural elements that are relevant to the society in which he/she lives	A_01.1.6: identifies how their attitudes towards culture affect their individual professional work	A_01.1.7: identifies the extent to which their attitudes towards culture serve to frame their professional action
	A_01.2.4: identifies their attitude towards different cultures	A_01.2.5: identifies declarative and factual attitudes towards foreign cultures in the surrounding society	A_01.2.6: recognises negative attitudes in their workplace towards foreign cultures	A_01.2.7: takes action to change negative attitudes towards different cultures in their workplace
	A_01.3.4: identifies their own attitude to enculturation	A_01.3.5: recognises different attitudes towards enculturation among migrants	A_01.3.6: identifies the sources of migrants' attitudes towards enculturation	A_01.3.7: recognises how the attitudes of migrants towards enculturation affect the future functioning of society
	A_01.4.4: recognises their attitude towards receiving migrants	A_01.4.5: identifies the reasons for their attitudes towards the receiving of migrants	A_01.4.6: recognises the impact of their attitudes towards the receiving of migrants in their professional work	



A_01	A_01.5.4: identifies the attitudes of their society towards the reception of migrants	A_01.5.5: identifies sources of beliefs about the receiving of migrants (e.g. stereotypes, historical experiences) in their own society	A_01.5.6: identifies the reflection of societal attitudes towards the receiving of migrants in legislation, the creation of socio-economic conditions and the cultural area	A_01.5.7: Recognises the possibility of modifying the system with regard to the admission of migrants
	A_02.1.4: recognises her/his limit of openness, tolerance	A_02.1.5: characterises the sources of personal boundaries of openness and tolerance	A_02.1.6: recognises how their attitudes towards migrants are reflected in their professional work	A_02.1.7: determines the extent to which individual convictions are reflected in commitment to migrant groups
	A_02.2.4: reflects on the development of their attitudes towards migrants	A_02.2.5: assesses the extent to which attitudes acquired from upbringing are an individual experience and the extent to which they are a group experience	A_02.2.6: determines the level of coping with the attitude formed during the upbringing process	
	A_02.3.4: identifies their attitude towards the language of their country (e.g. willingness to use English to communicate with migrants)	A_02.3.5: recognises the impact of social pressures on their attitudes towards their national language	A_02.3.6: identifies the level of willingness to use a language other than their national language in professional relations	A_02.3.7: identifies the readiness to make institutional changes in the use of different languages
A_02	A_02.4.4: determine their level of openness towards differences in personality	A_02.4.5: identifies society's attitudes towards personality differences	A_02.4.6: identifies the impact of personal characteristics in interpersonal interactions at the professional field	A_02.4.7: demonstrates a willingness to promote attitudes that foster personal diversity



Course Variants

Intercultural Competencies Online Course – constitutes a MOOC designed around the project's four main objectives. The course will apply the framework and integrate FILMS AND SCENES CATALOGUE and REAL-LIFE STORIES in its modules and aims at efficiently enhancing adult educators' intercultural competencies. It will contain 3 modules with 10 hours of average duration.

Intercultural Competencies Workshops Guide – It aims at organisations and learning institutions interested in developing their workshops on intercultural competencies for adult educators. It aims to seize the potential of group face-to-face activities. It includes guidance about technical implementation and values the opportunity to practice skills in real-life scenarios and discuss experiences in focus groups. Each online course module will be transposed into an individual face-to-face workshop, presented in the guide.

The role of the adult educator is not limited to the traditional role of teacher as a provider of knowledge and controller of the degree of learning. The adult educator fulfils many different roles: mentor, coach, consultant, advisor, facilitator, therapist or guardian. Their student becomes an adult who often has a rich baggage of educational and life experiences, and sometimes also concerns about entering education. The situation becomes even more complicated when the experience of migration is at the root of entering education. Considerations of how to properly guide the other person through the process of cultural integration appear marginally or not at all in preparation for the role of adult educator.

Although the adoption of level 5 is often advocated for the validation of adult educators' qualifications, in the IntCultAE project we assume that the target level of educators' competences in terms of knowledge, skills and autonomy related to stereotypes and discrimination are levels 6 and 7 of the IntCultAE FRAMEWORK OF COMPETENCIES.

Furthermore, we assume that the continuous expansion of the migration phenomenon and the presence of new migrant groups and cultures may generate the need for educators to achieve results from the lower levels of the COMPETENCY FRAMEWORK IntCultAE

In other products of the IntCultAE project (IntCultAE Massive Open Online Course and IntCultAE Workshop Guide), this assumption will be taken into account.



Teaching- Learning Methods and Techniques

The learning process of adults has become the object of research for many researchers representing different scientific fields: psychology, pedagogy, andragogy or medicine. Over the years, many theories have been developed to explain how adults learn. Three of these will be the point of reference for the course: andragogy as a learning theory by Malcolm Knowles, social learning theory by Albert Bandura and learning theory by Knud Illeris.

Andragogy as a theory of learning, developed in 1968 by Malcolm Knowles (Knowles et al., 2012), is based on five key assumptions. Firstly, in order to undertake education adults must experience a felt need for knowledge. They need to know why they need to learn before they even begin the process, consciously considering both its positive and possible consequences. In the case of the acculturation process, practical considerations, the prospect of being able to function better in a culturally new environment, may be factors in favour of learning. On the other hand, the opposite pole may be the fear of losing one's own cultural identity, the necessity to renounce the attitudes and values of the environment in which the person grew up. The second assumption of Knowles' theory concerns the self-image as a learner. Adult people perceive themselves as independent and self-directed individuals who are reluctant to enter into interactions that presuppose a certain degree of coercion. For this reason, adult education should emphasise their independence and self-determination as much as possible. Another element to be taken into account is that adults enter the educational process with a baggage of numerous and varied experiences. In the context of the acculturation process, taking into account the experiences of the other is an essential element, which is a key point of reference for the success of the whole entry into the new cultural reality. The fourth assumption is formulated by M. Knowles in the following words "Adults become ready to learn those things they need to know and do in order to deal effectively with life situations. An exceptionally rich source of readiness to learn is the developmental tasks involved in the transition from one developmental stage to another".



Similarly, a developmental potential can be seen in the situation of experiencing another culture. Adult learning above and beyond this is characterised by a peculiar orientation, focused not on the mere object of acquiring knowledge and skills, but on the possibility of translating them into the practice of life. Knowles argues that adults 'are motivated to learn because they believe it will help them perform tasks or deal with problems they face in life situations. Moreover, they assimilate new knowledge, learning understandings, skills, values and attitudes more effectively when presented with the context of applying newly acquired knowledge to real-life situations." Concluding his analysis, Knowles also notes that although they are susceptible to external factors that inspire them to take up education, intrinsic motivation plays a greater role in their learning process. This factor seems to be extremely important in the process of acculturation, so that it is not just a means to achieve tangible benefits such as obtaining residency or citizenship, but a source of real joy and an expression of personal growth.

Also alluded to in the area of motivation is Albert Bandura's social learning theory. He considers the most elementary way of learning to be direct experience as a result of an individual's behaviour, which can have both positive and negative dimensions. Behaviours that an individual experiences as positive are perpetuated, while negative ones are gradually weakened. Experiences, understood as the consequences of one's own reactions, have three functions: they convey information, motivate and have the capacity to automatically reinforce reactions. However, this is not the only way humans learn. The second source is, according to Bandura, learning by modelling (observation). It occurs through four types of processes: paying attention to someone's behaviour, memorisation enabling model behaviour to be stored in memory, motor retrieval i.e. the transformation of symbolic representations from long-term memory into appropriate actions, and motivational processes exemplified in opportunities to demonstrate learned behaviour. The social modelling theory of learning of A. Bandura demonstrates the multifaceted and dynamic link between individual factors and environmental (social) stimuli inspiring change. It justifies the use of footage in the course (both generated from the research carried out as part of the project and already available in the form of cultural products), which can provide inspiration, a reference point for finding oneself in a new cultural situation.



Knud Illeris's theory of learning involving three different dimensions (cognitive, emotional and social) can also be analysed from three different perspectives.

In the first dimension – the cognitive – learning is a process controlled by the central nervous system, and consists of acquiring knowledge and developing new skills.

Illeris further distinguishes cumulative learning, assimilation, and accommodation in the cognitive dimension of learning. In detail, these are described as follows:

- Cumulative learning usually occurs in the earliest years of life, when a person has to learn something 'from the beginning', that is unconnected with their prior knowledge. This is rote learning, also known as mechanical learning. It takes place under strictly pre-set conditions and its effects are unstable, and can also be considered 'unnatural'. Specific examples of cumulative learning are memorizing poems and formulas, and learning new skills (cycling, skating, etc).
- In assimilation, the mind absorbs impressions from the outside, which expands its existing library of experiences and differentiates them. The results of this kind of learning are knowledge and skills that can be used under various natural conditions – not just in the classroom or in other designed circumstances, as with cumulative learning. Assimilation is much less reliant on existing cognitive structures and the creation of new structures. Its main effect is the growth of consciousness. Learning from experience transforms into knowledge, which Illeris accepts in the same way as David Kolb does. Therefore, any learning is learning by experience and thus has four stages: concrete experience, reflective observation, abstract conceptualization and active experimentation.
- Accommodation is the reconstruction of pre-established cognitive structures through their dissociation and reorganization. By accommodation, it means that a person's internal world has to accommodate itself to new evidence with which it is confronted, and adapt to it. This can be a difficult and sometimes painful process, as it means learning information that does not fit the pre-existing fields and categories a person may have. Therefore, development of new fields and categories, to accommodate the new information, becomes necessary.



Another of the dimensions of learning highlighted by Prof. Illeris is the emotional dimension. In the cognitive dimension of learning, the key question is the course of the learning, while in the emotional dimension, it is the impact of the learning on the person. Learning is about shaping mental structures, so that the structures are 'marked' emotionally. Emotions formed while learning determine the effectiveness and durability of the knowledge. Based on the scientific legacy of the American psychologist Hans Furth, whose proposed understanding of learning is an attempt to combine the theories of Sigmund Freud and Jean Piaget, and on the views of the German psychologist Ute Holzkamp-Osterkamp, Prof. Illeris comes to the following conclusions:

- People have a natural ability to learn, which is a source of energy.
- In childhood and youth, cognitive and emotional learning are integrated, but in school they are usually separated.
- Cognitive and emotional learning should be treated as two aspects of the same phenomenon.
- All of a person's mental structures are emotionally marked and their emotions influence what people want to learn, what they actually learn, how effectively and how long it remains in their memory.
- The emotional dimension is created and developed through relatively stable patterns of emotional behaviour.
- Cognitive learning is an element of emotional development, and occurs through assimilation and accommodation.

The third dimension of learning discussed by K. Illeris is the social, in which learning in the cognitive and emotional dimension is the reference point. Cognitive and emotional learning are primarily rooted in the biological and genetic abilities of the individual, while social learning is rooted in their social contexts and society. Learning in the social dimension is not biologically conditioned, but historically and sociologically. Learning in the social dimension is associated with social interaction, the impact of socialization and interaction through the media, especially new media and ICT. It is associated with perception, transmission, experiences, imitation, active participation, independence, responsibility



and reflexivity. Nowadays, in post-modern societies these processes and competences are just as important as reading and writing, or even more so. Learning in the social dimension is primarily related to participation in social practice, action in communities of practice, and development of the meaning and feeling of social identity. With regard to the social dimension of learning, K. Illeris has arrived at the conclusion that generally contemporary, post-modern society will be characterized by “openness to social interaction”.

In turn, the coherence occurring within the three dimensions mentioned above is an essential element for the proper conduct of the acculturation process and can serve as a methodical reference point for the activities undertaken during the course.

Of course, there are still many theories explaining the adult learning process. The reference to the theories outlined above is dictated by the usefulness of the theoretical background for practice, in the area of course content planning and delivery methods.



IntCultAE Educational Modules

In the first phase of the IntCultAE project, international bibliographic research was carried out, the results of which formed the basis for the development of the Thematic Modules and the associated learning outcomes (previously presented in the following document). The bibliographic study asked about the definitions most commonly disseminated in the scientific and popular science literature of the nation, science literature of the country concerned. These definitions included: culture, migration, intercultural competencies in education.

MODULE 1: Culture and Us

In Module 1, we delve into the fundamental concepts of culture, exploring its multifaceted dimensions and how it shapes societies. This module lays the foundation for our exploration of intercultural competencies, highlighting the importance of understanding the diverse and dynamic nature of culture.

Culture is a set of distinctive **spiritual, material, intellectual** and **emotional features of a society or social group, encompassing all the ways of being in that society**; at a minimum, including art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs (UNESCO, 1982 and 2001). **Each culture is the sum of assumptions and practices shared by members of a group** distinguishing them from other groups, and so one culture comes into clearer focus when compared to another culture maintaining different practices. However, **cultures are multiple within themselves**. To insiders, every group reveals itself not as homogeneous but rather a nested series of progressively smaller groups whose members are all too aware of distinctions between themselves.

Culture is "a dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviors, shared by a group but harbored differently by each specific unit within the group, communicated across generations, relatively stable but with the potential to change across time"¹.

¹ Matsumoto, David; Juang, Linda (2016), *Culture and Psychology*, pp. 10.



Enculturation is the process of acquiring one's own culture, encompassing values, behaviors, beliefs, norms, customs, rituals, and languages. It's a sociological and anthropological term denoting the socialization process. During enculturation, individuals learn societal norms from family, peers, and society, becoming 'insiders' of their culture and forming their identity to adapt and thrive within their communities. This process unfolds through conscious and subconscious conditioning, utilizing both formal and informal methods, and is viewed as a lifelong, continuous journey².

Cultural identity refers to identification with, or sense of belonging to, a particular group based on various cultural categories, including nationality, ethnicity, race, gender, and religion. Cultural identity is constructed and maintained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms and customs³.

A person's Cultural Identity is formed under specific social, linguistic, cultural, political and economic conditions. It is a way and attitude of life and is limited to common timeless elements that can be real and ascertainable, such as: language, religion, history, or symbolic, such as: myths, legends, traditions. Cultural identity concerns the active engagement of the individual with their socio-cultural environment. Its definition depends on the individual's own approach to culture, which he builds on the basis of stable and changing elements: it combines on the one hand the characteristics of the group to which they belong and on the other hand their individual particularities, their individuality. It is not bound by territorial boundaries and is considered a complex, evolving set of collective characteristics or tendencies, a set which projects itself in many ways⁴.

People and their cultural worlds are not separate from one another. The self reflects the individual's engagement with the world. Social cultural contexts afford cultural practices that become incorporated into the behavioral routines of daily life. These practices often reflect and foster orientations toward and values of independence and interdependence. When the schema for self is

² Tan, L. (2014). Enculturation. In W. F. Thompson (Ed.), *Music in the social and behavioral sciences: An encyclopedia* (pp. 393-395). Thousand Oaks: SAGE Publications.

³ Chen, V. H.-H. (2014). *Cultural Identity. Key Concepts in Intercultural Dialogue*, 22.

Available from: <https://centerforinterculturaldialogue.files.wordpress.com/2014/07/key-concept-cultural-identity.pdf>

⁴ Thanasis Dialektopoulos, *Strengthening the ethno-cultural identity of Greek students abroad The contribution of intercultural education*, HARIS MEPE Publications, Brussels 2020

<https://docplayer.gr/214206235-Enishysi-tis-ethnopolitismikis-taytotitas-ellinon-mathiton-toy-exoterikoy.html>



independent from others and organizes agency, individuals will have a sense of themselves as separate. They are likely to focus on, reference, and express their own thoughts, feelings, and goals (Kim, 2002). In contrast, when the schema for self is interdependent with others and organizes agency, people will have a sense of themselves as part of encompassing social relationships. They are likely to reference others and understand their individual actions as contingent on or organized by the actions of others and their relations with these others. This perspective acknowledges one's role or obligations in a particular situation and an awareness of the significant others with whom one is interdependent and who define the self (Iyengar & Lepper, 1999; Kim, 2002; Markus et al., 2006).

Both Culture and self are dynamic (Kashima, 2000; Kitayama et al., 2007). Culture is dynamic in that the sociocultural ideas, practices, institutions, products, artifacts, economic factors, and ecological factors that comprise it are constantly invented, accumulated, and changed over time. Selves are dynamic in that they change as the various cultural contexts they engage in change⁵.

Some of the most relevant attempts to explain *how* culture differs between social groups are "Hofstede's (1980), Schwartz's (1994, refined 2004), and Inglehart's (1997). Each of the three sets is derived from analyses of large datasets measuring various elements of culture quite comprehensively. They are associated with, and explain, diverse cross-cultural differences. For example, Hofstede's cultural dimensions theory is a framework **for understanding and analyzing cultural differences between countries and regions around the world**. Hofstede identified six cultural dimensions that can help explain the differences in values, beliefs, and behaviors across cultures.

These dimensions are:

1. **POWER DISTANCE:** This dimension reflects the extent to which people in a culture accept and expect unequal distribution of power and authority.
2. **INDIVIDUALISM VS. COLLECTIVISM:** This dimension reflects the degree to which people in a culture prioritize individual goals and achievements versus group goals and harmony.

⁵ Markus, H. R., & Kitayama, S. (2010). *Cultures and Selves: A Cycle of Mutual Constitution*. *Perspectives on Psychological Science*, 5(4), 420–430.



- 3. ACHIEVEMENT AND SUCCESS VS. CARING FOR OTHERS AND QUALITY OF LIFE:** This dimension reflects the degree to which a culture emphasizes traditional masculine values such as assertiveness, competitiveness, and material success versus feminine values such as caring, empathy, and quality of life.
- 4. UNCERTAINTY AVOIDANCE:** This dimension reflects the extent to which people in a culture are comfortable with ambiguity and uncertainty.
- 5. LONG-TERM VS. SHORT-TERM ORIENTATION:** This dimension reflects the extent to which a culture emphasizes long-term planning and thinking versus short-term gratification and immediate results.
- 6. INDULGENCE VS. RESTRAINT:** This dimension reflects the degree to which people in a culture are comfortable with enjoying life and having fun versus controlling their desires and impulses.

It is important to note that these dimensions are not fixed or absolute, and that individuals and societies can exhibit a mix of different cultural tendencies. Nonetheless, Hofstede's cultural dimensions theory remains a useful framework for understanding cultural differences and their impact on social behavior and communication⁶.

‘There are many factors involved in the formation of a person's cultural identity. They interact with each other natural geographical location, nature, ongoing processes and changes.

⁶ Kaasa, A. (2021). *Merging Hofstede, Schwartz, and Inglehart into a single system*. Journal of Cross-Cultural Psychology, 52(4), 339-353.



MODULE 2: Migration

This module explores migration, highlighting the distinct experiences of various migrant groups, including refugees and asylum seekers. It examines key factors influencing integration, such as intercultural communication and ethnic identity. The focus extends to acculturation models, notably Berry's Multicultural Model, and the impact of societal reception on migrant adaptation. The goal is to offer insights into the challenges of migration and effective integration strategies.

When discussing the phenomenon of migration, it is necessary to explain the basic concepts associated with it.

Migration of the population means its movement, usually for the purpose of a temporary or permanent change of residence. Sometimes, the daily movements of the population related to daily commuting to work or school are also included here. A person undertaking migration is called a **migrant**.

The following **types of migration** are distinguished:

- **emigration** – departure from the home country to another country on a permanent or temporary basis;
- **immigration** – arrival of people, settlement of the population in a given country for permanent or long-term residence;
- **re-emigration** – the return of a population that has previously emigrated. This also applies when a person with the status of an emigrant settles in another country;
- **deportation** – the forced expulsion of a population from a country as a result of a violation of the law;
- **repatriation** – the organised return of a population to their home country due to a change in national borders.



TYPES OF MIGRANTS AND PEOPLE WITH MIGRANT BACKGROUNDS

An important nuance to consider when studying migration is the different types of migrants. Indeed, the experience of a migrant may vary according to the circumstances surrounding their migration (Steiner, 2009).

Berry (2006b) enumerated four categories of migrants: voluntary immigrants, refugees, asylum seekers, and sojourners.

- Voluntary immigrants are those individuals who leave their homelands by choice in search of employment, economic opportunities, marriage, or to join family members who have immigrated previously.
- Refugees are those who are involuntarily displaced by war, persecution, or natural disasters and are resettled in a new country, usually by virtue of agreements between international aid agencies and the governments of those countries that have agreed to accept the refugees.
- Asylum seekers are those who, by their own choice, seek sanctuary in a new country because of fear of persecution or violence.
- Sojourners relocate to a new country on a time-limited basis and for a specific purpose, with full intentions to return to their countries of origin after that period of time is over. Examples of sojourners include international students, seasonal workers, and corporate executives who are sent overseas for professional reasons.

Compared with voluntary immigrants, asylum seekers and refugees often tend to come from low socio-economic class backgrounds and are less likely to have existing support systems (e.g., family and friends who have already established themselves) in the country of settlement (Akhtar, 1999; Steiner, 2009). These conditions may increase stress and difficulties associated with acculturation (C. Suárez-Orozco et al., 2008). Moreover, asylum seekers and refugees are likely to have experienced considerable trauma in their homelands, which may influence their ability to adapt after they have arrived in the receiving country (Akhtar, 1999).



EXPERIENCES/CHALLENGES

Indeed, to understand migration, one must understand the interactional context in which it occurs (e.g., Rohmann, Piontkowski, & van Randenborgh, 2008; cf. Crockett & Zamboanga, 2009). This context includes the characteristics of the migrants themselves, the groups or countries from which they originate, their socioeconomic status and resources, the country and local community in which they settle, and their fluency in the language of the country of settlement. The degree of 'entry' of immigrants into the receiving society is influenced by a variety of factors, their weight and intensity varying over time, affecting either directly or indirectly the individual or the whole collective.

Demographic and social factors such as education are important in the process of finding one's way in a foreign society: education – generally the better educated adapt faster, age – the young adapt faster than the elderly, gender composition – generally women adapt easier than men. The most important factor, however, seems to be the type of emigration – whether it is temporary, circular, seasonal or settlement emigration; the attitude with which the immigrants arrive is decisive – whether the country in which they have settled is just a stopover in their lives or the final destination of their journey.

The acquisition of intercultural communicative competence is also a priority for a successful integration process. It is essential to learn the language spoken in the host society and to acquire the skills to cope with cultural differences. Lack of knowledge of the language used in the new country of residence prevents integration and can even be a cause of separation, marginalisation and social exclusion. Language makes it possible to learn and accept elements of a new culture and to perceive the world from the perspective of the people of a country.⁷

The existence of multicultural experiences in the sending society is also important. If immigrants have had previous contact with other cultures and communities, establishing new social relationships is generally easier. The existence of emigration traditions in the society of origin is also important. If it is a tradition that in every generation someone from the family leaves, everyone has some family member or friend abroad, this affects not only the size of the emigration stream and its direction, but also the speed of getting to know the country of settlement. (...) ⁸

⁷ <https://repozytorium.uwb.edu.pl/jspui/bitstream/11320/6549/1/Zrozumiec%20Innego.pdf>

⁸ <http://www.migracje.civitas.edu.pl/migracje/images/pdfy/Adaptacja%20integracja%20asymilacja.pdf>



Migrants from non-European backgrounds also must come to terms with their own ethnicity after arriving in Western countries. Individuals who belonged to the majority ethnic group in their countries of origin may suddenly be cast in the role of ethnic minorities. Even the children of ethnic minority migrants may not be accepted as full members of the receiving society, which suggests that acculturative stressors and discrimination may remain salient beyond the first generation (C. Suárez-Orozco et al., 2008).⁹

In fact, second generation migrants face particular challenges and potentialities. Sometimes they experience conflictual situations both with their parents, often more tied to the cultural values of their land of origin, and with the host society, where they are seen as foreigners even when having been born in the country or having arrived there in early childhood.

The integration model according to which, through a progressive acculturation, immigrants progressively lose the cultural traits of their country of origin, seems to have entered a crisis. The ethnic traits of the culture of origin seem not to disappear, but rather to regenerate in unprecedented forms, giving rise to new methods of integration.¹⁰

Ethnic identity refers to the extent to which the person (a) has explored what their ethnic group means to them (*exploration*) and (b) values and feels attached to their ethnic group (*affirmation*). Maintaining an ethnic identity has been associated largely with positive psychosocial outcomes, such as self-esteem (Umaña-Taylor, Gonzales-Backen, & Guimond, 2009) and subjective well-being (Rivas-Drake, Hughes, & Way, 2009) among ethnic minority adolescents.

The last group of factors is related to the welcoming characteristics and expectations of the receiving society. It is important whether the host society has experience of multiculturalism, as the degree of tolerance derives from such experience. It should be noted, however, that tolerance and social consent to mixing with strangers is not only a function of tradition and history, but above all of political conjuncture. The current degree of tolerance is also important. There are many historical examples showing how a society's tolerance has changed

⁹ Schwartz SJ, Unger JB, Zamboanga BL, Szapocznik J. *Rethinking the concept of acculturation: implications for theory and research.* Am Psychol. 2010 May-Jun;65(4), p.237-51.

¹⁰ Grazia Tatarella, *Towards the multicultural society. The integration of second generation immigrants*, 14 | 2010, *Les mouvements migratoires entre réalité et représentation*, p. 149-167.



from day to day due to political conjuncture. For example, Italians and Irish were considered impossible to integrate and alien to American culture.

Finally, the host country's immigration policy resulting from all the above-mentioned factors is important. The immigration policies applied by each country depend on many factors such as the political system of the host country, the social networks of the immigrants as well as their particular characteristics or the reception conditions. As immigration patterns are not stable there are variations in the way immigrants are integrated into host countries. Of course, this does not exclude the existence of common elements in the way immigrants from the same country of origin integrate in different countries.

ACCULTURATION

Since the early 1980s, cultural psychologists have recognized that acquiring the beliefs, values, and practices of the receiving country does not automatically imply that an immigrant will discard (or stop endorsing) the beliefs, values, and practices of their country of origin (e.g., Berry, 1980).¹¹

So, acculturation refers to “the processes by which individuals, families, communities, and societies react to intercultural contact”¹². It is “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members. At the group level, it involves changes in social structures and institutions and in cultural practices. At the individual level, it involves changes in a person's behavioral repertoire. These cultural and psychological changes come about through a long-term process, sometimes taking years, sometimes generations, and sometimes centuries. Acculturation is a process of cultural and psychological changes that involve various forms of mutual accommodation, leading to some longer-term psychological and sociocultural adaptations between both groups”¹³.

Ultimately, acculturation refers to changes that take place as a result of contact with culturally dissimilar people, groups, and social influences (Gibson, 2001).

¹¹ Schwartz SJ, Unger JB, Zamboanga BL, Szapocznik J. *Rethinking the concept of acculturation: implications for theory and research*. Am Psychol. 2010 May-Jun;65(4), p. 237-51.

¹² Rudmin, F. W. (2003). *Catalogue of acculturation constructs: Descriptions of 126 taxonomies, 1918-2003*. In W. J. Lonner, D. L. Dinnel, S. A. Hayes, & D. N. Sattler (Eds.), *Online Readings in Psychology and Culture* (Unit 8, Chapter 8), (<https://www.wvu.edu/~culture>), Center for Cross-Cultural Research, Western Washington University, Bellingham, Washington USA.

¹³ Berry J.W., *Acculturation: living successfully in two cultures*, “International Journal of Intercultural Relations” 2005, t. 29 (6), s. 701.



Although these changes can take place as a result of almost any intercultural contact (e.g., globalization; Arnett, 2002), acculturation is most often studied in individuals living in countries or regions other than where they were born—that is, among immigrants, refugees, asylum seekers, and sojourners (e.g., international students, seasonal farm workers; Berry, 2006b)¹⁴.

There are two proposed theoretical models for acculturation, those that consider acculturation as a **one-dimensional** process and those that consider it a **two-dimensional process**. In the first category is included the assimilation model and in the second category, the multicultural model is included. As far as the assimilation model is concerned, the changes in cultural orientation are one-way and concern the unilateral adoption of cultural elements of the dominant ethnic group and the simultaneous weakening of the cultural elements by the group that accepts domination. The assimilative model, therefore, implies that there is a numerically, and institutionally and culturally dominant culture, within which the various subcultures move. These subcultures, in the long run, will either be absorbed by the dominant culture or will be marginalized (Pavlopoulos & Bezevegkis, 2008).

In contrast to this one-dimensional perspective, most researchers have defined acculturation as a process in which both hereditary and acquired identities are free to vary independently (Berry, 1980; Celano & Tyler, 1990; LaFramboise, et al., 1993; Laroche, et al., 1996; Sayegh & Lasry, 1993; Zak, 1973), that is as a two-dimensional process. In this category belong the multicultural models, which recognize the possibility of coexistence of two independent dimensions, that is, the preservation of existing cultural elements and the adoption of new cultural elements (Mpezevegkis et al., 2010)¹⁵.

In the literature of the subject, Berry's Multicultural Model of Acculturation is the most popular.

“Berry recognizes the possibility of coexistence of two independent dimensions: (a) maintaining contact with members of the in-group, that is, maintaining existing cultural elements; and (b) the desire to have relationships with members of the

¹⁴ Schwartz SJ, Unger JB, Zamboanga BL, Szapocznik J. *Rethinking the concept of acculturation: implications for theory and research*. Am Psychol. 2010 May-Jun;65(4):237-51. doi: 10.1037/a0019330. PMID: 20455618; PMCID: PMC3700543.

¹⁵ Filippidou, Eleni. (2022). *Ethnic Groups on the Move: Acculturation Dance Strategies of the Greek Gagauz*. Journal of Ethnic and Cultural Studies. 9. 139-155. 10.29333/ejecs/131.



out-group, that is, the adoption of new cultural elements. According to Berry, the combination of the above two dimensions results in four forms of acculturation, and four different intercultural strategies. These strategies reflect attitudes and behaviors (Berry, 1980, 1992, 2003, 2006). They are: (a) **marginalization**, which consists of the loss of ethnic identity without replacing that loss by joining the dominant group; (b) **separation**, which refers to alienation from the dominant group and the preservation of ethnic identity; (c) **assimilation**, which refers to the limited interest in preserving existing cultural elements, increased interaction with the dominant group and ultimately assimilation by it, and (d) **integration**, which results from the coexistence of the cultural elements of two different groups.”¹⁶

Other divisions may also be encountered “several models for the integration of newcomers into the society of the country of settlement. One such model is the sequential model. In it, several stages are distinguished: re-settlement – newcomers find their first job and a roof over their heads, re-establishment – consolidation of a position in the labour market with a permanent employment contract, which often involves bringing in family, integration, which is expressed in a sense of identification with the host system.”

The process of acculturation is accompanied by stress, which in its acute phase takes the form of culture shock, involving human functioning on three levels: physical, mental and social. Culture shock occurs as a consequence of the difficulties experienced in confronting a different culture. As a result of culture shock, it is possible to experience: confusion, helplessness, insecurity, depression, conflicts, health problems and somatic mental disorders. With the gradual passing of culture shock, the individual begins to adopt their own coping strategy to deal with the cultural duality with which they are confronted.

Acculturation has an active character. It does not consist in the mechanical adoption of ready-made elements or contents of the foreign (dominant) culture, but in their specific processing based on the native (dominated) culture. This results in a new cultural quality. A well-integrated foreigner has assimilated behavioural norms characteristic of the host culture and knows which ones to apply in a given context so that her behaviour is accepted by native speakers of the language and culture of the country. It is important to bear in mind that

¹⁶ Primary Reference: Filippidou, Eleni. (2022). *Ethnic Groups on the Move: Acculturation Dance Strategies of the Greek Gagauz*. Journal of Ethnic and Cultural Studies. 9, p. 141.



a person can adopt different strategies in different spheres of life and changing them during the acculturation process. For example, an initially manifested separation in terms of social relations, e.g., when making new friends, can turn into integration.

HOST SOCIETY EXPECTATION

Following Berry's acculturation model, four approaches indicate the host society's expectation towards a given culturally migrant groups:

- **Multiculturalism** – the society of the dominant group accepts the existence of cultural diversity within it. Mutual acceptance of each other's differences between groups, the absence of prejudice, and a sense of all groups belonging to a given society are cited as necessary conditions. This is an orientation aimed at integration.
- **Cultural melting pot / pressure cooker** – refers to the assimilation strategy in two ways. If it is not forced, one speaks of the metaphor of the cultural melting pot, when cultures become similar to each other, i.e. the society moves from a more heterogeneous to a homogeneous state. In a situation where assimilation is imposed by the dominant group, the incoming group acts under pressure and brings about in its structures the changes desired by the dominant group.
- **Segregation** – a situation in which a strategy of separation is enforced. This is an action of the dominant group directed at not pushing a particular group away from its own. Immigrants can cultivate their culture, but they are not allowed to maintain relations with other people and social life.
- **Marginalization/exclusion** – a coercive situation, i.e. people generally do not choose marginalization themselves, but are marginalized. It is the result of a combination of pressure cooker and segregation strategies – forced assimilation and exclusion from society as a whole.



The cultural and/or ethnic background of newcomers is another important determinant of how the integration process will unfold. Migrants who are rejected or discriminated against in the receiving society may have more trouble adapting following migration (Portes & Rumbaut, 2001, 2006) and may resist adopting the practices, values, and identifications of the receiving culture (Rumbaut, 2008). There is evidence that perceptions of discrimination are likely to negatively impact physical and mental health (Finch & Vega, 2003; Williams & Mohammed, 2009)—as well as to interfere with receiving-culture acquisition (Rumbaut, 2008)—among migrants. An unfavorable context of reception includes not only discrimination and lack of access to jobs and other social resources but also being marginalized to poor and unsafe neighborhoods.

It is also worth noting that a given host society's approach to culturally different groups varies over different locales and time. Different contexts may present different types of supports and stressors. Large gateway cities such as New York, Los Angeles, San Francisco, Toronto, Sydney, London, Paris, and Amsterdam have long histories of receiving migrants, and indeed migrants comprise sizable shares of the populations of these cities. In some cases, these co-ethnic communities may represent sources of support. Time is also noticeable. For example, although Jewish and Italian influences are prominent and widely celebrated in the USA nowadays, this was not always the case. During the late 19th and early 20th centuries, many Italian and Jewish immigrants in New York (and elsewhere) were labeled as unassimilable and experienced widespread discrimination (Sterba, 2003).

Recent scholarship is increasingly highlighting how the integration of immigrants in host societies is also linked to a relevant sphere of human socialization, that is, the extent and how migrants engage in leisure, cultural and arts activities.



MODULE 3: Intercultural Competencies in Education

This module delves into the specific topic of intercultural competencies in education. We explore the role of educators as both trainers and facilitators of intercultural relationships, focusing on fostering mutual understanding, intercultural sensitivity, and collaborative learning. This is done following the concept of inclusivity in education, emphasizing its significance in creating safe and respectful learning environments for students from various cultural backgrounds. Lastly, we introduce Culturally Responsive Teaching (CRT) as a pivotal educational approach that integrates students' cultural backgrounds, languages, and experiences into the learning process, promoting equitable education and empowering learners.

INTERCULTURAL COMPETENCES

Intercultural competence refers to the set of knowledge, skills, understanding and attitudes which enable both individuals and organisations to act in an interculturally competent manner with the development of these competencies, individuals are equipped to effectively navigate cultural variations, engage in cross-cultural communication, and participate in intercultural interactions in a manner that is inclusive and meaningful.

Developing and maintaining intercultural competencies requires cultural awareness, open-mindedness, empathy, communication skills, and flexibility and adaptability.

- **Cultural awareness:** Involves recognizing and understanding one's own cultural values, biases, and assumptions, as well as acquiring knowledge about other cultures and their practices, beliefs, and values.
- **Open-mindedness:** Being responsive to fresh concepts, viewpoints, and experiences, while simultaneously being prepared to question one's own cultural beliefs and biases. To possess open-mindedness is to refrain from holding preconceived notions or stereotypes about the distinctions between cultures.



- **Empathy and Cultural Sensitivity:** The ability to understand and share the feelings, ideas, and life stories of individuals from diverse cultural backgrounds helps to foster a deeper sense of understanding, connection, and collaboration between different cultures. Learners must cultivate respect for the diversity of cultures to understand and appreciate cultural differences in communication styles, non-verbal cues, and social norms;
- **Communication skills:** Enhancing communication abilities that foster cross-cultural understanding and bridge differences by actively listening, posing clarifying inquiries, and adjusting communication techniques to suit cultural contexts. Successful intercultural communication is not only dependent on what is said or done, but also on what the members of the other language and culture understand from those actions or words. Learners must develop strategies for adapting communication and relationship-building approaches based on cultural context.
- **Flexibility and adaptability:** The ability to adjust to various cultural norms, behaviours, and communication styles is referred to as flexibility and adaptability. This enables individuals to effectively navigate cultural differences and modify their behaviours as needed. This involves developing negotiation, compromise, and collaboration abilities in diverse cultural contexts.

Developing the skills and attitudes needed to establish and maintain effective relationships with individuals from diverse cultural backgrounds is not only crucial for building relationships across cultures but also to manage and reduce intercultural conflicts. This means that it is essential to continually improve the knowledge, attitudes, and skills of individuals in intercultural competencies. Intercultural conflict according to Ting-Toomey & Oetzel (2001), is defined as the perceived or incompatibility of cultural values, norms, face orientations, goals, scarce resources, processes and or outcomes in a face-to-face or mediated context. Effective management and resolution of conflicts require both knowledge and cultural sensitivity. Having knowledge enhances one's self-awareness and awareness of others, which helps in gaining accurate perspectives and avoiding



problematic communication situations. Without cultural sensitivity, individuals cannot learn to recognize the implicit ethnocentric lenses used to evaluate behaviours in intercultural conflict situations.

THE IMPORTANCE OF INTERCULTURAL COMPETENCIES IN EDUCATION

Intercultural competencies are essential in education for fostering inclusive and dynamic learning environments. They equip educators to effectively manage and enrich the diverse cultural landscape of modern classrooms. These competencies are not just beneficial but necessary in the current global context, where classrooms are increasingly diverse.

Building on this necessity, the role of teachers in intercultural education involves being both educators and facilitators of intercultural relationships. This role demands skills for fostering a classroom climate that promotes mutual understanding, intercultural sensitivity, and collaborative learning. In line with this, the objective of intercultural education is to cultivate sustainable co-existence in multicultural societies, focusing on understanding, mutual respect, and dialogue among different cultural groups. Such an approach, as highlighted by Marković et al. (2020), is critical in promoting equality and combating discrimination in educational settings.

Furthering this perspective, inclusivity in education is also crucial for creating classrooms where students feel visible, respected, and safe, thus preparing them for a diverse world. This concept of inclusivity extends beyond the diversity of course content or student demographics; it also encompasses the pedagogical approach. Armstrong (2011) argues that the importance of inclusivity is not limited to courses directly related to social justice or diversity; rather, all classrooms have the potential to foster an inclusive educational climate.

CULTURALLY RESPONSIVE TEACHING

Transitioning from the broader concept of inclusivity, Culturally Responsive Teaching (CRT) emerges as a significant educational approach. Outlined by Benediktsson et al. (2019), CRT intertwines students' cultural backgrounds, languages, and experiences into the learning process. Anchored in multicultural



education, this methodology strives to provide equitable education by integrating diverse cultural perspectives into the curriculum and adapting instruction and assessment to be inclusive for students from varied cultural backgrounds. CRT values and empowers students by connecting the curriculum to their life experiences and fostering a multicultural learning environment.

Rhodes (2018) further emphasizes the CRT approach by describing it as a framework that centralizes learner culture in the learning process. This involves using the cultural knowledge, experiences, and performance styles of diverse students to enhance learning. Especially in adult education, the Motivational Framework for Culturally Responsive Teaching focuses on creating an inclusive learning atmosphere where respect, personal relevance, and meaningful engagement are paramount. Rhodes argues that such an approach significantly boosts the motivation and learning experiences of minority students in adult education settings.

Building on the concept of CRT, Sanger (2020) offers comprehensive strategies for inclusive teaching in diverse educational settings. These strategies emphasize the importance for educators to understand and adapt to the cultural and educational contexts of their students. This includes being mindful of classroom communication, employing inclusive language, and acknowledging the diverse levels of prior knowledge among students. Additionally, Sanger underlines the significance of reflective activities that enable students to link their previous experiences with current learning and the necessity of transparency in establishing expectations and teaching objectives.

Besides, Sanger advocates for the use of a diverse array of teaching methods to accommodate various learning styles. This entails integrating verbal, visual, and textual information, and implementing diverse instructional formats like problem-based and team-based learning. These methods are intended to enhance collaboration and real-world problem-solving skills. In terms of assessment, inclusive techniques are recommended to ensure a fair evaluation of students' learning, considering their distinct educational and cultural backgrounds. Overall, these strategies proposed by Sanger converge on the goal of creating an inclusive, effective learning environment that nurtures the growth and engagement of all students, acknowledging and valuing their diverse backgrounds and learning needs.



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